denied by some Protestant sect or denomination. Outside of the circle of natural religion, there is no one tenet, which all professedly Christian denominations hold in common; the only tenets upon which they all agree, are those which Ohristians hold in common with Jews, with Mahemmedans, and the avowed encinics of Christianity, and which tenets are not therefore essentially, or distinctively Christian. The man therefore who professes to establish a distinctively Christian School system which shall not necessarily include the Denominational system is, intellectually, not one step higher than the domestic ass.

Let no one differ from this verdict, or condann it as harsh, until such time as he shall be able to specify some one tenet or principle which is held in common by all who call themselves Ohristians; and which is at the same time a distinctively Christian tenet or principle, in that it is not and cannot be held by non-Christians. The man who can do this will have accomplished a greater feat than that of equaring the circle.

RIOTS AT QUEBEC .- It is very sad that it is scarce possible to have an election at Quebec without rioting and very often bloodshed. Such was the case the other day on the occasion of the nomination on the 24th ult., of a representative for the Eastern Division of the ancient capital of Canada. There was a row-we pretend not to determine to whom the guilt attaches; shots were fired, and several persons seriously wounded.

Why is this? It was not always so in Lower Canada. Of themselves, and uncorrupted by fereign influences, the French Canadians are proverbial for their love of peace, and respect for law. The truth is, we fear, that to a certain extent our young men are getting " Yankeefied," and are acquiring many of the most conspicuous and revolting habits of their neighbors on the other side of the Lines; amongst others of these vile habits, the cowardly and brutal habit of carrying concealed and dangerous weapons. For as a gentleman in England bears with him in his coat-pocket a handkerchief to blow his nose with when occasion requires, so in the United States a citisen's toilet is not considered complete unless he have about him a revolver, or bowie-knife, wherewith to shoot down, or rip up, his fellowcitizen on the least provocation.

This is no doubt, and, as the Quebec Chronicle well points out, one of the most striking results of the emigration to, and residence in the United States of many of our French Canadian youth. These often return, and returning, bring back with them to their native land, the evil customs acquired during their foreign sojourn. They contaminate their fellow-countrymen; they teach them, not only to despise the pious decorous customs of their ancestors; to be asliamed of their nationality; to ignore the noble language of Old France; to blush for the endearing baptismal appellation of Jean Baptiste, and to designate themselves Yankee fashion, John or Jack, and to renounce the ancestral faith—but they indoctrinate them in the worst of the vices of the anti-Catholic others that most disgusting and unmanly practice of carrying concealed deadly weapons, a practice abhorrent to the Christian, and, we my add, to ancient time-honored English tra-

Such being the case, we cannot pretend not to entertain doubts as to the expediency of encouraging the return to Canada of French Canadians residing in the United States. Of these many may, and we hope have escaped morally unscathed, but it cannot be denied that many have been sadly affected by the deleterious influences to which they have been exposed, and should not therefore be received back to Canada until they have undergone the probation of a severe moral quarantine, and can produce clean bills of health.

The Athanasian Creed continues to be one of the bones of contention over which the Anglican olergy are constantly snarling. The laity do not much take part in the row, as yet; but the clergy keep "pegging away" as Abe Lincoln would say, at one another with invincible perseverance. There are three parties amongst them. One would retain the Creed as it is, and read it as a portion of the public service of the church; another would retain the Creed, but would not read it, lest by so would modify it, or explain it away, especially the damnatory clauses, as offensive to cars polite. But, and here comes the rub; by whom or by what authority are the proposed changes in the said creed to be made. As the Rev. Dr. McNeile, a distinguished member of the Anglican Church, well puts it, in a letter to the London Times :-

"But it will of course be asked where is the authorly competent to make any such alteration? This opens another subject and makes us feel, as Churchmen, our want of any really representative body."

by any one, either lay or cleric, as competent to covered before the age of twenty years, that there are bath suthority or to say "this is truth are parts of Scripture" other than the Epistles and speak with authority, or to say "this is truth, and thus shalt thou believe." As a matter of Sundays throughout the year." fact Parliament is legally competent, and is alone competent, to determine, modify, or abolish the Creeds of the Church as by Law established. But Parliament has other business to attend to, and which it deems more important than the damnatory clauses of the Athanasian Creed, and the wranglings there upon of the public servants in the Ecclesiastical Depart-

The Legislature of the Province of New Brunswick was opened on Thursday, the 27th of last month. The most interesting paragraph in the speech of the Lieutenant-Governor is that in which he alludes to the School Law of 1871:---

"The Common School Act of 1871 having been impeached as unconstitutional, I am happy to inform you that it has been sustained by the unanimous adjudication of the Supreme Court, and in the event of an appeal to the Judicial Committee of the Privy Council I recommend that provision be made for its defence before that tribunal. A special case on that Act having been prepared by the Dominion Government for the opinion of the law officers of the Crown in England, and a copy thereof having been forwarded to me during the recess for the remarks of my Government thereon, I at ence brought the case under their consideration, and transmitted to the Secretary of State full remarks in vindication of the Act, at the same time communicating a protest against any such reference, and claiming the absolute right of the Provincial Legislature to deal with such matters."

We look forward with much interest to the final decision of the Judicial Committee of the Privy Council, the only tribunal competent to decide upon the constitutionality of the Act of 1871; we admit to the fullest extent "the absolute right of the Provincial Legislature to deal with" the question of Education, but we insist that that right must be exercised within the limits prescribed by the B. N. America Act, of which both the Federal, and the several Provincial legislatures are the creatures. We reject however with disgust the hypothesis that inany sense, or to any extent, the Province is a dependency of, or subject to the Dominion; and we insist strongly that both being alike the creatures of the Imperial Government, both are equally bound to submit to its decisions, as to the limits of their respective rights, which is the one question at issue with respect to the School Act of 1871.

A DIALOGUE. ANTIQUES AND MODERNUE.

Antiquus. "When Hannah More was a mere child," says her biographer Roberts, "she used to make a carriage of a chair, and invite her sisters to ride with her to London to see bishops and booksellers." We have a similar trait related of a pupil of our own Anglo-Saxon Alcuin. St. Luidgerafter having lived with Alcuin three years in York under his instruction returned to Germany having with him, what I suppose I must translate as "plenty of books." His biographer tells us that "in his childhood as soon as he could walk and talk, he began to collect the rind and bark of trees • and whilst other children were playing, he used to make books of them, and when he could get any fluid he imitated those who write" &c. Now Modernus, as it would be perfectly legitimate to argue from Hannah More's ase that there were chairs, and carriages, and bishops and booksellers in England in her day, or at least that her biographer thought so; so we may affirm from St. Luidger's case, that there were boys and books, and writing materials, and writers in Germany in his day, or at least that his biographer thought so But what has this to do with Bible reading? Exactly nothing; but what I wish to impress is this: whenever a biographer who is contemporaneous with nopulation of the Great Republic, amongst | the subject of his biography relates any circumstance about him of whom he writes as having taken place, that biographer may legitimately be supposed to think that those circumstances were likely to have taken place. This being admitted, what I want you Modornus, to do, is this. As I have brought you certain Liographers, relating how certain Abbots knew the Scriptures thoroughly, I require you to conclude that, at least, those biographers thought such knowledge possible for abbots in those days. Thus we evoke a second order of proofs from the same authorities; first the assertion of the fact by the biographer, which is of course contingent on the biographer's means of knowing, as well as on his veracity; and second, the belief of the biographer that what he asserts has the appearance of truth, or is so possible, and probable, as to run no risk of denial or rejection by his readers. Thus analyzed, our authorities—as given in our last—have a double

But I must introduce you to a personage of a certain historical importance, in order to indicate another argument which is not without its weight. The argument is this: The sermons of medieval preachers (and the same may be said of medieval writers) are full of scriptural quotations. These sermons were preached before medieval congregations. Either these preachers appealed to their hearers in an unknown tongue!! or the Sacred Scriptures from which they quoted were well known to their hearers, and had due weight and authority with them; or lastly, these preachers (some of them undoubtedly abbots) were at least trying to teach their hearers the Bible, which itself is something. Again (and it is well, Modernus, to look at the matter in all its bearings); if the abbots kept the Sacred Scriptures so assiduously as Tynedale—contrary to all medieval history—would have us believe from their monks and a fortiori from the laity, what were they about, that they did not put a stop to this constant inculcation of scripture truth, and this continued use of scripture phraseology? Why did they not appear before the Bishops of the Diocese to have doing they should give offence; the third party this obnoxious custom suppressed through the suspension of the obnoxious preachers? There existed moreover at the moment, a most powerful tribunal, whose business it was to watch over faith; why did not these men invoke the terrible engine of the

Inquisition to aid them in their work? Audient chroniclers tell us that a certain Bardo was consecrated Archbishop of Mentz in the year of our Lord 1031. He had been born in, or about the year 981. His biographor—either relating fucts, or what he thought probable enough to be facts tells us that at his beptism, his godfather gave him s helmet, a lamb and a pealter, In explanation of this sing lar gift, the same biographer tells us, that the first prefigured the arms of spiritual warfare he would have to use; the second, the patience with which he would have to use them, and the third, the great representing the Anglican Church, in its lay as in its elerical element, would not be recognised and appreciated it, he would undoubtedly have dis-

Gospels appointed to be read in the temples on the

It is remarkable how thoroughly the Psalter entered into the every day life of the medieval Catholic. As soon as the boy Bardo was weaned his parents, "wise in divine things and prudent in human things," sent him with his psalter to an old woman named Benedicta to learn his letters. The upshot of this was that " in a very short time and as in play, he learned to repeat all his prulter." Now with all due deference to your reformed ministers, Modernus, I am inclined to believe that this is more than any of them can do; and that this infant Bardo brought up in medieval ignorance, had been taught, before he left his gentle nurse Benedicts, more Bible, than they have or ever will have acquired in their whole life time. Be that as it may; the boy Bardo knowing his whole psalter by heart (what a contrast to the boy Luther); in due time grew to manhood and at length was consecrated Archbishop of Mentz; and as became a good man had many enemics. Preaching on the Christmas day after his consecration before the Emperor at Goslar, his sermon was so short and simple (we commend him | Ad for it) as to be fit only for Vespers. This offence was bread and butter to his enemies. "He is a monk, said they; " he might be good for something in his own little monastery, but he is not fit to sit in such "So that whoever," says his chronicler, a. see," had a fling at him Mo (ie. the first syllable of Monastery) was at the tip of his tongue." That Christmas day the Emperor Courad ate little; he was concerned for his favourite. Next day came Dioderich, Bishop of Metz, and poured forth all his eloquence. Bardo's enemies were in extacles, "This," said they, "is a Bishop." The third day brought Bardo to the fore who thundered out such a sermon both for quantity and quality as took the world (as assembled at Goslar) by storm. But what has this to do with Bible reading? Exactly this. Bardo's sermon was so long, that it fills 14 quarto pages of small type. Printing its scriptural quotations in italics, the italics preponderate by far over the ordinary type. In your pages there are no less varies only from 19 to 24 per thousand. than 34 scripture quotations; 15 from the gospels; 9 from the epistles; 1 from Isaias; 1 from Kings; 4 from Job; 4 from from pealms. What was poor Bardo about? Was he talking what was gibberish to his hearers in order to insure his discomfiture? Or was he thundering forth scripture truths backed by scripture evidences to men who understood and appreciated both, in order to shew that he was a Bishop and right worthy to sit in such a see? Or was he merely doing the work of an ordinary medieval Bishop. I am inclined myself to accept this last as most probablesupposition for divers reasons. First; because I could bring a hundred other sermons from medieval preachers all equally bristling with scripture quotations. 2. because, Emperor Conrad ate no dinner after Bardo's first effort, shewing that he at least expected better things of a medieval Bishop; 3. because Bardo's enemies were equally exacting 4. because the Emperor, as the biographer tells us, rejoiced after Bardo's second effort, exclaiming in the fulness of his heart where are our detractors? 5, because Bardo's biographer thought, and tells us nothing extraordinary. All which is further confirmed by the fact, that Bardo's biographer, relating the effair was almost as much Bible in his parrative of the events as Bardo did in his sermon. Viewed by the light of these events Luther's ignorance becomes truly incomprehensible. Germany must have fallen from her high estate, if in Luther's time there were no Bardos extant to thunder Scripture from her pulpits, to arouse the inquiring mind to the discovery that there were parts of Scripture other than the epistles and gospels appointed to be read in the temples on the Sundays and festivals throughout the year. But Luther's biographer, in order to have a rap at the Catholic Church has, I suspect been unkind, if not unjust to Luther. The great reformer must indeed have been a bad boy, if he never up to his twentieth year entered church in Germany during the preaching of her Bardos sufficiently often or intelligently to arouse an inquiring SACERDOS.

The Toronto Mail refused to publish a reinsulting remarks which that paper had published against Catholics. This is very properly denounced by the Rev. Mr. Brettargh in a Circular-but is we fear the ordinary treatment of Catholics by Protestants in Upper Canada. Here it is not so; for though there may be exceptions, we are happy to confess that our leading Montreal papers, such as the Gazette and the Herald always show themselves ready to do justice to those who may have been attacked in their columns, by allowing them to reply therein. In Upper Canada a different rule obtains amongst the members of the Pro-

To Correspondents .- We have no back numbers of the TRUE WITNESS containing the opening Chapters of our story "Which was the Traitor ?"

Mr. JOHN LEE, Perth, has kindly consented to act as Agent for the TRUE WITNESS in his neighborhood. We hope our friends in the locality will keep Mr. Lee busily employed.

DUBLIN REVIEW-Jan. 1873 .- The contents of the current number are as under :--Ireland in the Reign of James I.; The Laborers and Political Economy; A Study of Relations; The Queen's Colleges in Ireland; Italian Church Architecture; Irish Priests, and Landlords; Reply to Mr. Renouf F. Botalla; The Vatican Council, its Authority, its Work; Note to the Third Article of our Last Number: Notices of Books. Persons wishing to receive the Dublin Review can send their subscriptions through the Messrs. Sadlier, by whom the publication will be forwarded.

WANTED AN INTERPRETER. - The Times speculates as to what will be the result should the Catholic inferior clergy of Germany-as no doubt all the Catholic clergy and laity will -side with their Bishops in resisting the lately enacted persecuting laws of the Government. In such a contingency the Times thinks that "Germany would be placed face to face with the gravest problem of the age, and to be tempted to shift the entire question from the political arena, to the loftier ground of religious reform." What may this mean? Who can in-

COAL.—In reply to a question addressed to the Ministry in the House of Commons, Mr. Gladstone replied that he did not think that the Government could, with advantage, adopt any special measures on account of the existing coal famine.

We publish, as important because coming from a Protestant journal, a communicated article in the London Times on Irish Univer sity Education.

MORTALITY .- We (Witness) quote the following from Dr. Carpenter's Somerville lecture delivered or Thursday, 20th inst.— Total deaths registered in the Cemeteries, from Jan

Oten graning rofits.					1 0 44 14 1
1, 18	69, to 1	Dec. 31	. 1872.		
,	•			Dec.	1871
	1869	1870	1871	1872 t	0
				Dec.	1872
hildren	2778	3617	2976	4282	4372
dults	1216	1308	1365	1623	1615
Total	3994	4925	4341	5905	6017
[whom were from	מ				
amall-ner	9	2	0.1	978	1047

The rate of mortality amongst the population town and country, using our two cemeteries, has heen for the last four years follows:

<u>†</u>	per	IN
1869 [the year after the great beat]	31	
1870 [with a hot summer]	37	
1871 [a comparatively healthy year]	33	
1872 [the year of small-pox]	43	
or taking the year during the epidemic, from		
Dec. 1871, to Dec. 1872	44	

a rate of mortality the Dr. has never seen equalled in any city, however miserably situated or cared for in the worst of times. The ordinary mortality of London, with its 3,000,000 crowded inhabitants.

The average week.					
idults, for the last fou	r yeare	, has l	een as	follows	:
•	1809	1870	1871	1872	
Children	53	69	57	82	
Adults	22	25	26	31	

76

The Archbishop of Toronto, Mgr. Lynch, has issued a manifesto in regard to the management of the General Hospital. He recommended that the hospital be kept under the management of a Board of Directors, not under the clergy, that the domestic arrangements be under the charge of the Sisters of Charity. His propositions seem good, and if adoptcd will relieve the institution from its present bankrapt condition.

THE QUEENC CARINET.-The following are the names of the members of the new Ministry formed for the Province of Quebec:-Honble Mr. Onimet, Minister of Public Instruction and Provincial Scoretary; Honble Mr. Irvine, Attorney General: Honble Bardo himself thought, that his second attempt was Mr. Archambault, Commissioner of Public Works; Honble Mr. Robertson, Treasurer; Honble Mr. Fortin, Commissioner of Crown Lands; Honble Mr. Ross, President of the Council; Honble Mr. Chapleau, Solicitor General.

INPORMATION WANTED OF PETER OSCILLY, aged about 36, and who during the summer of 1872, was employed as a sailor on Lake Superior. Any information would be thankfully received by his father, ANTHONY OSERLIN, Lufentaine P.O., Ontario.

JUDGE MONDELET.—Yesterday forencon between ten and eleven, as Judge Mondelet was standing in Chambers converging with Judge Johnson, he was suddenly seized with a convulsive twitch and trembling of the limbs and immediately afterwards fell down insensible. Sheriff Leblane, who ran up on hearing of it, at once summoned medical aid. Dr. Boyer happening to be passing by, came in first, and was seen followed by Dr. Schmidt. His Monor's family physician, Dr. McCallum, was likewise called. This aid was timely, for if the physicians had not been present so early, the attack would probably have proved fatal. It was a serious case of apoplexy. joinder from the Rev. Mr. Brettargh to some The venerable judge is now seventy-two years of age, and has been ailing for some months. He so ecovered from the stroke, however, by that he was able to be transported to a sleigh and driven home. We trust that with repose and narsing, he will soon be well again, and live to enjoy the fruits of a laborious and well spent career. -Gazette 1et inet.

> CAUGHT IN THE ACT .-- Yesterday morning a French Canadian presented himself at the City Hall and stated that his name was Calixte Poscz, and voted on property in Mignonie street. He took the onth and was about to vote for Mr. Robert when some gentlemen cross-examined him as to his identity when he attempted to run away. A policeman caught him at the door and conveyed him to the Central Police Station. He will be brought before the Recorder this morning on a charge of perjury and fraudulently attempting to vote. On being taken into custody, the prisoner gave his name as Frovencher. It is likely to go hard with him .-

REMITTANCES RECEIVED.

Rustico, PEI, Rev P McP, \$2; Cape Canso, NS, J C, 2; Norwood, J McC, 2; South Elmsley, J O'M, 2; Magog, JK, 1; Dorchester, NB, JAL, 2; Lloydtown, JU, 2; Dixon's Corners, TH, 4; Sherbrooke, WG, 2; St Brigitte des Saults, Rev AS, 2; Cumberland, J.M., 1; Cape Cove, J.D., 1; Grand Falls, NB, Rev. J.J. O'L., 2; Sillery, M. H. O'R., 2; Smithville, T. McK., 1; Powerscourt J. F., 1.60; Aylmer, GR, 9.37;

Mount Elgin, J. D., 2.
Per J. W. H., Kingston, NB-Kouchibouguac, NB,

T H, 7; T L, 2.
Per Rev D O'C, South Donre—Self, 2; J W, 2. Per J O'R, Hastings—T H, 2; J T, 2. Per P J O'D, Brockville—J K, 2; T S, 2; North

Augusta, P. N. 2.

Per Rev F D, Grand Aunce, NB—Clifton, NB, D
M, 1.50; Bathurst, NB, Rev JC, 1.50.

Per J M, Quebec—L A C, 4; J E, 2; W S, 250;
Rev B McG, 2; R McC, 4; Point Levi, CR, 4.50
St Saweur, T M, 2.

Per P R, Lansdown-M O'G, 2. Per TL, Pembroke-Self, 4; PH, 2.

Dyspepsia is a Hydra-Headed Monster, from which nearly all " the ills the human flesh is heir to" originate. The Peruxian Syrup, a protected solution of the protoxide of Iron, is a long-tried and well-established remedy for this distressing complaint; it has cured thousands when other remedies have failed.

MR. JAMES I. FELLOWS, ST. JOHN N. B .- Sir: Have ing, while at your establishment, carefully examined your prescription, and the method of preparing your Compound Syrup, I felt anxious to give it a fair trial in my practice. . For the last twelve months I have done so, and find that in incipient consumption, and other diseases of the threat and lungs, it has done wonders. In restoring persons suffering from the effects of diptheria, and the cough following typhoid fever, prevalent in this region, it is the best remedial agent I haveever used. But for persons suffering from exhaustion of the powers of the brain and nervous system, from which so many young men suffer, I know of no better medicine for restoration to health than your Compound Syrup. If you think this letter of any service you are at liberty to use it as you see fit. I remain, yours, &c.,
EDWIN CLAY, M. D.

Prowase, N. S., January 14, 1871.

At Dundee, P. Q., on the 4th February, Donald . McRae, Merchant, son of Duncan R. McRae, aged 42 years.—Requiescat in pace.

MONTREAL WHOLESALE MARKETS

5 I	WONTHERN MITONESSIE		ΔTZ	5.
	Flour & brl. of 196 b.—Pollards Superior Extra	\$2.25	@	
g	Extra	7.00	(W)	0.00 7.25
d	Fancy	6.45	1	6.59
•	Fresh Supers, (Western wheat)	0.00	@	0.00
•	Ordinary Supers, (Canada wheat) Strong Bakers'	0.3()	m	
	Supers from Western Wheat Welland	0.00	iw	8.20
	Canal	0.00	a	0.00
n	Supers City Brands [Western wheat]			-1100
n	Fresh Ground	0.00	@	0.00
Δ,	Canada Supers, No. 2	5.60		5.65
۱,	Western States, No. 2	0.00		0.00
1	Fine	5.00		5.10
-	Middlings U. C. bag flour, per 100 lbs	4.00 2.80		4.95
2	City bags, [delivered]	3.15		2.9 0
2	Wheat, per bushel of 60 lbs	0.00		0.00
5	Barley, per bushel of 48 lbs	Q.45		0.60
7	Lard, por lbs	0.9}		0.94
-	Oheose, per lbs	0.13	æ	0.14
_	Oats, per bushel of 22 lbs	0.30		0.31
7	Oatmeal, per bushel of 200 lbs	5.00		
a,	Corn, per bushel of 56 lbs	0.59		0.00
5	Dressed Hogs, per 100 lbs	0.86 5.50		0.821 6.76
		~	11.0	v.14

Dressed Hogs, per 100 lbs	5.3	io @	6.76
TORONTO FARMERS' MAI	- n 7-	Tam	
Ţ			
Whoat, fall, per bush			1 57
do spring do	1	23	0 00
Burley do	0	69	0 71
Oats do	0	40	0 42
Peas do	0	67	0 72
Rye do	0	65	0 66
Dressed hogs per 100 lbs	6	00	6 50
Beef, hind-qrs. per lb	0	053	0 06
" fore-quarters "	0	03į	0 04
Mutton, by carcase, per lb		05 รู้	0 064
Chickens, per pair		30	0 50
Ducks, per brace	0	40	0 60
Geese, cach	0	40	0 70
Turkeys	0	75	1 50
Butter, lb. rolls	0	20	0 23.
" large rolls	0	11	0 15
tub dairy	0	15	0 18
Eggs, fresh, per doz	ė	27	0 30
" packed	Ò	25	0 26
Onions, per bush	1	50	
Tomatocs, per bush		no	ne
Turnips, per bush	0	30	0 44
Carrots do	Ò	40	0 50
Beets do:	Ô	60	0 75
Parsnips do	Ö	46	
Apples, per brl	2	00	3 00
Potatoes, per bag	ō	50	0 60
Cabbage, per doz	Ő	40	0 50
Hay	-	00	26 00
HayStra w	.8	00	10 00
		-	
KINGSTON MARKET	Б.		

KINGSTON MARKETS.

FLOUR.—In all the markets scarcely any change, Pastry XXX \$7,50 per barrel. Spring extra \$3, wholesale \$3,20; retail per 100 lbs. Spring Extra per barrel, wholesale \$6, retail \$6,50.

Grain-Barley selling at 60 to 61c. Comes in slowly. Rye 60 to 61c. Wheat \$1,10 to \$1,20 Peas 65 to 66c. Oats 33 to 35c.

Potators are plentiful, at about 55 to 65c per bag. Turnips and carrots are scarce at 40 to 50c per bu-

BUTTER-Ordinary 16 to 17c, packed by the tub or crock; choice lots bringing 2 cents higher; fresh sells at 20 to 21c for lb. rolls. Eggs scarce at 25c. Cheese, no change on market, 12c; in store 13 to

MEAT.-Beef stendy at \$4,50 to \$6,50 per 109 lbs.; killed, fresh selling at \$6,50, best quality. Pork sells mostly at \$6,00, but may be quoted from \$5,50 to \$6,50. Mess Pork \$16 to \$17; prime mess \$14 to \$15. Mutton and lumb sell at 6 to 8c. Hams 15

POULTRY .- Turkeys from 75 to 1.25 upwards: Geese 60 to 75c; Fowls per pair 50 to 70. Hay \$15,00 to \$16,09 a ton; Straw \$9.

Woon selling at \$4,75 to \$5,25 for hard, and \$3,00 to \$3,50 for soft. Coal steady, at \$7,50 delivered,

er top. Hipss.-Market has declined, \$71 for untrimmed per 100 lbs. First class pelts \$1,40 to \$1,60; Lamb skins the same; Pulled Wool, 35c. Calf Skins 10

to 121c. Tallow Sc per lb, rendered; 41 rough. Deacon Skins 50 to 60c. Pot Ashes \$5,90 to \$6,00 per 100 lbs .- British Whig. ST. PATRICK'S MANUALS.

Published with the approbation of His Grace the

Archbishop of Quebec, for the use of young persons. A splendid edition of the above Manual in 32mo (648 pages) carefully compiled by the Brothers of the Christian Schools.

It contains the Mass Prayers, Vespers, the Penitential Psalms, Practices of Devotion to the Sacred Heart of Jesus, the Most Blessed Virgin, St. Joseph, St. Patrick, &c., &c.; the Gospels of the year, Way of the Cross, a collection of choice sacred hymns,

RETAIL COST. Roan, Gilt Edges..... \$0 65 Rich, Velvet, Silver Corners and Clasp..... 2 25 " Rims " 2 25 " " Ornament and clasp. 2 50 " Extra Ornaments and clasp..... 3 75

The work may be had at Messrs. D. & J. Sadlier & Co., Montreal, also at the Brothers of the Christian Schools, Cotte Street, Montreal.

INSOLVENT ACT OF 1869,

AND AMENDMENTS THERETO. In the Matter of WENTWORTH J. WOOD. Watchmaker and Jeweller, carrying on business as such at the City of Montreal in the Province of

The Insolvent has made an assignment of his estate to me, and Creditors are notified to meet at his place of business, No. 325 Notre Dame Street, in the City of Montreal, on Monday, the Seventeenth day of March, 1873, at the hour of two o'clock in the afternoon, to receive statements of his affairs, and to

JAMES RIDDELL.

Dated at Montreal this 27th day of February

JOHN CROWE, BLACK AND WHITE SMITH LOCK-SMITH,

BELL-HANGER, SAFK-MAKER

AND GENERAL JOBBER No. 37, BONAVENTURE STREET, No. 37.

Montreal. ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO

NOTICE.

Notice is hereby given that application will bemade to the Parliament of Canada, at its next Session, for an Act to incorporate a Company under the name of "The Landed Credit of Canada," with a

head office at Montreal. MONTENAL, 6th February, 1873.