

FOREIGN INTELLIGENCE

FRANCE

PARIS, Jan. 21.—La France of this evening states that the Emperor has signed a decree today, convoking the Corps Legislatif for the 15th of February.

The Government have sustained a serious defeat in the department of the Charente. M. Bellmont, the Opposition candidate, has been elected a deputy to the Corps Legislatif by 13,326 votes against 9,318 given to Mr. Leclerc, the Government candidate.

The Charente Inferieure has hitherto not been a disaffected district. As M. Emile de Girardin reminds the Government, it elected on the 13th of May, 1849, under the Republic, M.M. Regnaud de St. Jean d'Angely, Baroche, Chasseloup Laubat, Napoleon Bonaparte, Montholon; and in 1852, 1857, and 1863 it returned by a large majority the official candidates.

What portent, then, is this, that in a time of profound political calm, in the twelfth year of the Empire, after the Ruler has won his laurels on the field of battle, and earned his oak leaf crown by the vast changes and improvements he has worked at home, the Department which for years has been faithful to his authority should turn against him? This is the matter which now excites the curiosity of the capital; but the answer is not easy to find.—Times.

PARIS, Jan. 26.—The pastoral instructions and the protests of the Bishops continue to fill the pages of the clerical papers and to be commented upon by the others, though each time more briefly, for the task is monotonous. There is, indeed, little difference, except in respect of length, between these documents. The language is more or less moderate, and occasionally more or less acrimonious; but they all end with the same note—denial of the right of Government to prohibit the promulgation of the Encyclical, and unqualified adhesion to its doctrines. The Archbishop of Bourges winds up his address with the formal declaration that he and his brother Bishops can employ no other language than that of St. Jerome to Pope Damasus:—

"I speak with the successor of the Fisherman and the disciple of the Cross. I am united heart and soul to the Chair of Peter, because I know that upon that rock the Church is built."

He adheres, then fully and entirely to the Encyclical. He condemns all the errors which it condemns in the same sense and in the same manner in which the Pope condemns them. In this instance and in all others he recognizes but one judge of the Faith, but one authority in doctrine—namely, the Church, and the Church declaring its will by the mouth of its Chief; and, with St. Augustine and Bossuet, he repeats, "Rome has spoken—the cause is ended. We love unity, and we glory in our obedience."

The Cardinal Archbishop of Bordeaux, who had written to the Pope declaring his "profound and unalterable devotedness," has received a cordial reply from His Holiness. Among the other letters addressed to the Minister of Public Worship is one from the Bishop of Algiers, "protesting temperately but firmly" against the measures taken by the Government.

The pamphlet of the Bishop of Orleans, however, attracts more interest than all the epistles of the other Bishops put together, owing to the undoubted talent of the writer, and the liberal views he formerly held on these matters. He has pointed out some 60 errors in the French translation of the Papal document, and certainly no one can do more than he has done in explaining away the more obnoxious parts of the Syllabus, explaining them by fine distinctions between things that are contrary and things that are contradictory, and interpreting what the Pope really meant. All his logic and all his skill as a controversialist fail, however, to alter the leading thought of the Encyclical,—that the liberty of conscience is the height of madness. When it comes to mere retort the Bishop puts forth his usual vigor:—

"What has become of your own liberty, I ask you. For my part I have a horror of violent revolutions, and my study of them has penetrated my soul to its very depths, and yet I affirm loudly that I am of those who have confidence in civil and political liberty, and who still hope for its pacific progress in my country. I am of those who sincerely work this laborious experiment, which is the danger and the glory of the 19th century. But we must be modest. Is this experiment concluded? Has it succeeded? I count in my lifetime ten revolutions, and in my diocese six opposite parties, at least. We read every day in the newspapers that the smallest liberty is a danger. The strongest of Governments in the most compact territory does not venture to allow 20 of its citizens to meet, nor three Bishops to concert together, nor a school for little children to be opened without great difficulties, nor a Papal Bull to be heard from the lips of a priest; and we are in this position 70 years after 1789, and the famous principles of that year are still in many respects an ideal, much respected, no doubt, but never applied."

The Bishops of Autun, Meaux, and Luçon have addressed letters to the Minister of Public Worship, in which, like many of their brother prelates, they complain, but in measured language, of the decision of the Council of State prohibiting the publication of the Papal documents by the Bishops.

The Encyclical promises to give rise to a crowd of pamphlets for and against. Two have already appeared—one called *Cassons les Vitres*, the other *Cesar Pontife*, by M. Cayu. In a former pamphlet M. Cayu informed the world what he should do if he were Pope. The Sacred College have not taken the hint and deposited Pius IX. to put him in his place. M. Cayu seems disposed to give up his claim to the tiara in favor of "Cæsar," and has no objection that Napoleon III. should be at once Pope and Emperor:—

"Let Cæsar, then, be the Pontiff; not, however, in the sense commonly attributed to the word, but as the Director, or rather the Protector, of the National Church regenerated, recognized, and approved by a Council. Such, according to us, is the only answer to the Encyclical. The question of orthodoxy or of schism

is not in our competency, and; besides, may not people break with the temporal power of the Pope—King without becoming Protestants? Has not the Encyclical of Pius IX. shut up the source of diplomatic compromise? We accept the challenge, and we answer in words as terrible to the temporal Papacy as those which the hand of the angel traced on the walls of the palace of the King of Babylon—Cæsar, Pontiff! To great evils we must apply great remedies. If there be any other solution serious and possible, we should be glad to hear it, and to accept it beforehand. If there be none, then the State must look to it without delay, for the civil authority and liberty of conscience are imperilled!"

THE BISHOP OF ORLEANS ON THE ENCYCLICAL.—Paris, Jan. 24. The event of the week is undoubtedly the publication of Monsiègneur Dupanloup's Commentary on the Encyclical.

Its preamble consists in a crushing expose of the Convention of September 15, to which I shall revert in my next letter. The latter part of the Bishop's work is a complete vindication of the Encyclical from the malicious charges brought against it, and a restoration of its true sense from the mutilations which ignorance and malevolence had inflicted upon it. Under the Heads of False Interpretations and True Principles of Philosophy and Reason, of Progress and Modern Civilization, and of Liberty of Worship; the Bishop of Orleans passes in review the specious arguments alleged against the Church under these heads, unmasks the superficiality, and contradictions contained in those arguments, and covers his opponents with ridicule. But the coup de grace descends on the Revolutionary journalists, and in directly on the Minister, is found in the first section in which, under the superscription "Le Coultre sent at le Coultre Bon Sens," Monsiègneur Dupanloup favors us with one of the most pungent pieces of sarcasm existing in any language. It will be impossible for us to give even the substance of this section, in which the able ecclesiastic and scholar demolishes his opponent under a torrent of ridicule, but the nature of chastisement inflicted can be inferred from the following extract: "I have reckoned up," says the Bishop, "in the translation of the Encyclical Syllabus given by the *Journal des Debats* more than 70 misinterpretations (contre sens). If the *Journal des Debats* has gone so far, what will not the *Siecle* have done?" He proceeds to analyse many of these misinterpretations.

Having disposed of the classical and grammatical accuracy of his opponents, the Bishop proceeds to remind those who cry out so much against the infallibility of the Pope, that it would have been well if they had distrusted rather more the infallibility of the telegraph and the Agency Havas. And then, dropping the lighter tone of sarcasm, and in the gravest accents of Pastoral dignity, he mourns that in his country, that of good sense and faithfulness, those only who are proved competent to do so should have been given the right and the office to interpret the Encyclical. "You speak to us of progress," he says, of Liberalism and of civilization, as if we were barbarians and knew nothing of them. Yet we gave them their real meaning and sense; we taught you their real existence. All these words will preserve to the end of time an essentially Christian meaning. Christianity glories in being a progress in the face of barbarism. It abolished slavery, elevated women, children and men, the poor, all human weaknesses crushed under the feet of tyranny. It is still called and will also be called, unless God curse Europe, European civilization.

"The highest ideal, and basis of all liberty, progress and civilization are in our Saviour's words, 'Be ye perfect as our Father in Heaven is perfect.' Before society is restored to the Divine image you have much to do. But set to work, laborers of the future. The Church, far from stopping you, calls to you on the contrary: Forward. The law of progress far from being hindered by the Church is laid down and proclaimed by it." Much more deserves notice in this admirable piece, which cannot fail to secure the respect even of our adversaries. Nothing can be more true or touching than his allusion to the noble actions and language of Pius IX. in past years, when he headed the movement of progress and civilization in Italy, and only left it when it passed into anarchy and crime.

The present position of the Clergy in France and Italy is an additional proof of where is true liberty, and I cannot wonder at the words of an able Abbe to me, "Je ne sais pas un nous allons" for the mandement of the Bishop of Moulins to his Clergy were recently stopped by the Commissary of Police and only allowed to be issued after a delay of thirty-six hours. Cor. Weekly Register.

The correspondent of the Weekly Register, says:—There is one point with regard to the antagonism of the Encyclical I should like to see clearly elucidated, well understood and duly rectified. A part of the French Libral, and almost the whole of the English Press confound two things very distinct, and argue upon a false premise about the legitimacy of the Minister's interdiction. They mistake the Concordat between Pius VII. and Napoleon I. for the articles organiques of 18th Germinal anno X.; or, which comes to the same thing, they look upon us as equally the law of the Empire as the other. This certainly is a great error. The Concordat is a treaty concluded and signed with the consent of the two contracting parties. The articles organiques are an addition appended thereto afterwards without the Pope's consent, and which he never would recognize.

Now the merest tyro, the most clownish ignoramus has sufficient common sense to know that there is a wide difference between a contract entered into and subscribed with the mutual consent of both parties, and certain stipulations or organic articles (call them what you like) which were some time afterwards added to the agreement without the consent and against the will of one of the parties concerned. The Concordat, therefore, being a *bona fide* contract is obligatory and binding as regards both the Holy See and the Empire; but the articles organiques, essentially wanting in all that constitutes a mutual engagement, are null and void to all intents and purposes. Keeping this in view, your readers will see in an instant the inanity and falsehood of the argument adduced to prove that the French Minister's interdiction in accordance to law as expressed in the Concordat, which contains neither article nor sentence that could possibly be tortured into the most distant allusion to the point in question.

The Archbishop of Cambrai publishes in a Pastoral (in which he orders a collection to be made for St. Peter's Pence) the amount realized by the present year, when added to the private offerings which have been received; it reaches a total of £5,801 4s 9d.

M. Regnier has forwarded £27 8s 1d to the Father since the year 1860. The collections made for St. Peter's Pence in the church of St. Thomas d'Aquin in Paris produced, we are assured, the large sum of £680.—*Journal des Villes et Campagnes*.

There is no journal, we hesitate not to say, that has been more severe than the *Univers* and the *Monde* for that ancient regime which began under Philippe le Bel and which blossomed out under Louis XIV. and Louis XV. to end in the Revolution, who only carries it on under another name. We are the adversaries of Centralization; we ask for moderating institutions for the civil power, we reject everything which hinders the freedom of the Church. Is this what the ancient regime did? We are for the Royal character of Orléans and St. Louis, against that of Louis XIV. for Christian monarchy against absolute monarchy. Is that in accordance with the ancient regime? The ancient regime is the antipodes of the Christian regime. It was under the Christian

regime that Europe grew up, that corporations flourished, that municipalities were formed. It was under the ancient regime that all freedom and franchises perished. It is the ancient regime, whom we shall call with M. de Kerbore, "the ignoble ancient regime," that rendered possible the degradation of faith, the diffusion of error, the corruption of morals, and which plunged the modern world in that ignorance of truth, that hatred of right, by means of which every kind of oppression and of despotism has become easy. We do not love the ancient regime, while we acknowledge that the former Kings of France with all their errors, had still left standing more freedom for right and truth than there exists at present in many a country under Liberal Constitutions.—*Le Monde*.

The French Protestants are tearing each other to pieces and reducing their already insignificant minority to infinitesimal fragments. On Sunday the elections began in Paris for the renewal of the Consistory and Presbyterial Council, the governing bodies of the communion within the metropolitan district. The voting continues open until Tuesday night at eleven o'clock. Of the six retiring members who present themselves for re-election, five, including M. Guizo, belong avowedly to the Orthodox party, and upon their being chosen again depends the maintenance of the majority which last year pronounced the exclusion of M. Coquerel, jun., from the Protestant pulpit of the capital. Should they be defeated, M. Coquerel would no doubt be immediately reinstated in his functions, such re-establishment being the main avowed object of the present movement of the Liberal party. The Pastor Martin, whose assistant M. Coquerel was, in his sermon of Sunday week made a vehement appeal to his congregation in M. Coquerel's favour, and demanded that "the suffragant who had been taken away from him should be restored to him by their votes." The contest is very warm on both sides, and neither Liberals nor Orthodox spare each other. The existing Consistory has just put forth a circular in which the real question at issue, in their opinion, is certainly not blinked. It is, in fact, whether the French Protestants are "to remain Christians always or to be so no longer."—*Guardian*.

The *Marseilles* papers announce that the first volume of the "Life of Cæsar," by the Emperor, will be ready for sale in that town in the first week of March next. The work will be published complete in three volumes, with a volume of maps. The first edition will appear in octavo at the price of 10*fr.* the volume. The price of the maps is not yet fixed.

ITALY

PIEDMONT.—Turin, Jan. 22.—In yesterday's sitting of the Chamber of Deputies the Minister of Finance made his Report for 1865.

The Minister stated that the deficit for 1865, which is carried to the ordinary Budget amounts to 171,000,000*fr.*, which it is believed will be reduced to about 120,000,000*fr.* when Parliament shall have approved the new registration, stamp, and provincial re-organization Bills. The revenue which will be produced by the new measures of taxation is calculated to be less during the first year than was anticipated.

The past week has been remarkably quiet in Turin, politically speaking, and it is probable that the one now commencing will present a striking contrast to its predecessor and prove remarkably stormy. The Chamber has been sitting with insufficient numbers so that, if any deputy had demanded a roll call, it would have been discovered that there was no house. As to the Convention Bill, which little has been heard of late in Parliamentary circles, but in favor of which meetings in various Italian towns have got up addresses and petitions, there seems a doubt whether it will be passed this Session.

The *Dritto* of the 13th—a Mazzinian journal published in Turin—exclaims: "We are witnessing such a scene of moral and intellectual disorganization in our country as to frighten us." The French journals announce that the greater part of the Savoyard officers who, when their native country was annexed to France, preferred to stay in the Piedmontese army, have now asked to be admitted into the French army.

ROME.—The Pope is very well, and walked on the Piazza the other day, where he was most warmly received. His Holiness, among the recent promotions on the new year, has conferred the cross of St. Gregory on Philip O'Flynn, Esq., in recognition of his zeal and faithful services in the organization of the Battalion of St. Patrick, which mainly devoted on him in its earlier stage, as well as at Spoleto and in the military hospital of St. Spirito.—*Cor. of Tablet*.

The *Monde* correspondent says that the Syllabus preceded the drawing up of the Encyclical, and was at first drawn up to serve as a guide for important theological works. Later, the Holy Father, out of condescendence to an illustrious Catholic, who implored him to give him a rule by which to judge the questions of modern history, designed to adopt the Syllabus as the basis of his Catholicism. In this form it gives the Holy See's opinion on all the doctrines of the revolutionary schools.

The Encyclical had been drawn up for some months, and Pius IX., although firmly decided on publishing it, waited for a suitable moment, and on the 8th of December, Feast of the Immaculate Conception, he felt during Mass moved to act at last, so that after his thanksgiving he said on rising from his kneeling bench:—"I must sign it to day." As soon as he entered into his room, he sent for Mgr. Luca Patuati, Secretary of the Briefs ad principes, worked a long time with him, signed the document, and gave orders to have copies of it printed to be sent to the Bishops of all Christendom.

A PROTESTANT VIEW OF THE PAPAL ENCYCLICAL.—Rome has been saved by a goose quill. Trussard and Ciespinie Gail have encamped around Rome and threatened the Father of the whole of Christendom to drive him from his seat. The Gallia Comata, believing to have hair on its teeth, as well as the Gallia Turanica forging to deck itself out in the autocratic robe of Rome, descend again toward the capital of the world, whilst the Pius Pater has to fly to the Capitol. But here he entrenches himself, here his majesty rises again, and whilst thought to be crushed already by the sword thrown into the balance, he triumphantly holds forth to his oppressors the treasure and shield of morals and faith, over which the enemies have no power.

We must not be astonished that the spectacle has spread terror into the Palatinates of Paris and Turin, and who indulged already in the enjoyment of their success. When an old solitary man, a captive, a dejected one, becomes the accuser whom God has ordained to be the judge and executor of the laws of Heaven; when to States become godless he recalls the remembrances of those doctrines which alone give duration to acquisition and power, this then is a proof, that the wave of worldly success has reached its highest time, that the change has begun which will establish the faith and nothingness of selfish triumphs. The laurel of the triumpher fades away, and the weaponless one remains victor.

That in the general intoxication which worshipped the glory of the strong, the clever, and the egotists, the unarmed Pope should first and alone dare to lay open the sore with which society is sick; this is the historical significance of the Encyclical of 8th December.

The lieutenant of Pius IX. will fill a glorious place in the history of Catholic Christendom. It is undeniable that under this Pope Catholicism has made greater conquests than for centuries past. The bold decree by which Pius IX. partitioned England into Dioceses and sent to Westminster an Archbishop who should gather the souls of the faithful, and back the minds of those fallen off, was a deed of conquest. The raising of the Immaculate Conception of Mary to an undoubted dogma of the Church served as evidence that Catholicism in matters of Christian faith was still full of vigorous action.

Finally, the Martirium of Pius IX. has put the seal to the fullness of life of his Church.

Religious doubt and the tyranny of the State go hand in hand. The human mind whom the arrogance of emancipated science throws from one uncertainty into the other, at last surrenders to the thesis that the accumulation and enjoyment of the goods of this earth is the value-meter for man; thus arises that moral anarchy in which every individual must bend to the pressure of the strongest usurper. From this corruption Pius saves his Christian flock by the healing power of authority in Faith.

On that account the Emperor trembles. He wanted to storm heaven and forgot that man is great then only when he is less than heaven. "Colum debellat Imperator," says Tertullian, "colum captivum triumpho suo invehit. Non potest ideo magnus est, quia calio minor est." And Pope Pius has elucidated the thesis of Tertullian, when a few days ago he addressed the French General—"Justitia, et iudicium preparatio sedis." He who will maintain his place without justice, over him the Redeemer will sit in judgment and cast him off.

Now, it is most humiliating to the mind of man to observe the puny and hackneyed phrases with which the imperialistic and papal strivings to combat the publication of the Pope. "The Popedom will drag us back into the Middle Ages," cries the *Constitutionnel* and the inspired Times, repeats prattling the same strain. No, the warning of the Pope is a progress furthering counter stroke against immersion in the swamp, in which imperial scepticism would have wished to complicate us.

This sinking into the swamp is the ante-middle-age state with which by Imperialism we are threatened. If all goes according to him, we then are to return to the moral disorder of the Roman Empire, that disorder from which Protestants woke up when he sang—

Sunt nempe false et frivola
Qua mundi gloria
Ceu dormientes egimus.

We were to be set on after what is false and frivolous, but the Church puts a stop to the fool's chase after what is perishable, by teaching us that we find rest in the authority of Faith, and in giving ourselves up to the redeeming Son of God.—*Berlin Review*.

KINGDOM OF NAPLES.—Cardinal d'Andrea continues to fill his role of opposition to the Holy See to crowded audiences in Naples, and the Italian press has been full of his correspondence on things in general and the Romans in particular for the last three weeks. His Eminence's visit to Prince Humbert has been followed up by a lengthy justification of it in a letter he has addressed to the *Conciliatore*, in which he sings the praises of Carlo Passaglia in terms of the most enthusiastic character. No importance can be attached to this deplorable aberration on the part of the Cardinal, as he is a mere unit, without influence or party in the Sacred College, who condemn the step he has taken universally, and deplore his unwise and bad taste in the matter, as the act of paying his official visit to the Prince implied a double treason as a Cardinal to the Pope, and as a Neapolitan subject to his lawful King, Francis the Second. His example has not, however, in any way influenced the clergy of Naples.

The diocesan seminaries have refused the government inspection, preferring oppression, and the Canon of the Duomo refused to meet Prince Humbert at the door, or to accord him royal honors for the Te Deum of the New Year at which he assisted. The police has imprisoned a poor priest for erecting a *creche*, or representation of Bethlehem, and heading a religious procession on Christmas Day; and Padre Ludovico, the father of the poor, and the St. Vincent of Paul of our day in Naples, is about to have his Orphanage suppressed because the poor children prayed for Francis the Second.

On the other hand, the interests of progress and humanity have been furthered by the execution of a poor peasant woman at Caserta three days since, who was shot by sentence of court martial for harboring reactionaries. Seven other fugitives have taken place on the Beneventano and Molise. Cipriano la Gaia and his brothers have had their sentences commuted to that of the galleys for life—a condition made by the French Government on their extradition.—*Cor. Tablet*.

The two Archiepiscopal seminaries in Naples have been closed by order of the Minister of Public Instruction, Signor Natoli.

AUSTRIA

The Austrian Government has resolved to release General Langiewicz, and all the persons it has in custody for taking part in the last Polish rising.—*Guardian*.

RUSSIA AND POLAND

The *Moscow Gazette* publishes a political review of the year, in which the following passage occurs with regard to Poland:—

"Polish nationality cannot have an existence alongside that of Russia, and thus the conciliation between us and the Poles is a matter of impossibility. All concessions made to the Poles would simply be a source of new and direful misfortunes for the two countries. In fairness to Poland, we desire to destroy these illusions for ever and their dreams of national independence. Polish nationality should affect a fusion with the Russian nationality, without which the interior peace of the Empire, and even the solid Constitution of Russia, will be impossible to her. The religious side of the Polish question is a far different affair. Roman Catholicism may subsist and even flourish alongside of our Church. Good policy points out to our government that it should keep political interests entirely separated from religious interests in the Polish question."

BRUSNOV, Jan. 17. The approaching coexistence in Lithuania and the kingdom of Poland promises to bear with unusual severity on the inhabitants of those countries. Acting in concert with the Russian Government, the Prussian Minister of War has ordered the concentration of large bodies of troops on the frontier, apparently to prevent any attempts at escape, and it was probably for the purpose of concealing the real object of this movement that the organs of Herr von Bismark, the *Nord Deutsche Allgemeine Zeitung* published the absurd rumor that a new insurance company was preparing in Lithuania. It need hardly be said that this is nothing but a silly fabrication; not that there is not abundant cause for insurrection, but that, under present circumstances, an armed rising in Lithuania is simply a physical impossibility. Muraeviev appears to be disposed to try in his province the experiment which last year led to such fatal results: in the kingdom. He has addressed to all the governors of districts a circular, in which he inquires whether former insurgents who have returned to their allegiance might not be included in the levy. The result of this application is not known; but it shows that the conscription is not to be so free from political tendencies as the Russian newspapers would have us believe.

The hopes of those who thought that a milder rule would be inaugurated in Poland with the New Year has been definitely dispelled by the appointment of the Grand Duke Constantine as President of the Council of State at St. Petersburg. The story goes in Warsaw that Prince Czermak, one of the principal members of the Government, lately said to a Pole with whom he was in confidential conversation: "Don't cherish any illusions; you and your cause are buried for ever." Whatever may be the truth of this story, it is certain that every effort is made by the Government to make the present condition of Poland a permanent one. The following facts, for the accuracy of which I can vouch, will give you some idea of what that condition is:—The chief authorities in each district are the military commandant, (generally a major in the Russian army, with power of life and death over every person in his district); the commissioner (Lieutenant or sub-lieutenant); charged with the settlement of difficulties between peasants and their former landlords; four off-

cers [also lieutenants] who are chiefs of sub-districts, and the mayor and the communal tribunal. The mayors are, under the new system, introduced by M. Milutin, chiefly peasants; he don't know how to read or write.—*Cor. of the Post*.

BROWN'S BRONCHIAL TROCHES,

"I have changed my mind respecting them from the first, excepting to think yet better of that which I began thinking well of."

REV. HENRY WARD BEECHER.

"For Throat Troubles they are a specific"

N. P. WILLIS.

"Contain no opium nor anything injurious."

DR. A. A. HAYS, Chemist, Boston.

"An elegant combination for Coughs"

DR. G. F. BROWLTON, Boston.

"I recommend their use to Public Speakers."

REV. E. H. CHAPIN.

"Most salutary relief in Bronchitis."

REV. S. STEWART, Morristown, Ohio.

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REV. S. J. P. ANDERSON, St. Louis.

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"They have suited my case exactly,—relieving my throat so that I could sing with ease"

T. DOUGHERTY, Chorister French Parish Church, Montreal.

As there are imitations, be sure to obtain the genuine.

TIME WILL TELL.—Yes, that is the sure test. That which does not appear plain to-day, may be thoroughly cleared up in a short time. Our certainties or uncertainties are all to be decided by time, which never fails to bring out the truth or falsity of any matter. For five years the Vermont Liberator has been before the public and their verdict has always been steadily in its favor. Use it for pains both internally and externally. It is warranted. Sold by all Druggists. John F. Henry & Co. Proprietors, 303 St. Paul St. Montreal, O. E. February, 1865. 1m

A GREAT TRIUMPH.

Read the following letter from one of our most respectable citizens:

Messrs. Devins & Bolton, Druggists, Notre Dame Street, Montreal.

Gentlemen,—Having suffered severely for four years from palpitation of the heart, and frequent attacks of fever and ague, with loss of appetite and great pain after eating, attended with weakness and gradual wasting away of body, I was induced to try BRISTOL'S SARSAPARILLA, and found from the first bottle considerable relief, and before I had finished the sixth, found my maladies completely removed, my appetite good, and my body vigorous and strong. I feel it my duty gratefully to acknowledge my cure, and to remark I had previously been under the first physicians in Toronto, Chicago, Cleveland, and Toledo, without receiving any permanent or even satisfactory relief.

Yours gratefully,

ALFRED TUCK, Seap and Candie Maker, Craig Street, Montreal.

May 10, 1863. Agents for Montreal, Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray and Picault & Son. 470

TRUMPETS OF THE GREAT CATHARTIC.—From all quarters pur in continual proofs of the efficacy of BRISTOL'S SUGAR-COATED PILLS. In districts infested with chills and fever and bilious remittents, their success has been wonderful. One letter from a Western physician says: They are breaking up intermittent fever in this region. I prescribed them in all bilious cases, and consider them the best family medicine we have. No less extraordinary is their effect in indigestion, and all the complaints of the liver and bowels to which it gives rise. The mildness of their operation surprises all who use them for the first time, while their searching properties are extolled with peculiar emphasis. They are rapidly superseding the old-fashioned drastic purgatives; and the fact that they do not deteriorate by keeping, they are put up in glass vials, and will keep in any climate. In all cases arising from, or aggravated by impure blood, BRISTOL'S SARSAPARILLA should be used in connection with the Pills. 421 J. F. Henry & Co. Montreal, General agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, H. R. Gray and by all prominent Druggists.

MURRAY & LAMMAN'S FLORIDA WATER.—Ladies who are in the habit of using pearl powder, which clogs the pores, and prevents evaporation from the surface, would do well to throw it aside, and substitute this pure floral cosmetic, which not only perfumes the skin with a fragrance as the breath of opening flowers but removes the blemishes which impair the beauty of the complexion and gives a healthy tone to the superficial vessels. The astringent washes, lotions, &c., of the dry winter and bright the skin, but this beautiful aromatic water has an opposite tendency. When diluted with water it is an exquisite tooth wash. 206

Agents for Montreal:—Devins & Bolton, Lamplough & Campbell, A. G. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, and H. R. Gray.

TURN OF LIFE.—You are on the eve of the "turn of life," a period when, both in male and female, the body requires bracing up, to enable it to round the point, not only with safety, but with freedom from disease after. HOOFLAND'S GERMAN BITTERS, the best tonic in the world, will strengthen your system, and give you vigor of frame, that will enable you to pass safely through all critical periods. These Bitters are for sale by all druggists and dealers in medicines. John F. Henry & Co., General Agents for Canada 303 St. Paul St., Montreal, C. E.

GREAT BRITAIN.

THE FENIANS IN LIVERPOOL.—From what has transpired during the last few days, and from what has come to the knowledge of our Liverpool correspondents, the Fenian Brotherhood in that town are fast extending their pernicious and revolutionary doctrines. Liverpool, it appears, has been selected by the head authorities of the Fenians in America and Ireland as the "Centre" of the Brotherhood in England; and its position as a seaport renders the action of the agents here of a very satisfactory nature—to themselves, of course. There appears to be no mystery about their movements; everything appears to be done above board, with the exception of the "swearing" part of the business; and it is known in well-informed quarters that the number of Fenian agents now in Liverpool exceeds that of the town, when it was the English centre in the palmiest days of Ribbonism.—*Post*.