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VOL. VII
WORES OF CHARITY
Among the many feeliags roused by the star-
ring crents of the present diy, none are so deep sing crents of the present diay, none are so dee
or so difiused as those which have made nen sen-
ble that a reform of our public charitable instisible that a reform of our public charitable insti-
tions is imperative, and that the machinery hitherto brought to bear on the anelioration of our poor population, is insufficient for its purpose.vivid remembrance of English history in bygone
days, and whose acquainanance with the habitsand custons of Callolic countries; in a word, whose
knowledge of the reneedy has mide them fully knowe ofe of the remecty has nuide them fully casual visit to public ustitutions will present ; but
far begond the Catholic Churcll has the feeling extended ; anong. every body of professing Chriseach day with a louder tone.
sular pride is broken down at
sular pride is broken down at last ; the boast of
Great Britain's perfection is fast dyying arway, and men are fain to confess that France and Belgium, and even Spain ind fay, have something to
teach, have accomplished something she has left ing from his summer wandering on some foreign hore, and reading again the England, misses the high white cap that sbade
the placid brow of the daughters of st. Vincent. Hospitals, painfully contrasts lhe rough uurses
with those gentle Serurs; and thens the Englishwith those gentle Seurs; and thens the ling holy institutes he has seen in foreign lauds, elus-
tering close as lowers on one shrub, and bringing Corth their fruit in rich abundance, true to bis na esolves how, in Protestant soil too, the fair plant shall take root and Aourish; and the Catholic
looking on is rejoiced, but not surprised to find looking on is rejoiced, but not surprised to had
that effort and plan alike tell but ont tale, and that effort and plan alike tell but one
witness to the truth of his holy faith.
$\qquad$ us, which, while they have the same object in
view, yet differ materially in their mode of treatfand a bare record of facts noted with a rigid inpartiality rarely found pear; the account of the different institutions is caken word for word from their owa reports and tistics, are left bare with no glowing colors sbade of the rough edges. The writer's sole
purpose has eridently been ol lay matters simply draw his own conclusion
for while the facts mentioned are similar to those recorded in "Hospitals and Sisterhoods"" we
are never sufiered to forget that Mrs. Jameson are never suatered to forget that Mrs. Jameson
savo them. Mrs. Jameson has passed judgment
upon them, and has drasn conclusive evidence which mases be true. Not that there is a nord of unfairness in Mrs. Jameson's book. the working of a vigorous mind with strong con-
fidence in the truth of her own deductions, and with an entire misconception of the grounds upon
which those deductions rest. Hovever, Mrs. Jameson's strongly expressed opininions, and the
unrarnished statements of "/ Hospitals and Sistcrioorls" meet so closely, that the two roices sound in perfect harmony.
Catholic religious communities, ard the equally unirersal failure of Prolestant once;-both pro claim the evils to be met, and the necessity of a
remedy and both doclare their ignorance where that remedy in Protestant countries is to be found In "Hospitals and Sisterhools," it is painful to
peruse the repeated demads for the services of Christian women, working, from love of God; in
our Iospitals and other public charities;- the tale of souls perishing because there are none be-
sile them in their hour of antiction or pawish ment, to whom they can tura lor suceor. We
find couatless plans and suggestions from chaplaius, physicians, and benevolent men; proposals been repeatedly dravn of the grood work have of respuctable and inn upentil signed by numbers the same result, the same reply is sent did not get one offer to do this service for the
love of Clirist, and of the souls whom He died to redeern, though Hundreds of my papers were Although in all these sugrestions for the for-
mation of Protestint Sisterlioods, a scanty neasure of approral of the Catholic ones is of necessity forced out from its promoters, they are
coreful to inform us that a life of charity and self-denial, is no stranger to the Protestant reli-
fion ; and they triunpbantly point to the deaconesses in Paris and Germany, as prool of their


MONTREAL, FRIDAY, MAY 22, 1857
 e in a long airy corridor. Over the clea oarse grey drugget, that their feet mighte no slip, and so they were led along creeping, crawl-
igg, or trying to walk or run, with bandaged heads and limbs, carefully, and tenderiy helped
and watched by the nurses, who were themelves under the supervision of one of the religious sis pensary, well supplied with common medicines and served by a well-instrueted Sister of Cha-
rity, with the hely of nof of the inmates whom he bad trained. Any innatc is free to leave that
efuge whenerer she pleases, and may be r
ceived a second time, but not a third tine. ceived a second time, but not a third tine.
wns told that when these girls leare the instua
tion, after a probation of threc o. tion, after a probation of threc or four years,
there is no dificulty in finding them guou places,
even arses; but all do not leare it. Thlose who af might do so; they were deroted to a meligious
and laborious life, and lived in a part of the buidd and laborious hite, and lived in a part of the build
ug which had a sort of conventual sanctity an
 were all superior in countenazce and organiza-
tion, and belonged apparently to a better class. tion, and belonged apparently to a better clas
They were averse o re-entering the world. hat Ther had a manufactory needlewomen, and supporited chenselves by th prouluce of heir work. They nere no loiger
objects of pity or dependent on charity; they
had become objects of respect-and more than respect, of reverence.
"One of then who bad a talent for unusic,
Madame de Barol had caused to be properly inMadame de Barol had caused to be properly in-
structed ; she was the orranist of the clapel structed; music mastress; she had taught sererral the centre of the room, and they expented ittle concert iof us; every thing was done easil
and quietly, without effort or display. When looked in the faces of these young women-th sealthful, and in some instances so digmfied, legradation, and disease, out of which tiey hat risen. The whole number of inmates was ajolut
14.0, without reckoung the thirty-two ,ick chil
dren. Madame de larol said that this infant Iospital was a most efficient means of thoroug reform; it called out what w
position of the penitents, and
of 14 e character and temper.
been more in the country, and in some of the secmed to require it, coulle have been provided with plenty of work in the open air, such as gar-
deniug, keeping coms or poultry, \&c., I should deniag, keeping cocrs or poultry, \&c., I shouly
have considered the arrangements for a Cintholic country periect. They are calculated to fuld lescence. Eariy rising, regular active usefful
employment, thorough cleauliness, the strictest order, an even rather cool temperature, abun-
dance of light and fresh air; and more tban these religious hope, wisely aud kindly cultivated comcxecuting the sympatbetic and benevolent affer tions." Madame de Barol is assisted considerbly by funds from the government, is addition
oo her own large private means. She is therefore emabled to carry out her efforts on a scale first gratefully to aclerowledge that the life-blond of her community, which enable each sincw and
muscle to have full play, are the Sisters of Charity; and these we also can show Mrs. Jannoson.
She ueed not go so far as Turia to sce how the holy influence of porsons deroted to a life of
self-sacrifice can soften and elerate the abandoned of human creaturey. She bas but to visit the Convent of the Good Shepherdat IIMmance of the hundred noor girls who bave there found an asylum, to hear the joyous shouts at re-
creation, or the sweet singing in their chapel, to assured that the hopelamunitics artends whit here; that though there are many disaploint-
ments, many faifures, the work nevertheless is achiesed, and mayy are won by the sight of the love and tenderness of the servants to cling to
the infinitely greater of the Master. The point the infinitely greater of the Master. The poin rives its title, is the necessity of a thorough eooperation of inen and women in claritable works,
both of whom, she argues, have hitherto pursued the path alone, studiousls, avoiding cootact with each other. From this she conceives many er
Wave irisen; ;and bere she is undoubtedy right
self-denying motires, require the caln juigmeat and sound sense of men to guide then; ; white on en to carry on works of inercy to any extea ommunion of labor is accomplished annour l'roestants, Mrs. Jameeson lones not iuform us binngsion to the priestly olitice ; but withoul firdg any fault with what soch in of it working, Mrs, Jamesnn strongly bints, that any to stagrest a remedr cother for his or an of of the siggest a remedy either for this or ang of the
dher evils she has baid before the world. Iher ceat aim is to call the minds of others to consido them that the case is not hopelcos; that though
stroug laith thatitit. is nor. This strong chinian maissipring of the religious life whiclt, with all ith her from an inspection of Catholic work; rtery in the material working, should yet fail in xclaims, "I to not sec hial feminian energy and fian community." Certaingy not own very litis. ans. Individual eliorts may be fouma scatter hat which grows and multiplics irom seneration
a geteration, is found only within the pale of
 refuge or an hospital, and derote to its firtber-
ace ber fife and cnergies, she woullt succed ; Wat others animated by her spirit would gather ound her, and sbe might be led to believe tha
lime to conce the work the hal would be continued. But are there no eximple a show the fallacy of such a hope? There was ects of this land, yel rose ep with tan lore o God buraing sostroggl in her heart, that it soon
son tack to lim the most abandoued of her ex; that it fared not to enter the "den o
Wild beasts;" as Newgate sras then callen.
Who ever read the inistory or ot moved to admiration? Hut Flibabeth F'ry wat the way of all living. Not twenly year What bolly of women follow her honisteps and on a few respectable lired nureses bear the nom of "Mrs. Fry's Sisters ;" but what sie wonder
fully acbieved is almost $\hat{\text { orgottea. While Mrs }}$ ry was in the midst of her glorivus work; whil er samereign spoke worls of approval; whifle iendship noted statesmen akkiowledged be Kitheriae Maczalay ; divine lore dwelt in her heart, and the bloon of her youth and strength
of her talents were ofiered on the Altar of her ourts; no Acts of Parliament were passed by
er influence. She died and the world missed her not. Some trelre years hare passed since
her burial day; and in Ireland, Fingland, and Many of our colonice, the wire and lourish. Tn of Katherine in refures for young innocent girls, in orphanagests poor, and (whenerer pernitled) in hospitals, pr sons, and vorkbouses, her daughters bear witneso
that "she beinr dead jet hiveth." When the cry of anguish irnon the battle-field and the hospials of the East, rang tbrough the land awakny accents, where are your Sisters of Charity, sency. Application was made to the women no one resparuled to the call. Foremost in that therine were we sisters or Merey founded by Ka therine Macaulay; no less than twenty-eight la-
hored in thous sceues of horror, and two sealed with their deaths the devotion of their lives.Who has not heard of, who does not honor the
Seeurs de Charite of France, an order which in thousand members, and yet what was its origin? Where wist its frist foundation? French town. in Paris by four young girls and their superior Madame le Gras, who atterwards averred that so repeated were ber failures in infusing into their give it up in despair. Yet she loved to see the
Hotel Dieu reformed by their the
hospitals and wrierever ang pestilence yeged, and
into many foreign countries. into many foreign countries. This order, one of
the minost fuitul the Clurch ever sar, wasi beserenbout to undertake; for they were but
preme

## REV. DR. CAHILL

## on tie pardon of the remaining mish

Waterford, April 22, 1857. career, or exposed the disasterous policy of Lor more laborious and successful examination than The humble individual who writes the present
aricle. It in not my intention here or clarge his lordsip, or his the Lie, Lord Minto, on couraging the sanguinary revolucions of Framce
Rome, Rungary, or Switzerland. The histor of the siege of home, of the Swiss merciless civis aud the final repression of the Lombardo- Yene-
tian rerolutionists, are all well tian rerolationists, are all well known familiar
topics of public discussion during the last ten
years. Ofte public European mind was moved to frenzy ; thrones were menaced; old dynastics Lottered, and a social tempest eroked from the
Baltue to the Mediterranean, which shook the foundatious of old monarchy to the very centre.
There can be bo doubt ihat Lord Palmerston held frendly intercourse with the principal con-
spirators in all these terrific confcieracies. IHe Wrote private letters to some, sent his accredited
Envop to others ; be receivel and presented ad-
and dicsses in common with revolutionary leaders:
and he semed to lend his official sanction to the universial struggle oan the Continent between mon-
archy and pophlar resistance. There can be no
doult at ail that Lord Palmersion did advocate in se selal comerries round us the very same po-
litieal course fro which the Irish exiles have been
found guilty. Popular resistance to establish lass, in order to atain waint they considered
"popnat libery," was the crime of all the Con-
tinemtital revolutionisis ; and this is the indictnent charged to Mr. Smith OOBrien and his associcdly the friend of Kossuli and lisi class, he can-
nor consistenty be the enemy of Thomas Francis Meagher and his companions: and if he adro-
cated a confederacy on the Continent, which be once called "a progressive movement," he can-
not, in his own internal sympathies, be hosile to
16tuotives which originated the IIsh orgauza-
ton. The enses are precisely the sane. There is not one man in the Britith Empire, therefore,
whose duty it would be ro defend the Irish exiles
more than Lord Palmerston: their defence by hitu, is the , phasible jusufication of his own con-
duct in Eungars and Rome ; their condemnation a against the honesty and the faith of his owa past
policy. I have said thus much, in order to prore that the present Premier ougbt to be the last
naas in the councils of her British Majesty to advise the pernanent punishinent of our poitical
corries ; on the contrary, in the defence of his
owa almmitted diplomacy, he ought to be the first man to present a petition at the ioot of the tirone
praying the royal clemency to eflace iheir senpraying the royal cluancy to ence and terminate their captivity.
Besides erery oune knows the difierence be tween the Jrish blocdless atrempt at rerolution,
and the profuse efusion of blood on the Contirneat; from the assasination of Count Betbani by
the Hungarians to the teath of Rossi in Rome, tions: wiule in Ireland, there is not one drop of blood to stain the brief of the adrocate, who rise:
up in the strong, legitimate, anticipated lope, o haring these young nen restored to the bosoms of their fiamilies, and to the privileges and liberties
of their country. Ireland is grateful for the fathe whole neopie of erery class, station, and creed hace expressed their dep sense of heartfelt ac-
knowledgment for ibis boon of Queenty pardon
and the same public and the same public expression siall be doubled
and trebled, when lier Majesty shall have contand trebled, when her Mlajesty shall have con!-
pheted the full ; ine desired, the consistent measure sevtence of the remaining few beyond the Atlan-
As 1 shall take the liberty to enclose these my
obervations to the Premier himself. I would beg to remind him that at public dinners, in his
place in Parliament, st scientific reunions and at
puthic lectures, he bas contionuall poblic lectures, he has continuolly char god Aus-
trin, Rome and Naples with cruelty in not grant-
:nor a gencrud Ampresty :o their political offening a genrral Ampesty to their political oflen-
ders. Itare, therefore, all these speeches and accuastions as my inderenible evidence, while I
call on Lord Palmerston to stand forth in the
satne cause. for the same drmesty towards the satne cause, for the same Ammesty towards the
idividuals in whose defence I shefter myself under the aurocacy of his lordship.
If he denand an Amnesty in
in the other. In this effort to procure in Ireland will be supported by his own telling outria, be lie will be defending his consistency, his honor,
tis faith, his past conduct : and he will have, in support of his views, the same public requistion
which was presented to him in the case of Wm. Smith O'Brien, with the highest Marral, Military,
oficinl array of signatures, together with the oflicina array of signatures, together with the
most distinguished names of the various classes, of ass hasecess and politics in Ireland. If one churish to withhold A mnesty from the remainder:
this would be admitthn a princinic, and rejecting a legitimate corollary ; it would be defevding the
preniscs and opposing the conclusion. Lord Premiscs and opposing the conclusion. Lord sed : and as he is so anxious to gratify the feelings of the Eoglish people and the Scotch people,
I feel quite assured that if these rievs of nuine
were put formard by the they were taken up by the Irish people, and
adopted as the general Irish feeling, the Premier
and the Cabinet would concede a simiar faror to

## Fhat it bas already grauted, nnd do justice to thic 

 sequnit
nith
pre
 I am at liberty to repeat the public, sentiment in
lis regard-namelf, that he retires from lis Parlis regard-namelf, that he retires from lus in ardent enthusiasm in the interests of Ireland
with an official character collauded by universal consent for entire integrity; and it in his retire-
ment and old age, his srey hais were solaced by
the prescuce of the prescuce of a beloved and absent son, it vould to the Irisl people, and a
ainted that the Emperor is perfectly well a full, unconditional amnesty to thouscuuds of Ii rolutionists who appeared with arms in the
hands, and who spillel the blonk of the imperial hoops: his Lordslip also knows the hundreds wh French: be must be aware too of the forgiveness extenced by the Porie to the accomplices of the
men who expelled lim from lis triple crown: and no one perhaps bas a more accurate knowledge the extended amnesty grantert by the King Naples to the very persons who stit a price on
his head, and publisherd placards calling on their clergy. We have, then, the precedent of tu crerg. of lione, of France, and on Naples, for
tria, ord yalmerston's gudance: and hence, th
Lord English Press can never with truth charge the political ofienders while hundreds and thousands cach eountry; and, therefore, as a matter of il Pozen blootleses offenders, while the Continent al Potentates reieased thousands of arowed as -
sassins, it must rins into a stereotyped fact of history, that Jigland proclains through her press
lie doctrine of liberty and ioleration, while lier ict-slips and penal settlements are conslruct-
in the modet of siberian tranny. I do feel
and with which I happen to be supplied, that the
wiews whech adrocate are atlanable by the rocured the remission of the senteuce of Mr mith O'Brien and his companions
the happy event which success of thin ew bliss to the family-circle of her Majesty the Queen: and in urging this auspicious fact in the from the Courts of the two Emperors of Frave and A Austria. The birth of a Princess at Vienna
and of a Prince at the Tuileries was the prelude to an altrost general amnesty in everg part of
these elupires; and surely it cannot be imprudent queen of Englaud, to exanow on the part of the do
we hearts and give stability to the thrones of the wo Emperors

## IRISH INTELIIGTNCE.

On of the Belfist papers announces that D
Denvir, bishop of Down and Connor, has ben
 The sum of faco bas already been subseribed and













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## The Trut Celiturss.

## MONTREAL, FRIDAY, MAY $22,1857$.

## NEWS OF TER WEEK

The Queen's Speech on the opening of the new
Parliament was read by the Lord Chancellor, Parliament was read by the Lord Chancellor,
and gires a very encouraging view of the aflairs and gires a very encouraging view of the aflains of Parlianentary Reform fron Mr. Hoebuck was
looked forward to; and a majority against Minlooked forward to; and a majority against Minole contingency. From the Continent, there i nothing new to report, the Neufchatel Question being for the prescint disposed of. 'The latest a new Ministry, of which Mr. Dufiy is a memlic Works.

The Cherch and Spisitualism.-What connection can there be betwixt the Church and table of the Lord, and the table of desils? None indeed; and yet we fird them placed i strange juxtaposition in a letter published in the
Boston Piot, over the signatures of 'T. and Mary Nichols; whose reception into the Catbolic Church has lately caused no small stir in th United States, but of the reality of whose con
rersion, the contents of the letter alluded to ause us to entertain some rery paidful doubts. Mr. and Mrs. Nichols have long occupied a prouninent place before the American public, as
leaders in all the infidel and socialistic movements leaders in all the infidel and socialistic movements
to regencrate lumanity by means of the simple process of giving free phay to the animal int-
pulves of the iudividual; they were also professed pulkes of the iodividual ; they were also professed
behesers in the "Spiritual Manifestations:" inaugurated by the Misses Fox of Rochester,
N.Y.; and Mrs. Nichols was herself a "meclium" of great repute. In the early prart of
the present gear, howerer, they astonished their former associates by a public profession of the Catholic Faith; and were receired by baptism
into the Churcli on the 29th of March last. into the Churcl on the 29tb of March last.-
They iave since add the motives which induced them to taie this unexpected stop, to their former "Friends and
Co.- Workcrs," which the Boston Filot reproduces without one word of conment or disapproumble op a general fenor or which, in or bumble opinion, is lar from gizing satisfactory
eridence of a real and thorough abandonment on their part, of their former pernicious and souldegrading superstitions. We look upon it, in saries with a plausible eirgunent against the senteuse of unqualined condernnation pronounced by Lices of tiue Protestant necromancers of the not frorr any ill will towards the newls baptised converts, that we would offer a few remarks upon process by w
Catholicity.
They tell us that at was by the agency of the Spirits thenselves that they were led to take
this step ; that the Spirita of St. Ignatius Io oyola, of the blessed St. Erancis Xarier, and of other
distinguished nembers of the illustrious Order of Jesuits, anjeared to them in a bodily form, and explained to them the Catholic system. That
the teachings of these Spirits commended themselves so strongly to "their highest sense of that they could not but accept them; that in
consequence they made profession of the Faith, asd sought admissinn into the Church to which bey lad been thus miraculonsly directed by their "Spiritual Director," as they call ham, St. Fran-
is Kavier hinself. This, in substance, is the account they thesnselves give: and though w
will not accuse them of being intentionally de eivers, we cannot but look upon them as still
uc rictins of a most dangerous ballucination and as assigning a very inadequate and un-Ca-
twathe mosive for their acquiescence in Catholic
dognas.
That God has vouchsafed supernatural revelations of inss will to man, and that He may there-
fore cho so still, no believer in Christianity will fore co so sinl, no belierer in Christianity will
deny; but that infdels can eroke these revela-
tions by weans of their "circles" or other diauons by means of their "circles," or other dia-
brical rites, we do not, and, as Catholirs, cannot bolical rites, we do nol, and, as Catholirs, cannot
beiicte. If the judgment pronounced oa "Spiritualisn" by the Church through her Pastors be truc, then are all its phenomena, either natural-
tmavih, or supernatural-devilisl2; and the spirits -if spirits there be-which respond to the invocations of the "circles" are, not angels of light but, goblins damned, not the souls of just neen
made perfect, but the devil and his impss. Now made periect, but the devil and has from the begning; ; and would not, if the Catholic Church be the Church of Christ, exhort his serrants to seek shelter
within ber arms from his attacks. We cannot therefore admit the reality of the account given
by the Nichols of their consersion, without ad-mitting-either that the devil is in league, an
acting in concert, with the Catholic Churchacting in concert, with the Catholic Church-
which is absurd; or, that by meaps of their in
rocations, the "Spint-Rappers" are enabled
bold converse with the spirits of the deald Clarist-which; so long as the seintence pro"Spiritualists," remains uneversed, is, to the Catholic impossible.
Neither are the reasons assigued by the nev licity such as to satisfy us. A Catholic accepts hese dogmas-not because they commend thenhighest sense of right ;" but Zecunse the Church proposes then to him; and because the Church
is the divinely appointed medium through which is the disinely appointed medium through which
the truths, by Christ revealed, are transmitted to Il generations. Trie-to him who accepts then, and ponders them in lis beart, these dogmas will
always commend themselves, because of their intrinsic beauty; but this subjective coinmendation is not the proof of their objective trime
Noir the Nictiols tell us that they first accepted the dogmas, and then accepted the Church; hey did not eren accept the dogmas, because ommenaled themselves to their "highest sense of right"-in other words to their private judg-
ment. But their "highcst sense of right"" in 1857, mas, for anything we knowr, be for sur passed by their "sense of fight" in 1858 ; what
security bare we then for the permanence of security lave we
their conversion?
To many other things in their letter might we object. To its general tone; to the countenance which they do not explicitly renounce, but whic erery Catholic ablors: to their allusions to their
Spiritual Dircctor"-who, with them, still Spiritual Dircctor"-who, with them, still oast that, ": in becoming Roman Catholics, they neither abanuon, nor lose any good of their for wer life or faith"-thus insinuating that in their Ormer life, as Socialistic Reforiners, there was good," and in their former degrading superstiindieating a very inperfect apprehension on the
part of the newly receired concerts, of the evils which they bare renounced, and the solemn obligation whicls in Baptism they have contracted.They still seem to loos forward to the "redempion of humamity ;" forgetting that the Church deals, not with an abstract and children; and that her mission not so muct The rerganise societ, as o reforn their old habits, and the difficulty of getting rid of their former socialistic formulas. We trust hat it may be so ; that the Sacraments of which hey hare becn the participator's may work them effectually to the putiong ofd their becoming news creatures in the Lord. This we hope, and for this we are al bound to pray. But, at the same time, as
tholic journalists, it seems to us no infraction o Christian Charity to comment freely upon th extraordinary communication made by them th the public ; of which the enemies of our faith
may, if it be tacilly accepted by us, so easily take advantage to misrepresent the teachings of
the Church ; and which, therefore, no Catholic journal-especially one baving so extended a cir-
culation as has the Boston Pilot-should allow o appear in its columus, without a word
he dangerous character of its contents, cuntenance and encouragement which lainly seems to give to a most pernicious and ra-
idly spreading superstition. It is because the pidly spreading superstition. It $2 s$ because the note "Spirit-Rapping," than to make convert
Catholicity, that we have felt ourselves calle upon to speak somewhat harshly of it; for it
authors, we content ourselves with offering ou prayers that thes may remain stedfast in the
Faiti which they now profess-no matter by hat means they lave been led to embrace it.

Sabentarhanism.-That the State, or secu lar arin, has the right, and that it is its duty, to probibit, and to punish, with ciril penalties, all
violations of those portions of the Decaiogue violations of those portions of the Decalogue which prescribe the duties of man towards man
-few, if any, will, we think, presume to call in question. But with regard to those other pre cepts of the Dirine Law, which prescribe man' duties towards God, a great difference of opivion obtains as to how far the State is allowed to en force them, by the infiction of penallies for their has any right to interfere therein at all.
The consequence of this dirersity of opinio ature, a lively controversy is at this momen being waged as to the propnety of enforcing bere con be no doubt that the precept of the Decalogue wbich enjoins man to keep "holy the Sabbath Day," belongs altogether to that class towards God. Is it then the duty of the State enforce this purely religious obligation; In a truly Catholic State, such a question has solemnly declared that it is desirable to do way with all semblance even of clanever and State, it should never be
aertain, that a Slate, or body corporate of and
kind which has not even the seriblance of con are no with the Clurch or Claristian State, ca ters spiritiuly; or which refer only to man's rela tions and duties towards God. All Sabbath legislation; therefore, in our Canadian Legislacal refutation of the infidel preamb
Clergy Reserves Secularisaton Bill.
If therefore we seem to oppose
gislation in Canadn, it is not because we conthe right, or forget tie duty, of the State canforce obedience to all the laws of God, a expounded by the Chureh; but because our gishature is incompetent for the task it has, in
arrogance, 'assumed;' and because, destitute auy distinctive religious character whatsoeve and without even the semblance of any connec tion with the Church, or Christian State, it should
not be allowed to legislate in religious matters at not be allowed to legislate in religious matters at
all. For, to coneede to it any such right of leall. For, to coneede to it any such right of
gislation, would be io recognise in the State, secular authority, a supreme and independent ju-
risdiction in thiugs spiritual-which would be risdiction in thiags spiritual-which woud
subversive of all civil and religious liberty.

SIurders, thefts, and false witness, even adul ies, every State may, and should punish; be cause these are injurries inflicted by man upon man. But false worship, idolatry, unclastity, im-
pure desires, and other crimes equally offensive pure desires, and other erimes equally
to God, and as much a violation of His divine law, fall not within the coguizance of the civil magistrate ; because they involve no injury; by
man upon man. For the same reason, our Canadinn Legislature, which-whatever may be the case with its individual members-has, in its cortion with the Church-and therefore with Christ Who is the head of the Church-can have no right whatsoever to legislate upon matters which This may seem a very blasphemous and infidel onclusion; but it is an ineritable deduction We principhes by the Legislature laid down
Besides, not only do all on religious matters are entitled to as much re pect as are those of Christians, from a State, or
cegislature, which has no semblance even
connection with a Christian Church-but many Christians as well, contend that the obligation to keep "holy the Sablath Day," refers to the seventh, and not to the first day or the week; and
that its transfer from the former to the latter, is purely an ecclesiastical arrangement, destitute sensible only upon the principle of receiving unwritten tradition, as co-authoritative with tha Word-a principle which Protestants reject.The State therefore, if it attempt Sabbatarian legislation at all, must determine, not only what bath; but it must undertake to decide, what day of the seven is to be observed as the Sabbath ; and to impose the obligation of observing that particular day upon all its subjects-no matte what their religious belief, or the dictates of ter, whether Jerv or Christian, Catholic or Protestant, Anglican or "Serenth-Day Baptist." We confess that we are by no means inclined to place such tremendous and irresponsibly
Nor are these objections lessened by the perusal of the arguments wheresith, in the Legisla-
ure, and in the colurnns of the public press, it ine, and in the colurnns of the public press, enforce uniform Sabbatarian obserrances upon a nized conmunity like ours in Canada. From of the it plain that the oject their own particular netions, as to what is right and wrong, upon lar notions, as to what is right and wrong, upon
others; or in the words of the old proverbthey propose to " neasure every man's corn in in a large city, with the Post Office within a to get a fetter on Sumday; forgetting altogether the case of the poor man who lives many long Weary miles from his ncarest Post Office, and to
whom Sunday therefore, when he comes in to Whon Sunday ther
church or Mecting,
can get a letter at and necessities must be all unheeded by our comfortable, well-to-do, puritanical legislators, be cause forsooth some well satisfied Pharisee-af er licking his lips and returning God thanks, that he is not as other men are, Sabbath-breakers,
extortioners, and Railroad speculators-gives it extortioners, and lailroad speculators-gives it ness during which he had never taken a letter out of the Post Ofice on Sunday," that, he was not a penny the poorer for his exemplary virtue. Perhaps not good Pharisee. We have known ows, who, like the Calriaist famous in song would hang their cat on Monday for baring killed a rat on Sunday and who would not so much as take a duse of medicine on Saturday for fear
it should work on the Sabbath; but who were sucb sharp practitioners on the other six days of the week, that their Sabbath forbearance was well the week, that their Sabbath forbearance was wel
made up to them-very well made up to them

- MAY 22, 1857.
you watered the rim? Yes Have you sanded induce two or threc others to utter a particula Another wise-acre was for imposing Sabbath restrictions upon us, because they would prevent veople from reading the newspapers on Sundays; we believe it was the Hon. Mr. Boulton who
thus delivered himself; whilst-richest of alla Mr. Patton argued that the Ylouse was remiss in its duty to provide for the true worship of
God, if it did not provide for the due observGod, if it did not provide for the due observ-
ance of the Lord's Day. Now, leaving out or sigitit the consideration that it cannot be" the
"duty of the House to provide for the true wordauty of che Holse to provide for the true worcertainty in what that "true worslip of God" consists-we would call our readers' attention the fact, that this same ultra-pious Mr. Patton, Who manifests such \%eal for the due observance porter of a vile Bill for authorising-in so far : the State has the power to authorise it-the infamous sin of bigamy, on the part of a Mr. Sten net, who has applied to the Legislature for a
divorce from his present wife; and for permis divorce from his present wife; and for permis-
sion to contract, what the State indeed may call another marriage; but what in the eyes of tho Christian can never be anything but a state of rnally married is still she to whom he was orn nonstrous-too much a mockery of religion-lo hear a man, one day exclaiming about the duty of the House to provide for the true worship of Goul, and to enforce Sabbath observances-and the uext morning calling on the same House to coun-
tenance a deliberate outrage upon the Divine Law of Matrimony, given by our Lord Jesus Christ Himself. We hare yet to learn that Sabbath breaking, even when it assumes as in Montren), the form of "playing at ball on Sundays," is 2 God's Law, than is the crime of Bigany, toadulgent.


## ulgent

The simplest way of dealing with these me Spiritual Directors"-that, over our nout our onsciences, they have, and slall have no conhe that worshipp of God;""sseeing provide for which they have not, in their Leegislative capacity cren the "semblauce of a connection ;" and that they will best consult their own honor, the or or the country, and the higuest intere of religion, by abstaining from all attempts t legislate on religious malters for a mixed comminno one to tell iss how or when to keep the Sabbath. We have the Church; and to her we yield prompt obedience. futerference, or the
slightest appearance of dictation upon religious natters, from any other quarter, we will resis as an ins
citizens.

What Constitutes a Clergymang or - Our attention has been drawn to this subjec y a Bill introduced during the present Session, for amending the marriage laws of Upper Canadenomination " may legaliy solemnize marriage ; but "any person, not being a Clergyman, of Minister of a religious denomination existing in Uper Canada, who shall solemnize, or preten every such offence, to two years' imprisonment in the Provincial Penitentiary; or to suffer such Court of Record, having competent jurisdiction shall see fit to impose. The burlen of proving that he is a Minister of the refigious denominaion to which he
Here we have a highly penal law, imposing vere penalties for the performance of certin cts, by an unauthorised person; but as the Bill
does not attempt cren to define what constitutes "Minister of a religious denomination," it seems be utterly worthless for the object proposed A Minister of a religious denomination, as gene rally understood amongst Protestants, means simply one who has been authorised by the meinbers
of his denomination, to do their praying and preaching for then,
religious denomination must mean anyy number of persons who proless a particular form of religion
distinct from that of their fellow-citizens. It is therefore in the power of any number of person to make ayy one of their members a Minister of their particular denomination; and to invest him with legal authority to solemnize matrimony
throughout the Upper Province. Messrs. Sykes; Sloggins \& Co. may meet together, if they so please, for religious worship; and bave therefore just as good a right, as before the law, to be recognised as a "religious denomination" as have
the Baptists, Anglicans, or Methodists. Having so met, they may proceed to appoint any one of themselves, whom they please, as their Minister; who thereupon would be to all intents and
purposes as much a "Minister of Religion," as purposes as much a "Minister of Religion," as
the Rer. Dr. Ryerson, or the Protestant Bi
cligious shizboleth, and, for the a particular him as their Minister, would be nonce, to accept lemnize matrimony in Upper Canala. A Mor mon elder, or a howring Methodist, a medium of he sect of "Spiritualists"-any one in fact, who
can induce another to recognise him much teacher, is, to all intents and paces, much a validly ordained Minister of Religion,
as is the Protestant Arelhbishop of Cond is the Protestant Arehbishop of Canterbury
It follows, therefore, that of two things, one Either the State must undertake to place linit to the right of Protestants to erect Hemselve. into particular "relignous denominations," and to to acknowledge erers ; or it must be prepare other to look upon bim as lis spuritual tach and Minister, as legally sualified to solemniz Matrimony. If it attempt the first, it will be guilty of an infraction of the first principles of religious liberty; if it aulopt the second, it win open the woor to enuless abuses and abominations. And yet oue horn or the other of the dilemma must take. Escape from both is inpossible. Bill Sykes, for instance, is indicted for that not being a " Minister of a Religious Denomina In his defence, he calls up Joe Slogrins, Jack Belcher, who attest that they, holding the same religious opinions as the aceused, bave appertell him-the sain Bill Sykes-their Minisline of defence Court of Record allow this can any Protestant clergyman in Canada ad duce, of his being a "Minister of Religion?

The Montreal Witness has start ed a new heory to account for the appalling disaster at the Desjardius Canal on the 12th of Narch last. cording to this lyypothesis, the cause of the to dent is to be foum, not in the neglect of the e gineer, or the deficient state of the bridge, but large amount of sabbath labor on the Great cotemponary, who seems to be on very intimate terms with Providence and acquainted with all
the desigus of the Most High-" reason to believe provera such a tremestor retribution. It is easy," be continues," to sel
this down as the raving of fanaticism, and to laug at those who broach such an idea as silly, super stitious fools"-an opinion in which we lully co-
incide. It is yery easy, and very natural to haugh at such a theory and its originators.
Indeed there is but one reason why we should not, and indeed cannot treat the enunciation of
such an hyyothesis with levity; and that is, that it iuvolves such a fearfut blasphemy agains the justice and goodness of God, that the Chris tian cannoi entertain it for one moment withoul horror. That God showd punish, eren in this world, the notorious and habitual transgressors of
His Divine laws, is in accordance, not only with our reason, and our innate sentiments of justice but is a fact attested by universal history, and our own daily experience. But that an All-Jus God should puaish the innocent for the ruiltythat because $A$ has violated His commandments, fendignt visit his sins upon the head of man becag, what we do not anu cannot beleve All-Wise and All-Just God,

THE TRUE WITNESS AND CATHOLIC CHRONICLE- MAY 22, 1857.


FOREIGNINTELIIGEXCE. FOREIGN FANELE The French Governuent thas decided, it is sitid
in flee beet quarters, in the Chinese war than was till very lately ioteuded. Orders liave been given to get ready rorec of 100 wech, , rith ererytiting requisite for
field or garrion serice. Hitherto Frances had countid hersself toe increasing her naral strength
in thit quarter, but the newo orders are considered as eriderce of an intention tue show the chenidered
thatese Trance is ready to co-operate with Singland that France is read both by land and sea.
English alliance. Its anarkable article on the English alliance. Its appearance was known
beforehand, and, that it rould be, if not written,
at alf events, inspired by a personage of exalled at alf events, inspired by a personage of exalied strong. The papers began to be sold at the very ticle glorifies the poitital privileges of the English people. It says, we find among the liberties
we have lost, the press and the tribunc, humbled almost every where else, remain there undiminis ed. England is an asylum for ideas as nell as
for men who are proscribed by political vicissiEinghad. We hail this alliance as the pledge
and the security of the future. Altogether the of the press in France.
'L'Ami de la Religion says-" It would appear that His Loriship of Moulins, not wishing disobedient Curates, has referred the case to the
Holy See : and the Holy Father has named His Lordship the Bishop of Blois to judre the case, parties will, however, have the privilege of referparties will, however, hare the privilege of reier
ring to the Metropolitan of Moulins. His Grace
the Archbishop of Sens, and a still firther appeal will lie open to thenn- to the Supreme TriJournals and letters from the South are bring-
ing constantly fresh accounts of conversions.ing constantly fresh aceounts of conversions.-
They are partscuinrly numerous in the depart-
ments of the Tsere and la Drome, where the remenss of theisere at the end of the religious strife
formed religen,
of the sixteenth and seventeentls centuries, had acquired an influenre, which bas alsays increased or decreased annong us, according
or decline of rerolutionary ideas.

The news from Sprin speaks of the scandaious calumny which has lately been uttered against
the Catholic Clergy, on the occasion of a recent
outbreak, of itself of the sligbtest innortance, Ontbreak, of itself of rhe slightest innportance,
but which the revolutionary press seeks to render inportant by calling it "a grand Carlist denion-
stration." The utmost inculpatiun of the Clergy would be an assertion, yet to be prosed, tha
some unknown and obscure Priest had been mixed up in the matter. The worst of this style of
writing is, that it is engerly adopted by foreign journals, who magnify an insignificant malter into a general accusation aganst tue Clergy, who are
accused of joining in a conspiracy to assassinate
the Queen the foot of the altar. It is really painful to have to notice, and to deny in the saost indigaant terms indeed is worthy only of contempt.
The Queen of Spains
the re-establishment of irienilly relations with logize, pay an indemnity, and guarantee the interests of spaniards in future.
It is doubtful whether the misuoderstanding
between Spain and Mexico will admic of adjustbetween Spain and Mexico wili admic of
ment thrugh diplomatcr negotiatons.
as the Mexicun Government hrolls bac
punishing the assassins of Cuernarace, Spain
keeps herself in reserve.-Cor. TVeekly Regis

## Italy

Rome.--The Univers announces the fact of
he spontanieous submission to the decree of the Holy Office, on the part of those eminent Ges
mans who had followed the doctrines of Gunther Congregation of the Inquisition. Their name ther Gangauf, of the Order of St. Benedict. journals bave lately accepted with their usual facility fresh rumors from Turin concerning the
dispositions of the Sardinian Government to enter into serious negotiations with Rome. Pieilnont what is taken place there at present War with Austria being impossible under existing circunstances, the war against the Church is
recommenced with fresh ardour at the very mo to resume negotiations with the Holys See 'Thus, they announce on one hand that they wisb tous, trey, whilc, no the other hand, they do pre-
cisely what is necessary to make any new treaty cisely what is necessary to make any new treaty
impossible. They put in execution laws passed in contempt of existing Concordats, which of longer obligatory. They have eren establishe as a general priciple that Concordats are not
binding. Being thus doubly freed from all engagements to loobe, whether by virtue of haws jurispruteoce, they resume the persecution of
the Religious, and expel them from their con display against other encmies. The Sardinian Goverument, no doubt, imagines that others may ake arms in the name of justrce and humanity f the world, but that uese the oher en France and Austria rights, justice and humanit may be trampled on in regard of Religious
Orders quite as safelp in Piedmont as in Switzer and cver since 1840. Let us hope the new make them respected among civilised yations SWITZERLIAND AND PRUSSIA. A telegraphic despatch from Berne, dated th
29 th of April, states that on that day the Swis
$\left\lvert\, \begin{aligned} & \text { Federal Council zuthorised the signing of the } \\ & \text { traaty for the sellemennen of the Neutichel } \\ & \text { tion }\end{aligned}\right.$ ion on the co
ence at Pary
Another telegraphic despatet, fron Berne,
teted 30 A April ndids:- " The Vederal Council
 Weaty, as ass of an annexed protocol, ald
oit the e enor of the primitive deunands of prusA Fexace Remurios Dusi..A Swiss



 which it siggested, oould not agree upon a point
of doctrine, and inamly agreel to resort to force Lo settle the qui wustion. The place of meeting
mas the most obscure phrt of a neighboring
 thrusts, one of the rus. serere wound in the binee, and fell upon the grass.
The conumat ceased, but our two casnists in petticoats have already rallied a good number of adte Bernese. It has almost celiped the Neuf-
ireece.
The hing of Barariass risit to Italy is said to
be connected with an endeavour to secure the throne of Greece in his family on terus less shameful linan those accepted by the present King
in 1832 . Times are changed, and the pronise giren by King Otho, that bis cliildren should be educated as asiens from the Clurch, is indigz
vantly rejected by the tion brothers of the King io whom the succession falls, as he bas happily
nerer tad any He is empected to visit Paris upon the same busines

## pussia.

The oreal Russan railmay scheme, derelops itDecones hourly more distinct. Eyery conceiv-
able dodge and ruse is resortel to by its concocFrench sharpers nond speculators whe
 peoples and nations they use difitent means of
eeluction, and they toke adrantage of peculia
 ledge of human dealing. The "religious dodge" is the oue they are trying upon us, and "unsio2re using in theirir atempt to rig the . .ritish marThe mode of operation is, ike erersthing great, simple in the extreme. An infuential contionental capitalist-alias gigantic black-leg-iduducs
an unsuspected Protestant clergyman to 10 aply for an allotment of shares-sy to the amount o
$\pm 20,000$, which s table erenteman's vane is a torer of strengeth;
and it is calculated that the grand Russian railway scheme must come out, at a glorious premi um under such dirine auspices. And so it prob-
ably would had not the "p pious fraud" been discorered in good time, and clergyman after cler git "bonnets") for the keepers of the continental hazard tables. For this bout we are happy to
say that Join is not to be " done." the clerical say that Join is not to be "uone. Mine clerical
dodge has failed. But your Russian is a thorouth gemester. He mants the money saly, naty
ifit to te got by nnavery he will be sure to if it is to be got ty knavery he will
cluth it.-Civi Service Gacette.
aUSTRALIA.
Adelaide papers to the 24th January contain some news from ther helowirne correspondent.
The second realing of a bill to repel the poll
tax on Chinese had been carried in the thictoria egisiatire A Asembly by a majority of four.
$M r$. Garan Dufly bad carried through a bill for abotishing the property qualifiction for members
of the assembly. $A$ grant system of intercolo-
nial telegraphic comiunication

## china.

The Pays publishes a prizate communieation
 Some of the crew, who had landed to procure fresh water, bad been ill-treated by the poppula-
tion. The captan had landed a company of

 The Russung.-Tbe Peking Gazette of the
2nad Norember last contains a notice of collision between the Russians of Omsk and the people of Tarbagati, or TTashrata, the monst distant
part of the chinese empire, ia cootact with the
From fhntier.- it is stated that a band of re-
Fis had burned Hoofoo in the Province
 The Manuarin Gofernment of 1 hampoo ha dealing with the English.
Le Nord says the Le Nord says the French authorities will Permally demand a perinanent Ambassador at Pekin, and in case of refusal will endearor, in he capital by water, and thuss dictate terms to
 on the 17th February and massacred sereral Eu-
ropeans. Sir Jumes B. Broce saped lis jifo
swimming across a creak by swimming across a creek. One of the
liornco Company's steamers subsequently ar-
rivel at rived at Siravak, and, with the aid of Sirir James,
at the head of a body of Malays sand Dyaks, arenged the destruction of the settlement by
killing: 2,000 Chinese:- A. Har steanner was sent orer by the Dutch anttorities, but her services
were not required.

























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 "Whist I whist denr boss ", exclisimed the head,
white the arm and hand were waved tomard them in
 and

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 tion Remme?


DERANGEMENT OF TITE LIVER, Is one of the most common, as well as the most for It bad for yeare attracted the clusest a atention of the medical faculy in all parls of the United States, and jee ap to the time of the discovery of Dr. MLanes burgh, Pa.., it was almost beyond the reach of me dical skill. Thousands had perished without even a

 dent that they ofier a remedg which has been fully
tested by time, ani which has never folit LSP Parchasers will be carcful to nak for DR. N' tured by FLEMING bROS. of PrysisburaH P PA. There
are other Pills purporing to be Liver fills now be-
 ${ }_{[30]}^{\text {signature of }}$ flemiva bros. LYMANS, SAVAGE \& Co., St. Paul Strect, TFiol
eale $A$ gents for tontreal.

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ing Works of Fiction, Pootry, History, Biography
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## FHOSPECTUS

 new- tri-webhly montreal newspapbreNews, Literature, and General Poblitics,
'THENEW ERA bited by thomas d'aroy meghe. MANY friends of the genleman vho is to be the
principal Editor of " Ties Mwr EnA" having strongly encouraged lima to enter the field of Joorralisn, in
Cannda, it derolves on him briefly to explain on pribic. is to he called "The New bra," as an indicavince has cridenty arrived at such in trat-stean



 and labors aud duties it imposes.
the either of at reti-
Public interests ane, conmonly, ent Public interests are, conmonly, either of at reli-
gious or of $n$ politicalna:lure, and we shall brielly
stalo our views of both: Questious strictly, or mainly, religious-unless
forced upon the $T$ ress, under political or partizau

 with whaterer parts in the Province cank give
the best guaraty hat ine reedom of conscience,
which now so hatuly clantieteriz:s Canda, shali We perpetunly ypeserver
 Canadat Indenendence of die ctation is essential to
the credit and neffunusi of Journalism, and we slan



 Although the Ealutary custom of the Canudinn
Press preserres the unonymity of its writera, it may
not be unbeconing for uis to say thit our readers
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