

## A PRECEDENT.

The writer of "Current Events" in the *Canadian Monthly*, for April, sides with the Catholics of New Brunswick in their agitation for Separate Schools, without pronouncing directly for or against an amendment to the Constitution. Referring to the late vote in the House of Commons on this question he says—

"The result is that instead of asking Imperial interference with Provincial rights, Her Majesty is to be solicited to use her influence with the recalcitrant, New Brunswick. In other words, Mr. Carnarvon is desired to write a despatch to the Lieutenant Governor in favor of Separate Schools. We remember that the late Lord Lytton, when Colonial Secretary, sent a similar despatch to the old Province of Canada and the Maritime Provinces, recommending the establishment of a Divorce Court. We were then under what it was the fashion to call Lower Canada Domination, and treated Downing Street with contempt. New Brunswick, however, obeyed the motion with alacrity; so if better times have not deprived her of her native meekness—in other words, if she has not waxed fat and kicked, justice may yet be done to the Catholic minority."

A precedent! And such a one! On the recommendation of a Colonial Secretary a majority in New Brunswick set the laws of God at naught and established a Divorce Court in the face of His solemn precept: "What God has joined together let no man put asunder." Will the same majority, on the recommendation of another Colonial Secretary, amend the laws of man so as to do justice to their fellow men? The precedent is of their own making; let them follow in the present instance. Let them respect the law of the creature at least as little as those of the Creator.

## DEATH OF FATHER QUAIL.

We deeply regret to have to announce the death of the Rev. Father Quail, P.P., of O'Callaghan's Mills, Co. Clare, Ireland. Father Quail was a genuine Irish patriot and beloved and esteemed in all quarters by the Irish people. Whenever there was a national meeting Father Quail was on the spot and came forth in his noted eloquence in the Irish cause. He was blunt and was never afraid to tell what he believed. May his soul rest in peace.

ORDINATION.—On Monday, April 5th, his Lordship Bishop Walsh of London conferred the Holy Order of sub-deaconship on the Rev. John Francis Coffey, late of the diocese of Ottawa. The ceremony took place in the beautiful chapel of the Convent of the Sacred Heart, London, Ont., and was largely attended.

It is reported that the Rev. Father Stafford of Lindsay, has been appointed to the English Mastership of the New Normal School at Ottawa. If true, we congratulate the Government of Ontario on its selection.

"VATICANISM."—A correspondent asks: "What is the meaning of the word 'Vaticanism'?" His question is a poser. All we know respecting the word is that it was coined in or about October last by the Right Hon. W. E. Gladstone of "Exposition" fame, and it is not admitted in the science of Theology. For further particulars, we refer our correspondent to the *Toronto Liberal*.

We learn from Ottawa that a proposal to amalgamate the St. Patrick's Literary Association and the St. Patrick's Society of that city is favorably received on both sides. The Irishmen of Ottawa are evidently alive to the proverb, "*L'Union fait la force*."

The New York *Herald* of April 13th, is shockingly profane in its allusions to Bismarck: "It is proverbially believed that the man in the crowd who shouts, 'stop thief!' most lustily is in all probability the one who has stolen money in his pocket; so it is the promoter of every scheme of ambition that can be realized by arms who now raises his voice to deprecate in the councils of the continent the heedless conduct of half-a-dozen ministries that are about to precipitate the collision of nations. It seems that 'fresh legislation' is as sadly needed in the United States as in Belgium."

An adjourned meeting was held in the St. Patrick's Hall, on Monday night, for the purpose of taking immediate steps to start a new Catholic Daily Commercial paper. Ten gentlemen put down their names for \$5,000 each, and \$1,500 was subscribed as part of a bonus of \$5,000 by others present, and Ward Committees were appointed to collect the balance.

## MODERNUS AND ANTIQUUS.

(Continued from True Witness of 5th inst.)

Modernus.—But the Anabaptists do not appear to think that infants stand in need of regeneration. In their system regeneration only extends to adult sinners.

Antiquus.—And yet they must admit that all infants are flesh. (John, iii, 6.) Now if they are flesh, they cannot enter into the Kingdom of God except they become Spirit by being born again of the Spirit. Since then infants dying under age are by Anabaptist doctrine admitted to be saved, it follows of course that from flesh they can become Spirit which is regeneration even in Anabaptist doctrine. Now every sane man will admit, that if they are capable of regeneration as infants, they are certainly capable of the instrument of regeneration, (which even in Anabaptist doctrine) is Baptism.

Again, they must admit that all infants are by nature "children of wrath" (Eph. ii, 3) and that as long as they remain so they cannot enter heaven. Now it is difficult to see how these children of wrath can cease to be so, except by becoming children of God by being born again. Since therefore the Anabaptists admit that infants are capable of salvation, they are capable of becoming children of God, and consequently are capable of Baptism.

Modernus.—But the Anabaptists claim, that regeneration or "to be born of the Spirit" is "to live according to the Spirit," whence they infer that infants, (who certainly cannot "live according to the Spirit") are not capable of spiritual birth or regeneration.

Antiquus.—This idea of regeneration is surely out of all rule. For how can it possibly be, that "to be born of the Spirit" is the same as "to live according to the Spirit." Birth is not life, but only

the entry into life. The one precedes the other as cause precedes effect.

Modernus.—But is not birth, life? Does not the infant live at its birth as much as after its birth?

Antiquus.—It lies, I grant you; but still it does not perform the acts of living. It does not walk, eat, &c. In other words birth is only the passage into life, and cannot strictly be called life any more than the entering into a house can be called living in that house. An infant can no more live according to life before it is born, than it can cease to live before it is dead. I grant you, if you will, that infants are not capable of corresponding with the motions of the Spirit, but they at least cease to be children of wrath; or else when they happen to die before coming to the use of reason and are saved (as the Anabaptists maintain they are), they are so saved, without regeneration! without spiritual life through spiritual birth! without the influence of the Spirit of God! without union with Christ! In fact in spite of Christ! and the Holy Ghost! which is impious. The Anabaptists must either give up their doctrine of the salvation of all infants or they must admit infant baptism. Or to put it, in another way, they must either admit that all infants dying do not see God, or they must admit the necessity of infant regeneration, and consequently—infant baptism. I am not now arguing against those ancient Anabaptists, the Arians and Donatists, and long after them, the Bohemians. These were called Anabaptists it is true, but for a far different reason from that which gave the name to the followers of Muncer. The Arians and Donatists, such as joined their different sects, not indeed because they denied infant baptism as the Muncer Anabaptists do, but because they deemed all other baptism but theirs of no avail. This is a very different thing from our modern Anabaptist doctrine, which does not require the rebaptizing of adults entering their communion provided those adults have been baptized as adults; and which does require the rebaptizing of all adults who in their infancy have been baptized. The first rebaptism because they deem all baptism but theirs invalid; the second rebaptism, because they deem all infant baptism of no avail. The first rebaptism all who have been baptized outside of their community; the second rebaptism those only who have been baptized in infancy.

Modernus.—But the Anabaptists rely for their view of the case upon St. Peter's words (1 P. iii, 21) "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience."

Antiquus.—And in doing so, they very coolly take for granted the whole question at issue. Or in other words they interpret St. Peter's meaning by their own preconceived ideas of regeneration.

Modernus.—But surely you do not wish to maintain that children are capable of that "answer of a good conscience" in which St. Peter says the saving virtue of Baptism consists?

Antiquus.—I am not quite certain, Modernus, that St. Peter does say, that the virtue of Baptism consists solely to the exclusion of all other means in this answer of a good conscience. The answer of a good conscience saves us, in adults, because it is the correspondence of our will with the obligations of baptism without which adults cannot be saved; but it does not therefore follow, that it is necessary for infants. The real saving virtue of Baptism is, and must be, in divine grace itself; the answer of a good conscience in adults is only the accident of their adult age. Let us suppose a case. A father dying leaves his estate to his infant son on condition that on coming of age that son shall give £50 to the poor. But the child dies a minor, and cannot therefore have fulfilled the condition. Would any sane man on that account argue, that because the child had never fulfilled the condition of the will, it had never been his father's heir? And would you therefore require of the executors that they should refund all the expenses incurred in keeping the child during its minority?

Modernus.—Certainly not. I admit that the child would be the real and true heir of its father, because the condition of paying the £50 was only contingent on the contingency of his arrival at the age of puberty.

Antiquus.—Certainly. The child was heir in virtue of his father's love; the donation on the part of the heir was an acknowledgment of filial love and duty. So with Christian regeneration.—By baptism the infant becomes an heir of the Kingdom of heaven, on condition that at adult age it gives "the answer of a good conscience."—If it dies before that age at which it is possible to give the "answer of a good conscience," it certainly should not therefore lose its inheritance.—An obligation is only binding whilst it is possible.

Modernus.—But can you possibly conceive how an infant can be regenerated without any correspondence on its part, or as St. Peter puts it, without the answer of a good conscience?

Antiquus.—Our conversation has already been prolonged. I have other duties to perform. We will consider your objection at our next meeting.

(TO BE CONTINUED.)

## ARE THE HOME RULERS "MAD?"

John Bright's letter to the Home Rulers will not raise him in the estimation of thinking men; nay! we doubt whether it will not throw a cloud over ever over the lustre of his former reputation. There are men who outlive themselves. John Bright we fear is one of them. He is opposed to Home Rule. He says so in unequivocal terms, for John Bright speaks plainly, when he speaks at all. And yet there is one expression which we should like cleared up; not because we doubt its intended meaning, but because it is capable of a double interpretation. The Home Rulers, he says, are mad. Now this un-qualified word "mad" may mean one of two things; it may mean the madness of *reason* or the madness of *unreason*. If John Bright means the madness of *reason* which he does not, we will let it pass, since we do not wish to waste arguments upon expediency. But if John Bright means by "mad" that the Home Rulers are moving in an unreasonable cause, then do we say that the madness, the unreason is on John Bright's side not on that of Home Rule. John Bright is a staunch Englishman, that is to say he is an Englishman of the Protestant type and carries out English Protestant principles to their legitimate conclusions as far as England is concerned.

Now English Protestant principles are that England and Protestantism shall govern England as long as England and Protestantism exist. Were you to ask him why he claims that and answer you with Tasodrugite gesture that England and Protestantism have been joined in holy wedlock for many years (John Bright thinks 300 years a long time for a nation to be wedded to one religion)—that they have had a happy wedded life—(?) that they have many children all brought up in holy wedlock and the Protestant faith; and that to disturb such connubial happiness would be iniquitous; and John Bright though not a Christian, would quote the Christian bible "what God hath joined let no man put asunder."

Now granting John Bright to be right both in his assertions and deductions, we maintain that it is John Bright that is mad with the madness of unreason, not the Home Rulers. For if his principles are of force as far as England is concerned, much more are they applicable to Ireland. Ireland has been married to Catholicity fourteen hundred years, not three. Throughout all those long years Ireland and Catholicity have led a happy wedded life; and if England, after murdering her

first husband in order to share her bed with a second, claims that her wedded life with that second be respected, how much more can Ireland who has stood duly and truly by her first and only husband through fourteen hundred years claim to have her connubial bliss left undisturbed by English interference.

There is no good disguising the fact which John Bright's plea in reality establishes; a Catholic nation can no more be properly governed by a Protestant government, than a Protestant nation can be governed by a Catholic government. Never was this fact more clearly demonstrated than at the present time. What is the cause of all the ferment amongst European nations at the present moment? An attempt to ignore the fact that Catholics cannot be justly governed on Protestant principles. Bismarck thinks to enforce Protestant principles upon his German Catholic fellow subjects, and when they object sends them to Protestant prisons for *contumacy*—"opposing progress" is the slang phrase for it. Victor Emmanuel professing Catholic principles, but governing by Protestant ones is at issue every day with the consciences of his Catholic subjects.—John Bright a staunch and consistent Protestant calls those men "mad" who seek to obtain that Catholic Ireland shall be governed on Catholic principles. The traditional Irish woman viewing her husband from the point of view of the frying pan, could not conceive how they could possibly object to be skinned alive. John Bright viewing poor Ireland from the point of view of Protestantism, cannot for the life of him conceive how Irishmen can be anything else but mad, when they object to be skinned on good sound Protestant principles.

SACRADOS.

## SHERBROOKE ST. PATRICK'S SOCIETY.

SHERBROOKE, April 15th, 1875.

To the Editor of the True Witness.

DEAR SIR,—At a meeting of the St. Patrick's Society of the Town of Sherbrooke and vicinity, held on the 13th inst., the following preamble and resolutions were unanimously adopted:—

Whereas, one of the first and most cherished objects of this society has ever been to foster national feeling and love of fatherland, and whereas it has pleased Providence in its Allwise dispensation of human destiny to deprive us of two zealous advocates of Irish Nationality, and whereas we consider their loss to Ireland as a dire calamity and a public bereavement.

Be it therefore resolved.—That it is with feelings of the most heartfelt grief we have learned the demise of the distinguished Irish patriots, Messrs. John Mitchell and John Martin, whose lives were one long and exemplary strife to serve the land that gave them birth, whose names will remain an incentive to the generous ambition of their country, and whose ardent patriotism, whose strenuous exertions in the cause of freedom will ever entitle them to the reverential gratitude and pious recollection of every true son of Erin.

Resolved.—That we, the members of this Society, lament their loss which is so generally and deservedly deplored, and tender to their respective families the expression of our warmest sympathies in their cruel bereavement.

Resolved.—That copies of the foregoing preamble and resolutions be transmitted to the surviving families of the deceased, and the same be inserted in the True Witness, the Irish Canadian, the Boston Pilot, the Irish World, and the Dublin Nation.

MARTIN CONNELLY,

President.

J. SIDNEY BROOKER,

Corresponding Secretary.

## Presentation to the Rev. Father O'Brien.

On Thursday morning of last week the children of the Separate School, Brockville, presented the Rev. Dr. O'Brien, Bishop-elect of Kingston, with an exceedingly handsome gold-headed cane, valued at about \$50, as a token of the admiration and esteem in which they hold him. The presentation was accompanied by the following ADDRESS.

REVEREND FATHER,—We, the pupils of the Separate School, have learned with feelings of the deepest sorrow that you are about to leave us. The sudden yet expected announcement of your departure from Brockville will be to us the source of unfeigned regret.

In our sorrow on this sad occasion we are consoled by knowing that, in being removed from us you have been promoted to the all important office of bishop, and that you are about to enter upon a field of labor that will be more worthy of your talents and great ability.

You have been the life and support of our school for the last ten years that you have been amongst us. Your kind advice and the deep interest you have ever taken in our welfare will not be soon forgotten.

Confident that your pious zeal and great talents will win for you, not only in the Diocese of Kingston, but throughout the length and breadth of our young Dominion, that recognition so deservedly due, we cannot, Reverend Sir, permit these estimable qualities to pass unnoticed, and in bidding you farewell, we beg of you to accept this as a slight token of our affection and esteem, and with it our kindest wishes for your future health and happiness.

Signed on behalf of the pupils of the Separate School.

Rose Ann Braniff, Mary Edith Manley, Mary McGroarty, John Kennedy, Joseph McGregor and John Tacy.

The Rev. gentleman replied to the address in a very appropriate manner, assuring them that he would long remember their kind affection for him, and giving them some excellent parting advice.

## Musical and Dramatic Entertainment.

Last Friday evening a Musical and Dramatic Entertainment in commemoration of the Feast of St. Patrick was given by the pupils of the Catholic Commercial Academy, St. Catherine street. The musical part of the entertainment was very well fulfilled especially the flute solo by Master Albert Murphy, and the fantasia by Professor Sancier. The feature of the evening, however, was the drama of *St. Thomas Moore* which was cast as follows:—Henry VIII.—(King of England), Joseph O'Brien; Duke of Norfolk.—(Prime Minister), Frederick Dorn; Sir Thomas More.—(Lord Chancellor), James Monk; William.—(More's son), George Desbarats; Cromwell.—(a courtier), Peter McAffrey; Sir Alfred Allerton.—(Judge of the King's Bench), James Tansey; Chief Judge, John Gallagher; Second Judge, Wm. Anderson; Gentleman in Waiting, James Cuddihy; Other Sons of More, Ed. Anderson and Wm. Conway; Halberdiers, John Lenihan and Pat. McKenna; Guards, John Crowe and Anas McDonald; Trumpeters, James O'Brien and Thomas Wall; Witnesses, Citizens, &c. The different characters were well sustained, showing a careful study and training; but the most natural was Master Peter McAffrey as "Cromwell" who showed a decidedly histrionic talent. The scenery which is the work of M. Brouhard, of Professor of Painting, deserves special mention for its artistic design and finish. At the conclusion Mr. Peter S. Murphy presented diploma to John Ostell, a special honorable mention, and to Theophile Chabot and William Anderson, with honorable mention. "God Save the Queen" by the Academy Orchestra, concluded the proceedings which reflect the utmost credit on the Principal M. Archambault and all the Professors.

## Pharmaceutical Association.

The examinations conducted by the Board of Examiners of the Pharmaceutical Association of the Province of Quebec, in accordance with the Act recently passed, were held in this city on Monday, Tuesday and Wednesday evenings of last week, when the following gentlemen passed the major examination and were registered as licentiates in Pharmacy:—Wallace Dawson, R. H. Bryson, and J. A. Gordon; two others being unsuccessful, were recommended to continue their studies for another year. The following passed the minor examination and were registered as certified clerks:—L. R. Barridon, T. W. Henderson, and Elzear Lavolette, seven others being referred back for further experience and study. The Board of Examiners will sit in Quebec probably next week for the convenience of candidates residing in that vicinity. The new Act under which these examinations have been held will be most stringently enforced after the 1st of May; and all druggists, clerks and apprentices who have not already complied with the law should at once send in their names to the Registrar, E. Muir, Esq., Place d'Armes. The "Poison Book" one of which every druggist is required to use for the registration of the sale of poisons, is now ready and can be obtained from the Registrar. The following gentlemen comprise the Board of Examiners: Nathan Mercer, Alex. Manson, W. E. Brunet, Henry R. Gray, J. D. L. Ambrose, H. F. Jackson and Henry Lyman, ex-officio President. In the interest of the public it should be generally known that all physicians keeping drug stores are obliged equally with licensed druggists, to employ no one in their pharmacies as clerks or apprentices who are not duly registered under the Act.

## The O'Connell Centenary.

It may be said to have grown a custom peculiar to the nineteenth century—a custom, too, which is worthy of the age—to celebrate at some special time, and in some special manner, the memories of the great departed dead. The poets of the last century, and literary men generally, have come in for the greater part of these post mortem honours, and we have had very imposing demonstrations upon both sides of the Atlantic to commemorate some particular period in the life of Shakespeare, Scott, Burns, and others of the same class. The reasons which have led to these demonstrations have been of the most cogent character, the demonstrations themselves in every way worthy of the men in whose honour they were held. Much however, as we owe to the efforts of these great lights of literature, much as the whole world has profited by the productions of their gifted pens, there is another class of men to whom mankind in general, and British subjects in particular, owe a debt of gratitude equally deep, and whose eminent services are worthy of a recognition not less enthusiastic. The class to whom we refer is that to which we owe a great measure of the religious and political liberty which is now accorded to every subject of Her Majesty, whether in the Empire proper or in the Colonies. Next to the emancipation of the human mind from the thralldom of ignorance, we prize that great and glorious boon which comprehends so much that man have died to gain and would die to retain—liberty. The education of the people is not only the pioneer of liberty, but it is an essential to its maintenance. Nay, more, intelligence and slavery could by no possibility be co-existent, for intelligence opens our eyes to the disabilities under which we may happen to labour, as well as teaches us to value the advantages we enjoy; and to an intelligent being despotism of any sort, and the bondage which the despot demands from those who are ruled, are infinitely more galling than to the grovelling slave whose highest ambition is but to gratify the mean desires and degraded tastes which ignorance instils and fosters. The instructor of mankind and he who seeks to direct the aspirations which are born of knowledge into the proper channel, whether that channel be political or religious, must both be regarded as the benefactors of their race above all others. The unselfish and self-sacrificing divine, or the noble and patriotic statesman, who, regardless of the contumely which his action may bring upon him, rises up to protest against persecution and tyranny, and inspires his fellow-men to throw from themselves the manacles with which they are bound, must surely be regarded as one whose memory, and the records of whose deeds, are worthy of being handed down from generation to generation.

We are led to these remarks by the proposal—a proposal, we are happy to note, which has taken a definite form in many parts of the British Empire—to celebrate the centenary of the birth of the great Irish statesman and patriot, Daniel O'Connell. However opinions may differ as to the means by which Irishmen have frequently attempted to right the wrongs from which their country suffered, and if the ruffian and craft-throat have sometimes been mistaken by that true-hearted but impulsive people for the patriot, there at least can be no reasonable difference as to the existence of those wrongs and the pressing necessity for their removal; and there can be as little reason to doubt that, had the righting of Ireland's wrongs been left to the care of men like O'Connell, had his policy appealing to the hearts and consciences of the British people been adhered to, the rights for which he contended, and which they justly claimed, would unquestionably not have been so long withheld. Well does it become every loyal subject of Her Majesty, whether Irish, English, Scotch, Canadian or Australian, to do honour to the name and memory of the patriot, statesman and orator, the centenary of whose birth it is proposed next August to celebrate. Our contemporary the *Standard* appeals especially to the descendants and sons of Scotland to contribute their quota to the demonstration. The terms in which that appeal is made, and the circumstances which are recalled to their minds, might well inspire the earnestest of that canny race with all the enthusiasm in regard to O'Connell they are accustomed to feel when honoring the memory of their patron ploughman bard, or that of their national patron saint.—*Ottawa Times*.

DEPARTURE OF THE NEW BISHOP OF KINGSTON.—BROCKVILLE, April 17.—Two thousand persons assembled at the G.T.R. Station this afternoon for the purpose of paying their respects to the Rev. Father O'Brien, Bishop-elect of Kingston, who was to take the 2.28 train for Kingston. Among those present were the Mayor and Town Council, a large number of the prominent citizens with the Bishop of Montreal, and many of the most eminent of the parish priests of Eastern and Central Canada. The Mechanics Band discoursed appropriate music previous to the arrival of the train. The Bishop-elect leaves Brockville, carrying with him the hearty goodwill, not only of his parish, but of the public generally. On the departure of the train the Hon. C.T. Fraser proposed three cheers, which were responded to with hearty goodwill.

BAY.—On Wednesday last His Grace the Archbishop of Toronto blessed Celestine (Cecily) Edward Joseph Law, son of Fred. Chas. Law (grandson of Baron Ellenborough) and Charlotte Mary Law, (née Orlford). The sponsors were Captain Victor Edward Law, Madras Cavalry (represented by Mr. Henry Elmsley, and Mrs. Ellen Kenny, nee Furness). The witnesses were: His Honor John Curran, Lieutenant Governor of Ontario, Mrs. and the Misses Crawford, Mrs. Elmsley, and Mr. and Mrs. Watson.—*Irish Canadian*, April 14.

Passionately.—The Rev. J. O'Donnell, of Prescott, was on Easter Sunday presented by his parishioners with the handsome sum of \$250.

## LITERARY NOTICES.

AY VOYAGE IN THE NORTH WEST.—We have received a pamphlet giving notes and sketches collected from a voyage in the North West by a Sister of Charity of Montreal. The writer gives an account of her departure on the 24th of April 1871 to conduct her nuns to their new home in the far off West; pictures the pain of all the sisters at bidding a last farewell to all they loved most dear. She then gives an account of the Vicarial House, the missions of Isle a La Cross, Lac Labiche and St. Albert; the Orphan Asylums &c. Her sketch of Winter travelling is most interesting. The end purposed by the Author in publishing these notes on the subject of a voyage to the north is to thank those charitable persons who have furnished her with means for undertaking such a journey—leaving at her disposal other resources, and enabling her thus to relieve the wants of the missionary Sisters, who have sacrificed themselves in the service of the poor and the orphans of these cold regions. Also to make a renewed appeal to their generosity by placing before them the incalculable amount of good done.

Persons wishing to contribute anything are requested to forward their contributions to the General Hospital, Grey Nunnery, Guy Street, to the address of the Sister charged with the Department of the missions of the North West.

THE CATHOLIC WORLD.—April, 1875.—D. & J. Sadlier & Co., Montreal. Terms \$4.50. per year, in advance; single copies, 45 cts.

The following are the contents of the present number.—Religion in our State Institutions; The Veil Withdrawn; March; Calderon's Autos Sacramentales; Are You My Wife; The future of the Russian Church; Stray Leaves from a Passing Life; In Memoriam; The Tragedy of the Temple; Spring; Substantial Generations; The Leader of the Court in the German Reichstag; An Exposition of the Church; Odd Stories; New Publications.

BROWNSON'S QUARTERLY REVIEW.—April 1875.—F. Pustet, New York.

The following are the contents of the current number.—The Conflict of Science and Religion; Reforms and Reformers; The Prisoners of St. Lazarus; St. Gregory the Seventh; The Possible Nothing in Itself; Newman's Reply to Gladstone; Our Colleges; Father Hill's Philosophy; Literary Notices and Criticisms.

SHERBROOKE ST. PATRICK'S SOCIETY.—At the annual meeting of St. Patrick's Society of Sherbrooke and vicinity, held at their rooms, on Sunday, April 11th, the following gentlemen were elected office-bearers for the ensuing year:—President, M. L. Connolly re-elected, 1st. Vice President, Wm. Murray re-elected; 2nd. Vice President, P. Pierson, re-elected; Treasurer D. McManamy, re-elected; Recording Secretary, W. Sheu, re-elected; Corresponding Secretary, J. S. Brodbeck; Committee: Messrs. J. McGowan, J. Cotter, J. Tracy, H. Connors, E. Fieette, M. Meehan and J. Walsh. Auditors: A. Noel and M. Sheridan. Chaplain, Rev. F. P. Dignan. Physician, E. D. Worthington. Grand Marshall, F. Connors; Assistant-Marshal, P. Murphy.

## MONTREAL WHOLESALE MARKETS.—(Gazette)

Flour 40 lbs. of 196 R.—Pollards	\$3.45	to	\$3.50
Superior Extra	5.15	to	5.25
Extra Superfine	4.90	to	5.00
Fine	4.00	to	4.10
Strong Bakers	4.80	to	4.90
Middlings	3.80	to	3.90
U. C. bag flour, per 100 lbs.	2.30	to	2.30
City bags, (delivered)	2.35	to	2.35
Oatmeal per bushel of 200 lbs.	5.50	to	5.60
Corn, per bushel of 56 lbs.	0.70	to	0.80
Pease, per bushel of 68 lbs.	0.90	to	0.90
Barley, per bushel of 48 lbs.	0.70	to	0.70
Lard, per lbs.	0.14	to	0.14
Cheese, per lbs.	0.14	to	0.14
do do do Finest new	0.00	to	0.00
Pork—New Mess.	0.00	to	23.00
Thin Mess.	21.60	to	22.00
Ashe—Pots	5.57	to	5.60
Firsts	0.00	to	0.00
Peas—Firsts	6.70	to	6.80
Butter—Market quiet; rates are 14c to 18c, according to quality. Roll at 15c to 16c; New at 20c to 22c.			

## TORONTO FARMERS' MARKET.—(Globe.)

Wheat, fall, per bush.	\$0 97	to	1 00
do spring	0 94	to	0 95
Barley	0 98	to	1 01
Oats	0 46	to	0 47
Peas	0 84	to	0 85
Rye	0 79	to	0 80
Apples, per bbl.	0 00	to	0 00
Geese, each	0 55	to	0 75
Turkeys	0 70	to	1 00
Cabbages, per doz.	0 07	to	0 08
Onions, per bush.	0 75	to	1 00
Dressed hogs per 100 lbs.	8 50	to	9 00
Beef, hind-qtr. per lb.	6 50	to	8 00
"fore-quarters	4 50	to	6 00
Mutton, by carcass, per lb.	8 00	to	9 00
Potatoes, per bus.	0 00	to	0 00
Butter, lb. rolls	0 24	to	0 28
"large rolls	0 15	to	0 18
tub dairy	0 18	to	0 20
Eggs, fresh, per doz.	0 12	to	0 14
"packed	0 11	to	0 11
Turnips, per bush.	0 20	to	0 25
Hay	15 00	to	20 00
Straw	10 00	to	11 00

## THE KINGSTON MARKET.—(British Whig.)

FLOUR—XXX per bbl.		8.75	to	9.25
"    "    100 lbs.		3.25 <td>to<td>3.25</td></td>	to <td>3.25</td>	3.25
Family " 100		2.90	to <td>2.50</td>	2.50
Ex Fancy 100		9.00	to <td>0.00</td>	0.00
GRAIN—	Barley per bushel	0.92	to <td>0.95</td>	0.95
	Rye " " "	0.60	to <td>0.60</td>	0.60
	Peas " " "	0.76	to <td>0.77</td>	0.77
	Oats " " "	0.39	to <td>0.41</td>	0.41
	Wheat " " "	0.85	to <td>0.90</td>	0.90
MEAT—	Beef, fore, per 100 lbs.	5.00	to <td>6.00</td>	6.00
	"    hind " " "	7.00	to <td>8.00</td>	8.00
	"    live " " "	0.00	to <td>0.00</td>	0.00
	"    per lb on market	0.10	to <td>0.12</td>	0.12
	Mutton " " "	0.07	to <td>0.09</td>	0.09
	Veal " " "	0.00	to <td>0.00</td>	0.00
	Ham " " in store	6.14	to <td>0.15</td>	0.15
	Bacon " " "	0.12	to <td>0.13</td>	0.13
	Pork " " "	9.00	to <td>10.50</td>	10.50
HIDES—	No 1 untrimmed	5.00	to <td>6.00</td>	6.00
	"    2 " "	3.00	to <td>4.00</td>	4.00
	Lambskins " " "	0.50	to <td>1.50</td>	1.50
	"    "			