

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JULY 29, 1859.

NEWS OF THE WEEK.

"PEACE!" such is the substance of the last tid-
ings from Europe. Hardly can it be credited,
so unexpected, so improbable, are its terms.—
Louis Napoleon is evidently either the most dis-
interested of princes, or the most astute of poli-
ticians; but one thing only is certain, that, even
more than his great uncle in his most palmy days,
the present Emperor is the arbiter of the desti-
nies of Europe. Peace, however, is said to be
concluded; and men now ask anxiously—"What
next?"

Austria abandons Lombardy to France, who
hands it over to Sardinia. Austria retains Ven-
ice, which will, however, form part of the Ita-
lian Confederation, under the honorary presidency
of the Pope; and France withdraws her armies
from Italy, content with the glories she has won
for herself, and the benefits she has conferred on
others.

Will this arrangement last? We think not.
Soon the people of Lombardy will tire of their
new rulers; and find to their cost that the rule
of Sardinia is the most iniquitous and oppressive
in Europe. The revolutionary party too—how
will they relish the terms of this peace? what
will Garibaldi do? what will Kossuth and the
followers of Mazzini say to it? the people of
Italy are some twenty six millions, and will per-
haps claim a right to be heard in the matter.

And Austria is not driven out of Italy; and
the Papal government is not secularised; and the
French Emperor's boast to make Italy free, in
the revolutionary sense, from the Alps to the
Adriatic is not yet fulfilled. Here then are the
seeds of another war, the germs of another out-
break of "oppressed nationalities." We do
not, therefore, believe that the peace will be of
long duration.

Louis Napoleon has returned to Paris, not—so
it is hinted—on the best of terms with Victor Em-
manuel. Count Cavour has resigned, being
averse to the peace just concluded; which the
French Press do not seem to view in a very fa-
vorable light.

A FEW PARTING WORDS TO THE TORON-
TO FREEMAN.—It has been urged against the
TRUE WITNESS, that it looks at every question
"through a pair of Catholic spectacles." To
this reproach we need only reply, that we trust
that we may have merited it, and that it shall be
our constant study to deserve it.

Somewhat similar in substance is the objection
raised against us by our Toronto cotemporary
the *Freeman*; who complains that the editor of
the TRUE WITNESS is not "amenable to public
opinion," that he is deficient in respect for "Irish
opinion;" that he does not derive his intelligence
from "among the same class from which he de-
rives his patronage;" and that he takes "his ad-
visers from one class, and his supporters from an-
other." Elsewhere the *Freeman* insinuates
that the course of the TRUE WITNESS is insti-
gated "by certain parties in Montreal and Que-
bec, whose national zeal or prejudices, or both,
seem to have overridden their sense of justice;"
and the entire gist of the *Freeman's* complaint
against us amounts to this—that on politico-re-
ligious questions we do not look to the public or
laity generally, for instruction; or, in other words,
that we view those questions rather from a Ca-
tholic than from an Irish stand point. There is
much truth in the *Freeman's* allegations against
us; and we do confess to a feeling of satisfaction
in reading them.

Of course it is not difficult to guess who are
the "certain parties" therein alluded to; but re-
spect for them, that respect which every true
Catholic journalist should scrupulously maintain,
must be accepted by our readers as a valid ex-
cuse for not pursuing this subject any further.

For it is sufficient to repeat what we have be-
fore stated; that the TRUE WITNESS has never
professed submission to "public opinion;" or to
any opinion save that of the Catholic Church,
speaking by and through the mouth of her Pas-
tors. It is the boast of the TRUE WITNESS—
as it should be to every Catholic journalist—that
he is "amenable" to no lay or secular influences
whatever; that he recognises no authority upon
the questions with which he exclusively deals—
(politico-religious questions, i.e., questions in-
volving the religious element)—except the
authority of the same Church; and that in all

things unreservedly submissive to that authority,
and guided by her teachings, it is his highest am-
bition to be a humble instrument in the hands of
the Church, to direct, not to follow—to enlighten,
not to reflect or repeat—"public opinion." The
Freeman's allusions, therefore, to the "certain
parties" at Quebec and Montreal are uncalled
for, and impertinent.

And so when the *Freeman* threatens to
"draw aside the veil (sic), and expose to public
view what had better remain concealed," we
frankly reply that—as there is, or has been, in our
editorial career, nothing of which we have cause
to be ashamed, nothing that we are desirous to
conceal, nothing which if published to the whole
world would cause us to blush—so, in so far as
we are concerned, we not only permit, but invite
him to carry his threat into immediate execution.
We court scrutiny the most rigid; and for that
purpose release, as far as lies in our power, the
Freeman from any and every pledge of secrecy
that he may have at any time, or in any circum-
stances given. This we think will be admitted to be
a full and straightforward challenge; and, there-
fore, as unlike as possible those miserable shuf-
fling which of late have appeared in the columns
of our cotemporary. If, we say to him, you have
a word to say against the perfect honesty, consis-
tency, and disinterestedness of our editorial
career, speak out like a man, if you are one;
or else by your silence acknowledge the injustice
of your insinuations against the TRUE WITNESS.

For the cause of our opposition to Mr. Mc-
Gee's present policy, we refer the *Freeman* to
an article on that subject in another column, and
addressed to the Montreal *Herald*. We have
instanced as amongst those causes, Mr. McGee's
violation of the pledge in his Address to the elec-
tors of Montreal to uphold the "Constitution of
Canada as it is;" his abandonment of the policy
of "Independent Opposition" which he was es-
pecially sent to Parliament to maintain; his ad-
vocacy of the "Voluntary Principle" as held by
the "Protestant Reformers" of Upper Canada;
and which in their mouths, and as by them ex-
pounded, means "no sectarian schools or colleges
—no sectarian grants—no ecclesiastical corpora-
tions;" and which, if carried into practice,
would deprive all our Separate Schools, all our
distinctly Catholic institutions, of that State
aid which, in common with non-Catholic schools,
colleges and hospitals, they now receive. These
facts, however, the *Freeman* finds it convenient
to ignore; and has the impudence to assert that
the TRUE WITNESS does not venture to point
out in Mr. McGee's "Parliamentary career a
single flaw or false step;" adding the untimely
boast that—"he"—Mr. McGee,

"has never been known—like the fair and easy
nominal Catholics who cling to the Treasury ben-
ches, to give an assenting smile, or an approving shrug
to the ribald jest, or insulting remark indulged in at
the expense of our nuns and clergy."

And yet, we tell the *Freeman*, that Mr. Mc-
Gee sat tamely in his place, and, without a word
of remonstrance, allowed the Bill for the incor-
poration of the Academy of St. Cesaire to pass
with the same infamous insulting restrictive clause,
which, but the other day, a Society of which he is
President denounced as an insult to their religion.
Yes; he kept silence whilst this gross insult to
our Religious Communities was being offered;
from the same motives, no doubt, that prompted
him to publicly address M. Dorion, who voted
for that same insulting restrictive clause, as "his
honored and honorable friend;" and because
the infamous alliance which he was even then
meditating with the "Protestant Reformers" re-
quired of him to sacrifice the interests and honor
of his Church, to their malignant hatred of Po-
pery.

Here then are more than sufficient reasons to
justify our opposition to the man whose cause the
Freeman, with more zeal than judgment, advoca-
tes. For ourselves, and in vindication of our
motives, we need say nothing; for there are in-
sinnuations which the man of honor cannot stoop to
notice. Our readers will not credit the *Freeman's*
silly balderdash about the TRUE WITNESS' hos-
tility to Irishmen; nor will his "high-
ferlutin" appeals to their national prejudices
against us as a foreigner, have much weight with
them. True, we have never professed to "re-
present Irish Catholic feelings, rights, and privi-
leges;" for we know of no "rights," for we
know of no "privileges," that Irish Catholics, as
distinguished from other Catholics in Canada,
can lay any claim to. We have always contend-
ed on the contrary, that he is the worst enemy
of Irishmen who makes such claims on their
behalf; that, as "duties" and "obligations" are
co-relative to special "rights" and "privileges;"
so if Irish Catholics have the latter, there must
be incumbent on them "duties" also, and "ob-
ligations;" not incumbent on Catholics of other
origins. This we deny; and we can assure the
Freeman that by the bunkum claims he puts
forward for the Irish Catholics, as entitled to any
special "rights" and "privileges," he does but
make himself, and, in so far as lies in his power,
his fellow-countrymen, ridiculous in the eyes of
all sensible men, of all origins and all denomina-
tions. In virtue neither of their origin, nor of their
religion, can Englishmen, or French Canadians,
Irishmen, or Scotchmen, claim any particular
"rights" or "privileges." All are alike en-

titled to the privileges of British subjects,
and to no more; and as Catholics, Irishmen
have no "duties," and therefore no "rights"
and no "privileges" from which Catholics
of other origins are exempt. As Irishmen they
stand in Canada on precisely the same footing
as do all her Majesty's other subjects;
as Catholics, their interests are inseparably
bound up with, and are indistinguishable from,
the interests of other portions of the Catho-
lic body; and the worst service that any man
can do them is to represent them as a distinct
element in our Canadian political organisation.
Perfect equality, social and political, with men
of all other origins is all that Irish Catholics can,
with propriety, demand; in this demand the TRUE
WITNESS will ever be, ever has been, as loud and
earnest as the *Toronto Freeman*; and as this
demand for perfect equality is incompatible with
the silly claims for "rights" and "privileges"
which the latter now puts forward in their behalf,
we contend that we, rather than the *Freeman*,
are the true friends of the Irish Catholics in Ca-
nada.

The honor, the interests of the Catholic body,
demand that all the members of that body, with-
out any party distinctions of national origin,
should be inseparably united; and that thus united,
the Catholic body should present a bold front
to its common enemies. This is the beginning
and end of the policy of the TRUE WITNESS.—
"Union amongst all Catholics;" even should the
consequence of that union be war with all Pro-
testants. Yet this hostility would by no means
follow as the necessary consequence of that
union; for as our policy is essentially defensive,
and not aggressive; as we seek not to impose
any burdens on our Protestant fellow-citizens,
to deprive them of their rights, or to interfere in any
manner with their religious, educational, or cha-
ritable institutions; so also we have good reasons
to believe that amongst them there are numbers
equally well-disposed towards us. But—and upon
this point we insist—union amongst all Catholics
is essentially necessary to our common prosperity,
and the integrity of our Church. The rancorous
hostility of our foes, the calumnies of George
Brown and the *Witness*, we can afford to de-
spise; but internal strife, but the arraying within
the Catholic camp, of nationality against nation-
ality—of Irish Catholic against French Canadian
Catholic—must inevitably and speedily prove fa-
tal to us all. Here again is a reason for the op-
position which we, Catholics, and intent only up-
on Catholic interests, offer to the policy advocat-
ed and represented by the *Toronto Freeman*.

With reference to the *Freeman's* appeals to the
national prejudices of some of his readers we will
be brief. Show us, we say, that our policy is in-
consistent with Catholic interests, and the teach-
ings of the Catholic Church, and we shall at once
abandon, and condemn it. But as the TRUE
WITNESS is essentially a Catholic paper, and re-
cognises no difference betwixt the religious inter-
ests of one portion of the Catholic body, and
those of another, it is superfluous for the *Freeman*
to prate to us about Irish Catholic inter-
ests in particular; for we maintain that there
are, and can be, in Canada no Irish Catholic in-
terests distinguishable from the interests of
French, English, Scotch or German Catholics.
We have endeavored honestly and to the best of
our ability to promote the interests of the Catho-
lic community without distinction of persons;
without fear or favor of any man, or set of men,
we have spoken on all occasions what we believ-
ed to be truth; and have ever kept before our
eyes our pledge of making the TRUE WITNESS
an independent journal; independent of all
Ministerial influences on the one hand, and of all
popular or secular influences on the other.

And so when menaced with loss of popularity
because we will not fall down, and worship the
idol of the hour; because as gentlemen and as
Catholics we will not sacrifice one iota of our
convictions to popular clamor, we can listen to
the threat unmoved. We never have, and never
will, court popularity by artifices unbecoming the
Christian gentleman. We do not affect to de-
spise popularity, for every one likes the approba-
tion of his fellow-men; but to obtain that appro-
bation, never will we shrink from speaking our
minds fully and frankly on all occasions when the
interests of the Church require that the truth
should be spoken. By so doing we have offend-
ed some, we may offend others, but we shall be
simply discharging a duty which as a Catholic
journalist we owe to ourselves, to our readers,
and to the Church. If by adhering to this
course we can win or retain popularity, it is wel-
come—"laudo manentem;" but if we must
make sacrifice, either of that popularity, or of
our own self-respect and the testimony of a good
conscience, without a moment's hesitation we re-
nounce the former, and cling to the latter.—
"Mea virtute me involvo."

Only this, in conclusion, would we hint to the
Freeman; that neither it, nor yet the TRUE
WITNESS, is, or can be, competent to decide as
to whether any particular person is the fitting re-
presentative, and champion of our Church and
religion. This is a question which belongs ex-
clusively to the ecclesiastical tribunals, for they
alone are competent to adjudicate thereupon.—
To that tribunal do we refer ourselves; by its
decisions, are we content to abide; and it it shall
recognise Mr. McGee to be what the columns of
the *Freeman* proclaim him to be, the represen-
tative and champion of Catholicity in Canada—
then, but not before, will we adopt his policy, and
range ourselves beneath his standard. Is the
Freeman content to abide by this issue?

APPROVAL OF THE "TRUE WITNESS."

To the Editor of the "True Witness."

Kingston, 25th July, 1859.

DEAR SIR—In the last issue of the *Toronto Free-
man*, I regret to see a document signed by a number
of your subscribers in this city, which deserves some
explanation. Lest the public should imagine the
same views were entertained by a majority of your
readers, I think it right to make you acquainted with
the manner in which that "precious document" was
concocted, and the means resorted to, to procure sig-
natures. Some five or six of the individuals, whose
names are appended thereto, met one evening last
week in a private caucus, and appointed three of
their number to go round the city and canvass
against the TRUE WITNESS. To achieve this object,
these individuals left no means untried, in the shape
of misrepresentation and mis-statements; represent-
ing the document as a private remonstrance only,
intended for the eye of the Editor of the TRUE
WITNESS alone, and not for publication. Many were
induced to sign it under this impression, and now
deeply regret the manner in which they have been
duped. Out of the whole number, not one-half, I
would venture to say, really understood the object
in view, or the purpose for which the document was
intended. The parties most active in the matter are
men of no political or social influence in the Catho-
lic community, and were afraid to call a public
meeting, lest their petty manoeuvring should be ex-
posed.

On last Sunday His Lordship the Bishop of King-
ston took occasion to read these gentlemen a lesson
they will not soon forget. In the course of his re-
marks, after alluding to the underhand, contempti-
ble way in which the movement was got up, and the
means resorted to, he said the Catholics of Canada
had a right to be proud of the TRUE WITNESS, and of
Mr. Clerk, its able and talented Editor. It was the
only really English Catholic journal in the Province,
and as such was entitled to their warmest support.
In the past eight or ten years, it had been their un-
flinching and heroic advocate, and the zealous de-
fender of the Church. After paying a merited com-
pliment to Mr. Clerk, who, he said, was the ablest
writer on the Continent of America, he said the
TRUE WITNESS had nobly and faithfully fulfilled the
mission for which it was established, and was the
true and fearless exponent of the doctrines of the
Catholic Church. In no instance, and under no cir-
cumstances, was Mr. Clerk false to the trust re-
posed in him. The Irish Catholics of Upper Cana-
da, he said, owed him a deep debt of gratitude for
his able and unflinching advocacy of their rights.—
When the purity of their countrywomen, the cha-
stity of their wives and daughters, was called in ques-
tion, who so ably and so eloquently cast back the
false slander in the teeth of those who uttered it?—
Was it because he did this; because he never became
the sycophant or parasite of any party in power; be-
cause he eloquently fought and contended for Catho-
lic rights, that the present movement was made in
Kingston, where he had always received a warm and
generous support? He hoped not, he trusted not.
We had known Mr. Clerk too long to condemn him
for one, of whom we had little experience. His
Lordship most eloquently and warmly upheld the
cause of the TRUE WITNESS.

I remain, Dear Sir, your obedient servant,
A KINGSTON SUBSCRIBER.

A LARGE AND INFLUENTIAL MEETING IN FAVOUR OF THE "TRUE WITNESS."

A public meeting of the Catholics of the City
of Kingston was convened in the large School
Room of the Christian Brothers, on Tuesday
evening, the 26th instant, to express their confi-
dence in the TRUE WITNESS newspaper, and in
its Editor, George E. Clerk, Esq.; and also to
discountenance the attempt of a few of the sub-
scribers to that truly Catholic journal, to weak-
en its influence in this city. The meeting was
both large and influential; nearly the whole of
the leading Catholics of the city were in attend-
ance. The greatest enthusiasm and unanimity
were evinced by the gentlemen present. Daniel
Macarow, Esq., President of the St. Patrick's
Society, was called to the chair, and Mr. John
Patterson was requested to act as Secretary.—
The Chairman explained the objects of the
meeting, and in warm terms denounced those
who sought by unfair means to induce the well-
meaning, but misguided Catholics, to withdraw
their support from a newspaper established under
the patronage of the Bishops of Canada; a jour-
nal that upon all occasions proved itself the able
and unflinching advocate of Catholic rights and
principles. The learned Chairman concluded an
able and eloquent address by calling upon those
present to extend a generous support to that
journal.

The following Resolutions were submitted to
the meeting, and adopted by acclamation:—

Moved by Mr. Alderman Bowes, and second-
ed by Patrick Browne, Esq.:—

"That this meeting has heard with deep regret
of a movement having lately taken place in this
city with the avowed object of putting down the
TRUE WITNESS, the English organ of the Catholic
Church in this Province—that the large majority of
the Catholics of Kingston disapprove such pro-
ceedings, and believe the action taken by the parties
connected with it as both rash and ill-advised."

Moved by Thomas M'Keever, Esq., second-
ed by P. J. Buckley, Esq.:—

"That this meeting have every confidence in the
TRUE WITNESS and in its Editor, George E. Clerk,
Esq.—they repose confidence in the judgment and
integrity of that gentleman, as being an able, zealous,
and unflinching defender of Catholic rights and
principles."

Moved by James O'Reilly, Esq., seconded by
Wm. Hartly, Esq.:—

"That the Catholics of this city have no sympathy
with those parties who are endeavoring to create dis-
ension between us and our French Canadian bre-
thren of Lower Canada—our interests are insepara-
ble. It therefore becomes the duty of every true
Catholic to assist in drawing more closely together
the bonds that unite us to our Lower Canadian
friends."

Moved by James Delaney, Esq., seconded by
Daniel Lynch, Esq.:—

"That it is both expedient and necessary that this
meeting take immediate steps to increase the sub-
scription list of the TRUE WITNESS in this city; and
that the following gentlemen be requested to act as
a Committee, viz.:—

Messrs. P. O'Reilly, John Bowes, John Patterson,
P. Macarow, Matthew Rourke, Thomas M'Koon,
P. King, Thomas Pidgeon, Robert Condy, M. Flana-
gan, J. O'Reilly, William Hartly, Patrick Browne,
Peter Delaney, James Hartly, D. Lynch, P. McGrogan,
Thomas Erly, Roland Kaia, Thomas Lovitt, Patrick
M'Cumiskey, Hugh M'Cluskey, Christopher Farrell,
Michael Binch, Capt. M'Neil, James M'Bride, Michael
Garrett, P. Purcell, Daniel Rourke, P. Hyland, James
Bronnan, Henry Bowman, Daniel Donoghue, Jeremiah
Meagher, Maurice Roach, Daniel Sullivan, T. Mulhall,
Joseph Norris, Thomas M'Dermott, Archibald J. Mac-
donell, B. Somers, M. Sutton, James King, P. J. Buck-
ley, Jr., James M'Guire, John Ryan, Martin Dolan,
Peter M'Donald, Thomas Baker, John L'Hoist, D. Sul-
livan, and the Chairman."

Upon the motion of Mr. O'Reilly, a Subscrip-
tion List was then opened with the following re-
sult:—

His Lordship the Bishop of Kingston, \$40.00, the
Very Rev. Angus M'Donnell, V.G., \$20.00, the Very
Rev. Patrick Dollard, V.G., \$10.00, and a year's sub-
scription in advance, A. J. M'Donnell, Esq., \$10.00 D
Macarow, Esq., \$10.00, James Delaney, Esq., \$5.00,
William Hartly, Esq., \$10.00, Patrick Browne, Esq.,
\$10.00, James Hartly, Esq., \$10.00, James O'Reilly,
Esq., \$10.00, John Bowes, Esq., \$5.00, Denis De-
laney, Esq., 5.00, Michael Flanagan, Esq., \$5.00,
Jeremiah Meagher, Esq., \$5.00.

The following gentlemen also paid in their sub-
scriptions:—

Messrs. Patrick M'Neil, P. J. Buckley, Thos. Baker,
Peter M'Donald, Thomas Erly, Thomas M'Keever,
Henry Bowman, F. Trudell, James M'Bride, John Ham-
kins, Daniel Hallinan, John M'Cauley, Martin Dolan,
Patrick M'Grogan, Peter O'Reilly, Patrick Smith,
James Fitzsimmons, Edward Gallivan.

It was then agreed by the Committee that the
city should be canvassed immediately, and a new
and complete list of subscribers to be transmitted
during the week to the TRUE WITNESS office.

Upon the motion of M. Flanagan, Esq., D.
Macarow, Esq., left the chair, and Wm. Hartly,
Esq., was called thereto. A vote of thanks
was then given to the Chairman, and the Secre-
tary, when the meeting separated.

JOHN PATTERSON,
Secretary.

Kingston, 26th July, 1859.

If, in essaying to express our thanks to the
gentlemen, of the Clergy and laity, who have
been pleased so generously to give us so hand-
some and flattering a mark of their approbation
of our general conduct, and of our humble efforts
to promote the interests of our common religion,
we say but little, our friends will not conclude
that we do not feel much, or that we are not
sensibly affected by their kindness. We have we
think been misjudged, and indeed harshly judged
by some; but we trust that time—the great
avenger—will yet justify us in their eyes. To
those who have at once done us that justice—
which confident in the integrity of our motives,
we feel convinced will ultimately be done us by
all—we can only offer our sincere and hearty
thanks; accompanied by the fervent hope, that
our future shall be such as to justify their appro-
bation of our past; and that we may approve
ourselves not unworthy of the good wishes and
kind offices of our Kingston friends.

Under the caption "*Startling Abduction*,"
the Canadian Protestant press has, during the
past week, been regaling its readers with a gar-
bled account of the conversion, and reception
into the Catholic Church of a young lady,
lately resident in Montreal, and the daughter of
a gentleman whose name is already well known
to the public, as connected with a distinguish-
ed "Insurance Company." We owe it to
our readers to lay before them a plain and
unvarnished statement of the facts, in so far
as they have come to our knowledge; and to un-
ravel the mingled web of truth and falsehood in
which those facts have hitherto been presented
to the world. For this purpose we shall first lay
before our readers the Protestant version thereof,
as we find it in the Protestant journals.

These tell us that the young lady in question
—a Miss Starr—who had received her education
in Paris, there "fell under the influence of Ro-
man Catholics;" that there she was urged to
leave the world and join a convent; that upon
her removal from Paris to Montreal she was
"traced from place to place by the wonderful
secret police system of the Romish Church;"
and that "the ecclesiastical officials" were by
these agencies, kept "informed of her history,
position, and tendencies." By the Protestant
version—and in this consists the entire *gravi-
men* of the charge against the Romish eccle-
siastics of Montreal—the young lady was the
pursued, and not the pursuer; was decoyed into
the Church, and did not spontaneously offer her-
self a willing victim.

Next we are told that the young lady, thus
watched, influenced, and worked upon, was per-
suaded, nay, almost compelled, to abandon the
paternal roof; and at the instigation of the clergy
—by whom it is more than insinuated that she
was kept in durance—was induced to conceal
herself from her parents' anxious search, within
a nunnery; that the Bishop of Montreal was
cognisant of the facts of the case; that when
applied to for information, he denied all knowledge
of them; and expressing great sympathy for the
father, gave him full permission to prosecute his
search after his daughter in the different Convents
of the city; that hereupon the father went to the
Grey Nunnery, where his daughter—according
to the same excellent Protestant authority—was
actually concealed, with the knowledge of the
Bishop of Montreal, and the inmates of that in-
stitution; that from the Grey Nunnery the young
lady was spirited away to Toronto, and subse-
quently to Toledo, in the U. States, where much
against her will she was forcibly detained; and
where at last, after a series of romantic adventures,
the distracted father found his long lost
child, and rescued her from the hands of her in-
human jailors. This, in substance, is the Pro-
testant version of the events, the true and Ca-
tholic version of which we are about to lay be-
fore our readers.

Some time ago, one morning very early, a
young lady presented herself at the Seminary of
Montreal, and in great anxiety demanded an in-
terview with one of the Priests of that establish-
ment. Her request being granted, the young
lady proceeded to introduce herself to the Priest,
as the victim of a cruel, systematic, unrelenting