

security will be necessary for the investments he may make, and then to deal with the landowner accordingly. To these very plain truths, however, we receive only one reply. It is said that the tenant would be only too happy to make such an agreement, but that the landlord declines. Then, why does the tenant take the farm? In these words lies the whole gist of the matter. The tenant takes the farm on these conditions because he can get no better, and because the state of the market enables the landlord to dictate terms. If, when a landlord refused an agreement, the applicant for the farm walked away, and no other came, the landlord would have to yield; but, as it is certain that, when one tenant will not take, another will, the landowners have their way, and the occupiers submit. The only remedy for this state of things is to diminish the competition for land, and that competition can best be diminished by multiplying the means of living. Emigration does something in this direction, but even the removal of 25 people out of 100 will do but little if the 75 who remain are all bent upon the same trade, and all scrambling for the same material. An Irish peasant sees no way to subsistence except through a small holding of land. People who in England would be distributed through fifty callings are in Ireland crowded into one. They take land at any price, and on any terms, because they know no method of getting a livelihood. This inveterate addiction to a single pursuit creates such an extravagant and unnatural demand for land that the seller is the buyer's master, and as long as that demand is maintained the buyer's master he will remain. To apply law to such a case would be like applying it to the dealings between any ordinary tradesman and his customers—an idea long ago exploded. How can we attempt to regulate the price of land, when we do not attempt to regulate even the price of bread? Why is the 'tenure of land' not an English as well as an Irish 'question'? Not because English landlords are preternaturally liberal, but because they cannot have their own way. (An English tenant may or may not have a lease or an agreement, but if he has not, he has what is equally good—a firm assurance that his landlord will not, even for his own sake, attempt to deal wrongfully with him. If any English landlord were to commit such acts of injustice as seem to be always apprehended at the hands of Irish landlords, he would very soon find himself with his farms upon his hands. But in Ireland the very holding which has been vacated by an unjust ejector is scrambled for by a dozen new tenants bidding over one another for the same precarious bargain. How are such customers to be protected by law? If the law is to prescribe conditions of tenancy, why not the rent itself? 'Tenant-right' must be made by tenants themselves. They can make it what they please according to the land-market; but, as long as that market remains what it is, no legislation can prevent the natural results.—Times.

DUBLIN.—The vestry was once an important institution in Ireland, when the Protestant minority could tax the Roman Catholic majority for the necessities of divine worship in the parish church—for dusting the pews, sweeping the floor, washing the minister's surplice, paying the parish clerk and sexton, and procuring the bread and wine for the communion. The Roman Catholics felt this to be so great a grievance that there was a regular battle between the Churches every Easter Monday: the rector and the churchwardens were sometimes roughly handled, and the whole parish was divided into two hostile camps. The abolition of Church cess put an end to this vestry war, which made the festival of Easter a season of illwill among men; and since that time there has been a reign of parochial peace over most parts of the country. But there was a portion of the vestry system allowed to survive, which is still the cause of trouble in some places.—There is still a parish cess voted on Easter Monday, not for the parish church, but for the support of deserted children, and for providing coffins for the poor. Alderman Dillon moved a resolution in the Dublin Corporation yesterday, affirming the expediency of abolishing this tax, and proposing that Sir Robert Peel be requested to bring in a Bill for the purpose during the next Session of Parliament. The resolution was adopted almost unanimously, only two members dissenting. The objects for which alone this parochial tax can now be legally imposed are fully provided for by the Poor Law.—Alderman Dillon stated that the amount collected in Dublin as parish cess amounted to between £4,000 and £5,000 a year. In Peter's parish it was £300 a year, and in Mark's £290. There were abuses connected with the system, for the names of persons connected with deserted children were in some cases adults, and he mentioned an instance in which a woman supported as a 'deserted infant' was married and had children of her own. The vestry had also the power of assessing for parish engines, which the chief of the Dublin Fire Brigade declares to be a nuisance. They get a premium for being first on the ground when there is a fire; they are first, but they are in the way of the effective engines, and do no good themselves. Among the items passed at the last vestry meeting of St. Peter's were—£5 to the vestryman for sweeping out the vestry once or twice a year, £120 to a vestry clerk, and £52 for a bundle with £6 besides for clothes. For engine-keepers' salary there was put down £25; for premiums to persons attending fires £50; for stationery, &c., £10; for winding clocks, £11 10s; for the valuation of premises for apportionment, £63; for a bell-ringer, £10; for the keep of three engines, £33; for coals for vestry, £4; that is £4 for coals for the one day that vestry met. The sum of £233 13s 4d was assessed for 50 deserted children. That was an illegal assessment. Mr. Dillon did not believe that such immorality existed in his parish as these figures would go to show.—Times.

THE YANKEE OUTDOOR.—A British vessel arrived in the Foyle a few days ago from New York laden with flour. While at sea she was chased by a Federal man-of-war, the captain taking her for a privateer. When overtaken by her pursuer the weather was exceedingly rough, and the man-of-war coming into collision with the merchant-ship, the latter received some damage in consequence. When the Yankee captain discovered his mistake he was about to sheer off, but the British skipper held on and demanded compensation for the injury done to his vessel. The Yankee officer at first demurred to the charge, but, subsequently, deeming "discretion the better part of valor," offered him a bundle of "greenbacks" in payment. These he refused, when the Federal commander handed him 80 sovereigns in liquidation of his claim, which he accepted, not being at all dissatisfied at the interruption to his voyage, as he expects to have a handsome balance in his hands after paying for the repair of his vessel.—*Derry Guardian*.

GREAT BRITAIN.

Mr. C. Matthews, one of the Protestant monks of the 'Order of St. Benedict,' set on foot by 'Brother Ignatius,' has been received into the Catholic Church at the Brompton Oratory. Mr. Matthews was known in the 'Order of St. Benedict' as 'Brother Patrick.'—*Express*.

The community of the order of St. John of Jerusalem, lately revived in England, is being organised under the direction of Sir George Bowyer, M.P., for Dundalk, and other knights of the order, for whom a new church and convent are in course of construction in Great Ormond-street, Queen's-square on the site of what was once the French embassy in the time of Louis XIV. It is not generally known that several noble ladies have joined the order, amongst whom are the Duchess of Hamilton, the Marchioness of Londonderry (the daughter of Lord Rothen), the Viscountess Campden, Lady Petre, &c. These 'ladies of devotion' are to have stalls appropriated to them in the new church, opposite those of the knights.

The Marchioness of Londonderry was until lately one of the worshippers in the church of St. Barnabas, Pimlico; but her ladyship has lately crossed the Rubicon, and is now a member of the Roman Catholic church. Several other ladies, including the Countess of G—, are said to be contemplating the propriety of joining the order.—*London Letter in Belfast News-Letter*.

[We have received the Advent Pastoral of the Bishop of Plymouth, from which we make the following extracts:—]

'Consider for a moment the position of Christ's kingdom here, in this nation, in this Diocese, in this Mission. To speak humanly everything would favor the thought that success, even advance, was impossible. And yet the Church shows, not simple vitality, but an energy beyond the comprehension of those who are external to her communion, who, like the enemies of Christ from the cradle of Christianity, attribute it to the power of Satan or the imaginary riches of some of her members. But you, Beloved Brethren, who have the happiness of being Catholics, know the real source of our power, which is felt and feared by those with whom our lot is cast. You know it is the power of God who fights on our side and gives the victory to those who are faithful and who trust in Him. Nor are those who are external to the Church and think that they are doing a service unto God when they say bitter things, and do to us what they would be ashamed of doing to one who save a Papist, so blinded as they would sometimes appear to be. They often acknowledge in their calmer moments the injustice of which they have had recourse.

'Why are we Catholics not dying out of the land? Why are so many joining the despised communion of the Catholic Church? Because God upholds us. Because to reflective and religious minds there is no resting place between Catholicity and infidelity. Thousands are unsatisfied with the uncertain teaching of their own communion, and tens of thousands are alarmed at the heartless way in which, one after another, dogmas of Faith, the very truth and inspiration of Holy Scripture are explained away or utterly denied by those who were looked upon as guardians of Religion. Can this, they justly ask themselves, be the Church of Jesus Christ, against which the gates of Hell shall never prevail? No. Even the experience of a long and eventful life could only extract this apology from one who knows well the present state of the Established Church: 'We cannot agree in doctrine; we must in charity agree to differ.' But Jesus Christ emphatically declares: 'he who is not with me, is against me; he that soweth not with me scattereth.' Such has ever been such is still the language of the Catholic Church. She has remained faithful to her trust and does not fear to speak with authority, nor hesitate to condemn false doctrine, or to remove from the sacred ministry those who approve or teach false doctrine. This it is that wounds to the quick the proud and oneness of faith, that leads so many to abandon one or other of the various forms of Protestantism and unite themselves to the Catholic Church.

The special object of the Mission Fund, to which you are invited to contribute, is to assist Missions that (for the time) are unable to bear the necessary expenses of the Mission; and secondly, to build, enlarge or repair churches or chapels. It is wonderful how much is effected through the timely contributions we have thus been enabled to make. They have not simply done good to the amount contributed, but they have encouraged greater local efforts, and have been the means, in many instances, of great works being quickly accomplished, which otherwise would not have been even attempted perhaps for years. We earnestly commend this charity and confidently trust that the collections of this year will enable us to promote several and important works, which we hope to see begun during the course of the next year.

We believe that the decision of the magistrates of Middlesex and Surrey not to avail themselves of the discretionary powers given by the Prison Ministers' Act is thought by many whose opinions deserve most weight to require further deliberation on the part of the Catholic body as to the steps to be taken before and during the next Session of Parliament, and that a requisition for a meeting is in course of signature. *London Tablet*.

RESIGNATION OF MR. SPOONER, M.P.—At the meeting of the Rugby and Dunchurch Agricultural Association, a letter was read from Mr. Spooner, M.P., announcing that, from his advanced age and increasing infirmities, he intended to resign his seat for North Warwickshire, and recommending the Hon. C. L. Butler as his successor. Mr. Butler, at a subsequent period, addressed the meeting.

A HORRIBLE STORY.

(To the Editor of the London Times.)

Sir,—A circumstance so horrible that, but for the evidence of my own eyesight, I should scarcely have deemed it credible, has just been brought to light in a village near this town.

For some years past rumours have been current that the brother of a mason named Porter, living in comfortable circumstances, had been kept for many years in close confinement in a small room at the back of the premises in which Porter and his family reside. Heartrending cries and howls have been repeatedly heard by the neighbors, especially on cold winter nights; but, although the sympathy of many was aroused, no one deemed it his duty to inquire into the circumstances of the case, not dreaming, probably, of the horrors that were to be revealed: Rather more than a year ago Dr. Byrne, a well known medical practitioner from the county of Durham, now residing in this town, was compelled to seek the warm climate of Flushing for his health, and incidentally heard these rumours. Not satisfied to allow the matter to remain uninvestigated, he collected all the evidence he could, and was so satisfied that the case was one demanding a strict inquiry that, with a most praiseworthy decision, he communicated the facts to the Home Secretary, who at once appointed him special commissioner, and sent down two other commissioners, who, in company with Dr. Byrne, went to Porter's house on Thursday last and demanded admission to his brother. Porter himself was absent, but, after some little parley with the other inmates, Dr. Byrne, who had obtained some insight into the plan of the premises, led the way through the house across a yard and up a flight of steps, where, concealed from view round a corner, they found a door which admitted them into the den in which the lunatic was confined. The sight which met their gaze was too revolting to be described with all its horrid details. The place consisted of four bare, wet, plaster walls, with a small window on one side, and the door by which they had entered; a doorway opposite, formerly communicating with the house, was plastered up, so as to cut off all communication, except by the flight of steps at the back. In one corner of the room was a wretched truckle bedstead, with cross pieces of wood, rotten with filth, about six inches wide and the same distance apart. On these bare boards was crouched a being more resembling a baboon than a man, drawn and cramped from long exposure and suffering, out of all form of humanity, stark naked, and with only two old rotten bags for a coverlet. I have said like a baboon, from the peculiar form into which the limbs were drawn; the knees almost touched the chin, and were pressed close down upon the chest, I imagine for warmth; the feet close together and bent down over the other, also I imagine for warmth; the hands clinched and brought up close to the chin; the arms closely pressed against the sides. The knee and hip joints were ankylosed; the elbow joints were also stiffened. The floor and the walls were one mass of accumulated filth, the floor rotten with it, the stench horrible; but there are other circumstances of the case too dreadful for

publication. For upwards of twenty years the tender mercies of his nearest relative have consigned him to this living tomb—not a rag to lie upon, not even a wisp of straw; nothing but the naked board, and the two old bags to cover him.

Would a raving maniac be consigned to such a doom? God forbid! What, let us ask, is the mental condition of this poor wretch? Simply imbecile. A most mild, benevolent expression of countenance, a childlike submission to all that is done to him, no symptoms of violence or even anger of any kind, and strong indications of intelligence in many things even after these weary years of neglect and cruelty.

Yesterday, in company with Dr. Byrne and some friends, I visited the poor creature, for the purpose of getting a sketch of the remarkable position in which he had remained for so many years. The arrangements being then completed, two intelligent keepers from the county asylum washed, dressed, and took him away to that admirably conducted establishment at Bodmin, where we fervently hope that both his mental and bodily condition may soon be improved. Of all the moving incidents of the case, not the least was the scene on emerging from the house. Many hundreds of people were collected round the conveyance, to which the keeper carried him in his arms. 'My God, can that be a man?' 'God bless you, Dr. Byrne!' were the exclamations that burst from the lips of the multitude. Few eyes were dry, especially when some who had known him when a strong intelligent youth pressed forward and shook him by the hand.

I am told the commissioners stated that in an experience of forty years they had never met with a case so awful. I trust, Sir, you will give it prominence in your columns, for the terrible reflection forces itself upon us, when we see of what humanity is capable, that this case may not be singular. Are there any other similar rumours of cruelty that demand investigation?

I am, Sir, your obedient servant,
STONYR HOPKINS, Secretary of the Royal Cornwall Polytechnic Society
Falmouth, Dec. 7.

(To the Editor of the Times)

York Hotel, Margate.
8th Dec. 1863.

Sir,—I am anxious to say a few words about the important principles involved in the case of the Maguire children, on which you commented in a very clever leading article yesterday.

I admit that there have been Roman Catholics who have so far mistaken their religion as to hold the temporal interest of the Church superior to all obligations, and these misguided men have done great harm to the Church.

But the real difficulty is the inevitable conflict, in certain cases, between religion and the temporal relations and interests of mankind. To this important subject there are many allusions in the new Testament where our Lord shows that the Christian religion is antagonistic to the world, and that in some cases it must even disturb the ties which unite the members of a family. Thus the Disciples are told that they must be prepared even (using a bold figure of speech) to hate their nearest blood relations; and our Lord said that He brought not peace into the world, but the sword.

In dealing with this subject, the difference between Protestants and Catholics is, that the former are inconsistent, while the latter are logical.

'The Protestant holds religion to be inspired, absolutely true and infallible. But wherever a religious duty or rule of action comes into collision with a temporal obligation or a social interest, or the feelings of human nature, he drops religion as if it were not a trust but a hypothesis. Thus he says that the parental and filial relations are of no religion, and that family affection and the human heart are above all religious dogmas, though he holds those dogmas to be revealed by inspiration. Yet innumerable passages of Scripture, from Abraham and Isaac downwards, are against him; and he forgets that our Lord commanded a son to leave his dead father unburied rather than even delay the performance of a religious duty. The Roman Catholic is more consistent. Holding the Divine truth of his religion, he allows nothing to be of higher authority, and he therefore considers that everything in this world must give way to it, at least, so far as regards his own actions. This is logical, for if religion be true, it must be a rule of conduct paramount to everything. To deny this would be to reduce religion from a truth to a hypothesis. Every Christian believes or professes to believe that this world is only a temporal probation for the next which is eternal. It follows that the duties and interests of this life must give way to those of another. This is not theology, but a logical deduction from admitted premises, logical infidel would agree with me. And the only way to avoid the conclusion, is to attach the premises either directly or by necessary implication. Even if you reduce religion to a mere matter of individual opinion, still the individual, if he be honest and consistent, must act on that opinion as paramount to everything. No doubt a false religion would lead a man to evil actions. But that is not the question which we are considering. And my object is to show that a Roman Catholic who holds his religious duty to be paramount to everything is neither a bigot nor an enthusiast, but merely a logical consistent man.

Now let us consider for a moment the Maguire case. No doubt Maguire was bound to take care that his children, baptised as Catholics, should be educated in the Catholic religion. He was responsible to God for his children, and therefore obliged by religious duty to have them brought up in that Faith which every Catholic believes to be the true one. To say that he had been a loose Catholic is beside the question. The question is, what was his religious duty on his death-bed? He could not allow his children to be educated as Protestants without virtually denying the truth of the Catholic religion, or showing his indifference to the salvation of his children. It follows that the Priest could not possibly give him the last Sacraments until he had performed the duty of providing for the education of his children in the Catholic Faith, in which they had been baptised. This is no question of what is called spiritual terrorism. It is merely a question whether a Priest could give the Viaticum to a man who, on his death-bed, refused to perform a religious duty. It is clear that this was impossible, for the man would have been incapable of receiving Absolution, which must necessarily precede the last Sacrament. The Priest did no more than his strict duty.

Then comes the question of the feelings of the mother. And Protestants consider that the dying man was bound to commit a sin himself by violating a religious duty, and to endanger the salvation of his children out of regard for the parental feeling of his Protestant wife. He was bound to die in sin and without the Sacraments, and to allow his children to be brought up in a religion which (if a Catholic at all) he must have considered tainted with error, rather than give pain to the parental feelings of his wife! This is an instance of that inconsistency which I have characterised above. Either he was a Catholic, or he was not. If he was a Catholic he was bound to provide that his children, baptised as Catholics, should be educated in the Catholic Faith. If he refused to perform this duty, he could not claim the Sacraments of the Catholic Church. And if he was not a Catholic, of course he could not ask for them. In either case the Priest could not administer the Sacraments to him, any more than he could if he denied the Catholic faith, or refused to pay a just debt, or to perform a just act of reparation. It is truly consolatory to know that whatever may have been his former life, the poor man did not abandon a religious duty for the sake of family affections.

I beg you to publish this letter, for the subject is too important to be disposed of by a few well-written sneers at Priest's dogmas and Theology, and well-expressed common-places about human reason. Your obedient servant,
GEORGE BOWYER.

expressed common-places about human reason.

Your obedient servant,
GEORGE BOWYER.

The *Saturday Review* (Protestant) thus comments on Protestant missions and missionaries to the heathen:—

It is true that we, English and hard-headed people, spend not far short of half-a-million over our missions annually—taking into account the missions of the sects as well as those of the Church; and it is not so apparent as might be wished that we get our money's worth for our money. It is a practical, and therefore peculiarly English, issue, and well worth our working out a little. The question has been brought up afresh by the recent speech of the Bishop of Oxford at the Manchester Congress, and by some comments made on it in the daily newspapers—still more recently by the S. P. G. meeting at Reading the other day. It has been asked, how is it that so apparently obvious a duty has to be enforced with such perpetual and extensive iteration, while the exhortations so palpably fail of their object? How is it that half-a-dozen speakers at a meeting pound away, with such eloquence as they may be master of, as if heaven and earth were coming together, while the result is only some two or three pounds at the end of it? We cannot help feeling, with the critics, that the reason is a rather wide-spread conviction that there is a screw or two loose above the whole matter. The reports of the Societies, colored very sufficiently, as no doubt they are, still do not even claim to be a very scanty measure of success, and admit drawbacks and qualifications enough to neutralise a large share even of the success that is claimed.

Unfortunately, the Missionary Societies, whose officials are generally valuable enough, do not set themselves to meet this very obvious difficulty. Instead of doing this, they take to the more easy, if not over ingenuous, expedient of calling names. The objector is a sneerer, a scorner, a sceptic—in short, an unconverted person, on whom it would be almost improper to bestow further notice.

The average missionary is, we fear, not an interesting character. The very system of our societies almost forbids it. It is one of married men, salaries, and comfortable homes. A young man, with a certain amount of enthusiasm, with no particular prospects at home, and with a very strong desire to be very quickly married, is quite up to the ordinary level of the men who offer themselves. Then come all the squabbles about outfit, passage-money, furlough, and conveyance of children to and fro, which form so large (though unrevealed) a portion of every Society's daily work, and which make the officials as sceptical at times about the whole affair as Mr. Ryles well-abused Sadducees. There is something obnoxious and unapologetic throughout—from the *non olet* of liberal contributions, whencesoever got or howsoever, to the greasy platitudes of the deputations and the chaffings of missionaries about their comforts and perquisites. The process is as expensive as it is disagreeable. It is, to say the least, unsatisfactory to find that an income of more than £120,000 a year enables the Church Missionary Society to employ no more than 200 English and 70 native clergy. A large number of 'native teachers' is added, no doubt, chiefly in India; but native teachers are fed and paid much as native servants are, of which latter everybody keeps some twenty or thereabouts, at no serious injury to his income. And it is not less unsatisfactory to discover that the expense of deputations, printing, and other home charges amounting to £16,000. The better-managed Society for the Propagation of the Gospel maintains 450 missionaries upon £112,000, with a home expenditure of only £11,500; and it has the merit of requiring, with increasing strictness, that Colonial Churches, after a certain period of nursing, shall support themselves. It has also the credit of having recently adopted a thoroughly intelligible method of presenting its accounts. But even here the home expenses are far too large. And no doubt, so long as the existing system prevails, large they must remain. An object not primarily interesting to the mass of men must be forced upon their notice, and a mode of attaining that object which does not exhibit on the face of it any very visible signs of adaption to its end, requires an extra amount of eloquence. Both Societies are about equally afflicted with the heavy expenditure that arises out of the missionaries' wives and children.

We are given to think that, if the means were more rationally adapted to the professed object, they would, in the first place be more likely to attain it; and, in the next, the success would be better able to speak for itself without so much expensive oratory to prove it. We shall, no doubt, be put down as persons 'utterly opposed to the Apostle St. Paul' if we recommend the Societies to seek for missionaries among people disposed to follow his example; but we cannot help thinking that St. Paul's labours would have been materially crippled if he had carried about him a wife and children, and been obliged to tax the Church at home for outfits and the like. There are plenty of good and laborious men who, from temperament, are able to follow his precedent, and who, for love of souls, would do so. And in countries like India, Africa, &c., we are much inclined to think that a missionary colony—consisting not only of clergymen, but including also doctors, schoolmasters, and handicraftsmen suited to the work of the country, setting St. Paul's example of labouring with his hands while he preached the Gospel—might be maintained for the sum which now goes to the support of the missionary and his family, and would be a very much more effective instrument of evangelisation. People somehow are not converted to Christianity—at least people who are worth converting—by seeing how comfortably other people get provided for by professing it. In truth, we imagine that the spectacle is not generally found, in practice, to be at all an edifying one. There must be more visible self-denial than is involved in a gentleman's coming from a distance to a place which is, to the people to whom he preaches, home. Those who live there naturally fail to see the self-sacrifice involved in the operation, especially when it enables the devotee to live, on the whole, a very much more easy life than, for the most part, they do themselves. Let us not be misunderstood. We wish, not to diminish, but very materially to enlarge the ability of the English Church to perform her manifest duty to the heathen. We simply desire that in doing this she should recur to the methods sanctioned by the example of the Apostles, and by the successful practice of the missionaries of the early ages.

THE GREAT EASTERN.—On Wednesday a meeting was held in Liverpool of the creditors of the Great Ship Company resident in that port, to consider the most advisable measures to be adopted for the protection of their interest, in the event of the Great Eastern being sold by auction, as already announced, on the 14th instant, at £160,000.

UNITED STATES.

In Utah the currency seems to be peculiar. The local newspaper says:—"Until further advised no more little pigs are wanted on indebtedness to the Deseret News, as feed is scarce."

THE SPIRIT AND PURPOSE OF THE SOUTH.—A correspondent from the valley of the Teche, where the Federal army was then, and doubtless one of its officers, writes to the *Cincinnati Enquirer* as follows:—"Whatever the conclusion of this matter may be, we are unquestionably at 'the beginning of the end,' and the North is undoubtedly looking for a speedy submission on the part of the South; but the North is deceiving itself. Louisiana was forced into accession by the vote of its delegates in convention, and not, we have reason to believe, by the popular vote of its people. But two years of sanguinary war have enlarged and embittered the rebellion. It stands to-day as one man to fight you as long as life

lasts. It has no hope in submission. A few thousand creole French and foreigners are all that welcome you. It would seem that Northern legislation has no other purpose than to incite disunion. The sugar planter stood aloof, for he was protected in the Union; but Congress has declared his slaves free, and his 'State a Territory, over which it appoints a Provisional Government. It sends armies, not only to fight him openly and honorably in the field, but to rob him and destroy his property. His family is insulted, his wife and daughters are robbed of their clothing, laces, and jewellery. Rapacity has spared nothing. A military dictator has been sent here, whose language to women has infuriated every father, husband and brother. "We are told that the time is past for carrying on this war tenderly. If it is so, is it easy to tell when it will end; it is reducible to mathematical computation, for having no further dependence on legislative clemency and concession, it becomes a war of extermination, and the force being known that the Federal Government intends to keep in the field, the problem may at once be solved, since the South will send every man and boy able to bear arms. She has already conscripted all between 18 and 45, and boys of 16 have followed the retreating army. If the war last another year, boys that are now 15 will be among the desperate war soldiers will have to fight. It is impossible that the Southern people should bear all the degradation you would impose on them. They will die first! The women will die! But they say to the last, we will accept the Federal Constitution as it was and is. Guarantee us our rights in the Union, and we will go back to it. But no, the North offers nothing, guarantees nothing, except the sword, and for four millions of negroes, more blessed than their race has ever been before, five millions of white people must be beggared, slaughtered and exterminated."

WESTERN CROPS.—It is stated that the wheat crop this season in the rebel States will foot up 59,639,500 bushels, which will be an excess over the crop of 1860, as stated in the last census, of 23,373,500 bushels. The crops, it is said, have been gathered in good order.

NEW LOYALTY.—A clergyman, who has been for eight months doomed to close confinement in the society of the vermin of the Old Capitol prison, for refusing to pray for Old Abe, has written to him that he relents, and now prays for him every night, on the ground that the Bible enjoins us to 'pray for our enemies.' And he adds, 'if you will let me out I will preach for you benefit a sermon from text—'The prince that wanteth understanding is also a great oppressor.'

ABRAHAM LINCOLN.—Abraham Lincoln is a man above the medium height. He passes the six foot mark by an inch or two. He is raw-boned, shag-bellied, bow-legged, knock-kneed, pigeon-toed, swab-sided, a shapeless skeleton in a very tough, very dirty, unwholesome skin. His hair is, or was, black and shaggy, his eyes dark and fireless, like a coal-grate in winter time. His lips are large, and protrude beyond the natural level of the face, but are pale and smeared with tobacco juice. His teeth are filthy. In our juvenile days we were struck with Virgil's description of the ferryman who rode the disembodied souls of men over the river of death. Lincoln if our memory serves us right, must be a kinsman of that official of the other world. At all events they look alike, and if a relationship be claimed when Abraham reaches the ferry, he will be able, we do not doubt, to go over free of toll. In the next place his voice is coarse, untutored, harsh—the voice of one who has no intellect and less moral nature. His manners are low in the extreme, and where his talk is not obscene, it is senseless. In a word, Lincoln born and bred a rail-splitter, is a rail-splitter still.—*Chittanooga Rebel*.

WEAK STOMACH, OPPRESSION AFTER EATING, &c.—Indigestion takes innumerable shapes. Sometimes the stomach becomes so sensitive that it rejects even the simplest food; and in other instances, digestion is so painful that the patient is afraid to indulge the appetite. It is in cases like these that the tonic properties of *Bristol's Sugar-coated Pills* are most strikingly manifested. Mrs. McElroy, of Troy, testifies that for five years, she was unable to digest solid food—taking nothing but jellies, rice, and arrow-root—and even these caused her so much uneasiness, that she was obliged to limit the quantity to a couple of ounces, three times a day. She was terribly emaciated, and, to use her own words, 'hardly cared to live.' After having tried more than twenty modes of treatment, she at length commenced taking *Bristol's Sugar-coated Pills*, and in a few days, she comfortably recovered my flesh, and feel no pain. All this I owe to *Bristol's Sugar-coated Pills*, and I earnestly recommend them to all who suffer from weak stomach. They are sure! 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 Serravallo's* should be used in connection with the Pills. 411

J. F. Henry & Co. Montreal, General agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, A. J. Davidson, K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, H. R. Gray and by all prominent Druggists.

WHO ARE THE MISERABLE?—Let the dyspeptic who suffers physically and mentally, answer. But though he has drunk the very dregs of suffering, relief exists in the *Organized Bitters*; they are 'a cure for all his woes.'

MURRAY & LANMAN'S FLORIDA WATER.—Poets may talk of 'gales from spicy Araby,' but it may well be questioned whether any cinnamon or orange grove ever sent up incense as refreshing as the perfume of this floral essence. The atmosphere, which steals the fragrance from moist toilet waters, seems to have little effect upon the exquisite aroma which belongs *par excellence*, to this refreshing preparation. It contains, so to speak, the condensed breath of the most odoriferous blossoms of Tropical America and its fragrance seems inexhaustible even by long continued evaporation and diffusion. In this respect it resembles the original *Flavia Cologne*, and it is preferred to that more costly perfume in South America and the West Indies, where it is almost universally used.

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

HOPKINSON'S STOMACH BITTERS.—Common sense tells us that unless the stomach is kept in good working order, the system, to which it supplies the elements of the blood, cannot be vigorous and healthy. Nothing has yet been discovered or invented that so effectually and variably cures and prevents imperfect digestion as *HOPKINSON'S STOMACH BITTERS*. Dyspepsia, flatulence, oppression after eating, and the feeling so often described by the sick as an 'all-gone' sensation, are removed in a few days by the use of this most healthful of all stimulants. No one, however feeble, need fear it, for it contains no fiery ingredient. It excites neither the circulation nor the brain. On the contrary its effect is genial and soothing. It promotes sleep as well as restores the energy of the digestive powers, and may be taken not only without danger but with a certainty of the most desirable results by the feeblest lady invalid.

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