

# The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY

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to whom all Business Letters should be addressed.

G. E. CLERK, Editors.

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MONTREAL, FRIDAY, JUNE 25, 1875.

## ECCLIASTICAL CALENDAR.

JUNE—1875.

Friday, 25—St. William, Ab.  
Saturday, 26—St. John and Paul, MM.  
Sunday, 27—Sixth after Pentecost.  
Monday, 28—Vigil. Fast. St. Leo, P.  
Tuesday, 29—St. Peter and Paul, Aps. Obl.  
Wednesday, 30—Commemoration of St. Paul.

JULY—1875.

Thursday, 1—Octave of St. John the Baptist.

## CAUTION.

We hereby inform our subscribers in Peterborough and vicinity, that JOHN DOHERTY is no longer Agent for the True Witness, and would warn them against paying him their subscriptions henceforth.

## NEWS OF THE WEEK.

Our Holy Father the Pope continues in his customary excellent health. His Holiness, in spite of the erroneous statements of some London journals, has not been in the least indisposed, and goes through his fatiguing duties without showing any signs of failing health.

It is alleged that in consequence of the complaints made by the "Liberal" members of the Italian Parliament that the Ministry were acting with partiality towards the Catholic clergy under the laws governing the relations of the State with the Church, a circular has been issued to the Procurators-General throughout Italy to remove from their sees Bishops who have not received the ex-communicator. The Archbishop of Palermo has, it is said already received orders to quit his palace.

The Times, commenting on the surprise shown by France and Germany because Lord Derby ventured to give some advice to both Governments on the occasion of the recent "scare," affects astonishment at the idea that the world should imagine that England had abandoned its position as a European power and given up international concerns for the contemplation of its cotton bales and its money bags. It is, it says, a little startling to find that England is supposed to have displayed unwonted courage because Lord Derby has used her influence in favour of peace. Although England is fortunate enough to be cut off from the turmoil of the Continent by twenty-two miles of sea, she cannot forget that she is burdened by the responsibilities of a great Power. It is an idle delusion that she covets a selfish isolation, that she would cynically leave oppressed nationalities to their fate, or that she is for peace at any price. Neither the Peace Society nor any other preaching body will make the nation cut itself off from the political interests of the Continent. After all, England is the richest country in the world, and strange as Germany may think the statement, she can make herself the most powerful if she chooses.

The French Government have intimated to the Archbishop of Paris that the public demonstration announced to take place on the 29th of June, on the occasion of laying the foundation stone of the New Cathedral at Montmartre, will not be permitted. The other day there was a great demonstration at Notre Dame Paris, when the Pope's Nuncio gave the apostolic benediction to several thousand members of the "Cercles Catholiques d'Ouvriers," who have pledged their faith in the doctrines of the Syllabus. It is reported that in his interview with the German Ambassador, the Duke Decazes gave practical proofs of the utter want of foundation for the alleged warlike preparations of France. An unpleasant feeling is caused by a statement that Germany has called out the officers of the reserve for a few weeks' service.

The plenipotentiaries of France, Germany, Italy, Russia, Spain, Portugal, Turkey, Switzerland, Belgium, Sweden, Denmark, the United States, the Argentine Republic, Peru, and Brazil, signed the International Convention for the adoption of the metric system of weights and measures. A special clause reserves to the States not included in the above list the right of eventually adhering to the convention.

The following announcement appeared in the official paper for Fraustadt, issued by the Landrath, Massanbach:—"I warn the village mayors and inhabitants that, until further notice, it is not allowed to them, without my express permission to pay over to the Catholic parish priests the dues and other customary payments now owing to them but to make such payments to the person authorized to receive them." The *Posener Zeitung* announces, under its intelligence from Fraustadt, as a *signum temporis*, that the parish priest Jaensch, of Klein-Kreutisch, having been prosecuted for a sermon which was considered "hostile to the Empire,"

announced that he had no money to pay any fines, nor would he have any, because he had sold to a Jew of Lissa the tithes for a whole year to come. The Ursuline nuns at Posen are completing their arrangements for abandoning their establishment. The greater portion of their grounds have been purchased by two of their adjoining neighbours. The bulk of the buildings has been bought to be converted into a factory. It is also announced that the "Brothers of St. Alexis," at Aix-la-Chapelle, have purchased the Chateau of Baelen near Hery-chapelle in Belgium, in order to transfer there their Lunatic Asylum, in which they have about 170 patients. The Ursulines of the same city made a proposal for the chateau, in order to transfer thither their schools, but they were a few days too late.

The following summary of prosecutions, &c., in Germany for the first four months of this year has been published by the *Frankfurter Zeitung*. It does not profess to be complete; none but an official bureau could be in possession of all the facts. During the first four months of this year the tribunals pronounced sentences of imprisonment amounting to a total of 55 years, 11 months, six days; and of fines amounting to a total sum of 27,843 marks 75 pfenige. It is to be observed that in the preceding enumeration, wherever fines have been imposed with an alternative of imprisonment the fines only have been brought into our account. The persons against whom these sentences were pronounced were 241 clergymen, 210 citizens, 136 editors, &c., of papers. For seditions or treasonable language there were given 12 years, 8 months, 14 days; for abusive language against Prince Bismarck, 8 years, 5 months, 11 days, and fines amounting to 210 thalers. There were 30 confiscations, 55 arrests, 74 domiciliary visits and searches, 103 banishments of interlunatics (whereof two were on account of seditious language, and three on account of abuse of Bismarck), 5 dissolutions of associations and meetings, 72 acquittals. The maximum of imprisonment ordered was two years, the minimum 14 days, the average 3 months 24 days. The maximum of fine 7,680 marks (£284), the minimum three marks, the average 232 marks. It is worthy of remark that sentence was pronounced for insulting expressions employed against "the Old-Catholic" religious body, as also for blasphemy, and for stating that the Bible contains lies; but no punishment has been awarded for the use of insulting language concerning the Catholic religious body itself.

The *Cologne Gazette*, after complaining that England did not sufficiently exert herself to prevent the war in 1870, and that she had more sympathy with the peace-breaker than with Germany, says:—"The English are not without fear that the ascendancy and arrogance of the French Empire may be transplanted to the German Empire. This anxiety can dissipate by moderation and love of peace. It is certainly the fact that such apprehensions now prevail in England, and that public opinion there is decidedly more French than German. The City of London has just given an invitation to the Prefect of the Seine and the Municipalities of the principal towns in France. The Berlin Municipality will have to wait a long time for such an invitation. So much sympathy still remains in England from the long alliance with France that the English do not wish France to be weakened by a second war with Germany, and reduced to the rank of a second-rate Power. The Russians also, though otherwise our best friends, do not wish this to happen. If this is an additional motive for England and Russia to exert themselves for the maintenance of peace, we can have no objection to offer, for Germany also desires peace."

Many members of the Prussian Landrath have, as it seems by the order of the Chief President of Posen, privately asked some priests of the diocese of Culm, whether they were ready to accept rich parishes with incomes of two and three thousand thalers in the archdiocese of Posen? All refused with indignation to accept such an offer. The Chief President has found, amongst all the priests of the two archdioceses of Gnesen and Posen, up to the present time, only one priest who would accept a living from him, viz. poor Kubekzak; he has also found one belonging to the diocese of Breslau, viz. Kick. Now he is trying to get some recalcitrant priest of the diocese of Culm.

The importation of sheep and lambs from Spain to Ireland is prohibited by the British Government in consequence of the existence in Spain of a contagious disease amongst sheep.

The Adelaide and Melbourne papers received by last mail contain special accounts of the disastrous wreck of the steamer *Gothenburg*, in the Flinders Passage, on her voyage home from Port Darwin. It appears that 115 persons perished, including one of the judges of the Supreme Court of South Australia, an ex-Premier of the same colony, and many other more or less distinguished colonists. In Adelaide and elsewhere a relief fund for the benefit of the bereaved families has been generously contributed to, and profound grief was felt throughout the colony as the extent of the calamity became fully realised.

In the House of Lords on Monday, 21st inst., the Marquis of Bath asked Lord Littleton, one of the governors of Eton College, whether it was true that the head master and governors had given their sanction to a students' meeting contemplated by certain revival preachers. Lord Littleton replied that the governors were to consider the matter next day and read several letters; one stated that a protest had been circulated in the school against Moody and Sankey's proposed visit, and up to last Saturday evening had received 150 signatures, including those of two school captains. The head master of Eton writes that hearing Moody and Sankey intended to hold a service in the neighbourhood he did not feel he was bound to place restrictions on the boys, but when informed that these gentlemen proposed to stay several days at Eton, he immediately wrote to them that he could not allow the students to attend their meetings; he received an answer from Moody and Sankey that one service only was to be held. Lord Overstone deprecated the attendance of students at such meetings. The Earl of Shaftesbury objected to the debate without notice, and the subject was dropped. In the House of Commons, Captain Baillie Cochrane gave notice he should ask Mr. Gladstone whether he gave Mr. Moody a letter of introduction to the authorities of Eton. The London journals generally disapprove the proposed visit of the revival preachers to Eton. The *Times* deprecates unnecessary agitation, and hopes the governors considering that only one service is contemplated, will not make the institution ridiculous by any interference. There is great excitement at Eton over the affair; the protest against the proposed visit has been signed by 650 boys, and the memorial in favour of it has received 300 signatures.

## VIVA PIO NONO!

On Monday last, the Church celebrated the thirtieth anniversary of the coronation of Our Holy Father the Pope. For thirty years Pius IX. has occupied the chair of Peter, and guided with a firm yet gentle hand the destinies of the Universal Church. During those thirty years he has been the most prominent figure among all those Public men on whom the eyes of the world have been fixed; he has seemed to be a magnificent centrepiece towering up above the group of those so-called great men, who have during the last quarter of a century aspired to mould to suit their own petty purposes, the destinies of that world whose future an All-wise Providence had planned and settled ages before their birth. He has walked among them all as a giant might be supposed to walk among an assemblage of pigmies, caring nothing for their blame or praise, their condemnation or approval, and beholding with a half-amused, half-pitying expression their futile attempts to transform God's fair creation into a world, to use their own expression, more in accordance with our advanced civilisation and the glorious principles of the nineteenth century—whatever they may be.

But if his faith has shown him the vanity of their efforts, he has not been the less anxious to refute their erroneous doctrines, and to save from their false teaching the children of that Church which Christ has confided to his care. Strong in nothing but his faith in Christ's assistance, looking for aid to Heaven alone he has not feared to stand forth boldly, even if he stand alone, and proclaim fearlessly the principles of the Gospel of the Saviour in opposition to those revolutionary, free-thinking, infidel principles of which the *Socinian* profound thinkers of the age have endeavored to make a species of Gospel of the Nineteenth Century. While the rulers and the mighty ones of the world have all either openly espoused and advocated the so-called cause of progress, or seeing its falseness yet lacking the courage to withstand the torrent of revolutionary ideas, have sought to compromise, there has been found no one but the aged Pontiff who to-day enters upon the thirty-first year of his Pontificate. The prisoner of a robber King, bold enough to proclaim himself the champion of truth in an age when error reigns supreme, the champion of Religion in a world where irreligion is a virtue, and in whose estimation the sinner ranks far above the saint.

And because he has been such a man does Our Holy Mother the Church in the midst of the mourning in which she is plunged, set apart as a day of rejoicing the anniversary of his coronation. It is true he is in prison; it is true he is despoiled of his earthly goods; it is true that the Bismarcks of the world rub their hands together in glee and congratulate themselves that the power of the Popes is a thing of the past; but it is also true that Pius IX. lives, and in that fact the Church finds cause enough for rejoicing. She sees, moreover, in that very prolongation of his days on this earth a sign from on high proclaiming that Her triumph is near at hand. For if Pius has so far exceeded the years of Peter, it cannot be for nothing. If God in His Goodness has left us our Father it is that he may be here to rejoice with his children when the end of the Church's trial shall have come, and reinstated in that temporal power which is essential to the proper performance of his spiritual functions. If our saintly Pontiff has been spared so long, it is in order that he may hear once again resounding through the streets of a truly free Rome that cry of Viva Pio Nono; those words which are in the hearts if not on the lips of all Catholics on this anniversary, that cry which will we trust on no distant day awaken the children of Pius to the knowledge that their Father is free, or, perhaps, if it be God's will that that freedom should come only after the world shall have been punished by the scourge of war, arouse them to a struggle in which they cannot fail to triumph, a struggle in which, if it ever comes, we trust that Canada's sons will not be behind hand. For the present we have ample reason to thank God for the prolonged life of our August Pontiff, and to join heartily in the prayer of the Church, Long live our Holy Father Viva Pio Nono!

While writing the above lines we had before us the programme of an entertainment given to celebrate this anniversary by the English Academy of St. Mary's College. At this entertainment, which took place on Monday evening last in the Academic Hall, we had the pleasure of being present and believe that a short description of it will not prove unacceptable to our readers.

After the overture by the band, Mr. Louis D. Mignault delivered an introductory discourse entitled "The Day we celebrate"—As we cannot give this eloquent discourse in full, we will not attempt to summarize it, lest it might suffer mutilation at our hands. We can only congratulate the young gentleman on his able address. The prologue having been read by Mr. Stanton, the play of the evening, which was Cardinal Wiseman's "Hidden Gem" was put upon the boards and performed in a manner which proved that the fair fame which the College has acquired in the past for successful dramatic entertainments, is in no danger of being tarnished by the performances of the present students. The plot of the play is too well known to need any explanation. The acting as already said was excellent throughout. Mr. J. E. McEwen, as Alexis the hero was good, as were also Mr. W. J. Prendergast as Euphemia, and Master William Ryan as Cavinus. Mr. John D. Purcell, B. A., a graduate of last year, was the life of the play in the part of the unruly and unscrupulous slave Bibulus, while Mr. Dowd as Gannio a beggar "who wasn't young, never had been handsome and never would be virtuous" was extremely amusing.

During the intervals between the acts the City Band "discoursed sweet music," and contributed much to the enjoyment of a very pleasant evening, such an evening as it was our good fortune to enjoy last Monday and as the Rev. Fathers have taught us to expect at the Academic Hall of St. Mary's College.

St. Louis is to have a direct trade with Brazil.

## THE SEMINARY AND THE OKA INDIANS.

We are often at a loss whether the more to marvel at the bad faith, or at the gross ignorance of our contemporaries when treating of matters connected with the Catholic Church. Take the case of the Indians at Oka, on the Lake of Two Mountains, for instance, and how wonderful is the dishonesty displayed by some of our contemporaries; how wonderful the ignorance of the simplest facts of the case, displayed by others!

With the *Witness*, and the *clique* which that journal represents we have to deal with dishonest men; with men who know that, in what they assert of the gentlemen of the Seminary, and the Indians, they are deliberately asserting that which is false, but which may suffice to stir up the prejudices of the ignorant. Divested of all irrelevant matter, what is the question at issue between the Seminary and the Indians? The question is,—to whom does the Seigniory belong? to the Seminary, as absolute proprietors? or as Trustees for the Indians? This is a question to be dealt with calmly by the legal tribunals, and should never for one moment be mixed up with religious polemics. The gentlemen of the Seminary, strong in their title deeds which are unambiguous, which have been closely scrutinised by the highest authorities of the British Empire, and have invariably been interpreted in favor of the Seminary, ask nothing but a close and impartial investigation of the merits of the case; they appeal not to sensational articles in the press; and *pendente lite* are careful not to depart from a strict silence, knowing that in time the Courts of Law will do them justice, so clear, so simple is their case; a case so simple and clear indeed, that no honest and intelligent person studying the case, can doubt that by law, the gentlemen of the Seminary are the absolute proprietors of the Seigniory of the Lake of Two Mountains; and that the Indians have no rights therein except such as the Seminary, generously accords to them. In confirmation of this, we again copy from the *Montreal Herald*—an impartial witness—his testimony upon the question of proprietorship:—"We have no doubt at all that the gentlemen of the Seminary are as absolutely proprietors of the Seigniory of Two Mountains, as Major Campbell, or any other Seigneur is proprietor of his Seigniory. They may be bound to do certain things with the produce of their property, but that does not give the residents of one part of it any claim to own that portion of it which is not conceded to them, nor to exercise any proprietary rights there. In point of fact, we believe that the gentlemen of the Seminary have granted the Indians some exceptional privileges which seem to have created in their minds an impression that they might claim privileges of much greater extent."—*Montreal Herald*, February 26th, 1870.

This is the judgment of an impartial witness who has carefully studied his case; and this is the judgment to which every honest and intelligent man, who studies the question must come—so clear is the case, that there is not room for two opinions; and the *Witness* and its *clique* in their attack on the Seminary, sin, not in ignorance, but in malice.

With others the case is different. Knowing nothing whatever of the facts of the case, they leap at once to the conclusion that the Seminary must be wrong; and that the Indians who steal its property, and their accomplices who receive the stolen goods, are cruelly persecuted Saints—the salt of the earth.

Illustrative of the ignorance of some of our contemporaries who exercise their talents on the Oka dispute, we must cite the *Evening Star* of Friday, 18th inst.:

"If the Oka or Lake of Two Mountains Indians have forfeited their rights to the lands at Oka, and the Hierarchy can show a valid title to the ownership, let the Indians receive lands elsewhere."

We reply:—

1. The Oka Indians have never forfeited their rights to the lands at Oka, seeing that they never had any rights over those lands to forfeit; the said lands being, as the *Montreal Herald* admits, the absolute property of the Seminary, just as the lands of any other Seigneur in Canada are his property, and not that of any one else.

2. That which the *Star* says should be done, is the very thing that long ago has been done in the case of both the Iroquois, and the Algonquin Indians, whom the gentlemen of the Seminary have domiciled on their Seigniory of the Lake of Two Mountains. Large tracts of land have been reserved for, and assigned to those Indians, which they may enter upon when they please; where they are absolute lords and masters of the soil, of the game, and of everything growing thereon; where no one can intrude upon them, and where, without their will, no priest can approach them. Time after time, when the Indians, or their pretended friends have made complaints to the authorities, the Canadian government, has replied to the Indians, that they had no cause of complaint; that if they were not satisfied with their treatment at Oka, they had their own extensive lands or Reserves to fall back upon; but that if they by choice, selected the lands of the Seminary, then they must submit to such restrictions as the Seminary, the absolute proprietors of the Seigniory, saw fit to impose; restrictions not very stringent after all, since they chiefly relate to selling timber off the Seigniory, and the sale of liquor by white men. For their own use, for fuel and building purposes, the Indians have hitherto been furnished gratuitously by the Seminary.

These are the simple facts of the case, and if the *Star* had not been in grievous ignorance of these simple facts, he would not have insisted upon the duty of granting lands to the Indians "elsewhere" than at Oka. Why bless the silly man! such lands, such Reserves with amplest liberality have been granted long ago—and this of itself suffices to show that the lands of Oka were not designed as the property of the Indians—for otherwise why should large and valuable Reserves have been set apart for them?

We acquit the *Star* of dishonestly misrepresenting facts; but we exhort him before again writing on the subject of the Oka lands, and their owners, to make himself master of the subject; to ascertain the actual condition of the Indians; and to see how absurd it is to talk about the persecu-

tion of the said Indians, seeing that they have at their command and for their exclusive use, large domains of excellent land, which they do not utilize because they find it more profitable to earn their living by stealing the property of the gentlemen of the Seminary.

## "SABBATH DESECRATION."

Sixtus Senensis, who had been a Jew before his conversion, relates that a Jew who was fallen into a ditch on the Sabbath, refused to suffer a Christian, who offered his help to lift him out of the mire, saying:—

Sabbata nostra colio;  
De stercore surgere nolo.

The Jewish Sabbath doth of me require  
That I should rest contented in this mire.  
Wherefore, when he implored the same Christian's assistance on the following day, which was Sunday, the latter to return the Jew's superstitious scrupulosity against himself, answered that he should keep the Christian's Sabbath in the same place:—

Sabbata nostra idem,  
Solomon, celebrabis ibidem.

Christians on this day their Sabbath keep,  
I'll leave you, then dear Jew, there still to creep.

An Act was passed in the 23rd year of George III. entitled "An Act for Preventing Abuses and Profanations on the Lord's Day." Under this Act, which had long been considered obsolete, a ranting hypocrite named Terry recently brought an action against the Brighton (Eng.) Aquarium Co. for opening its doors on part of the day on Sunday, and obtained judgment in the Court of Queen's Bench that the Aquarium Co. was liable to a fine of 20 pounds for every Sunday during which its doors had been open within the previous six months. You ask, what is to be found within the Brighton Aquarium, that visiting it on Sunday is a "Sabbath desecration" in the eye of the Law? There are live fishes to look at; books, magazines, and newspapers to read; and music which on Sunday is uniformly of a sacred character. The law does not prevent the wealthy from loitering in their parlors on Sundays, reading their books, magazines, and newspapers, playing their pianos, or looking at live fishes as they sport themselves in miniature aquariums. Oh! no! there is no "Sabbath desecration" for Dives. But the poorer classes who, after six days' hard work, seek an hour's recreation and amusement on Sunday in the public halls, libraries, gardens, and aquariums, are gravely told to return to the squalid wretchedness of their attics and cellars, and keep the 3rd Commandment. The *London Daily News*, like a sensible journal, protests against this mockery and injustice, and says, "Those who have compelled the Directors to shut the Aquarium have simply deprived thousands of their countrymen of an innocent gratification not unworthy of a day recognized throughout Christendom as a 'festa.'"

Another shocking instance of "Sabbath desecration" was cited by the *Toronto Liberal* a few days since. On the grounds in rear of St. Michael's College the students are in the habit of playing at base ball. Now playing at base ball—a quiet game everyone knows—on Sunday is a glaring infringement of the Precept "Remember thou keep holy the Sabbath day," and the *Liberal* piously invited the authorities to stop the practice. We know the civic authorities of Toronto to be a pharisaical lot, but even they dare not interfere so long as the boys play on their own grounds and do not disturb their neighbors.

Mr. Terry, the *Liberal*, and Protestants generally are ignorant of the Christian law relating to the Sunday. There is a little book called "The Poor Man's Catechism" which, if read by "Sabbath desecration" agitators would save the public from any amount of twaddle. If we had a spare copy, we would forward it with our compliments to the *Liberal*, but not having one, we will do the next best thing—quote for the benefit of all concerned a few lines embracing the teaching of the Church on the subject:—

"The word Sabbath signifies rest, and was ordained in memory of God's resting on the seventh day from the work of creation. The Lord blessed the seventh day and sanctified it; and hence His people were obliged to keep it holy in grateful remembrance of the creation. But in the new law the Apostles changed the Sabbath from Saturday to Sunday, and would have it called *Dies Domini*, the Lord's Day, (Apoc. I. 10) to be kept holy by all Christians, in memory of our redemption being completed on Sunday, when Christ arose from the dead, and the Holy Ghost descended for our sanctification. For as the ceremonial part of the Mosaic law was to expire on the death of Christ, and as the Jewish Sabbath, both as to the day of the week, and their manner of keeping it was ceremonial and figurative, it therefore ceased, and our Sabbath, Sunday, is substituted in its place; so that we may now neither observe the same day as they did, nor keep it as the Mosaic law commanded, but as the Church enjoins."

This is exactly what Protestants do not know, or do not understand. It was on the authority of the Church—the Church of Rome!—and not on the authority of the Bible—even King James!—that the Sabbath was transformed into Sunday. And if the Church had the right to change the day without one word of written law on the subject, the Church must also have the right to determine the manner in which it should be observed. She commands her children to sanctify the Sunday by assisting at the public worship of the Church, by hearing the word of God, by prayer, and by refraining from all corporal, laborious, mechanical, and servile works except such as are absolutely necessary for the preservation of our own or our neighbor's lives. Nowhere does she prohibit recreation and innocent amusement on that day, and those who agitate against the opening of Aquariums to the public, and the playing of base-ball, have no more sense than the Jew who fell into the ditch and wouldn't let himself be fished out of it on the Sabbath; and know no more about the Christian law than he did about the Mosaic.

CONVERSIONS.—During his Pastoral visit in the parish of Rawdon, P.Q., on the 8th instant, His Lordship Bishop Fabre received into the Catholic Church an old English soldier, named William Plantin, aged 73 years, and Elizabeth Morris, wife of Frank Laverdure.