

SYDNEY SMITH ON IRELAND.

BY ANOTHER CLERGYMAN.

Sydney Smith (1771-1845) was a regular member of the Church of England, and as fair a specimen of an Englishman as any other Englishman of his generation...

Most of the following extracts, taken for the most part from articles he published early in this century in the Edinburgh Review, of which he was the originator and first editor, show how earnestly he embraced the cause of poor down-trodden Ireland...

He opens an article headed: 'Pavell and Ireland,' (being a review of a work by Wm. Parnell, entitled: 'Historical Apology for the Irish Catholics,' with the following characteristic remarks:—

"If ever a nation exhibited symptoms of downright madness, or utter stupidity, we conceive these symptoms may be easily recognized in the conduct of this country upon the Catholic question.

"In 1695 the Catholics were deprived of all means of educating their children at home or abroad, and of the privilege of being guardians of their own or to other person's children. Then all the Catholics were dispersed, and then all the priests banished. After this (probably by way of joke) an act was passed to confirm the Treaty of Limerick—the great and glorious King William totally forgetting the contract entered into of recommending the religious liberties of the Catholics to the attention of Parliament."

"On the 4th of March, 1704, it was enacted that any son of a Catholic who would turn Protestant should succeed to the family estate, which from that moment could no longer be sold or charged with debt and legacy. On the same day Papist fathers were required, under a penalty of £500, from being guardians to their own children. If the child, however young, declared himself a Protestant he was to be delivered to many a Papist to be kept for more than 31 years."

"In 1709, it was enacted that Papists keeping schools should be prosecuted as convicts. Rewards are given by the State for the discovery of the Popish clergy:—£50 for discovering a Popish Bishop; £20 for a common Popish clergyman; £10 for a Popish usher."

"No wonder Sydney Smith would characterize as he did such a cruel legislation. And can anyone wonder why Irish Catholics regard with so little favor attempts made to perpetuate in their midst the memory of 'great and glorious' King William, and recall his famous legislative and executive exploits?"

"Speaking elsewhere of the English code of penal laws against the Catholics, he says that it was 'notorious through the whole of Europe as the most cruel and atrocious system of persecution ever instituted by one religious sect against another.'"

"Edmund Burke brands it as 'a truly barbarous system, where all the parts are an outrage on the laws of humanity and the rights of nature; it is a system of elaborate contrivance, as well fitted for the oppression, imprisonment, and degradation of a people, as the debasement of human nature itself, as ever proceeded from the perverted ingenuity of man.'"

"There are, however, says Sydney Smith in another article, grievous faults on both sides, and as there are a set of men who, not content with retaliating upon Protestants, are the persecuting spirit of the Catholics, I would ask them what they think of the following code, drawn up by the French Catholics against the French Protestants and carried into execution for one hundred years, and as late as the year 1765, and not repealed till 1782—"

"Any Protestant clergyman remaining in France three days, without coming to the Catholic worship, to be punished with death. If a Protestant sends his son to Protestant school masters for education, he is to forfeit 2500 livres a month and the school master who receives him 50 livres. If they sent their children to any seminary abroad they were to forfeit 2000 livres, and the child so sent became incapable of possessing property in France."

"To celebrate Protestant worship exposed the clergyman to a fine of 2,500 livres. The fine to a Protestant for hearing it 1,300. If any Protestant denied the authority of the Pope in France his goods were seized for the first offence, and for the second he was hanged. If any common prayer-book or book of Protestant worship be found in the possession of any Protestant, he shall forfeit 200 livres for the first offence, 400 livres for the second, and shall be imprisoned at pleasure for the third. Any person bringing from beyond the sea or

to sell him; and upon proof of Hibernicism acquittal followed, of course. After such a display of English justice and English philanthropy towards the Irish, placed beyond all doubt by English testimony, it need not surprise anybody if a few instances can be pointed to on their side which roughly illustrate the lessons taught them under favor of English tribunals, and show how very grateful and how deeply indebted the Irish have felt ever since towards their English neighbors.

"Such is the rapid outline of a code of laws which reflects indelible disgrace upon the English character, and explains but too clearly the cause of that hatred in which the English name has been so long held in Ireland. It would require centuries to efface such an impression; and yet, when we find it fresh, and operating at the end of a few years, we explain the fact by every cause which can degrade the Irish, and by none which can remind us of our own scandalous policy."

"In what other way have the arbiters of Ireland's destinies ever tried to explain the cause of the scandalous policy of their 'scandalous policy' towards her?"

"Speaking of King William and the treaty of Limerick, he says:— 'The war carried on in Ireland against King William cannot deserve the name of a rebellion; it was a struggle for their lawful prince whom they had sworn to maintain, whose zeal for the Catholic religion, whatever effect it might have produced in England, could not by them (the Irish Catholics) be considered as a crime. This war terminated by the surrender of Limerick upon conditions which the Catholics hoped, and rationally hoped, to secure to themselves the free enjoyment of their religion in future, and an exemption from all those civil penalties and incapacities which the reigning creed is so fond of heaping upon its subjugated subjects.'"

"By the various articles of this treaty they are to enjoy such privileges in the exercise of their religion as they did enjoy in the time of Charles II., and the King promises upon the meeting of the Parliament to endeavor to procure for them such further security in that particular as may preserve them from any disturbance on account of their said religion. They are to be restored to their estates, privileges and immunities as they enjoyed in the time of Charles II. The gentlemen are to be allowed to carry arms; and no other oath is to be tendered to the Catholics who submit to King William than the oath of allegiance. These and other articles King William ratifies for himself, his heirs and successors, as far as in him lies, and confirms the same and every other clause and matter therein contained."

Sydney Smith proceeds to show how the treaty was kept, and how King William became "great and glorious."

"These articles were signed by the English General on the 3rd day of October, 1691, and diffused comfort, confidence and tranquillity among the Catholics. On the 22nd of October, the English Parliament excluded Catholics from the Irish Houses of Lords and Commons by compelling them to take the oath of supremacy before admission."

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selling Protestant books of worship, to forfeit 100 livres. Any magistrate may search Protestant houses for such articles. Any person converting another to the Protestant religion, to be put to death. Death to any Protestant priest to come into France; death to the person who receives him; large rewards for discovering a Protestant parson. Every Protestant shall cause his child, within one month after birth, to be baptized by a Catholic priest under a penalty of 2000 livres. Protestants were fined 4000 a month for being absent from Catholic worship, were disabled from holding office or employment, from keeping arms in their houses, from maintaining suits at law, from being guardians, from practicing in law or physic, and from holding office, civil and military. They were forbidden (bravo, Louis XIV. to travel more than five miles from home without license, under pain of forfeiting all their goods, and they might not come to court under pain of 2,000 livres. All Protestants were required, under the most tremendous penalties, to swear that they considered the Pope as the head of the Church. . . . Any Protestant taking any office, civil or military, was compelled to abjure the Protestant religion, to declare his belief in the doctrine of Transubstantiation, and to take the Roman Catholic sacrament within six months, under the penalty of 10,000 livres. . . . Protestants keeping schools were imprisoned for life, and all Protestants were forbidden to come within ten miles of Paris or Versailles. If any Protestant had a horse worth more than 100 livres, any Catholic magistrate might take it away, and search the house of the said Protestant for arms. . . . Is not this a monstrous code of persecution? Is it any wonder, after reading such a spirit of tyranny, as here exhibited, that the tendencies of the Catholic religion should be suspected, and that the cry of 'No Popery' should be a rallying sign to every Protestant nation in Europe."

"That was, indeed, a monstrous code. Could the perverted ingenuity of man invent a system better fitted for the oppression and degradation of a people and the debasement of human nature itself? . . . If only this atrocious code of laws had been enacted two centuries ago by the English Government against the Irish Catholics and kept in force against them more than a century, long enough to crush them down, would it be a matter of surprise to anybody if the long oppressed Irish showed later on that they remembered something about it, especially if there was enough of the old leaven left to give them a taste of the old code? But I must complete my quotation:—

"Forgive, gentle reader, the trifling dejection I have practised upon you. This code is not a code made by French Catholics against French Protestants, but by English and Irish Protestants against English and Irish Catholics. I have given it to you for the most part as it is set forth in Burn's 'Justice' of 1780; it was acted upon in the beginning of the late King's reign (King George III.), and was notorious through the whole of Europe as the most cruel and atrocious system of persecution instituted by one religious sect against another."

"It required some such literary stratagem as the preceding to open the eyes of his Protestant countrymen and cause them to see themselves as others saw them. A hard and dangerous work it was to inculcate in their English constitution a sense of shame for their manifold transgressions against their neighbors, and a spirit of justice and fair play in their dealings with them. Sydney Smith set himself to the task and, wonderful to relate, he did not entirely fail. One thing, however, he could never do, simply because it is a sheer impossibility, and that was to lead into their souls a sense of true repentance for their ungodly works, with the firm resolve to offend no more, and make restitution and a fair compensation for the goods stolen and injuries committed. Thanks to the eloquent pleadings of Grattan, and especially to the glittering bayonet of the 70,000 Irish volunteers who stood at his command, as also to the dread inspired by the French and American revolutions, the English Government was forced to consider it wise and prudent to expunge a great part of the infamous code, allowing a part of the rest to remain a dead letter on the statute book. But the old tyrannical spirit did not die. It remained sufficiently active to forcibly remind the people of Ireland up to this day of the obsolete penal laws."

"With the folly and horror of such a code before us, says again Sydney Smith, with the conviction of recent and domestic history, that mankind are not to be lashed and chained out of their faith—we are striving to treat and worry them into better theology. Heavy oppression is removed; light sinners and vocations are returned; the sledge does not fall upon their shoulders, but it sounds in their ears."

"He shows how absurd is the determination which the English Government never fails to take after and shame to stand there and make no further concessions. . . . It is folly, he says, to talk of any other ultimatum in government than perfect justice to the fair claims of the subject. . . . concessions to the Irish Catholics in 1792 were to be the ne plus ultra. Every engine was set on foot to induce the grand jurists in Ireland to petition against further concessions, and in six months afterwards government was compelled to introduce themselves to further relaxations of the penal code, of which they had just before assured the Catholics they must abandon all hope. Such is the absurdity of supposing that a few interested and ignorant individuals can postpone at their pleasure and caprice the happiness of millions."

"We have a strange incredulity, he goes on to say, where persecution is to be abolished, and any class of men restored to their indisputable rights. When we see it done we believe it. 'Till it is done we shall always consider it as improbable—much too improbable to justify the slightest relaxation in the Catholics themselves, or in those who are well wishers to their cause. When the fanatical period at present assigned for the emancipation arrives, new scruples may arise, fresh forbearance be called for, and the operations of common sense deferred for another generation. Toleration never had a present tense, nor taxation a future one."

"The English Government may refuse now as decidedly as ever to grant 'Home Rule' to the Irish, or any further reform in their land tenure. They may try to gag their mouths and put them off for another generation, but their determination will be like all their other ne plus ultra resolutions. The Irish are bound to have a Parliament of their own, and they shall have it. Why should they not have it? Has not Ireland as good a right to a legislature on her own soil, through which she would alone manage her own affairs, and put her own resources to the best account for the welfare of her own people, as Canada has, or any other of the English colonies, or any people in the world? Why should she have to depend for everything on a parliament of a foreign majority in a foreign parliament? The gubernatorial machine might not run so smoothly and work as effectively at

first as might be desired. No wonder that the Irish have had for centuries such an appalling example of bad government, and have been so badly disciplined in this respect by the English masters, that they could be nothing but a mass of slaves if they could organize all at once and go ahead with the work without making some blunders in the arrangement and performance. What other people on earth, under similar circumstances, could be expected to do better? The defective gearing would, however, soon be adjusted, and every little miscalculation rectified in due time. The impartial public would give the new Irish Parliament in College Green plenty of time to muster its forces and trim itself up for regular work before passing judgment upon it; and this they would do, notwithstanding the very reliable digest of Irish news with which English ink and English electricity would, no doubt, continue to supply the reading world."

"In an article headed 'Catholics,' in which he reviews two or three publications, relative to the claims of the Irish Catholics, Sydney Smith exposes his view on the subject in the following characteristic manner:— 'The most common excuse of the Great Shabby is, that the Catholics are their own enemies—in the violence of Mr. O'Connell and Mr. Shiel have ruined their cause—that, but for these hot-headed courses, their question would have been carried before this time. The answer to this nonsense and banes is, that the very reverse is the fact. The mild and long suffering may suffer for ever in this world. If the Catholics had stood with their hands before them simpering at the Earl of Liverpool and the Lords Bathurst of the moment, they would not have been emancipated till the year of our Lord four thousand. As long as the patient will suffer the cruel tick. No treason, no rebellion, but as much abominableness and stoutness as the law permits; a thorough intimation that you know what is due, and that you are determined to have it if you can lawfully get it. This is the conduct we recommend to the Irish. If they go on withholding and forbearing and hesitating whether this is the time for the discussion or that is the time, they will be treated at another century as fools, and kicked for another century as slaves."

"The Irish landlords and their sympathizers in the English Parliament are still cutting their vicious pranks in all directions, but for some years past especially since the foundation of the Land League, those whom they would keep in endurance vile, if they could, do not seem disposed to let them indulge their dangerous propensity without making at least well-directed efforts at recalcitration. 'I must have my bill paid,' says the sturdy and irritated tradesman; 'your master has put me off twenty times under different pretences. I know he is at home, and I will not quit the premises till I get the money.' Many a tradesman gets paid in this manner who would soon smite and smite himself in the Garter if he trusted to the promise of the great."

"Ireland's sturdy tradesmen at Westminster have only to persist in pressing an equitable settlement between the two countries, and the payment of the debt of justice due her cannot be much longer put off. Queen Victoria is at home, and she can foot the bill. 'Can anything be so utterly childish and foolish, as to suppose Sydney Smith, as to talk of the bad taste of the Catholic leaders?—as if in a question of conferring on, or withholding important civil rights from, seven millions of human beings, anything could arrest the attention of a wise man but the good or evil consequences of so great a measure. Suppose Mr. S. does smell slightly of tobacco—admit Mr. P. to be occasionally stimulated by rum and water—allow that Mr. F. was unfeeling in speaking of the Duke of York—who has all tried to do with the extinction of religious hatred and the pacification of Ireland. Give it if it is right—revoke it if it is wrong. How it is asked, or how it is given or refused, is less than the dust of the balance."

"A little further he duly berates his rich countrymen for their manner of reasoning, on the subject:— 'We are astonished,' he says, 'that the brains of rich Englishmen do not fall down their backs in talking on the Catholic question—that they do not reason through the cards and piquets—that all the organs of discussion do not become intellectual.'"

"The substitution of a few proper names of English and Irish landlords of the present generation for the 'rich English men' of Sydney Smith's times would extend the timeliness of his remarks. To the same effect at the last passage quoted, he says in another place:— 'The moment the very name of Ireland is mentioned, the English seem to bid adieu to common feeling, to common prudence and to common sense, and to act with the barbarity of tyrants and the fatuity of fools.'"

"Pointing to the dangers which the state of Ireland threatens upon England, he says:— 'The truth is that the disaffected state of Ireland is a standing premium for war with every cabinet in Europe which has the most intension of quarrelling with this country for any other cause. He remarks elsewhere to the same effect:— 'Ireland, till her wrongs are redressed, and a more liberal policy is adopted towards her, will be a cause of anxiety and suspicion to this country, and in some moment of our weakness and depression will forcibly extort what she would now receive with gratitude and exultation.'"

"England has never willingly granted, and never will willingly concede, anything which Ireland could receive only as a simple instrument of justice, however justly she would receive it, and she will if she can avoid fainting fits and all other dangers of being forced to be just and equitable toward her."

"The chapter of English fraud, continues Sydney Smith (referring to the violation of the treaty of Limerick), comes next to the chapter of English cruelty in the history of Ireland, and both are equally disgraceful. Nothing can be more striking than the conduct of the parent legislature of the West India Islands. We cannot leave you to yourselves upon these points, says the English Government; the wealth of the planter and the commercial prosperity of the island are not the only points to be looked to. We must look to the general rights of humanity and see that they are not outraged in the case of the poor slave. It is impossible we can be satisfied till we know that he is placed in a state of progress and amelioration. How beautiful is all this! and how wise and how humane and affecting are our efforts throughout Europe to put an end to the slave trade! Wherever three or four British diplomats are gathered together, a British diplomat always in the midst of them with some articles of kindness and pity for the poor negro. All is mercy and compassion except when wretched Ireland is concerned. The saint who swoons at the lashes of the Indian slave is the encourager of No-Popery meetings, and the hard, bigoted, domineering tyrant of Ireland."

"So also at the present day England is moved to tears on hearing of the wrongs inflicted upon the Bulgarians and the Jews, and she stretches her compassionate hands

towards them, whilst she suffers some of her Irish subjects to die of hunger at her door, and keeps others pining away in her dungeons for being merely suspected of crime. It was alleged by the 'Great Shabby' that the Irish Catholics as a body were satisfied to remain as they were, and would be quiet enough only for the efforts made by the prominent men among them to rouse them to action. This is the way Sydney Smith meets their allegations:— 'It is urged that the mass of Catholics are indifferent to the question, whereas (never mind the cause) there is not a Catholic plough boy at this moment who is not ready to risk his life for it, nor Protestant stable boy who does not give himself airs of superiority over any papistical cleaner of horses who is scrubbing with him under the same roof.'"

"The Irish were quiet under the severe code of Queen Ann—so the half murdered man left on the ground bleeding by thieves is quiet; and he only moans and cries for help as he recovers. There was a method which would have made the Irish still more quiet, and effectually put an end to all further solicitation respecting the Catholic question. It was adopted in the case of wolves. 'He might have added that it was tried on the Irish on more than one occasion, and that in the case of the Popish clergy there was a royal bonus to encourage the game. Sydney Smith terminates the article by a few lines of wholesome advice very pointedly given to the different classes of individuals concerned. 'TO THE NO-POPERY FOLKS. 'You are made use of by men who laugh at you and despise you for your folly and ignorance, and who, the moment it suits their purpose, will consent to the emancipation of the Catholics, and leave you to roar and bellow 'No-Popery' to vacancy and the moon."

"TO THE NO-POPERY ROGUE. 'A shameful and scandalous game to sport with the serious interests of the country in order to gain some increase of public power.' 'TO THE HONEST NO-POPERY PEOPLE. 'We respect you very sincerely, but are astonished at your existence.' 'TO THE BANE. 'Sweet children of urquitude, beware! The old anti-Popery people are just persuing away. Take heed that you are not surprised by an emancipating King, or an emancipating administration. Leave a loose penitential!—prepare a place for retreat—get ready your equivocations and denials. The dreadful day may come when liberality may lead to place and power. We understand these matters here. It is the safest to be moderately honest, to be flexible in shame, and to be always ready for a change in genera, good and just, when anything is to be gained by virtue."

"TO THE CATHOLICS: 'Wait. Do not add to your miseries by a mad and desperate rebellion. Persevere in civil exertions and concede all you can concede. All great alterations in human affairs are produced by compromise! In an article headed 'Ireland,' he reiterates in round terms his condemnation of England's policy towards that country. 'So great,' he says, 'and so long has been the misgovernment of that country that we verily believe the empire would be much stronger if everything was open sea between England and the Atlantic, and if *skates and catfish* swam over the fair land of Ulster. Such jobbing, such ordiugary, so much direct tyranny and oppression, such an abuse of God's gifts, such a profanation of God's name for the purpose of bigotry and party spirit, cannot be exceeded in the history of civilized Europe, and will long remain a monument of infamy and shame to England.'"

"What are the real causes of Ireland's misfortunes? Here is how Sydney Smith answers the question:— 'It will be more useful to suppress the indignation which the very name of Ireland incites, and to consider impartially those causes which have marred this fair portion of creation and kept it wild and savage in the midst of improving Europe. 'The great misfortune of Ireland is that the mass of the people have been given up for a century to a handful of Protestants, by whom they have been treated as hobbits, and subjected to every species of persecution and disgrace.'"

(To be continued.)

A SAD DEATH.

A SMALLPOX PATIENT FALLS DEAD IN DALHOUSIE STREET.

One of the saddest events which has been our lot to chronicle in connection with the smallpox epidemic, occurred early Monday morning in Dalhousie street. It appears that some days ago Mr. Adams, a strong and powerfully built man, residing at 177 Dalhousie street, was stricken down with the fell disease. The neighbors got wind of the case, and avoided the house, while some of the more considerate ones laid complaints at the Health Department, the last one being made on Sunday last, but the house was neither placarded nor any attention paid to the case. Last night, or rather in the early hours of this morning, while the storm was at its fiercest, the inhabitants in the locality were aroused by the piercing shrieks of a woman, and upon looking out saw the form of a man clad in bedclothes, dashing wildly along the street. The wailing specter-like being proved to be Mr. Adams, who, in a state of delirium, had got control of his wife, and despite her efforts had left the house. He had, however, gone but a short distance when he sank to the sidewalk in an apparently lifeless condition. His wife cried for help, and word was sent to the police, but they refused to meddle in the affair. Finally, a French-Canadian of the neighborhood volunteered to assist the afflicted woman, and with his aid she managed to drag the nude form of her demented husband to the doorway of her home; but alas, here they found they were unable to carry him up stairs, and they were reluctantly compelled to leave him in the doorway, where he died shortly after. Had the police or health authorities, acted with a little more promptitude the opinion is freely expressed that a life might have been saved in this case. In conversation with several persons this morning a POST reporter was informed that the number of authenticating physicians were entirely too small for the demand.

STARTLING WEAKNESS.

General and Nervous Debility, Impaired Memory, Lack of Self-confidence, Premature Loss of Manly Vigor and Powers, are common results of excessive indulgence in youthful indiscretions and pernicious solitary practices. Victims of this nature should at once be wrecked by salt-bathes, and have thus been treated by three latter stamps, for large illustrated treatise giving names of perfect cure, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N.Y.

Snow banks fully 100 feet high, that have lain there for many years, the Alta California says, are to be found in the high Sierras.

AN ALABAMING DISBARBELLIC NG! A NUMEROUS GLASS.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glutinous system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted:— Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky, mucous matter about the gums and teeth in the morning, accompanied by a disagreeable taste? Is the tongue coated? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly colored, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or a belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a sticky perspiration. The liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is 'Seigel's Curative Syrup,' a vegetable preparation sold by all chemists and Medicine Vendors throughout the world, and by the proprietors, J. White, Limited, 17 Farringdon Road, London, E.C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

Market Place, Postington, York, October 2nd, 1882. Sir,—I was a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was at last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say have derived more benefit from it than any other medicine I ever took, and would advise anyone suffering from the same complaint to give it a trial, the results they would soon find out for themselves. If you like to make use of this testimonial you are quite at liberty to do so. Yours respectfully, R. TURNER.

Seigel's Operating Pills are the best family physic that has ever been discovered. They cleanse the bowels from all irritating substances, and leave them in a healthy condition. Their cure costiveness. St. Mary street, Peterborough, November 29th, 1881. Sir,—It gives me great pleasure to inform you of the benefit I have received from Seigel's Syrup. I have been troubled for years with dyspepsia; but after a few doses of the Syrup, I found relief, and after taking two bottles of it I feel quite cured. I am, Sir, yours truly, William Brent.

Hensingham, Whitehaven, Oct. 16th, 1882. Mr. A. J. White.—Dear Sir,—I was for some time afflicted with piles, and was advised to give Mother Seigel's Syrup a trial, which I did. I am now happy to state that it has restored me to complete health.—I remain, yours respectfully, John H. Lightfoot, 15th August, 1883.

Dear Sir,—I write to tell you that Mr. Henry Hillier, of Yatesbury, Wilts, informs me that he suffered from a severe form of indigestion for upwards of four years, and took no end of doctor's medicine without the slightest benefit, and declares Mother Seigel's Syrup which he got from me has saved his life. Yours truly, (Signed) N. Webb, Chemist, Calne.

September 8th, 1883. Dear Sir,—I find the sale of Seigel's Syrup steadily increasing. All who have tried it speak very highly of its medicinal virtues; one customer writes to me as 'Godsend to dyspeptic people.' I always recommend it with confidence. Faithfully yours, Vincent A. Willis, Chemist-Dentist.

To Mr. A. J. White. Merthyr Tydfil, Preston, Sept 21st, 1883. My Dear Sir,—Your Syrup and Pills are still very popular with my customers, many saying they are the best family medicines possible. The other day a customer came for two bottles of Syrup and said 'Mother Seigel' had saved the life of his wife, and he added, 'one of these bottles I am sending fifteen miles away to a friend who is in a very ill state of health.' The sale keeps up wonderfully, in fact, one would fancy almost that the people were beginning to breakfast, dine, and sup on Mother Seigel's Syrup, the demand is so constant and the satisfaction so great.—I am, dear Sir, yours faithfully, W. Bowker.

To A. J. WHITE, Esq., 67 St James street, Montreal. For sale by all druggists and by A. J. White (limited), 67 St. James street, city. A man was lately tried in England for giving a five-weeks-old child four drops of laudanum, thereby causing its death. The examination showed that the ideas of woman-kind concerning the administration of narcotics to infants are dangerously hazy. One woman thought the dose of laudanum for a child was one drop for each year of its age; another thought it was a drop for each week. A physician testified that most soothing syrups were composed of opium, and fatal results often attended their use. He thought they were unsafe at any age under one year, and that even Homoeopathic preparations were unsafe for infants. Ministers, Lawyers, Teachers, and others whose occupation gives them little exercise should use Carter's Little Liver Pills for torpid Liver and Biliousness. One is a dose. There is a great demand for cocoanuts in the prohibition towns of Kansas, and the milk in the cocoanut is thought to account for much of the intoxication that prevails in these towns.