violence, but him also who by due process of law takes your property if unjustly)—they will be condemned these robbers he says, to live and suffer in flames the most horrible and most cruel. And what flames? Not those destined for the ordinary sinner? No! in flames far more terrible. For if by the sentence of the Eternal Judge, he who has not given alms is condemned to hell; to what kind of a hell will hose be condemned who instead of not giving, have taken away? If he who has not clothed the naked shall burn with the devils, where think you, will they burn, who have rendered them naked?

Another reason for the gravity of the crimes of theft and robbing, is, that they are crimes against society, against the whole human race. Not only does the thief injure the man from whom he steals, but he injures also every individual man. For what is it that secures the tranquility, not only of families, but of cities, of republics, and of kingdoms? It is not that *justice*, that *law and order*, which give to each one what is his own, and forbid any one to hold what is not his? Nor is this only a human law, or law of nations. Jesus Christ in His holy Gospel, has confirmed this human law, and by confirming it, has raised it to the dignity of a divine law, and has thereby rendered it obligatory not only by reason, but by conscience; not only for this world, but for God, not only for time, but for eternity.—"All things," He tells us, "whatsoever thou wouldst that men should do to thee, do thou also to men." But the thief and the unjust overturn all this; they sin against all human society by breaking, as much as in them lies, that which binds society together, and by making justice, law, order, a mockery and a snare. Ttke away justice, says St. Austin, and what are Governments but a public robbery? What would you say, Christian soul, of the man who should endeavor to stay the earth in its course, thereby to destroy the world and all that is in it? Though a fool for his pains, because he could not do it, you would yet deem him the most abandoned of men for wishing to do so great an evil. And yet this is the conduct of the thief and robber, in the social order. Though his particular act of theft may not, perhaps, be able to stop the course of public order, which, like a huge planet, holds on its course; though his particular act may not destroy the whole social fabric of this world of ours, still his act of theft, however small, is directed towards that end, and if it fail, it is not his fault, but the fault of the small means within his power. How great a wretch then must this thief and this robber be? Do you recognise yourself, O ye unjust, in this man who would overturn this world and destroy it? Let us consider for a moment, what would be the result, if this world of ours were to meet with an obstruction, which should arrest it in its course. The trees would fall to the ground as though snapped by a mighty wind; rocks, hills, and mountains would be cast down; everything moveable or that could be torn from its base would be hurled from its fastenings; the waters of our rivers would be dashed from their courses; the ocean bed would be left dry; in one word, universal ruin and devastation would prevail; primeval chaos would reign supreme. And what is true of the material world would be true also of the social world.—Stop, if but for a moment, the due course of law and order, that moment chaos returned would reign supreme. Brother would rise up against brother; neighbor against neighbor; city against city; province against province; nation against nation. Maimings and murders and wars would be the sole occupation of men. Crime would stalk like a huge spectre through the land, until death with his huge scythe had mown down the last of mankind from off the face of the earth. Behold, O Thief, the dreadful nature of your crime!

A pilgrimage to Rome is being organised amongst our Catholic brethren of the United States. It is expected that it will leave this Continent in the month of May next.

Mr. Belle, whose conducted as Immigration agent was made last year the subject of an official enquiry, has been acquitted by the Government, of the charges brought against him.

A MARRIAGE DIFFICULTY.—According to one of those very interesting and reliable documents, a marriage certificate, Miss Euphemie Robert, of Longueuil, aged 21, and Mr. Hermisdas Potevin, aged 17, were joined in the bonds of matrimony, on the 12th inst., in the village of Champlain, the officiating person being Rev. Edward A. Lawrence, jr., Presbyterian minister. One would think, in the natural order of events, that the act of sacrifice completed the young victims on the hymeneal altar would have accepted their new condition and responsibilities quietly. Unhappily, however, this was not the case, Mrs. Potevin, on Friday, making a complaint that her better half had gone away, or rather had been forcibly detained by his parents at Point St Charles. The law was called into requisition, and a subpœna was issued; and on Saturday morning the newly married man made his appearance. He stated that he had of his own untrammelled will left his wife. Various rumours are afloat respecting this case, and it is probable further action will be taken in the Superior Court.

THE ELECTIONS IN VICTORIA.—The Government candidates, Messrs. DeCosmos and Roscoe, have been elected to Parliament for Victoria.

HOME RULE.

An influential and spirited meeting of the Montreal Branch of the Irish Home Rule League, was held on the 20th inst in the Rooms of the Irish Catholic Benefit Society, *Toupin's Block*, McGill Street.

The President, E. Murphy, Esq., who occupied the chair, in opening the meeting said that the cable despatch just to hand, brought the important news that Mr. Butt, the leader of the H. R. Movement in Ireland, at a meeting held the day before, claimed eighty-three supporters in the new Parliament, of whom twenty-four were elected in England. Mr. Butt had also asserted that a Conservative Government could not last more than three sessions.

Mr. Murphy referred to Hungary as an instance of the benefit of Home Rule, as previous to that privilege having been given to her she was a clog to Austria, while now there were no more loyal people than the Hungarians are to Austria. If Home Rule were given to Ireland, it would release the twenty to thirty thousand soldiers, and the immense constabulary force within her borders, as the causes of discontent and disaffection would be removed.

The chairman also said that previous to the recent elections, English papers had said that the 24,000 signers of the requisition calling the great Conference held in Dublin Nov. last, were the only Home Rulers in Ireland. But the lie had been given to their statements as in the late elections, 59 or 60 pledged Home Rulers have been returned in Ireland, and these probably represented *three-fourths* or more of the electors of that country. He expressed his gratification at the correct reports of the last meeting, which had appeared in the TRUE WITNESS, *Herald* and *Witness*, as these papers published in full the Resolutions of the Dublin Home Rule Conference, thus placing the principles on which we claim Home Rule for Ireland, clearly before our fellow-citizens.

He also informed the meeting that by last mail the Council had remitted to the parent association, £150 stg., with a request that the names be published in *The Nation*, and that subscribers of one pound stg., and upward, be enrolled members of the parent association.

Mr. P. J. Coyle moved the first resolution:—

Resolved,—That this meeting of the Montreal Branch of the Irish Home Rule Association desires to give expression to its deep sense of gratification at the results of the recent elections in Ireland, which affords the most conclusive proof of the great popularity of the Home Rule League.

He said, it required no lengthy speeches in our day to prove the desirability and evident necessity of Home Rule for the peace and prosperity of Ireland, no sane man in Canada, at least, would attempt to deny the right of the Irish people to a local Parliament to legislate for their own internal affairs. If Home Rule could be secured by logical and eloquent speeches, an array of them could be presented before the British House of Commons which must convince its most ardent opponents of the justness of our demands. We are, all of us, highly gratified with the result of the late election in Ireland. A majority of the elected being Home Rulers shows that the people are awake to their rights. We have a deep interest in this movement; our undying love of native land, and also the prestige a free and prosperous nation would give our people in every land. Home Rulers crave no special favors but demand in a constitutional manner their simple rights. In this Dominion every province has its own Local Parliament; even Manitoba with its population of twelve thousand, has its local house and the Dominion Parliament even gives it a large bonus to help to defray its expenses. Why then should not Ireland with her large population and immense internal resources be allowed the same privilege, especially as she would not only be self-supporting, but contribute largely towards the general expenses of the Kingdom.

The resolution was seconded by W. P. McGuire, Esq., and unanimously carried.

Dr. Hingston being requested to speak, said: I wish to say plainly and frankly that my heart is entirely in this movement. [Applause.] There have been in times past in Ireland movements that had not my support nor encouragement, but this is one founded on justice, and in right; and what have the people of Ireland asked for?—that they shall act in everything concerning their own country's legislation for themselves. (Hear.) Whatever views may be held by persons out of Canada, we in Canada can have but one opinion; when we give, as Mr. Coyle has expressed it very well to-night, to a little place with but 12,000 inhabitants—Manitoba—a local government, when we give to British Columbia another, to Ontario another, to Quebec another, to Nova Scotia another, to New Brunswick another, and another to a little island beyond, is it not fair, just and reasonable that a population of five and a half to six millions—which was at one time eight millions—should have a local government of its own? (Applause.) Gentlemen, it is a mere matter of justice, and I am happy to say that Irishmen are united in what is so just and so reasonable. (Hear—applause.) I anticipated this success, and why? Because the people are united, and because they are so united with those who are, and who have been ever their friends—I allude to the clergy of Ireland. In some of the movements that have taken place there has not been this *entente cordiale* between the clergy and the people, resulting in disaster, dismay, and defeat, but in this movement, as the people are united with those who guide the intellects and hearts of the people, there cannot, I think, be such a word as failure. It so happens that I am intimately acquainted—I may count as a personal frieng of mine the leader of these men, Isaac Butt, (applause)—one of the most genial, one of the most talented of men, yet one of the most simple-minded of men I think I ever knew. There is no more ostentation about him than about a little child—quite as simple—and when I saw that he had been selected, or rather circumstances had placed him in the foreground, I thought that Ireland could not have made a happier choice than in taking him who perhaps is not second in intellect to any man in Ireland (applause); he has had his failings—failings—common to most Irishmen, though not failings arising from defective judgment; he is a little convival, very good-natured, a jolly companion, and that sometimes leads to little troubles which only the one who partakes in them suffers from; but apart from that little, pleasant, amiable defect, and one which all Irishmen are readily disposed to pardon, he is not only the soul of this movement, but the head and front of it; and with the support of those who have been the faithful guides of the people through good repute and through bad repute who always have been the leaders of that people, never betraying them, and who always have the right to guide them; we feel that he has in this movement a strength which no man who ever battled for the cause of Ireland has had before. (Applause.) Instead of claiming what is impossible to get; instead of speaking of grievances—and Irishmen have certainly had them—this should be asked for as a matter simply of justice and of right. (Hear.) It is unnecessary to take up old sores whereby you divert attention from the present wants of the country, and what can be the remedy? We in Canada have some seven or eight local governments in addition to a Federal Government, where of course, all the virtues are united. (A laugh.) We ask Home Rule simply as a matter of justice, no more, and let us rest our claim there. It is our right—the right of the people—and though we are separated from them by the broad Atlantic, we sympathize with them deeply, of which the best evidence is the money sent a week or two hence. (Loud applause.)

Mr. Ryan, M. P., stated that when the movement first originated in Ireland he thought it would grow to a successful issue. He was convinced of fair play from the English people, for he believed they were a people who were possessed of a sense of justice to a very great extent indeed, but they would succeed by persuasion, not by force. He alluded to the causes of confederation, relating principally to the dead-lock which had arisen in 1866 between the Provinces of Ontario and Quebec, and as a result, had the prosperity of these Provinces decreased?—the contrary had been the case, while the other Provinces had also prospered greatly. He was perfectly and morally satisfied the same result would ensue when Ireland had its own local Parliament. The great success attending the Home Rule movement in Ireland showed the general feeling of the people, notwithstanding that the elections had been sprung upon them undoubtedly for the purpose of strengthening the Liberal Party. The English people, to a great extent, loved justice and fair play, and when in the future, Home Rule would be granted with the right of legislating for the good government and well-being of Ireland, he firmly believed that the Union would be strengthened, and would not be a source of weakness as it had been in the past; he further believed that Ireland and England would be in a more prosperous state after its accomplishment. Ireland would prosper, and why? because she would then be in a position to do what legislation did not do at the present moment.—pass such laws as would be calculated to foster and encourage manufacturing industries among themselves. They owed it to the laws existing long ago previous to the Union and since that everything had been done to discourage manufacturing industry save as respected the production of linen; and if Ireland could successfully compete with other countries in linen, why could not other branches with encouragement be equally successful. (Applause.) At present the difficulties were want of capital, and the want of a market; to his mind, the manufacturing industries of a country were somewhat similar at their foundation to children in infancy, when the child required more care and protection, but when it grew to man's estate it could go forth without this protection. (Applause.) He expressed his pleasure in having been present at the opening of the Victor Hudon Cotton Mills, which for its location has been exempted from taxation for 25 years by the Hochelaga Municipality, and he urged that, as in Canada, a local government in Ireland could legislate to foster in this manner various industries. He believed that as the Duke of Wellington, one of the greatest opponents of Catholic Emancipation in 1828, had granted this measure in 1829, so would Mr. Disraeli, ere he would abandon the reins of power, come down to Parliament and ask the House to grant a local parliament to Ireland. (Applause.)

Mr. Howley addressed the meeting in a very eloquent and able Speech advocating the movement and citing history in support of what he said, and concluded by calling on his hearers to do their part by subscribing to the funds.

The Chairman then announced that the subscriptions during the evening amounted to about $200 after which the meeting adjourned.

The next meeting will be held on Tuesday evening the 3rd March at which all are invited to attend.

We append the names of the subscribers:—

Messrs. Dr. Hingston, $25,00; Wm. Wilson 25,00; P. Dinnahan 5,00; John Curran 5,00; Michael Mullin 5,00; P. McCrory 5,00; Thos. Hanly 5,00; D. & J. Shea 5,00; Michael Foley 5,00; Hugh Gallaher 5,00; John Toohey 1,00; P. J. Coyle B.C.L. 5,00; John Gillies 5,00.

MONASTIC INSTITUTIONS.

(*To the Editor of the Witness.*)

SIR,—Goldwin Smith has informed us that "whatever graces may be found in the writings of Froude the grace of truth need not be looked for in them." Miss Strickland has also accused this writer of "audacious falsehood," and Mr. Milne, of New York, has stamped his charges against Mary Queen of Scots with infamy ineffaceable.

I have yet seen no reply to his most wicked attack on Monastic institutions, a long extract from which appeared in a recent number of the *Witness*, but feel confident that in due time he will be fully and effectively answered, that his mendacity will be again exposed. Meantime, may I request that you will oblige many of your readers by inserting the following from the preface of a work of high repute "On the State of Religion and Literature in the Ninth, Tenth, Eleventh and Twelfth Centuries," by the Rev. S. R. Maitland, F.R.S. & F.S.A., "Librarian to His Grace the Archbishop of Canterbury, and keeper of the MSS., at Lambeth." This book, published in 1845, has acquired a world-wide celebrity, as one of learning and research, and has largely aided the conversions to the Catholic Church from the higher circles in England, the writer still, however, remaining Protestant.

"It is impossible to get even a superficial knowledge of the mediæval history of Europe without seeing how greatly the world of that period was indebted to the Monastic orders; and feeling that, whether they were good or bad in other matters monasteries were beyond all price in those days of misrule and turbulence, as places where God was worshipped, as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan maiden and the desolate widow,—as central points, whence agriculture was to spread over bleak hills and barren downs, and marshy plains, and deal its bread to millions perishing with hunger, and its pestilential train,—as repositories of the learning which then was, and well-springs for the learning which was to be,—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute,—as the nucleus of the city which in after days of pride, should crown its palaces and bulwarks with the towering cross of its Cathedral.

"This I think, no man can deny. I believe it is true, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of His mercy that is over all His works. But if it is only a dream, however grateful, I shall be glad to be awakened from it; not, indeed, by the *yelling of illiterate agitators*, but by a quite and sober proof that I have misunderstood the matter. In the meantime, let me thankfully believe that thousands of the persons at whom Robertson and Fortin and other such *very miserable second-hand writers* have sneered, were men of enlarged minds, purified affections, and holy lives; that they were justly reverenced by men, and, above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence, that of being the channels of His love and mercy to their fellow-creatures." (Page 4)

Again (p. 11) he says: "That there ever was truth in the coarse and filthy abuse heaped upon the Monastic order, as a body, by some who were forward in the business of the Reformation is what I suppose never was believed by any one who had a moderate knowledge of facts."

You will observe the force with which Mr. Maitland speaks of certain writers—the most prominent indeed—against the Church and her institutions. He no doubt discovered, from day to day, as he advanced in his enquiries, how much he had been misled by these men, and hence his indignation in denouncing them. Doctor Newman's experience was similar. In page 331 of his *Apologia pro Vita Sua*, he speaks of "considerable miscalculations" he had made in his Protestant days, and, "unpleasant as it was to avow," gives as the explanation, "I had leaned too much upon the assertions of Ussher, Jeremy Taylor or Barrow, *and had been deceived by them*." It is no wonder that Leckie observes (Rationalism in Europe, vol. 1, p. 179).

"In the time of the Reformers the study of evidence, and indeed all searching investigation into the facts of the past, were unknown. The Tractarians were pre-eminently scholars, and when they arose the laws of historical criticism were developed to great perfection." MATTHEW RYAN.

19th January, 1874.

TEMPERANCE REUNION.

On Ash Wednesday evening, a very pleasing demonstration took place in St. Ann's Church, being the annual feast of St. Ann's Total Abstinence Society.

This beautiful little Church was filled with a highly respectable congregation comprising many of our leading Irish citizens from all parts of the city. The Officers and Committees of St. Patrick's Total Abstinence Society, and also those of St. Bridget's Total Abstinence Society being present on the occasion in full Regalia, were seated in front of the congregation with the Officer and Committee of St. Ann's Total Abstinence Society whose guests they were.

A very eloquent and instructive discourse was delivered by Rev. Father Duggan. A large number took the Total Abstinence Pledge which was administered by the Rev. Father Hogan, the indefatigable pastor of St. Ann's. A Grand Benediction of the Blessed Sacrament was given at which the singing was very good. Mr. P. J. Curran presided at the Organ in his usual able manner. It is very encouraging to see such a very large number of our Irish citizens enrolled under the Banner of Temperance, it is a sure indication of the growing influence of the Irish race in this, the commercial metropolis of the Dominion. T. H.

At the Trappist Convent Church, Tracadie, Nova Scotia, on Saturday the 14th day of February, the 30th day after his death, High Mass was celebrated for the repose of the soul of the late James Vaughan, of Huntley, Ontario, formerly of Westport, County Mayo, Ireland.

The Celebrant was the Rev. Edward Vaughan, brother of the deceased.—*Requiescat in pace.*

REAL PROPERTY.—The splendid farm of Mr. Hadley was sold a few days ago to Drs. Trudel and Franchere, Messrs. G. H. Dumesnil, A. Brunet, and F. G. Bouthillier. The property is well situated, at Cote St. Paul Bridge, surrounded by Catholic and Protestant churches, manufactures, and the Western station of the City Cars. We are informed that in a few days the farm is to be sold by lots to suit purchasers. There is no doubt that we shall see next Fall, many residences on that part of ground from the Lachine Canal to the Canal of the Aqueduct.

The Lottery at the Congregation of Notre Dame, as already announced, will take place on the 2nd, 3rd, and 4th of March.

Bishop Lewis, Ottawa, preached to-day (Sunday) a very threatening sermon against those who are organizing the Reform Episcopal Church. Staunch supporters of the church applaud it, while those who are leaving the church on account of the High Church tendencies here characterize the sermon as ridiculous, and from its absurd denunciations, amounting to excommunications, say it will do them great good.

"IRREGULARITIES" IN THE WOOD MARKET.—Under this heading, the Hamilton *Spectator* hits off nicely the means by which the wood-sellers in that city perpetrate fraud upon the public by lack of measurement, &c. It says:—"It is very often true that men sell a quantity of wood for a cord, which will not measure two-thirds of a cord. This business of robbery in wood selling has been licensed by such long practise, that full measurements would have disastrous effects upon the calculations of a great many wood-sellers. There is a class who will bring a few crooked sticks from trees that died of palsy twenty years before, and without winking or flinching, declare that there is a cord of "nice dry wood, mostly hickory. There is another class who sell three-quarters of a cord of wood and a quarter of a cord of bad roads for five dollars. This is what is called mixed wood. Both classes of men are honest of course, but their ideas of quantity are very vague, and their measure has only seven inches to the foot, though, somehow, they never miss the other five inches. There are many good men who go into the wood business, pure and honest, and sincerely determined to remain so, but only a few can sell more than ten cords without succumbing to the contagion that seems to emanate, in some way, from the wood. It doesn't seem possible for men to become truly good and great in the wood business."

RIGHTLY DISCHARGED.—On the 23rd inst., a young woman named Bridget Gorman was arrested on suspicion of having stolen an article of clothing from Mrs. John Murphy, of Eleanor street. She showed, that the articles had been stolen from herself, and was accordingly honorably discharged. It is understood that Mrs. Murphy purchased the gown from a woman whose name is not given.

DR. EARLE'S TESTIMONIAL.

Mr. James I. Fellows' Manufacturing Chemist—Sir: For several months past I have used your Compound Syrup in the treatment of incipient Phthisis, Chronic Bronchitis, and other affections of the Chest, and have no hesitation in stating that it ranks foremost amongst the remedies used in those diseases. Being an excellent nervous tonic, it exerts a direct influence on the nervous system, and through it it invigorates the body.

It affords me pleasure to recommend a remedy, which is really good in cases for which it is intended, when so many advertised are worse than useless.

I am, sir, yours truly,
Z. S. EARLE, JR., M.D.

ST. JOHN, N.B., January, 1868.

DR. WILBOR'S COD LIVER OIL AND LIME.—Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs,—God Liver Oil. As prepared by Dr. Wilbor, it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the oil, and to recreate where disease has destroyed. This article also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It is for sale by all respectable druggists throughout the country, and is an article that should be kept in every family, for convenience of instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

(*From the Toronto Globe.*)

THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives, but Calcutta Hemp is the only permanent cure, and will break up a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. Price $2.50. Send a stamp for certificate of cures, to CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., naming this paper. 23-m

Remittances in our next.

DIED.

In this city, on the 22nd inst., Michael Kearney, aged 37 years and 5 months.—*R.I.P.*

In this city, at No. 1 Juror Street, on the 24th inst., William, only son of Michael Delahanty, Grocer, aged 2 years and 11 months.

MONTREAL WHOLESALE MARKETS.

Flour ₱ brl. of 196 lb.—Pollards	$3.50 @	$3.75
Superior Extra	6.45 @	6.50
Extra	0.00 @	0.00
Fancy	0.00 @	0.00
Wheat, per bushel of 60 lbs	0.00 @	0.00
Supers from Western Wheat [Welland Canal	0.00 @	0.00
Canada Supers, No, 2	0.00 @	0.00
Western States, No. 2	0.00 @	0.00
Fine	4.75 @	5.80
Supers City Brands [Western wheat]		
Fresh Ground	0.00 @	0.00
Fresh Supers, (Western wheat)	0.00 @	0.00
Ordinary Supers, (Canada wheat)	0.00 @	0.00
Strong Bakers'	5.90 @	6.15
Middlings	4.40 @	4.50
U. C. bag flour, per 100 lbs	2.70 @	2.80
City bags, [delivered]	2.96 @	3.00
Barley, per bushel of 48 lbs	1.15 @	1.30
Lard, per lbs	0.11 @	0.12
Cheese, per lbs	0.12½ @	0.13
do do do Finest new	0.13 @	0.14
Oats, per bushel of 32 lbs	0.36 @	0.38
Oatmeal, per bushel of 200 lbs	5.00 @	5.15
Corn, per bushel of 56 lbs	0.70 @	0.72½
Peas, per bushel of 66 lbs	0.88 @	0.00
Pork—Old Mess	17.00 @	17.50
New Canada Mess	18.75 @	19.00

TORONTO FARMERS' MARKET.

Wheat, fall, per bush	$1 23	1 30
do spring do	1 16	1 17
Barley do	1 38	1 40
Oats do	0 39	0 40
Peas do	0 00	0 71
Rye do	0 00	0 70
Dressed hogs per 100 lbs	7 00	7 50
Beef, hind-qrs. per lb	0 05	0 07
" fore-quarters "	0 03	0 04½
Mutton, by carcase, per lb	0 06½	0 07
Chickens, per pair	0 25	0 40
Ducks, per brace	0 50	0 70
Geese, each	0 40	0 60
Turkeys	0 65	1 40
Potatoes, per bus	0 40	0 50
Butter, lb. rolls	0 28	0 30
" large rolls	0 20	0 21
tub dairy	0 20	0 23
Eggs, fresh, per doz	0 00	0 25
" packed	0 12½	0 20
Apples, per brl	2 50	3 00
Carrots do	0 50	0 60
Beets do	0 55	0 75
Parsnips do	0 60	0 75
Turnips, per bush	0 30	0 40
Cabbage, per doz	0 50	1 00
Onions, per bush	1 00	1 50
Hay	20 00	26 00
Straw	18 00	20 00

KINGSTON MARKETS.

FLOUR—XXX retail $8.00 per barrel or $4.00 per 100 lbs. Family Flour $3.25 per 100 lbs., and Fancy $3.50.

GRAIN—nominal; Rye 66c. Barley $1.20. Wheat $1,10 to $1,20. Peas 65c. Oats 40c to 00

BUTTER—Ordinary fresh by the tub or crock sells at 23 to 25c per lb.; print selling on market at 24 to 25c. Eggs are selling at 20 to 25c. Cheese worth 10 to 11c; in stores 13c.

MEAT.—Beef, $5,00 to 6,00; grain fed, none in Market; Pork $0,00 to 0,00; Mess Pork $17 to $18 00; Mutton from 5 to 6c. to 00c. Veal, none, Hams—sugar-cured, 15 to 17c. Lamb 0 to 0c. Bacon 13 to 14c.

POULTRY.—Turkeys from 60c to $1,00. Fowls er pair 40 to 50c. Chickens 00 to 00c.

Hay steady, $16 to $18,00. Straw $5,00, to $8,00.

Wood selling at $4,25 to $5,75 for hard, and $3,00 to $3,50 for soft. Coal steady, at $7,50 for stove, delivered, per ton; $7,00 if contracted for in quantity. Soft $8.

HIDES.—Market unchanged, quiet, $6.75 for No. 1 untrimmed per 100 lbs. Wool 00c for good Fleeces; little doing. Calf Skins 10 to 11c. Tallow 7 to 00 c per lb., rendered; 4c rough. Deacon Skins 30to 50c. Pot Ashes $5,00 to $5,30 per 100 pounds. —*British Whig.*

THE REGULAR MONTHLY MEETING of the above CORPORATION will be held in the ST. PATRICK'S HALL (*Toupin's Block*), on MONDAY EVENING next, March 2nd.

By order,
SAMUEL CROSS, Rec.-Sec.

THE REGULAR MONTHLY MEETING of the MONTREAL BRANCH of the IRISH HOME RULE LEAGUE will be held in the ST. PATRICK'S SOCIETY'S HALL, TOUPIN'S BUILDING, 223 M'GILL STREET, on TUESDAY EVENING, 3rd MARCH, at EIGHT o'clock, sharp.

Several speakers will address the meeting.

Subscriptions towards the Funds will be received on this occasion, for immediate transmission to Ireland.

It is hoped there will be a large attendance of those favorable to HOME RULE FOR IRELAND, and by their contributions show sympathy with the cause.

The Parent Association in Ireland will have heavy expenses to meet after the Elections are over, and the only way we can assist them here is by subscribing generously.

Persons in the country desirous of sending remittances to the Home Rule Association, Montreal, will please address ED. MURPHY, Esq., President, or the undersigned,

JOHN F. FENTON, Sec.

TEACHER WANTED.

For the R. C. SEPARATE SCHOOL, Brockville, a MALE TEACHER, holding a First or Second Class certificate, to enter on duty the 1st March next. Good testimonials of moral character required. Application, stating salary, to be made to the Rev. John O'Brien, Brockville.

Brockville, 9th February, 1874. 26

INSOLVENT ACT OF 1869.

In the Matter of ISIDORE PAQUIN,

Insolvent.

A dividend sheet has been prepared, open to objection, until the 17th day of March next, after which dividend will be paid.

G. H. DUMESNIL,
Assignee.

MONTREAL, 25th February 1874. 28-2