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THE TRUE WITNESS AND CATHOLIC CHRONICLE. JAN. 1875610.30 TURE OFTE ENT A chante, which the out of a matter that the THE ARCHBISHOP OF TORONTO

The True Witness AND WAT IN THESE SAT CATHOLIC CHRONICLE,

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G. E. CI.ERK, EDITOR.

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MONTREAL, FRIDAY, JANUARY 8, 1875.

ECCLESIASTICAL CALENDAR.

JANUARY-1875. Friday, 7-Of the Octave. Saturday, 8-Of the Octave. , Sunday, 8-Sunday within the Octave of the Epiphany. Monday, 10-Of the Octave. Tuesday, 11-Of the Octave.

Wednesday, 12-Octave of the Epiphany. Thursday, 13-St. Hilarius, B. D.

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NEWS OF THE WEEK.

The Spanish question far from being solved by the proclamation of Alfonso, son of the deposed Isabella, as king of Spain, has become more complicated than it was before. Don Carlos does not withdraw his claims to the throne, and his friends we are told, remain as numerous, and as firmly attached to his cause as ever. There are many how. ever, we expect, who will accept Alfonso as a compromise betwixt the principle of legitimatism and that of a republic, and as guaranteeing to Spain that which she most needs, a stable government, It is rumoured that the Alfonso government will soon be recognized by the great Powers of Europe.

In his New Year's reply to the congratulations of the several ambassadors accredited to his Court. the Emperor of Germany announced it as the first duty of his country "to preserve the peace of Europe. It would have been more correct to have said "to abstain from disturbing the peace of Europe."

The prosecution of, and punishment inflicted Rhon the Catholic ladies of Munster for the high l crime of presenting an address to the Bishop of Paderborn, have had one good effect; that of arousing their husbands, their relatives, and the male " Catholic nobility generally of Germany, from their indifference towards the recent occlesiastical legislation of Prince Bismarck, and of converting them into zealous upholders of religious liberty and therefore of the rights of the Church. This was well shown the other day when a deputation o English Catholic ladies presented to their noble Westphalian sisters their congratulations upon the chivalrous treatment they had received at the hands of the Bismarckian authorities. On this occasion the ladies were not left alone to testify their feelings; for, so we read in the telegrams from Berlin, "the mansions of the Catholic nobility were decorated with flags." This fact is commented upon by the Pall Mall Gazette as startling because showing that the Catholic laity of Ger many are now fully aroused to the importance of the erisis, and have shaken off that apathy, to the reproach of which, and to, a certain extent, some of Bismarck will now find that it is not only with the pricests that he has to reckon. As a theologian we fear that Prince Bismarck will never much distinguish himself. His last proclamation of dogma is to the effect that should the next elected Pope fail in obtaining the recogni tion of the majority of the European Sovereigns he would cease to be Pope. So of course, as the head of the Roman Empire declined to recognize There is wisdom of course, the highest wisdom, in the appointments made by Our Lord to the Apos. tolic dignity, the persons by Him so appointed ceased to be Apostles. Well,-if he should live long Bismarck may see that a Pope can manage to get along pretty well with the Catholic Church, even should the sovereigns of Europe, all of them indeed. refuse to recognise him. He would then be just in the position that all the Popes were in, in the first centurics of Christianity.

approaching Anniversary meeting of the F. C. these paper conversions, and "after a century of Missionary Society. His place however will, we supremacy in the Peninsula," one in two thousand may be sure, be filled by other "brands snatched from the burning.".

CHRISTIAN MISSIONS.

Many of our readers must remember Dr. Marshall's great work, published some ten years ago, on this subject. Its reasoning was conclusive .-The alleged facts, on which the argument was based, to wit-the uniform failure of Protestant missions, and the success which has attended those of the Catholic Church, were established by a formidable array of figures, and Reports in great part from Protestant Missionaries ; and it is therefore no wonder that the work aroused much atten. tion to the subject of Missions in general; whilst, as was but natural, its author was severely taken to task for the statements so disparaging to Protestant Missions, which his work contained. Still it was never answered; and no particular fact of misrepresentation or exaggeration has ever been made good against it.

Since its appearance fresh facts have been constantly brought to light, illustrative of the comparative success of Catholic and Protestant Missions to the heathen. Much has been written on both sides, on the subject, as if by all it were admitted that success or non-success in the great work of preaching the Gospel, was the crucial test, whereby it might be determined to which of the rival claimants to a divine origin, the title should be accorded. The question raised in this issue was the number of adhesions to the creed of the domina question of facts; the conclusion naturally follow that the successful missions must be of God: the others are merely of human origin, not acknowledged by Him.

And these facts must be determined from the evidence laid before us; the difficulty being that, in a case exciting so much interest, truly impartial witnesses above the reach of suspicion, or of having a leaning in favor of one or the other of the rival claimants, are not easily to be obtained fivence to cease, were the English to be driven Catholic witnesses are naturally exposed to the suspicion of being partial towards Missions of power were to take its place, within a hundred their own Church; Protestant witnesses to the suspicion of a leaning in favor of the Missions supported by Protestant Societies.

We think however that in the Westminster Review. whose advanced Protestant tendencies are such as to expose it to the reproach of infidelity, such an impartial witness-impartial that is to say as betwirt Catholics, and the evangelical Protestant sects-is to be found. If not friendly to the lat-

ter, it cannot be accused of Romish proclivities. And another most unexceptionable witness would be a Protestant of the evangelical stripe, testifying in favor of the success of Romish Missions. The testimony of such a witness could it be obtained, would be conclusive, for every man is a good witness against himself, and in behalf of his opponent.

Now we propose to call, and briefly examine these two witnesses : the Westminster Review ; and the American Missionary, an evangelical periodical, whose writings on the subject were reproduced in a late number of the Montreal Witness. We will allow these to sneak for themselves.

embezzling the funds of the said church. This siderable number of converts "exhibited on paper." little, contre temps will we fear have the effect of It amounts however to this, that in India, admithas been induced to submit to baptism, drawn from the "lowest classes of the population, and to whose moral value old residents of India, "themselves not unfriendly to the principle of missions"-bear this testimony,-

"that nothing in the world would induce them to take a converted native for a servant."-p. 32.

But, asks the Reviewer, and the questions are pertinent, are all these paper conversions to be attributed to the Frotestant missionaries? Are there not to-day other agencies at work, other causes in operation, to which the apparent acceptance of Christianity by a few of the natives of India may be attributed? He answers these questions in the following passage, p. 31 :--

"Is it quite certain that whatever is solid about t"-the Missionary balance presented at Excter Hall-"is entirely due to Missionary agency, and not partly or perhaps chiefly, to other agencies? We gather from these returns that comparatively little progress was made before 1852. Since that year the native Christians have more than doubled and the communicants have nearly quadrupled. Now it was precisely during these twenty years 1852-1872-that the railway system in India may be said to have been inaugurated, and the telegraphic system established, navigation works set on foot, postal communications enormously developed . . . in short the 'progress of India' has become an accepted phrase, and is written in Statistics too well known to need to be recalled here. It is at any rate, a noteworthy fact that this period of enlarged civilization, of assimilation to Great Britain should correspond to that in which ant and civilising race has largely increased."

In a word, it is in great part to the wealth and consequent social and political influence of a powerful dominant race, that the Reviewer mainly attributes those paper conversions from amongst the

lower class aboriginal population of the Presidency of Madras, with accounts of which the ears of the frequenters of Exeter Hall are periodically regaled. So also he confidently predicts that, were this inyears "scarcely a trace of Christianity would be found in the peninsula"-unless indeed amongst the Catholic converts of the Jesuit Missionaries whose work, as the Reviewer, p. 29, admits, still endures, though the Catholic Church in India has long been stripped of all social and political powers, which have been monopolized by the domin- in the Acts of the Apostles :--ant Protesiant race.

This opinion the Reviewer, supports by facts furnished by the result of Protestant mission in other places. "Take," he says, " the following from a missionary work," entitled Under His Banner, p. 48. "When Dr. Caldwell went first to Endevengoody which means the home of the shepherd, he found among the inhabitants of six villages, which forty years before had embraced the Gospel, only one who had remained steadfast."

And the Reviewer cites in particular the case of the island of Oeylon, which was made over to Great Britain by the Treaty of Amiens; where for upwards of seventy years the Protestant has been ruler; and where it also appears, that, at the close of the last century, there were to be found "a greater number of Protestant nominal Christians.

And first as to Catholic Missions. What is the than eighty years later are comprised in the whole testimony of the Westminuter Review, a strong anti- of India together with Ceylon." Now it is certain that these Protestant converts have been subjected to no persecution from the British government; that their missionaries have not been expelled as were the Jesuits from Paraguay; and that the Ceylon Protestant missions have not been broken up, oppressed, or in any manuer injuriously treated. by the civil authorities of Ceylon, as were the celebrated, once eminently successful, but by brute force suppressed, missions in South America. These facts fully justify the gloomy anticipations of the Reviewer as to what would be the fate of Protestant Christianity in India were the English to be expelled from the Peninsula. The reader, however, will take those opinions for what he may deem them to be worth, considering the source from whence they come. The facts and figures of the Reviewer, his statistics cannot however be impeached; and the fact remains that, left for a short time to itself, but not persecuted, or in any manner repressed or discouraged by the ruling power. Protestant Christianity in the island of Cevion has, since the commencement of the present century, so dwindled away, that to-day there are not as many nominal Protestant Christians in all India and Ceylon together, as in 1795 there were in the island of Ceylon alone. In our next we propose to lay before our readers some more facts on this interesting question of trine of Equality and Fraternity carried into prac-Catholic ver. Protestant Missions.

One would think, that this should have been enough to do away with the moral scruples of the preventing his appearance on the platform of the ting to their. fullest extent the truthfulness of Board of Guardians; but it had no effect on their under their control must not, at any price be allowed to assist at the idolatrous services of their not allowing the children to attend at the Boleyn Castle Reformatory chapel, had been disposed of by the Archbishop of Westminster, it was evident words, mediating, for one another is no injury to that some other excuse for refusing permission must be sought for. So, as we read in the Times :-

the Guardians were unanimous in opposing the proposition of Archbishop Manning. In termin-more merciful than God. We have also seen that ating the discussion, Mr. Fraser, the chairman, observed that so much privacy and seclusion as of intercession. Jeremias and Onias, after death, that indicated in the letter were scarcely in keeping with public worship ; and were the Guardiansto consent to the children going to the reformatory, it appeared to him that worship under such con-ditions would not be beneficial."-Times, 14th ult. The Protestant Chairman of a Protestant Board of Protestant Guardians, must no doubt be ez officio an excellent judge of what kind of worship is most beneficial for Popish children; the law, as it stands, puts it in his power to enforce those opinions, and so the matter stands. Driven from one ples to another; from the plea of danger to the morals of the unhappy children under their control from too close an association with the habitual inmates of the Reformatory-to the plea that the seclusion and absolute separation of the workhouse children from the "boys under detention," so that the first should not be able so much as to see the as precisely to the subject of Angels. By the others would not be beneficial -- the Protestant Guardians simply take shelter behind their strong Protestant prejudices. -These form an impregnable rampart, which no artillery can breach, and thus are the grand principles of religious liberty and equality as before the law defended in Protestant Eugland.

HOW A PRIZE-FIGHTER WAS CON-VERTED.

Bendigo, the once notorious pugilist, has " been took pious," as the saying goes, and is now in great demand as a preacher, or itinerant lecturer, out of India to-morrow, and no other civilized at mission meetings. He takes to his new trade quite kindly-being now too old and stiff for the ring; and though perfectly illiterate, unable even to read, his discourses are listened to with deep attention. Here is the account of his conversion. as given by himself; the style in which it is narrated differs elightly, it will be observed, from that in which the conversion of Saul is mentioned

> " It's two years"-so the Rev. Mr. Bendigo tells us-" since Jesus came to me and had a bout with me, and I can tell you he licked me in the first round. He got me down on my knecs the first go, and there I found grace. I've got a good many cups and belts which I won when I was a fighting character. Them cups and belts will fade, but there's a crown being prepared for old Bendigo that'll never fade."

> The three priests, the twenty missionary students and ten catechists of Mgr. Gauthier recently put to death in the persecution still raging in the East ; to say nothing of the hundreds of other victims. men, women, and children, are a proof that in so far as the Catholic Church is concerned the days of the martyrs are not yet passed. In the missions of the above named Bishop, and that of Mgr. Pagimer, Vicar Apostolic in Eastern Tong King, the number of victims is about 70,000; whilst the lestruction of property belonging to them and the missions is immense. In these things, the surviving missionaries find, not causes of discouragement, but rather fresh stimulus to their zeal in their labors.

al lura dustartiols ston crement Invocation of Angels and Saints. On Sunday evening, Dec. 27th, the Archbishop delivered his lecture on the," Invocation of Angels

and Saints." We lay before our readers, with Church; and so, since the first reason assigned for much pleasure, an authentic report in full of his Grace's able and lucid discourse :---We have seen in our last lecture that interces.

sory prayer one for another in this life or in other God, but on the contrary is His holy will, as in the case of Job. "Go to my servant Job, and of fer for yourselves a bolocaust; and my servant "A long discussion upon the letter ensued, but Job shall pray for you; his face I will accept" Ec. on passing out of this life we don't lose our right prayed for the people. We have seen that whilst acknowledging one mediator, Christi we on approach Him through His servants that loved Him more than we do. They are the mediums which God has especially chosen for the management of Fis ereatures. It is guite Scriptural to say that God does not do everything immediately and by Himself. In many cases he acts mediatelythat is, through others-just as here below the Queen is the source of all authority, power and honor; but she does not administer personally all the cares of the realm. God created the world through His holy Spirit; he redeemed it by His-Divine Son ; and Ais Divine Son follows up the re demption of the world by means of His ministers men chosen for the divine office of preaching His holy word administering the Sacraments and governing the people spiritually. The mistake of many is in supposing that God gives always immediate. ly, that is, without intermediary; and this brings ministry of an angel God gave the commandments to His people, though in some places in Sacred Scripture one would imagine that the tables had been written by the finger of God Himself ; but St. Stephen says (Acts vii. 38), speaking of Moses; "This is he that was in the church in the wilderness with the Angel that spoke to him on Mount Sinaj and with our fathers ;" and, verse 53 he says to the Jews : "Ye who have received the law of the disposition of angels and have not kept it. Angels have charge over us (Exodus xxiii. 20. 21; Behold I will send my angel, who will go before me and keep thee in thy journey and bring thee to the place which I have prepared. Take notice of him and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned; and my name is in him." Christ, too, speaks of the ministry of the angels having charge over us as a doctrine well known to the Jews, for he says, Matt. xviii, 10: "See that you despise not one of those little ones, for I say to you that their angels in heaven see always the face of my father who is in heaven." This is only what David says in the 10th Psalm, 11th verse: He hath given His angels charge over thee to keep thee in all thy ways." St. Paul, too, says: "Are they not ministering spirits sent to minister for them who shall receive the inheritance of salvation." Thus we see that all who shall receive the inheritance of salvation have their ministering spirits, We have seen in our last lecture from Apocalypse, v. 8. how they present our prayers to God; and St. Paul tells us (Heb. xii. 22): "But you are come to Mount Sion, and to the city of the living God, and to the heavenly Jerusalem, and to the company of many thousands of angels." Angels

have been honored by the servants of God. Abraham, when the angels visited him (Gen. xviii, 2), ran to meet them, and "adored down to the ground." Josue fell on his face before an angel (Josue iv, 15); and this was not out of mere civil respect, for before the angel declared himselfhe gave no signs of such. In Gen. xlviii, 16 Jacob, praying for God's blessing upon Ephraim and Manasses, says: "The angel that delivered me from all evils bless these boys," from which it is evident that he prayed that God might bleas them through His angel. When Jacob was about to meet his brother Esau (Gen. xxxii, 24); "Behold a man wrestled with him till morning." This was an angel in human shape, as we learn from the prophet (Osee xii, 4): "And he prevailed over the angel and was strengthened; he wept and made suplication to him." This angel was sent by God to show Jacob how strong man may become when he puts his trust in God. So in virtue of their office of messenger, angels have been constantly the agents of God in His dealings with creatures, and have been entrusted with the most important duties. Scripture abounds with such examples. I have already cited several texts of Scripture, and will now adduce additional ones to show more clearly the office and prerogatives of the Heavenly messengers. The greatest embassy ever sent from heaven to earth, one in which the justice and mercy of God and the salvation of man were to be treated, was entrusted to an angel. The fullness of time had at length come that God should become man; the Angel Gabriel is dispatched to Mary, the humble Virgin of Nazareth, and treats of the great Mystery to be wrought in her for man's redemption (Luke i. 35.) "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee;" and in verse 31 Gabriel had said : "And then shalt call his name Jesus." That name which i above all other names, at whose sound every knew must bew (Peter ii. 10), is brought from Hesver by an angel. An angel having thus announce the incarnation of Our Lord, Angels sáng at H birth (Luke ii. 14). An angel appeared to St. Josefi in a dream and warned him to fly from the wickd designs of Herod (Matt. ii. 13). When our Savier had overcome the temptations in the desert (Mat iv. 11), "Angels came and ministered unto hin" Here angels came upon a higher and holier mssion to express by their homages the satisfactor of the Eternal Father in His Divine Son. "he devil had at last been met and vanquished by the humility and suffering of God made man; yet the constancy was to be more severely tried in the terrible agony in the garden ; and here the Angle again are seen (Luke xxii. 43): "And there P peared to Him an Angel from Heaven comfortul him." When Christ vanquished death by His 15 surrection, Angels rolled back the stone from # door of the sepulchre. At His Ascension Angli rejoicing received him into Heaven. Thus for the very commencement to the end of the gra work of redemption, Angels are constantly emply ed ; and their office and care and interest in man n not here. Angels, having the charity of God with in them, rejoice at our welfare' (Luke xv. 10.) i⁸⁵⁰ I. say to you there shall be joy before the anges of God upon one sinner doing penance." Agels maye been sent especially to point out the wy d salvation to men as in the ense of Cornelius in The undermentioned gentlemen have kindly with the vials of the wrath of God, an angel with consented to act as Agents, in; their respective a book, an angel who chains Satan, angels vi separate the good from the bad, &c. But though all we have angels constantly represented s the faithful ministers and friends of God, and so world our respect and veneration, and powerful to ibtal t have broken loose from the past, and in this ma مانی و بارتون او می باشد و اور می کارد. و ماری می از می از می داده از می داده و می از می از می از می از می از م مانی و بارتون او می می از می می کارد. داده و این می داده از می می می می می از می از می از می از می از می از می

It is now asserted that the Russian Prince, accused of diamond stealing, is insano.

Rumors of the failing health of the Sovereign Pontiff are again rife, but as these reach us through Protestant channels, they must be received with much caution. The age of the Holy Father makes it very probable that he is weak, and subject to many bodily infirmitics, but there are no grounds as yet for serious apprehensions as to the continuance of a life so precious to the Church in general. and to the preservation of peace in Europe in particular.

Latest advices from Spain seem to indicate that , the proclamation of the lad Alfonso is but an intrigue, and that it would be rash thence to draw the conclusion that a solution of the Spanish question has been found.

FREEDOM OF EDUCATION. - A Bill for the estab-.lishment of Freedom of Education in, France, and its emancipation from all State control, has been introduced. It is strongly opposed of course by the Liberals. Gerdeman, the Philadelphia priest, who as our

readers may remember was "brought to a knowledge to the truth" &c., &c., and immediately ran | forts ?"-p. 31. away with a pretty organist, and the funds of his ... shurch, has been remanded for trial on the charge Reviewer who goes back to statistics again, a con- much as to "see the boys under detention." Brockville-Mr. Richard Evans.

Catholic witness?

In its last January issue, in an article on this subject, " Christian Missions to the Heathen," the Westminster Review, though contending as it is but natural that he should do, that the successes of the Jesuit Missions have been exaggerated, goes on to confess that :---

"There can be no doubt that they persuaded a great number of heathens all over the world to call themselves Christians; and in some cases kept them and their descendants faithful to the name for a long period. And there can be no doubt that no other body of men has succeeded in doing the like."-p. 29.

And again, a little lower down, the Reviewer though casting doubts on the permanence of this Missionary work "except in India," admits that,-"Roman Catholic Missions have been upon the whole the most successful."

This involves a more question of facts and Agures; the reason that the Reviewer assigns for that success-because they have often been conducted with more worldly wisdom than marks these of their Protestant rivals-is a mere opinion. the manuer in which Catholic missions are conducted ; but there does not appear much of " worldly wisdom" in the sending forth of men, without purse, or clothing except the soutane on their backs, with a Breviary and a crucifix for all their worldly possessions-to the uttermost parts of the earth; there strangers in a strange land, to preach the strange Gospel of Salvation. It was thus indeed that Our Lord sent His disciples to the world : but certainly it is not thus that the Missionary Societies of Protestantdom send their agents. No l These go out accompanied by wives and little ones, cottage furniture, underclething for the ladies, frocks for the babies, and all the comforts of home and home life about them. The "worldly wisdom" seems to us all on the side of the Protestnnt Missions.

Anyhow, it is admitted that, thanks to " wisdom" of some kind-whether it be heavenly or worldly wisdom is a most point-Roman Catholic Missions are the more successful of the two. Let us pass to the Protestant Missions.

The Reviewer, having conceded the palm of success to the Catholic Missions, and having glanced. at the enormous sums, the millions of dollars annually expended on Protestant Missions: of which a great part goes to the paying the salaries of the Missionarios, defraying the expences of their comfortable homes, and in "the purchase of countless tracts and Testaments, which have been showered thick as snow flakes upon every portion of the habitable globe"-naturally asks-"What is the outcome of this century and a half of gigantic ef-

Well | not much. There is of course, says the

RELIGIOUS LIBERTY IN ENGLAND.

The following facts are given in the London Times :---

There are a number of poor Catholic children in the workhouse schools at Blasket, and on their behalf, application was made to the Protestant Board of Guardians of St. George in the East, that were 166 of these immoral applications, and in these children be allowed to attend the religious services of their Church, at the chapel of the Boleyn Castle Reformatory.

This modest request the said Protestant guardians refused-on the grounds that the associations of such a place might be injurious to the children This refusal having been communicated to the Archbishop of Westminster, His Grace addressed a communication to the Board of Guardians; to the effect that he, His Grace; fully appreciated their ebjection to the attendance of Catholic children at divine service in a building used as a Reformatory ; and that in consequence, he had already adopted a systom which would obviate all danger, since it comprised a provision for a distinct and separate service for the children from the workhouse schools; another provision, for the rigid exclusion from the chapel, during the performance, of that, separate service, of all persons "not coming from the schools;" and, thirdly a prevision for taking the said workhouse children to church by a private way, so that it would be impossible for them se Mahoney.

The worth of Lord Camoy's endorsation of Mr. Gladstone's last rabid effusion against the Church, may be estimated from this: - That he, Lord Camoys, is the Peer who when, in 1857, the filthy Divorce Bill, or Bill for legalising adultery was before the House of Lords, voted in favor of that measure, and by his vote ensured its success. The numbers on the division of August 25th, was, Content, 46; non-Content-that is to say, in favor of the six months' hoist-44; Lord Camoys voting in the majority and thus determining the fate of the measure. To speak of such a man as a Catholic is, therefore, simply absurd. He is no more a Catholic than is Brigham Young.

The Catholic missions to the negroes of the United States are already bringing forth fruit.-There are in existence, religious communities of colored women, and the negroes at Washington are organising charitable institutions after the pattern of their white Catholin brethren. Thus by, and in the Catholic Church alone, is the doc-tize.

O'A IRA: C'A IRA. Yes! It goes on well, in England, since the passing of the Act for legalising adultery. Year by year the business transacted in the Divorce Courts increases, and of the number of applicants fer license to commit adultery there is no end. So we read that in 1871, there 1873, as many as 215. 1 (10.241) 1.1.1.200

We find recorded in the Canadian Post, of the 23rd ult, the death of an esteemed Irish gentleman, Mr. Thos. Sprat, who departed this life on Sunday, 20th December. The deceased was a native of Wexford, and came to Canada about 1840! | Since which date he has distinguished himself as a useful and honorable member of the Catholis population of Canada, and and a solution for the

"Brinkwille, Mr. Andrew Prout. Synd South and South and South Sout