

A DIALOGUE.

ANTIQUE AND MODERN.

Antiquus. When a certain Protestant clergyman of some standing in the English Church, expostulated with a certain Swedish minister about a prayer he had offered up in church, which sounded wonderfully like praying for shipwrecks, the honest Lutheran pastor assured him it was no such thing; that all the prayer meant was, that if shipwrecks had to be, they might all take place on that coast. I must confess, Modernus, having somewhat similar sentiments, I pray in my prayers about liars. If liars have to be, I pray in my prayers that they may be Protestants. They make such good ones, and they do the Catholic Church so much good by their lying, that one cannot help hoping that the race may never become extinct. Our friend Tyndale is a very fair specimen of the class, but if you want a "modern instance" the world has just had one in the person of our well-beloved countryman, Antony Froude, who—coming all the way across the broad water, and having undergone all the discomforts of sea-sickness, and all the dangers of the sea, in order to live—has done more good to the cause of truth, and has caused more keen and attentive study of Irish history, than all the truth-tellers could have effected in a century. Antony Froude deserves well of his country and especially of Ireland for his clumsy lies. But to return to our friend Tyndale—and in refuting Tyndale, remember we are refuting D'Aubigne, and in fact the whole host of anti-papal liars. It is a remarkable fact that some of the most eloquent and logical exhortations to the study of the scriptures are to be found in the writings of the middle ages. To give one only example, so perfect, and so logical, and so discriminating, that we challenge the modern world in the same number of lines to produce its equal. It is *Guilielmus Remus* who writes. You have doubtless never heard of him, Modernus. So much the better for our purpose, since it shows that we are quoting from the common herd, and not from one of those spirits, who in reformation jargon are said to be "ahead of their time." Our benighted middle age monk thus writes:

"Certain fixed hours are to be set aside for the reading (of Scripture). Chance reading does not build up, but only renders the mind unstable. Things lightly admitted, fly lightly from the memory. One must dwell upon them with a certain ingenuity, and the mind must be made thoroughly accustomed to them. For in what spirit the scriptures were written, in that same spirit we should seek to read them; in the same spirit we should seek to understand them. You will never understand the sense of Paul until you imbibe his spirit by means of a pure intention in reading him, and a zeal for assiduous meditation. You will never understand David, until by continued experience you clothe yourself with the very essence of the psalms. And so with the rest. In all cases of reading, study is as distant from mere reading, as friendship is from hospitality; social affection from chance salutation."

Now we challenge Tyndale the reformer to say anything so pretty, so apt, so logical, so conclusive as to the proper manner of reading the bible as this. Nor is it the only example of its kind. The student of Medieval literature could at any time supply a thousand. How then could Luther be so ignorant of that Bible which was so loudly praised and so deeply valued by anti-Reformation writers? We must confess that we see only one of two conclusions open to us. Either the assertion of Luther's ignorance is a lie; or Luther up to his twentieth year was as ignorant of the literature of the day, as he is asserted to have been of the Sacred Scriptures.

You will notice, Modernus, that I am rather indicating the line of argument, than developing it. In a newspaper article, especially where one has to depend upon the courtesy of the editor for its insertion, it would be ungenerous to do otherwise. It is for you to follow it up. My word for it, if you do, you will find in the writings of the ages previous to your glorious Reformation, such a rich fund of evidence of their love for, and study of the Sacred Scriptures, as will make you despise the Reformation world and your own ignorance for their so easy acceptance of reformation lies. I am next going to give you, Modernus, a few examples of abbot's, who have been highly skilled in Sacred Scripture and I shall ask you to argue somewhat thus: If these men had been deprived of the bible, as monks, "lest they should bark at their abbots," as Tyndale asserts they were; how does it happen that they became so skillful in them as abbots? A knowledge of the Scriptures is not attained in a day.

The biographer of St. Luidger, bishop of Munster, (A.D. 800) tells us that "he was well instructed in the Sacred Scriptures; that he did not neglect to lecture his disciples daily; and whatever he found enjoined in the holy books he studied to practice and teach." If Tyndale be right St. Luidger must have been an exception to the general rule, since instead of keeping the Sacred Scriptures from his monks, he seems to have most assiduously taught them to bark.

Of St. Dunstan, Archbishop of Canterbury in 961 we learn "that he used to spend such leisure as he could retrieve from public affairs in religious exercises and amongst other things in reading the divine writings and correcting the copies of them."

Of Lambert, Abbot of the monastery of Lobbes, about the year 1094 we are told "of his love of the word of God and his knowledge of the Scriptures to the study and comparison of which, whenever opportunity was afforded, he gave himself wholly."

Anselm, Bishop of Lucca, (1055) "knew almost all the holy Scriptures by heart, and as soon as he was asked would tell what each and all the holy expositors thought on any particular point."

Of Wulstan, Bishop of Worcester, William of Malmesbury tells us that "whenever he mounted his horse for a journey he began the psalter, and if the journey were long enough, finished it."

Arnold, bishop of Soissons, (1087) "never spoke a single word to any creature during three years and a half, which he spent in constant reading of the word of God and meditation upon it."

Thierry, Abbot of St. Hubert in the Ardennes, whom we have had no occasion to mention before, also "knew the Scriptures by heart and could quickly resolve even the most difficult and obscure questions respecting it."

Wolpelm Abbot of Brunwillers, near Cologne (1091) "so profited in the reading of the Scriptures that what he once read he never forgot." It is worth while to mention, says his biographer, that this man the Lord caused the whole of the Old and New Testament to be read through every year. The four Gospels however as they could not be read at the same time and in the same order as the other books, he appointed to be read at four periods of the year by four deacons in the four sides of the cloisters. From these examples, Modernus, it will be easily seen, that if the Catholic Bishops and Abbots of those days kept the Scriptures from their monks and laity lest they should bark, these good Abbots and Bishops at least learnt most assiduously to bark themselves. But unfortunately for Tyndale's theory, some of our authorities as above quoted go to show, that both Abbots and Bishops not only did not take away the Sacred Scriptures from their monks, but most anxiously imposed it on them. Luidger did not neglect to lecture his disciples, and whatever he found enjoined in the holy books he studied not only to practice but to teach. Anselm bishop of Lucca, in like manner far from concealing the scriptures from those who inquired "as soon as he was asked would tell what each and all the holy expositors thought on any particular point." Wulstan, Bishop of Worcester, when on a journey, made his clerks recite the psalter with him lest they should learn the tales on the road. Wolpelm, abbot of Brunwillers, caused the whole scripture to be read through every year in his monastery, and the

four Gospels to be read by four deacons from the four sides of the corridors. How these facts pre-supposing them to be facts are compatible with Tyndale's assertion, that "the abbots took the scriptures from their monks, lest they should bark," it is beyond my power to determine.

To be continued.

OBITUARY.

We have received from an esteemed correspondent an Obituary Notice of the late Reverend Robert Walsh one of the Professors of the Seminary of Nicolet by whose members he is deeply regretted. We regret that the limited space at our command renders it impossible for us to give this document in its integrity; but we will endeavor condensing it, to lay its substance before our readers.

The deceased had barely entered on the 33rd year of his age, and the ninth of his priesthood, when cut off by an attack of brain fever on the 31st of January. The late Rev. Mr. Walsh was a native of Kilkenny, and arrived in Quebec with his family in 1847. Shortly after his arrival at Quebec his parents were carried off by the terrible ship-fever, and he with two little sisters were left orphans. A home however was found for them by the exertions of the Rev. Mr. McGauran, V.G. of Quebec, in the house of a F. C. family of the name of Pare by whom they were treated as members of the family. In 1854 his kind protectors sent young Robert to Nicolet College, where he went through his studies with much credit to himself and assumed the ecclesiastical dress. In 1863, he was sent to St. Michael's College, Toronto, to perfect himself in English, and in the following year he was raised to the Priesthood in the parish of St. Celestin, and in a short time he finally settled down on the staff of the Nicolet Seminary, of which he approved himself a distinguished ornament. In the month of May, 1871, he carried out the long cherished project of revisiting his native land, which he accomplished in company with the Rev. M. Proulx with whom also he visited the chief places of Europe. In his visit to Ireland he was unable to obtain tidings of any of his early friends and relatives; this to his sensitive nature was a great disappointment.

The deceased was loved and respected by all who knew him as an amiable gentleman, and an accomplished scholar; but his great ambition was to approve himself a faithful and diligent servant of Christ. His loyal devotion to the Holy See, and his sympathy with the Holy Father, and the Church in his person persecuted, were conspicuous on all occasions; and out of the humble means at his disposal, he made many a sacrifice to promote the cause he ever had at heart, contributing freely to the funds raised in Canada for the defence of the Holy See.

Death came upon him suddenly, but for death his whole life had been a preparation; therefore it took him not unawares; and so on the last day of January he passed away to enjoy, as we confidently hope, the reward of a truly Christian life. Our correspondent concludes his article with the following interesting details:

We consider that we cannot close this notice of our revered friend more appropriately than by giving the following extract, referring to him, from "The Irish in America" by the late lamented John Francis Maguire, himself, alas! now no more:— "A decent couple had sailed in one of these ships (meaning the emigrant vessels of 1847), bringing with them two girls and a boy, the elder of the former being about thirteen, the boy not more than seven or eight. The father died first, the mother next. As the frightened children knelt by their dying mother, the poor woman, strong in her faith, with her last accents confided her helpless offspring to the protection of God and His Blessed Mother; and told them to have confidence in the Father of the widow and the orphan. Lovingly did the cold hand linger on the head of her boy, as with expiring energy she invoked a blessing upon him and his weeping sisters. Thus the pious mother died in the fever-shed of Grosse Isle. The children were taken care of, and sent to the same district, so as not to be separated from each other. The boy was received into the home of a French Canadian; his sisters were adopted by another family in the neighborhood. For two weeks the boy never uttered a word, never smiled, never appeared conscious of the presence of those around him, or of the attention lavished on him by his generous protectors, who had almost come to believe that they had adopted a little mute, or that he had momentarily lost the power of speech through fright or starvation. But at the end of a fortnight he relieved them of their fears by uttering some words of, to them, an unknown language; and from that moment the spell, wrought as it were, by the cold hand of his dying mother, passed from the spirit of the boy, and he thenceforth clung with the fondness of youth to his second parents. The Irish orphan soon spoke the language of his new home though he never lost the memory of the fever-shed and the awful death-bed, or of his weeping sisters, and the last words spoken by the faithful Christian woman who commended him to the protection of God and His Blessed Mother. He grew up a youth of extraordinary promise, and was received into the college of Nicolet, then in the Arch-diocese of Quebec, where he graduated with the greatest honours. His vocation being for the Church he became a Priest and it was in 1863 that, as a deacon, he entered the College of St. Michael Toronto, to learn the language of his parents, of which he had lost all remembrance. He is now one of the most distinguished professors of the college in which he was educated; and in order to pay the debt incurred by his support and education, he does not accept more than a small stipend for his services. Of his Irish name, which he was able to retain, he is very proud; and though his tongue is more that of a French Canadian, his feelings, and sympathies are with the people and the country of his birth. The prayers of the dying mother were indeed heard; for the eldest of the girls was married by the gentleman who received both into his house, and the younger is in a convent."

The funeral services of the deceased were chanted in the Parish-Church of Nicolet and in the Chapel of the Seminary on the 4th inst. after which his mortal remains were deposited in the vaults of the Chapel.

THE LOCAL GOVERNMENT AND THEIR GOD-LESS SCHOOLS CASE.

The Local Government, having for a time maintained the most profound secrecy as to the nature of the case they had prepared for submission to the British Law Officers and the Judicial Committee so that it was all but impossible, we believe, to procure a copy of it, lately sent it to several, if not to all, of the papers in their interest for the purpose of having it published or such portions of it as the editors of those papers may think best calculated to attain the object they have in view. What that object is we can only conjecture. They can scarcely hope by such means to affect the Judicial Decision. It may be that they deem it necessary to keep up the flagging spirits of their adherents, and perhaps they hope that a feeling may thus be excited, which, reacting on the members of the Assembly, will make the position of the Government more comfortable during the approaching Session. They did not send a copy to the *Freeman*. Under the circumstances this was a sad lack of courtesy. They probably preferred that those only should see it in the first place who would proclaim that it was an able, exhaustive, overwhelming argument. However, thanks to the kindness of a friend, we have obtained a copy, which now lies before us. We suppose we may without impropriety comment upon it as others have done.

We are quite delighted with it. We believed that our case is so strong that a decision in our favor must be had; but we know how apt the most impar-

tial and painstaking are to be deceived, when they look long and intently on one side of any case and hear nothing of what is to be said on the other, and we confess that we therefore looked with some anxiety for the case on the other side.

We have got it, and we repeat we are delighted with it. It is as feeble and as flimsy as we could have wished it to be.

It betrays also the dread and apprehension with which the Government look to the result; their consciousness of the intrinsic weakness and badness of the cause they labour to defend. Their organ, the *Telegraph*, some time ago, told its readers that they need not be afraid of the result of this appeal to what may be called the highest judicial tribunal, and its whole article then proved quite to our satisfaction that the *Telegraph* itself and some others were very much afraid indeed; and now this "case," which was prepared when the article in the *Telegraph* was written, fully explains the reasons why they were afraid. When their case was made up they could not help feeling that it was feeble and flimsy.

At the close of their remarks they again show their unconquerable dread of an adverse decision. They say that "in making the foregoing remarks they do not desire it to be understood that they are assenting parties to the submission to the opinion of the Law Officers of the Crown in England of the right of the New Brunswick Legislature to deal exclusively with the subject of Education; on the contrary they now most respectfully enter their protest against any such submission," and say they "force the greatest dangers as likely to arise from such a course." The subject is now before the Supreme Court of New Brunswick, they say, and should the opinion of the Law Officers differ from the decision of the Court, neither the Legislature nor the Courts of New Brunswick, would feel bound by such opinion; and were the Dominion Parliament, acting upon the opinion, to legislate upon the subject, such legislation might be held by the New Brunswick Courts to be *ultra vires* and of no force or effect. They would regret to see such a conflict of law as might thus arise. They do not seem to be satisfied with the mode of submission to the Judicial Committee either. They say that appeal can be made from the decision of the Supreme Court of this Province by the dissatisfied parties, and that—

"Any other course than this will not prove satisfactory to the people of New Brunswick and in no other judgment will they permit their rights in the matter of the Act in question to be settled."

A decision of the Judicial Committee will settle the legal question, no matter who dislikes it.—*St. John's Freeman*

THE IRISH PROTESTANT BENEVOLENT SOCIETY.

The president of the Irish Protestant Benevolent Society has received the following letter:

OTAWA, 7th Feb., 1873.

Sir,—I am instructed to convey to you His Excellency's special thanks for the considerate kindness which he received on the occasion of his attending the concert of the Society of which you are President. From first to last he is sensible that the utmost care was taken to make whatever arrangements were most agreeable to his feelings, and he will always entertain the most pleasing recollection both of your individual courtesy, of the cordial reception which he met with at the hands of the audience, and of the peculiar compliment paid to him by the introduction of so many of his mother's songs into the programme.

Among the many gratifying incidents of the entertainment nothing perhaps caused a greater satisfaction than the presence upon the platform of the Presidents of the St. George's and St. Patrick's Societies. Employed as His Excellency has been during the greater part of his life, in endeavouring to promote harmony between all sections of his countrymen in Ireland, it is an unspeakable delight to him to observe that at all events in Canada ancient animosities have been forgotten, and that all classes of Irishmen work together in perfect amity for the good of the Dominion.

As an Irishman he is proud to think that it has been under the auspices of Irish Governor-Generals, and in no small degree by the co-operation of Irish statesmen, that the consolidation of the British Provinces of North America into a mighty State has been so successfully effected.

I have the honor to be, Sir, Your obedient servant,

J. LEARD PATTERSON, Private Secretary.

THOMAS SIMPSON, Esq., President I. P. B. Society, Montreal.

BOILER EXPLOSION.

Yesterday afternoon, about half-past one o'clock, a fearful boiler explosion took place within the precincts of Bonaventure Station yard. The Hemmingford, a pony engine, numbered 334, was standing on the siding, at the fence nearest Bonaventure street, and within a few yards of the telegraph station and gates, at the foot of Mountain street. The driver was quietly oiling and polishing the works and preparing to do some of the shunting service to which it was exclusively devoted. Suddenly, apparently without any sign or warning, the boiler exploded. The sound was not a very loud one, but the shock was very great, and persons living in the neighborhood started from their houses under the impression that an earthquake was shaking the ground. The driver or engineer, Alexander Kelly, aged 38, was hurled up

into the air and dashed against the side of the adjoining house. On falling to the ground he gave only a few gasps and expired. How far he was lacerated by the explosion we have not yet been able to ascertain. The fireman, Henry Fall, is said to have been under the engine at the time of the accident. He was thrown upon his hands and knees and enveloped in steam and boiling water. The consequence was that he has many bruises and was

badly scalped, although, we are happy to learn, his life is not imperilled. He was immediately transferred to the General Hospital, where he received medical assistance. A woman named Androgan or Hendrickson, living in a tenement looking out into the road, had just come down with a pail to fetch water, when, on appearing at the lower door, she was

struck on the head by a fragment of boiler and felled to the earth. She was immediately transported up stairs, and laid upon the floor, suffering terrible agony till Dr. Macdonald and Scott came to her relief. When we visited the house, she had been carried to her bed and was tenderly nursed by two Grey Nuns. Her wound is directly on the top of the head, and so profound that a finger can be introduced into it. The hair was shaved, plasters applied, and cold water kept on, so as to alleviate her torture as much as possible, but there is every room to fear that her case will terminate fatally. All that neighborhood swarms with children, and if the accident had happened half an hour earlier—during school recess—the effect might have been much more disastrous. As it was, the wonder is that more people were not injured. We are told that pieces of iron fell as far as St. Antoine street, and the roof of a Mr. Descairie's house had a

large hole made into it. The adjoining fence is torn to splinters, and the buildings near by are more or less damaged. Poor Kelly was a widower and leaves two children. He was an old and faithful servant of the Company. Fell was unmarried. The coroner impelled a jury and opened the proceedings, but

the main portion of the evidence, that relating to the origin of the accident, will not be heard till today.—*Gazette Saturday.*

ERRATA.—In the list of officers of the St. Patrick's Total Abstinence Society, published in the *True Witness* of last week, we regret that the name of Mr. James Dillon was omitted by mistake, from the Executive Committee.

A. D. Chisholm, Esq., Alexandria, has kindly consented to act as Agent for the *True Witness* in his neighborhood. We hope our Catholic friends there will assist Mr. Chisholm in his efforts to extend the circulation of the paper.

A SHOCKING SCENE.—On Friday night the attention of the officers of the Chabouille Square Station was directed to the inhabitants of a hotel in Little St. Antoine street, who were creating a shameful disturbance. They at once proceeded to the place, and found on entering the room the dead body of an aged woman, named Hughes. The room was covered with filth, and all the occupants were in a state of intoxication. A man called James Hill and Ann Hughes, daughter of the deceased, were making the air ring with their shouts, and just outside of the door was a strapping young fellow named James Hughes, a son of the dead woman, who was like the rest, in a state of drunkenness. He had spent some time going from one saloon to another begging for a drink, an occupation in which he generally engaged himself. The police arrested the three, and the Recorder on Saturday morning, thinking their services might be required for the funeral of the poor woman, discharged them with a caution not to appear there again under pain of imprisonment.—*Mont. Gazette Monday.*

THE NOMINATIONS.—As expected, F. Cassidy, Esq., was this morning elected by acclamation for the Mayoralty. His proposers were Messrs. Damasse Masson and James Howley, seconded by A. Boyer M. P., J. Pratt, A. Roy, George Smith, and supported by a number of influential citizens. Mr. Masson made a few remarks in French, and Mr. Howley followed in English. Mr. Cassidy returned thanks in both languages.—*Evening Star, 12th inst.*

THE SOCIAL EVIL IN QUEBEC.—The Quebec Corporation Act, passed during the last session of the Local Parliament, contains a very important provision, imposing a penalty not exceeding \$200, with the alternative of six months imprisonment, on any person who knowingly leases or sublets any premises within the limits of the city for purposes of prostitution. The penalty is to be imposed for every infringement of the law. This enactment aims at depriving the immoral classes of their places of resort, and gives police officers authority to interfere much more effectively than the former law. The Quebec *Chronicle* asserts that there are in the city nearly 200 houses of ill-fame, with about 600 inmates, who have hitherto been left practically unmolested.

STABBING AFFRAY.—A most bloody affray took place on Monday between Caintown and Mallorytown. A party consisting of 5 young men, aged about 16 years, was proceeding to the shanties near McIntosh's Mills. Young as they were, they had been indulging in liquor. On their way they overtook a young man named Giles, who was driving a cow, compelling the boy and the cow to go into the deep snow. This irritated Giles, who swore. A little way ahead the young men found that they had dropped a bottle of liquor, and two of them, named Tom Jeroy and Dan Hollingsworth, went back over the road to look for it. On their way they met Giles, and Jeroy called out "I believe I can lick you." Giles hearing this turned upon Jeroy and stabbed him in the back, the knife entering the lung, and again in the arm and face. Hollingsworth, who had remained a short distance off, then came up, and seeing what had occurred, said to Giles, "It is a knife you are using, is it?" and pushed him into the deep snow. "Yes," replied Giles, "and I have a revolver to back it, if it won't do." Giles then passed on, and the other young men coming up, they took Jeroy into the sleigh. The doctor pronounced the wounds dangerous, and it is not known as yet whether the boy will recover.—*Brookville Recorder.*

A touching scene was witnessed at Halifax on the departure of the "Himalaya," having on board the members of the 3rd Brigade, Royal Artillery. Some eighteen women with their children, who were married without leave to the members of the corps, demanded to be allowed to accompany their husbands and parents. Of course this could not be permitted under the regulations, but a subscription was taken up to pay their passage to England in the steamer of the next mail steamer.

A mass meeting of the Catholics of St. John, N.B. was held in the Cathedral a few days ago to protest against the School Act. The Bishop gave an account of the working of the Catholic schools for the past year. The expense of the schools amounted to \$2,930. Of this sum \$2,800 had been raised by the generous subscriptions of the Catholic people. Over 1000 children were receiving a good Christian education from seven Christian Brothers and six Sisters of Charity, to whose care they were entrusted. He closed his address by calling upon his hearers to renew their efforts to support their schools until such a modification of the school law was secured as would give them the rights to which he claimed they were entitled.

PERUVIAN STUPE.—This valuable medicine has been silently making its way into public favor by the numerous remarkable cures it has performed. Its singular efficacy is owing to the protoxide of iron which in this preparation remains unchanged, and is the only form in which this vital element of healthy blood can be supplied.

The blood is composed of minute particles or discs resembling the scales of a fish. Nervous force is the agent by which these discs are conveyed to the exercised muscles.

In the several members of the body, the muscles are mostly voluntary, those of the heart, lungs, stomach, &c., are involuntary.

In order to restore a diseased or enfeebled organ, it is necessary to promote the strength of muscles through the nervous system.

We have no nervous tonic at once so reliable and convenient as Fellows Compound Syrup of Hypophosphites, and we therefore, gladly recommend it in the diseases of such organs as depend for health upon involuntary muscular action.

DIED.

In this city, on the 10th inst., William Heaney, aged 24 years, 5 months and 9 days.—*R.I.P.*

In this city, on the 14th inst., Michael Keys, aged 17 years. Deceased was a member of the Shamrock Lacrosse Club, by whom, together with a large concourse of people, his remains were followed to the grave on Sunday last, from his father's residence, McCord Street. The funeral was one of the largest that has taken place in Montreal for some time past.—*R.I.P.*

MONTREAL WHOLESALE MARKETS.

Flour #1, 196 lb.	—Pollards—	\$2.25 @ \$3.00
Superior Extra		0.00 @ 0.00
Extra		7.10 @ 7.25
Fancy		6.80 @ 6.70
Fresh Supers, (Western wheat)		0.00 @ 0.00
Ordinary Supers, (Canada wheat)		6.02 @ 6.05
Strong Bakers'		6.20 @ 6.30
Supers from Western Wheat [Welland]		0.00 @ 0.00
Canal		0.00 @ 0.00
Supers City Brands [Western wheat]		0.00 @ 0.00
Fresh Ground		0.00 @ 0.00

TORONTO FARMERS' MARKET.		
Wheat, fall, per bush	\$1 28	1 50
do spring	1 23	1 25
Barley	0 68	0 70
Oats	0 42	0 43
Pears	0 66	0 70
Rye	0 65	0 66
Dressed hogs per 100 lbs	6 00	6 00
Beef, hind-qrs. per lb.	0 05	0 06
" fore-quarters "	0 04	0 04
Mutton, by carcass, per lb.	0 03	0 06
Chickens, per pair	0 30	0 50
Ducks, per brace	0 40	0 60
Geese, each	0 40	0 70
Turkeys	0 60	1 50
Butter, lb. rolls	0 20	0 22
" large rolls	0 13	0 15
" tub dairy	0 15	0 18
Eggs, fresh, per doz.	0 27	0 30
" packed	0 24	0 25
Apples, per bbl.	2 00	3 00
Potatoes, per bag	0 50	0 60
Cabbage, per doz.	0 40	0 50
Hay	18 00	26 00
Straw	9 00	12 00

KINGSTON MARKETS.

Flour—little change; XXX at \$7.50 to \$8.50 per barrel; spring extra, \$6.50 to \$7.00, and No. 1 superfine wholesale \$7.00, retail \$3.15, retail per 100 lbs.

GRAIN—Barley selling at 55 to 60c. Rye 56 to 60c. Wheat \$1.10 to \$1.20. Pears 65c. Oats 33 to 35c.

POTATOES are plentiful, at about 55 to 65c per bag. Turnips and carrots are scarce at 40 to 50c per bushel.

BUTTER—Ordinary 15 to 16c, packed by the tub or cask; choice lots bringing 2 cts higher; fresh sells at 18 to 20c for lb. rolls. Eggs scarce at 25 to 30c. Cheese, no change on market, 12c; in store 13 to 14c.

MEAT—Beef steady at \$4.50 to \$5.50 per 100 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 \$10 to \$17; prime mess \$14 to \$15. Mutton and lamb sell at 5 to 6c. Hams 15 to 18c. Smoked shoulders.

POULTRY—Turkeys from 75 to 1.50 upwards; Geese 60 to 75c; Fowls per pair 50 to 80.

Hay \$11.00 to \$12.00 a ton; Straw \$8. Wood selling at \$5.00 to \$5.25 for hard, and \$2.50 to \$3.25 for soft. Coal steady, at \$7.50 delivered, per ton.

MARKETS—Markets have declined, \$7 1/2 for untrimmed per 100 lbs. First class pelts \$1.40 to 1.60; Lamb skins 10 to 12c. Tallow 7c per lb, rendered; 41 rough; Deacon Skins 50 to 60c. Pot Ashes \$5 per 100 lbs.—*British Whig.*

ST. PATRICK'S HALL ASSOCIATION.

A SPECIAL GENERAL MEETING OF THE STOCK HOLDERS in the above ASSOCIATION to receive report of Committee named at last annual meeting, and for other purposes, will be held in FERRY'S HALL, Craig Street, on THURSDAY the 27th inst., at 7:30 p.m.

COLLEGE OF NOTRE-DAME, COTES DES NEIGES—NEAR MONTREAL.

PROSPECTUS.

This Institution is conducted by the fathers of the Congregation of the Holy Cross.

It is located on the north side of Mount Royal, and about one mile from Montreal. The locality is both picturesque and beautiful, overlooking a delightful country, and is without doubt unsurpassed for salubrity of climate by any portion of Canada; besides, its proximity to the city will enable parents to visit their children without inconvenience.

Parents and Guardians will find in this Institution an excellent opportunity of procuring for their children a primary education, nurtured and protected by the benign influence of religion, and in which nothing will be omitted to preserve their innocence, and implant in their young hearts the seeds of Christian virtues. Pupils will be received between the ages of five and twelve; the discipline and mode of teaching will be adapted to their tender age. Unremitted attention will be given to the physical, intellectual and moral culture of the youthful pupils so early withdrawn from the anxious care and loving smiles of affectionate parents. The course of studies will comprise a good elementary education in both the French and English languages; viz.: Reading, Spelling, Writing, the elements of Grammar, Arithmetic, Geography and History, besides a course of Religion suitable to the age and capacity of the pupils.

TERMS:

1. The scholastic year is of ten months. The classes begin every year in the first week of September and finish in the first week in July.
2. Parents are perfectly free to leave their children in the college during the vacation.
3. Board and tuition, \$12.00 per month, payable quarterly in advance, bankable money.
4. Washing, bed and bedding, together with table furniture, will be furnished by the house at the rate of \$2.00 per month.
5. The house furnishes a bed and straw mattress, and also takes charge of the boots or shoes, provided that the pupil has at least two pairs.
6. Doctor's fees and medicines are extra.
7. A music master is engaged in the Institution. The piano lessons, including use of piano, will be \$2.50 per month.
8. Every month that is commenced must be paid entire without any deduction.
9. Parents who wish to have clothes provided for their children will deposit with the Superior of the house a sum proportionate to the clothing required.
10. Parents will receive every quarter, with the bill of expenses, an account of the health, conduct, assiduity and improvement of their children.—3m26

INSOLVENT ACT OF 1869.

In the matter of LUDGER STEBBEN, Grocer Trader Montreal.

Notice is hereby given, that the