

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, JAN. 4.—The Archbishop of Paris was assassinated at half-past five o'clock on Saturday evening in the ancient church of St. Etienne-du-Mont, while officiating pontifically at the novena in honor of the festival of Sainte Genevieve, the patroness of Paris. The relics of the saint are said to be kept in that church since the destruction of that which had been dedicated to her on the 3rd of January, the anniversary of her death; and a solemn novena, or nine days' devotion, prayers, masses, and other acts of piety, and which attracts, from its celebrity, crowds of people, is regularly celebrated there. After vespers and a sermon, which was preached by the Abbe-Lacarrière, the procession of the ladies patronesses of Sainte Genevieve took place.—The Archbishop presided, as he had at the religious ceremonies during the day. As he was passing the outer door to enter the principal nave, a young man, apparently about 30 years of age, suddenly advanced, and stabbed the prelate in the direction of the heart. The victim retreated two steps back, his crozier fell from his hand, and, exclaiming "Ah malheur!" sank to the earth. He was carried to the sacristy, and having received absolution from the Abbe Surat, who had caught him in his arms as he fell, expired in less than five minutes. The body was borne to the Archbishopal Palace, in the Rue Grenelle St. Germain, at eight o'clock. The assassin's name is Verges. He was a priest of the diocese of Meaux, and had been several times suspended from the exercise of his functions. He made himself known some short time since by a violent pamphlet against the Procureur-Imperial (the law officer of the Crown) of Laon, Department of the Aisne. He was proceeded against, and condemned to punishment. He also incurred for this pamphlet the censure of his ecclesiastical superiors, and particularly of the Archbishop.—He is said to be likewise suspended from his functions, for having written or preached against the dogma of the "Immaculate Conception." It was in consequence of the last suspension that he came to Paris, where he first meditated the crime which he had just perpetrated. A Sister of Charity, who had observed the movement of the assassin, and attempted to throw herself between the Archbishop and him, was wounded in the hand. The assassin made an attempt to escape in the crowd, but he was seized by five or six of the congregation, and narrowly escaped being strangled by them. In his examination before the authorities he answered coolly. He says he was suspended without just cause. Some time since, he affixed a placard to the gates of the Madeleine, complaining of his punishment by the Archbishop, and stating that he was perishing of hunger. He had already been pointed out to the police for having threatened one of the most respectable parish priests in Paris, but he never said that he entertained any evil designs against the archbishop. He came to Paris on Christmas eve, and lodged at No. 2, Rue Racine. He has passed his time since then in reading at the public libraries. He was dressed as a layman, and his paletot was stuffed with writings. The following notice has been posted on the doors of the church of St. Etienne-du-Mont:—"Monsieur, the Archbishop, having been stabbed to death at half-past five o'clock this afternoon, by a criminal hand, in the church of St. Etienne-du-Mont, the church remains under an interdict until the expiatory ceremony which shall be subsequently commanded." On Sunday the outside of the church of St. Etienne-du-Mont was hung with black cloth. No high mass was chanted on Sunday in any church throughout the diocese of Paris. In its place a low mass was celebrated, after which the clergy sang the Seven Penitential Psalms. The Metropolitan Chapter has already met for receiving the official notification of the death of the Archbishop, and for taking measures for the administration of the diocese until a successor be appointed. The body of the deceased will be laid out in state, arrayed in his pontifical robes, in a chapel ardente of the Archbishopal Palace, immediately after the embalming. The church of St. Etienne-du-Mont is placed under interdict by the fact of the crime having been committed there, and it will not be opened until it is purified by an expiatory ceremony. The Abbe Surat, who received the prelate in his arms when he fell, is the Vicar-General of the diocese; he was Vicar-General of Archbishop Afre, who met his death in the barricades of the Rue St. Antoine, in the insurrection of June, and then also received the murdered prelate in his arms. The late Archbishop (Marie Dominique Aguste Sibour) was born in 1792, in the diocese of Valence (Tarn et Garonne.) He was, consequently, in his 65th year, though he looked several years younger. He was named Bishop of Digne in 1839. He was promoted to the archdiocese of Paris in August in 1848, by the Government of General Cavaignac. He is said to have exhibited much talent in the administration in the diocese of Paris; and of the purity of his life and his eminently Christian virtues, I have heard no one ever express a doubt.—Paris Times Cor.

before the Correctional Tribunal, he was condemned to fifteen months' imprisonment and 50fr. fine.

The Paris correspondent of the *Guardian* writes thus about the Emperor:—"He continues to show himself very constantly in public, riding, driving, and even walking through all parts of the city. One day last week he rode slowly through the Faubourg St. Antoine, amidst the working classes, looking at the different improvements and buildings going forward, and stopping to converse with the people employed on them. Not very long ago, during one of these perambulations, he dismounted from his horse and went aboard a steam tug he saw at work in the canal, the machinery of which he caused to be explained to him, and after steaming a considerable distance, landed at one of the quays amidst the assembled bystanders. The other day his Majesty might be seen crossing the Place de la Concorde on foot, from the Tuileries, and strolling leisurely through the Champs Elysees, to visit another of his palaces, the Elysee Bourbon. In the portions of the garden of the Tuileries railed off from the public, family groups may sometimes be seen of no small interest to strangers and sight-seekers. Passing in that direction lately at a somewhat earlier hour, I witnessed the Imperial circle taking the morning air with a freedom they seemed greatly to enjoy. The Emperor in a stout pea-jacket, was amusing himself with, and helping to amuse his infant heir, who sat smiling in a superb coach drawn by a couple of goats, magnificently caparisoned, and whose possible caprices were duly restrained by two dapper little grooms or pages, with gold-laced hats, standing at the heads of the animals. The Empress herself looked down from a window upon the group, chatting and laughing with her Imperial spouse.—High health, merriment, and perfect ease and security, characterised the happy-looking party. Louis Napoleon grows stout on his prosperity, and gives the lie, by his hale and hearty appearance, to all the vain prognostications of those enemies who are for ever killing him by the course of nature. Her Majesty, too, shows signs of a recruited health; and as to the future hope of France, even the tongue of envy cannot refuse to his plump cheeks and twinkling pair of orbs, the designation, so dear to matrimony, of 'an uncommonly fine child.'"

The French papers generally approve of the hostile measures of the English against Canton.

The *Semaphore* of Marseilles publishes a letter from Canton of the 14th November, brought by the Valetta, which gives a French version of the affair at Canton:—"The city of Canton is in consternation in consequence of England having declared war against China under the following circumstances:—A junk carrying the British flag had on board the son of a Chinaman, who had taken to flight after committing murder.—According to the Chinese law, the son is responsible for the father. The police of the country accordingly made a descent on the vessel to seize the young man. The captain having refused to give him up, the Chinese, exasperated, tore down, as is said, the flag of the vessel and trampled it under foot. The English consul, having seen in this act an insult to his nation, immediately summoned the naval forces under the command of Admiral Seymour. The Admiral demanded reparation of the outrage from the Chinese authorities. The Viceroy of Canton made a very firm reply, which did not content the Admiral, and the English squadron opened fire against the city."

SPAIN.

The *Independence Belge* has an interesting letter from Madrid. If it is entitled to credit, Narvaez's star is waning, and that of O'Donnell again in the ascendant; or, more plainly speaking, the former is likely to be set aside, and the latter returned to power. The following are extracts in support of this opinion:—"Yesterday (22nd Dec.) some high personages assembled in the Queen's saloon. Politics were discussed. One person, after declaring that Narvaez was used up, said the only ministry possible was one which would unite the firmness of Gen. Pezuela with the administrative qualities of his brother, the Marquis de Viluma. The Queen thereupon exclaimed: "Signore, I have heard infinite trash within the last twenty-four hours; but this exceeds all. Do not be surprised if, within the course of a few days, I go straight to the point and recall O'Donnell." Such, says the writer, were the precise words of her Majesty; the Queen, he adds, received her present ministers very coldly at the Court held on the birth-day of the Princess of the Asturias; and, on the contrary, was most gracious to O'Donnell.

PRUSSIA AND SWITZERLAND.

The Swiss difficulty is virtually settled, by the interposition of France and England. The Emperor Napoleon undertakes that Prussia shall renounce all claims upon Neuchâtel in consideration of the release of the prisoners. France further undertakes to prevent any aggression by Prussia against Switzerland. Switzerland approves of these terms, and the Federal Assembly is summoned to ratify them.

RUSSIA.

The *Univers* announces the important fact of the publication, in the kingdom of Poland, of the Concordat between the Holy See and Russia, concluded in the year 1848, but which has not as yet been put in execution. Though many of the points settled in the Concordat were of the deepest interest, many others were left for subsequent discussion, on which a solution is yet expected. The Papal Allocation of July 3rd, 1848, enumerates these points as follows:—Free communication with the Holy See; restitution of the property of the Church; the withdrawal of the lay envoy of the Government at all meetings of the Bishops; the repeal of the law by which the blessing of a non-Catholic Priest is required for the validity of mixed marriages; the right of Catholics to have their matrimonial causes in mixed marriages, judged by a Catholic tribunal; and the repeal of the laws which fix the age for religious professions, destroy conventual schools, and prohibit all conversions to Catholicity. Numerous and weighty as are the grievances of the Church in Poland, every step which indicates any disposition, however slight, to repair the injuries

of late years is welcome, and may, we trust, be hailed as a forerunner of substantial justice."

ITALY.

ROME.—A letter from Bologna, of the 13th, in the *Tessino Gazette*, says:—"An attempt was made two days ago to assassinate Major Zambelli, of the Carabinieri, a native of the republic of San Marino, in the Papal service. He was in company with another officer of the same corps when he was fired at, but the ball only passed through his cloak. The two officers pursued the assassin, but he made his escape. Several persons accused of the murder of Count Lovatelli have arrived here, and will be tried by the German military tribunal."

NAPLES.—The recent attempt on his life has but served to confirm the King in his resolve not to make those changes in his system of government which the western powers have declared to be necessary to the peace and welfare of the whole of the Italian peninsula. About a week since the Neapolitan minister at this court, received instructions from his government to communicate to Count Buol the determination of his Neapolitan Majesty to govern his subjects according to his *bon plaisir*.—Vienna Correspondent of the *Times*.

The leaders of the late insurrection were shot at Palermo on the 20th of December, 1856.

CHINA.

The *London Times* gives the following details of the causes that led to the attack upon Canton:—"A *lorcha*, possessing a colonial register, and entitled, therefore, to bear the British flag and claim its protection, was anchored off Canton on the 8th of October, when a party of Imperial soldiers boarded the vessel, seized 12 Chinese of the crew, whom they sent on shore, and, hauling down the Union Jack, retained possession of the *lorcha*. The master, an Englishman, applied to Her Britannic Majesty's Consul, who forthwith went on board. On remonstrating with the Mandarin officer, he was insulted and even threatened with violence. The Consul then addressed the Viceroy, detailing the facts and requiring immediate redress, which so far from being granted was distinctly refused, the Viceroy appearing determined to defend the act. Mr. Consul Parkes then communicated with Her Majesty's Plenipotentiary here, and 24 hours were granted to the Viceroy Yeh to apologize for the insult to our flag and Consul. Such an apology not being forthcoming, Mr. Parkes on the 22d October publicly notified that the task of exacting satisfaction had devolved on Her Majesty's naval officers. Meantime his Excellency Rear-Admiral Sir Michael Seymour had proceeded to Canton, taking with him all the fleet except Her Majesty's ship *Winchester*; the boats and spare force from that vessel, however, joined the expedition.

BOMBARDMENT OF CANTON.—The most striking feature of the week's news is the bombardment of Canton, an account of which has come to hand by the last *Overland Mail*. We have carefully read the facts out of which this misunderstanding arose, and the impression left on our mind is not favorable to the course which has been pursued by our Consul and Admiral. The leading morning paper of yesterday justifies the attack, but with less than its usual force of reasoning; and there are incidents favorable to the Chinese view of the case altogether kept in the background in the recital of the circumstances. It is important to bear in mind that the *lorcha*, a small trading vessel called the *Arrow*, was Chinese built, belonged to a Chinese owner, and was manned by Chinese sailors. She certainly hoisted the British flag, but while the British authorities assert, the Chinese authorities deny, that she had qualified herself by a colonial register to hoist our ensign. When the Governor of Canton learned that this vessel had on board amongst her crew two men who had been engaged in notorious acts of piracy, he sent for the seamen; but on the representation of the British consul, Mr. Parkes, he released nine, and retained the two charged with the serious offence we have named. Mr. Parkes demanded the restoration of the whole number, a letter of apology for the seizure, and an assurance that a similar offence should not occur again—all within forty-eight hours. The Governor was inexorable; he had examined witnesses who identified the two prisoners, and the evidence of the witnesses convinced him that the men were really pirates, and he would not release them. To Mr. Parkes' communication of the 12th of October he made no reply. Another letter was forwarded on the 21st, threatening reprisals if the prisoners were not forthcoming. The men at length appeared, but a message was sent to the Consulate that the two criminals must be sent back, which so far outraged the feelings of Mr. Parkes that he disappeared from the scene, and Sir Michael Seymour, the admiral, then appeared upon it. The Admiral demanded an interview; but Yeh would hold no personal communication with him, and the city was bombarded. It will be seen from the facts, as far as we can gather them, which we have compressed into this brief space, that if Yeh was sulky and incommunicative, the British authorities were arrogant and tyrannical; while as far as the evidence goes, the two men who have been the cause of this assault on a populous city, and a fearful destruction of life and property, were what Yeh believes them to be—pirates. But is a punishment like the one which has been inflicted in this instance, worthy of a great country.—*Willmer and Smith European Times*.

The *Daily News*, in an admirable article on this subject, puts the case thus:—"What inference must the world draw? What verdict will history have to pronounce on the policy of England when it is thus found to reverse the proud maxim of the Great Republic—to be abject with the powerful, and arrogant with the weak.—When Hungary perished from the catalogue of nations—when the struggles of Sicily were trodden out in blood—the might of England rested tranquil and unmoved. Even now, when the country of Tell—the old traditional motherland of European freedom—is menaced by a dotard King, England contents herself with the remonstrances of a cautious diplomacy, and the counsels of a craven prudence. But an insult from a kinglet of Greece, or a decayed dynasty in Persia, stirs the lion heart of a great people to a

noble strain of self-assertion. Worse and more indefensible than all this, is the monstrous fact that in order to avenge the irritated pride of a British official, and punish the folly of an Asiatic Governor, we prostitute our strength to the wicked work of carrying fire and sword, and desolation and death, into the peaceful homes of men, on whose shores we were originally inoffending intruders."

AUSTRALIA.

FRUITS OF ILL-JUDGED EMIGRATION.—From the *South Australian Register* we learn that notwithstanding the general employment of all classes of able-bodied emigrants, it is still necessary to maintain an establishment for the support of those who cannot find employment, and of those who are incapable of work. The former class consists of the remnant of the female orphan emigration, which they have not yet succeeded in disposing of; the latter class consist of women deserted by their husbands and left in charge of young families, orphan children, aged persons, the sick, infirm, and lunatics. It is hoped that the Emigration Commissioners, when they see the amount of destitution yet chargeable upon the resources of the colony, will exercise an increased vigilance in making their selections of Emigrants for South Australia.—*Australian and New Zealand Gazette*.

THE PILGRIM FATHERS.—The Eastern papers contain accounts of various celebrations of the anniversary of the landing of the Pilgrim Fathers. It is a custom with New Englanders, in commemorating that day, to indulge in extravagant adulation of the Puritans who landed at Plymouth Rock in 1620, and it is customary, in other assemblies, to exalt them to the positions of apostles of liberty—to hold them in holy veneration, and pay them the homage due to those who secured the rich blessings we all enjoy. This traditionary glory, which encircles the names of the Pilgrims as with a halo of brightness is annually burnished by their descendants. The pride of ancestry is cultivated to such a degree that it would be looked upon as almost irreverent, to doubt that the passengers in the Mayflower are not on as lofty thrones as the early disciples occupy.

At the risk of being thought infidel, justice to truth and history, we must say that we cannot unite in these odes to the Pilgrim Fathers as being the founders of our institutions of civil and religious liberty, because we believe that in this respect they were laurels that of right belong to others. They fled from the home of their childhood on account of persecution and oppression, it is true, and for this they are admired and commended. Their proud souls would not bow to the tyrant's yoke, but their noble manhood rising to the dignity of true heroism, they preferred the dangers of the storm and flood, and the hardships and privations of the wilderness, all alive with untamed beasts and fierce savages. Had they perished thus manfully, defying the powers that sought to fetter their consciences and their will, all the world would have blessed their names and embalmed their memories as martyrs to the glorious cause of human freedom, both of body and mind.

But they lived to libel the pretensions, and to prove that their love for liberty was a mean, miserable, narrow-minded selfishness. One would have supposed that in the rigid school in which they suffered, and from whose iron rule they fled, they would have imbibed a horror of all restraint upon thought and action; that they would have become so inspired with devotion to freedom as to outlaw any hardy enough to check its utmost exercise. But what do we find? The very men who braved the dangers of the trackless deep, the very men who suffered so much, struggled so hard, and travelled so far, to enjoy the right to worship God according to the dictates of their conscience, no sooner gain that priceless privilege than they rival those from whom they escaped in petty tyranny, grievous oppression, rabid bigotry, and blind superstition.

It was to be expected that they who had endured so much for freedom and conscience, would be the last to throw the shackles upon religious liberty. It was thought that those who had groaned and suffered under the rod of oppression would be the last to apply the lash to others. Coming as they did to establish freedom, and claiming to be such devout followers of Christ, it was little thought that they would disgrace their sacred cause, and darken this fair land with a bloodier and blinder tyranny than that of the despots of their native land, and with a proscriptive bigotry that shamed Christianity and outraged humanity. But, alas! for the frailty of human nature. Possessed of the power, they were inconsiderate, rash, unfeeling, exultant even in its exercise. Religious liberty with them meant a strict conformity to their severe, contracted and unyielding notions. It was hollow mockery—an empty, idle, unmeaning—or rather, much perverted word. He, who in the exercise of a God-given right, thought for himself, and mapped out his chosen pathway to Paradise, was an execrable object in the sight of the holy Fathers; and the stake, the halter, or the whipping-post, soon satisfied him of the Pilgrims' understanding of religious liberty. In the history of the Anglo-Saxon race upon this Continent, there is no blacker or bloodier page than that which records the stupid, silly superstition, the heartless oppression and injustice, the stern and sullen bigotry that made religious liberty sigh, and bleed, and weep, and the base and cruel ingratitude of the early settlers of Massachusetts. Hence it is that the annual extravagant panegyrics upon the religious character of the early Puritans of New England wakens no lively and grateful emotions in our breast.—*Pittsburgh Union*.

CHANGE FOR THE WORSE.—We venture to call the attention of Christian Philosophers, who really believe in Jesus Christ, as the Saviour God of a fallen race, to the silent, stealthy, but rapid encroachments of infidelity, and paganism; and forgetfulness of the future, and mad worship of the present. In Christendom, about 300 years ago, all believed with the Sacred Scriptures that, "without Faith, it is impossible to please God." But, now the fashionable dogma is, "no matter what a man believes, if he be a good man." "One religion is as good as another," or, "Any religion, except the Catholic." "I belong to the great church," that is "I am a Nothingarian." Alas! his almost become honorable to say "I believe in nothing," and almost a crime to say "I believe in God and in the whole of his truth; I am a Catholic." Swendenborg, who denies the Sacred Trinity and the Doctrine of Atonement—Saint Simon, with his St. Simonism, and his indefinite perfectibility of man—Enfantin with his God, which is man and all that exists; or, *Pantelism*—Fourier with his axiom, "Man is not corrupted, because you restrain him; let him satisfy, at pleasure all his appetites, and all his passions, and he will soon become perfect"—Communism with its degrading consequences—Anna Lee, and her "Shakers"—The Millerites—Mormon and his followers—The Mormons—The Spiritual Rappers and their doctrines of a God more careless than those of paganism, or of a no personal God, but of a mere *principle*; of a heaven, that Paganism would not accept; and of infernal regions, less fearful than those of the Grecian Mythology; in a word, the doubt of all truth, and the eager seeking after each novelty, has reconquered the non-Catholic world to paganism. The unity of the family is disappearing under laws of divorce, that approximate to the ancient repudiations. Free Love and Polygamy have Christian advocates! The Shakers have advanced in Paganism even beyond the Lacedaemonians.

In that military colony, a shadow of the family remained; among the Shakers, even the shadow has faded away. Emboldened by success, in industrial schools, at New Lanark, in Scotland, Mr. Owen, sought to reorganise society, into vast industrial unions, in which material success, and animal comforts, should compensate man for Divine Love, and Eternal Hopes. At a congress of those worthies, Owen, Fanny Wright, &c., the present school system of this state, was concocted.—Its workings in weakening the sacred family ties; in sapping the religious instincts of the human heart, "naturally Christian thro' its aspirations, for communion with God; in inducing and fostering impure habits in early youth, which, prepare, under multiplied forms, too many disciples for the theories of Free Love and Polygamy, are felt in increase of vice, and in horrors of countless riots. And are, not the late efforts to establish simultaneously through the length and breadth of our land, "Juvenile Asylums," in which boys and girls, good and bad, the pure and already tainted, shall meet at least under the same roof; to exchange the Christian system to paternal control for a sterner than Lacedaemonian rigor, impressing, as far as possible, on body and mind, the Pagan type, and forcing whatever religious aspirations are in the youthful mind into the one channel; which a soulless corporation may, in mercy or in anger, leave open indications of this?—*Buffalo Catholic Sentinel*.

A CLEVER THIEF AND CLEVERER POLICEMAN.—The *Pays* (French paper) has the following:—"An old gentleman of property, aged 76, stopped a few evenings ago at the window of a paintshop on the Boulevard to look at the engravings, occasionally making use of a valuable eye-glass to assist his sight. As he was about to quit the spot he found, to his annoyance, that the eye-glass had been cut from the cord to which it was attached, and as he valued it very highly, he broke out into lamentations. A crowd soon collected round him, and presently a well-dressed gentleman-like-looking man, said, "Sir I perceive that your loss causes you great emotion, and therefore I offer you my arm to accompany you home." The old gentleman took the stranger's arm, and as they walked along told him that he was going to dine at the house of a relative, M. de R.—The stranger listened to him with such interest that the old gentleman became loquacious, and gave him an account of the various circumstances of his life; and among other things he related with evident pride that a German prince had for some services rendered made him a present of a valuable dinner service in silver gilt, and he described with considerable minuteness the principal articles composing it; he also said that his valet being absent in Belgium, he had at that time only an old female servant in the house. When the old gentleman had arrived at the residence of M. de R.—he took leave of the stranger, and, handing him his card gave him a pressing invitation to visit him. The stranger went straight to the gentleman's house, and said to the old servant, "I come from your master who is at this moment dining with M. de R.—to request you to give me certain articles of his dinner service which he requires for a personage of distinction who is unexpectedly to dine with that gentleman," and he gave a description of the articles. As the servant, however, hesitated to give them, he said, "to convince you that I really come from your master here is his eyeglass and a card bearing his name and address." On seeing these objects the woman without further hesitation, gave the man the things he asked for, and he went away. But he had not gone far before a man tapped him on the shoulder and said, "My good Louis P., be kind enough to follow me to the commissary of police." The person thus addressed turned deadly pale, and looked round as if contemplating flight, but as he saw a policeman approaching he intimated that he could accompany him. The person who had addressed him was a police agent in plainclothes, and he had seen the robbery of the eyeglass; he at the same time recognized the thief as a dangerous pickpocket, who confined his operations to the higher classes, and who had only recently returned to Paris from the German watering-places. Thinking that after the robbery on the Boulevard he would attempt some other, the officer, instead of arresting him at once, followed him at a little distance. The thief, who has been frequently in the hands of the justice, belongs to a respectable family.

"No visible means of support," makes a vagabond in the eyes of the law; but there will be no more vagabonds if they will adopt the calling of a Frenchman, who was recently arraigned for being one. "Are you a loafer, sir?" said the Judge. "A man without a calling." "I beg your pardon, your honor, I have a vocation." "What is it?" "I smoke glass for eclipses; but just now it is our dull season."

WHAT IS A NAME?—Horse racing is against the law in Boston, New York, so they call a race "a grand agricultural horse exhibition," and "prizes" are called "premiums." A great people those Bostonians.

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Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS manufactured by FLEMING BROS. of Pittsburgh, Pa. There are other Pills purporting to be Liver Pills, now before the public. Dr. McLANE'S genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS. LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

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N.B.—A. Keegan is a Professional Teacher. Montreal, Oct. 29, 1856.