

this then a curse? If I forgive others, do thou forgive me O Lord. I, who hate my enemies; I who refuse to pardon them; I, who am plotting their destruction, forgive me as I forgive them. I hate my enemies; do thou hate me O Lord. I pardon them not; do thou then not pardon me. I plot their destruction; do thou O Lord determine on my destruction. Will such a prayer as this, think you obtain salvation? Will it not undoubtedly ensure damnation? Yes, Christian soul, if you will continue to hate your enemies—if you will refuse to give them, that love which God demands of you, do not I pray you dare for one moment to utter one single prayer within hearing of the great God of heaven. Better, far better, that your whole life should be passed in one unbroken silence before God, than that entering his presence by prayer, your petitions be turned to curses. Better, far better, that you should offer no sacrifices to God, than that with Cain you offer one offensive to Him. The prayer of the vindictive is an arrow and a sword with which they transfuse themselves, as the insane man compasses his own death says St. Chrysostom (II. 9, in Mat.) And in another place he says—How greatly do the demons rejoice! how great an object of their contempt and sarcasm do the vindictive become when they pray!

And as to the Sacraments, Christian soul, which of them will you approach to obtain salvation? Confession? The Holy Eucharist? Both will be useless if you cherish hatred in your heart. Confession cannot avail because its efficacy is in forgiving sin; but Christ has declared that he will not forgive your offences, if you forgive not your brother from your heart. The Sacrament of Penance then is shorn of all its efficacy in your behalf. Holy Eucharist will be of no avail, because it is the great Sacrament of union and love, and union and love cannot co-exist with hatred. But what have I said? They will be useless? Alas! they will be pernicious—they will be turned to curses.—Confession instead of loosing from sin will bind the soul more strongly; instead of obtaining forgiveness of past sins will add another present sin to the former catalogue; instead of opening the gates of heaven will bar them with another and a ponderous chain. Holy Communion even though it is the body and blood of Jesus Christ, instead of uniting you to Him will only separate you from Him, because having invited yourself to the marriage feast without being clothed in the wedding garment of Christian love, He will command that you be bound hand and foot and cast into the exterior darkness. Even the Sacraments then; those channels through which the flood of God's grace is led to the Christian soul from the foot of the Cross of Calvary—these holy Sacraments are turned in your case to curses.

And beware, Christian soul, lest this hatred cause not only your present sins to be unforgiven, but lest it cause also your former sins to be again imputed to you. Remember the parable. There was a certain king who would take an account of his servants. And when he had begun to take an account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay, his lord commanded that he be sold, and his wife and children and all that he had, and payment to be made. And the servant falling down besought him saying—Have patience with me and I will pay thee all. And the lord of that servant being moved with pity, let him go and forgave him his debt. But when that servant was gone out he found one of his fellow-servants that owed him a hundred pence; and laying hold of him he throttled him saying—Pay what thou owest. And his fellow-servant falling down besought him, saying—Have patience with me and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt.

Mark well, Christian soul, what this king did when he heard of this conduct of his servant. Calling him he said to him. Thou wicked servant, I forgave thee all thy debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant even as I had compassion on thee? And the Lord being angry delivered him to the torturers until he paid all the debt. And our divine Lord narrating this parable tells you—So also shall my heavenly Father do to you, if you forgive not every one his brother from his heart.

Oh words truly terrible for the vindictive man! "So also will my heavenly Father do to you." Oh, Christian souls, if there be one amongst you who having received an injury dares to refuse forgiveness; if there be one amongst you, who entertains thoughts of revenge in his mind; if there be one amongst you, that forgives not his brother from his heart, tremble at those terrible words "so also will my heavenly Father do." Let them ring ever in your ears; let them sink ever to the innermost recesses of your heart. The servant was cast into prison to pay a debt already forgiven, because he refused to forgive a fellow-

servant. So also will your heavenly Father do to you. You have sinned, Christian soul, for who has not? By that sin you have become indebted to God more than ten thousand talents; more than all the treasures of the earth could ever repay. By that sin you have done an injury to God which not all the Angels in heaven nor all the creatures on earth however agreeable to God they might be, could ever repair. You sought mercy, and you obtained it even to the forgiveness of all this enormous debt. But your neighbor has injured you, and there by become indebted to you in the miserable sum of a hundred pence. You seek to reclaim it and he asks for mercy. You refuse it—you will not forgive. Pay what thou owest, you say. I will have my revenge. Alas, Christian soul, it will not require me or your neighbor to accuse you to God, in order to bring you to punishment. No sooner has the first refusal of mercy escaped your lips; no sooner has it entered your heart than there is heard in heaven that terrible rebuke—Thou wicked servant I forgave thee all thy debt; oughtest thou not to have forgiven thy fellow-servant all his debt. Deliver him to the torturers until he has paid the last farthing; even his former sins shall not be forgiven him. Is this the sentence, Christian soul, that you would wish to hear thundered to you at the last day? Is this the fate you would wish await you? If you would not wish that thing, there is only one way open to you; you have only one hope of reconciliation. Forgive and it shall be forgiven unto you. Forgive your debtors as you would have your debts forgiven.

A DIALOGUE.—(Continued.)

MODERNUS AND ANTIQUUS.

Antiquus. To show, you Modernus, after what manner the sacred Scriptures were wont to be read in Catholic monasteries by the *lazy monks* long before Luther's time, and to show you that the modern practice of reading publicly the whole Bible every year in all Catholic ecclesiastical institutions, is as old as the hills, and to show you how exceedingly mature Luther's ignorance of the Bible must have been, let us see what was the practice in the monastery of Clugni as early as the eleventh century as set forth by their rules. As the extract would be too long for our present purpose, I will epitomize, drawing your attention to the fact, that the rule at the very commencement speaks of this practice as "a general custom" "as it is in other churches" so that the rule of Clugni cannot be considered singular in this respect. "The betateuch was to be read on Septuagesima." "In one week the whole book of Genesis is read through in the church only." On Sexagesima Exodus is begun and together with the other books which are read, it also is read both in the Church and in the refectory; and the whole betateuch is read through, if not before, by the beginning of Lent. During Lent besides the Bible, St. Augustine's exposition of the psalms was read. Passion week found the good monks at the prophet Jeremiah, which however was read in the Church only, and was finished by Holy Thursday as far as Lamentations. In Easter week the Acts of the Apostles are read. After this Revelations and the canonical Epistles until Ascension. Then the Acts of the Apostles re-read until Pentecost. All these books were re-read in the refectory, as also the books of Kings, Solomon, Job, Tobit, Judith, Esther, Ezra and the Maccabees, which last however were not all read in the Church. The prophet Ezekiel was for the Church only; and was finished by St. Martin's day. Then the prophet Daniel and the twelve minor prophets, and as these would not hold out as long as they were wanted, extracts were read from the homilies of Pope Gregory on Ezekiel. In Advent Isaiah was read and was often finished in six nights. Such an Epistle as that to the Romans was read through in two common nights, and when certain *lazy monks* who portended the lessons had made them shorter they were rebuked in full chapter. When it so happened that the Epistles did not hold out until Septuagesima, St. John Chrysostom's Exposition of the Epistle to the Hebrews was supplemented. This my dear Modernus was very respectable bible reading for one year on the part of our lazy monks, and is scarcely I suspect surpassed, if equalled, by your modern reforming ministers, who have taken wives and begat children to themselves. But these poor monks were sometimes caught napping at their lessons, and small blame to them, albeit they were in danger of the wooden lantern. Whether they napped as much as Luther appears to have done, is extremely improbable as they are about to shew. Hard manual labour by day psalm singing and Bible reading by night, with short hours and hard beds, are apt to make healthy men with clean consciences, and inclined to be corpulent withal, somewhat somnolent. But the rule of St. Benedict was prepared for the emergency. Uric a monk of Clugni in his book still extant, thus describes the remedy. "If however during the lessons he who carries round the wooden lantern shall come to him and supposing him to be asleep shall throw the light on his face, let him, if awake bow reverently. But if he was asleep and the lantern shall have been placed before him, as soon as he is awake he must take it up and first examine the right side of the choir, and then returning through the middle do the same in the outer choir and lastly the left side. Shall he find any one asleep he must show the light in his eyes three times; if on the third time he does not wake, he must put the lantern before him that when he is awakened he may take it up and carry it in like manner." So far the remedy of the wooden lantern. Pity 'tis that Luther never came across it. He would then have discovered portions of the Bible other than the Gospels and Epistles prescribed to be read on the Sundays throughout year.

Modernus. But Antiquus, these were monks. The Bible was kept from the laity—the people. Antiquus. Why! Modernus, what a ridiculous objection—what a rash assertion, and what a large concession. Were not the monks, the people? were they not blood of his blood and bone of his bone? were they not drawn from the people? were they not in fact the very cream of the people? and if the cream was to have so much Bible instilled into it; what reason is there to suppose that the milk was not to get into it too? These monks mixed more or less with the people. Protestant travellers in Catholic countries complain that every third man you meet is either a monk, a priest or a soldier, and Protestant artists professing to paint actual scenes in these countries invariably introduce these monks into their groups. Now, either these tourists and artists are lying, or the Catholic monk mixed to a great extent amongst that people from which they sprang. This granted, is it possible to suppose that the Bible which was so constantly in his mouth in his monastery, could be carefully excluded from his conversation whilst in the city? The Catholic Church evidently had made a great mistake in thus steeping

her monks in Bible, if she feared the contagion being caught up by the laity. How Luther escaped being inoculated before his 20th year is past my comprehension. But you are beginning to acknowledge, I see, that at least the Catholic monk used the Bible. This is a large concession for modern ignorance and prejudice to make. But you are right. If there were one half the bible reading and psalm singing before the invention of printing, that we read of in ancient chronicles, there was more Bible used in one month before the Reformation, than is used in one year in all the Protestant countries of the present day. This, at least, is something. But to show you, my dear Modernus, how thoroughly the monks of those days were steeped in Bible, let me relate to you what happened to several of these holy men as handed down to us in ancient chronicles. Whilst Thierry, afterwards Abbot of St. Hubert's (born 1007) was a simple monk at Stavelo, he was attending his Abbot Poppe to Liege, when somehow (perchance intent on psalm singing, says his biographer) he suffered his horse to wander from the company and follow a by path just as they were coming to the Ambleve. Though the river was swelled with the winter rains, the abbot and the rest of his train passed over the ford in safety; and having arrived at the other side they saw the poor monk, still muffled in his hood and wholly unconscious of his situation, riding on a lofty wooden bridge constructed for foot passengers only and supposed to be altogether impassable for any others. Our monk never once looked about him and knew nothing of his danger until he learned it through the congratulations of his friends, who hastened to him as he descended in safety amongst them. Now, Modernus, although to us in these days of Blondinism there is nothing very exciting in this narrative, one thing at least is worthy of attention; the extreme glibness with which the ancient chronicler—a contemporary of the good Abbot—scribes our good monk's abstraction to psalm singing. He at least, whilst narrating the events of the day, looked upon psalm-singing as a monkish amusement of the day, and must doubtless have felt astonished on hearing Luther's ignorance of the Bible when the news of it reached him afterwards, as it no doubt must have done, in Heaven.

To be continued.

FIRE INVESTIGATION.

This important inquiry which has for some weeks past occupied public attention, was finally brought to a close on the 13th inst. From the evidence adduced one thing must appear clear—that the apparatus and appliances in use by the Brigade are quite inadequate to the present requirements of our prosperous and growing city. This was fully demonstrated at the destructive fire at St. Patrick's Hall, also at the public trial which took place afterwards. No doubt the investigation, no matter what may be the report of the Committee, will be productive of good results; and already we see the Fire Committee, conscious of past wants, making application for \$8,000 to be applied towards the immediate reconstruction of the department. Had this been done a few months ago, one of the magnificent structures of which our city was so justly proud, would not, in all probability, lie a heap of ruins to-day. We must keep pace with the times, and in this respect our council are not altogether free from censure. The paltry amount heretofore expended for the improvement of the different appliances for extinguishing fires, has been universally admitted to have been too sparing. It has been fully proved that on the night of the burning of the Hall, the hose used was quite out of repair and useless, whilst the men had no ladders; indeed the very disgraceful state of the appliances in general was sworn to by the different witnesses. The part the St. Patrick's Society has taken in the matter highly redounds to the credit of that association. A national society, they were right to see whether ignorant prejudice or culpable negligence took any share in the destruction of that noble, national monument, the offspring of the hard earnings of Ireland's sons, and so fitly dedicated to their glorious patron saint. The report of the Committee will no doubt be anxiously looked for. Mr. Coyle, Advocate, acted in the matter for the St. Patrick's Society, whilst Mr. E. C. Monk represented the Fire Brigade.—Com.

WILLIAMSTOWN.—On the 16th instant a musical and literary *seance* under the auspices of the nuns of the congregation of Notre Dame, was given by the pupils of the convent in Williamstown. His Lordship, Dr. Horan, Bishop of Kingston presided, and was supported by the Rev. Father McCarthy and the clergy of the county. A number of musical and dramatic pieces were rendered with great success reflecting the highest credit on the pupils and their teachers. The music of the Gael so popular in Glengary was not overlooked.

There was a large attendance from the surrounding villages and some persons from Cornwall and Montreal were present.

At the conclusion his Lordship Bishop Horan complimented the nuns on the proficiency of their pupils and the continued usefulness of their institution which now comprises a large number of boarders and externs.—Com.

On Saturday last an accident happened to the Prescott and Ottawa Railway train, on which most of the members of the Dominion Board of Trade residing in the Provinces of Quebec and Nova Scotia, and New Brunswick were returning to their homes. When about half a mile from Prescott the locomotive passed over a broken rail; and immediately throughout the line of cars that disagreeable and menacing motion which betokens a coming railway crash was felt. The cars danced madly up and down on the sleepers, and the passengers were thrown about in helpless consternation. But the crisis lasted only a few seconds; fortunately the couplings of the passenger cars broke, and the foremost of them was cast on its side on the left hand side of the track. Only the hind truck of the rear car was off the platform and a good deal of the glass was smashed to pieces. In that car the passengers generally were hardly thrown from their seats; but Mr. J. J. Abbott, who was one of them, jumping up to pull the check string, was jerked forward against the door and met with a sprained ankle. In the capsize of cars, of course, everyone was thrown down upon the lower side; but, except a cut from the broken glass received by one gentleman, every one was happy enough to escape injury. They soon contrived to get out, and the momentary appearance of fire from the hot ashes strewn about from the stoves was speedily extinguished.

During the cholera epidemic which prevailed in Europe several years ago, it was observed in Paris and elsewhere that workers in copper appeared to enjoy an almost absolute immunity from the disease and a similar experience has been met with in Bagdad, where the disease was very prevalent the past year—indeed, to such an extent that between the end of April and the end of October about eight thousand persons died in a population of eighty thousand persons. Out of this number about five hundred were engaged in making or selling copper articles, and it is asserted that among them there was not a single victim to the cholera.

HALIFAX, N. S., Jan. 17.—In consequence of the spread of small-pox the Local Government have appointed a further number of boards of health in the counties of Kings, Shelburne, Inverness, Richmond, and Hants.

Hon. Alex. Vidal, of Sarnia, has been summoned to the Senate, to fill the vacancy created by the decease of the late Hon. R. Matheson.

The Canada Gazette contains the appointment of the Hon Mr. Muirhead to be Senator.

STARKE'S POCKET ALMANAC, FOR 1873.—J. Starke & Co., Job Printers, 54 St. Francis Xavier Street, Montreal.

We have to thank the publishers for a copy of this well compiled and useful little Almanac, which we can conscientiously recommend to the favorable notice of the public.

PAINTING.—Messrs. Jones and Toomey, late of St. Patrick's Hall, have removed their Painting Establishment to No. 660 Graig street, where, after the many drawbacks they had lately to contend with, they are prepared once more to execute painting in all its various branches.

Sign Writing, Window Shades and Wire-Screens done in first-class style.

P. S.—Parties wanting their Painting, Paper hanging, &c., done in good style, would do well to give Messrs. J. & T. a call before the spring hurry comes on as they will be certain to get work done to their satisfaction.

It is reported that there is a large circulation of counterfeit twenty-five cent pieces in and about Ottawa.

ROMANCE IN REAL LIFE.—The New York Herald of Monday says:—We publish in to-day's Herald the story of Dr. John Vavasseur Noel, who is at present confined in the jail at Camden, N. J., under circumstances which appear to be peculiarly unfortunate. Dr. Noel is a Canadian, who married a young lady residing in New Jersey. Circumstances compelled him to return to Canada for a year, and when he left his wife there was no discussion or misunderstanding between them. During his absence, however some influences turned Mrs. Noel so bitterly against her husband that she refused to see him, and commenced proceedings for a divorce. Dr. Noel returned to Camden in the hope of effecting a reconciliation with his wife, but was arrested as a foreigner, under an old statute still in force in New Jersey and thrown into jail. Being destitute of money he has remained for some time, and now certain philanthropic citizens are interesting themselves to procure his release. It is bad enough to lose a rich and handsome wife without just cause, but in addition to this, to be deprived of liberty without having been guilty of any offence against the laws is certainly a very hard fortune. When Dr. Noel gets out of jail he will probably have less objection to get rid of the bonds of matrimony.

DEATH OF A VETERAN.—Mr. James Carpenter, one of the oldest residents of Chatham Township, County of Argenteuil, died last week at the advanced age of 161 years. He was one of the veterans of Copenhagen, in 1801, at which battle he was a sergeant in the 8th Regiment. He afterwards fought at Lundy's Lane, the taking of Buffalo, at Black Rock, Stony Creek and other memorable battles. Although a very old man when the late Rebellion in the United States broke out, his love for adventure induced him to enlist again, and he fought all through that terrible struggle. He was one of the few heroes left who won imperishable laurels under the great Lord Nelson.

A few days since a man named Gaetz, residing at Lawrenceville, N. S., died under rather singular circumstances. It appears that he had, while on a visit to town, procured a quantity of rat-poison. When about to use it he—impelled by curiosity—smelt and inhaled a quantity, of course without intending to absorb any into his system. A few moments afterwards he was taken ill. Neglecting to send for a physician till it was too late he lingered for a time and then died in terrible suffering.—Toronto Globe.

WANTS TO GO TO THE PENITENTIARY.—Patrick Powers an old man who lodged at the Police Station on Sunday night, made his appearance again last night, and handed to the Policeman in charge a scrap of paper on which he had written the following, which he requested should be shown to the Police Magistrate:—

Yours HONOR.

Sir, Please to send me to the Penitentiary for a month or two as I cannot get employment at Present.

Respectfully yours

PATRICK POWERS.

N. B.—I don't want to commit an undecent act. He will probably be sent to the Alms House.—St. John Freeman.

BREAKFAST—EPH'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural law which governs the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps 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 Epps & Co., Homoeopathic Chemists, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in Cassell's Household Guide.

MARRIED.

In St. Columba's Church, Cornwall, Ont., at 5.30 P. M., on Tuesday, the 14th inst., by Rev. Father Chas. B. Murray, P. P., M. E. Park, Esq. of Montreal, to Miss Louisa C. only daughter of R. McDonald, Esq. M. D. of Cornwall, Ont.

At St. Raphael, Ont., on Tuesday, January 14th, 1873, Mr. Alexandre Leclair, to Miss Bridget Masterson. The ceremony was performed by the Rev. Mr. Masterson, assisted by the Rev. Mr. Leclair, P. S. S. S., Vicar at St. Patrick's Church, Montreal.

DIED.

In Kingston, on the 15th instant, Mr. Daniel Lynch, aged 73 years.—R. I. P.

At the residence of the Rev. R. P. McPhee, P. P. Rustico, P. E. I. on the 30th ult., of inflammation of the lungs, Miss Catherine McKinnon daughter of Mr. David McKinnon, Brackley Point, aged 31 years.—Requiescat in pace.

MONTREAL WHOLESALE MARKETS.

	Jan. 20.
Flour 47 bbl. of 196 lb.—Pollards.....	\$2.25 @ \$3.00
Superior Extra.....	0.00 @ 0.00
Extra.....	7.00 @ 7.20
Fancy.....	6.50 @ 6.70
Fresh Supers, (Western wheat).....	0.00 @ 0.00
Ordinary Supers, (Canada wheat).....	6.15 @ 6.20
Strong Bakers'.....	5.30 @ 6.48
Supers from Western Wheat [Welland Canal].....	0.00 @ 0.00
Supers City Brands [Western wheat].....	0.00 @ 6.00
Fresh Ground.....	0.00 @ 5.75
Canada Supers, No. 2.....	5.00 @ 5.10
Western States, No. 2.....	5.00 @ 5.10
Fine.....	4.00 @ 4.25
U. C. bag flour, per 100 lbs.....	2.65 @ 2.85
City bags, [delivered].....	3.10 @ 3.15
Wheat, per bushel of 60 lbs.....	0.00 @ 1.40
Barley, per bushel of 48 lbs.....	0.55 @ 0.60
Lard, per lbs.....	0.94 @ 0.18
Cheese, per lbs.....	0.11 @ 0.113
Oats, per bushel of 32 lbs.....	0.32 @ 0.34
Oatmeal, per bushel of 200 lbs.....	5.00 @ 5.20
Corn, per bushel of 56 lbs.....	0.57 @ 0.60
Pease, per bushel of 56 lbs.....	0.77 1/2 @ 0.80

TORONTO FARMERS' MARKET.

	Jan. 17, 1873.
Wheat, fall, per bush.....	\$1 25 1 38
do spring do.....	1 22 1 23

Barley	do	0 68	0 69
Oats	do	0 41	0 42
Peas	do	0 66	0 70
Rye	do	0 00	0 65
Dressed hogs per 100 lbs.....		5 25	5 75
Beef, hind-qrs. per lb.....		0 06	0 08
" fore-quarters ".....		0 03	0 04
Mutton, by carcass, per lb.....		0 05 1/2	0 07
Chickens, per pair.....		0 30	0 50
Ducks, per brace.....		0 40	0 60
Geese, each.....		0 40	0 60
Turkeys.....		0 48	1 00
Butter, lb. rolls.....		0 18	0 18
" large rolls.....		0 14	0 16
tub dairy.....		0 15	0 17
Eggs, fresh, per doz.....		0 00	0 09
" packed.....		0 18	0 22
Apples, per brl.....		2 00	3 00
Potatoes, per bag.....		0 50	0 60
Onions, per bush.....		1 50	
Tomatoes, per bush.....		none	
Turnips, per bush.....		0 30	0 40
Carrots do.....		0 40	0 50
Beets do.....		0 60	0 75
Parsnips do.....		0 40	
Cabbage, per doz.....		0 40	0 50
Hay.....		20 00	25 00
Straw.....		12 00	13 00

KINGSTON MARKETS.

BRITISH WINE OFFICE, } Jan. 16th.

Poor market, and nominal prices in sympathy with slight decline in Britain. Both Toronto and Montreal are slightly easier, prices though remain the same.

Flour—little change; XXX at \$7.50 to \$8.50 per barrel spring extra; \$6.50 a \$7.00, and No 1 superfine wholesale \$3.00, retail \$1.30, per 100 lbs. Grain—Barley selling at 55 to 60c. Rye 56c. Wheat \$1.00 @ \$1.20. Peas 65c. Oats 33 @ 35c. Potatoes are plentiful, at about 55 @ 65c per bag. Turnips and carrots are scarce at 40 @ 50c per bushel.

BUTTER.—Ordinary 15 @ 16c, packed by the tub or cask; choice lots bringing 2 cents higher; fresh sells at 18 @ 20c for lb. rolls. Eggs scarce at 25 @ 30c. Cheese, on market, 12c; in store 13 @ 14c.

MEAT.—Beef steady at \$3.50 @ \$5.50, per 100 lbs. Pork sells mostly at \$6.00, but may be quoted from \$5.50 to \$6.50. Mess Pork \$16 @ \$17; prime mess \$14 @ \$15. Mutton and lamb sell at 5 @ 6c. Hams 15c @ 16c. Smoked shoulders.

POULTRY.—Turkeys from 75 to 1.25c upwards; Geese 60c to 70c; Fowls per pair 60 to 75c, latter outside price.

Hay \$14.00 to 16.00 a ton; Straw \$9. Wood selling at \$4.75 to 5.25 for hard, and \$2.50 to \$3.35 for soft. Coal steady, at \$1.50 delivered, per ton.

HIDES.—Market has declined, 7 to 8 per 100 lbs. First class pelts \$1.10 to \$1.40; Lamb skins the same. Puled Wool, 35c. Calf Skins 10 to 11c. Tallow 7c per lb., rendered; 4 1/2 rough. Deacon Skins 30 @ 60c. Pot Ashes \$6 per 100 lbs.

NOTICE.



THE ANNUAL GENERAL MEETING of the ST. PATRICK'S TOTAL ABSTINENCE SOCIETY will be held in the SACRISTY of the St. Patrick's Church, on SUNDAY, the 26th inst., immediately after Vespers, for the Election of Officers.

Every member is requested to be present, as business of great importance will be laid before the Society. (By Order), A. BROGAN, Sec.

WANTED.

A MALE OR FEMALE TEACHER for School Section No. 3, Grattan, County Renfrew. Application stating salary, to be made to THOMAS POWER, DAVID BEHAM, JOHN POWER. Trustees

or to;

S. HOWARD, Sec.-TREAS.

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, Cote Street,

Price \$1.00.

A RARE CHANCE

OR

GOING TO IRELAND AND BACK

FOR ONE DOLLAR,

To be Drawn at the Fair to be held April, 1873, for the Building of the Immaculate Conception Church, (Oblate Fathers) Lowell, Mass.

A First Class Cabin Passage from New York to Ireland and Back, donated by the Inman Steamship Company.

TICKETS, \$1 00

Can be had at this Office, or by addressing Rev. J. McGrath, O.M.J., Box 360, Lowell, Mass.

The Oblate Fathers appeal with confidence to their friends on this occasion.

N.B.—Winning number will be published in this paper.

JANUARY 1873.

GREAT CLEARING

SALE OF FURS

ALL THIS MONTH AT

R. W. COWAN'S,

Cor. Notre Dame & St. Peter Str's.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

CANADA, Province of Quebec, } In the SUPERIOR COURT District of Montreal }

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

EMERY LALONDE,

per D. D. BONDY

his attorney ad litem.

MONTREAL, Jan'y, 15th 1873

INSOLVENT ACT OF 1869.

In the matter of SYLVESTRE BONNEVILLE and ALFRED GARIEPY traders of the City of Montreal and there doing business together in partnership under the name and firm of BONNEVILLE and GARIEPY.

INSOLVENTS.

I, the Undersigned, L. JOS. LAJOIE of the City of Montreal, have been appointed Assignee in this matter.

Creditors are requested to file their claims before me