

for the Hon. George, he lives under similar circumstances. The fabled city of Antiphanes has become a modern reality, his intemperance words of former days having been frozen into type to be thawed out whenever the heat of an election contest should come to loosen their icy bonds. This heat appears now to be upon us and all the coarse jokes and gibes—all the shameless lies—all the filthy buffoonery of past years, which the intemperance of Protestant bigotry has uttered against the Catholic Church, are being thawed out, to people the air with ghost warnings. As we said before, without these bodiless voices of the pregnant air the world could never have sounded the real depths of Protestant bigotry. It requires the utmost calm, to enable us to view the river's bed, "Protestant willingness to forget old animosities" wrote a Kingston divine a few months ago. Bah! let this good man listen to a few of these ghost warnings from the frozen air.

"One idea absorbs and animates the paltriest member of the priesthood—that, though he be pally, a more wary insect crawling in the cracks and spider holes of society, still he is part of the stupendous conspiracy which with varying success, has toiled to undermine the freedom and hinder the progress of mankind.—Globe, August 7th, 1857.

"Popery fraternizes with despotism, is fearful of superlativity, is accompanied by popular poverty and degradation."—Globe, March 24th, 1856.

"Rome is the most lurid moral pestilence with which our fallen world ever was vexed, and her course is invariably tracked by ignorance, irreligion, and crime."—Globe, Feb. 22nd, 1856.

"A man may be to the last degree immoral, and do all that is vile without being taken to task by the impious priests; but let him endeavour to live like a Christian and seek to enlighten his neighbours, and down will come these bloodhounds of Rome upon him."—Globe, October 23rd, 1856.

"Why, then, do we find the modern Romans so mentally paralyzed as to bow themselves to the dust before the fantasies of that nursery mythologist, Mother Goose? But one answer can be returned to the question—They lack the liberty-giving spirit of the Lord. The Eternal City, bristling with crosses, but its inhabitants upon the cross is essentially a stranger there. His indignations have an inevitable tendency to elevate, ennoble and enlighten mankind, but the Church takes no real delight in these things. Her heart, to employ the words of a modern writer who speaks of Rome from personal observation, 'is with her mouldy bones; her holy anatomies; her ghostly elbow joints and sepulchral curls; Christ's cradle, Virgin's yew-tree; rusty iron from martyr's crosses; columns sanctified by the suffering of the Saviour, handkerchiefs by his bloody sweat; the toys of an age of darkness metamorphosed into the idol of an age of light; holy dolls, tawdry and bejewelled so hideous in their ugliness that an infant would start from them in fright, yet daily slobbered over with sinners' kisses to win the Papal paradise; beauteous idols transformed into modern gods, before whom more prayers are said than rise to Heaven from all the closets of Christendom—such are the real treasures of modern Rome.'—Globe, November 28th, 1856.

This is certainly sufficiently good for a Protestantism which professes a "willingness to forget old animosities." But what about the new? Supposing the English Inquisition forgotten by Catholics, as it appears so conveniently to be by Protestants; what about the new? Is the new animosity on the Protestant side any less bigoted, any more tolerant, any more enlightened than the old? Let "the bodiless voices" witness to this truth: the persecuting spirit lives still in all its strength, though like the old Lion of the fable shorn of its claws. Wo! to the weak should those claws ever regain their vigour. The man who could pen such clauses, as we have extracted from the Globe—the man who could outrage the holiest feelings of his fellow men by such outrageous bigotry, would make a Cranmer an Elizabeth, a Cromwell or any other English Inquisitor of the vilest stamp. The spirit indeed is strong, though the flesh be weak. SACERDOS.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. VII.

"Bring up your children in the discipline and correction of the Lord."—(Eph. c. 6.)

The second duty of Christian parents is the correction of their children. "Bring up your children," writes the Apostle to the Ephesians, in the discipline and correction of the Lord." It is not sufficient that you instruct them in divine things—it is not sufficient that you teach them piety and virtue—you must correct their vices and failings and must ever urge them on out of their natural slothfulness and tepidity. Do not imagine, Christian parents, that your child is without fault. This is a common temptation of the devil, by which alas he seeks to destroy their souls, lest correcting their faults you should lead your children to God. Even amongst the Saints few have been exempt from sin in their childhood—very many have led abandoned lives. St. Andrew Corsina and the great St. Austin were libertines in their early years until the corrections and constant prayers of their mothers caused them to enter into themselves and made them great saints. The grace of Baptism effaces the stain of sin, but does not destroy concupiscence; and if it purifies the soul from previous sin, it does not alas render it incapable of sin in the future. Hence all children have their faults and failings; and hence the duty of correction.

But what is correction? The Apostle has already told you. Mark well his words—"the discipline and correction of the Lord." The love of God and the salvation of the souls of your children ought to be the sole motives, Christian parents, of your correction. If any other motive prevail, depend upon it your correction is not "of the Lord." Beware then, Christian parents, study well your heart before

you enter on correction. If the honor of God—if zeal for God's law prompt your reprimand, you will have the blessing of God upon your words, or if indeed they fail you will at least have fulfilled your duty as a Christian parent before God. But if alas temporal interest, mere whim, or worldly propriety be the only motives of your zeal, depend upon it there will be no blessing from heaven, and at most a temporal reward will be all the return you will obtain. And yet alas how many parents are there, who check the faults of their children, not because they are sins against God and against high heaven, but only because they are improprieties against that flimsy code of public decency, which is the sole check upon society,—the sole rein which prevents it from running headlong and openly into every vice and libertinism. The world looks upon impurity as a pardonable, nay innocent vice as long as it is undetected, or does not flaunt itself too prominently before the public gaze. The libertine is checked by society not for his libertinism, but for his clumsiness in allowing it to be detected. How often does the world estimate vice only by the amount of temporal evil which it occasions? Why does the world condemn drunkenness? Because it is a crime against God? Because it kills the soul and deserves Hell? No! Hell—the soul and God are open questions with the world, which it is not polite to moot in genteel society. No! these pre-eminent considerations of God's honor and the salvation of souls are lost sight of by the worldling, in presence of the temporal evils drunkenness entails, in presence of the ruin it brings upon families, the inconvenience and disgrace it brings upon the household. How does the world estimate the vice of dishonesty? The rich defaulter remains still a gentleman, and rooms at liberty—the poor thief is alone branded with dishonesty, and pays the penalty of his lesser crime within the prison walls. But is this the judgment of God? No! There is the same Hell for all impurity, whether open or concealed, the same hell for the drunkard—the same hell for the rich and the poor thief. And ought the opinion of the world to be the rule of your judgment in condemning your children. Most assuredly not. If you would correct "in the Lord" it must be according to the standard of His divine and eternal law, not according to the flimsy code of human custom or fashion.

The second thing necessary for a Christian correction is that it know no distinction of persons. If you love your children for God you will love them equally, knowing no partiality. If you correct in God, it will be the vice of your child that you will correct—not because any particular child has been guilty of it.

The third thing necessary Christian parents is, that you yourself be not addicted to the vice you would correct. How can the drunken Father correct the drunkenness of the son? How can the swearer or blasphemous correct the oaths or curses or blasphemies of the child? How can the light and frivolous mother correct the imprudences and frivolities of her daughter? Would not this be for "Satan to correct Sin"? Would not your children, think you, have a right to answer you in those words of Our Divine Lord to the accusers of the woman taken in adultery? "Let him that is guiltless throw the first stone." Yes Christian parents if you would correct your children with fruit—if you would wish your words to have any weight in reprimands—if you would wish to win your children to virtue and to God, first free yourself from those vices, which you would see eradicated from their souls. How can the crab mother chide the crab child for walking sideways? How can the Christian mother chide her children for faults which she herself possesses?

And here Christian parents and Christian children, is one of the evils of mixed marriages. Every Catholic parent must wish to bring up his children in the Catholic faith. But how can this be done where there is a Protestant parent? One half nay! nine tenths of the education of a child consists in the example and constant precepts of the parents. It is not so much by learning its catechism that a child becomes a good Catholic—it is by having good sound Catholic maxims instilled into him not only by precept but by practice—not only on Sundays but every day, every hour, every minute of the day. But how can this be done in a mixed marriage? At most the child will only have the advantage of the teaching of one parent, and the fear may almost certainly be, that the easier and more indulgent maxims of the Protestant parent, will be accepted more readily and allowed to choke out the sterner and more exacting precepts of Catholic morality. St. Athanasius called Arius on account of his heresy "the spawn of the devil." It would be a sad thing Christian parent to have begotten, nourished, and brought up in your children nothing but "this horrid spawn."

Lastly, Christian parents, never hide in anger. Remember that all Christian correction must spring from Christian love. Let zeal alone for the eternal salvation of your children

arm you with the rod—anger never. And here shield yourself not under a perversion of terms—take not an unjust advantage of the poverty of human language. Christian zeal may be all inflamed—but not with passion; Christian zeal may be all aglow—but not with the heat of human interest and feelings. Christian zeal will be all inflamed with the love of God, and the love of God precludes all human passion. Christian zeal will be all aglow with an ardent desire for God's glory, and a desire for God's glory is incompatible with impatience and fretfulness. Whenever the rod descends let the honor of God and the eternal salvation of your children be the sole motive power of its force. I will not point out to you human reasons for all this—of which there are many. My duty is not with you as man but as Christians. My duty is not to teach you to be human and rational, but to be superhuman and Godlike. If your children were yours alone and were not God's—if your children were for this world only, and not for heaven, I might then be content to point out to you merely human motives; but your children, besides being your's, are God's, and it is therefore from the highest spiritual motives that you should act. Do not think for a moment, Christian parent, that I would not wish you to be severe and determined. On the contrary, whenever your children do wrong, punish undimly and unrelentingly. For a grave crime a grave punishment—for a lighter crime a lighter punishment. If your punishment is prompted by the love of God and not by anger, it will be just—it will never be disproportionate to the offence; but when it is deserved (be it light or severe), it will be undimly and uncompromising. Never threaten a punishment without it being deserved, and never threaten a punishment deserved, without carrying it out to the letter. To do the contrary, if not a lie before God, is at least a proof, that you threaten and punish only from caprice or passion, and not out of a pure love of God and hatred of sin.

ERRATUM.—In the article "Belfast in Ottawa" of last week, for "the member for South Simcoe," read "the member for Cardwell."—MARK.

PERSONAL.—Carrying with him the best wishes of his numerous friends, Reverend D. O'Riordan, O.M.I., departed from Ottawa on Tuesday morning, July 16th. The Rev. gentleman will in future be stationed at St. John's Church, Lowell, Mass.

GRAND DRAWING OF PRIZES IN AID OF THE NEW CATHOLIC CHURCH, REXFREW, ONT.—This Drawing of Prizes is unavoidably postponed to the 1st of August prox., at which date it will invariably take place.

OUR LADY OF LOURDES is the title of a new book recently published in this city, for the express purpose of making the wonderful occurrences which a few years since took place in a grotto near that Pyrenean town, more familiar than they are to English readers.

No Catholic ought to neglect this opportunity of obtaining at a very trifling cost this authentic and well-written narrative of the miraculous apparition of Our Lady on eighteen different occasions to a little peasant girl just outside the town of Lourde on the French side of the Pyrenees, amongst the rocks of Massabielle. Even non-Catholics would do well to read it, if only through mere curiosity.

Here in Montreal, it is doubly necessary for all Catholics to be well acquainted with the history of Our Lady of Lourde, since we have the happiness of having a crypt-chapel in her honor under St. James' Church, in St. Denis St., where miraculous cures have already been effected by the use of the far-famed water of the miraculous fountain which sprang up beneath Our Lady's feet in the grotto of Lourde. The book, printed in a cheap form, is to be had of all the Catholic booksellers, and in the sacristy of the chapel of Our Lady of Lourde.

BLACKWOOD'S EDINBURGH MAGAZINE.—June 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The following is a list of the contents:—The Maid of Sker—Part XI.; Hand Immer-non—Thackeray in America; Zanzibar—A Review; A True Reformer—Part IV.; New Books; The Downwards Course.

ANECDOTES OF IRELAND.—By Cornelius Donovan, Hamilton. D. & J. Sadlier & Co., Montreal.

This is a very pleasant little volume, and to the Irish should approve itself especially attractive. The object of the author is to give a series of sketches illustrative of the chief characters famous in Irish history, and the self-imposed task he has cleverly accomplished. A brief sketch of Ireland as she was before the days of the Norman invasion, is followed by a short memoir of the famous Brian Boru; and the stream of Irish history is followed down to the days of O'Connell, and the men of '48.—The last chapter is entitled "Ireland As It Is," and we may express the hope that Ireland As Yet She Shall Be will present a more cheerful picture. We can heartily commend the book to our readers.

We have received the following newly published works from Messrs. D. & J. Sadlier & Co., who will forward them, or any one of them, free by mail, on receipt of the sums respectively attached to their names:—

SIX WEEKS ABROAD.—By George Foxcroft Haskins. \$1.00.

This is a very interesting and instructive record of a tour in England, Ireland and Belgium by a Catholic priest. It contains some reflections on the social and political condition of Ireland which are very interesting.

THE EXILED SOUL: Translated from the French. By Miss Sue Blakely. 50 cents.

A pretty little Catholic tale for young people.

NEATH SILVER MASK. By William O'Brien. \$1.00.

This is an Irish tale of which the events are placed in the beginning of the present century. It is full of adventure, and the interest is well sustained.

We have also to acknowledge the receipt of the undernamed works from the Messrs. Sadlier, which we publish together with the price at which they will be forwarded, free by mail, to the subscriber:—

DEARBINGTON COURT. By Mrs. Parsons. \$1.25.

This is a Catholic story nicely told, and suited for Catholic families.

EXCELSIOR. By J. E. Howard, A.M., and by A Lady R. V. R. \$1.50.

This little volume contains a series of Essays on Politeness, Education, and the Means of Attaining Success in Life. The first part is for young gentlemen, the second for young ladies.

THE MERCHANT OF ANTWERP. Translated by Kevin Lyle from the Flemish of Hendrich Conscience. \$1.50.

ROME.

(To the Editor of the Daily Witness.)

Sir,—Every now and then, certainly once a month, you tell us that "statistics show that Rome is the most immoral city in the world." Would you be good enough, at your earliest convenience, to publish these statistics, together with the name, rank, and standing of the statistician? Meanwhile, will you allow me to inform you that there is high Protestant authority for disbelieving your statement. Blackwood, for instance, is against you. Laing ("Notes of a Traveller") says:—

"In Catholic Germany, in France, Italy, and even Spain, the education of the common people in reading, writing, arithmetic, music, manners and morals, is at least as generally diffused, and as faithfully promoted by the clerical body, as in Scotland."

The same writer tells us that "in no country in Europe, Protestant or Catholic, is the church attendance worse, the regard for the ordinary observances of religious worship less, religious indifference—not entitled to be called infidelity, not so respectable as infidelity, because not arising from any reasoning or thinking, wrong or right, about religion—greater than in Protestant Switzerland, in the district of our Calvinistic mother church in and about Geneva."

Again, "Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrine and practice than ever Rome fell."

Archbishop Manning, who, although a Catholic, ranks high in England as a gentleman and a man of truth, speaks thus: "Long years of residence in Rome, and intimate knowledge of it, still longer years of residence in London, and a more complete intimacy with the metropolis of my own country, enable me to declare that in point of piety, of morality, of public order, of true civilization, which makes clarity, courtesy, justice and good-will between man and man, Rome is incomparably beyond London."

Much more could be written, but your space is valuable and my time somewhat so. Montreal, July 13th, 1872. M. R.

BRIGHT WEDDING AT ST. PATRICK'S CATHEDRAL, ROCHESTER, N. Y.—A notice in another column announces the nuptials of James O'Neill, Esq., a wealthy merchant of Port Hope, Ont., and Josephine M., daughter of Andrew Brennan, Esq., one of the most successful dry good merchants of Rochester. The ceremony took place at half-past two o'clock yesterday afternoon in the Cathedral, Right Rev. Bishop McQuid officiating, assisted by Very Rev. James M. Earley and Rev. Father De Reuge. The bridesmaids were the bride's youngest sisters, Emma and Clara. The groomsmen were Daniel Hayes, Esq., of Toronto, and Michael Dwyer, Esq., of Kingston. The dress of the bride, who seemed as she really is, all grace and loveliness, was a light pink silk in train trimmed with English crepe to match. Her sister Emma wore a blue silk with overskirt of tulle, and her sister Clara a pink silk with Swiss overskirt. There was a brilliant gathering present, among whom were several of the relatives and friends of the groom. Of these were noticed his brother, Richard O'Neill and wife, and John O'Neill, Cobourg, his sister, Mrs. Walsh, Quebec, William Hartly and wife of Kingston, and P. D. Doran and wife of Peterboro. At the hour fixed for the ceremony a sharp shower came on and the rain fell furiously, soon, however, succeeded by the brightest sunshine—an omen of wedded life when happiest. For while none who join their hearts and hands in honorable marriage may hope their matrimonial sky will always be clear yet if the union is a true one, the clouds will never long lower above them, their troubles, like the mid-summer's shower will sweeten the atmosphere and make their sunlight all the brighter. After the ceremony, there was a reception at the residence of the bride's parents on Andrews street. The bride party start immediately for a European tour. The bride is as much liked for her grace of manner and happy disposition as she is admired for her personal attractions. Her friends, though they rejoice over her happiness which from the character of both parties is assured as much as anything can be, for all that cannot repress a sigh when they remember that she is in a manner lost to them for ever.—Democrat and Chronicle, July 10.

ACADEMY OF MUSIC.—A large and select audience attended at the Jacques Cartier Normal School last night to witness the presentation of diplomas to the successful pupils in the Academy of Music of this Province, and to listen to delightful selections from the great masters under the direction of Mr. Ad. J. Boucher. The examination of the pupils took place on Wednesday, and resulted most satisfactorily. Owing to pressing engagements, the Hon. M. Chauveau was unable to be present. The entertainment last evening opened with an overture from *Martha* by the orchestra. Then came the presentation of diplomas, after which the following choice morceaux which were most artistically and brilliantly rendered,

Chorus from *Martha*; Instrumental Quartette, Pleyel; *Cum sancto spiritu* Rossini; by the choir; first movement of Haydn's first symphony; vocal quartette, *Les bûchers de ble*, Laurent; finale from *Martha* by the choir, and *Le Poète et le Paysan*. Supper, by the orchestra. The proceedings terminated about ten o'clock with "God Save the Queen."—Daily News, July 10.

Pic-Nic.—The annual picnic of the St. Bridget's Temperance Society at Decker Park, was quite a success. The attendance was large and the amusements gratifying to all.

Pic-Nic.—St. Patrick's Benevolent Society intend holding their annual Pic-nic on or about the 7th August, at Longueuil.

A NARROW ESCAPE.—On Friday evening, Mrs. McCulloch, residing on Queen street, while endeavouring, with the most benevolent motives in the world, to rescue her little dog which was drowning in the canal, fell in herself, and was gallantly rescued by two young men named John Oliver and Michael Flynn.

SHOCKING ACCIDENT.—A terrible accident occurred in this city on Saturday morning, resulting in the instantaneous death of a young man named Gilbert Laurion. The deceased was engaged in tarring the roof of Mr. Bouthillier's building on Notre Dame street, near St. Francois Xavier street. To enable him to work in safety a strong rope was attached to the chimney and also to a spike in the roof. His employer, Marcel Fortin, tinsmith, had cautioned Laurion to be careful and have the rope properly fastened round his body. The deceased had done so, but it is supposed that when he got down to the eaves of the building he thought his footing was sufficiently secure, and he contented himself with simply holding the rope in his left hand along with his bucket, while he worked with his right hand. At this moment his bucket slipped from his hand and in endeavouring to seize it he also relaxed his hold of the rope, and, losing his balance, fell to the ground. The result of so terrible a fall may be imagined. The unhappy man gave one terrible shriek, and then was dashed lifeless on the pavement. The accident was witnessed by a lady, Mrs. Fuller, on the opposite side of the street. While the deceased was standing on the eaves she happened to look out of a window and was just remarking the dangerous position he occupied when the man lost his hold of the bucket and rope, and then the body came crashing upon the pavement. An inquest was held in the course of the day by Mr. Coroner Jones, when the circumstances attending the unfortunate man's death were elicited, and a verdict was rendered in accordance with the facts. The deceased was a young man, aged 31, unmarried, and came from Joliette.—Gazette.

Napoleon Pelletier, Captain of the barque Rivoli, who stands accused of having caused the death of the crimp James Dillon at Quebec, is a native of St. Ann de la Pointe. He is very well known on the river, and has always borne a good character. At the close of the inquest the jury returned a verdict of manslaughter. Capt. Pelletier was removed to jail after the evidence had been heard.—Daily News.

REMITTANCES RECEIVED.

Laurel, T. W., \$2; Joliette, W. B. T., \$4.50; London, J. S., \$4; St. Jean Chrystostom, P. M., \$2.25; Richmond, L. D., \$5; Jarvis, J. M., \$4; Lemoxville, P. M., \$2.60; Broughton, P. D., \$2; Montjoy, D. Mr. D., \$6; Severn Bridge, D. McC., \$4; Beloit, Mr. L., \$10; Point St. Charles, J. C., \$1; Clifton, P. R., \$4; Almonte, R. D., \$2.65; Point aux Anglais, Rev. M. T., \$4.

Per P. P. L., Belleville—Rev. M. B., \$2.
Per J. M., Quebec—Rev. Mr. L., \$2; C. A. T., \$4;
Rev. Mr. H., \$2; J. L., \$4; M. R. A., \$2; V. R. C. F. C., \$2; S., \$2; J. D., \$2.
Per J. K., Sarina—J. F., \$3.
Per D. W., Lindsay—G. G., \$2; J. K., \$2.
Per J. B. M., Lochiel—J. C., \$2.

BREAST—EPHES COCOA—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Ephs has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled "James Ephs & Co., Homoeopathic Chemists, London." Also, makers of Ephs's Milky Cocoa (Cocoa and Condensed Milk).

Married.

At St. Patrick's Cathedral, Rochester, N. Y., on Tuesday, 9th inst., by the Right Rev. Dr. McQuade, Bishop of Rochester, assisted by the Very Rev. J. M. Earley, V. G., James O'Neill, Esq., Merchant, of the firm of J. & R. O'Neill, Port Hope, and Josephine, eldest daughter of Andrew Brennan, Esq., Merchant, of Rochester, N. Y.

Died.

On the 16th inst., Anne Chisholm, daughter of the late John Chisholm, of Montreal, and beloved wife of Donald A. McDonnell, Ltd. 10, Ch. Can., Lancaster, Co. Glasgow, Ont., aged 45 years. Her premature death, by violent disease of the heart, deprived her family of an affectionate wife and mother. Her remains were conveyed to St. Raphael's, the family burial place, and was followed by a large concourse of relations and friends, by whom she was much regretted. May her soul rest in peace.

At Rawdon, on the 12th inst., Margaret Gannon, widow of the late Luke Lude, Esq., Merchant, native of Killisnoha, Co. Cavan, Ireland, aged 64 years.—R.I.P.

At Covey Hill, on the 14th inst., Winifred McAnany, wife of Edward Curran, aged 72 years, native of Co. Tyrone, Ireland.—R.I.P.

At Pointe Claire, on the 16th inst., Margaret Leonard, aged 77 years, wife of Mr. L. McNabb, and mother of B. Clements, builder, St. Antoine Street.—R.I.P.

At Alfred, Ont., on the 19th inst., Patrick McGavran, Esq., aged 80 years, father of Alderman McGavran, of this city.—R.I.P.

MONTREAL WHOLESALE MARKETS.

July 23.
Flour 47 bbl. of 196 lb.—Pollards.... \$3.50 @ \$3.75
Extra..... 6.75 @ 6.85
Fancy..... 6.00 @ 6.70
Fresh Supers, (Western wheat)..... nominal.
Ordinary Supers, (Canada wheat)..... 5.90 @ 6.00
Strong Bakers..... 6.50 @ 7.00
Supers from Western Wheat (Wheatland Canal)..... 6.00 @ 6.00
Supers City Brands (Western wheat) Fresh Ground..... nominal.
Canada Supers, No. 2..... 5.50 @ 5.60
Fine..... 4.70 @ 4.90
Middlings..... 3.95 @ 4.10
U. C. bag flour, per 100 lbs..... 2.75 @ 2.85
City bags, (delivered)..... 2.90 @ 3.00
Wheat, per bushel of 60 lbs..... 1.32 @ 1.00
Oatmeal, per bushel of 200 lbs..... 4.70 @ 4.80
Corn, per bushel of 56 lbs..... 0.52 @ 0.54
Pease, per bushel of 60 lbs..... 0.80 @ 0.82

Wanted.

A SMART BOY to learn the PRINTING Business. Apply at True Witness Office.

WANTED.—A MALE TEACHER for the elementary School of St. Columban, Co. of Two Mountains. For particulars address,

JOHN BURKE,

President.