THE TRUE WUTNESSIANDICATHOLIC CHRONICLE CCT 611876.

CORRESPONDENCE.

THE DAILY WITNESS.

No. 2.

Oh! wad some Power the giftle gie us. To see oursels as others see us, It wad frae monie a blunder free us An' foolish notion: BURNS.

Mr. Editor,—It is known to nearly every citizen of Montreal, that towards the end of January, there is held in the spacious Methodist chapel in St. James' Street, a high religious tournament, commonly styled The Anniversary Meetings. The week in which they take place is known as Anniversary Week, and it may indeed be considered as the Holy Week of a certain class of Protestant Christians. The object of these meetings (this I mention for the benefit of your readers at a distance) is to receive and read reports of various matters connected with Sunday Schools—with the Young Men's Christ-ian Association—Union Prayer Meetings—Foreign Missions, and last—though not least,—with the operations and success attending the French Canadian Missionary Society. This is the grand picture of the exhibition,—to which all the other details are but as lights and shadows. Were it not so, it would be the height of impertinence in me or in any outsider, to criticize what appears really good in these meetings. The training of the youth of both sexes in the paths of virtue,—the efforts of young men to improve each other by pious or literary conversation and debate, the union of old and young in humble supplication, are acts highly laudable and beyond the shafts of criticism. But when we turn to the subject of Foreign Missions, the scene is entirely changed. If these missions were nothing more than the Schoolmaster abroad,-a benevolent project to teach the savage or the ignorant to read and write,—to put on some kind of decent clothing,—to abandon his cannibal propensities, and the worship of stocks and stones, the project might meet with generous and conscientious support on all hands. But as soon as the foreign Protestant Missionary presents himself in the light of an ambassador from the Almighty, to teach the ignorant the will—the doctrine, and the worship of the true God, he places himself at once in a false position; and he may rest assured, that, as in the past, so all his efforts in the future, will result in a miserable failure. "Unless the Lord build the house in vain do they toil that labour thereat."-Ps. CXXVI. In the same manner as false prophets were denounced in the Old Law, so are they repeatedly and much more severely denounced in the New. It is not my intention to bring forward a great array of scriptural texts to prove this proposition. Any one at all conversant with the word of God knows it full well. One chief requisite of the Jewish high-priest and prophet was that he be duly sent or authorized. God, under these all im-portant provisions, pledged himself as responsible for the truth of the worship and of the prophecy. It is thus He speaks of the false prophets. "The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them. They prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart."—Jeremias XIV. 14. In the epistle of St. Paul to the Galatians, occurs the most scathing condemnation of false teachers or apostles, that can possibly be uttered; and to impress upon the mind a due sease of its severity, it is repeated twice consecutively in almost the same words. "But though WE or an ANGEL from Heaven preach a gospel to you besides that which you have received let him be anathema."—Galatians Chap, I, 8-9. Now this is precisely the thing that Protestant mission aries do. During a period of eighty six years only, or about eighteen hundred years after the establishment of Christianity, they have been engaged in the enterprise of preaching a doctrine entirely at variance with that which had been ever uniformly received by the whole Christian world. This consideration is alone ample condemnation of all modern Protestant missionary efforts, and has been the fruitful cause under God of bringing back so many doubting weary souls to ing the hard earnings of their flocks,—and as the the "ONE FOLD and the ONE SHEPHERD." The period of the Refermation cannot be assigned as the commencement of Protestant Missionary That was merely a period of wanton sacrilege, plunder, ruin and devastation, sanctioned and enforced by the kings and powerful ones of the earth. The Catholics of that epoch cannot be said to have been converted to Protestantism. The simple fact is;—their religion was stolen from them, in the same manner as their churches, monasteries and asylums; and its practice, by pro-hibitory or penal laws enacted against bishops and priests, was rendered almost as impossible as in the empire of Japan. Like Sidrach Misach and Abednego, who would not bow down before the golden statue of Nabuchodonosor, they were cast into the fiery furnace of persecution. The three Jewish heroes, among whom stood a Fourth like unto the Son of God, walked forth from the fiery ordeal, to the surprise of the Chaldeans, without the mark of fire even upon their garments."-Daniel Chap, III. From the furnace heated by the Nabuchodonosor of England,-Iretand alone emerged sound in faith; but her garments alas! her costly raiment-her jewels of great price were totally consumed in that ardent heat; and for centuries she was content to wander about in rags, the jest and laughing-stock of her plunderers. Of one consolation however they were unable to rob her-the ever abiding presence of the Son of God, who reminded her in the depth of her misery, that He also was stripped of His scamless raiment and clothed in the garments of scorn and derision.

In England and Scotland the number was small who did not bow the knee to Baal, or as it is em-phatically styled in the Hebrides,—" the Religion of the Yellow Stick." Yet, few as they were, they have multiplied a hundred fold during the present century, and there is every prospect, with the blessing of God, that before the close of another, their descendants shall walk again joyfully in the "old paths" of their forefathers. If any proof be wanted of the permanency of Catholic as contrasted with the ephemeral nature of Protestant missions, we have only to glance at Japan and the Sandwich Islands. It was imagined that in the former, before it was opened to the commerce of the world, that Catholicity was long since extinct. Yet in the province of Nangasaki alone, after the lapse of threehundred years of persecution—persecution unto death—that allowed neither bishop nor priest to set his foot on the coast, there still exists the astonishing number of sixty thousand Catholics, who cling to the faith for which their fathers died by millions, and who continue to follow the instructions bequeathed to them as a dying legacy by the good Jesuit fathers—the noble shepherds, who quailed not to lay down their lives for their sheep. Now for the reverse of the picture :- Ninety years ago, the Sandwich Islands were supposed to contain a population of six-hundred thousand healthy, awarthy savages. At the present moment, when the unclean spirit of idolatry is said to have been cast out by Protestant missionsries, a remnant of barely sixty thousand is the highest figure attain- charge of Carleton parish. At that time there was The price of barley rules, for No. 1, 700.; No. 2, 65.

my house whence I came out." Then he goeth and short distance from the church. The church taketh with him seven other spirits more wicked itself he enlarged and beautified. Constant—Barley is coming in rather more freely but nothing than himself, and entering in, they dwell there and ly working for the glory of God and the like a general move of the great bulk has comthan himself, and entering in, they dwell there and ly working for the glory of God and the the last state of that man—(nation) is worse than good of his flock, at Mass, in the confessional, on the last state of that man—(nation) is worse than the first."—St. Luke Chap. XI. 24, 25, 26. If any one is desirous to know who or what those unclean spirits are, I will tell him. They are the spirits of Drunkenness-Lust, Prostitution, Syphilis-Le-prosy, Extermination, and if what the press has lately published be true, many of the inhabitants are again relapsing into their old rites of Idolstry. But here occurs an episode which must not be omitted; All those victims of both sexes afflicted with leprosy are basished for life to a distant island of the group, to drag out a miserable existence until relieved by death. What provisions they require are left to be acrambled for as circumstances will permit. No Protestant Minister has yet had the charity or the hardihood to administer the slightest consolation to those abandoned wretches. Now listenye revilers of the Catholic priesthood. Threeperhaps four years have elapsed, since a Catholic priest, whose name I forget,—animated by a super-human charity, voluntarily offered to take up his residence for life among those outcasts, to expose himself to contract their loathsome disease,—to forego the sacred rites of the dying, so consoling to every Catholic, from the Sovereign Pontiff to the meanest beggar, that he might teach them certain notions of decency, and present their souls purified by baptism and the other sacraments before the throne of God. His labours and heroic self sacrificing charity have been surely blessed. Not many months ago, I read that they had all united as good Catholics in the solemn procession of Corpus

Having thus given a meagre sketch of Protestant

Missionary efforts in general, I will next proceed to discuss that pet project of Anniversary Meetings, the confidence game of Protestant Missions to the Catholic French Canadian population of Lower Canada. Of this amusing game, from the dawn of its introduction into this country, the Montreal Daily Witness has ever been the recognized expounder and referee. I have called it a Confidence Game, but never having been an adept at the cards, I feel at a loss to determine whether it claims affinity with Whist or Euchre; in my humble opinion however it bears a striking resemblance to the good old fashioned Scotch game of Catch the Ten. In this opinion I am sustained by no less an authority than that of the late Rev. Dr. Taylor. At the very last public meeting of the club, the Rev. gentleman was discoursing with his wonted eloquence, on the deplorable ignorance of French Canadians; -many of whom, he remarked were so illiterate as to be incapable of appending any other signature than the letter X. On that particular occasion however he had no objection to every individual in the audience appending that interesting letter when the hat went round. But, joking aside,—Protestant Missions to Roman Catholics, whether Canadian, Irish, Spanish or Italian, are a gratuitous insult. A Missionary is supposed to be some one sent to teach. Now if a man comes to teach me what I know already fully as well or better than himself, what is the use of his teaching? Does he tell me that I must believe in, and adore one God? I believe that already. That I must acknowledge the mystery of the Adorable Trinity? Same answer, That I must keep the Ten Commandments—that I must do to others as I would be done by? All this and much more I learned, - every Canadian - every Irishman-every Spaniard-every Italian learned at his mother's knee. What then, I ask again, is the object of his teaching? Subject he has none.—I will not insult the understanding of the Catholic readers of the Taux Witness by telling them; neither will I assume that the Daily Wilness is ignorant of the true motive. But I will tell the well meaning dupes of the French Canadian Missionary Society, who allow themselves to be fleeced of their Xs and Vs to support its losfing emissaries, that these latter have no other object in view than the utter demoralization of whatever neighbourhood they locate themselves among. I said a few lines above that these missionary interlopers had no subject. In saying so I made a great mistake, which I now hasten to rectify. They have three pet subjects. The first is to vilify-ridicule and traduce our beloved bishops and priests; to represent them as devourare far from being poor .- Though in holiness of life and treedom from vice, the Canadian priest can compare favourably with the clergyman of any Country or denomination, he is taxed as secretly immoral, and addicted to the grossest vices. Neither can our communities of holy women, who have devoted their lives to prayer and works of mercy escape the envenomed fangs of their calumny and detraction. These infamous slanders are the ever upturning trump cards of this infernal game, sure to be echoed in the Daily Witness through the length

and breath of the land. Mr. Editor, I perceive that this primary pet topic of French Canadian Missionary eloquence has betrayed me-not beyond my depth, but beyond my usual length. With the two remaining subjects I shall be more brief; -they are gaudy twin bubbles blown from the bottomless pit, that require only a breath to reduce them to vaculty. The one is— Every man his own interpreter of the word of God ;" the other :- " The prosperity of England and of Protestant nations, the sure sign of the Divine blessing." Both propositions are monstrous fictions. unsanctioned by Scripture and condemned by Common Sense. A. G. GRANT.

DEATH OF REV. E. J. DUNPHY. (From St. John N. B. Freeman,

A good priest, pious zealous, earnest, devoted to the service of God and the good of his flock, has gone to receive the reward of a well spent life At an early hour on Sunday morning, 24th September the Reverend Mr. Dunphy died at the parochial tesidence, Carleton. He has been suffering three or four years from the disease of which he died, but so carefully did be struggle against it, so resigned was he to the will of God, so unremittingly did he labour in the manifold work of his parish that few, except his Physicians and his intimate friends, knew how steadily and surely death was coming on him until he became so emaciated and weak even while yet striving to do the work of his ministry, that all his parishioners became aware that he

whom they so loved and respected must soon pass

away from them. Father Dunphy was born in Waterford, Ireland in 1823, and came at a very early age with his parents to New York, where he lived until he was about twelve years of age. After the usual preparatory studies he was sent to the Sulpician College at Montreal to study for the priesthood, and afterwards to the Jesuit College at Fordham, N. Y., and subsequently, we believe, to P. E. Island. Having completed his studies he came to St. John, where his uncle, the Very Rev. Mr. Dunphy, was then stationed. Here he was ordained by the Very Rev. Mr. Dollard in 1849. After a short stay in St. John he was sent to take charge of the then remote parish of Petit Rocher, in Gloucester County. There he remained some years and built the unpretanding priest's residence. In 1852 he was called by Bishop Connolly from Petit Rocher to take

sick calls, in his schools, in which he never seemed to tire of working, amongst the workmen employed on his buildings, visiting all who were in trouble and required his aid, preaching, praying, exhorting, conforting, reproving, priest, schoolmaster, master workman, the depository of all the cares and troubles of his people, he worked incessantly and with vigour of which so feeble a constitution seemed incapable. The effects of his labours soon became manifest. His church, though enlarged, was too small for the people who flocked to it, and those people became remarkable for their peaceful, ordery conduct, their temperance, their intelligence and their loves of their religion and obedience to its principles, while the children who attended his schools, and worked every day under his own eyes, and with his assistance, were second to the pupils of no school in the city in substantial acquirements, or in manners and appearance. He was taken from Carleton for a time and sent to St. Stephen. At Milltown he built the handsomest church on the St. Croix at a cost, it is said, of \$15,000. After an absence of five years he returned to Carleton in 1865. He found that his church was not half large enough, and he sat to work almost immediately to build the present beautiful edifice. First he attached to the old church the transept of the new church, and then after a pause he commenced the new front and spire and vestry. His people, warmed by his example and his devotion, responded nobly to his zealous efforts and the work was done. Scarcely was the church finished when he enlarged his school buildings so as to afford ample accommodation for all the children of the parish and finished a large public hall. In this hall the temperance society founded by Father Dunphy held its meetings, and many hundreds were induced by his

fervent appeals to take the pledge. And so he worked day and night, in scason and out of season, never ceasing a moment, never thinking of himself, but ever occupied in the service of God and of his people, teaching them by word and example to live soberly and religiously, allowing none to perish through his neglect. The prevalent vice of drunkenness he constantly warred against, not merely by preaching and exhortation but by personal and repeated appeals to the drunken father, the reckless mother and the young man or woman entering on a career of folly or dissipation. These, when necessary, he sought in their own homes or in their baunts, often coming on them by surpfise and using with them authority or persuasion as seemed

And so he laboured even after he became ill and his strength began to fail. His master's work he would do as long as possible. For some time past he has had the assistance of the Rev. Mr. Walsh, but whatever he could do he still did. He felt greatly afflicted when the Bishop gave confirmation to some hundreds of his children last Sunday week, and he found that he was not strong enough to be present, but he accepted this as another preparation for the great change which he knew was at hand. His death after all came sooner than was expected, but he was long prepared to meet it. On Saturday he was outdoors for a short time. He complained of a pain in his side, but thought little about it at first. During the night it grew so severe that he sent for Dr. Travers, but when the Dr. arrived he

IN FOND REMEMBRANCE OF BABY.

Calm, as thy own quiet life be the winds, Which around thy low grave heave their sighs, And brighter and fairer than all be the flowers. Which bloom where our lost darling lies. Which bloom o'er the tomb where mother and child Sleep the long last sleep of the dead Where the two loving hearts are united again In the rest of the grave's narrow bed Poor little darling, we miss thy sweet voice Thy thousand and one winning ways. Ah Baby, the house thou hast left is so lonely, We look round in vain thy sweet face to see We list for the low childish voice of our dailing Singing her songs in the fullness of glee.

giving A hymn of fond praise to the God of all love-And we would not the spirit recall if we could From the land of the just, from Heaven's blue dome Thou art happier there, with Mother and sisters Than tossed at the mercy of the world's stormy

Where with those gone before she joins in thanks-

Or heard in the Heavenly choirs up above

DOMINION ITEMS.

Bogos Bills .- Parties would do well to examine bills which they may receive as a number of the bills of the defunct International Bank of Teronto are said to be in circulation. Several have recently been passed at Toronto.

The interior of the Parliament Buildings at Toronto is being repainted, and some repairs and alterations are going on. The reporters' gallery is being lowered, so that speakers may be heard more distinctly. It is probable the House will meet the latter part of October in order that members may not have to remain after Christmas.

PASTORAL CHANGES - His Lordship Bishop Rogers of Chatham, N.B., officiated in the Church at Caraquet on Sunday last We are informed that his visit to Caraquet is in consequence of changes to be made in the Pastorate. Father Pelletier goes to Madawaska, his place to be filled by Father Allard, of Pokemouche. Father Nugent will take charge of the church at Pokemouche .- Newcastle Advocate.

A Monstrous Case. The Bishop of St. John holds at Torryburn, six or seven miles from this city, about twenty acres of land, on which the Cathedral and other Catholic Sunday School Pic Nics are held every year. Part of this, some eight acres in all we believe, are in King's Gounty. The assessed value of the portion in King's County is \$300. The district school tax on that \$300 worth of land is this year \$12!! The Bishop, we believe, refuses to pay this tax .- St. John Freeman.

CROPS IN MANITODA. - The Free Press crop reports for 1876 give the total yield of Manitoba as follows: Wheat 480,000 bushels; barley, 173,000; oats 380,-000; peas, 45,000; other grains, 5,000; potatoes, 460,000; turnips and other roots, 700,000, with statistical returns from crop viewers in thirty-four settlements, showing an average production of wheat, 321 bushels per acre; barley, 421; oats, 51; peas, 32; potatoes, 229; turnips, 6621. All the clops are one-sixth less than expected on account of the very wet season, a large proportion of the land only once ploughed.

BARLEY .- A Toronto telegram of Saturday says Barley has risen in the street market 10c on the bushel in 24 hours, it being readily taken at :8716 this morning, while the highest price paid yesterday, was 771. The Napance Beaver of Saturday says: charge of Carleton parish. At that time there was able, and these to a great extent the victims of ileprosy and other nuclean diseases.

No more striking illustration of the words of our nuclean spirit cast out; by Protestant missionaries, and nuclean spirit cast out; by Protestant missionaries, and finding none, saith,—I will return into

menced yet, and much probably remains unthresh ed. The prices paid are without change, 60 cts. being the highest for best quality; but one buyer is now offering 60 cts. and the benefit of any rise up to 15th of October.—Kingston News, 29th ult.

THE LUMBER TRADE .- The Ottawa Citizen says :-Considerable activity has characterized the lumber market for the past week, transactions have been much heavier, several large sales having, of late, been effected both for the castern and southern markets. In shipping culls the stock at Ottawa is low and the demand is very much in excess of the supply. There are enquiries already for more than can be produced by the combined capacity of the Chaudiere mills this season, prices have, in consequence advanced from 50c. to \$1 per 1,000 feet and the prospects of a still greater advance are very en-couraging. We understand that W. C. Edwards has sold his entire stock of culls to a New York firm at a remunerative figure. The lowness in the stock of this class of lumber is caused by the large quantity of deals sawn this season for the Quebec market, the demand in that direction having been on the average very fair. At present deals meet with a very ready sale and the lumbermen find it quite profitable; the only drawback complained of now is the difficulty in getting sufficient craft to handle their lumber; they want all the Canadian and American boats they can get for the service, and this has caused an advance in freights from 50c. to 75c. The sudden change in the market has caused the lumber kings to be more hopeful. The water at present is lower than it was ever known to be at this season of the year and the mills are thus prevented from running their full capacity. The present rain will, however, make an improvement. Eganville-So called after the late John Egan, of

Alymer, the famous lumberer, who constantly kept a small army of 3,000 men in his employment. His agent, some years ago here, the late M. J. Hickey, suggested the name of "Eganville" to the Post Office authorities for a "Post Office," which name the place still follows. At the time when a Post Office was first established it was a mere hamlet, with the old farm house still standing, the "the red store" as Egan's Depot was called, and one of two other houses. The growth and expansion of the village has been rapid and progressive, and it has sprung into the proportions of a large and flourishing village, with all the appliances of civilization, such as fine Stores, Hotels, Grist and Saw Mills, Carding Mills, Tannery, two fine churches, one Roman Catholic and the other Church of England, a Convent, which is a standing monument of the pious zeal and perseverance of the Rev. M. Byrne, P.P., and numerous fine private residences. Eganville, from its position, is destined to grow further and expand, being situated in the Township of Grattan and Wilberforce, with the River Bonnechere running between, the Townships of North and South Algoma in close proximity, having a large and extensive back country around, consisting of the Townships of Sebastopol, Ecudenell, Lyndock and Hagarty, &c., of which Eganville may be justly termed " the great centre" or natural position for trade, and as a consequence, will grow and flourish. The extension of the C. C. Railway through it, would give it a further impetus, and would soon build it up to the proportions of a town, and tend still further to centralize trade and traffic. It would then be the great highway of travel to the large and fertile lands of Manitoba. The extension of the Kingston and Pembroke line of Railway, would also give it a great local trade or traffic in sawn lumber and minerals in direct communication with the American markets. Time will witness its growth, but the extension of the lines of Railroads would give a great impetus or lessen the time, that otherwise is sure to take place, and make Eganville a place of importance.—Eganville Freeman.

BISHOP O'BRIEN AT AMHERST ISLAND AND BATH-On Sanday morning last His Lordship Bishop O' Brien, accompanied by the leading members of St. Mary's choir and a number of the congregation proceeded on the steamer Maud to Amherst Island calling at Portsmouth, Fairfield's and Bath, at each of which points considerable additions were made to the number on board. Having arrived at the Is land, a great many of the farmers were present with their carriages and other vehicles to convey the visitors to the church, which is about three miles from the landing. Divine service was then held there, High Mass being sung by the Rev. Charles McWilliams, the pastor of the parish. The chair rendered a mass in C with good effect, Miss M Cicolari presiding at the organ. Two beautifu solos were most artistically executed-one by Miss M. Cunningham, the other by Miss K. Brophy. A the conclusion of the Mass, Father McWilliams in troduced His Lordship, who had consented to ad dress them, and he also stated briefly that a collection would be taken up at the close for the purpose of reducing the large debt upon the diocese. The Bishop then preached from Mark viii, 36: "Fo what shall it profit a man if he should gain the whole world and lose his own soul," delivering most beautiful and instructive discourse. At it termination the subscription list was opened, and from the number of twenty-fives, twenties and tens we saw put down, we should think that the response was of the most generous character. Having returned to the steamer, the party proceeded to Bath where it was announced that the Bishop would lec ture in the afternoon. The church at this place i a small but tasteful edifice, and at Vespers was filled to its utmost capacity, many being obliged to stand outside. During the service the choir again rendered some of the grand and imposing music of the Church with great taste and ability, the bass profundo parts being especially well executed by Messrs McGuire and Hickey. After Vespers the Bi hop delivered a lecture, taking as his subject the "Unity of the Catholic Church." The reverence gentleman's discourse was clear, concise and forci ble, and was an able and logical exposition of the subject. He was listened to with the utmost at tention by all present, though a great portion of his hearers were not of his congregation. At its conclusion a collection was here also taken up with the same object as the previous one, and was, we are fnformed, a most generous and liberal response. This was the first occasion on which High Mass of Vespers had been celebrated in either of these Churches. His Lordship and the choir was enter tained at the house of Mr McManus, where a splen did repast awaited them, to which ample justice was done.-Kingston News, 29th Sept.

NEW AGENTS.

Mr. John L. Barry, of Halifax, N.S., has kindly consented to act as Agent in that city and neigh borhood for the Taue WITNESS.

We would inform our subscribers in Quebec that Messrs. James Murphy, and Martin Bandon, will act as Agents for the True Wirness, for that city.

Married.

At Portage-du-Fort, on the 21st Sept., Aug Gay, of Briancon, (Hautes-Alpes) to Miss Fortunic Agnel, of: Mont-Dauphin, (Hautes-Alpes), France, The ceremony was performed by the Rev. P. Agnel, assisted by the Rev. C. Gay, and several other

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OPEN STOCK EXCHANGE REPORTS (CORRECTED FROM THE MONTREAL "GAZETTE.")

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Montreal	1891	1891
British North America		
Ontario		••••
City		• • • •
People's	95	93}
Molson's	• • • •	• • • •
Toronto	****	
Jacques Cartler	32	31
Merchants'		91
Hochelaga	821	80_
Eastern Townships	105	1033
Quebec St. Lawrence	106	• • • •
Nationale		
St Hypgintha	• • • • •	• • • •
St. Hyacinthe Union	83	823
Villa Maria	•::•	••••
Mechanics'	70	50
Royal Canadian	•••• {	5
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Hamilton	::::	
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Greenbacks bought at 10 dis. American Silver ought at 12 to 15 dis.

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	Fancy 5.20	5.30
١,	Spring Extra	4.90
	Superfine	4.85
•	Extra Superfine	5.60
•	Fine 3.80	3.90
	Strong Bakers' 4.80	5.05
•	Middlings	3.50
1	U. C. bag flour, per 100 lbs 2.30	2.32
	City bags, [delivered]2.35	2.40
	Wheat.—Spring	1.15
	October 1	0.00
	Oatmeal 4.25	4.40
1	Corn, per bushel of 32 lbs 0.52	0.53
'	Oats 0.35	0.37
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١	Barley,per bushel of 48 lbs L. Canada 0.00	0.70
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ı	Thin Mess20.50	21,00
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ł	Ashes—Pots	00.00
ţ	Firsts	4.75
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n	Pens do	0	00	0	00
в	Rye do	0	00	0	00
8	Dressed hogs per 100 lbs	0	00	6	00
s	Beef, hind-grs. per lb	0	00	0	00
of	" fore-quarters	0	00	•	00
	Mutton, by carcase, per lb.	n	00	0	00
	Butter, lb. rolls	0	22	0	28
-	a large rolls	O	20	0	22
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1.	MOTE PINOPHON MARRIED AR A TO
ıl	THE KINGSTON MARKET (British Whig.)
88	FLOUR-XXX per bbl 6.00 to 6.25
Lt.	" "100 lbs 3.25 to 3.40
1-	Family "100" 2.50 to 2.60
d-	Grain—Barley per bushel 0.00 to 0.00
c-	Rye " " 0.55 to 0.60
e	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
ıe	Onte " " Onte to O.10
)T	Wheat " " 0.00 to 0.00
16	Fall Wheat 0.00 to 0.00
a	MEAT—Beef, fore, per 100 lbs 0.00 to 0.00
ts	" hind " " 0.00 to 0.60
d	" per lb 0.00 to 0.00
18	Mutton per lb 0.05 to 0.08
e	Ham " in store 0.15 to 0.17
e-	Yeal " " 0.00 to 0.00
b,	Bacon " " 0.12 to 0.13
Ç-	Pork 950 to 95
8	Hipss—No 1 untrimmed 4.00 to 4.50
I-	" 2 " 4.00 to 0.00
o	" pelts 0.15 to 0.20
n	Calf Skins 0.10 to 0.12
t (Dekin Skins 0.25 to 0.30
	Lambskins, 0.00 to 0.00
y	Tallow 0.04 to 0.07
e e	Poultry—Turkeys, each 0.75 to 1.00
d	14 444444 0.00 60 0.00
i.	Ducks per pair 0.60 to 0.70
10	Fowls per pair 0.30 to 0.40
t.	GENERAL-Potatoes, per bag 0.60 to 0.75
is	Butter, tub, per lb 018. to 020
1-	do print 0.22 to 0.25 Eggs, per dozen 0.15 to 0.17
h	Eggs, per dozen 0.15 to 0.17
e	Cheese, home made 0.08 to 0.10 Hay, per ton, new11.00 to 12.00
э.	Hay, per ton, new11.00 to 12.00
o.	Hay, per ton, old 0.00 to 00.06 Straw, 5.50 to 6.00
80	Straw, 5.50 to 6,00
r	Wood, Hard 3.50 to 4.00
1.	Coal, per ton, delivered. 6.50 to 7.00 Wool, per lb 0.25 to 0.26
10	Wdot, per 15.,

J. H. SEMPLE. MPORTER AND WHOLESALE GROCES 53 ST. PETER STREET. MONTREAL

THE EVENING SCHOOLS under the control of the BOMAN CATHOLIC SCHOOL COMMISSIONERS of the City of Montreal REOPENED on MONDAY the 2nd of OCTOBER, INST., at half past seven O'Clock at the, following Academies :-PLATEAU COMMERCIAL ACADEMY. ST. MARY'S ACADEMY, Corner Craig & Visita.

st. VINCENTS, ACADEMY, Fullum Street. ST. PATRICK'S ACADEMY, Orand, Trunk, St. (Point St. Charles.) ST. JOSEPH'S ACADEMY, Corner St. Joseph &

Nersailles Streets.
For further particulars Apply to the Principal of

In Newmarket, the wife of Mr. Edward Murphy, of a son.