

relations as the extent to which demon worship obtains in the Southern States of the Union amongst the black and colored races. In the Northern States, and amongst the white non-Catholic population, devil worship, under the name of "Spiritualism," is also very prevalent; and indeed it would seem as if in a few years the entire population of the Union will be either Catholics, or Devil-Worshippers. This may seem a hard saying; yet there are many strong facts to support it.

"*Onices di Gentium Demones*" says the Palmist; and in his first letter to the Corinthians 10, 20, St. Paul in like manner says expressly that the worship of the Gentiles was a worship addressed to devils, and not merely to figures of wood and stone, of gold and silver; we say thence gather that it was the demons who of old spoke by the mouth of the heathen Gods, and who gave answer in the oracle of Delphos. These at the coming of Christ were deposed from their seats; of a sudden the oracles became dumb; and the cry went up "The great God Pan is dead." So to this day wherever the worship of Christ has been maintained, there the demons are still dumb, and their power is restrained.

But in proportion as men have receded from Christianity, have they returned towards the old devil-worship; and just as the Sacraments of the Catholic Church, notably Baptism, have fallen into disregard and desuetude, so has the power of the evil one been restored. In the U. States of America which—exception made of their Catholic population—have for the most part renounced Christianity, this increased power of the demons, this revival of devil-worship, is very conspicuous in the phenomena of "Spiritualism," such as *Planchette*, *Table Telling*, and the *Rochester Rappings*. These degrading and mischievous superstitions are the natural consequence of the relapse of the people amongst whom they occur to heathenism; itself the consequence of their rebellion against, and abandonment of, the Catholic Church and her Sacraments. In the Northern States Devil-Worship takes the form and title of "Spiritualism," and is largely practised amongst the white Protestant population, especially amongst the wealthy and educated.

In the Southern States, and amongst the black and colored Protestant population, Devil-Worship obtains largely under the name of "Voodooism," and it is to this phase of Devil-Worship that the *Montreal Gazette* calls attention in the article before us.

This *Voodooism*, there can be no doubt, is a form of the ancient African idolatry, or rather devil-worship, first brought across the Atlantic by the slaves, and perpetuated amongst them and their descendants ever since, sometimes under one name, sometimes under another. In the British West Indies it is called *Obeah*; and at St. Domingo it was one of the priests of this devil-worship, Boukman, who on the terrible night of the 23rd-24th August 1790, incited his fellow blacks, by his incantations, and magic rites to the horrid outbreak and fiendish massacre of the morrow. Now this form of African devil worship is in full blast in the Southern States at the present day; the emasculated form of Christianity called Protestantism being impotent against it; and Methodism, by its appeals to the animal and sensual nature of man, being exceedingly favorable to its development.

Its rites are, like the mysteries of pre-Christian Paganism, kept secret, and hidden from profane eyes. On certain days of the year—the 19th July, and the following four days—human sacrifices, but this is not well established—are said to be offered up by the Voodooists, in honor of the serpent, the enemy of man. The serpent seems to play a very important part in *Voodooism*, as it has done from time immemorial in all other forms of heathen worship, in the Old World and in the New; and serpent charmers, as in India, are said to be common amongst the Southern negroes of the U. States. The article in the *Gazette* cites several instances of this. The chief actors in this vile form of worship are the negro women; and we are told that the actual high priestess, or "queen," is a full blooded negress in New Orleans, and a sister of a negro named Harry Lott, a member of the Louisiana Legislature! Finally, the article concludes: "scheming politicians make use of the same influence—Voodooism—to effect their ends, and throughout a large portion of the South, the devil, through his ostensible agents, is an acknowledged power in politics." What with *Mormonism*, *Beecherism*, *Spiritualism* and *Voodooism* it would seem that Christianity is pretty well played out amongst our Yankee neighbors.

WORSE THAN CATHOLICS!—There are, so at one of the Protestant Meetings of last week it was with singular liberality admitted—there are, and in Montreal even, worse men and women than Catholics; creatures more vicious, more given to iniquity than even the unhappy Romish Bishop, follower of the Man of Sin though he be; and his Clergy; greater sinners even than the unhappy Sisters of Charity, and

the Nuns!!! Yes! so liberal were the intelligent and truly Christian speakers at the Montreal Religious Tract Society that they actually made this extraordinary admission. We copy from the *Montreal Gazette* of Saturday January 28th:—

"The Meeting which was largely attended was conducted by the Montreal Religious Tract Society, Rev. Mr. Mathieson occupying the Chair. The speakers were Rev. Mr. Pitcher (obviously, a vase of election) 'Rev. Mr. Hunter, Dr. Dawson, and one or two others.' It was also stated that while such great efforts were being made to convert Roman Catholics, it would be well to look to those Protestants in our midst who were really worse than Catholics, having been brought up as Protestants but thrown into the street at such an early age, where they learned to love vice in all its worst phases."—*Montreal Gazette*, 28th Jan.

In the name of the Catholics of Montreal, in the name of our Bishop, our Clergy and Religious Sisterhoods we thank the Rev. Messrs. Mathieson, Pitcher, and Hunter, we thank Dr. Dawson and "the one or two other speakers" for the liberality of their admission, that, bad as Catholics are, children of the devil as they must be, there are to be found amongst the Protestant thieves and street-walkers of this large City, beings more vicious, more abandoned, and even more in need of being converted, than Catholics! It is not often that evangelical speakers at Anniversary Meetings have the candor to admit this much, and we feel surprised and thankful accordingly.

The editor of the *Witness* has heard "with a certain indefinable horror of the assassination of Prim." How circumstances alter cases! We do not remember that any such feeling of horror, definable or indefinable, made the nerves of our contemporary to quiver, when a few years ago a wholesale effort at assassination was made by the Liberals or Garibaldians at Rome, in the attempt to blow up with gunpowder the works of the Papal Zouaves. Mazzini too, the "Apostle of the Dagger"—though owing to his physical timidity he dare not use the dagger himself—hires others to commit murder; and furnishes his agents, Gallenga to wit, with money and the dagger with a *lapis lazuli* handle, with which the murder is to be accomplished. And yet Mazzini and Garibaldi, and all the rest of the vile horde of Italian Liberals are rather an object of admiration than of horror to the clique to which the *Witness* belongs.

THE MILLENNIUM.—From an article in the *Montreal Witness* we learn that the time when this great event is to occur is definitively fixed. There is no mistake about it this time. The source from whence the *Witness* draws his knowledge is another evangelical paper, the *North Western Christian Advocate*; here are its very words, so that all doubts must be forever ended:—

"Now let crackers growl, and doubters hang their heads and hands, and cry it cannot be. Here are the facts and figures. The facts of history are as firmly fixed as the granite hills, and as figures do not lie, a simple sum in the rule of three or proportion gives the above results. And Christians may take courage, notwithstanding the blenings and howlings of infidels, skeptics and crackers. In the year of our Lord 2000, one hundred and thirty years hence, the kingdom of our God and His Christ, and the millennium glory of the Church will be ushered in."—*North Western Christian Advocate*.

It would appear that the Protestant denomination that is making most progress in the U. States is that of the Unitarians. From an article on the subject in the *Montreal Herald* we learn that the Reverend W. Alger a distinguished divine of the Protestant Church in Boston, "has the largest Protestant congregation in New England." The Reverend Mr. Alger is we believe successor to the late Rev. Theodore Parker—certainly one of the most eminent and eloquent divines of the Protestant Church of America in recent times—although by some of his brother Protestants his orthodoxy has been called in question. We are no judges however of the Protestant orthodoxy.

ORDINATION.—On Wednesday, 25th Jan., Feast of the Conversion of St. Paul, His Lordship, the Rt. Rev. Dr. Walsh, conferred the Holy Order of Subdiaconship on the Reverend Francis Xavier Darragh of this City, for the Diocese of London, Ont.

TRAITE ELEMENTAIRE DE MATIERE MEDICALE, ET GUIDE PRATIQUE DES SEIGNS DE CHARITE DE L'ASILE DE LA PROVIDENCE.—This valuable work, compiled with great care, published under the Patronage of the Professors of the School of Medicine and Surgery of the Faculty of Medicine of the Victoria University of Montreal, and with the approbation of His Lordship, Mgr. Bourget, Bishop of the Diocese, has reached its second edition; and subscribers are requested to pay the amount of their several subscriptions, and to make application for the copies for which they may severally have put down their names, as soon as possible. It cannot of course, be expected that the Sisters of Charity of the Providence Asylum can charge themselves with the expenses of postage for the transmission of so bulky a volume; and we are therefore instructed to inform subscribers amongst the Reverend Clergy in the Arch-

diocese of Quebec, that they must apply to M. Bolduc at the Archbishopric; but if of the Diocese of Montreal, to the Rev. M. Dufresne at the Episcopal palace. Lay subscribers will please apply, if of the Quebec district to M. Cremazio publisher of that City, and at Montreal at the Providence Convent.

The price of the book is Five Dollars, to non-subscribers.

(Of a work so valuable, so necessary to the Sister of Charity, who is the foremost functionary of the nurse is often obliged to add those of the chemist, and to prepare the drugs which with tender hands she administers to the sick, it is not necessary for us to say more than this: That it is published under the auspices of our highest medical practitioners, that it is well printed, and strongly bound. Altogether it is a most useful book for all who may be called upon to assist, or wait upon, the invalid or wounded.)

CATHEDRAL OF MONTREAL.

Proceeds of monthly collections during the months of October, November and December, in the undermentioned Parish Churches:—

	Oct.	Nov.	Dec.
St. Andre	4 50	2 00	0 00
St. Antoine de La Vallée	6 25	3 45	3 58
St. Barthelemy	11 00	0 00	0 00
St. Clement de Baudouville	6 35	3 00	0 00
St. Columban	2 45	1 50	0 75
St. Damien	0 75	0 00	0 00
St. Esprit	8 50	5 50	3 00
St. Gabriel de Brandon	2 50	0 00	0 00
St. Ignace du Coteau du Lac	2 25	1 25	1 50
St. Liguori	3 25	2 50	0 00
St. Michel de Vandœuvre	5 25	2 75	2 50
Nativité de La Prairie	10 25	11 50	9 20
Nativité d'Hocheville	1 25	1 10	1 15
St. Nom de Marie de Montreal	72 41	2 02	50 10
Notre Dame de Grace	2 55	9 14	9 50
St. Norbert	2 04	0 00	1 00
St. Patrice de Montreal	27 25	17 16	0 00
St. Philippe	2 20	3 50	1 75
St. Placide	2 50	2 00	2 25
St. Placide	3 00	3 00	1 40
St. Polycarpe	10 50	6 25	8 25
Purification de Repentigny	3 35	1 25	3 50
St. Ray, de l'Isle Bizard	3 00	1 25	0 00
St. Remi	11 35	6 50	5 42
St. Roch de Lachine	4 25	1 12	1 75
St. Romain d'Hemingford	2 50	1 74	1 75
St. Rose	12 00	10 00	10 00
St. Saver	3 40	4 18	3 75
St. Scholastique	2 25	2 15	2 70
St. Sophie	1 00	0 00	0 42
St. Stanislas Kostka	4 00	4 25	4 00
St. Sulpice	6 55	4 00	4 00
St. Therese	3 00	2 25	3 00
St. Thomas de Joliette	2 50	2 00	1 50
St. Trinite de Contrecoeur	8 00	4 25	5 25
St. Urbain	5 50	4 50	4 75
St. Valentin	4 15	1 50	1 20
Visitation de l'Isle Dupas	6 00	2 50	3 25
Visitation du Saule-Rouge	0 00	3 50	5 10
St. Zotique	10 25	8 35	6 50
La Cathedrale	35 10	27 40	32 32
St. Pierre (RR. PP. Oblats)	20 20	19 20	21 10
Le Gesù (RR. PP. Jesuites)	64 00	48 22	00 00
N. D. des Anges (Cong. des Hommes)	13 25	10 30	12 30
N. D. de Bonsecours	3 10	4 00	3 00
L'Eglise de l'Hôtel Dieu	7 00	1 75	2 17
L'Eglise de l'Esprit St. Joseph	1 50	1 25	1 75
Des Petites Servantes des Pauvres	8 00	3 00	5 00
Chapelle de St. Gabriel (Par. de St. Henri des T.)	5 75	4 50	4 75

THE INDEX.—We have to acknowledge the receipt of a newly issued Protestant or non-Catholic journal published under this title at Toledo, Ohio. It object seems to be the freeing "of humanity from the blighting curse of ecclesiastical bondage," and in its tone it is thoroughly Protestant or anti-Catholic. With its principles we can have no sympathy, but we can readily believe that, as the editors of the *Index* boast, these principles are held by the majority of the intelligent and free thinking Protestant community of America and Europe.

THE MAGUIRE TESTIMONIAL.

The testimonial formerly alluded to in these columns, as recently presented to Mr. Thomas Maguire, of St. John's, Railway conductor upon the G. T. R., was manufactured at the well known establishment of Savage, Lyman & Co. of this city and consisted of a beautiful massive service of plate.

The following elegant address, which had amongst its numerous and influential signers such names as those of Walter Slanly, M. P. Gov., J. Gregory Smith, of St. Albans, Vt., &c., &c., shows the estimation in which that gentleman is held:

To Mr. Thomas Maguire, Conductor in charge of the Passenger Train from St. John's to Montreal, G. T. R.

Sir,—We, the undersigned, personal friends and old acquaintances, respectfully ask your acceptance of the accompanying testimonial as an expression of our respect and esteem for the steady and uniform fidelity, ability, and courtesy with which for nearly thirty years, you have discharged the duties of your position. We feel confident we only utter the sentiments of the many thousands of passengers who, for nearly a third of a century, have been under your charge, when we say that your zealous and skilful care of their safety and comfort entitles you to a most grateful remembrance at their hands.

We believe that you are amongst the oldest, if not the very oldest, Railway Conductor upon the continent, when the length of continuous service is taken into account, a fact which is alike honorable to yourself and the two companies in whose employ you have been during the whole time.

Permit us, dear Sir, to wish you many more years of honorable and useful employment by the same Corporation, and to your esteemed wife, as well as yourself, uninterrupted health and prosperity.

St. John's, P. Q., Jan., 1871.

REPLY.

Gentlemen and Friends: It will not surprise you that I lack words to express, in fitting terms, my grateful appreciation of the partial kindness evinced in the language with which your rich and elegant testimonial is accompanied. You will do me justice to believe that the preciousness of the gift—tasteful and worthy of the donors as it is—is doubly enhanced in my eyes by the hearty, not to say affectionate friendship which dictated its bestowal.

Although conscious only of having acted uniformly during the whole time, I have gone in and out

among you from a mere desire to do my duty, and my whole duty, to my employers and the public at large, you will pardon me if I ever hereafter regard this as the proudest moment of my life, as a spot which your word of cheer and commendation will ever make green in my memory.

Rest assured, my dear friends, that I shall ever guard your present with religious care, as an incentive to continuous endeavours to deserve your regard, and with the hope of transmitting to my children, as a sacred heirloom, so honourable an evidence of your respect and esteem.

Permit me also to join Mrs. Maguire's thanks with my own for your thoughtful interest in her health and welfare.

Yours obedient servant,

THOMAS MAGUIRE.

Montreal Gazette.

Weekly Report of the St. Bridget's Refuge, ending Saturday, 24th inst.:

Males	412
Females	102
Total	514
English	68
Irish	384
Scotch	00
F. Canadians	64
Total	514

ST. BRIDGET'S TOTAL ABSTINENCE AND BAPTISM SOCIETY.—This progressive society has had another happy event yesterday, in the renewing of their pledge—a ceremony that takes place annually. The members were in regalia, and preceded by their band, marched in procession to St. Bridget's church, Dorchester street, and formed themselves in rows round the altar rails, repeating, about the pledge after the Rev. Director, who afterwards delivered a touching appeal to his hearers, advising those that were not of the Society to enrol themselves, as a temperance people made the best citizens, and the benefit was not only temporal but eternal.—*Mont. Witness*, 30th Jan.

FIRE IN NOTRE DAME STREET.—A MAN, WOMAN, AND BOY SUFFOCATED.—Another of those terrible catastrophes from fire which seem to occur at intervals, took place shortly after midnight on Saturday last. A fire broke out in the shop of Miss Paradies, milliner, No. 202 Notre Dame street, while a family of seven, her relatives, slept in the two flats above. The only means of access was through the shop, and while four of the inmates who slept on the second flat escaped by getting out of the window with the assistance of a few outside, the remaining three, Henry Caro, aged 40, his nephew Henry Caro, aged 12, and Fanny Burgess, the servant, aged 23 years, who occupied the rooms in the third or attic flat, were suffocated before assistance could reach them.

ST. JAMES STREET EXTENSION.—We learn from the recently appointed Committee of the City Council on the above subject, that they had a meeting last Tuesday with the representative of the Quebec Government relative to the proposed extension of St. James street west to the Court House. The Government are willing to meet the wishes of the city, and to part with the property between St. Gabriel street and the east end of the Court House, which is at present occupied as a wood shed and fire reel station. Before coming to any definite arrangements the Government are awaiting the official report of the Surveyor of the Board of Works. It is not yet known whether the Presbyterian church adjoining will also be required to complete the improvements, by running St. James in a curve into Notre Dame street.—*Witness*, 30th ult.

SUPPOSED MURDER.—*Le Pionnier de Sherbrooke* says that on Sunday, the 15th ult., it was reported that Matilda Watson, wife of one Andrew Hill, living in Arcot Township, two miles from Sherbrooke, had died suddenly. The husband and a man named John Grace, residing in the neighborhood, were on Monday arrested on suspicion of having caused her death, which has happened under such extraordinary circumstances as to constitute the crime of it, if any there be, one of the most barbarous cases of murder that ever happened in the Province. The coroner's jury held an inquest and the medical witness gave details of injuries inflicted on deceased, which are not of a nature fit for publication. Suffice it to say they were the cause of her death, and impossible to have been inflicted by her own hand, and the jury found accordingly. Suspicion is directed strongly against the husband, who with Grace, the other party accused, has been committed for trial. Deceased was 31 years of age and leaves 5 children, the youngest is only 7 months old. Her husband is a man of 50 and Grace is about 40, and a bachelor.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—The very agreeable character of this preparation has rendered it a general favorite. The *Grand Service Gazette* remarks:—By a thorough knowledge of the nature laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills! Made simply with boiling water or milk. Sold only in tin-lined packets, labelled—JAMES EPPE & CO., Homoeopathic Chemists, London.

REMITTANCES RECEIVED.

Huntingdon, J. Fagan; \$1.50; Bowdenville, Dr. De Boucherville, \$2; Sorel, J. Morgan, \$2; Streetville, L. Mitchell, \$2; St. Sylvester, Rev. E. Fafard, \$2; Marysville, Cal., Rt. Rev. E. O'Connell, \$10; Jarvis G. E. Foster, \$2; Ottawa, J. Cullen, \$1; Grafton, H. Gallagher, \$2; Stony point, Rev. P. Andrieux, \$3; Williamstown, A. McGillivray, \$2; Sarnia, J. Gleeson, \$2; Atholstan, J. McCarthy, \$2; Boston, Mass. U. S., Rev. W. Halley, \$5; Tracadie, N. B., Rev. S. J. Doucet, \$2.25; St. Hyacinthe, R. E. Corcoran, \$2; Warden, P. Mahedy, \$2; Sorel, W. McCallian, \$2; St. Malachi de Durham, Rev. A. Jodoin, \$2; Dartmouth, N.S., Rev. J. Woods, \$4; St. Andrews, A. K. McDonald, \$2; St. Mary's, Rev. E. B. Kilroy, \$5; De Cowsville, M. Walsh, \$2; Maynooth, J. Goulden, \$2; West McGillivray, D. Fanning, \$2; Creek Bank, J. Naughton, \$2; Maynooth, P. Moran, \$4.50; Bank Lake, J. Murray, \$2.50; Kenmore, J. McKay, \$2; Rockton, M. O'Connor, \$2; Westwood, P. Doherty, \$4; Oshawa, P. Wall, \$2; Shippigan, N. S. P. J. N. Dumars, \$2; Lindsay, Dr. T. W. Poole, \$2; Egerton, J. Begley, \$2; Dixon's Corners, M. Houlihan, \$2; Lucan, J. Farrell, \$4; Huntingdon, J. Durin, \$1.50; Red Islands, N. S., J. McDougall, \$4; Jordan, J. W. Keating, \$4; Collingford, M. Quinn, \$2; Quebec, Rev. Brother Aphraates, \$2; St. John's, Rev. F. Aubry, \$4; Morrisburg, Rev. J. R. Meade, \$2; Laggan, J. Murphy, \$1.

Per O. Lamass, Stockton, Cal.—Self, \$3.25; J. McDougall, \$2; Rev. F. Motto, 75c.

Per Rev. A. W. Sears, Rockburn, Self, \$1.50; J. Leahy, \$1.50; W. By, \$1.00; B. G. McCann, \$1.50; B. Leahy, \$1.50; J. McCormick, \$1.50; Mrs. McMullin, \$1.50; D. McElroy, \$1.50; E. Haney, \$1.50.

Per S. Labrosse, St. Eugene, J. Madden, Mount Oscar, \$1.50.

Per L. Lamping, Kempville, M. O'Connor, \$4.

Per P. Doyle, Toronto, M. Ennis, \$2; J. Pope, \$1; J. Heron, \$3; W. Patterson, \$2; C. Morrow, Keenaville, \$2; Rev. Mr. Kean, Newmarket, \$2; P. Seymour, Maxwell, \$1; M. Walsh, Woodbridge, \$1.

Per E. McGowan, Danville, W. Coakley, \$4; G. McGowan, Warwick, \$4.

Per F. Ford, Prescott, M. Revel, \$4.

Per J. Gillies, Prescott, M. O'Reilly, \$2; F. Buckley, \$4; J. Hughes, \$2; A. Charter, \$2; Merrickville, M. Kelly, \$5; P. Kyle, \$2; W. McCurney, \$5; P. D. Wall, \$4; Ottawa, J. Murphy, \$2; J. Ryan, \$5; A. Duff, \$5; N. McCaul, \$3; Miss McDonnell, \$6; G. Sparrow, \$2; P. O'Meara, \$4; J. Henry, \$4; College, \$4; T. Morrow, \$4; Kearns & Ryan, \$2; J. Gillie, \$1; R. Sneath, \$3; W. McKay, \$2.25; M. Dalton, \$2; Rev. J. Collins, \$5; R. Ryan, \$4; Mrs. Enright, \$4; J. Clancy, \$2; F. Burns, \$2; B. Mullin, \$4; F. McDougall, \$4; T. Stackpole, \$5; D. Whelan, \$4.50; F. O. Institute, \$2; J. Bows, \$4; J. & W. Aherne, \$4; J. Quinn, \$2; J. Murray, \$4; D. Willett, \$1; C. Goulden, \$4; Aylmer, C. Devlin, \$2; L. M. Coulter, \$2; River Desart, P. Moore, \$2; Arnprior, J. Tierney, \$4; D. McNamara, \$2; M. Brennan, \$2; Pembroke, M. Hughes, \$1; W. Murray, \$6; M. Dowsley, \$6.

Per Rev. H. Millette, Dunham, Self, \$4; F. S. Harvey, Abbott's Corners, \$2; J. McGrath, North Pineside, \$2.

Per C. F. Fraser, Brockville, T. Burns, Maitland \$4.

Per P. Mungovan, P. Mangan, Brockton, \$2; P. Healy, Upper Grove, \$2; D. A. Campbell, Beaverton, \$2; Rev. K. A. Campbell, Athol, \$2.

Per J. O'Reilly, Hastings, D. Smith, \$2.

Per J. Kellman, Newmarket, E. Murphy, \$2.

Per J. Clancy, Humberston, M. Cavanagh, \$1.50.

Per L. Whelan, Otter Lake, D. Smith, Collingford, \$2.

Per A. Boyd, Antigonish, N. S.—Rev. N. McLeod, East Bay, \$2.

Per Rev. J. O'Neill, Lachine, Self, \$2; J. Nagle, 2.

Per A. Boyd, Antigonish, N. S.—Rev. N. McLeod, East Bay, \$2.

Per Rev. J. O'Neill, Lachine, Self, \$2; J. Nagle, 2.

Per A. Boyd, Antigonish, N. S.—Rev. N. McLeod, East Bay, \$2.

Per Rev. J. O'Neill, Lachine, Self, \$2; J. Nagle, 2.

MONTREAL WHOLESALE MARKETS.

Flour #1 of 136 lb.—Pollards	\$4.25 @ \$4.75
Flour #2 of 136 lb.—Pollards	4.70 @ 4.75
Flour #3 of 136 lb.—Pollards	4.70 @ 4.75
Superior No. 2	5.70 @ 5.80
Superior	6.25 @ 6.00
Family	6.20 @ 6.30
Extra	6.40 @ 6.40
Superior Extra	6.70 @ 6.80
Bag Flour #1 of 100 lb.	3.10 @ 3.12
Wheat #1 of 200 lb.	5.70 @ 5.90
Wheat #2 of 200 lb.	1.20 @ 1.33
Ashe #1 of 100 lb., First Pot.	6.00 @ 6.10
Seconds	5.00 @ 5.10
Thirds	4.50 @ 4.60
First Pot.	6.10 @ 6.00
Pork #1 of 200 lb.—Mess.	21.00 @ 20.00
Thin Mess.	19.00 @ 18.50
Prime	15.00 @ 00.00
Butter #1 lb.	0.21 @ 0.22
Cheese #1 lb.	0.12 @ 0.13
Lard #1 lb.	0.13 @ 0.00
Barley #48 lb.	0.60 @ 0.63
Peano #60 lb.	0.88 @ 0.00

MONTREAL RETAIL MARKET PRICES.

	RETAIL	WHOLESALE
Flour #1 of 100 lb.	14 8 0 0	17 6 0 0
Oatmeal	15 6 0 0	17 6 0 0
Indian Meal (Ohio)	11 0 0 0	12 6 0 0
GRAIN.		
Wheat #55 lb.	3 0 3 3	0 0 0 0
Barley	3 0 3 4	0 0 0 0
Potatoes	4 0 3 0	0 0 0 0
Oats	2 6 2 0	0 0 0 0
Buckwheat	3 0 3 3	0 0 0 0
Indian Corn	0 0 0 0	0 0 0 0
Flax Seed	0 0 0 0	0 0 0 0
Timothy	20 0 0 22 6	0 0 0 0