

FOREIGN INTELLIGENCE.

FRANCE.

The Treaty with Persia was signed at Paris on the 3rd instant. A letter from Paris states that the Neufchatel affair is not improving, and from what we can learn all the parties concerned are in a very bad humor with each other.

SPAIN.

The Spanish Minister has addressed a note to the representatives of Spain at the European courts explaining the quarrel with Mexico. The expedition to concentrate at Havana, will altogether consist of 30 vessels of war, with a numerous army on board. The Spanish Government deprecates the necessity of resorting to such measures towards a nation united to Spain in blood, language, and hopes everybody will understand the obligation it is under to avenge the national dignity.

CHINA.

On January 12th the whole of the suburbs west of Canton were burned by British forces. A large fire had also taken place inside the city.—The Mandarins have issued proclamations in various districts against the English, and have offered large rewards to those who may succeed in assassination or incendiarism in Hong Kong.—The Chinese have been ordered to quit the service of foreigners, and return to their homes; and so powerful is the Mandarin system, disobedience entails much trouble, if not positive destruction on the relatives of the offender. The consequence is that nearly all the servants have left, or are leaving.

A Hamburg letter of Saturday, Feb. 28th, says, merchants have received private news from Hong Kong, and Singapore, by the overland mail, of a most alarming description. The bombardment and conflagration of Canton, had excited the Chinese to a general movement against all Europeans, and the Chinese populace were beginning to show a courage quite unwonted, and from which danger is to be apprehended; the movement had become visible at Singapore.—The English and German residents of Singapore have been obliged to arm themselves against attacks in the streets from the infuriated Chinese who were joined by the Malays. The Hamburg letter says that the British Consul at Singapore has received advices from Hong Kong to 2 o'clock, p.m., January 15th, per steamer Madras. The fire produced in the outskirts of Canton by the British bombardment, had extended itself to the city, and the latter had become one sheet of flame.

PROTESTANTISM.

The following extracts from the Civiltà Cattolica indicate a curious state of things amongst the Protestants of Germany:—

"To give a picture of the religious movements which at this day agitate Protestant Germany, it is needful to call to mind what I have already written on this subject. Amongst the factions of German Protestantism there is one which aims with all its might to purge it from the Rationalistic corruptions which at present disfigure it, and to bring in again something positive and solid in the matter of religion. Hence it would revert to the ancient creeds and practices, re-establish unity in faith and in the liturgy, and reconstruct an ecclesiastical discipline which shall be such in reality and not merely in name. But the difficulty is to accomplish this, while Protestantism is in its very nature negative and destructive. It is needful then that the promoters of this restoration should seek beyond its limits for the positive elements wherewith to revive it; and these elements cannot be found anywhere except in the Catholic Church, which alone has a firm, positive and immovable basis, and from which all the heretical sects derive whatever good they have preserved in religion. Hence it is that in their reforms they cannot do otherwise than approximate towards the Catholic forms.—Of which you have an example in the decrees of the Synod of Dresden about Confession. On the other hand, those Protestants who desire to keep firm to the fundamental principle of Protestantism, which is to protest against the Catholic Church and to deny it, cry out and rage against this tendency. From this source then spring the present angry tumults of these various factions.

"If they did not at once break out into open warfare, as was expected after the decrees of Dresden, it was because a hope was cherished of suppressing the scandal in silence. But the calm lasted but a short time, and was the harbinger of a more violent storm. This burst out as soon as the Superior Consistory of Protestants in Bavaria had published, a little after the Synod of Dresden, some decrees about the liturgy, private confession and ecclesiastical discipline. It was thought that the intention of the Consistory was to put in execution all that was decreed at Dresden. And there was reason for this belief, not only because a delegate of the Bavarese Consistory was admitted to the Conferences at Dresden, and had approved of its acts, but principally because the Consistorial decrees had very great resemblance to those of Dresden. Hence, it cannot be told what a furious cry was raised against these ill-omened decrees first in Bavaria, and then in the rest of Germany. It gave intolerable offence to the Protestants to see a Liturgy ordered very much resembling the Catholic Mass, while they do not believe in the Eucharistic Sacrifice; private confession imposed, while they do not attribute to their ministers even a shadow of jurisdiction, and an authority of discipline conferred on those who refuse to acknowledge it in the Catholic Church itself. From every quarter then in Bavaria there flowed petitions for the abrogation of these decrees, presented not to the Consistory, but to the King; this fact plainly showing what the Protestants of this day deny in theory, namely, that the Supreme Ecclesiastical Authority resides not in their Consistories or Synods, but in the temporal prince, even although he should profess, as is the case in Bavaria, a different religion. Moreover, they circulate these petitions amongst the people, to be signed by them, as if religion depended upon their consent and upon a majority

of votes. Do not imagine, however, that these petitions agree. They contradict one another, even although all come from the same city, in a way that would make it impossible for the King to satisfy them all. Nevertheless the journal *l'Allemagne* published a decree of the King of Bavaria which ordered the re-establishment of auricular Confession amongst Protestants. It being understood, however, that only those who wished it should confess, there being no obligation in the matter. With regard to the new Liturgy, the King said that the Government approved of it, but that it would not be enforced without regard to persons or places. To those who objected to those decrees, it was answered that the Consistory had the right to make them.

"In such division and corruption of religious opinion, it is not wonderful that some Protestants bring down their religion to nothing beyond pure Deism. The following is, in fact, the profession of faith which is made by a heterodox journal, which represents the opinion of many Protestants. 'We,' it says, 'hold firmly the maxims to which Protestantism gave birth, and which triumphed in the hands of the best philanthropists and the deepest thinkers of the last age. 1. Full liberty of faith, so that no one is obliged to hold anything as true which is not in accordance with his well-informed intellect. 2. In matters of faith no one has a right to impose upon another, as alone true, his own belief. 3. It is the duty of our ecclesiastics to preach, but they have no right to arrogate to themselves divine authority, either to judge or to coerce. 4. The inclinations which God had placed in man, as in every other creature, can be governed by civil laws, but do not belong to the sphere of religion, and much less ought to be placed under the dominion of ecclesiastics. 5. The doctrine of a devil, of evil spirits, of an angry God, and of the total corruption of human nature, are not suitable to our times. 6. We ought to reject all belief founded on authority, because no man has a right to dictate to any age, much less to future ages, since other times bring other customs and other knowledge, and we ought to adapt our rule to our present hopes and knowledge, and not take it from what others may think? Such are the extremes to which Protestantism conducts us. Do not suppose that this is a solitary example. It has found many imitators. Thus at Lindau, when an assembly of Protestants was held to deliberate about petitions to the King against the decrees of the Consistory, they could not carry their agreement further than the proposition to form larger associations of learned laics to reform, solidly and radically, the doctrine of the Catechism; eliminating therefrom, according to the new lights of science, the dogmas concerning hell, and the devil, and heaven, and other such things. A proposal to which the assembly showed itself to be highly favorable.—It is true, however, that there are amongst the opponents of the Consistorial decrees, those who reason more widely. 'If we will consider the signs of the times in all their bearings (says a correspondent in the *Augsburgh Gazette*) the agitation raised by the recent Consistorial decrees will seem nothing wonderful. For the present, orthodoxy (Protestant) speaks no longer, with Luther at Worms, of the Bible, and of evidence from reason, but it sets liberty of conscience at opposition to the traditions of the middle age, making the symbolical books of the 16th century a paper-Pope, and would subject it to all science and free conviction. And while the Reformation took away all difference between ecclesiastics and laics, regarding the Church as one with the commonalty, it promulgated with the authority of the Bible a universal priesthood. Instead of this, we are at this day called to regard the minister as the mediator between God and man; that to him, and not only to our Heavenly Father, we must confess our sins; and that in him, a sinful man, we must recognise the right to pardon or to retain our sins. But if we are anew to substitute a hierarchy for Christian liberty, we should prefer by far the Pope of Rome to our consistorial councillors of Germany; if religious truth is to be determined immovably by a constitution having the force of law taken from past ages, beyond all doubt we should prefer the Roman Catechism to the *Rule of Concord* (*Formula Concordia*.) These last words, frank and bold as they are, it cannot be denied, contain much truth, and a very plain condemnation of Protestant principle.

But would you know who were the true authors of these Consistorial decrees which have made so much noise? You would not guess it in a thousand times. These authors are none other than the Jesuits. This wonderful discovery has been made and published by some Protestant journals, according to which the Order of Jesuits, after being connived at or openly protected by some imprudent governments, succeeded in regaining in a few years, as they say, a power which interferes with all the relationships of political and social life, suddenly set itself to work to penetrate the Protestant mind, to make a conquest of it, and specially to get a party amongst the Clergy. Hence arise the attempts to establish a Protestant hierarchy; hence the tendencies to positive religion which manifest themselves in the Protestantism of this day, and which the Jesuits, aided by Muckerism, by the historical school, by Lutheran hyper-orthodoxy and its hierarchical propensities, dexterously encouraged, well knowing that when individual liberty of Protestantism was weakened it would soon come to an end; and hence finally the orders of Munich, and the decrees of Dresden. Now had I not reason for saying that you would not have guessed this in a thousand times? Nevertheless, this portentous news finds writers who seriously spread it abroad, and readers who swallow it down with uplifted eyes. It is true, that even amongst some Catholics the credulity in similar fables about such an order of persons is so large that it is not to be much wondered at that Protestants should be in some measure inoculated by it.

PROTESTANT POOR-HOUSES.

The following is from Mr. Jameson's book on "Sisters of Charity at Home and Abroad." The writer is describing the internal economy of a Protestant charitable institution:—

"In a great and well-ordered workhouse, under conscientious management, I visited sixteen wards, in each ward from fifteen to twenty-five sick, aged, bed-ridden, or, as in some cases, idle and helpless poor. In each ward all the assistance given and all the supervision were in the hands of one nurse and a "helper," both chosen from the pauper women who were supposed to be the least immoral and drunken. The ages of the nurses might be from sixty-five to eighty; the assistants were younger. I recollect seeing, in a provincial workhouse, a ward in which were ten old women, all helpless and bed-ridden; to nurse them was a decrepit old woman of seventy, lean, and withered, and feeble; and her assistant was a girl with one eye, and scarcely able to see with the other. In a ward where I found eight paralysed old women, the nurses being equally aged, the helper was a girl who had lost the use of one hand. Only the other day I saw a pauper nurse in a sick ward who had a wooden leg. I remember no cheerful faces: when the features and deportment were not debased by drunkenness, or stupidity, or ill-humour, they were melancholy, or sullen, or bloated, or harsh; and these are the Sisters of Charity to whom our sick poor are confined?

In one workhouse the nurses had a penny a week and extra beer: in another the allowance had been a shilling a month, but recently withdrawn by the guardians from motives of economy. The matron told me that while this allowance continued, she could exercise a certain power over the nurses—she could stop their allowance if they did not behave well; now she has no hold on them! In another workhouse, I asked the matron to point out one whom she considered the best conducted and most efficient nurse. She pointed to a crabbed, energetic-looking old woman: "She is active, and cleanly, and to be depended on so long as we can keep her from drink. But they all drink! Whenever it is their turn to go out for a few hours they come back intoxicated, and have to be put to bed!"—put to bed intoxicated in the wards they are set to rule over!

The patients often hate the nurses, and have not fear or respect enough to prevent them from returning their bad language and abuse. Of the sort of attention paid to helpless creatures under their care you may perhaps form some idea. I know that in one workhouse a poor woman could get no help but by bribery: any little extra allowance of tea or sugar left by pitying friends went in this manner. The friends and relations, themselves poor, who came to visit some bed-ridden parent, or maimed husband, or idiotic child, generally brought some trifle to bribe the nurses, and I have heard of a nurse who made five shillings a week by thus fleecing the poor inmates and their friends in pennies and sixpences. Those who would not pay this tax were neglected, and implored in vain to be turned in their beds. The matron knows that these things exist, but she has no power to prevent them; she exercises no moral authority: she sees that the beds are clean, the floor daily scoured, the food duly distributed; what tyranny may be exercised in her absence by these old hags, her deputies, she has no means of knowing; for the wretched creatures dare not complain, knowing how it would be visited upon them. I will not now torture you by a description of what I know to have been inflicted and endured in those abodes of pauperism—the perpetual scolding, squabbling, and swearing. Neither peace, nor forbearance, nor mutual respect is there, nor reverence, nor gratitude. What perhaps has shocked me most was to discover, in the corner of one of these wards, a poor creature who had seen better days: to be startled when I went up to speak to one whose features or countenance had attracted me, by being answered in the unmistakable tone and language of well-bred and the well-born: and this has happened to me, not once, but several times. I never can understand why some discrimination should not be shown, unless it be that not one of those employed is of a grade, mental or moral, to be entrusted with such a power of discrimination. It is thought that no distinction ought to be made, where the necessary condition of entrance—poverty—is common to all; that no more regard should be had in the workhouse to the causes and antecedents of poverty, than in a prison to the causes and antecedents of crime. Then there is the rule, that this refuge for the poor man is to be made as distasteful to the poor man as possible. But cannot some means be used to exclude the undeserving? Why should this last home of the poor be not only distasteful but deteriorating?

I would say, from what I have seen, that it is in the men's wards of the workhouses, and yet more especially those of the boys, that female supervision is required, and where lady visitors would do essential good. Will they venture there? or will they think it "very improper?" I was lately in a workhouse ward containing twenty-two beds; twenty-one were filled with poor decrepit old women in the last stage of existence. The nurse was, as usual, a coarse old hag. In the twenty-second bed was a young person of better habits, who had been an invalid, but was not helpless; she was there because she had no home to go to. There was no shelf or drawer near her bed to place anything in; this was not allowed, lest spirits should be concealed; the book she was ready—anything she wished to keep for herself—was deposited in her bed or under it: nothing was done for comfort, and very little for decency. The power of retiring for a little space from all these eyes and tongues was quite out of the question; and so it was everywhere. A poor, decent, old woman sinking into death, in a ward where there were twenty-five other inmates, wished to be read to, but there was no one to do this; she thought she would try to bribe one of the others to read to her, by the offer of "a hap'orth of snuff;" but even this would not do.

CREDIT MOBILIER.

(From the Household Words.)

Credit Mobilier! What can these two words, so strangely coupled, mean? Literally translated, they signify nothing. Credit Furniture or Credit Moveables are sheer nonsense. Is Credit Mobilier an American city, State, or person; or a recently discovered beast in a Bornean forest, or an antediluvian preadacious

monster, or a region of the Great Sahara Desert, or a mountain composed of marvellously minute molecules; or an ogre character in a fairy tale? Perhaps it partakes something of the character of all these different entities.—Let us see. Credit Mobilier is a company of a certain class—thus it is a Societe Anonyme, and not a Societe en Commandite, which does not much help us in defining its individuality. In the present paper you must make up your mind to swallow without chewing them sundry small morsels of slang of the Bourse; otherwise each unhappy page would be sunk up to the armpits in a small-type slough of notes. Credit Mobilier may be a King Company like that in Threadneedle Street; or a Jeremy Diddler Company, like several we have known to our cost in England. One thing is clear; that it is a Harlequin Company, with a dash of the tyrant, or "Boles" vein in it, and is not likely to fall into a dull moping, hypochondriac way for want of natural quicksilver, arrogance, and vivacity. Credit Mobilier is a financial lover of extraordinary power, since it has the right of circulating "obligations" ten times the amount of its capital as represented by shares. In time of calm it will be sure to divide large profits with its shareholders; but let a crisis come, and there will be such a break up of the ice as was never seen. Shares risen from 500fr. to 1,000fr. are not things to be handled without a little hesitation; a certain degree of caution may be permitted in playing with toys so given to rise and fall. The hazard of the die is enormous. Their great attraction and their lucky sign have been the names of their original creators, who have hitherto pursued a career of unchecked prosperity. The aim of Credit Mobilier is to deal in every species of property quoted at the Bourse; to undertake national and foreign railways—that is to buy up their shares and sell them again to subscribe to loans, to build houses in Paris, such as the Hotel du Louvre. It receives, as deposits, sums of any amount, paying two per cent. interest, whereas the Bank of France pays no interest. It refunds at sight all sums below 100,000fr. (£4,000) and at three days' sight sums of £100,000 and upwards.

Parties interested in knowing more than this, in short all they can, have endeavored to obtain information respecting the company, and have been obliged to content themselves with generalities; such as, 'It is an establishment of the highest importance; it merits respectful attention on account of the respectability of its founders—good men all; it will make a sensation in the world (so have the Tipperary and the Royal British concerns); 'It will mark an epoch in history' (so did the South Sea office of Mr. Law). Other accounts are less prepossessing. 'The assets won't be heavy when it comes to a settlement; 'It is a weapon of war for the use of the managers; 'The profits will belong to the body of directors, the losses will fall to the portion of the shareholders; 'Finally, common report affords you but little aid, to get a clear idea of Credit Mobilier. The great apportionment remains a mystery. The members of the council are all shareholders, or even directors, of some scheme or other. The greater part of their fortune consists of negotiable paper. They authorize, as administrators of the general society, all purchases or sales of shares or obligations, all credit, &c. There is nothing, therefore, to prevent M. Ernest Andre, the Duke Gallieri, Baron Sailliere, (the names are real), and the rest, administrators, from buying Monsieur Ernest Andre, the Duc de Gallieri, Baron Sailliere, and the rest private individuals, on account of Credit Mobilier, the shares and obligations of which they are the owners. It is a lawful operation, by which all parties may be benefited. It is true, the purchases are made at the current prices; but we must not forget that the general society can cause either a rise or a fall at pleasure.

Certainly the share which the sleeping partners have in controlling matters and in taking the initiative is but trifling. The general assembly is only composed of the two hundred largest shareholders, who will not all answer to their summons. The assembly is regularly constituted when the members present are 40 in number and when they jointly hold the tenth part of the shares issued. If these conditions be not fulfilled a second summons is issued, and then the members present hold a valid and formal meeting, whatever may be the number or the value of their shares. The possession of 40 shares is necessary to confer a vote. It will scarcely be believed that this select body of shareholders has not the right of proposing any measure. According to article 51 of the order of the day is decreed by the Council of Administration. On it shall appear only propositions emanating from this Council, and those which have been laid before it at least 15 days previous to the convocation of the general assembly, with the signature of the members of that assembly. But the list of members is drawn up only a month before the convocation; and the propositions, signed by ten members, must be sent into the council at least 15 days before the very convocation. The precautions are excellent to prevent conspiracy and rebellion among discontented shareholders. It is some slight consolation to know that the general company, like all Societes Anonymes, is placed under Government control, and that its statutes are modifiable.

Mr. Isaac Pereire tells us—"The creation of the bank note has been one of the greatest strides, one of the most beautiful applications of credit; but by the side of the bank note there rests a vacant place, which our obligations are called upon to fill. The principle of these obligations being to be repayable only at an epoch corresponding to that of the property which they represent in our *portefeuille*, and to bear interest to the profit of the holder, their issue is exempt from every inconvenience. In accordance with the economy which serves as the basis of our society, these vouchers are not only pledged (gages) by property of corresponding amount acquired under government control, and whose union offers, by the application of the principle of mutuality, the advantages of the compensation and the division of risks; but they will have moreover the guarantee of a capital which we have raised with this object to a considerable high figure (60,000,000fr.)."

But interested parties may talk till they are tired. An institution of credit, like the Credit Mobilier, useful, even necessary; in respect to its object, has outgrown the proportions and range of action allowed to private companies. An institution which can only exist by the support of the public faith cannot be made use of for the furtherance of private interests. Such an application of its powers is nothing less than a fraudulent abuse; and the authorities who tolerate it, and the speculators who make it their tool, incur—the one the blame of the nation, the other the censure of honest men. As to buying in now, or at any other time, every one must judge for himself, just as every one must form his own decision whether he will dance a fandango on a cracked tight-rope, or whether he will cross an Alpine ravine on a rotten plank, or whether he will plunge his hand into smooth-surfaced caldron of oil with a brisk fire burning beneath it.

PERSECUTION IN SWEDEN.—We often hear a great deal said about the freedom of conscience that exists in Protestant countries. However, it would be well that those who make such boasts on this head should assure themselves well of the fact. Sweden offers a standing contradiction to this boasted respect of Protestantism for religious liberty. In that country, where pure Lutheranism prevails, every kind of non-conformity or dissent is put down with an iron rigour which could not be paralleled in any other part of Europe. The clergy have power by law to punish persons merely for leaving the established religion. In virtue of this power, it is stated by a correspondent of the Times, that no less than 60 persons were imprisoned a short time ago in one parish. What will those who made such an outcry about the case of the Madiai say, when they learn, as appears to be the fact, that this was for reading the Bible? It is to be observed, that in Sweden it is not proselytism which brings parties within the penalties of the law, but the simple fact of secession from the religion of

the State. No one can allege that in any Catholic country more separation from the established worship is treated as a crime.—In those countries the law prohibits only aggressive interference with the faith of others. But in Sweden, the model of Lutheranism, intolerance has hitherto been carried to such a pitch as to make a man's private belief, without any attempt to interfere with others, a ground of punishment amongst us never say a word about the nation. The Swedish government has lately introduced a *projet de loi* for the reform of matters in this respect, from which our readers may form some idea of the previous and unreformed code of the country. In the first place, every person who separates from the Church must register his secession in the parish books. What a clamor would be made, if such a thing were required in a Catholic country—if every man were obliged formally to record the silent workings of his conscience! Some individuals make a great noise about the concordat lately concluded between the Pope and Austria. But really all the restraints on schism contained in it are not equal to this single restriction of Protestant Sweden. However, this is not so bad as some of the others. By this reformed code—for enlarging, be it remembered, freedom of conscience—the power of a parent over his child is abridged to an extent that has never been attempted in any code in the world. Children once born must be brought up in the Swedish Church, though the parent have gone over to another communion, and any parent "who attempts to infect the child with any other doctrine" shall be fined and imprisoned from two months to a year. Perhaps, the whole history of intolerance could not furnish such tyrannous interference of the law of men with the laws of nature, as this enactment. The parochial authorities are also required to keep a strict watch over parents in this respect. The clergy and other authorities are authorised to enter meetings of dissenters, and may dissolve them as they please, and moreover such meetings are not allowed to be held at the same time as the established worship, under heavy penalties. Such are some of the provisions in this new code for establishing religious liberty, in Sweden. If such be their liberty, we may judge what their tyranny was. Under that tyranny, Catholics, in particular, have suffered the most grinding persecution. But there is one clause of this projected enactment, which, whether right or not, we may quote as shewing how some of those amongst ourselves, who are the loudest in their demands for freedom of conscience, would fare at the hands of their Protestant brethren of Sweden. By article 2, "whoever attempts by persuasion to get any one to secede from the Swedish Church, or by deceitful means, threats, or promises of temporal advantage, endeavors to allure any one to such secession" shall be heavily fined, and for every second offence imprisoned from two months to a year. Well it is for the Irish sowers that their lot is not cast in Sweden. It is a fortunate thing for them that they are under the intolerant sway of Rome." Under the rule of King Oscar, they would experience that Protestant liberty of conscience, which Calvin exhibited in burning Severus.—*Cork Examiner*.

The *Univers* contains an article on the Progress of the Church in Germany. It says:—"The Company of Jesus, that scorching of heresy, which the whole world thought crushed, covers all Germany with its laborious members. In Prussia the Jesuits have establishments at Munster, Paderborn, Cologne, Aix-la-Chapelle, Bonn, Schrimm, Gorheim &c., &c. In Austria the task of education has been confined to them, and several colleges and seminaries labor in the realization of the aim proposed by the Concordat. The colleges of Fieldkirch, Karlsborough, and others, are only the first steps to new foundations. The Lazarists are directors of several colleges. The fathers of the Order of Mercy are numerous in Bavaria, and have obtained several establishments in Austria and Prussia, at Maria Haminkol near Munster, at Coblenz and Aix-la-Chapelle. The Franciscans have added the convent of Dusseldorf to their former establishments, and have likewise established themselves at Mayence.

REVENONS A NOS MOUTONS.—One of the fashionable eccentricities of the day which has sprung from the rapid intercourse that has been established between Europe and the United States is eating English mutton. No dinner is now considered perfect without a saddle or a leg of English mutton, brought by the latest steamer. English mutton is not only served up at all our restaurants and public hotels, but at the tables of private houses, and if only a quarter of the English mutton that is eaten here comes across the Atlantic the steamships, must make a great deal of money by their freights of South-downs. In fact, we do not see how the steamers can find room for anything else besides the carcasses of sheep at this season of the year. But it is rather remarkable that our native mutton still keeps up as high as ever in price, notwithstanding the immense importation of the foreign article. We should not be surprised if it were to leak out that a good many of our Know-nothing sheep were served up as English mutton, and eaten without the difference being discovered by our gourmands and connoisseurs in the delicacies of the table. Without intending to disparage the imported luxury, we think it would be as well to return to our mutton, for we doubt if it is in any respect inferior to the English, and, instead of calling it South-down, let us call it, honestly Down South.—*New York Times*.

The Kettering Bible Readers of a poetical turn of mind. We learn from a local paper that they partook of tea together and spent an agreeable evening, reciting pieces of poetry. The teacher was presented with a writing desk, with the following inscription, worked by the female members of his class:—"Presented to Mr. John Rutherford, by the members of his Bible class, as a token of gratitude for his instructive and beneficial services he has rendered them." "Dear Sir—The members of your Bible class, with gratitude present this writing case; May your labours ever instructive prove, And beneficial to the class you love; And when with you the toils of life shall cease, For ever may you dwell in perfect peace."

ANOTHER RESIDENT OF NEW YORK CITY TESTIFIES TO THE GOOD EFFECTS OF DR. McLANE'S CELEBRATED LIVER PILLS, PREPARED BY FLEMING BROS. New York, August 30, 1857.

This is to certify that I have had the *Liver Complaint* for five years, during which time I have tried almost all most known remedies, but to no purpose. Hearing of Dr. McLane's Celebrated Liver Pills, I concluded to try a box. I did so, and am now almost cured. I think one box more will effect a permanent cure. I can cheerfully recommend these Pills to all who may suffer from liver complaint. I have also known them used with the most happy results in cases of sick-headache, or dyspepsia.

MR. SWIFT, No 116 Attorney street. Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS manufactured by FLEMING BROS. of PRUSSIAN PA. There are other Pills purporting to be Liver Pills, for 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. LYMAN'S, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.