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# CATHOLIC CHRONICLE 

vol. XVI
MONTREAL, FRIDAY, SEPTEMBER 1, 1865
No. 4.


The dread to die alone."
Iyru.:Apostolica.
We must now lead our readers to a rery difier-
scene. 1 l was dark night. The wiad was ent seene. It was dark nigit. The wiod was
still howling fearfally reund the sland; the bilows dastued madly againsted the port, evea making a good deal of morement visbble no the inidule of the barbor,
where Al Pasha?s wessel was lyiug at anchor, sot daring to venture nearer the shore for fea of falling on the shallows. All through that dark night the storm raged loud and long; bit-
terly fett by the poor fugtive inhabitants, driven rom therr houses and forced to take shelter rocks and caves and stray buts, built for the pro
servation of the rineyards on difterent parts the island: They chanked God, however; fo
they telt lbat the very pitiless pelting of the rain hey frantic violence of the wind would preserve hem from the marauding assaulis of their still more pitiless and violent foes. Down $n$ the tor. Dom Michele, pale and sea-sick, lay in one corber, a dim oll-lamp lighting up the grim hor
rors of their low and offensive prison-; but the rors of sight of Monsigonere Carga took away
every temptation to despond or complain. His
ent pectoral cross was taken off aod hung sap before
bum; on a projecting pail, beneath the lamp; and there, his fettered hands lifted up to Heaven, or crossed meetly one approach of morving. At his.pover to his suffering companion, who, exphssical a and meatal, fell into a troubled sleep. waling thoughts. He stood agan before the Turkish governor, dragged in by the rulfianly soldiery; and in his dream. went over anew the
scene that had ensued. He beard the rough question addressed to his beloved Bishop, where der to bid them all return and preseat them selpès before their prosecutors. Then came th
declaration of MonsIgnore de Riga's being astly, their own manacled forms betag cast into the bold of the galley. The scene changed, and they were led lorth to die, when a sudden calm ream; heavenly music seemed lingeriug on th foul, beated air of therr prison-hole, and odors of
Peradise embalming his enraptured senses. The oaring of the waves and the rockiog of the gal roaring of the waves and the rockiog of the gal-
ley were no longer beard dimly, even amid bis roubled slumbers, and the good priest slept a
quiet and refreshing sleep. HIe, needed it ; worn ut in bods and mind, be could not hare stood the borrors of the coming day without this in
terval of rest, doubless obtaued by his Bishop's rayers. The das was not yet begioning to prayers. The day was no yet aegione; he ha ongs, and he could scarcely imgine where he
ingen when his seases returned. The hold, in was. when his seases returned. The hold, in
which they weré, seemed stull really to be filled with the rich odors, and dulcet strans of his
iream ; the pale reflection of a soff light gleamed on the black ralters above him; and turnin ound his bevildered head, be endeavored 1 ort
collect bimself. Tive lamp was extinguished, but still the Bishop knelt before its smoking remanns. An ethereal hight played round his kneeling
tigure, which appeared to float in mid-arr, raised gure, which appeared to hoat in midear, rase bight proceeding from his chamber in the Palac noir swept round the lold of the Turksish galley, Cillang. every, crevice with horrmony, inondating th
soul with delight and awe unspeakable. Slowl he chaplain rose, and threw himself on bis koees, as he gazed on the countenance of the futur
naartyr, so still and motioness in tis ecitatic ex pression, that it was like the very reflection o
be Hearen that he was beboldung. His age bands were clasped on bis breast, bis eges raised ward, and kassed, the whinte cassoctz and roche seemed agaia to light up like rubies, and linge ore drstinctly than "ever round the miraculous
gns "Gedd had impressed upon bim trom chld ood, iom ibat they were about to be fulfiled. ay glimmered even into te brightening. light ic died away, and with a deep, sigb the marty eturad to the world he bad oo oi set leff, fro tune been forestalled to hum

- Forime'to die is gaing he murmured at last


## ma op the hea ga for fae

At this moment the creaking of the boards
was beard, the entrance to the hold rounhly Was beard, the entrance to tone hold roughly
opened, and the Turkish guards entered. TEven 'Leated on, Monsignore, rephed the prest only lead on, and Dou Mickele, with the aelp the Most Higit, will not flinoh belore an army of tabelievers.
They were led forth on the deck of the galley; and there standing at the gang way await-
ng them, was Monsignore de Rigo. He thew o be again questionell,' said the ; 'and four tura 'Lure, Brother,' replied Monsignore Carga lor the sake of your flock. God does not re guire of you the sacritice of your life; attempt There was no time for more, for the trumpet bimself in great state at the further end of the um. We give the examiaation tinos befor ard was hatied
Kaow you, giaour,' said the Pasba, s whence this port? Wherefore was at called to the sland? and who summoned it hither?
'I know nothing,' replied Monsignore de Rigo of what you ask me. I caane hither but Syra.'
Sut
noow nothing of what this perfacious 'thishop po Syra has been trammeling agaiast the Grand
Sultan of Constantinople? Is he not your ' Yes, be is my friend,' replied the Bishop;
but $\begin{aligned} & \text { know nothing about what you ask me.? }\end{aligned}$ ' ' Go, then,' returned the Pasha; ; ' your answe
is an exruse; but I pass it over as a good excul.
pation, because pou are the subject of the Vene han Priace, my fauthful and kiad correspondent Let ibis man go tree, and call bither the other
giaour,' be added, addressing his soldiers; ; not nat perfidious traitor, but bis compasion, and eep him out of hearing.'
Monsignore de ligo was led off, and throwing aimself on his knees before the martry as be be
passed, whepereu', 'Brotler and Fatber, your lessing and your prayers; for you are already - God bless thee, mp Brother.' returned the of the embracing him, hastily forming the sig ing impatience; ' carry uot, but take the first In anl.' Iner moment Dom Mrchele stood before the Pasha, culm and intrepud; lor angels' vones
were still ringiog in his ears, and he heeded neiher the scowl that rested on the face of Ali, no
'I am the chaplain of the Bishop,' was the calm reply ; 'my name is Michael, and by pro-
fession I am a Catholic priest.'
'Where do you live?' was the next ques Bishop,' returned the chaplain.
Ali's brow grew dark as midaight
'Then you are the Bishop's confilant,' b rivy to his iniquitous devices and envil dongs, be What did be do when the Neapolitan and Mal-
tese galleys were anchored in this port? Did tese galleys were anchored th this port? D
be noi call hem to the island? Did he and bis people not give them supplies of foud and mo
Deg 7 Youi nust be well a ware of ail this, and, by the beard of the Propber, you shall rue it if you
conceal anythog trom me. Up, speak; and ex: My Bishop,
' My Bishop,' replied the priest,
ontrigue, and carest for nothessions, but incapable Eis pastoral rule. [ kaow nothing of what impule to hum ; and if others accuse nim of suct hags, they are dark calumpies,
complice, and thé, tool of his wroked machinaons. Go bact to. prison, and, by the Prophet put'hum tinto confinement, and bring the Bisho

 der. The Pope,' was the firm and quet rejoin 'Then you and the Pope,' retorted the Pasha, have conspirea togetier Fith the enemes of the belanging to bis imperial domain.
' Mo,' replied the good Bishop; ' 'neither I nor
he Pope are capable of such ibing; by the laws of justuce and religion e engraven our hearts, we are very far from taking part in
wuch inquitous plots, conspiracies, and deceits.? CWherefore, then,' returned the Pasha, 'did you invite the Neapohtan and Maltese galleys to lake, possession ot tie island for the VIcerop of ou give them supplies of victuals and money?
'These are calurenies?' rephed the Bishop beaped upoo us by evil intentioned and maligant persons. No, nezer bas it eatered my head deeds or such consprracies; and you may be co by lookng yourseff at the port. Not only is it rom every other ship of powers with which yo are at war.
'This is true, replied the Paska ; ' but of it t
50 at present, it was not a short time ago, when ere, aud you gave theme provisions of tood and woney, and inviteu thein here ior yedr own tratt counts of your villany have reached the ears mon belore me your Christians of the istand.

For a moment the martyr stood in dee him crossed bis venerable features. If he con ented, and the islanders were brought into the
presence of the enraged Pasha, the spoliation of life and goods, nay, even postass, might ensue ing to him, 'the good shepherd giveth has life fo his sheep -words uttered agan, not many years
go, by another Prelate, the worthy rival of the It was the hesitation but for a moment, mor to catch the frest inspiration of God thas to de
termine hunself to the sacrifice of life in the ${ }_{\text {I }}$ I cannot consent to what you ask of me My floch, panc-struck, not by renorse, but by our hostile and menacing appearance here, lis and even if 1 would, I could not brigg thern 'Giaour I Pillaia! retorted the Pasha ;' let
bare done with this mockery! All this is but
notion and deceit. Your Ciristans shall pul che price of their traitorous proceediags by ood sum of money, and you and your chapiaia
shall pay tt at the bangman's rope. I gire you but one alternative of eseape. Eithes embrace the tath of sian, or you die, bung up, hke trait'Here,' rephed the intrepid Prelate; 'I have a moment's hesilation. Useless is it to gire me tiune to decide on this pont, for neither cor-
ments nor death shall ever make me renounce the faith of Christ. I only bave to repeat that nor mp people, nor I, have had ang thagg to do
with the iniquttous understanding imputed to us by our enemies with the foes of the Grand Sul'Infidel dog!' shouted the-Pasha, ' dost thou and at the end of that tume, if you do nection to your senses and profess the true faith; , your
carcasses shall be bung up to feed the crows at carcasses shall be bung up to feed the crows at
the yard-arm of my galley, as a warning to gour iraitorous followers.
'An hour is too long, replied the Bishop; the laith of Carist.'
Tbruist h, away wilh mom, shouted the Pasaz Tarust bim down with bis 10 fidel companion into er ropes on the yard-aria,
The solders obejued, and calmoly the holy:Preer, the led ofl, hurriee down the companionladin an instant the

## turned round as Monsignore

turned round as Monsignore Carga approache
him.
'One hour more!' said the Prelate.
Michele, the bridal train approachetin! Don
hour. more, and we shall see our God!? Michele, the bridal train approachetin! One
hour more, and we shall see our God!
'Is it, then, sure? returned the priest; ; is the sentence pronounced?
'It is, Dom Michele,' he replied. 'The Pasha gave me to choose between the Koran and
the faith of the false Prophet, or Jesus Chaist 'A balter here and Paradise hereafter.' ily turning pale ;' in an hour "
'Yes, my son,' returned the Bishop; 'our
cross will be the mast of this galles: our nails the hangman's rope. The gibbet is more honorable, the sufferngs more speedf, than those which Jesus Christ endured for us. A fev mo-
ments of agony, and the glories of Heaven are
$\qquad$
$\qquad$ inspred bum with lervor at once.
'Lead an, as thou wert ever wont, my Fa-
ther; aud thy son will follow thee, even unto death.'
Siall we describe the scene that followed? Kneeling lowly before his Bishop, the bumble sins-bis last confession-which punlfing the Ictim was to present it without spot for the sa-
cifice, meet offering for a God made man cruct fied on the bill of Calvary. The last words were
spoken, the absolving band raised, and the foriveness of aay buman fralty committed, which Heaven. And then, to his turn, the absolver became the peniteat; the venerable form of the Bishop knelt down ia the dim light at the feet
he priest, who now became bis judge, and
Who was to pronounce upon bim the remission of bis stns. Little need had that pure soul for the
consoling rite ; for daily before the celdbration consoling rite; for dails before the celabration
of Mass his confessor received the acknowledg. went of faults which in others of lower sanctity
would bave been thought virtues, and the Mass of the day before had been bis Viaticutin. The
King of Glory was not there in Person to conole and fortfy bis servants for the approac bing ight ; they were not to go forth to Heaven borne
in the very Bosom of their Lord; the holy oils, loo, were wanting; but soon they were to see
Him face to face, and the blood of their sacriice wis the extreme Unction of the Martyrs. Shalt we tell of the last words of comfort an consolation that fell from the lips of the Bishop, tonge of the priest?-the final benedection beowed by the saintly Prelate? -the last em brace ?-as the sound of footsteps were hearu,
and the door opened. These things are indecrrbable; they are only to be imagned, an

## "Shat fuug her arma about bls neck, and cried, My God I Thou has restored me all;

We must now return to Angela, whom w
名 just escaped from the clutches of Francesco reeding the bruses iuflicted on lier delicate fee by the rough ground and her rapud pace; nor did
she piuse to look around till, arrived at be en trance of the cave we have nentioned, she per-
ceived that she was unpursued. Breathless, she ceived that shle was unpursued. Breathless, she one corner, faltered a prayer of hankfulness to
$\qquad$
$\qquad$ that she could scarcely stand upright within it and blackened by the smoke of fires that bad
been lighted by fislermen cooking their homely ocean. The waves were dashung madly up against the rocks at the entrance, and covering
her with their cold spray; the rain, too, began to iall; and, cold and huagry, the courageous thought after thought cane crowding upon her
miud. Her frst Hdea was one allonost of self-reproach of having abandoned Sister Francescia, aged and faintiag, to the tender mercies of ber
brutal nephew. But could she do otherwise $1-$ At ang rale, Sister Francesca's age guarded ber from nosult; and besides, could she bare helped
hei so any was? Then came the thought of tue Bishop's captu
of lier vile pers of his sending the Turkish soldiery on ler track. The very memory wis nadneiss; and slie started
hurried'y to her feeit, and flew to the entrance of The cave. Night bad galliered deeply round; hat gathered darkly over the heavens, and Ver and anon the low muttering, of the distant thunder could be, heard, in the hastance. 1 But
just abore the horizon betore hier slione one soria-
tary star, the ouly oue to be seen ta the loweriag.
heavens, like the ray of hope that just then shayt
across her soul.
: Mary! Star of the Sea! murmured the across her soul.
\& Marr! Star of the Sea $\Gamma$ murmured the
poor girl, as the thought of the galley seen. lhes poor girl, as the thought of the galley seen 1 how
day from the mountain-height returoed to bear mind; ' 'guide my palt! Thou art indeed the:
bone of the wanderer, the light of the blind, thas. boye of be wander,
elp of Cbristians.'
If she could but get round to the other sidd If she could but get round to the other sides: she might possibly set save her protector, ber: bringing time!g interference. But how arrsye there? The direct path lay by the chapey
through the town, avd so orer the bills at ins hrough the lown, and so orer the bills at idays back; and in the night-time, amid the preffing round, and burst at last in tremendous fury ase eashore and try an unk she attempr to soute skirt the falling over precipices and being washed awas lash of worted There she stood, watching each flash of forked lightoing illuminaling for a motar
ment the billows tumbling one over another ow he roctry beach, no longer blue in therr azura brightness, but a dull, heary lead color; listep ing to each peal of thunder re-echoicg through nother in their terrific loudness ; shuddering wis he blast wheeled round her delicate, unproteet rance of the cavern. Hours might bape odily strength was fast fauling y following the long procession of the mornides mid the rann, and the mental and bodily exer rans of food and sleep, she was joned to the veling any longer where she was.. A sickeniog loeling cane over ber heart, a thick filn before
her eyes; and just staggering back into
the care, Angela fell insensible on the sandg The morning dawned gray in the horizon, and ing sun; the troubled sea began to resume ts he storm lad died a the sparkling beach; for Wis now succeeded by the calm brillianty of a Orecian autuma-day. So rose the 17 ch of ela begari to show signs of returning life. Rearound ber. As first raised her head and looked ed the cavern and struck on of her pale features:
and dishevelled locks, the stern rop ning water, the rispo the stern rocks, the ghisthalf recuonbegan to return; and, startiog into a half recumbent pointion, she gazed wonderingz
l. Oo a projecting ledge of rock, some way , las lle recumbent form of a Knight in armor It of lis sword, his hands, one resting on the hisad. His helmet had fillen off, and displaget wideres
'Good God! what bas happened ?' she marmured, passing. her haads over her brow to ga-
ther her scattered faculties, and instinctively arranging her disordered vestment. "Where ams day dawed over her mind; but the preseceding:
des on he Kuight was the only enigma; and were he laken him for SI. Gaorge come to protect bey 'See, he smiles, he is dreaming, thought she, e Knight, who seemed reposiug as peaceful of resting. place, and no foes were near to were bis is lite. Her heart beat fast, for she could not but recognise the Kinght of St. John she batk eat faster still when she distandy ; but it nurnur in his sleep her own name. beard bros
corereu her fose or 11 was twice repeated; and then a thistalike, e sleeping Kuight apostrophised bis uokooner.

Angela, my sister, where art thou?'
The young girl placed her land on her heart: more on the sleeping Kniglat; then rising: andt hid her hand on his mated stoulder, and utithberes, It was word Ferdunand
It was the echo of a half-remembered naroe: that had lived in memory's cells when call else. in her clildhaod, hand as of she something beloged it the reliquary given her by the Bishop somenghimpors Denk, feel out of her bosoin. The eges of ber the slumberıng Kaight slowly opened, and, freed tho
 ho art thoust manconsciovisy, that thelied, As Antwow

| He TRUE WITNESS AND CATHOLIC CHRONICLE-SEPTEMBER 1, 8865. |  |  |  |  |
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| courteo suess; but in the midst of my dream <br> surelg sheard you mention a name you could not have beard before, for 1 am utterly unknown <br> to you'’ 'w .". I Enownot! replied Angela, |  |  |  |  |
|  |  |  | blitamige. |  |
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| knight, care the rows of thy poor servant, then, What is thy parentage? |  |  |  |  |
|  |  |  |  |  |
| 'You have asked me that question once be-fore,' returned the maiden sadly; 'I then toldsou I was a nameless creacure, picked up tromthe wreck of a Turkish vessel on tbese coasts, |  |  |  |  |
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| trulh rushing on her mind, 'away to his <br> ley; and we stay loitering bere bandyiog idle <br> worls |  |  |  |  |
| ' Nay, not idle words, marden,' returned the <br>  |  |  |  |  |
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| and fell asleep without perceiving you, unless you are this moment arrived,' |  |  |  |  |
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| treasure come into my leeping. It was taken of my nect when found lyug heiess onshore, by him to whom I owe my life.' |  |  |  |  |
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| rom me thos precious relic, which my mother |  |  |  |  |
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|  |  |  |  |  |
| hat reliquary bears the inituals of our mother-Emilia di Mendoxa! I am that fair boy whotrove to tear this treasure from you-? |  |  |  |  |
|  |  |  |  |  |
| Di Mendoza!-di Mendoza!' interrupted |  |  |  |  |
| ong forgotten music on my ear ; bat my motheruasped were the dulcet accents of my mother's |  |  | dex |  |
|  |  |  |  |  |
| and -my ltaly.' "True my own sister ; for sister of mine thou |  |  |  |  |
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| Aotilla, and he bore you ofl in trump; while ing molher and l, rescued by a galley belonging co the Kanghts of Saint Jolin, were landed m |  |  |  |  |
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| and in anoither moment the bo longer na:s e-less Angela di Mendoza was folded in onelong and passionate embrace, in Ler brother's |  |  |  |  |
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| Semer |  |  |  |  |
| oh, save me from the polluting touch of the infides |  |  |  |  |
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| She was right; in a few moments the face ofthe wily Greek was to be seen stealthly lookingsnto the caverí. |  |  |  |  |
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THE TRUE WITNESS AND CATHOLIC CHRONICLE.- SEPTEMBER 1, 1865.

## Che Crue Oifitress <br> 



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bocubsiastiont aliz

The "Forty Hours" Adoration of the Blessed
Sacrauent mill commence as ind


## ngws of ter whbr

Our exchaves by the North $A$ mericar and City of Washington inform us that the Gece
Eastern bas arrired in Englad, and proceeded at oace to Sherness. Oa an examuation of per ciag-out machiaery was perfect, but ber grappling ear was sadly dech shough we do not credit the statement mind to make another attempt this season to. lay the Allantic Cable. From the Contunent, we fearn that the British the object of great attentions wherever it pro-
seeds. The Monitetr, the oflicial organ of the French Emperor, relates the rircumstances whic led to mulual visits of the British and Frenc teet should be present at Cherbourg on the I5in and France cannot but congratulate herself on tbe sentments of friendship and courtesy, which The Holy Father bas lately resolved to increase his army, and the papers in the interest of
Cmperor Napoleon see in that determination of His Holiness a first effort to provide for the in ternal satety of the Papal States, when Trance shall have ceased to occupy Rome. The ant Robber King," Victor Emmanuel, has cause great deal of excite.jent among great Catholic country, and the Spanh Herarehy lave accordingly protested agains and Prussaa bave come to an understanding segardiog the difficulty relative to the Duch
ies, ead the two Sovereigns were, in con sequence, to have an interriew at Salzburg
the 19 th iastant. A decree has been issued, or dering the reduction of the Russian army from erai-rarlike to the ordinary peace footing. The Canadian Parlament have done little step is to be taken this session in reference 1 Confederation, and it is said that many more
of the questions of the day will likewise be a lowed to stand over. A spectial telegram from Queber to ibe Montreal Gazette says that no Ottawa withon sis weeks, sald
The latest despatches from the Jonted States ay that the order relative to passports for paroled Confedorate prisoners is the sigual for a general who will go to London, and there Ginish his bistory of his malitary. campaigos. has forged bills on his father's firin to the amonat of some millions of dollirs, bas lately been mint
We are bappy to bave it in our power so state that the rollection taken up for the poor in the
St. Patruck's, St. Anne's, and St. Bridget's St. Patrack's, St. Anne's, and St. Bridgett
ctarches, of this cuty, on Sunday last, 27th utt.
amoanted to the sum of Two buodred and two Sr. Lhomesry College. - This Institution


Sacrad Heart Convent at Savit-a Recoukr, -The ladies of this vell-known in statution have made every preparation for the re ceptuo of pupilis on the 1st September; their selocel on Cote Street wete opened on the 30 . cut.



There is no safer rule to lollow in controversy, none to which Prot'stants' in controversy with
Catholics more fathfully adhere, than that whic enjoing the assumption of the one question issue. Having assumed this, in your own hav
of course, you can pitch into, and punsh gour adrersary as savagely as you like afterwards.
Now the one question at issue betwrit Cathoposs and Prolestants in all controversies that car
porse is just this. What is the source of revealed or superuatural truth? : The Church or revealed or superuatural truth?: The Church his part in the controversy of assuming as inconalls the Bible is the source of buth wich calls the Bible is the source of truth, the chan
nel or medum through which God's revealed all is made known to man. This is a very sum mary method, and in some respects may be con-
venient, but it is scarcely fair or logical. For

The point to be proved is that the Callolic Church is hostile to the truth, and interposes ob stacles betwixt the people and the source of a
revealed truth. The Protestant has his syllogis eady at band:-
The Bible is the source of all revealed truth. But the Catbolic Church discourages the in discrimuate readugg of the Bible by ber people and in
Bible.
Therefore:-The Protestant conclusion 150 rous and incontrovertible, if, but only $2 f$, we adnit the
fllogism.
But this exceptional riew of the case scarce ver presents itself to the stolid Protestant miodThe trutb of the major premise of his syllogism, ad Protestants, which is the one hing to b proven-the burden of proof resting, of course on the sboulders of bim who asserts it-is quiet) assumed; and in good faith, we really believe, in
the majority of cases, owing to that menta tolidity which renders the Protestant so incap ers, of reasoning logically on matters of religio morality.
Of this stoldity we have a notable instance before our eges in a lengthy communication from
correspondent of the Montreal Witness on the Pope's late Encyclical, the Bishop of Orlean' pamphlet, and the Catbolic system in general.As illustrative of the Protestant prachice of as fier some comments thereupon.
The writer, who, it seems, is a Misstonary mongst the French Canadians, pretends that Mgr. Dupanloup's pampalet on the papal En
gclical contains palpable discrepancies ; in that whilst it asserts in the strongest terns the obliga tion incumbent on every man to seek after, an dhere to, that which is true, and to turn from Church, of whach be is a Bishop, not only does encourage her childoren to seek for that trut "an open Bible," but rather olfers active op
position to those who, like the missionaries to the French Canadian Romanists, endeavor to per suade their hearers to take thal book as the
source of truth, and as their only sure and saf ource of Iruth, and as their onif sure and safe
guide.
Now wiere is the discrepancy we ask, betwix he assertion of Mgr. Dupanloup-and the prac would be indeed, of Mgr. Dupanloup, it the
Church of which be is a distinguished Prelate ecognised the book called the Bible as the sourc of truth, as the sure and safe guide, as the mean or channel by God Himself appointed for making Christianty, to man. But the Clurch does not cognise tbis: but Mgr. Dupanloup does not rretend that such is the case: and the one thing ary to the Freoch Canadiass has to prope is this hat the book wheh he calls the Bible is the
Word of God; that it contains all bat Word is integrity ; and that it is the means or chansel bo Cbrist Humself apponted for making known t ished. Until our Missionary to the Frenc Canadians shall hare done this, he convicts him T estantism, when be pretends to convict the Bt shop of Orleans of inconsistency, and to dete discrepancies betwixt his cheories, and the inva
riable practice of his Church. Here is a spec men of our author's logic, from which the reade rullery with which the C. M Societ pro poses to breach the fath of the French Cana
 Rome protesseg,
opar hat approval-inat fred om of of inquiry hat had the

 avoil the other. Tbis is all we monad athe $\& 3$. are we tempted to exclaim with Mrs. Gamp
Drat the imperence of the boy: be
gian as alabaster." All be would ask! lorsooth
that we should concede to him the whole ques tion at issuie, and commence the controversy by
admiltugg ourselves to be in error.." "This is al he asks of us! forsooth. Truly modesty is no ary to the Freach Canadians.
But this we will not grant you, because w eny that the Bible is the source of truth, or wa because by God to be man's gaide thurch is th ource of truth, or rather the means or channel ane only means or channel, by Cbrist Him or making them wise unto salvation. For the Church to refer men to the Bible as to the source of truth, would be tantamount to an ac he was therefore an unpostor and a liar, in tha he claims, and bas ever claimed, since the da of Pentecost, to be the sole depositary of all re-
vealed truth; and has always asserted that from er alone, and from her teachings, can fallibl mortals obtuin that after which they are all bounc o search, and learn to flee from, and eschew,
bose errors which bring teath to their souls.Seck after the truth," says the Catbolec Cburch o all men ; " but seek for it there where alone by Cbrist Hunself-that is to say in the
Church." By what right does our missionary o the French Canadians claim that we shoul
eek for the trutb elsewhere? by what show o roof does be attempt to sustain his thesis that of truth?" that is to say, not only the medium $r$ channel by Christ Himself appointed for making known the contents of His revelation to $\mathrm{H}_{1}$ the first ; but the source from whence the first Cbristans derived all therr knowledge of thei ory that the Christian rellgion, that a singla Cbristian, existed befure be the a single Christian, exted before book wbich our resent form and condition, it is manifestly false What that book is, or can be, the "s source of Curistan trut
It is not, therefore, because the Church dread he effects of indscriminate Bible-reading on the minds of her cbildren, that in certain cases she will not by implication admit that the Bible the "source of truth," and that she herself is a upostor; as most certainly she vould admat were slie to refer the inquirer after truth to an
pen Bible, or to submit her teachings to any man's interpretation of the contents of that book Tbus the only discrepancy with which our French Canadian Misstonary can ciarge the Church bis: That she is consistent, that she squares or practice with her theories, han claims. These laims, to wit, that she, and not the Bible, is the Christ Himself, has been committed the task of eaching all palions untul tume shall be no more re met by the assertion of the Protestant tha the channel througb which by express diviae ap intment, a knowledge of the conteds of the transmited to men Hereupon issue is joined; and whilst the Catho
he is prepared to support bis thesis by argument ic is prepared to support bis thesis by argument
and the facts of history, the Protestant cuts the rot, by assuming in bis own favor the one ques ion at issue, the question par excellence which Church and all heretics. Why is this? W ay that we believe that it pioceeds from stolidity ather from any disbonesty of intention on th part of Protestants. We believe that few, e question betwixz the Churct and her ad ersaries; that many of them sincerely believ That that question relates to different and connowledge to be the "source of truth," and
cases. They lail to perceive that the ques. ton is one as to the method in which the search after truth is to be pursued.

Censor must pardon us if we decline, once for al, entering iato any discussion upon the manne anongst the many huogry claimants, and mangy lace-beggars ad ulshonor - the country is infested. The ion as Catholic journalists, nor to our own taste s gentlemen: and certainily we will do our best
ot to reader the Catholic press pile and ridiculous in the eyes of all honest and independer men, by incessant whunings orer the manner which the dispensers of the public plunder hav the pacant office of." Sub-Depuly Inspecto of Cess-Pools," to which his dirty serrices at the This is not at all in our line; we leare the bus ess to others to whom the occupation of plac

## habst, are well filted to dance, attendance in the

 One exception only would we make. In the inderests of justice and public morality we wouldalways insist that iudicial functions should not be assigned to notorious members of any secre poltico-religlous societies, as thereby the ad icion and disrepute. For the rest, we interfere not in the matter of Ministerial patronage; we seekers, or parts-bangers on; and we will cheer fully give to every. Ministry carte blanche vided that their public policy be such as Catho ics and Conservatires can bonesily support. Censor may perbaps think our remarks harsh
at we take the liberty of telling him that, what the Count de Montalembert so well qualified as "bureaucratie," or, as we in our homely Anglo he community, the, apparenty, ineradicable ev of modern governments, and, above all, the deaull retend that there is anpthing wrong, anythin ubbecoming a Catholic or a gentleman in accep ing a situation in a public office; but we do sa hat it is a pity to see a young man in the purm
of life, who might, axe in hand, cut out for $h \mathrm{~m}$. self an honorable career in the bush, wastıng bis ime in the most abject fluakeylwm loward escending in election times to the dirtiest and nost degradkog of work, in the hopes of what is his particular patron. Generally, 100 , thes political pimps, the vilest of created beings, ar nost profuse tn their professions of "zeal for patriotzsm" " most obutreperousls eloquent i enuntiations of their Chureli's or their country' "wrongs," thus briaging unmerited, but only to tural contempt upon the religion which the profess, and the nationality of which they set he injury that these fellows do us; and there no character, therefore, which the honest C he professional political intriguer, or place-beg ar. Finally we would bint to Censor that the and of Government is not to find situations and Rue Witness will never so far degrade itsel to make distribation of public patronage a tes the merits of any Ministry, or a reason for giving to, or withbolding from it Catholic supon. respect tor her legal rights of property, and the rights of the Family in matters of education but for individuals, whether Cathoice or Protest ant, Scotch or Englisl, Irish or Erench CanaCensor wants sympalliy, and a public hearing for is "putiful story," be must address bumself elsewhere than to the True Witness.

A Yaniee Maiden. - The daughters Massachussetts are a credit to their sex, and
striking example of the humanzzing and civilizing flumee of Yaukee Christianity if they all re emble the young Boston lady, who, as we learn
. tately sent to President Andy Jobnson, a lons Jack rope of South Carolina cotton, propided with two nooses, with a request from the fair donor that the rope be emplojed for the hangin ard of the Farnes of the Guillotine, who, in Pars, during the "reign of terror," used to a eath above, and in this pleasant retreat, ower, carry on their usual domestic avocations $f$ knitting and sompg. They were not a nice heer brutilis the Boston belles surpese heer brutally, the Bostoo belles surpass even ile parodies apon womanhood whom the revolaonary lever of '93 uspired with a horrid aptite for blood. It is a pity that the name of the Brston young lady was not published.
tae st. patrioks bazaar.

A report is in circulation likely to have an
ander maver on the eforts of the Ladies
gaged in the very laudable worls of raising
me means of clothing and supporting the
rphans of the St. Patrick's Asplum, piz: that
owing to the large bequest of the late Mr.
Filzpatrick, in favor of that Institution,
Bazaar. The Director and Trustees beg 10 ashat, owing to the provisions of the will, no por on of that bequest, eitber by way of principa interest, has beea yet some tume to come nd that owiag to these facts and to the ex rovements, the Asplum requires the aid of the
nnual Bazarr at the present time as mucia as
to tequest had been made. in its faror.
Edward Murphy
Secretary, St. P. O. A.
Montreal, 28th August, 1865.

## - Pastonal Liftrz



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$\qquad$
selres Feniana or Hibernians of Canada, but to treat
them a

## Now dearly beloved brethern, hasving invoked the Hoiy N Nams ot God, wo have decreed and ordaneec,


 Sonediction of the most Holy Sacrament being poermit-
ed with due ceremo ony onch day.
Oond Oond
bilee.
l. $T$
 sually said, and
tention of he Pope.
2. To confess and to communicatereverentiq. Ohll-
dron, owerer who buva not made their firat corama-
3. To fast on Wednesday, Friday and Saturiay of
of one week during the time of te Jubilee.
4. To give almg to the por
4. To give alms to the poor. We recommend the
Local Pasiora to collect the elms and apply them to


pelual chasility.
In conelluaion, dearly belared bretharn, let ns exrort
 Given at Humiltos, from our Episcopal Pniace, thia
Gth day of Augurt, the Feast of the Trunsfiguration






|  |  | ND CATHOLIC CHRONICLE.-SEPTEMBER 1, 18 |  |  |
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