

## FOREIGN INTELLIGENCE.

## FRANCE.

**PARIS, Feb. 1.**—The person charged with drawing up the report to the Council of State on the publication of the Papal Encyclical is M. Langlais, was originally intended for the Church and studied with that view, in the ecclesiastical seminary of Mans, where he received minor orders. His change of vocation coincided with the breaking out of the July Revolution, when he turned to the law, and was called to the bar in due course. He was elected representative to the Legislative Assembly after the February catastrophe. He at first voted with the Moderate Democratic party; subsequently with the majority; and when the rupture was complete between the Elisee and that majority, with the probability of success for the former, supported the policy of the President of the Republic, which finally triumphed on the 24th of December, 1851. In the elections which followed the *coup d'etat* he was adopted as the official candidate of the Government; and he finally accepted the post of Councillor of State, with the salary of 25,000fr. It is a little curious that an ex-seminarist is the person fixed upon to report on the *appel comme d'abus* against two prelates, one of whom might had M. Langlais remained in the Church, have been his ecclesiastical superior. —*Times' Cor.*

The Encyclical.—The *Gazette de France* publishes the following as a letter, which Cardinal Antonelli sent with the Syllabus to the various Bishops:—

"Rome, December 8, 1864.

"Our Very Holy Lord, Pius IX., Sovereign Pontiff, deeply occupied with the welfare of souls and healthful doctrine, has never ceased from the commencement of his Pontificate to proscribe and condemn the chief errors and false doctrines, which exist especially at this unhappy period, by his Encyclicals and Allocutions pronounced in Consistory, and by other Apostolic Letters which have been published; but as it may happen that the whole of the Pontifical acts may fail to reach each of the Ordinaries, the said Sovereign Pontiff has decided that a Syllabus of these same errors should be drawn up and forwarded to all the Bishops in the Catholic world, in order that they may have before them all the errors and pernicious doctrines which have been reprehended and condemned by him. He also ordered me to see that the Printed Syllabus be forwarded to your Excellency on the occasion, and at the time when the said Sovereign Pontiff, in consequence of his great solicitude for the well-being and happiness of the Catholic Church and of the whole flock which the Lord has confided to his care, has thought proper to write another Encyclical Letter to all the Catholic Bishops. While acquitting myself of this duty with the zeal and respect due to the commands of the said Pontiff, I hasten to forward to your Excellency the Syllabus with these letters. I avail myself, with much pleasure, of the opportunity of expressing my respect and attachment to your Excellency, and humbly kiss your hands. The very humble and devoted servant of your Excellency,

"G. CARDINAL ANTONELLI."

The Papal Nuncio in Paris has written the following letter to the Bishop of Orleans:—

"Paris, Jan. 26.

"Monseigneur, I have just read your magnificent production on the Convention of the 15th of September, and the Encyclical of the 8th of December. I am delighted with it. Be pleased to accept my most sincere congratulations. I shall lose no time in forwarding it to his Holiness and to his Eminence Cardinal Antonelli. But if you would yourself send a copy to the Supreme Pontiff, I am, as usual, at your disposal. My courier will leave on Saturday evening. I cannot conclude, Monseigneur, without expressing to you all my gratitude for this additional proof you have given to the Church and to the Holy See of your zeal and devotedness, and for the powerful support you have again brought so opportunely to the cause of the Holy Father.

"Accept, &c.,

"FLAVIO,"

"Archbishop of Myra and Apostolic Nuncio." The *Times' Paris Correspondent* of Monday speaks as follows about the brochure of Mgr. Dupanloup, which has attained such a rapid celebrity within the last few days, and of which our Paris Correspondent gave some account last week.

The Bishop of Orleans' pamphlet has given new life to the controversy which the Minister's circular opened, and encouraged the other prelates to continue the epistolary warfare. The pamphlet has had extraordinary success. It first appeared on Tuesday last, and since then five editions have been called for, of 2,000 copies each; and the publisher states that if he had issued 50,000 instead of 10,000, he could have as easily disposed of them. A sixth edition is promised for Monday. The *Gazette de France*, which first gave extracts from the pamphlet, was agreeably surprised to find its sale swelled to 14,000—more than double its ordinary circulation; and those that followed its example had the same temporary increase. The talents and character of the Bishop of Orleans give interest to anything emanating from his pen, and the public were impatient to know what he had to say on a subject the interest of which was growing languid.

"JACK-IN-OFFICE" AND THE FRENCH BISHOPS.—Poor dear M. Barthelemy is the target against which the Bishops discharge the arrows of their wit. The following is from a letter to the much persecuted man, from the Bishop of Nîmes:—

At bottom, M. le Ministre, it is easy to see that your Excellency has not received grace, and mission to understand and interpret the Encyclical and Syllabus. That is the right, and the vocation of the Bishops alone, and in endeavoring to appropriate this prerogative, your Excellency has only succeeded in misunderstanding the true tenor of the Pontifical letter. Nowhere does it put forth a single proposition contrary to the principles, on which the Holy Father (apart from the crimes of Piedmont) has avoided touching on questions of fact to confine himself to questions of doctrine, and not one of these doctrines, in the terms used to express it, is incompatible with the bases of our Constitution. Your Excellency has only read the Pontifical text which you have doubtless glanced at too rapidly, and you will be convinced of the evident accuracy of what I have the honor of stating. I declare, then, that I do not understand, and never shall understand in spite of what your Excellency says, about it why the publication of these documents should not be authorized.

Speaking thus, M. le Ministre, I do not desert the noble traditions of the Church of France. I have

read and re-read the admirable *memoirs* of her ancient clergy; and I have seen in them that in the days of Louis XIV. in the last century when the royal Power or the Government tried to oppose the publication of a Bull of an Encyclical from Rome, the Bishops protested with as much vigor as unanimity against those encroachments by the Temporal Power on the Spiritual Power of the Church. If those great prelates were living in our days they would still hold the same language, and the letter signed by your Excellency would demonstrate all the courage that they had in defending the divine and inalienable rights of the authority of the Holy See. Such is the true spirit of the Gallican Church; such the exact sense of the *maxims*. They have nothing in common sense with those to which recourse is had every day to prevent the word of the successor of Peter from reaching the nations whom it is his duty and her mission to teach.

But, after all, these severities are as useless as they are unjustifiable. The doctrines proclaimed by Pius IX. in the Encyclical which the Government condemns have already been promulgated several times; the errors which he notes have been already condemned. Nay more, The Holy Father expresses no censure on the 82 propositions contained in the Syllabus; he confines himself to referring to his Allocutions, to his special letters, and to his former Encyclicals. All these documents which he reminds us of have been already in our hands for a longer or a shorter period; the doctrines which they contain, whether under the form of exposition or of dogmatic condemnation have been accepted by the whole Church, they have force of law in the Church, and neither the circular of your Excellency nor the decision of the Council of State will be able to remove from the Catholics of France the obligation of submitting to them. This is an incontestable doctrine, even according to the ancient *maxims* of the Gallican Church.

There remains the recommendation which you invite us to address to the Clergy of our several Dioceses. Doubtless it will be necessary for us to exhort them to prudence; the letter of your Excellency makes us perceive serious reasons why we should give them this advice. But I do not exactly understand what you mean by these regrettable interpretations, against which we are to tell them to be on their guard. In regard of this there is only one thing that I am able to declare, viz that it is impossible for me to invite my priests to put on your Excellency's circular and the Council of State's intervention any interpretation which should at all tend to establish that they are legitimate.

We have just received the first fruits of the fresh religious persecution which has been set on foot in Poland through the last ukase of the Czar, relating to the closing of the convents. Many novices of the Carmelite order reached France in the course of last week. By means of the Society, and thanks to the protection and patronage graciously vouchsafed to them by our Bishops, they will be distributed among the superior clerical seminaries (grands seminaires) where they will be able to continue their theological studies, and to prepare themselves for holy orders. —*Journal des Villes et Campagnes.*

The *Lecture*, a new journal, destined to replace the *Union de l'Ouest* during the two months of its suspension, gives the following statistics of the French Clergy:—17 Archbishops, 70 Bishops, 193 Vicars-General, 117 Canon, 3,523 Parish Priests, 31,730 Curates; total, 35,780. The same journal gives the number of the army and navy officers of France as amounting only to 26,190.

The Duke Robert de Bonbon de Parma is to be formally adopted by the Comte de Chambord as his heir, and the measure will be most popular amongst the Legitimists of France, whose action was always paralysed by the idea that their efforts could only result in placing the Comte de Paris on the throne, if a restoration succeeded the almost inevitable triumph of the democratic revolution in France. The Emperor is in a most precarious state of health, and his physicians have the worst opinion of his case, constant syncope, from spinal irritation, having set in. —*C.R. of Tablet.*

PARIS, Jan. 31.—When Calvin founded the Reformed Church in France he confided the government of each parish to a Presbyterial Council, or Consistory, taken, in the early days of Reform, from among the general assembly of the faithful, and the members of which were subject to re-election. This was strictly adhered to till the revocation of the Edict of Nantes. The Edict of 1787 certainly restored to the Protestants the civil rights they had been deprived of a century before; but it made no regulations as to their religious organization, which was only determined at the same time as that of the Catholic Church, in its relation to the State, by the law of 18 Germinal, year XI, known as the "Organic Articles of the Protestant Worship." By that law the administration of each of the Reformed parishes was entrusted to a Consistory, composed of the pastor or pastors serving the church, and of elders chosen from the principal laymen in each district. The members of the Council thus established were at first named by the Government. Half of them were subject to re-election every two years; and the elections were held by the elders actually in office, who named for that purpose an equal number of citizens who were heads of families.

This situation was again changed on the 26th of March, 1852 by a Dictatorial Decree of Prince Louis Napoleon Bonaparte, then President of the Republic, regenerated but not consolidated by the *coup d'etat*, on these grounds, "that the laws which regulated the Reformed Churches had always been deemed insufficient, and that it was of the utmost importance to complete them in the interests of religion, and of administrative and political order."

The decree of the 26th of March charges with the government of each parish a Presbyterial Council, consisting of pastors and of laics, one-half of whom being subject to re-election every three years. The election is by universal suffrage; and all the members of the Protestant faith inscribed on the parish register are electors. —*Times' Cor.*

It will be seen that in virtue of the Decree of 1852 the election for these councils was by universal suffrage. Everybody knows that nothing is easier than to falsify universal suffrage. Persons of a totally different creed, or of no creed at all, may by a little ingenuity take part in it; and it is a curious fact that universal suffrage can decide every three years whether the Saviour is the Son of God and the Redeemer of the World, or whether, in the language of the Renanites, he is simply "an amiable Democrat, but nothing more."

## SPAIN.

The *Epoch* of the 28th ultimo says that the opinion to be expressed by the Spanish Council of State on the publication of the Encyclical will be that, considering the freedom enjoyed by the press in Spain, the publication in Ecclesiastical bulletins of the authentic text of a document already known in Spain, cannot be considered as an act in any way worthy of censure.

## ITALY.

PROXYMITY.—I lately alluded to the wild schemes that had suggested themselves to certain restless and ambitious imaginations, since the date of the Convention, and I may take occasion to speak of them hereafter, although it is difficult to treat them as of serious importance. But what deserves to be pointed out—and it is to be hoped the Italian Government is watchful and active to guard against it—is the project that undoubtedly exists to get up serious importance. But what deserves to be pointed out—and it is to be hoped the Italian Government is watchful and active to guard against it—is the project that undoubtedly exists to get up serious importance. But what deserves to be pointed out—and it is to be hoped the Italian Government is watchful and active to guard against it—is the project that undoubtedly exists to get up serious importance.

success of the project the inevitable postponement of the transfer of the capital. To this motive may perhaps be added the hope of the promotion of designs still more extravagant. The Republican element has been here strengthened by recent events. —*Cor. of Times.*

The exorbitant taxes on salt and tobacco, invented by the Italian Minister of Finance, have produced a first result rather unfavourable to the Treasury, that is to say that smuggling is now organized on a large scale so that considerable quantities of salt come into Victor Emmanuel's dominions from the Venetian border, and loads of Swiss tobacco come down from the Alps. In this manner the unfortunate Minister of Finance will be a long time before he clears his expected millions out of these two sources.

The first expenses for the transferring of the capital of Victor Emmanuel's temporary kingdom, to Florence have already risen from seven millions of francs, at which they were estimated before the Turin Parliament, to forty millions!

The *Cronaca Grigia* of Turin mentions the nomination by Victor Emmanuel as Knights of the Order of SS. Maurice and Lazarus of a director and owner of several houses of prostitution, and of a man lately liberated from the galleys.

The Italian Government has proved its respect for the liberty of the press by sequestering, during the year 1864, 274 journals.

The following extracts from the *Times' Turin* correspondents written shortly before the fitting of the debauched thief who calls himself King of Italy, will gladden the hearts of many, as they show that even in this world, vice does not always go unwhipped of justice:—

Turin, Jan. 31.—Those persons who predicted that Sunday's calm was but the forerunner of a storm on Monday were not very far wrong. There were riotous scenes in Turin last night, and this time the demonstration was directed against Royalty itself. With the noise and disorder outside the Palace was combined the absence of many who upon such occasions are usually seen within it, but who purposely kept away. In general, upon Court ball nights, by 8 o'clock, or soon afterwards, there is a long line of carriages in the spacious courtyard of the Palace. Last night there was nothing of the kind. The crowd at that hour on the Piazza di Castello, across which the carriages had to drive to reach the Palace, was not extraordinarily large, but instead of being composed of mercurial spectators it consisted chiefly of persons bent upon causing a disturbance. The occupants of the vehicles that drove through it were greeted with groans and shrill whistling. Infantry and cavalry were on duty in small bodies; 2,000 National Guards had been called out and were under arms. Within the iron railing which separates the Palace-courtyard from the Piazza di Castello all the troops employed seem to have been of the line, and a paper to-day says that this was injudicious, and produced an irritating effect upon the people and upon the National Guard. It is quite certain, however, that the disturbance which took place was concerted beforehand and not provoked on the instant. As the arrivals of carriages became more numerous the noise and violence of the crowd, which had become very large, increased, and the people no longer contented themselves with groans and catcalls. Stones were thrown, although apparently in no great numbers, for I know only of two carriage windows that were struck by them, and only one of those was broken. The mob assembled chiefly at the end of the streets Nuovo and Doragrossa, by which the greater part of the guests had to pass to reach the Piazza Castello. Getting gradually more audacious the people stopped several carriages and turned them back. It is impossible to ascertain in how many cases this occurred, and it is probable that some of the ladies who were going to the ball retreated to their own accord, when they heard of what was going on near the Palace and of the ordeal they would have to encounter.

Inside the Palace the ball went on, while these scandalous scenes occurred outside. But such a ball has never been seen since Italy has had a King, nor probably ever during the time that Victor Emmanuel was only the Crown of Sardinia. The Diplomatic Corps mustered strong, and the members of the Cabinet of course were there, and there were an immense number of officers of the army and some of the National Guard, but the Piedmontese nobility, with extremely few exceptions, kept away, and the death of ladies was deplorable. About 80 were there—the accounts vary from 75 to 86. That is about one-third of the number usually present. A hint had been given to the Deputies to attend, and some went on that account who otherwise would have stayed away, but still the muster was poor. Hardly any Piedmontese Deputies or Senators were present, and I am informed that not a single member of the Town Council attended. That council here is not composed, as in some cities, of tradesmen and well-to-do bourgeois of the second class, but comprises persons belonging to the highest Turinese society. Altogether the demonstration inside the Palace, although of a different nature, must be set down as stronger and more important than the ball took place in the street. Deducting from the ladies present those belonging to the Diplomatic Corps and a few other foreigners there would hardly have been 50 ladies in the ball-room, where, as I am assured in former years, 200 couples of dancers were to be found. The King remained, as is his custom, till towards midnight. He cannot be otherwise than much annoyed, and rumor says that he expressed himself strongly, and declared he would accelerate his departure from Turin and never return hither, but such expressions are not unlikely to be attributed to him whether he uttered them or not. In explanation of the paucity of ladies it is alleged that some were afraid of a disturbance and stayed away on that account, while some few were certainly turned back; but this will not account for an attendance only one-third of that usually seen, and moreover, such an excuse hardly meets the matter. What can be said of the state of things in a capital where when the Sovereign gives a ball, the guests are afraid to go lest they should be mobbed and insulted by his subjects for no other offence than that of complying with the invitation? It is certainly a most unpleasant state of things, and one cannot but regret that a King once so popular should have fallen into such disfavor with any class or portion of his people.

Turin, Feb. 3.—The King left Turin at 8 this morning for Florence. The journey was decided upon in a council of Ministers held yesterday.

The general belief here seems to be that the King has left Turin for good, and it is not unlikely to prove correct. He had only two things to do, either to give another ball at the palace or to depart in displeasure. A King cannot submit to such slights and insults as were offered to Victor Emmanuel on Monday by his own subjects. If he had decided to give another ball, energetic measures must have been taken and order maintained, and that would in all probability have led to a collision and to bloodshed. He has chosen the wiser course.

ROME.—The Pope continues well, and is in excellent spirits. Those who have an opportunity of judging say that his natural serenity and cheerfulness are greater than ever since the publication of the Encyclical, a step which he preceded by a long and devout recommendation to God, in the Holy Sacrament, and in the result of which, he has perfect confidence, whatever may be the immediate and personal consequences to his own reign. The Church and religion will reap the harvest, be the saying what it will, and one would save it more to the Pope than any temporal interest. It is this straightforward and courageous adherence to principle, that forms the leading trait of the Pope's character. —*Cor. of Tablet.*

Rome, Jan. 24.—The effects of the suppression of the monasteries in the Italian Kingdom are felt even in Rome, as many of the former members of the cloister present themselves at the Italian Consulate in order to get their certificates signed, so as to qualify them for the receipt of the Government pension. Perhaps several hundred have already done this, and it is unnecessary to say that those who come to Rome are men whose tastes of consciousness incline them still to adhere to the monastic life. Here they are draughted into other monasteries of the same order, and in the States of an enemy, live on the pensions granted by the Government of Victor Emmanuel. Many Nuns also have found their way to Rome, and by proxy have sent their certificates for signature. A rather difficult case of conscience, however, has occurred at Macerata, which deserves narration on account of the romantic incidents connected with it. To the Convent of San Lorenzo, which is ordered to be suppressed, still cling two Nuns who refuse to leave without a dispensation from the Bishop or the Pope. One of these ladies is Suora Coriario, sister of the Countess Lovatti, and lineal descendant of Catherine Cornaro, Queen of Cyprus, whose portrait by Titian is, I believe, in the possession of Mr. Barker. This lady has been driven into two rooms, the rest of the Nunnery having been taken possession of for the purposes of public instruction; and here for the present she remains; the Government being unwilling to employ force. Cardinal Antonelli, on being applied to, declares he has no power, and that the solution of the question rests entirely with the Bishop of the diocese. But the Bishop of the diocese has been applied to, and has refused the dispensation. Monsignore Tabor, on being spoken to, took up the affair very kindly, and promised to speak to Monsignore Svegliati, who has the control of the monasteries; and here the matter rests. The Bishop dared not act for fear of compromising himself with Rome; the Pope can scarcely yield consistently with his principles; and Suora Coriario's conscience resists the power of the Italian Government, which will ultimately be compelled to use force. Several of the members of San Lorenzo applied for admission to the Nunnery of San Sylvestro in Rome, but the Superior could not receive them, as the greater portion of the building was occupied by 200 French dragoons, men not usually addicted to monastic life. —*Cor. of Times.*

Seventeen arrests of Garibaldians were made yesterday near Campo di Teori. The agents got into a house which, unlikely for their purpose was inhabited by ex-soldiers of the Neapolitan army, and who had no especial desire to enlist under the flag of Marsala. Some of them consequently took the nearest money offered, and feigned an errand to the neighboring houses to bring some of their comrades. They, however, went to the nearest easerne of general arms and gave information, and the result was the arrest of the whole party of recruiting sergeants. —*Cor. of Tablet.*

KINGDOM OF NAPLES.—The Kingdom of Italy offers us a very edifying and delightful example of the benefits of Whig Utopianism as conferred by Lord Palmerston and his twenty-one enlightened and Liberal casting votes. In the Kingdom of Naples during 1864, and according to the official returns, there were 425 fustigations in cold blood, 2,700 sentences to the galleys for political offences, 7,000 deportations for similar crimes.

In the Kingdom of Italy 88 persons were so blotted to the delights of living under a rule of regeneration as to commit suicide. 716 individuals carried out the maxims of fraternity by committing murder, and the same principle was vindicated by 2,249 duels, with bloodshed; 1,308 stabbing cases, and 88 assaults on women. The laws of respect for property were glorified by 647 housebreakings, 134 arsons, 3,245 heavy robberies under trust, 10 garroting and highway robbery cases, 1,944 fraudulent bankruptcies, 54 cases of coinage false money, 129 forgeries, and the liberties of the Church were exemplified by 112 suits against the remnant Clergy, by turning 50 nuns out of doors, and the confiscation of 72 convents.

A letter from Palermo states that the cause of the present state of agitation of Sicily is the sale of a large amount of property belonging to the religious orders effected by the Piedmontese Government. This does not please even the Revolutionists in Sicily who thus see their lands become the property of an absentee English company. The Galantuomini had expected that the Government of Victor Emmanuel would have divided such property amongst the patriots.

## TURKEY.

SCHISM AND ITS RESULTS.—The Greek schismatic Patriarch of Constantinople finds that he can no longer raise sufficient funds from his co-religionists to keep up his Bishops and Clergy. He has therefore had recourse not to anything like a St. Peter's Pence collection, but to the Sultan's Government to obtain a State allowance. It is said that the Turkish Government in spite of its state of pecuniary embarrassment, has eagerly accepted the proposal of having the Greek schismatic Clergy in its pay.

## UNITED STATES.

ATTEMPTED PROSELYTISM OF CATHOLIC CHILDREN IN ST. THOMAS'S PARISH.—Startling Facts and Interesting Particulars.—At the South East corner of Twelfth and Fitzwater streets, in the Third Ward of this city, stands a large and commodious building known as the Union School and Children's Home. It has been duly incorporated by the Legislature of Pennsylvania, and has had an existence for some fifteen years. The nominal object of the institution, is to prevent pauperism and crime, and to promote industry and increase laborers, by removing children under thirteen years of age, from the influences of the city, to the healthful and moral atmosphere of the country during their minority.

The usual method of obtaining inmates, is by entrusting to the police officers of the city, who appear to have plenary power to pick up children under thirteen years of age, who appear to be disorderly in the streets, or who are so stubborn as to refuse to give a satisfactory account of their homes or parents. They are then placed in the Home, and after being retained there for some time, they are indentured out to masters, in far off sections of the country, and if the children be Catholics, it seems as if especial care were taken to select masters, to whom that religion is particularly offensive and repulsive.

It is in this manner that the institution does injustice to children of Catholic parentage, by entrusting them to parties of an opposite faith, who will in time, by their influence and position, totally proselyte them, and eradicate from their breasts every speck of the religion of their fathers. To go further, if even Catholic children were placed through a want of legitimate knowledge upon the part of those arresting them, and they were promptly returned to their parent, guardian or next friend, upon a formal and proper explanation being made to the authorities at the Home, that their detention therein was objectionable, on account of a conflict of religious prejudices all would be well.

This is, however, not the case, for after the children are received, especially if Catholics, there is not only but little chance of getting them clear of an indenture which may be in contemplation, but it is almost impossible to hear from them, much less to see them at all. The door is carefully locked, and none can enter, excepting those whose external appearance is apt to command the respect of the officers of the home. If otherwise, it will be owing to the temporary generosity of said officers, who determine upon the instant, as to whether the applicant shall be admitted or not. —*Universe.*

A Texan editor, in a dispute with his neighbor about a political election, offers to bet a sea serpent upon the result. The neighbor declines this, but he says he is quite willing to bet twenty large alligators. They seem to have rather curious kinds of a circulating medium in those parts.

If it were possible for the enemy to overcome these States, and to establish a coerced and nominal union they would have succeeded in doing precisely the thing most pernicious to the peace, prosperity and happiness of both countries. It is not impossible to suppose that with our independence conceded, there would come a day, perhaps not remotely, when, with contiguity of territory, and general harmony of situations and interests, there would arise even from the fierce contests of the present time a feeling of mutual respect for the power and spirit of the two peoples, a consequent regard for international rights and an observance of the proprieties and courtesies that preserve good neighborhood—to be followed soon by relations of intercourse, commerce and amity—the fruits of which would be security from without, tranquility within, and the rapid advance of each power in wealth, influence and grandeur.

But, from a forced and repulsive union, nothing can be imagined but perpetual discord and strife, the swaying away by attrition of all the people, and the tearing out of all their manhood. No principle is more deeply rooted in the Southern mind than that the consent of the governed is necessary to the legitimacy of government. The existence of a union is assented to, and the exercise of authority by rulers not of their choice, would be to our people the constant evidence of their own degradation and bondage. They could never become reconciled to them, nor cease to struggle against them.

They would transmit to their children an undying sense of the wrong, and ignominy entailed by this condition of things, and each new generation would come upon the stage burning with the consciousness that patriotism and honor demand continued resistance. There would never again be peace, nor the opportunity for the development of those great elements of prosperity and power with which both countries are so morally endowed by nature. Society could know no repose, wealth could find no security on this continent, and would gradually and surely find its way across the Atlantic, industry would be perverted from the arts of peace to the employment of war, education would cease, from the drama made upon the lecture rooms, by the camp, law would yield to force, public morals degenerate, religion sink, and civilisation recede.

We do not overdraw the picture. There could never be a submission by these people, free by birth and proud and haughty by instinct and tradition, to the Yankee as a master; and if by the employment of superior physical force, it were possible to overcome them, it would be necessary to keep that superior force, always bearing upon them to hold them down. The North could never disarm; it could never disband its armies; it could never disband its armies it would never be relieved from the necessity of keeping up their numbers and equipments; it would never be exempt from debts or war taxes; it would find no breathing space in which it might recover from the exhaustion of the tremendous struggle in which it has been engaged, and recast its policy and industries to the conditions of peace. —*Richmond Whig.*

## FOR THROAT DISORDERS AND COUGHS.

Brown's Bronchial Troches are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired.

These Lozenges are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation or Soreness of the Throat.

## PUBLIC SPEAKERS AND VOCALISTS.

will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech. Sold at 25 cents per box, by all Dealers in Medicine.

## RECALLED TO LIFE!

The following letter was received by Dr. Picault, of the Firm of Picault & Son, Druggists, No. 42 Notre Dame Street:

Montreal, C.E., May 9, 1864.

Dr. Picault:

Dear Sir,—Do you not remember having been called by me last summer to see my wife, who was suffering from Chronic Inflammation of the Kidneys for seventeen months. You were the ninth physician called, as I had sought advice to no avail, though I followed the prescriptions carefully. She was reduced to the state of a skeleton, could not digest, and I had no more hope of saving her. You advised to give her BRISTOL'S SARSAPARILLA. From the first dose she experienced relief, and after the seventh bottle had been taken, she was completely restored. I thought it would be useful to the public to let them know of this extraordinary cure.

JOSEPH BELLENGER.

No. 30 Aylmer Street.

I do remember having been called for the above case, and not hearing of anything since that time, I thought she was surely dead long ago.

P. E. PICHAULT, M.D.

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

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

John F. Henry & Co., General Agents for Canada 303 St. Paul St., Montreal, C.E.

To Ours Tooth Ache.—Use Henry's Vermont Liniment. Saturate a bit of cotton and put in the cavity of the decayed tooth. If the cotton will not remain, take a teaspoonful of the Liniment in a little hot water, as warm as you can bear it in your mouth and hold it there against the tooth as long as possible. Two or three drops, dropped in the tooth, will give relief. The first application may not always stop the pain, but repeated trials will certainly bring about the desired end. The Liniment is good for pains of all kinds. See advertisement in another column.

Sold by all Druggists. John F. Henry & Co., Proprietors, 303 St. Paul St., Montreal, C.E. March, 1865.

Fernolis calls disease an affection of the body contrary to nature—a perturbation of its habit—a derangement of its courses. What disease is, sometimes eludes human intelligence, but some diseases are known—their origin, action and even their antidotes. Whoever has discovered an actual remedy for one disease, has done something for his race. Doct. Ayer has done more for his medicines afford us the means to control and cure several dangerous disorders. We rarely speak of medical science, preferring to leave them to physicians, who understand them better. But such effects as are seen in our midst, on affections of the lungs, by Ayer's Cherry Pectoral, on scrofulous complaints by his Sarsaparilla, and on the several complaints that they cure by Ayer's Pills, should not be ignored. —*Keokuk (Iowa) Journal.*