

TWO CHURCHES.

The London *Times* recently in an article on "Anglicanism judged by St. Anselm and St. Francis de Sales," and which we reproduce this week, shows very conclusively that Anglicans have no more in common with St. Anselm or St. Francis de Sales than Methodists have with St. Bernard or St. Gregory the Great. Following up the subject, the *Times* proceeds to show that the sect has no more identity with the pre-Reformation Church of England than the invention of Mr. Wesley has had with that of St. Martin of Tours or St. Wilfrid of York. The article is as follows:—

When Suarez told that spurious Solomon James I. that by his senseless persecution of the Catholics he was defiling the memory of his own forefathers, he reminded him that "there was no other than the Roman faith known in England from the time of its first apostles till 1534." Probably no one disputes it. Anybody who does would dispute, if he had a sufficient motive, that two and two makes four. But Anglicanism was invented, and the two systems agree together like fire and water, it follows that the Roman and Anglican communities are not one Church, but two. To speak accurately they are more than two, since the Anglican is at least a dozen different churches in itself; but as all its conflicting sects are founded on the same right of revolt, and on the denial of the unity and authority of the Christian Church, they may for the purposes of argument be considered as one. In their warfare against the Roman Church they are one, though only, as St. Francis de Sales observed, in "negation." Sectaries easily agree in denying, but never in affirming. This is especially true of Anglicans. When their community was founded its architects had so little thought of building on Roman lines, or of perpetuating the Roman faith, that their chief object was to destroy it. They avowed, with hideous clamour, the sacrilegious purpose, as Usher said long after, "penitus eradicandi Papisticam religionem." They only thought towards the ancient religion of England was to get rid of it. Neither Jew nor Pagan ever raised against the Roman Church in language more horrible than the Articles and Homilies of the new Church of England. And Anglicans, of every school and party, have never ceased to echo it. For them the faith of St. Augustine and St. Anselm of Canterbury, of St. Wilfrid and St. Paulinus of York, of St. Cuthbert of Lindisfarne, St. John of Beverley, St. Thomas of Hereford, St. Richard of Chichester, and St. Nicholas of Exeter, was a legacy of Satan. They said so. Both houses of the Anglican Convocation, as Mr. Froude relates, assured Queen Elizabeth that she might lawfully put Mary to death, "being an idolater." That was the Anglican idea of a Catholic. The bloody persecution of all who continued to profess the ancient faith of Christian England was mainly instigated, as Mr. Lecky observes with philosophical disgust, by Anglican Bishops. They ceased to torture, burn, or hang the children of St. Wilfrid and St. Anselm only when the State tied their murderous hands. But they have never changed their estimate either of them or their religion. On that point alone they were all unanimous. Even the learned Bull charged Catholics both with "idolatry" and "sacrilege." Laud said they had less chance of salvation than Donatists. Dr. Tat was only repeating the language of his predecessors when he said a few days ago, at Maidstone, "This Church of England is the head of the Protestant Churches of the world." Lastly, the newest Anglican sect, the Ritualists, whom the *Church Herald* described in its last number as "a sect of fanatical anti-Christian rebels"—declare every week, in the pages of the *Church Times* and *Church Review*, that the Roman Church "has apostatised from the faith." The Anglican tradition on this point has never varied.

Yet certain Anglicans of our day, in whom the grace of God is working, and who perceive with alarm that if the Roman and Anglican communities are not the same Church one of them is no Church at all, try to persuade themselves that what is now called by a legislative fiction "the Church of England" is identical with that which St. Augustine founded, and for which St. Thomas died. The wish to believe it does more credit to their heart than their head. The two Churches have, in fact, nothing in common except a few names and words. The principles on which they are built are mutually destructive. If the one is from heaven the other is from hell. If God made either He could not possibly have made both, because He cannot contradict Himself. For this reason it is a duty of charity at this time to remind the better sort of Anglicans—who vaguely comprehend that an isolated national sect, which was built on the ruins of the ancient Church of this land, and in defiance of its anathemas is for ever separated from it—that all who cling to such a sect have neither part or lot with the saints of England, because Suarez was right in saying that "there was no other than the Roman faith known in England from the time of its first apostles till 1534." This is what we are going to prove.

The evidence of this notorious fact, though it may be confirmed from a multitude of independent and collateral sources, is really contained in a single well-known collection, the *Concilia Magnæ Britanniæ* of Wilkins. The sacred Synods of the ancient Church of England and Ireland, presided over by such mighty men of God as an Augustine, a Patrick, a Paulinus, a Cuthbert, a Wilfrid, and an Anselm, affirmed a hundred times every Roman doctrine which Anglicanism denies, and execrated as false and impious every specific tenet which Anglicanism maintains. One after another during twelve centuries, they declared, in the words of St. Francis de Sales, that "the Church and the Pope are one and the same thing." It is to this point that the narrow space at our disposal obliges us to confine our attention.

The Church of Christ, both in England and Ireland, founded by Popes, was governed, from the first hour of its existence, solely by their supreme apostolic authority. In 456 a Council, presided over by St. Patrick, decreed that all clerics who were not tonsured "mero Romano" should be suspended. In 592, after the controversy which was known as the "causa trium capitulorum," St. Gregory the Great wrote to all the Bishops of Ireland that their safety consisted in their constant obedience "ad matrem, quæ vos generavit, ecclesiam." In 601, as the venerable Bede relates, replying to letters of St. Augustine, whose whole life was a joyous confession of the all-embracing and universal authority of the Holy See, St. Gregory said: "Mos autem sedis apostolicæ est ordinatus episcopis præcepta tradere." In giving him the jurisdiction of which the Chair of Peter is the only fount the Pontiff defined its limits: "In Galliarum episcopis nullum tibi auctoritatem tribuimus." In the same year the Abbot of Bangor wrote to St. Augustine; and though it is probable that the long isolation of the Welsh Church from the rest of Christendom was fruitful of evil, the Abbot was able to say to the apostle of England: "Be it known and without doubt unto you that we are all and every one of us obedient and subject to the Church of God and to the Pope of Rome." The Welsh, as the letter of the Abbot suggests, may have been ignorant of many things from the misfortune of their position, but in loyalty to the Holy See they became as fervent as the rest of Christendom, and St. David shared the faith of St. Augustine. In 679 Pope St. Agatho told the British Bishops that in all times and places "the apostolic authority alone could mitigate disputes," and added: "Unde ex auctoritate beati Petri apostolorum principis definimus atque statuimus," &c. The same Pontiff ordered that St.

Wilfrid, "Deo amabilis," should be restored to his See, and this was done "jussu Papæ." In the following year he interdicted Theodore, Archbishop of Canterbury, "and all your successors," from meddling with the monastery of Glastonbury; and the decree of king Ethelred, devoting its lands "to St. Peter," and all who should despoil them "to the malediction of the Pope of Rome," was signed both by Archbishop Theodore and St. Wilfrid. In 701 St. Wilfrid, a man whom his age proclaimed to be "dear to God," wrote to Pope John VI that all causes must be referred "to the most holy Apostolic See." In 712, in the Council of London, at which Boniface presided as legate of the Holy See, and Bithwald, Archbishop of Canterbury, held the second place, after a discussion of the gravest questions, involving the highest spiritual interests of the nation, the final decision was: "Res deferatur ad Pontificem Romanum." In 725 King Ina, wishing to extend the privileges of Glastonbury, went in person to Rome, "et privilegium apostolicum signaculo corroboratum irredundando Glastoniensis apostavit." Many centuries were to elapse before the notion that any spiritual act could be validly done without the authority of the Holy See occurred to the English mind. Our fathers knew that the authority of the Holy See was only another name for the supremacy of God in the world.

In 730 Pope Gregory II. confirmed once more in a letter addressed to all the English Bishops the privileges of the See of Canterbury. What this Saint thought of his own authority, and how cordially they agreed with him, appears from the following words: "Vos itaque fratres hæc apostolicæ auctoritatis mandata cum alacritate ad subjectiõnem reverentiæ audite et suscipite." And if any should presume, then or later, to refuse obedience: "Scitis contra ipsum mundi Salvatorem, et beati Petri auctoritatem, niti, et ideo, nisi resipueritis, æternam damnationem sententiam incurrite." The awful authority of Peter not limited like that of Moses to a single people, was always accepted in the same spirit. The Anglican revolt, in the judgment of Catholic England and of all Christendom, was against God, and therefore worthy of "eternal damnation."

In 745 we have once more the testimony of an illustrious English Saint, who was both apostle and martyr. In that year the great St. Boniface wrote to the Archbishop of Canterbury, styling himself "Legate of the Catholic and Apostolic Roman Church." "We have decreed in our Synod," the blessed martyr wrote from Germany, "and have confessed the Catholic and universal faith," and what did that faith avouch?—that we wish to preserve to the last hour of life our subjection to the Roman Church, that we desire to submit to blessed Peter and his Vicar, and to adhere canonically to all the precepts of St. Peter, that we may be counted amongst the sheep entrusted to him—ut inter oves sibi committimus numeremur." This, he added, and his friend the Archbishop of Canterbury entirely agreed with him, "is the duty of all Bishops." Anglicans cannot fail to see that they have no more communion of faith with St. Boniface and the ancient English Church, whose most sacred convictions they disown than a Buddhist or an Ashantee. What his correspondent thought of the martyr and his doctrine is proved by the fact that in 756 he ordered all the suffragans of Canterbury to make a solemn celebration every year of his anniversary, "ob ejus apud Deum patrocinium et intercessionem."

In 785 was held the Council of Council, of which Cuthbert, Archbishop of Canterbury, was President. At its close they addressed a letter to Pope Adrian I, the friend and guide of Charlemagne, which was signed by the two Archbishops and other prelates, by the King, and by a number of Abbots and other nobles. They told the Pontiff that they approached him "cum ingenti gaudio, ob reverentiam beati Petri, et vestri apostolatus honorem." It is exactly the language which was used centuries later by Anselm and Bernard, and Francis of Sales! The Canon of this Council decrees "ut privilegia antiqua a sancta Romana sede delata ecclesiis omnibus conserventur." The 20th refuses the succour of public prayer to those who die without receiving the Sacrament of Penance. All the decrees are submitted, as a matter of course, to the approval of the Holy See.

In 793 King Offa "litteras apostolorum humiliter visitavit." He had been admonished in a vision to build the Monastery of St. Albans, to which the relics of the Saint were conveyed "cum summa devotione et honore." Charlemagne sent gifts of precious stones, and wrote to Offa, whose devotion "to the Vicar of the Blessed Peter" was known to him, that nothing was more urgent than that all causes should be decided "by the sentence of Apostolic authority." Kings were as firmly convinced as Bishops that Peter rules the Church of God. In 797 Alcuin reminded his friend Athelard, Archbishop of Canterbury, as a provocation to zeal that one of his predecessors had been "Apostolica auctoritate castigatus." Yet Athelard was no time server nor slothful shepherd. It was he who published a pastoral, worthy of St. Anselm or St. Thomas of Canterbury, in which he reminded all England that "according to the command of our apostolic lord Pope Leo, no layman or secular person should presume to make themselves lords over God's heritage." It was to this holy prelate, who lived only for God and the Church, that St. Leo III. wrote as follows in the same year. After reminding him that it was St. Gregory who "ordinavit omnes Anglorum ecclesias," the Roman Pontiff continued: "Et ideo tibi scribimus ex auctoritate beati Petri, cui a Domino potestas data est, dicente: Quia in es Petrus, &c. . . . Ejusdem beati Petri, clavigeri regni colorum, vicem gerentes, tibi, Athelarde, tuisque successoribus, omnes Anglorum ecclesias jure esse concedimus detinentes; et si any should profanely resist this apostolic decree, 'ex ordine prælati sit dejectus.' And how did Athelard receive this claim of absolute authority over the English and every other Church? Exactly as all his predecessors had done. In a Council held in 798, at which were present, among others, the Bishops of London, Durham, Lichfield, and Winchester, Athelard thus professed his own faith and that of all his brethren, "With the unanimous consent of this sacred Synod, in the name of the Omnipotent God, and in the fear of His tremendous judgment, I enjoin, as I have received command from our Apostolic Lord Pope Leo, that all the directions of the Apostolic See be observed." Such was the response of the Catholic Church of England to the Vicar of Christ. It is always the same! In every age the supremacy and infallibility of the Roman Pontiff are acclaimed by all the friends of God as an essential part of Christian religion. The Vatican Council only defined, in opposition to heretics and infidels, a truth which all Christians had believed from the days of St. Peter, St. Clement, and St. Leo.

We pass over a multitude of Synods which all proclaimed the same revealed dogma. In 1159, Alexander III., the great restorer of Rome after the ravages of the barbarians, condemned by anticipation in a letter to all the English Bishops the impious Anglican doctrine that the Church of God can become divided and corrupt. "The unchanging providence of God willed that His Church, holy and immaculate from her foundation, should be governed by one Pastor and Ruler, to whom all the Bishops of the Church should submit without remonstrance, and all the members cleave to him as their head, joined to him by a marvellous unity." Nothing can be more admirable in sweetness and majesty than the exhortations of this Pontiff to the sinful Henry II. and Gilbert, Bishop of London. The latter assured him in reply that the King "would continue to love God, and to regard His holy mother, the Roman Church, with his accustomed reverence," and that he had received the apostolic correction "with gratitude, temperance, and modesty, and promises obedience to the blessed Peter and you."

In 1189, at the Council of Pipewell, near Northampton, all the Bishops of England once more assured Clement III. that they dutifully accepted "the definitive sentence" of his predecessor Alexander II. In 1191, on the election of a new Archbishop of Canterbury, they wrote to Celestine III. that "the suffragans of the Church of Canterbury offer to Pope Celestine debiliat subjectionem"; and in the Council of York, presided over by Hubert, Archbishop of Canterbury, in 1195, the decrees were humbly submitted to the Apostolic See, "the authority and dignity of the most holy Roman Church being in all things kept inviolate."

We have come now to the thirteenth century, the great epoch of the triumph of Christian art, when England, still firmly united in one faith, and adorned in every province with the matchless monuments of genius inspired by religion, must have seemed to the Angels a kind of paradise. We shall find the later testimonies exactly accordant with those already cited. Meanwhile, we invite, Anglicans to observe—all at least who piously fear to be excluded from the Communion of Saints—that while all the servants of God in our England, from Augustine to the martyr Bishop Fisher, would have thought the modern Catholic Synods of Oscott and St. Edmund's, which still submit their decrees "to the blessed Peter," only a continuation of their own, and would have embraced our living Catholic prelates as brothers in Jesus Christ; they would see in the "Pan-Anglican Synod" of Lambeth nothing but a disorderly *turba* of mired laymen, a pandemonium of rebels against the Chair of Peter, and enemies of the Catholic Faith. Their own words prove it. It follows that Anglicanism can only be true on this senseless supposition; that the religion of England, from the time of its first apostles till 1534, of which the Pope was the supreme and infallible teacher, was utterly false; and that the God of Truth gave to impure apostates like Parker, Barlow, Jewel, and Ridley, the knowledge of divine things which He refused to saints, martyrs, and evangelists, like Augustine, Boniface, Wilfrid, and Anselm! Any one who can believe this may admit that the world was possibly made by God, but must be quite sure that the Church was not. Either He made only the Roman Church, or He never made any Church at all.

IN MEMORIAM.

Yesterday, (Monday, Jan. 10th) we regret to announce, the Rev. Father Thomas Walsh departed this life at the Hotel Dieu, where he had been closely confined for about one month, and during the past two weeks suffered intense pain. Rev. Father Walsh was born near Thomastown, county Kilkenny, Ireland, and at a youthful age prepared himself for the priesthood. His early studies were conducted at St. Kieran's College, Kilkenny, from which he proceeded to Maynooth, where his education was completed, and he proved himself as having talents of a very high order, he was duly ordained for his native Diocese, where he remained doing duty for some years. About twenty-two years ago his family coming to Canada he came with them and bid adieu to the Emerald Isle: his first ministerial work being done in Kingston. Thence he removed to Cornwall, thence to Marysville, Tyendinaga. Following this he was obliged to retire from active service in consequence of serious illness from consumption, by which his energies were paralysed and his career of usefulness in the church's interest brought to an almost abrupt close. For five or six years he lived at Point Levi with his friends, endeavouring to recruit his health. Occasionally he assisted the clergy of that district, and at St. Patrick's Church, Quebec, where, on the occasion of his leaving for Ireland a few years ago to regain his health, was by the congregation of which he was much beloved, presented with an address and a handsome testimonial. For the last nine months he was a resident of this city, but his constitution having been so shattered by sickness, his ailments having latterly turned to disease of the heart, that he could only act in the capacity of an assistant at intervals. One month ago as already intimated, his case became hopeless, and since then he has been gradually sinking, a painful sufferer, life slowly ebbing, until yesterday death ended the afflictions of the flesh. He was aged about 56 years, 32 of which had been spent in the priesthood. The interment will be made in the basement of the Cathedral, where so many devoted and illustrious servants of the Church have found a last resting place. The deceased has a brother, Mr. Jas. Walsh, a merchant, residing in Port Hope, and a sister, living at Point Levi, Quebec. Father Walsh was a man of quiet demeanour, of amiable disposition; but the illness of long years had banished the cheerfulness enjoyed when in good health of temperament.

FUNERAL OBSEQUES.

The obsequies of the late respected Father Walsh commenced yesterday afternoon and finished to-day. At 1 o'clock yesterday the remains of the deceased clergyman were removed from the death chamber to the chapel of L'Hotel Dieu, which very many visited to take a last look at the departed face. At 4:30 o'clock the funeral cortege formed, and the body was conveyed to the Cathedral, the pall bearers being six of the most prominent members of the church. The following visiting priests joined the local clergy and followed the hearse: Rev. Fathers Mackey, of Tyendinaga; Madeo, of Morrisburg; Desautels, of Brewer's Mills; Casey, of Ganouneque; Browne, of Port Hope; Fox of St. Andrew's; and Larkin, of Cobourg. Arriving at the church, the coffin was borne to the altar, where the service for the dead was said, and the Libera sung. This morning the ceremony opened with high mass, with Rev. Father Corbett as Celebrant, Father Twohey as Deacon and Father Larkin as Sub-Deacon. Rev. Father Fox filled the place of Master of Ceremonies. After mass the Libera was conducted by Rev. Father Meade, who officiated until the body was taken to the basement of the Church, and interred next in order to the late Vicar-General McDonnell. The service was attended both last evening and to-day by large numbers, thus testifying to the great esteem and respect in which the deceased reverend gentleman was held by the people of this city. The funeral was attended by a brother of Rev. Father Walsh, Mr. James Walsh, of Port Hope, Mr. Walsh of Toronto, Mr. Roderick Ryan, of Ottawa, and Mr. R. O'Neill, of Montreal.—*Kingston Whig*, Jan. 12th.

CATHOLIC UNION.—In response to the invitation of his Lordship Bishop Crillon, a very large number of the Catholic congregation of the city assembled in the basement of St. Mary's Cathedral, to make an initiatory movement towards the formation of a Catholic Society. His Lordship explained the object of the meeting: To form a Society that would include Catholics of all nations, for the purposes of self-cultivation, morally and intellectually, as well as the drawing together more closely of the bonds of social union. It is to have no connection whatever, either directly or indirectly, with political matters of any grade, but was to confine its workings entirely to the objects already expressed. His Lordship was also to have the vetoing power over all its proceedings. The preliminary business, such as appointing a staff of officers, and a committee of managers to decide upon a constitution and by-laws, was passed through, after which a large number of those present—including some of our most prominent citizens—enrolled their names as members. The meeting was quite successful, both with regard to numbers and the interest manifested, all entering readily and enthusiastically into his Lordship's views. The election of officers then proceeded with the following result:—Donald Smith, President; Kenny Fitzpatrick 1st Vice-

President; Edward Furlong, Barrister, 2nd do; N. J. Power, Recording Secretary; W. J. Lavery, Assistant do.; C. Donovan, Corresponding Secretary. The following is the Board of Directors: Philip Martin, J. B. Cherrier, Martin Malone, Barrister; P. Chilly, Patrick Hart, Moses Henry, J. H. Hogan.—*Liamillon Times*.

Maurice Crepault, aged 19 years, residing in Falaco Street, Quebec, was accidentally killed in Baldwin's ship yard, on Friday, 14th inst. He was trimming a piece of timber, when a sudden heavy gust of wind overturned a sawing apparatus near him, which in falling, struck him on the head, killing him instantly.

The report of the Treasurer of the Quebec Corporation of Pilots shows that the receipts for the past year amounted to \$134,545.32 including a balance of \$568.59 from 1874, and the payments, including dividends and sinking fund to \$133,771.24, leaving a balance on hand of \$774.03.

SAD CASE OF DROWNING.—The following is narrated by the *Napaneé Standard*:—On Friday last a man named William Sharp and his nephew, a boy about ten years of age, were crossing Hay Bay on foot, when they broke through the ice and were both drowned. A dog that had accompanied them returned with his master's hat in his mouth. The friend's became alarmed, and started at once for the ice. They were not long in finding the hole where the unfortunate persons had broken through, and in it the other hat and a spear which they had evidently taken along to try the ice. The bodies were recovered next day, and from their position Mr. Sharp had evidently got the boy upon his back, determined to save both their lives if possible.

ORGAN REHEARSAL.—Pursuant to announcement the Organ Rehearsal took place in the Church of St. Francis Xavier, Brockville, on Friday evening, 7th inst., before an audience of over a thousand persons. In this case the programme could scarcely be called an organ rehearsal, as it was really a Grand Sacred Concert, admirably rendered throughout by musical amateurs from Brockville, Ogdensburg, Kingston, Perth, Prescott, and elsewhere, several of whom evinced a thorough appreciation of the productions of Mozart and some of the other great masters. Our townsman, the Rev. Mr. McCarthy, must be gifted with a large amount of industry and musical knowledge to enable him to bring together such a strong force of excellent amateur musical talent, and has certainly a right to feel pleased at the great success of his efforts. As we have already stated his people are exceedingly fortunate in having secured him as the successor of Bishop O'Brien. The Organ is a very fine one, and under the hand of Prof. Dumouchel produced the accompaniments in grand style. At the close of the concert the Professor played the large audience out with Patrick's Day, which presently blended into the grand tones of God Save the Queen.—*Brockville Monitor*.

A CANADIAN HERMIT.—NAKED FOR FORTY YEARS.—Incredible as the following may appear, it is an authentic fact, in which hundreds can bear testimony:—About forty years ago a young man named Wilson, residing near the town of Perth, conceived the lunatic idea of leading a hermit's life. The youth had from his early age showed symptoms of derangement, and this proceeding on his part was not considered strange by his friends. The chosen place of his hermitage was about three-quarters of a mile from his parental homestead, in the recess of a dense bush, where he erected a small hovel, and furnished it with an old log canoe, which he used as a couch to sleep in. Divesting himself of all clothing he has ever since remained perfectly nude, with the exception of a tattered remnant of a shirt, which his innies leads him to retain. In this nude state, for forty years, he has lived, walking in the depth of winter through the snow, and yet he has never been known to have received a frost bite. When he requires a drink he walks deliberately into the river, it mattering not to him what season of the year it may be, and wades out till the water reaches his waist, and then he stoops and quenches his thirst. His food is brought to him by his friends and when given to him is eaten with the voraciousness of an animal, which he never resembles more than man, his body being as heavily coated with hair as that of a cow. He never shows a dangerous disposition, and chatters in monosyllables. When people cross his path he invariably begs for tobacco, for which he has an evident partiality, and in chattering tones will utter "bacca" until his request is granted. His hair is long, gray, and unkempt, falling far over his shoulders, and his beard, which is similar, reaches down below his waist. He is now between sixty and seventy years of age, and is possibly the only living being ever known to have lived year after year perfectly naked and exposed to all the inclemencies of weather which mark our Canadian winters.—*Carlton Place Herald*.

REMITTANCES RECEIVED.

Alexandria, L W McK, \$2; St Marthe, J M, 1.50; Harwich, L McD, 2; Maniwaki, P K, 2; Clontarf, J R McD, 2; Trenton, T O C, 2; Halifax, L W, 2; Sergt J M, 2; St Guillaume, Rev N D St C, 1; Prescott, B K, 3; Guysborough, T C, 2; St George de Windsor, Rev G V, 2; Picton, Rev R McD, 4; Hochelaga, J S, 1; Carletonbrook, J K, 2; Trenton, F J McG, 3; St John Chrysostom, M C, 1.50; Marysville, T S, 2; Harwich, E S, 2; Clayton, E L, 2; Thorold, A S, 4; South Doris, Rev D O C, 2; G C, 1; Ingersoll, A H, 4; Shannonville, M F, 2; Magog, J K, 2; Peterboro, A McG, 1; Berthier, H M, 4. Per P F, Ormstown—W C, 1.50; H S, 1.50. Per Rev M B, Gaspe Basin—Self, 5; C S Le B, 2.

Per W F, West McGillivray—D McD, 1. Per T G, London—J W, 2. Per W M, Monckland—Miss K McI, 2. Per F O N, Antrim—Cedar Hill, T O C, 2. Per W M, North Esk—J B, 2. Per P P L, Belleville—W C, 2; J Mc C, 2. Per D A C, Alexandria—Rev J S O C, 2; A S McD, 2; A McK, 2; L Mc C, 1.

Died.

SCULLY.—At the House of Providence, Toronto, on the 3rd instant, John O'Brien Scully, a native of Cashel, Tipperary, Ireland, aged 59 years and 6 months. Requiescat in pace.

BOYLE.—In Toronto on the 10th instant, Francis, infant son of Patrick Boyle, Printer, aged 5 months and 2 days.

GALLAGHER.—In New York City, on the 15th inst., Mr. Connell Gallagher, tailor, aged 71 years, a native of Donegal, Ireland. The deceased was an old resident of Montreal having lived here for over 30 years; he was a resident of New York at the time of his death, having gone there, some eight years ago. Of your charity pray for the repose of his soul.

McKENRY.—At Cleveland, on the 27th ult., John McKenty, Esq., aged 57 years and 7 months. Of your charity pray for the repose of his soul.

INGOLDST.—In the Township of Camden East, Ont., near Centerville, on the 8th ult., Mrs. Ingoldst, relict of the late Bernard Ingoldst, Esq., aged 73 years. Deceased was a native of Trim, Co. Meath, Ireland, and emigrated with her late husband to Canada some 44 years ago, settling down in the Township of Camden, then an almost unbroken wilderness, where she contributed not a little towards making a comfortable home. Her affability, her gentleness, her amiable disposition, and her unbounded charity, endeared her alike to all. She was a model of industry in her household, and in her love of God and His Church, which her life had so well illustrated, was never more conspicuous than in the last short illness. After receiving the last

Rites of the Church, surrounded by a large sorrowing family of sons and daughters, her soul passed calmly and peacefully away—wings of light to Him who created it. Her remains were followed to the church by one of the largest corteges ever seen here. A solemn Requiem Mass was celebrated by the Parish Priest, Rev. Father Twomey, after which the remains were interred in the cemetery.—*Requiescat in pace*.

Greenbacks bought at 11 dis.; American Silver bought at 60 dis.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Flour #1 of 198 lb. —Follards.	\$2.50 @ \$2.60
Superior Extra	5.05 5.20
Fancy	4.70 4.75
Spring Extra	4.50 4.55
Superfine	4.10 4.15
Extra Superfine	4.80 4.90
Fine	3.65 3.78
Strong Bakers'	4.75 5.00
Middlings	3.00 3.10
U. C. bag flour, per 100 lbs.	2.25 3.00
City bags, (delivered).	2.35 2.40
Oatmeal per barrel of 196 lbs.	4.75 4.80
Wheat—Spring.	0.00 0.00
do White Winter.	0.00 0.00
Oatmeal	4.75 4.85
Corn, per bushel of 32 lbs.	0.65 0.68
Oats	0.39 0.32
Pease, per 68 lbs.	0.85 0.00
do float.	0.00 0.00
Barley, per bushel of 48 lbs L. Canada	0.55 0.60
do do U. Canada.	0.00 0.00
Lard, per lbs.	0.13 0.00
do do do	0.14 0.00
Cheese, per lbs.	0.10 0.11
do Fall makes	0.00 0.00
Pork—New Mess.	21.00 21.25
Thin Mess.	21.00 21.25
Beef—Prime Mess, per barrel	00.00 00.00
Ashes—Pots.	4.70 4.75
Firsts	0.60 0.00
Pearls	4.95 0.00
Butter.—Quiet; 17c to 23c, according to quality.	

TORONTO FARMERS' MARKET.—(Globe.)

Wheat, fall, per bush.	\$1 00 1 03
do spring	0 99 1 00
Barley	0 79 0 88
Oats	0 35 0 38
Peas	0 74 0 80
Rye	0 60 0 60
Dressed hogs per 100 lbs.	7 25 7 50
Beef, hind-qrs. per lb.	0 00 0 00
do fore-quarters	0 00 0 00
Mutton, by carcass, per lb.	6 00 0 00
Butter, lb. rolls	0 24 0 26
do large rolls	0 20 0 21
do tub dairy	0 20 0 21
Eggs, fresh, per doz.	0 15 0 20
do packed	0 18 0 20
Apples, per brl.	1 50 2 25
Geece, each	0 60 0 90
Turkeys	0 70 1 00
Cabbage, per doz.	0 40 0 60
Onions, per bush.	0 90 1 00
Turnips, per bush.	0 20 0 25
Potatoes, per bus.	0 45 0 50
Hay	12 00 17 00
Straw	7 00 9 75

THE KINGSTON MARKET.—(British Whig.)

FLOUR—XXX per bbl.	6.00	to 6.50
" " 100 lbs.	5.00	to 5.25
Family " 100 "	2.30	to 2.50
GRAIN—Barley per bushel	0.60	to 0.70
Rye " "	0.50	to 0.60
Peas " "	0.70	to 0.75
Oats " "	0.31	to 0.33
Wheat " "	0.90	to 0.95
Fall Wheat	0.60	to 0.65
MEAT—Beef, fore, per 100 lbs.	4.00	to 5.00
" "		