

THE CONFESSIONAL.

The Bishop of Kingston at Brockville.

On Wednesday evening, his Lordship Bishop O'Brien delivered his celebrated lecture entitled "The Confessional to one of the largest audiences ever assembled in Brockville. The lecturer began by stating that by the Confessional Roman Catholics understood the Sacrament of Penance, which was established by Christ and not by Priest, Bishop, Pope or Church, none of whom can make a sacrament. As Roman Catholics, we believe that Christ established this Sacrament 1843 years ago, when he formed one fold, with one shepherd. The Holy Sacraments correspond to the wants of the soul. We are all born with the same original stain which can only be washed away by Baptism. We have Confirmation to sustain the spirit, and the blessed Eucharist for the hungry soul. When a young man or young woman is consecrated to the service of God, we have the Sacrament of "Holy Ordinance." When a man and woman plight their faith they are bound by the Sacrament of Matrimony. The Sacrament of Penance or the Confessional comes to all, the high and the low, the lettered and the unlettered.

The Sacrament of Penance may be regarded under three distinct heads: First, contrition, that is sorrow felt for our sins; second, confession of the sins; third, satisfaction.

The confessional appears to be particularly obnoxious to persons who are not members of the Catholic Church, and this, to me, is something which I cannot understand. We are told that going to the confessional is an act of humiliation. The expression is, "I go to a man who perhaps is no better than myself and confess my sins." But is not this self-humiliation a strong argument in favor of the confessional? When man sins, it is an act of pride against Heaven. Now honestly, the best way to cure pride is by humiliation. The Catholic religion says "humble yourself before your Creator." What more just or natural? Again, we are told that the confessional is hard. Calvin said "it was a torture to the conscience." When we are in trouble, what more natural than applying to a friend to whom we unbosom our troubles? If we do this, in things pertaining to ordinary affairs, much more are we inclined to unbosom ourselves to one, who is bound by all that is sacred and human not to reveal the confession. Even a priest cannot speak to the party who made the confession, of what was revealed, without first obtaining the permission of the persons who made the confession.

We are also told that the confessional is an encouragement to sin. All that a Catholic has to do after committing sin is to go to the priest and obtain absolution. The truth is that before pardon can be given, a man must be sorry for his sins and promise to avoid them in the future. We are told that the confessional is immoral. When a young man, who has been stealing from his employer, goes to the confessional, the priest says, "before your sins can be pardoned, you must make restitution." Is this immoral? On the contrary, does it not tend to make men honest, and truthful? When a man blasphemes and confesses that he has frequented evil company, that he has been unfaithful to the vows plighted at marriage, he is told that he must obey the laws of God, that he must sincerely repent, that he must abandon evil deeds and evil thoughts, that he must become pure before God, as only then will pardon be given. Away with such silly objections, away with vile slanders, away with foul interpretations cast upon the confessional by those who have left the Catholic Church, and whose cause for leaving is perhaps best known to themselves. I know, and my Catholic friends, you all know that a man or woman cannot go regularly to confession and not be good and pure and honest.

We are told that the priest cannot forgive sins, that none but God can forgive sins. I admit that God only can forgive sins. But if God could forgive sin, could he not delegate that power to others? You say yes.

We know that Christ could forgive sin.

He never performed a miracle to prove that he had that power. When he organized his Church, He made but one fold and one shepherd, one spiritual kingdom. Now, the whole question hinges upon an historical point. Did he delegate that power. If he delegated it, we must go the delegates to obtain pardon.

The simple fact of Christ's death will save no person; we must work out our own salvation. Christ could delegate the power. Now our Saviour was in the habit of foretelling that which was to come to pass. In the 6th chapter of St. John, we learn that Jesus said unto them, (the Disciples), "Verily, verily I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you."

"Whosoever eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day."

In Matthew, 16th Chapter, we find the promise made, "And I say unto thee, that thou art Peter; and upon this rock, I will build my church, and the gates of Hell shall not prevail against it."

We are told that the Bishops and Priests keep the Scriptures from the hands of the people. The truth is the Scriptures belong to the Roman Catholics. Who preserved the Scriptures before the art of printing, who copied and multiplied the same, who put the various books together, and decided by a Council that they were genuine? I answer without fear of contradiction, the Roman Catholic Church. When Christ said to Peter, "I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven," he made a promise by which Peter was to open Heaven. When a man has the key of a house, he can open the door, and not only pass in himself, but also allow others to pass in. Christ did not give at that time but said, "I shall give." We find the realization in the 20th Chapter of St. John, where we read, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Here the Lord gave the power to His Church, beyond any doubt, dispute or cavil. The priest forgives sin by this power, and not in consequence of his wisdom or learning. The Lord came to consummate the means to save the world. The church is a corporation, established by Christ, to remain until Christ comes again. This corporation was established 1843 years ago, and in the church, or his spiritual kingdom here, he left that grand power. He left the way to obtain pardon, the means for forgiving sin. He said in words, "You are my Church, you can forgive sins, I forgive sins." Christ must have been understood, when he said, "Whosoever sins ye remit, they are remitted," and history proves that he has been so understood by the great body of Christians for 1843 years. When a man confesses all his sins, the priest has power to forgive. If the priest doubts him, he says, "Take a week or two weeks, you can only receive absolution when you have sincerely repented." What do the words quoted from the 20th Chapter of St. John, mean? If Christ gave power to only one body, there must be a thousand woes for those who reject that body. But perhaps you say, "The power did not descend from the Apostles." You say to the Priest and the Bishop, "You are not an Apostle." "You have not the power of the Apostles." Christ loved the world; he loves us the same as the Apostles; he will love our children's children, who may live a thousand years hence. When he gave the power to the Apostles, there was no clause of limitation, and in the civil law where no such clause exists, we are not put limitation upon the law. Christ spoke to the Apostles and their

rightful successors. He said to the Church, "Go forth and teach for all days," thus speaking to a corporation, which was to last for ever.

All the sects, that left the Catholic Church in the fourth and fifth centuries, retained the confessional. The Greek has retained the confessional and all the other Sacraments, thus for over 1,000 years we prove that the confessional has existed. Even in the third century, we read the identical words were used, that are employed by the priests at the present day. Surely these sects, such as the Arians, when they left the Church did not originate the confessional; they retained it and perpetuated it as one of the Holy Sacraments. Christ gave the power to forgive and retain. The priests were to be the judges, how could they decide whether to forgive or retain until they heard the case? Sinners must therefore go before the judges. The confessional is not mentioned in the text but its institution by divine authority is perfectly plain. Let us thank God for this beautiful Sacrament; we know that the confessional is the most powerful means in the world to make us pure and chaste and honest and upright.—Recorder.

MODERN PREACHING.

To the Editor of the True Witness.

Sir,—In Saturday's issue April 22 of the *Evening Star*, appears an article with the above heading signed "Willing Hearer."

It is a sort of appeal to clergymen to think for themselves, and not to allow their reason to be clouded by the creeds of their respective churches. Speaking of the Trinity—one God, yet three persons, W. H. remarks, "They preach that this is a mystery, and must be believed not understood. Now, to make belief possible, reason must be satisfied that the thing believed is at least rational and consistent. The Bible speaks of only one God and expressly says there is no other. Being no preacher of any denomination, it may seem out of place for me to interfere in other people's business; yet leaving the clergy to answer as they may deem proper, I have thrown together the following thoughts on the subject with the sole view of giving a reason for the faith that is in me and that ought to be in every Catholic."

According to W. H. all the mysteries of the Christian religion—the Trinity—the Atonement—the Resurrection of the body ("a thing according to him impossible, and not all desirable even if it were")—Everlasting Punishment, &c., are "nothing but doctrinal fictions which are used to cloud the plain meaning of Scripture." Any man, he says, who will read the Bible with an unprejudiced mind and use his reason and intelligence will find these (fictions) dissolve at once. "But for this appeal to the Bible one would naturally take W. H. for a Duist. Is his reason and intelligence of that transcendent order that the Deity neither can nor ought to propound anything above his comprehension? Has not the Almighty, the unequalled right to our perfect acceptance of all His revealed truth whether we understand it or not? Is it not in strict harmony with His perfections that He should thus demand from His creatures a slight sacrifice of their reason, lest being puffed up with the pride of knowledge they might exclaim: 'We are gods and will worship our reason alone.' But what does the modern negation of all the mysteries—even the Resurrection signify? Is it not the final act of the grand conspiracy of the Reformation against the Lord and His Christ? Is mystery uncongenial to the human mind? On the contrary, it is firmly rooted in our nature. The first act of religion required of our First Parents was a mystery. The religion of the Jews was mysterious, and utterly incomprehensible to the nations around them. The rite of circumcision—the Ark of the Covenant, as well as their holocausts, oblations were mysterious. The religion of the ancient Egyptians, Greeks and Romans was also, as if by a law of nature, based on mystery. Even the anti-Christian religion of Freemasonry is hedged around with dread secrets and mysterious emblems. Hence it follows that the present any form of worship caste aside this heaven woven garment as a useless and unmeaning rag, it ceases to be a religion."

But apart from Divine Mysteries, there are what may be termed the mysteries of human science. One man is a mystery to the fellowman. The astronomer, who computes by millions of miles the distance of the sun from the earth, and who calculates its solid bulk to be many hundred times that of our Planet, a being of mysterious order is to the rustic who can form no other idea of measurement than that of the yardsticks or tape line. Many a peasant, otherwise shrewd and intelligent might feel disposed to question the accuracy of the astronomer's calculations. If inclined to be jocular, we may fancy him inquiring if the distance was accomplished in a balloon, or on what lofty mountain he placed his ladder as a point d'appui. Under such circumstances, any scientific demonstration would be like casting pearls before swine. Still, the astronomer might succeed in convincing the rustic. He might say as a greater than he once said, "If you will not believe me for my words believe me at least for my works." On a certain day—at a certain hour—commencing at a certain minute, you will behold an eclipse of the sun partial, annular or total as the case may be. He may likewise unfold to him the marvels of the telescope, revealing the hitherto unseen mountains of the moon, the wonderful belts of Saturn and Jupiter, &c., beholding which the puny intelligence of the uneducated man gives way and falls down prostrate in submission before the godlike intellect of the astronomer. In this manner did Christ establish the truth of the mysteries which He propounded to His disciples. He confirmed their faith by the stubborn fact of miracles, curing the sick, raising the dead, feeding five thousand with five barley loaves and two fishes. In this last miracle there is not only something supernatural but mysterious. For it is recorded that after the hunger of that vast multitude had been appeased, there were gathered up of the fragments twelve baskets. Is W. H. ready to pronounce this miracle false, or the biographers of Jesus imposters? Human reason unaided by faith would adopt one or the other supposition, for physically speaking a part can no more be greater than the whole, than the Three Divine Persons can be One God. By the evidence of miracles the Apostles confirmed the great truths of Christianity—the Trinity—the Atonement—the Resurrection, &c. If what they preached was no "doctrinal fictions," but what any man using his reason and intelligence could perfectly understand, what use of miracles? We require no miracle to prove that two and two make four. In the same manner the Catholic Church in all succeeding ages has appealed to the evidence of miracles, in confirmation of the truth of the doctrines delivered by her Divine Founder. They may not be of such frequent occurrence as in the earlier period of her existence, but they are still numerous enough and vested with an authenticity that challenges the most searching investigation. By them the faithful are still encouraged in these days of scepticism when infidelity, like a second deluge threatens to overstep the land—to pervert the faith once delivered to the saints, and to lend a willing ear to their pastors, of whom it was said: "He that heareth you heareth Me." If *Willing Hearer* be not a misnomer, or a *Lucus in lucendo*, I counsel him in all charity to go and do likewise.

A. G. G.

The Rt. Rev. Bishop O'Brien, of Kingston, announces that since he entered on his episcopal duties he has collected \$24,300 towards paying off the debt of St. Mary's Cathedral.

REVIEWS.

THE CATHOLIC WORLD, for May.—Sadlier & Co. There are few of the Monthly serials published this side of the Atlantic more welcome or more justly appreciated than the *Catholic World*. The menu of this month's literary repast is extremely rich and attractive. Each article would require a notice for itself to do justice to the whole. Opening with the "Root of our present Evils" in which we have a useful and thoughtful essay. The Review of Madame Craven's *Veil Withdrawn* is not too laudatory of that inimitable pen that knows the language of the heart. The life of the Abbess of St. Clare of Nuromberg is an interesting and new page of history, at least for the English language, from the sad times of the so called Reformation in Germany. Napoleon I. and Pius VII. is an interesting paper on the relations between those two great men. Modern English Poetry. *Easter at St. Peter's*. The Church and Liberty, Sacred Epigraphy. Are all articles that are well worth reading. The annual subscriptions of the *Catholic World* is \$4.50—Single copies 45 cents.

THE YOUNG CRUSADER, for May.—Also Messrs. Sadlier. More interesting than ever. There are several very pretty pieces. We believe *Phil Nolan's last Stake*, a very interesting story. The Eviction, and Victoria, and several other articles are very good. For young people, the *Crusader* is a welcome little volume. Its moral and Catholic tone renders it doubly attractive for those who have to cater for the safe literature to be placed in the hands of young people.

REPORT OF THE YEAR.—May number, from Carleton & Co., N. Y. & Co.

This is what it professes to be. A reference scrap book; being the Monthly record of every important event of daily nature worth preserving, together with a careful selection of the choicest current miscellany. This serial is moreover a fair specimen of what an industrious scissor can do. The compiler is evidently Moody struck. This number is completely under the auspices of the revival hero, but perhaps time will tell this industrious man of the scissors, he could meet many public tastes with more aptly matter. However we like the *Record* and will keep it for reference as well as literary recreation.

DANIEL DERONDA.—Dawson Bros.

The third number of this very interesting story to hand. *Maitens Choosing* is the appropriate title. The *London Tablet* gives the story a great deal of praise. It has characterized this story as one of the literary events of the year.

CANADIAN ITEMS.

Authorized discount on American invoices 11 per cent.

The Rev. Father O'Donnell, of Prescott, received a \$250 Easter offering.

Circulars have been issued by St. Patrick's Church, Quebec, soliciting subscriptions towards the enlargement, painting and embellishment of that edifice.

The Dominion Auditors' report of circulation and specie shows total notes in circulation to be \$11,359,719; excess of specie, \$120,849.45.

The following is given as the assessment of Goderich for 1876.—Real estate, \$1,039,290; personal, \$87,530, and income, \$26,900, making a total of \$1,153,710; being an increase over last year of \$64,477.

The manager of the Melbourne Slate Quarry writes us that instead of only 800 squares, more than four times that amount of slate was made there last year, and that from thirty to forty men were and are still employed.

At the Owen Sound Assizes, a Mrs. Henderson got judgment for \$175 against a tavernkeeper named Alex. Campbell, for giving liquor to her husband (who was in the habit of drinking to excess) after being notified not to do so.

The catch of halibut some 6,000 pounds in weight, taken by the crew of the little Gloucester schooner *Gazelle*, off Digby, which arrived at St. John on Thursday, 13th inst., was all sold to dealers in that city at a rate of from 4½c to 5c per pound. It retails at 10 cents.

A correspondent of the *Winnipeg Free Press* says he first observed rooks on Friday, 7th ult., and large flocks of the same birds on next day. He also noticed a hawk flying over Main-street on Saturday, and on Sunday he met with a numerous flock of robins.

St. Hyacinthe, one of the most active towns in the Eastern townships, and one which suffered much from the depression of the past few months has now three boot and shoe manufacturers running on full time. In these establishments and three foundries there are seven hundred workmen employed.

Some wild geese were sold on the market on Saturday. One of them—a monster, weighing, it is said, sixteen pounds—was sold for \$1.25. The man who sold the bird said that he killed it at 400 yards distance with a single ball from a rifle, after missing it once. This is a wonderful shot, if the particulars are correctly given.—*Bellefleur Intelligence*.

A letter received by Mr. J. A. Gregory, of Quebec, from Gaspé Bay, Newfoundland, states that the past winter has been the most severe one experienced for many years, and that great distress has been caused by the severity of the weather and the failure of the fisheries. The letter also states that the sailing vessels were preparing to sail; but they anticipate a very hard spring, there being such a quantity of very heavy ice in the Gulf.

IMPORTATION OF CATTLE.—QUARANTINE.—An order in Council has been issued for the restriction and regulation of the importation of cattle and other animals, on account of a contagious disease prevailing in many parts of Europe. The importation of cattle from Europe is prohibited, except at Halifax, St. John and Quebec. And all importations through those ports are to be subject to a rigid quarantine.

FALL WHEAT.—The reports as to the condition of the fall wheat in the immediate neighbourhood of London are not favourable; but there is not much snow in Fenelon and further north where much more is grown the reports are favourable. It is said to be in as good condition as former years. One thing may have led to the impression that a deal has been winter-killed. There was little or no growth of the blade last fall; and therefore the fields have a bare aspect. A warm shower would start the roots, and enable a correct judgment to be formed of the extent of damage, if any.—*Post*.

The Canada Central and St. Lawrence and Ottawa railways have settled on the following increased rates between Ottawa and Brockville and Ottawa and Prescott.—General merchandise and all freight, in quantities less than carloads, as per Grand Trunk Railway classification, 4 times 1st class, 80c. per 100 lbs.; 3 times 1st class 60c. per 100 lbs.; double 1st class, 40c. per 100 lbs.; 1st class, 30c. per 100 lbs.; 2nd class 15c. per 100 lbs.; 3rd class, 12c. per 100 lbs.; 4th class, 10c. per 100 lbs. For carloads, (special) No. 1 winter, \$14, summer, \$12; No. 2, \$16 and \$14; No. 3, \$18 and \$16; No. 4, \$22 and \$18.

A despatch from Halifax says that "the Dominion Government have withdrawn the permission hitherto extended to American steamers, to carry freight and passengers between Canadian ports. Vessels flying the United States flag, under that privilege, with cargoes of American goods for vari-

ous ports in the Maritime Provinces, while delivering such goods were allowed to take up way freight and passengers. The American steamers to Halifax, Charlottetown and Port Hawkesbury will be allowed to load passengers and freight at the first named port, but not to take up any for either of the other two or intermediate ports while delivering the balance of their cargoes."

THE BREADALBANE CLAIMANT.—Mr Peter Campbell, of St. George's, N. B., claims to be the heir to the Breadalbane Estates, in Perthshire, Scotland. The property is 115 miles long and 30 broad, and yields a yearly income of \$600,000. Mr Campbell's claim is based as follows, and three firms of lawyers in England and Scotland are engaged in testing its validity. The following is the genealogical basis upon which Mr Campbell makes his claim:—John Glass Campbell, 1st Earl, had two sons by his first marriage, viz., Duncan and John. The Earl and Duncan joined the forces of the Pretender, and left the estate in charge of John, who called himself John, 2nd Earl. On his death, his son, also named John assumed the estates and the title of John, 3rd Earl. About 12 years ago the third Earl died, and the descendants of Duncan could not be found. The estates, therefore, passed into the hands of a branch family,—the nearest of kin—the Glenfalloch Campbells, who agreed to transfer them to Duncan's heir if ever they should be discovered. This Duncan had two sons, Big Patrick and John. Big Patrick had one son, Big Duncan of the Sword, who had five sons, viz., John William, Alexander, Duncan, Ban, and Donald. John, Alexander and Donald died, either unmarried or without issue. William had two sons, John and a Captain Donald, who contended for the estates twelve years ago, and both of whom died unmarried before the question was settled. Duncan Ban, the fourth son of Big Duncan, came to St. George's N. B., and left a son Duncan and others. Duncan died twenty years ago, and Peter Campbell, the present claimant is his son. He is thirty-six years of age. The legal gentlemen think the claimant's chances excellent.—*Halifax Citizen*.

OBITUARY.—One of the saddest duties of a journalist, says the *Toronto Tribune*, is to chronicle the demise of departed worth, and in discharge of this melancholy duty, we deeply regret to have to record the death of the beloved wife of our respected townsman, Thos. McCrossen Esq., which took place on the morning of Thursday 20th inst., at the early age of 38 years. The deceased lady was a native of Dundas, near Bath, England, and the daughter of the late Mr. Richard Parker, who was well known in this city. She died from Chronic Bronchitis after a lingering illness of three years, during which she suffered the greatest pains without complaining, and as her last moments approached she calmly awaited the happy moment which would end her sufferings on earth. Fortified by the consolations of that religion which she embraced in the full vigor of her young and ardent intellect, she resigned her soul to God, amid the sobs of her sorrowing friends, and passed away in sweetest peace, from this vale of tears, to the realms of eternal bliss.

The funeral took place on Saturday last, the pall bearers being the Hon. Frank Smith, and Messrs P. Hughes, Cook, of Cook & Leck, Thos. Wallis, Matthew O'Connor, and James Mason. The funeral cortege proceeded from the family residence 297 Jarvis Street, to St. Michael's Cathedral, where the customary services were performed by Revd Fathers Proulx and Shen, His Grace Archbishop Lynch and Very Revd. Vicar General Rooney, being present. His Grace briefly dwelt upon the virtues of the deceased lady, who was most highly esteemed for her many amiable Christian qualities of head and heart. Thence the remains were conveyed to the Catholic Cemetery on Yonge street. To her sorrowing husband and many friends we beg to tender our sincere condolence in this sad hour of their affliction. May her soul rest in peace. Amen.

MICROSCOPE FOR SALE.—We have entrusted to us for disposal, a large binocular Microscope, one of the most powerful imported into this country, made to order by Cassella London, England, with all modern improvements and necessary appliance for concentration and polarisation of light. The owner leaving for Europe prefers to let the instrument go at a sacrifice rather than expose it to the danger of travel. Further particulars can be had from the Editor of the *True Witness*.

NEW AGENTS.

Mr. John Brennan, of Perth and Mr. S. Kelly, of Almonte, have kindly consented to act as agents for the *True Witness* in their respective localities.

Mr. Richard Devlin has kindly consented to act as Agent for the *True Witness* in the City of Ottawa.

NOTES AND CORRESPONDENCE.

All communications for insertion in the *True Witness*, or relating in any way to the news columns, must be addressed to THE EDITOR, *True Witness*, Montreal, and must be authenticated with the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. The Editor reserves to himself the right of expurgating from all such communications whatever matter he may consider objectionable, nor will he be in any way responsible for the opinions of Correspondents. Anonymous communications, or those written on both sides of the paper, will be consigned unread to the waste paper basket. If writers attach any value to their manuscripts they should keep copies of them, for in no case can rejected MSS. be returned.

BUSINESS NOTICE.

All Business Letters, relating to Advertisements Subscriptions, supply of Copies, Back Numbers, &c. &c., should be addressed to the Proprietor, Mr. JOHN GILLES, *True Witness*, MONTREAL, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

REMITTANCES RECEIVED.

Soumis, P. E. I. R. D. McD. \$2; Tracadie, N. B. M. E. B. 2; Red Islands, N. S. Rev J. McD. 2; Springtown, P. K. 2; Greenfield, A. K. 2; Bath, Mrs H. Mc K. 2; St. John, N. B. D. S. 6; St. Raphaels, A. Q. 2; Gower Point, Rev O. B. 2; Marmora, M. M. 2; Dalhousie Mills, W. C. 2; Caraquet, N. B. Rev J. P. 2; Harrison's Corners, A. M. C. I.

Per Rev J. B. Buckingham—For Club, 10.
Per L. S. Sheenboro—Self, 1.75; J. S. 1.75; M. H. 1.75; E. C. 1.75; E. L. 1.75; P. M. 1.75; J. S. 1.75; W. D. 1.75; Fort William, W. J. 1.75.

Birth.

HOULAHAN.—At 196 Lagacheetierre Street, Montreal, on Thursday, the 27th April, 1876, the wife of Mr. John Houlahan, of a daughter.

Died.

ROONEY.—In this city, on Saturday, 29th ult., Mr. Daniel Rooney, late Lieutenant in Prince of Wales Regiment. R. I. P.

WALSH.—In this city, on Sunday last, the 30th April, Mr. Patrick Walsh, late of the Adjutant General's office in Canada, in the 67th year of his age.—R. I. P.

COX.—In this city, on 30th April, James Charles, youngest son of P. J. Cox, aged seven months and six days.

McCROSSON.—At Toronto, on the 30th April, Deborah Elizabeth, aged 38 years, the beloved wife of Thomas McCrosson, Esq., R. I. P.

OPEN STOCK EXCHANGE REPORTS.

(CORRECTED FROM THE MONTREAL "GAZETTE")

STOCKS.	Sellers	Buyers
Montreal	194½	194½
British North America .....	.....	.....
Ontario .....	.....	108½
City .....	.....	102
People's	99	.....
Molson's .....	.....	108½
Toronto .....	.....	.....
Jacques Cartier	39	36½
Merchants'	99	98½
Hochelaga	92	91
Eastern Townships .....	.....	110
Quebec .....	.....	.....
St. Lawrence .....	.....	.....
Nationale .....	.....	90
St. Hyacinthe .....	.....	.....
Union .....	.....	.....
Villa Maria .....	.....	.....
Mechanics'	29	.....
Royal Canadian .....	.....	97
Commerce .....	.....	.....
Metropolitan	65	.....
Dominion .....	.....	.....
Hamilton .....	.....	.....
Exchange	99½	.....

Greenbacks bought at 12 dis. American Silver bought at 8 to 10 dis.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Flour # bbl. of 196 lb. Follards	\$0.00	\$0.00
Superior Extra	5.10	5.20
Fancy	4.75	4.80
Spring Extra	4.65	4.70
Superfine	4.35	4.45
Extra Superfine	4.95	5.00
Fine	4.00	4.10
Strong Bakers'	4.80	5.00
Middlings	3.45	3.65
U. C. bag flour, per 100 lbs.	0.60	0.00
City bags, (delivered)	0.00	2.50
Wheat—Spring	0.00	0.00
do White Winter	0.00	0.00
Oatmeal	4.65	4.70
Corn, per bushel of 32 lbs.	0.00	0.00
Oats	0.00	0.35½
Pease, per 66 lbs.	0.90	0.91
do do	0.00	0.00
Barley, per bushel of 48 lbs. L. Canada ..	0.00	0.00
do do do U. Canada	0.00	0.00
Lard, per lbs.	0.13½	0.15
do do do	0.00	0.00
Cheese, per lbs.	0.11	0.12
do Fall makes	0.00	0.00
Pork—New Mess	23.00	23.50
Thin Mess	22.00	0.00
Dressed Hogs	0.00	0.00
Beef—Prime Mess, per barrel	00.00	00.00
Ashes—Pot	4.7½	4.45
Firsts	0.00	0.00
Peas	0.00	5.25
Seeds—Timothy, per 45 lbs.	2.65	2.80
Clover	0.14	0.14½
Butter—Quiet; 20c to 24c, according to quality.	.....	.....

TORONTO FARMERS' MARKET.—(Globe)

Wheat, fall, per bush.....	\$1 04	1 10
do spring do	1 02	0 00
Barley	0 55	0 05
Oats	0 38	0 00
Peas	0 72	0 73
Eye	0 00	0 00
Dressed hogs per 100 lbs.....	7 75	8 25
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 25	0 28
“ large rolls.....	0 20	0 22
“ tub dairy	0 00	0 00
Eggs, fresh, per doz.....	0 14	0 00
“ packed	0 13	0 00
Apples, per bbl.....	1 50	2 25
Geese, each.....	0 60	0 90
Turkeys.....	0 70	1 50
Cabbage, per doz.....	0 40	0 50
Onions, per bush.....	0 85	1 00
Turnips, per bush.....	0 22	0 25
Potatoes, per bus.....	0 45	0 50
Hay.....	17 50	22 00
Straw.....	10 00	13 00