

in the world: rather than believe with the Protestant world, that he gave this poor woman an enigmatical answer, and left her in her former ignorance.

That the words "in spirit and in truth" cannot be meant to exclude sacrifice is evident from the fact (to which I have already alluded), that all good men had already always worshipped "in spirit and in truth," (else how could they have been good men?) and that therefore if Jesus Christ intended these words to mean what our adversaries would have them mean, He the great Teacher was teaching this poor woman nothing new, but was only announcing for the future world, what had already taken place in it a thousand times in the already past. The interpretation of our adversaries is faulty on three grounds, 1st, it is obliged to assume that Christ led the Samaritan woman on from the universally received idea of worship by sacrifice to an idea not only essentially inferior to her own, but destructive of it; 2nd, that he acted dishonestly with her in not giving her notice, that he was using her word "worship" in another meaning to the one she attached to it; and 3rd it has also to assume (what can never prove), that an external sacrifice, such as Catholics hold, cannot be adoration in spirit and in truth. Let our adversaries pause ere they make such rash assumptions.

But why, my Catholic brethren, do I speak to you thus? you know that your altar, your priesthood and your victim have come down to you through more than 1800 years. You know from the accusations of the enemies of our holy religion so early even in apostolic times, that Catholics were accused of sacrificing little infants because they offered in the Mass the Lamb that was slain for mankind. You know that we have to this day the different Liturgies or exact forms of prayer used in the ancient church at the sacrifice of the Mass. Let them show you, how the Catholics of the last centuries understood the Mass. Everywhere they speak of sacrifice, altars, priests.

In the Liturgy of St. John of Jerusalem the priest was directed to pray thus, we offer to thee, O God, this redemptive and unbloody sacrifice. 2nd In the Liturgy of Constantine (first called of the Apostles) we find this prayer, "Receive us, O Lord, at thy altar according to thy great mercy, that we may be worthy to offer to thee this reasonable and unbloody sacrifice for our sins and for the ignorances of the people." And again, we offer to Thee, O God, this reasonable and unbloody sacrifice and entreat thee to change the bread into the precious body of Christ, and the wine into his precious blood." 3rd In the Liturgy of Alexandria, composed by the Evangelist St. Mark, (and also called of St. Cyril) this was the preparatory prayer, "By the power of the Holy Ghost, render us worthy to offer up to thee this sacrifice of edification." And towards the end of the Mass the priest made this act of faith identifying the Mass he was then offering with the sacrifice of Calvary. "I believe and I will believe to the last breath of my life that this is the life giving body of our Lord and Saviour Jesus Christ which he assumed of the Virgin Mary: He bore a good testimony before Pontius Pilate and of his own accord delivered himself up to the death on the cross for us all." 4th In the Syriac Liturgy (called that of St. James the Apostle), which is the most common and most ancient of all the Liturgies, the following is the preparatory prayer. "O God, who in thy mercy didst accept the sacrifice of the ancient just, accept also our sacrifice and favourably listen to our prayers." And the deacon prays thus, "Bless us again and again, by this holy oblation, by this propitiatory sacrifice." And addressing the people he tells them, "Bow down your heads before the God of mercy, before his propitiatory altar, before the Body and Blood of our Saviour." 5th And our own English Liturgy of the Mass said by the Anglo Saxon priests in England 300 years ago, what did it teach? Taking the bread and wine in his hands the Anglo Saxon priest prayed thus, "In compliance with the command of our Saviour, we offer to thee, O God, this bread and this chalice, giving thee thanks for allowing us to exercise the priesthood in thy presence. We beseech thee to accept these offerings made in honor of Christ, and to send down on this sacrifice the Holy Ghost that the bread may become the Body, and the wine the Blood of Christ." And after the words consecration he prayed "We offer to thy Supreme Majesty this pure Host, this holy Host, this spotless Host." (Every where altar, priest, oblation, sacrifice!)

What! we have no proof of a sacrifice in the New Law! With the plain words of Jesus Christ, "This is my body which is delivered for you—this is my blood which is shed for many—with the whole of the ancient Liturgies speaking the same language—the language of the altar, the language of priesthood, the language of the sacrifice, the language of Jesus Christ himself when he instituted that sacrifice—with all these ancient liturgies shewing (as they do shew) what was the faith of the Catholics in the very earliest ages of the church—with all these ancient Liturgies shewing (as they do shew) that Jerusalem, Alexandria, Rome, Spain, England, and all the western world understood Jesus Christ to have established a sacrifice—do you tell us we have no proof? What kind of proof would you ask? The words of Christ understood by the whole Christian world of the first four centuries as instituting a sacrifice—the Catholics of the whole world in those ages accepting that sacrifice and assisting at it, often at the greatest risk to their lives—do you call this "no proof"? Designing men may seek to give some other meanings to those words of Christ—"delivered for you," "shed for many"—they may give to them a forced and unnatural meaning, but this they cannot do—they cannot alter the overwhelming testimony of all the ancient liturgies of the Church. These liturgies—these forms of public prayer used by the earliest Christians in their public worship, all, with one accord, speak of altar and priest and oblation and sacrifice—all, with one accord interpret and upon Christ's words as instituting a sacrifice; what further need of proof? No! my Catholic friends, your altar is no mere heap of boards—it is a true altar, because on it is offered a true victim, a true sacrifice, "shed for many unto the remission of sins;" not the blood of goats and of oxen, but the blood of "the Lamb that was slain." You see then now why it is so beautiful. You see then now why you should reverence it so deeply. You see then now, are taught to salute it with bended knee. You see then now, why Catholics in all ages and in all places and of every race have always crowded around it with such feeling of love and of wonder and of veneration. For 1800 years and more the Blood of the Lamb of God has been shed thereon—behold therein the title deeds of its sanctity and greatness—Your church has a true sacrifice, and therefore your priesthood is a true priesthood, and your altar a true altar.

#### ADDRESS AND PRESENTATION.

On Sunday, the 21st of May, the parishioners of St. Gregory's, Picton, Ont., assembled after Mass and presented their worthy pastor, the Rev. J. Brennan, previous to his departure for Europe, with a purse of \$200, which was donated to the committee—by the recipient thereof—for the benefit of the Church making in all about \$1000 given to the Church by the Rev. J. Brennan in the last five years. The address which was read by Mr. J. Redmond is as follows:—

To the Rev. John Brennan.

Rev. Father.—As you are about to take your departure from your devoted flock for a short period, for the purpose of recuperating your health, we trust, through the help of Divine Providence, you will obtain the object you have in view and return again with renewed health and vigor to

labor for the benefit of our holy religion and the spiritual welfare of those committed to your care. And now, Rev. Father, in consideration of the high esteem you are held by your congregation for your unbounded zeal for the cause of religion and for the many great and grand improvements you have made since you became our beloved pastor, it behoves us as dutiful children to present you with this purse; not that the intrinsic value of it will be of any great advantage to you, but to give you to understand that you carry along with you the very best wishes of the donors, and also their prayers for your speedy return, with renewed health and strength in order that you may live long to administer the rites of our holy church, and be an instrument in the hands of Almighty God to propagate the faith. And, dear Father, before you leave us there is one request we ask of you, and that is: that while you are sojourning in the Holy Land, and pacing the banks of the flowing Tiber, you will not forget us in your prayers and particularly in the offering of the holy sacrifice of the Mass, your thoughts, we trust, may be turned towards your little flock at home in the fold of St. Gregory's. And should it please the Almighty that you visit the land of your birth before you return to this country, you will please convey the united love and affection of this congregation to our old and venerable father—the Rev. M. Lalor—and tell him that notwithstanding the broad Atlantic rolls between us, he yet lives in the hearts, the memory and the prayers of his children in the old county of Prince Edward. Signed on behalf of the congregation.

Mr. W. GRAY, Mr. A. SHANNON, " J. HEPBURN, " J. REDMOND, " Wm. CALL, " JOHN PRINCE, " Jas. GOODWIN, " W. COUGHLIN, " P. KELLY, " D. T. GORDON, " P. BIRD, " D. McADAM, " T. FURLONG, " T. SCATTERY.

REPLY.

My Dear Friends:

In the beautiful sentiments contained in your Address, expressive of your warm attachment and filial devotedness for my person, I recognize the teachings of the Christian virtues of charity which bind together with golden links the people to their Pastor.

Your presence here, on this occasion, to tender me your cordial wishes for a safe and prosperous voyage to "dear old Ireland," to visit the scenes of my youth and to afford me an additional and oft-repeated proof of your generous hearts in the handsome donation which you have presented to me, is an evidence that the vital spark of Divine faith, which fills your souls, is nourished and enlivened by kind and benevolent deeds.

The relations existing between the Pastor and souls and his flock are of the most grave and serious kind. Their mutual obligations are embodied in the words of the chief Shepherd of our souls, "I know mine! and mine know me!"

If, in our mutual intercourse for the past five years, we have in our conduct realized the import of these words, then, indeed, have we just reason to thank God to-day for having enabled us to discharge faithfully our reciprocal duties. But if, by our shortcomings, we have broken or in any way relaxed the spiritual ties of relationship that subsists between us, we must in the future endeavor, by a more active zeal in the cause of God, to repair our past deficiencies.

It is a truly magnificent and Christian spectacle to witness the daily evidences of love and esteem which the children of the church are everywhere manifesting for their spiritual guides. And, in no country more than our own, where the exercises of our holy religion are comparatively untrammelled, and free from the degrading penalties which stain her historic page in older countries, do we behold more substantial tokens of the durability of the kindred ties that bind the people to their Priests.

I thank you from my heart for having made me the bearer of a message of love to your old and venerated Pastor—Father Lalor—whose memory will always live green in your midst. Father Lalor, in whose welfare we are all deeply interested, is, with a few more venerable ecclesiastics, the only representatives living of the good old guard of Priests who, under the guidance of the first Bishop of the Province administered the consolations of religion to the scattered Catholics of Upper Canada fifty years ago. I beg to tender you my warmest thanks again for the kind and generous words spoken in your address of your old and esteemed Pastor and of his humble successor and to assure you that you will always hold a foremost place in our affections.

#### CORRESPONDENCE.

To the Editor of the True Witness.

Sir,—Your paper having copied some of my remarks in the *Mail* and *Mail* newspaper, upon Father Chiniquy's work, "The Confessional," the *True Witness* instead of fairly meeting the issue, dodges the question and launches out into a torrent of abuse of my paper.

Now, sir, abuse is no argument. The question is simply whether or not Father Chiniquy is a fit person to stand up in the pulpit as a minister of God, or as he uses that pulpit as a rostrum from which to hurl vile slanders against Roman Catholic women and children, and is the avowed author of a book fairly reeking with some of the most filthy and sickening tales of lechery and debauchery that ever appeared in or disgraced public print.

Let the *True Witness* meet this question and discuss the *Mail* newspaper afterwards.

Father Chiniquy is backed and endorsed by the Presbyterian Church. If he is a fraud and an impostor, and a vile slanderer, the *Mail* newspaper being good, bad, or indifferent, does not affect one iota the great wrong of which the Presbyterian Church is guilty, when it sustains such a man, and admits him into its pulpit, to preach—rather say blasphemy—the religion of Jesus Christ. I make this statement deliberately and dispassionately, and I may say also that I am as good a Protestant, and belong to as good a Protestant family as any one connected with the *True Witness*.

As to my personal character, this is a matter which in this issue the public have not the slightest concern, still as the *True Witness* has seen fit to attack it, I beg to submit a little proposition.

I have been engaged actively in business in this province for upwards of sixteen years, and as I employ over a thousand people in my factories, my career must be tolerably well known. Now, sir, I will place one hundred dollars in your hands, a like sum be similarly placed by the *True Witness* editor. Then let my record for the past sixteen years be rigorously investigated and if it does not compare favorably with that of the editor of the *True Witness* I will forfeit the sum—but if it does I shall win the whole, which you are at liberty to devote to the interests of that Church, to which I am opposed by education and principle, but which I will not in silence see cowardly and brutally attacked by a renegade priest sailing under the colours of the religion of my ancestors and myself. Without further comment,

I remain, yours, &c., F. H. BAKER.

HALIFAX, N. S., May 29, 1876.

ORDINATION AT HAMILTON.—The services in St. Mary's Cathedral on Sunday was unusually interesting, owing to the promotion to the priesthood of the Rev. Michael J. Cleary. His Lordship P. Right Rev. Bishop Cronin, assisted by the Very Rev. L. J. Heenan, Vicar-General, and Rev. Fathers Lennon and Madden, celebrated pontifical High Mass.

#### THE QUEBEC CONFLAGRATION.

FOUR HUNDRED HOUSES DESTROYED.

About three o'clock on Tuesday afternoon, May 30, an alarm of fire was sounded from box 62, and repeated several times. A large number of people repaired to the spot, and it was found that the fire had taken in the stable of Leon Boivin, a carter living on Scott-street, owing, it is said, to children playing with matches, and had quickly spread to several houses adjoining. There was a smart westerly wind blowing at the time, and this served to carry the flames to the roofs of the neighbouring houses, and when it is understood that a large number of the neighbouring buildings were of wood, it can be readily imagined with what fearful rapidity the fire spread. Immense clouds of black smoke belched forth and threw a dark shadow over the vicinity. Vehicles of all sorts were pressed into service, and the residents commenced moving their belongings. Valuable articles of furniture were thrown from the windows or hauled through doorways, rapidly blocking up the pavements and portions of the streets, and through all heavily-laden wended their way, whipped and urged on by half frantic drivers, colliding with vehicles and household effects, and mixing in the terrible confusion with men and women, rushing hither and thither. Women looking for their children, children looking for their parents, and all pulling and tugging at the little effects which constituted their all. John-street and the lower suburbs were crowded with effects saved and deposited on the sidewalks and in every vacant space. St. Lewis-street, and the cricket field were also occupied by household goods, whilst the lower fields and Core fields towards the close of the night looked like a fair ground. The police were early on the ground, as was also the fire brigade, in full strength, but, as usual, the water supply was long in coming. The Lewis Steam engine was kindly offered by the Mayor of that town when it appeared that the conflagration was assuming dangerous proportions, and it did excellent service during the evening in checking the spread of the fire in St. Eustache street, drawing its supply of water from the well from the Esplanade, and projecting it through between 2,000 and 3,000 feet of rubber hose. The city steam fire engine was also brought up and located in the vicinity of St. John's Church, but it did not seem to get into proper working order until the evening was somewhat advanced, owing to a scarcity of water. The fire having once got headway it was impossible for any power to materially check its progress, and it had to take its course, driven as it was by the westerly wind, the efforts of the fire brigade, Provincial Police, and B. Battery, who had also arrived on the scene in force, being limited to fighting the flames whenever an opportunity offered of confining them within a narrow circle. The row of buildings lining the Grande Allée, among others, though in great danger at one time, were saved, but it may be stated generally that the whole district comprised within the space bounded on the east by St. Eustache street from the cricket field down as far as the south side of Artillery-street inclusive; on the west by Claire Fontaine street at the lower field; on the north by Artillery-street and on the south by the Grande Allée, now remains but a forest of chimney stacks and smouldering ruins. The streets wholly or partially destroyed may be briefly enumerated as follows:—Claire Fontaine, Burton, Prevost, Plessis, Scott, Drolet, Belthor, St. Margaret, Lachetrotiere, St. Michel, Amable, Dartigny, Artillery, St. Croix, Ste. Julie, St. Augustin, and St. Eustache. At one time, also, the embers were carried by the wind, and fell within the walls, setting fire to a number of premises, but fortunately in all cases the flames were speedily extinguished. After night-fall the wind lulled somewhat, and the conflagration gradually burnt itself out on the line of St. Eustache street, having nothing more to feed upon, owing to the fortunate intervention at this point of the *Grande Allée* and Esplanade. It is stated that one of the nuns of the Good Shepherd Convent, in a very delicate state of health, received such a nervous shock as to super-induce her sudden death. Notwithstanding the watchfulness of the police, there was necessarily a considerable amount of pilfering, owing to the extent of the ground over which the goods of the sufferers were scattered. Through the initiative of the Mayor, the riding school, drill shed, Artillery and Jesuit barracks were obtained from the authorities as places of refuge. Bread was ordered during the evening and that, with tea, served to satisfy some of the famishing ones for the moment. Similar measures were also taken next morning. Many families, including delicate and poorly or half-cured and terrified women and infants, preferred to remain out in the cold night air guarding their little effects from the herds of miserable and unscrupulous plunderers which such occasions invariably beget, to accepting protection in such shelter as in emergency and the hurry and turmoil of the hour the authorities were enabled to provide. Careful enquiry shows that the estimate of the number of houses destroyed, made during the fire, was greatly exaggerated. The number of streets burned over was seventeen, the actual number of houses destroyed being about 400. The loss in money will not fall far short of \$800,000. The amount of insurance, as far as can be ascertained, is—Quebec, \$60,000; Stadacona, \$30,000; Royal Canadian, \$16,000; Niagara District, \$16,000; Hartford, \$1,000; Royal, \$45,000; Phoenix, \$1,800; Atlas, \$3,000; Liverpool, London, & Globe, \$25,000; Queen's, \$4,000; Western, \$16,000; Commercial Union, \$2,400; North British, \$70,000; Scottish Commercial, \$14,000; British American, Citizen, and Provincial, \$60,000. Two fatal accidents and many minor casualties occurred during the fire. In one case a woman and child were in imminent danger in the third story of a house, when two men, Trudel and E. Deery volunteered to save them. The heat of the flames was fearful, but the men succeeded in lowering the woman to the ground. Trudel then took the child in his arms, and there being no other course open to him jumped from the window. He fell on his back and broke it, dying almost immediately. The child was saved. Deery jumped immediately afterwards, and gained the ground in safety, though horribly burned about the hands and face. Damas Flac has also died from the effect of burns. The meeting called by the Mayor to devise means for the relief of the sufferers was largely attended. Some of the speakers blamed the City Council for permitting the use of wooden roofing and the erection of wooden buildings. A committee was appointed to take steps to procure subscriptions. Several residences inside the walls were fired by sparks, but fortunately discovered early and extinguished. It is a strange coincidence that Tuesday was the thirtieth anniversary of the destruction by fire of the same suburb.

The following are the numbers of families burnt out belonging to the various city churches.—St. Matthew's Church, 62 families; Chalmers Church, 11 families; Methodist Church 8 families; St. Peter's Church, 2 families; Anglican Cathedral, 4 families; St. Andrew's Church 4 families. Altogether it is estimated that about 100 Protestant families are more or less sufferers by having been burnt out of their homes by the fire. Of St. Patrick's congregation it is thought that about 200 families or more have been rendered homeless, and probably from 200 to 250 families belonging to the various French families in the city, mostly, of course, to those of St. John's and the Bon Pasteur.

The water has gone down so as to permit several families at Gaitheau Point to return to their houses. In the course of about another week, the Point will be entirely free from water.

#### DEATH OF MRS. D. SULLIVAN.

We regret to announce the death on Wednesday, April 19th, in Dublin, of Mrs. D. Sullivan, wife of Mr. D. Sullivan, of 71 Amiens street, in that city, and formerly of Bantry, in this county. Many friends there will mourn in her one universally regretted, during a long and useful life passed in their midst, throughout which, though not rich herself, she always found something to share with the poor and afflicted. And we doubt not that over a wider range many friends of her children—Mr. T. D. Sullivan, M. A. M. Sullivan, M. P., Mr. Donald Sullivan and Mr. D. B. Sullivan—will sympathize with their sorrow for a dearly loved parent. Telegrams from Bantry and Skibbereen state that the receipt of the sad intelligence in the west of this county called forth wide public demonstrations for the deceased lady and her family. In Bantry and Skibbereen most of the shops, stores, etc., either wholly or partially suspended business. We can scarcely wonder at this demonstration, considering the lustre which Mrs. Sullivan was the means of shedding on the locality. She had given to national journalism five sons, who at one time were all together engaged upon the *Nation*; and, doubtless, to her earnest and brave spirit is due the bent of mind and the activity of intellect which has marked the race. If but one of the brothers only had devoted himself to the cause of his country, the mother of Mr. A. M. Sullivan would have a strong claim upon the affectionate regard of Ireland; but we know that the same spirit has animated all her children, though the paths through which they have sought to carry out her teachings, were different.—*Cork Examiner*.

#### FUNERAL OF MRS. SULLIVAN.

The remains of Mrs. Sullivan were interred April 21st in Glasnevin, attended by a large number of friends of the family, the chief mourners being Mr. D. Sullivan, Sr.; T. D. Sullivan, *Nation*; A. M. Sullivan, M. P., *Nation*; Donald Sullivan, *Nation*; D. B. Sullivan, M. A.; P. J. Fogarty, *Nation*; and three of her grandchildren—Master D. Xavier Sullivan, Master Alexander M. Sullivan and Master Douglas J. E. Sullivan. Rev. E. Quinn, Rev. J. J. Flanagan, Rev. N. Donnelly (cathedral), Rev. Thos. O'Donnell (St. Laurence's), Rev. M. J. Ahearne, O. M. I.; Rev. J. Gaughan, O. M. I.; Rev. M. Gaughan, O. M. I.; Rev. M. O'Hea, C. C. Rush; Rev. J. Dannon, S. J.; Rev. J. Russell, O. D. C., officiated. The coffin, of polished oak, strewn with flowers, was borne from the house to the family vault on the shoulders of the four sons of the deceased, assisted by Dr. N. C. Whyte, Mr. D. Downing, Dr. W. Wade, Mr. J. W. Foley, Mr. P. J. Fogarty, and five gentlemen of the *Nation* staff. The male inmates of St. Joseph's Asylum for the Blind (an institution in which the deceased lady and her children have always taken a warm interest), headed by the reformed superintendent, joined the cortege in the cemetery, and marched in procession to the grave, on which, on the conclusion of the *De Profundis*, they laid a beautiful *immortelle* and large cross of flowers, wreathed by their own kindly hands for this sad occasion—a demonstration which, unexpected as it was, seemed greatly and gratefully to affect the family. Three months ago the deceased lady celebrated, with her husband, children and grandchildren, the fiftieth anniversary of her wedding. R. I. P.—*Dublin Freeman*.

#### DOMINION ITEMS.

The Archbishop of Quebec left town at one o'clock on Monday on his annual visitation to the parishes of the diocese. His Grace commenced his pastoral visit on the south side, at St. Jean de Chrysostome, on Tuesday.

BARNES, June 3.—The fire alarm sounded last night about midnight. A fire had started in the stables belonging to the Victoria Hotel, kept by one John Livingstone, which, together with five other buildings, was completely destroyed, among them Alex. Fraser's livery stables and a wagon shop Livingstone had an insurance of \$600 on a barn and stable. The Clarkson House and Victoria Hotel were in great danger at one time, but through the exertions of the fire brigade were saved. Cause of the fire unknown; total loss about \$2,000.

BRACKVILLE, June 3.—An aged widow woman, Mrs. Toole, residing on Church street, was discovered at 4 o'clock this afternoon, hanging by the neck to the bed-post, with a hankerchief tightly twisted round her throat. The deceased had been in very poor health for several months. She was last seen at about noon. The post of the bed was not above 30 inches in height, and to accomplish her purpose, she was compelled to lie down, and when found, her feet were under the bed. Dr. Brouse was promptly in attendance, but life was extinct. The only cause assigned at present for the rash act was ill health and depression of spirits.

CHATHAM, June 1.—About midnight a fire broke out in a stable in rear of the City Hotel, Market Square; also consuming the latter and another large building adjoining, on the north side, occupied by R. Martin, wooden pump; Putnam's shirt factory; Thos. Stanton, stone-cutter; P. Maggs, stone-cutter; on the second flat by M. McKerrill. The above suffered losses by the removal of goods; building owned by W. Douglas, no insurance. M. Faber, owner and occupant of the hotel, also loses heavily by removal of goods; no insurance. The flames spread to a large barn in rear of Douglas' building, which was also consumed. Fortunately, on the south side, adjoining the hotel was a three-story brick store and dwelling, which only received slight damage, and kept the flames from spreading southward. The hotel stables contained two horses; one was secured uninjured, the other being so badly burned that it had to be destroyed to end its sufferings. Probable loss between \$6,000 and \$7,000.

#### EXTENSIVE CONFLAGRATION.—STRATHROY, June 1.

—The most extensive conflagration that has happened for years occurred here this afternoon, by which over \$40,000 worth of property was destroyed. About 2 o'clock the fire was discovered in the moulding shop of Craig & Co.'s foundry, and the foundry being from the fire spread very rapidly. In a few minutes the whole of the main building was in flames. A high wind was blowing from the south-west, which carried the cinders to the roof of the Roman Catholic Church, which soon fell a prey to the flames. A small frame dwelling south of the foundry was also burned down, with the priest's residence. The greatest anxiety was felt lest the knitting factory and Pincombe's flour mill would share the same fate, the latter having caught fire twice, but through the exertions of the firemen and citizens these places were saved. F. J. Craig & Co. are the heaviest losers, they having 110 reapers just finished, and of which they saved but fifty, the remainder, with a number of threshing machines ploughs, &c., being destroyed. Their total loss is in the neighborhood of \$27,000; insurance, \$7,000. The loss on the Roman Catholic Church and the priest's residence is \$8,000, insured for \$5,000; W. Woolcock's residence, loss \$900, insured for \$300. The insurance companies sustaining losses are the Waterloo Mutual Fire, \$5,000; Western, \$2,000; British American on the church \$5,000; Agricultural Mutual, \$3,000. There are several smaller losses which cannot be ascertained at present. Cause of the fire unknown.

#### REMITTANCES RECEIVED.

Gaspé Basin, J. J. K. \$2; Sarnia, D. McC. 2; Golden Lake, J. M. 2; Newborough, J. H. 2; Windsor, Mrs. M. E. 2; Grayville, J. H. 2; Wright, S. D. 2; Springfield, G. F. 2; Antigonish, Rev. H. G. 2, 25; London, S. D. 2; Three Rivers, W. L. 2; Jarvis, J. McC. 4; St. John's, Nfld. M. F. 1 50; Port Carling,

W. W. G. 2; Ottawa, P. L. 1; Cow Bay, N. S. A. C. 2; Lochiel, Rev. A. M. 2; Renfrew, J. D. 6; Ottawa, L. W. 2; Alexandria, J. McC. 3; French Village, M. L. 2; Souris, Rev. D. F. McC. 2.

Per W. D. Ste. Bridg.—Mrs. M. 2.  
Per M. O. C. Rockton.—Self, 2; B. O. C. 2.  
Per F. H. Ste. Marthe.—Self, 1 50; C. F. 1 50.  
Per Rev. D. O. C. South Duro.—Haultain, R. S. 2.  
Per P. M. Rawdon.—J. C. 2.  
Per D. O. S. Pictou.—J. M. 2; Waupoos, P. K. 5.  
Per Rev. P. L. Dundee.—Self, 2; M. B. 2.  
Per P. F. Shamrock.—J. O. G. 1 50.  
Per W. C. Cornwall.—A. T. 2.  
Per F. O. N. Antism.—Self, 1; Annprior, J. M. 2.  
Per Rev. A. C. Portmugrave.—St. Francis Harbor, J. G. 2.  
Per L. S. Sheenboro.—B. McC. 1 75; J. M. 1 75.  
Per S. K. Almonte.—Blakeney, F. F. 50 cts; Renfrew, E. L. 1; West Huntley, J. C. 50 cts.

From this forth all Letters and Communications intended for this office should be addressed "to the Publisher."

#### OPEN STOCK EXCHANGE REPORTS.

(CORRECTED FROM THE MONTREAL "GAZETTE.")

STOCKS.	Sells	Buys
Montreal	184 1/2	184
British North America	.....	.....
Ottawa	104 1/2	.....
City	.....	.....
People's	.....	.....
Molson's	109	107 1/2
Toronto	.....	.....
Jacques Cartier	33	31 1/2
Merchants	97 1/2	97
Hochelaga	95	90
Eastern Townships	116	.....
Quebec	.....	.....
St. Lawrence	.....	.....
Nationale	.....	.....
St. Hyacinthe	.....	.....
Union	.....	.....
Villa Maria	.....	.....
Mechanics	.....	.....
Royal Canadian	.....	.....
Commerce	123 1/2	122 1/2
Metropolitan	.....	.....
Dominion	.....	.....
Hamilton	96	.....
Exchange	.....	.....

Greenbacks bought at 11 1/2 dis. American Silver bought at 12 to 15 dis.

#### MONTREAL WHOLESALE MARKETS.—(Gazette)

Flour 48 lbs. — Follards	\$0.00 @ \$0.00
Superior Extra	5.25 5.30
Fancy	4.80 4.85
Spring Extra	4.65 0.00
Superfine	4.30 4.40
Extra Superfine	5.10 5.20
Fine	3.85 3.95
Strong Bakers	4.80 5.00
Middlings	3.35 3.50
U. C. bag flour, per 100 lbs.	0.00 0.00
City bags, [delivered]	2.47 2.50
Wheat—Spring	1.14 1.15
do White Winter	0.00 0.00
Oatmeal	4.40 4.60
Corn, per bushel of 32 lbs.	0.00 0.55
Oats	0.35 0.37
Pease, per 66 lbs.	0.90 0.91
do do	0.00 0.00
Barley, per bushel of 48 lbs. L. Canada	0.50 0.55
do do do	0.00 0.00
Lard, per lbs.	0.13 0.14
do do do	0.00 0.00
Cheese, per lbs.	0.09 0.10
do Fall makes	0.00 0.00
Pork—New Mess.	21.50 22.00
Thin Mess.	21.00 00.00
Dressed Hogs	0.00 0.00
Beef—Prime Mess, per barrel	00.00 00.00
Asbes—Pots	4.05 4.10
Firsts	0.00 0.00
Peas	5.25 0.00
Seeds—Timothy, per 45 lbs.	0.00 0.00
Clover	0.00 0.00
Butter—Quiet; 15c to 20c, according to quality.	

#### TORONTO FARMERS' MARKET.—(Globe)

Wheat, fall, per bush	\$1 10 1 12
do spring	1 07 1 08
Barley	0 60 0 61
Oats	0 31 0 35
Peas	0 00 0 74
Rye	0 00 0 00
Dressed hogs per 100 lbs.	7 50 8 00
Beef, hind-qrs. per lb.	6 00 7 00
"fore-quarters	3 50 5 00
Mutton, by carcass, per lb.	8 00 9 00
Butter, lb. rolls	0 18 0 27
"large rolls	0 15 0 16
tub dairy	0 00 0 17
Eggs, fresh, per doz.	0 11 0 12
"packed	0 11 0 11
Apples, per brl.	1 50 2 25
Geece, each	0 60 0 90
Turkeys	0 70 1 60
Cabbage, per doz.	0 40 0 60
Onions, per bush.	0 95 1 60
Turnips, per bush.	0 22 0 28
Potatoes, per bush.	0 35 0 40
Hay	12 00 19 00
Straw	10 00 12 00