

dially supported by the Chamber, and both petitions were rejected by a majority of seventy-nine votes to five.

A Paris correspondent of the *Brussels Independence* states that a war song in the Italian language has been composed by Prince Pierre Donaparte. It is entitled "The People's Hymn, or the Voice of the Corsicans," and is, in fact, a poetic appeal to insurrection in Italy.

RUSSIA.

The *Gazette* of St. Petersburg published a letter, the appearance of which in that journal is considered of certain political importance. The writer remarks that, when Austria sees no other guarantee for its possessions in Italy than treaties, it is clear that she gravely deceives herself. It is events and facts which make and unmake treaties. Suppose that the Italians who took no part in the treaties on which Austria relies had been able in 1848 to drive the Austrians from Lombardy, of what importance would have been the treaties of 1815. There are nations and public opinion, the forces and interests of which governments are obliged to take into account.

PROGRESS OF RUSSIA.—A Russian journal publishes the following account, showing the progress which has taken place within the last few years in the spirit of industry and speculation in Russia. It was in 1799 that the first joint-stock company (the Russo-American) was founded with a capital of 4,488,000*r.* Since that time companies have increased in the following manner:—From 1822 to 1827, two were founded with capitals of 18,402,852*r.*; 1833 to 1838, ten companies, 32,723,404*r.*; capital, 1841 to 1849, nine, 14,956,340*r.*; 1851 to 1857, twenty-two, 129,946,000*r.*; in 1857, sixteen, 1,354,360,000*r.*; and in 1858, thirty-one, 220,100,000*r.* The amount of the year 1857 includes the capital of the great Russian Railway Company.

INDIA.

We (*Weekly Register*) have had permission to publish the following extracts from a letter just received from an excellent Catholic non-commissioned officer serving in India.

"**BUSTEE CAMP, Nov. 30, 1858.**—On the first of October we left Benares, on the sixth we arrived at Uzmibury, which was a distance of fifty miles. Two days after we marched for Gorruckpore, there we remained for three weeks and we joined head quarters in the same place, there we marched from there to this place, which took us two days, a distance of forty miles and here we are at present, Sir Colin Campbell is within twenty-eight miles of this place with thirty thousand troops, there are several other divisions close at hand, the reason of all this force being so near is because the enemy is near also.—They may be sure of this if they lose the place they are in at present, they are done for ever, for this is the only stronghold they possess; they are thirty-five thousand strong and they have been fortifying it for the last three months, and it appears that they would have been there much longer had it not been for the Colonel of my regiment, Lord Mark Kerr, who found it one day whilst riding, so he went back as fast as he could go, fell in with the men he could get which amounted to one hundred men with two small guns: with this force he went to attack the fort. As soon as he got in sight of it he began to fire into it and the rebels allowed him to get so close to it that he could see into it before they showed themselves; then up sprang thousands on his right and on his left; then and then only came the word retire. Drawing his sword he galloped up to where the rebels were most in danger of being cut off from the remainder, and all honor to him, he brought every man off the field, without even losing one man though several men were severely wounded, such a feat has scarcely ever been done before. Whilst retreating, Captain Peel brought word that there were two thousand Sepoys in front, "charge them Peel" said the Colonel. As he said this he was shot in the thigh, but not severely. "Ah, you fools," he shouted, shaking his sword at them "I will pay you off for that yet." By this time Peel was come up to the party in front and with a shout they drove all before them, killing hundreds of the Sepoys who fled on either side of them, and our lads went right through them and so ended the affair.

AUSTRALIA.

AUSTRALIAN PARLIAMENT.—In the earlier part of the session a despatch from Lord Stanley, Secretary of State for the Colonies, was laid on the table, stating that he had advised Her Majesty to withhold her assent from the St. John's (Catholic) College Bill, in consequence of some assumptions of title in the preamble of the Bill on the part of his Grace Archbishop Polding. The Bill has received the assent of both Houses of the Legislature here, and of the Governor-General, and resolutions were moved in the House involving—first, questions of precedence as to religious sects in the colony; second, that no such precedence could be legally and constitutionally given under the law providing for religious equality in the colony; and, third, that any interference on the part of Lord Stanley with the acts of the Colonial Parliament was unconstitutional.

Resolutions closely to this effect, but under various modifications, were brought before the House three several times. In the first instance they were defeated by the "previous question"; on the second the House was counted out; on the third, when a division was called for, there was not a quorum of members in the House.

The project of exploring the interior of Australia by the aid of balloons appears likely to be realised, as Mr. Coxwell, the aeronaut, has constructed balloons for the purpose, which have been sent to Melbourne.

LETTER FROM SMITH O'BRIEN—THE FAIR TRIAL FUND.

TO THE EDITOR OF THE CORK EXAMINER.

Woodstock, Galway, Feb. 4th, 1859.

My Dear Maguire—I am happy to find by an article which appeared in your paper of last Monday, that you advocate the collection of a Fund for the defence of the members of the *Phœnix* Society. Agreeing to a great extent with the opinions put forward in that article, I feel it to be my duty to place in your hands Five Pounds as my subscription in aid of such a Fund.

In offering this contribution I wish it to be distinctly understood that I do not approve of the formation of secret societies. Indeed I much doubt whether there is in Ireland any one person who deprecates so much as myself secret combinations.—The reason is obvious. I am on the one hand anxiously desirous that the whole Irish nation should be imbued with patriotic feelings and with national aspirations, whilst, on the other, I am convinced that nothing can tend more to check such feelings and such aspirations than the adoption of a course of proceeding which is disapproved by every influential patriot, lay and clerical, in this kingdom.—It being alleged that the *Phœnix* Society is a secret organisation, I am naturally ignorant of its means of action; but it seems to me that if those aims be honorable they ought to be avowed, and if they be unjustifiable, they ought to be resisted.

Such being my feelings with respect to secret combinations, I would have abstained from taking any part in defence of them if they had been suppressed by the ordinary and legitimate course of legal administration, but the treatment of the members of the *Phœnix* Society has been so entirely at variance with all the recognised principles of justice and of constitutional liberty that the community at large are bound (as it seems to me) to take measures for securing to these prisoners a fair trial.

I could not have blamed the government for issuing an admonitory proclamation—warning the people of Ireland that those who take part in Secret Societies subject themselves to severe penalties; but it was not necessary to have coupled with the issue of such a proclamation the offer of rewards to those who should betray their associates. Long and sad

experience in this country has proved that the offer of such rewards leads to the most infamous machinations—that they induce mercenary villains to entrap unwary victims who are first seduced and then betrayed by treacherous monsters, who become government agents for the demoralisation of the community.

The sequel has been worthy of the commencement.

In the ordinary and legitimate administration of justice persons accused of having violated the law of the land are called upon to appear before the nearest tribunal of magistrates. They are there made acquainted with the names of their accusers, as well as with the nature and terms of the accusation brought against them. They are protected from wrong, not only by the direct action of their legal advisers, but also by the indirect influence of publicity. Except in the case of very heinous offences, they are admitted to bail. So that they are not subjected to punishment before it has been proved that they are guilty. The *Phœnix* prisoners, on the contrary, have been carried away from their homes and plunged into distant dungeons. They have been subjected to harshness and violence which would scarcely have been warrantable if their guilt had been proved. They have been kept in ignorance of the charges brought against them, and of the persons by whom they have been accused. The unpaid magistrates of the country have been eliminated from the opportunity of considering the charges against them; whilst paid agents of the Government who act at once as police functionaries, at another as judges, at another as public prosecutors have brought these prisoners before themselves when sitting as a secret tribunal, within the precincts of the prisons in which they have been confined. Not only has the public been excluded from the investigation, but even the attendance of Reporters for the Press has been refused. Some who have been confined without a shadow of evidence against them are detained on suspicion, whilst others have been arbitrarily dismissed without apology or compensation. In short, every abuse of power that has been imputed to the Governments of Austria, and of Naples, or to the officials of the Inquisition, is to-day exhibited in Ireland. Never, in the annals of the worst despotism, have we heard of a more hideous perversion of every sentiment of confidence between man and man, and of every principle of justice, than that which is presented by the case of *Florence Sullivan* as detailed in the *Nation* of last Saturday.

When such occurrences take place, who will deny that it is the duty of the community at large to take measures for securing to those who are thus deprived of all the ordinary guarantees of personal liberty, whatever protection can be afforded by legal advocacy on the occasion of their trial?

Let me add, that it is the duty of the Representatives of the People to denounce in the Legislature proceedings of this nature, as a violation of all those principles of freedom on which the superiority of the British Constitution over foreign despotisms, is supposed to rest. As you, my dear Maguire, are one of those members in whom the people of Ireland still confide, I feel assured that you will not shrink from the performance of this duty.

I propose to leave Galway to-morrow, for America and to return about the 1st of June. I wish I could say that I hope to be able, upon my return, to congratulate you upon the success and utility of your parliamentary labours; but, whether successful, or unsuccessful, you will preserve my esteem if you uphold, with fidelity, the honour of our native land, and the interests of your fellow-countrymen.

Believe me, very sincerely yours,

WILLIAM S. O'BRIEN.

J. F. Maguire, Esq., M.P.

(From the *London Tablet*.)

The two great moral blessings of our time have come to us from Ireland. One was the Temperance movement with Father Mathew for its Apostle; the other, the Catholic Young Men's Societies, which we owe to the Very Dr. O'Brien. Both made way at once; the former preparing the ground for the latter; the latter taking up the work of the former and developing it fully. Father Mathew's mission was the beginning of a new era for Ireland. It struck at a national vice strangely contrasting with the national virtues, and laid it prostrate;—a vice into which the young are most liable to fall. Something was wanting to step in at this moment and make permanent a reform which might otherwise be evanescent. The youth of Ireland were to be the men of the coming generation and the parents of the next. Famine had forced from the Legislature what Justice could never have won from it, and the land was emancipated by the Emancipated Estates Act. Thus at last there was a hope that what had long been desired might be accomplished, namely, the development of the resources of the country, and the creation of a market for the industry of Irishmen upon their own soil. No one could doubt the result. That industry, that perseverance, that hopeful alacrity and intelligence which in any other part of the world could beat down any ordinary difficulties and which in Ireland had hitherto succumbed only because tyranny and corruption had rendered thrift impossible, could not fail to renew the face of the land when those hostile influences had been removed. But there was wanting something both to render the transition safe and to secure not only that no particle of faith should be lost, but that Religion should spiritualise Prosperity as much as it had sweetened Adversity. For this, the mission of Father Mathew was the foundation.—Many a goodly structure has been raised upon it, but none which has stronger claims on our admiration than the Young Men's Societies. The fair, the fiction fight, the shebeen, and the idleness which led to them and into which they again re-issued, were exactly those features in Irish life of which good Irishmen were ashamed and over which anti-Irishmen and anti-Catholics rejoiced. Popery did all this, said the latter; and though it was all done in spite of Popery and in direct contravention of the strict laws of the Church, it was convenient to heretics to regard these excesses as fruits of the religious system of which they were an outrage. All this was at once swept away by the Temperance movement; but how to keep it away was another question. Substitute the lecture-room for the fair, the reading-room for the fiction fight, and ward off intemperance by the Sacraments. Bring the young men of your city together, to associate as good citizens, to recreate and inform their minds, to communicate virtue to one another by emulation in good example, to feel the inspiration of Christian brotherhood and seal their bond of union with the Sacraments—this, now that it has been done, we acknowledge to have been the obvious mode of effecting a great reform, of establishing the youthful generation on the threshold of manhood, in the virtues of good subjects both of Pope and Queen, and giving the lie to heretics—such a matter of comparatively minor importance. Such was the work of the Young Men's Societies. They took root at once in Ireland. Dr. O'Brien came to England and planted them here; and here also they have struck root—more needed where the Catholic artisan is a unit in a workshop of infidels; good-natured many of them; most of them given to impure, and to speak very mildly, unedifying conversation; and where it is a help to him to feel that when the clock strikes the closing hour of the day's labor he returns to the society of his brothers with a pure heart and with lips unsullied, but not without a struggle to resist the tempting influence of evil communication. This struggle he has not maintained alone. The sense of association in acts of virtue has steered him against the power of bad association.—When the oath, the impure jest, the blasphemous exclamation have assailed his ears, or when he has been jered at by men who would reduce him to a level with themselves—he has remembered the promise which gained him admittance to the brotherhood, the prayers by which its members are ever renewing their sodality and the Communions they

have received and which they shall yet receive together. Only the wisdom of the Church could create for him such a help—only Her Sacraments could perfect it. And with such aiding, "Life" is stripped of more than half its dangers at the most dangerous time, namely, in the transitionary state between early youth and mature manhood, and when virtue has neither the simplicity and obedience of the one, nor the responsibilities of the other, to guard it.—This safeguard the Church provides in the Young Men's Societies. And it gratifies us more than we can express, to observe from our Irish correspondence that in Ireland as in England, the association which these societies have created between individuals is about to be extended by associating the societies themselves throughout each county, and, at least at annual general meetings, bringing together the representatives of all the associations of the United Kingdom, Irish, English, and Scotch. One heart, one aim, and a united action, this is what we want. And without omitting the advantages which must accrue to ourselves from this movement, we are encouraged to hope that those who lie without the pale of the Church will be productive of happy results by the good example our young men will set them, and by the mental influence they will exercise over them by the increase of knowledge derived from lectures, reading, and the interchange of thought, guided and enlightened by the true Religion. The lie will be given to the wicked calumny that the Catholic Church loves to keep her children in darkness, and is powerful over them in proportion to their ignorance. And it will be seen how Religion beautifies knowledge and crowns it, and how worthless it is without her, when the Catholic artisan is contrasted with the Protestant—both skilled, both intelligent, both with minds stored with information; but parting at that point at which knowledge can do nothing more for her votaries, while all she has done must perish unless fructified by Religion. This will appear in the conduct of each; and when in every town where there is a Catholic Young Men's Society, it has become notorious that its members are signalled for their obedience to the laws, for the purity of their conversation, for their industry, sobriety, and honesty, it is impossible to conceive how laymen can make a better return to the Church or more efficiently aid Her Holy Ministers in their missionary duties, than by enrolling themselves members of these societies.—*Tablet*.

ENGLAND AND ROME.—A controversy has been raging of late in the columns of our excellent contemporary the *Star*. From the letter of a Roman Catholic we extract the following. Speaking of the Tractarian revival of 1833, he says:—"It was not merely a question as to whether a service should be intoned or a vestment worn, but whether the Church of England had any real claim to what her Prayer-book and Canons taught her members to believe in. And those who found that her pretensions were groundless, and her authority a contradiction, the 'Tractarian' now tells us, 'were not so stable as to keep their footing sure and steadfast.' I will not put half-a-dozen notes of admiration at this novel piece of information, but merely ask him if he has ever conversed with, or even seen, those 'unstable' persons, who, in each case, gave up position and wealth for truth: Manning, Faber, Wiberforce, Newman, &c. 'Why, sir, that very movement showed the weakness and shallowness of what we call the 'Church of England.' The True Church is never in need of 'revivals.' Who ever heard of a 'revival,' or 'popular' or 'special services,' in our Catholic Roman Church? She needs none of these. The promise to be with her 'all days, even unto the consummation of the world,' suffices. And if, as the 'English Catholic' says, the Church of England is not Protestant, what is she? Granted that she daily professes her belief in the one Holy Catholic and Apostolic Church; what then? Has she, in Canons, Articles, or Prayer-book, ever pointed out to inquiring members of her communion what that one Catholic Apostolic Church is? No; you will search in vain for the slightest hint of what that article of the Nicene Creed means. 'A higher authority than the Church of England has declared, 'a house divided against itself cannot stand.' How long that Church will be permitted to exist God alone knows. Certainly with High Church, Low Church, and Broad Church (to say nothing of the Nestorianism of Dr. Close or the Sabellianism of Bishop Hinds), is a pretty sure indication that that house is divided against itself. And if the Anglican be a branch of the true Church, it is opposed to what it terms the other branches—the Roman and Greek Churches.—For instance, one Article (I forget which) declares 'Churches may err,' and that 'the Church of Rome hath erred,' while the Church of Rome declares herself infallible. Another Article says that the sacrifice of the mass is 'a blasphemous fable and dangerous deceit,' and the Church of Rome (and of Greece too) has always, and will always, offer that holy sacrifice. The 'union between England and Rome' of which the 'English Catholic' speaks, will, I sincerely trust, take place, though, I think, not in the way he wishes. The union has already commenced in the numerous conversions which are being made every day."

The reception given to Cardinal Wiseman by the people of Liverpool is a remarkable and pleasing sign of the times; one of many which have lately shown that people are coming back to their senses. Six years ago His Eminence would not have been welcomed in Liverpool with the enthusiasm with which he was met last week by persons of all classes and creeds; nor would they have resented as a disgrace to their town the acts of some ruffians, whose offence it appears, has been exaggerated by the intensity of the public indignation. He was then more than unpopular. Anything short of the worst treatment was too good for him; and if one at least of the Liverpool Clergymen could have had matters his own way in 1852, it is possible that His Eminence's lecturing days would long since have been over. But so sickly and deplorable a state of public feeling could not last very long—could not for ever resist the cheering influence of learning and genius. There are people in Liverpool still, we have no doubt, who retain their old animosity, and to whom the Cardinal's visit has been as bad as a fit of the jaundice; a small, ill-tempered, and unhappy section, for whom, in spite of their follies and impudence, and their shocking propensity to malice and uncharitableness, we feel the deepest commiseration. These stayed at home and sulked, waiting for Sunday and Monday to restore their equilibrium. Men to whom the noxious fogs of prejudice are not essential food, went and heard the Cardinal's lecture, gave free vent to their admiration; recognised, at least, the scholar, the gentleman, the man of genius, and the man of sense; and so far has public opinion, even in Liverpool, diverged from the course which it held seven years ago, that it is now possible for Protestant newspapers to speak of the Cardinal with respect and gratitude, without finding themselves next morning minus a circulation. Such, we are glad to see, is the tone of more than one of the principal journals.—*Tablet*.

Under the heading "Popish Progress in England," the *British Standard* observes:—"Time was, and men still live in our midst who remember it, when on the Western shores of Great Britain, both in England and Scotland, only here and there could a Papist individual or family be found; but with years the numbers increased and multiplied, till now they constitute no small part of the community of all the great cities and towns on the coast opposite to Ireland. Like a tide, for many years, they have been constantly advancing,—but, unlike the tide, they never recede,—till they have at last reached the German Ocean, and seized the principal posts, and are bent on making a conquest of the country. The three great points on the East of England are, Newcastle, Durham, and Hull; the first and the last are

already in a very hopeful condition, and performing their part, we doubt not, to the satisfaction of Cardinal Wiseman. But Durham and Sunderland require attention; properly speaking, their nuns are only in the course of preparation. Of this they seem quite sensible, and with characteristic wisdom and energy, they are beginning themselves to accomplish their object." After describing in its own way the proceedings at the recent *soiree*, at Durham, reported at the time in the *Weekly Register*, our contemporary winds up by asking:—"What say the intelligent men of Durham, the clergy, and the Dissenters, to these things? Are they duly alive to the peril which surrounds them? Are they adopting all proper means to avert the danger? They may laugh in fancied security at the babbling of a blatant priesthood; but let them assure themselves that Popery is spreading, and will spread, and that, unless the present generation shall awake to their duty and discharge it, the battle of Reformation will have to be fought once more in these lands. No Peace with Rome."

The *Record* of Monday says:—"There are sects in our midst whose theology we deem to be unsound, such as the Unitarians for example; but, though it is our conviction that they have 'erred from the faith, we do not look upon their presence in society exactly in the same light as that of papists!'"

IMMIGRATION.

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PER SABEL & SEARLES FIRST CLASS LINE of Packet Ships, from LIVERPOOL to

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and also by STEAMSHIP from GALWAY, are now issued by the undersigned.

Rates and information will be furnished on application. All letters must be pre-paid.

HENRY CHAPMAN & CO., Agents, Montreal.

January 1859.

ANTIDOTE FOR POISON.

THE PAIN KILLER.—Rev. T. Allen, writing from Tarry, Burnham, Jan. 5th, 1857, says:—"Within the past four years I have used and disposed of above five hundred bottles, but am now out. Please send me a fresh supply (through the Mission Rooms) as soon as you can, say two hundred bottles. I dare not be without it myself, and there are endless calls for it, both by Burmans and Karens. I always take it with me into the jungles, and have frequent occasions to use it, both on myself and others. One night, whilst sleeping in an open Zayatze, I was awoken by a most excruciating pain in my foot. On my examination, I found I had been bitten by a Centipede. I immediately applied the Pain Killer, and found instant relief. In less than one hour I was again asleep."

Rev Mr. Hibbard, writing from Burnham to his father, says: "I have used Perry Davis' Pain Killer for coughs, colds, summer complaints, burns, and for the sting of scorpions, with uniform success. We always keep it where we can put our hand on it in the dark, if need be."

Lyman, Savage, & Co., Carter, Kerry, & Co., Lamplough & Campbell, Agents, Montreal.

COMFORT FOR THE AGED.

The *Montreal Transcript* speaking of *Wistar's Balsam of Wild Cherry*, June 19, says:—"We believe it to be generally recognised as a useful medicine by medical men, and we can state, with perfect truth and sincerity, that in one case with which we are more particularly acquainted—that of an old gentleman, at least eighty years of age, residing a few miles from this city, and who is troubled at times with an asthmatic complaint—the most decided relief is obtained whenever he makes use of the Balsam; this, at the advanced period of life which he has arrived at may be considered an unanswerable proof of its virtues."

Look out for imitations. None genuine unless signed I BUTTS on the wrapper. Sold by Agents every where.

For sale in Montreal, at wholesale, by Lyman, Savage & Co., 226 St. Paul Street; also by Carter, Kerry & Co., 184 St. Paul Street; by Johnston, Beers & Co., Medical Hall, Great St. James Street; and S. J. Lyman, Place de Armes.

COLDS,

COUGHS,

ASTHMA,

CATARRH,

INFLUENZA,

BRONCHITIS,

HOARSENESS,

SORE THROAT,

WHOOPING COUGH,

INCIPIENT CONSUMPTION,

BROWN'S BRONCHIAL TROCHES.

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COUGHS.—The great and sudden changes of our climate, are fruitful sources of Pulmonary and Bronchial affections. Experience having proved that simple remedies often act speedily and certainly when taken in the early stage of disease, recourse should at once be had to "Brown's Bronchial Troches," or Lozenges, let the Cough or Irritation of the Throat be ever so slight, as by this precaution a more serious attack may be effectually warded off.

BROWN'S BRONCHIAL TROCHES.

Cures Cough, Cold, Hoarseness and Influenza. Cures any Irritation or Soreness of the Throat. Relieves the Hacking Cough in Consumption. Relieves Bronchitis, Asthma and Catarrh. Clears and gives strength to the voice of SINGERS. Indispensable to PUBLIC SPEAKERS.

BROWN'S BRONCHIAL TROCHES.

[From Rev. Henry Ward Beecher, who has used the Troches five years.]—"I have never changed my mind respecting them from the first, except to think yet better of that which I began in thinking well of. In all my lecturing tours, I put 'Troches' into my carpet bag as regularly as I do lectures or linen. I do not hesitate to say that in so far as I have had an opportunity of comparison, your Troches are pre-eminently the best, and the first, of the great Lozenge School."

BROWN'S BRONCHIAL TROCHES.

[From Rev. E. H. Chapin, D. D., New York.]—"I consider your Lozenges an excellent article for their purpose, and recommend their use to Public Speakers."—*Tablet*.

BROWN'S BRONCHIAL TROCHES.

[From Mr. C. H. Gardner, Principal of the Rutgers Female Institute, New York.]—"I have been afflicted with Bronchitis during the past winter, and found no relief until I found your Troches."

BROWN'S BRONCHIAL TROCHES.

For children laboring from Cough, Whooping Cough, or Hoarseness, are particularly adapted, on account of their soothing and demulcent properties. Assisting expectoration, and preventing an accumulation of phlegm.

Sold by all Druggists at 25 cents per box.

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P. P. P.

PARK'S PRICKLY PLASTERS.

They soothe pain; protect the chest; they extract the conglutinated impurities and soreness from the system, and impart strength. They are divided into sections, and yield to the motion of the body. Being porous, all impure excretions pass off, and they cannot become offensive, hence can be worn four times longer than any other plasters, and are cheaper at 25 cents than others at 10. Where these Plasters are pain cannot exist. Weak persons, public speakers, delicate females, or any affected with side, chest or back pains, should try them. You will then know what they are. They are a new feature in the science of medicine. All Druggists have them. Take no other. Each Plaster bears a Medallion Stamp and our Signature.

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The Annual Session commences on the 1st September, and ends on the First Thursday of July, July 21st, 1858.

AYER'S Cathartic Pills,

(SUGAR COATED.)

PREPARED BY

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Invigilates, Fathers, Mothers, Physicians,

Philanthropists, read their Effects,

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FOR THE CURE OF

Headache, Sick Headache, Foul Stomach,

Indigestion, Biliousness, &c., &c.

DR. J. C. AYER, Sir: I have been repeatedly cured of the

worst headache any body can have by a dose or two of your

Pills. It seems to arise from a foul stomach, which they cleanse

at once. If they will cure others as they do me, they claim a

good name.

ED. W. WILKIE, Clerk of Superior Court.

Bilious Disorders and Liver Complaints.

DEPARTMENT OF THE INTERIOR, WASHINGTON, D.C., Feb. 1859

SIR: I have used your Pills in my general and hospital practice

and ever since you made them, and cannot hesitate to say they

are the best cathartic I ever used. Their regulating action on

the liver is quick and decided, consequently they are an admirable

remedy for derangements of that organ. Indeed, I have

known a case of bilious disease so obstinate that it did not

yield to any other remedy.

ALONZO BALD, M.D., Physician of the Marine Hospital.

Dysentery, Relux, and Worms.

DR. AYER'S PILLS are the perfection of medicine. They

have done my wife more good than I can tell you. She had been

sick and phlegmy for months. Went off to be doctored at

great expense, but got no better. She then commenced taking

your Pills, which soon cured her, by expelling large quantities