A DIALOGUE MODERNUS AND ANTIQUUS.

Antiques. From the examples we have given Modernus, you will learn the utter untruthfulnes of Modernus, you want that lamentable farce which religious bigotry has called the Reformation. Not to put too fine a point upon it, your reformation put 100 mas a point upon it, jour reformation fathers were amongst the most atrocious liars the fathers were among a successful that she world ever beheld. But not only were they untruthful; they were worse; they were clumsy. A well dressed lie is like your well dressed courtezen; dressed dressed by your dirty drab, because paying a compliment to man's better nature, his love of beauty. But your reformation liar is so coarse and beauty that he insults his listeners by the very clumsy clumsiness of his wares. Amongst these clumsy liars Tyndale is facillime princeps. In his "Practice of Prelates" he affords us a second proof of the unier richard of that custom of psalm singing and bible reading of which Luther appears to have been se most unaccountably ignorant, if his Protestant biographer is to be believed. Not daring with Luther's more courageous biographer (or for a penny or for a pound) to deny the centinued psalm singing and bible reading of the monastries, Tyndale candidly admits the fact, whilst trying to assign unworthy motives. As the record of the fact is all that we require, we might be content to leave him exwe require, we might be contout to reave nim exmentioned the clumsiness of his lying, and would wish to establish it. In the extract which we made in our last, this truly refined Referenr attributes this constant psalm singing and bible reading to a desire on the part of the monks to shake down their last refection below their belts in order to be the better prepared for another bout. If this be true the good monks were as clumsy as is their Protestant biographer. A short half hour of spade digging would have effected their purpose with more ease, in less time, and more efficaciously than all the palm singing and bible reading they could do, and would have given them 232 hours of rest and idleness withal. Certainly these monks (as painted by Tyndale) were clumsy monks. But the most curious psycological question connected with this statement how Tyndale was able to know the inner and doubtless in most cases unacknowledged intention of those thousands and thousands of men who had inhabited monasteries, worn girdles, caten dinners and sung pealms since the first establishment of monastic institutions? How came Tyndale to be able to answer so intimately for so vast a number? Was he in correspondence with all the monks of his own time ever? Were those menks unanimous in their intention? Had all as much faith in the remedy as Tyndale had? How did he correspond with the monks who were dead? Had they each and all of them signed a dying declaration to the effect? Was that document if it existed authentic? Or was he in possession of the fact through the spirit rappers?—by table (they ought to be an authority on the subject) turning? Or did he hold certificates traced by spirit hands? All this is important not only because it might open a curious chapter in Spiritism, but because the manner in

assertion in pastive and dogmatical. But the worthy Tyndale does not appear to be content with even his own explanation since he offers another, this time bringing the Abbots into the scene :--

which this saintly reformer became seized of this

curious information is far from being as clear as the

"The Abbots took the Scriptures from their, menks lest some should ever bark against the abbots living; and set up such long services and singing to weary them withal, that they should have leasure to read in the scripture but with their lips, and made them good cheer to free their bellies and to stop their mouths"

So after all they did read the Scriptures if "but withe their lips?" Well! that at least is semething. How they could have the Scriptures taken from them and yet read them if "but with the lips," Tyndale has forgotten to explain and is curious; whilst the doubtful policy of the Abbots is evident in thus allowing them to read the Scriptures even with their lips, if they were unwilling to let it sink into their hearts, for fear of ulterior consequences. The "good cheer" was all very good, but the Bible reading, even if but with the lips was an evident blunder. As they not keep them away altogether? That at of Saints; St. Patrick, 2t. Bridget and St. Columkille, least would have been the easier plan. But the praying for the sons of the men they so leved, and worthy Tynedale leaves us in a further difficulty. of whom they are the heaven born protectors.

How could eur good friends the monks read Scripture even though but with their lips as long and as continuously as we have it on record they did, without some of it sinking into their hearts to make them bark withal? Even an infant of five years would learn that far more difficult of lessons the Alphabet, in a tithe of the time. But, Modernus, this quibbling of your reformers is disgraceful. Disgraceful to them in a moral point of view. and disgraceful to their readers in an intellectual point of view, who received so gulpingly such clumsy lies. But Tynedale must have forgotten his first lie, when he framed his second. First it was the monks themselves that did the singing, in order to shake down their dinners. Now it is the Abbot's who set them to singing (scripture), in order to prevent them reading scripture! Taken all round it is as pretty a piece of lying and contradictory nonsense as one will find in an ordinary year's reading. But we are not content with refuting Tynedale's assertion from intrinsic evidences of its absurdity; we will meet it point blank with extrinsic evidence of its untruthfulness. In the first place then be it remembered, it is an undoubted historical fact, which even the lying reformers have not dared to deny, that, previous to the invention of printing, the bible was transcribed and copies multiplied by the labours of the monks of almost every monastery in Europe. Now side by side with this fact, how does Tyndale's assertionthe Abbot's took the scriptures from their monks-look, I pray you? And what must have been the intelligence of that nation, which received Tynedale as a prophet?' To shew after what manner the monks acted in these transcriptions let us see the Chronicle of Clugni. At page 1645 we read:-

"Albert was a monk of St. Hugh worthy of an honourable memery by those who are fond of copying books, or making them for themselves. For his glory in that volume (here the MS is illegible) is to be found at the entrance of the library of Clugni (wonder the abbot's did not hide it in a corner!) which he wrote with the help of Peter the librarian also called the rector of the choir or chanter. For it is that volume of the bible! great, wonderful and precious for the writing and the correctness, and also for the binding adorned with beryl stones whose enlogy or commendation is written in the same volume in manner following: This book was written by a certain monk of Clugni (previously of Treves), named Albert by the order and at the expense of the Lord Pentius the Venerable, Abbot Peter being also at that time librarian and providing according to his office all things necessary with joy and diligence.

Moreover the aforesaid menk asecciating with himself a certain religious brother named Opizo, read through this book twice with great diligence, that he might improve it on the inthority of other hooks and twice he corrected it. Therefore the brother Albert, a sinner prestrating himself at the feet of the seniors of Clugni, humbly intreats that they would obtain from God for himtelf and his father the pardon of their sins,

Now in this testimony, Modernus, we have many totable circumstances put on record. First and oremost the book-wonderful to relate-was a rible L.L. Second it was to be found "at the entrance. othe library of Clugni; just the place it ought not doubt that in course of time, and by the endowments thing soriens and ought not doubt that in course of time, and by the endowments thing soriens and ought not one of the surgery to the place it was a largery to the place it was a largery to the place it was a largery to the largery

from the monks. Third: it was written by a monk; just the last fellow in the world an Abbet would have allowed to read it. Fourth: the menk Albert was assisted in this perilous business by another monk, Peter the librarian, so that to make matters worse two monks were allowed-by a strange infatuaion-to do what an Abbot was not supposed to wish one to do. Fifth: the monk was commanded by the Abbet; and Peter the librarian was empowered by his office to furnish funds for the furtherance of the work. Sixth: this wonderful book was enriched as to its binding with precious stones, doubtless because ne one except the Abbot was ever expected to see it. Seventh: not content with two menks having a finger in this forbidden pie, this audacious Albert, in order to make matters worse, calls in a third. Righth: these two absolutely read this forbidden book, word for word, twice through, and compare it with other forbidden books, all in order, for the correctness of a book which my lord Abbot is supposed to want no one but himself to see. Ninthly, and lastly this audacious monk for this forbidden work has the reeklessness to ask the remission of

BLESSING OF THE CATHOLIC CHURCH DEDI-CATED TO THE SACRED-HEART OF THE BLESSED VIRGIN MARY, WOLFE ISLAND, DIOCESE OF KINGSTON.

On Sunday, the 26th January, Feast of St. Polycarp, Bishop and Martyr, His Lordship the Right Reverend Edward John Horan, D.D., Bishop of Kingston, blessed the Catholic Church of Wolfe Island. His Lordship was assisted in this imposing ceremony, by the Reverend Fathers O'Brien, Pastor of Brockville, Charles Murray, Pastor of St. Columban, Cornwall, John Maguire, of St. Patrick's, Quebec, and Edward Horan Murray, Pastor of Wolfe Island.

The Bishop—the rite of Benediction being accomplished, and the place thus hallowed to the service of the Almighty—celebrated solemn High Mass, the Rev. Father O'Brien acting Deacen, and the Rev. Father Maguire acting Sub-Dencon.

The sermon was preached by the Reverend Pastor of Brockville. In his discourse-full of solid instruction, energetically and forcibly conveyed-was shewn in what consisted a Catholic Church: it was the abiding place of the Incarnate Sen of God, present under the sacramental veil in the Tabernacle of the altar; the temple of Solomon was but the type of which the humblest Cathelic chapel is the reality. He exhorted his hearers to realise that Presence, and when passing by the House of God to enter, pay homage, and petition.

The Church was filled to the utmost, though a snow-storm was raging. The appeal to help the Pastor in paying the debt was cordially responded to. Wolfe Island has never been backward to the call of charity, and when Quebec suffered by disastrous fire, the contributions from the Islanders exceeded that of any other mission in Upper Canada. With equal magnanimity when-after the fall of Rome, in 1870—the distress of the Holy Father became known to them, they came forward, and although the least wealthy mission of the Diecese of Kingston, their peace for Peter ranked second after Kingston.

These facts, it is well to have known, for they excite a praiseworthy emulation, and prove, if proof there need be, since the Divine promise stands forth, that to those that give it shall be given unto. Two hundred and eighty-five dollars was the

amount of the collection. Many had come from Kingston to assist at the elessing, and to rejoice at the birth and baptism of this new daughter of the parent Church. It is advantageous to know all that is being done for the lory of God, and to learn of the extention of the Catholic faith in which alone salvation is possible. Nothing attests this more than the building of churches. In the early ages of Christianity when persecution ceased, costly and grand buildings sprung up, monuments of triumph, memories of past persecution; for in all are the relics of martyrs. In this country they recall to the Irish race the true and solid glory of their ancestors, and they urge them to emulate the same deeds. The countless saints whose dust is scattered over the green isle, chaunt anthems of praise and thanksgiving on beholding there were no bibles at all (modern idea) why did the destinics of their race. Such is the communion

> The faith of the Irish setlers here is as fresh and as lively as it was the day the left the land in which they had so much suffered, and this is the precious inheritance they leave to their children. These require the faith vivacious and strong in all the plenitude of its graces so as to resist the current of evil which sweeps in this age of contradiction so many away. Rallying round their chief paster, who stood so firm by the Sovereign Pontiff, they shall remain immoveable and unshaken like the rock on which the Church is built. They are renewing here what their tathers did in the golden days of yore, when Ireland was the nursery of sanctity and of learning, building up to the honour of the Redeemer of men, fit places for His worship. In keeping their children from these schools which the Church has anothematized, they are preparing a generation of men who shall not betray their faith nor compromise its principles, and seconding their pastors in executing the decrees which the Severeign and Infallible Pontiff illumined and assisted by the Holy Ghost proclaims, they give a bright example.

> The history of the Catholic Church in North America is wonderful-indeed like that of the Universal Church it is a continued miracle. Upper Canada writes a fine page in that book. She here has had great struggles, but in these struggles is her strength. Her quiet screnity has disarmed bigotry, and prejudice is at a less to explain itself. The Church is everywhere militant; combating for her liberty, and when free making the conquest of souls. She has to deal not only with men, but with the powers of darkness. The enemy of man is not idle. The fire which burns the lost angels ceaselessly urge their perverse wills to entice man into their conspiracy. So when triumphing and celebrating some victory, her arms are not laid saide, and from the towers are kept silent and watchful vigil.

> To serve the spouse of Jesus Christ is a great merit and the only true glory. He with his own hand shall bestow the reward, and requite all that is done for him. It was this thought that sustained our race in ages of persecution, and more needed to be ever present to the mind when material prosperity, unlike pain and anguish, does not ery forth for the assistance of the grace of God. The Irish race in America enjoy material prosperity; they have

what is given indifferently to all. It is a consoling and elevating thought to the true hearted and faithful Irish Catholic to see, that his exile, his miseries, and his hard lot, have, in the secret designs of God, been turned to the glory of an early hour the Cathedral was crowded, and High the Most High and salvation of souls. In Hindestan the Irish soldiers in the service of England, built the first Catholic Churches. What if they had been in the service of their own country? Everywhere it has been the same. The emigrant first thinks of the altar of God, and gives to it from his hard earnings. He offers his children to the sanctuary when God calls them. Unlike the worshippers of Mammen. he has not counted what his sons might earn; he has kept them from the path which-spparently leading to wealth-would have simply led to destrucleading to wealth—would have simply led to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as continued to land. Trank trollers of the Grand Trank.

In this city, on Wednesday, 29th Jan, Peter Tighe land, and hierarchy et the Church the soul of the temple. No money and in high and delay to be a reimbursed to the Deputy Revenue Inspector of Montreal aged 62 doubt that in course of time, and by the endowments thing soriems and engage to be reimbursed to the years. P.P.

ancient Irish chieftains, we shall have seats of learning adapted to all our wants, and rivalling those which honoured and rendered famous the fatherland This will require a two-fold sacrifics—of these who can give their wealth, and of those who can give the powers of the mind.

This train of thought is suggested by the great want. of Priests for the Irish people. To God alone it belongs to send harvesters out for the harvest, but it also belongs to men to remove the obstacles in the way, and to prevent such currents of thought setting in the mind of youth which would completely withdraw them from the sanctuary, or lead them to forget that whatever their avocation they are bound to serve the Church.

The Catholics of Mentreel, and many others will equally rejoice with those of Wolfe Island. They contributed to the raising of this edifice, to the increase of faith, and to the exterior manifestation of the true Church.

It is beautiful. Dedicated to a name so sacred. under a patronage so powerful and so dear, it was befitting that it should respond. There is a chastebis and his father's sing and to inscribe his name for all time as the writer thereof.

Shourdon.

Shourdon. storm may sweep over. The steeple is lefty; on its summit uplifting the Cross. In the interior there is perfect unity of design; the eye seeks the altar, the place of sacrifice and of stonement, and rests on the Tabernacle, to which all centres. Whother it be the name, or whether it be the form of the aisle which seems to enfold the worshippers, there is something of infinite tenderness in it.

It has risen up in a very short space of time. The rock was laid bare for the foundations last May, and now it is completed. A Church is never completed. for always something may be added to render it more fisting for Him who resides there, and to make known to Him that His perpetual presence is not forgotten.

The faces of the sturdy Islanders beamed with delight on this day in which the title-deeds of the church, that they and their paster saised to. Him who died on Calvary, were handed to Him, and that He deigned to descend and inhabit His home.

There was much personal sacrifices, and if not where would be the merit? We were reitemed by the Oross, and the Cross still continues a scandal to the Jews and a folly to the Gentiles. The farmers gave not of their superfluities, for they have

An agreeable feature, completing the religious aspect, was the presence of the Sisters of Charity of the House of Providence of Kingston. They came to join in the intercession, and to plead to the Sacred Heart of the Mother that the tenderness of the Sacred Heart of her Son might be poured forth on all those around, those of the faith, and those who are sepa-rated from their mother. For intercession is the still greater and more important labour of the consecrated to God, and to it tend all their exterior actions. It gave completeness to the screw; those from the old land beholding in their new homes the servants of God, daughters of St. Bridget, so venerated in times gone by, so known for the efficacy of their prayers giving to old age a resting place in their quiet monastery, so that in the few short moments of life to prepare, undisturbed for heaven.

The site upon which the Church of the Sacred Heart of the B. V. Mary now rises, was once the resort of pleasure. It is now sanctified, hallowed, and is the apanage of the Redeemer for a slight eminence, surrounded by a growth of beautiful trees. it invites the passer-by to ascend and enter. The snews of winter are now around it and the trees are without foilage. But its presence there seems to brighten the wintry scene, and to console nature in her bereavement. Nature in her turn will bring the gifts of the spring time.

The title inspiring all confidence in the intercos-sion of the Immaculate Virgin, will bring many to this sanctuary, and many a pilgrim across the lake for a special grace and the velicf of a special need.

It rises up during a time of great persecution, while the Holy Father is a captive. It rises up beseeching that his Captivity be shertened and the martyrs boneath the alters plead by their sufferings that this time be not delayed.—Communicated

teemed friend, the Rev. John McNulty :-

"The President of St. Jarlath's Cellege acknowledges the receipt of £10 from the Rev. Paster of Calcdonia, Dominion of Canada-L3 to help to defray the expenses connected with the Galway Election Petition against Capt. Nolan; and £7 to have forwarded to the Rev. Edward Griffin, P. P., Park, Mayo. The Rev. Paster of Caledonia has grown old in his works of charity and benevolence, and in erecting churches along the banks of the St. Lawrence and its tributary streams. Away in the distant North-West he is not unmindful of Old Ireland in her political throes and in her social serrows .- Vigil of the Feast of St. Andrew, 1872."

Referring to the above, the Irish Canadian of Toronto pays the following graceful tribute to our reverend friend :--

" Verging rapidly on the patriarchal age, with the sacred duties of more than an average life-time successfully discharged—sometimes under the fiery heat of a mid-summer sun, and at others exposed to the biting frosts of these northern latitudes-is it not glorious to reflect that the aged Priest loves yet the land of his birth with a love that never quenchethwith a love second only to that which he bears towards his Divine Master, in whose footsteps he so faithfully follows. Not more timely and acceptable to the President of St. Jarlath's College, than creditable to the generous donor, is this very handsome remittance; and the pure, exemplary motive which prompted it must endear still further to his flock the revered name of the good Pastor of Caledonia."

DEATH OF MRS. HUGHES.

We regret to leaven of the death of Mrs. Mary Hughes wife of Patrick Hughes of the firm of Hughes Bros. Toronto which occurred on Friday the 24 January. The deceased Indy was a daughter of Mr. P. Denohee, proprietor of the Boston Pilet, and by her many charitable acts towards the poorer classes of that city, she earned a name which will long be remembered with gratitude and esteem, not only by those to whom she has rendered assistance in time of need, but by a large circle of her own personal

friends, and acquaintances.

The funeral obsquies took place on Tuesday morning 28th ult, at ten o'cleek, and the body was deposited in the family vault, under St. Michael's Cathedral. A very large concourse of people paid their last sad tribute of respect to the deceased Mass was celebrated by Vicar-General Jamot. assisted by Archdescon Northgraves and the Rev. Mr. Gibney. His grace the Archbishop preached the funeral sermon, in which he referred to the Christian qualities of the deceased, and to her many acts of charity. In her decease, the poor indeed have lost a friend.—B, I. P.

The Ottiawa Morning Herald wants to knew who is responsible for the loss occasioned to business men and others by the burning of the mails for Eng-

THE CATROLIC WORLD-February, 1873. - D. &. J. Sadlier & Co., Montreal. Terms: \$4.50 per annum, in advance; single copies, 45 cents.

The current number contains articles on the fellowing subjects: Who Made our Laws? Dante's Purgatorio; The Church the Champion of Marriage; Fleurange; Cologne; John; The International Congress of Prehistoric Anthropology and Archeelogy; The See of Peter; Atlantic Drift—Gathered in the Steerage; A Daughter of S. Dominio; The Progressionists; F. James Marquette, S.O.; Prayer of Constance; Acoma; New Publications.

Quaseo, Feb. 2.—This morning between twelve and one o'clock a fire broke out in the library of the Court House, and continued raging with terrific fury till the whole block was consumed. Very little was saved, and the valuable library together with many important documents, have fallen a prey to the devouring element. The vaults beneath the building containing the records of the Court are considered fire-proof, therefore it is hoped that they have received no damage. Through some mistake in giving the alarm it was fully an hour before the water was brought to bear on the fire and at one time fears were entertained that it would spread to the Rectory and English Cathedral. Fortunately a good supply of water was obtained and the fire brigade succeeded in preventing its further progress. It is stated that two of the fire brigade were seriously injured from an explosion of gas whilst within the building. The destruction of the Gourt Heuse is a loss which will be felt throughout the district generally, but more particularly in the city.

It is understood that Judge Caron will be appointed to the Lieutenant-Governorship of the Province

The Halifax Chronicle says that the fearful crime of perjury is largely on the increase in this community. That for the sake of saving a few paltry dollars, or gaining time to pay a just debt, men can be found any day who will think nothing of imperilling their soul's salvation by calling on God to witness to the truth of what they know to be false.

It is whispered in political circles that an Act to establish a Supreme Court for the Dominion will be introduced as one of the government measures during the approaching session; and it is also said that Mr. Archibald will be one of the Judges of the new court. OTTAWA Feb, 1st .- At a meeting of the County

Council, yesterday, a communication was read from from the Minister of Justice, stating that the claim of the county for extraordinary expenses incurred during the trial of the Fenian prisoners at Ottawa Wheat, fall, per bush. would be paid. The amount is some \$20,000. The Napanee Casket thinks the sooner Canadian

railways imitate the Michigan Central in forbiding the sale of any spirituous liquors at any of the re-freshment-rooms connected with the roads the

Information Wanted of John O'Sullivan, pensioner, staff sorgeant, New London, Canada West. Any information will be thankfully received by William Seathall, No. 23 Stovin-street, North Ormsby, mear Middlesbre', Yorkshire: late of Dudley.

Last week a stranger on his way to California get en a spree in Halifax, and lost his pocket book, containing a cheque for \$300, some papers, and a little money. The man went away, and nothing more was heard of the loss until Saturday, when the wife of a man named Kiely, with whom the stranger had been drinking, found in her husband's pecket the book, with the cheque and papers, but no money. Kiely says he does not know how the book got inte

REMITTANCES RECEIVED.

Rawden, E C, \$1; Lismore, N S, Rev A McG, 4; Pakenham, Rev D J L, 2; Elora, R S, 2; Long Island Locks, H B, 50c; Oks, Rev M B, 2; Do Cewsville, M. W. 2; Lochiel, L. McC, 1; Allon, Wis, B.I. D, 2; Brantford, W P, 2; St Mary's, Rev E B K, 1; Stoco, Rev T D, 2; Arlington, Rev P R, 2; Venosta M M, 1; Lismore, N S, A McI, 2; Bonnechere Point J W F, 2; Eastwood, J S, 2; North Mountain, H L 2; Cayuga, J N, 1.50; Orillia, T M, 2; Eganville, THE PASTOR OF CALEDONIA.

The Castlebar (Mayo) Telegraph of the 18th ult.

publishes the following paragraph, grateful and complimentary te one of the oldest and most zealous Missionaries in the Diocess of Hamilton, our es-Charles, J. C., 2; Tracadic, N. S., M. E. B., 2; Little Bras d'Or, N. S. Rev. J. C., 2; Almonte, J. L., 2; Frampton, T F, 3; North Onslow, J B, 2; St Andrews, M M, 6; De Pero, Wis, W McI, 1; Riviero Raisin, P O'N, 2; Walkerton, W Q, 2; Kingston, J R, 2 Eganville, J McK, 2; Oxford Centre, J H, 4; Centreville, Rev J T, 2; Hawkesbury Mills, P R, 1; Sweetsburg, P B, 2; Clayton, P H, 2; St Jean Chrysostome, P M, 2; Nicolet, Rev M G P, 4; Grand Narrows, N S, S McN, 2; Norham, M T, 8; Dixon's Corners, M. H., 2; Carleton Place, P. G., 4; Lachine, Rev. P. O., 2; Melbourne, J. P., 2; Ahnonte, E. D., 2; Lyndhurst, D O'C, 2; Aylmer, 1, M C, 8; North Gower, J K, 2; Pembroke, J K, Sr, 2; Riviere Raisin, W McP, 4; Smith's Falls, P McD, 2; Woodslee, F F, 2; Dickenson's Landing, T F S, 2; Sherring ton, J H, 4; Callfield, M Q. 2.

Per F J McG, Trenton-P K. 2. Per J N, Kingston-JS, 4; JH, 2; Mrs DL, 2; P B, 4; S S, 2; Collins' Bay, J McK, 2.

Per J McC, Sorel—Self, 2; Rev E G, 2. Per J C H, Read—J McG, 2; Melrose, J D, 2. Per J McG, Cobourg—J H, 1; Grafton, F McK,

Per L W, Otter Lake-Centre Clarendon, J S, 3;

Per Rev. J M, St Raphael-A McD, 2; Per Rev H B, Trenton-L LcB, 2. Per R H P, Phelpston-J A C, 2. Per M H, Carden-Self, 2; Mrs C, 1. Per Rev M T. Guysboro, N S-Roman Valley, P

Per Rev D C, Port Mulgrave, N S-Self, 2; St Francis Harbor, F. G., 2.

Per Very Rev. R. A. O'C, Barrie—Self, 2; Orillia

Per W H, Waterloo-Self, 2; Mawcock, W J I

Per S L, St Eugene-Vanleek Hill, T H, 4. Per D O'S, Picton—P R, 2.
Per T R, Rawdon—Self, 2; Miss C, 2.
Per L L, Kemptville—Rev W H, 4.
Per Rev J A R, Lac Etchemine—Self, 2; Standon, Rev H DeB, 2. Por G S, Dundas-Self, 500; Rev J O'R. 2.

Per T M, Bury-Self, 3; E I, 2. Per Rev B C B, St Patrick's Hill—Self, 2; J G, 3; E G, 2; J W, 2; W J, 2. Per S L, St Eugene-East Hawkesbury, J W.

BIRTH.

In this city, on the 30th Jan., the wife of Mr. Felix Callahan, of a son.

MARRIED.

In St. Patrick's Church, on the 28th Jan., by Rev. Father Dowd, Mr. Robert Parker, to Mary Margaret, daughter of James Clarke, all of this city.

At Irishtewn, on Wednesday, Jan. 15th, by the Rev. Father Murphy, Lawrence Murphy, of Seaforth, brother of the Rev. Father Murphy, to Miss Eliza-beth Carlin, daughter of the late Patrick Carlin, of Irishtown.

A great business is being done in several parts of the Townships in manufacturing barrel hoops, which are shipped to the British West Indies and Cuba, and there used in the manufacture of sugar and molasses carks.

MONTREAL WHOLESALE MARKETS.

ELOUE-Business was inactive this forencen and quotations are without change. Reported sales include 50 brls Extra at \$7,25, 100 do Strong Bakers' at \$6,35, 50 do Bright Super at \$6,22\frac{1}{2},50 do No. 2 at \$5,75, 50 do at \$5,80, 100 do Fine at \$5,00, 100 do at 5.10, 100 de Middlings at \$4,10. Bag flour quiet and steady. Flour # brl. of 196 ib.—Pollards.....\$2.25 @ \$8.00

Superior Extra	0.00	æ	0.00
Extra	7.15	a	7.25
Fancy	6.65		6.75
Fresh Supers, (Western wheat)	0.00		0.00
Ordinary Supers, (Canada wheat)	6.15		6.20
Strong Bakers'	5.39		•
Supers from Western Wheat [Welland	5.36	w	6.4 5
Canal		_	
Sunous City Daniel (Markow ask as 17	0.00	(0)	0.00
Supers City Brands [Western wheat]		_	
Fresh Ground	0.00		6.00
Canada Supers, No, 2	5.70	æ	5.80
Western States, No. 2	0.00	æ	0.00
Fine	5.00	a	5.10
Middlings	4.00	a	4.25
U. C. bag flour, per 100 lbs.	2.80	0	2.90
City bags, [delivered]	3.20		3.25
Wheat, per bushel of 60 lbs	0.00		1.45
Barley, per bushel of 48 lbs	0.55		0.60
Lard, per lbs	0.91		0.00
Oheese, per lbs.	0.12		
Oats, per bushel of 32 lbs			0.13
Oatmoal, per bushel of 200 lbs	0.32		0.84
Corn pur bushe) of 50 lbs	5.00		5.20
Corn, per bushel of 56 lbs	0.57		0.60
Pease, per bushel of 66 lbs	0.77		0.80
Dressed Hogs, per 100 lbs	5.55	æ	5.65
	_		

TORONTO FARMERS' MARKET.

The receipts of grain for the past week are estimated at 2.100 bushels fall wheat, and 2,300 bushels spring wheat, 12,000 bushels barley 1,200 bushels peas, 2,600 bushels oats, and 200 bushels ryc. The closing prices paidwere \$1,33 to \$1,50 for fall and \$1,25 for spring wheat; 67c to 69c for barley; 66c to 67c for shipping, and 68c to 70c for barrelling peas; 12c to 43c for cats; and 65c for ryc. Hay and straw were in good supply at \$18 to \$25,25 for the former, and \$10 to \$13 for the latter. No change in dressed hogs. Poultry, butter, and eggs in fair supply, and prices unaltered.

ı	whent, mit, her pusit		251	30	1	50
1	do spring do		ī	25		90
١	Barley do		0	67		69
l	Outs do		Ō	42		43
l	Peas de		ŏ	66	_	70
l	Rye do		ŏ	65	_	66
l	Dressed hogs per 100 lbs		5	50	-	00
l	Beef, hind-qrs. per lb	• • •	ő	06	-	07
l	" fore-quarters "	••••	ŏ	03	-	04
Į	Mutton, by carcase, per ib	• • •	ā	054		07
İ	Chickens, per pair	• • • •	ě	30	-	50
Ì	Duoks, per brace	• • • •	ŏ	40	-	60 60
Į	Geese, cach	••••	ŏ	40	_	70
l	Turkeys.	• • • •	Ö	60	-	
l	Birtter, lb. rolls	• • • •	õ	18	1	50
ı	" large rolls	• • • •	9			22
1	tub dairy	• • • •	-	14	-	16
١	Eggs, fresh, per doz	• • • •	9	15	_	17
1	Maga, mean, per dos	• • • •	6	00		30
ı	" packed	• • • •	0	18	_	22
1	Apples, per bri	••••	2			00
	Potatoos, per bag	• • • •	0	- •	0	60
ì	Onions, per bush	••••	7	50	-	
ı	Tomatoes, per bush	• • • •		none		
1	Turnips, per bush		0	30	0	40
١	Carrots do	• • • •	0	40	-	50
1	Brets do	• • • •	0	60.	•	75
1	Parenips do	••••	0	40	_	
]	Cabbage, per doz	• • • •	0	40	_	50
1	Hay		18		25	25
1	Stra w	,	10	00	13	00
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KINGSTON MARKETS.

FLOUR-little change; XXX at \$7,50 to \$8,50 per barrel; spring extra, \$6,50 to \$7,00, and No. 1 superfine wholesale \$3,00, retail \$3,25 retail, per 100

GRAIN-Barley selling at 55 to 59c. Rye 56c. reius 65c. Oath 33 to 35c. Peraroes are plentiful, at about 55 to 65c per bag. Turnips and carrots are scarce at 49 to 500 per bushel.

BUTTER-Ordinary 15 to 16c, packed by the tub or crock; choice lots bringing 2 cents higher; fresh sells at 19 to 20c for lb, rolls. Eggs scarce at 25 to 30c. Cheese, no change on market, 12c; in store 13 to 14c. MEAT. Beef steady at \$4.50 to \$5.50 per 100.1bs.

Pork sells mostly at \$6,00, but may be quoted from \$5,50 to 6,50. Mess Pork \$16 to \$17; prime mess \$14 to \$15. Mutton and lamb sell at 5 to Gc. Hams 15c to 16c. Smoked shoulders. Poultry Turkeys from 75 to 1,59 upwards;

Geese 60 to 70c; Fowls per pair 50 to 75c, latter outside price. Hay \$11,00 to \$14,00 a ton : Straw \$9.

Wood selling at \$4,75 to \$5,25 for hard, and \$2,50 to \$3,25 for soft. Coul stendy, at \$7.50 delivered. per ton. Hines.—Market has declined, \$71 for untrimmed

per 100 lbs. First class pelts \$1,10 to \$1,40; Lamb skins the same; Pulled Wool, 35c. Calf Skins 10 to 11c. Tallow 7c per lb., rendered; 41 rough. Deacon Skins 50 to 60c. Pot Ashes \$6 per 100 lbs .-British Whig.

> SPLENDID PORTRAIT OF HIS LORDSHIP MONSEIGNEUR BOURGET.

BISHOP OF MONTREAL, Now for sale at the principal Book Stores, and at the House of the Brothers of the Christian School, Cotto Street, Price \$1.00.

INSOLVENT ACT OF 1869. IN the matter of LUDGER STEBEN, of the City of

Insolvent I, the undersigned, L. Jos. LAJOIE of the City of Montreal, have been appointed Assigned in this

Creditors are requested to fyle their claims before

me, within one month, and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Friday the 28th day of February next, at 3 c'olock r.w., for the examination of the insolvent and for the ordering of the affairs of the Estate generally.

L. Jos. LAJOIE

Assignee.

and subsection of the contract MONTREAL, 29th January, 1873.

MI INSOLVENT ACT OF 1869 May 4d;

AND ITS AMENDMENTS, INCOME SELL VICES Province of Quebec, linthe SUPERIOR COURT District of Montreal

On the twenty-first day of February next the undersigned will apply to the said Court for a dischage under the said act EMERY LALONDE

if to nothings talgor as T -- kmpor D. D. BONDY Montenate dany tarent of at this attorney ad them.