

Such is the stuff laid by the *Minerve* before its readers in the XIX century, in proof that there is no connection between Church and State! To dispose of it however, we need only ask who "indicated the price?" who decided the amount to be paid by the layman to the Clergy and that whether he availed himself of, or refused its services? Was it arranged by voluntary contract between them, or imposed by the State? If the latter, then the tithe is a tax or impost imposed by the State, in favor of the Church, on the private individual; who but for that action of the State would be under no legal obligation to pay tithes at all. In fact if the State, which alone has created the obligation, were to remain neutral, were to withhold its material assistance in collecting payment of a tax by itself imposed, the tithe system would fall to the ground. Tithe indeed is one of the conditions upon which the Catholic cultivator in Canada holds his land; but it is the State, and the State alone, that has, in virtue of its connection with the Church, imposed that condition. Would the *Minerve* have the impudence to pretend that, if the State were to compel all the Anglicans in Montreal to pay one per cent on their net incomes in support of the Anglican Bishop, "there would be no semblance even of connection between the State and the Anglican Church?"

Finally, as we are not "keeper of conscience" to those who assisted at the Brown-Dorion Banquet; as we have so often strongly expressed our opinion of the impropriety of placing any confidence in George Brown, until by his conduct he shall have deserved it; or of holding any friendly intercourse with him until he shall have apologised for his insults to our Clergy and our Religious, we do not feel ourselves called upon to do more at the present moment. We await the opening of Parliament; when we hope that the "School Question" and the "Orange Question" shall be so pressed upon the Legislature, as to force from every individual member thereof a full and unambiguous declaration. If then, Mr. Brown takes ground boldly in favor of "Freedom of Education," then, but not before, shall we be disposed to put trust in him, or to contract any alliance with him. To him, to any man, who will aid us in throwing off the State-School yoke, imposed upon us by our enemies, and rivetted on our necks by our traitorous friends of "bons principes," we will give our best support; but our terms are, as they say—"Cash." We give no credit; and must finger the money before we deliver the goods. Least of all can we trust a man of such unfavorable antecedents as George Brown.

The Anti-Confessional movement in England goes merrily on, and the "Romanisers" in the Establishment have received warning to put their houses in order, as the Great Britain won't stand such practices as confession, any longer. To sin in the abstract he has no objection; for fornication, adultery, and all uncleanness, he has a very tender heart; and he is not disposed to judge his brother harshly, because of any such little, almost indeed, amiable weaknesses. It is only examination of conscience, the enumeration of one's sins, the conceiving a lively sorrow for them in detail, and the confessing of them in particular to the priest, that arouses honest John Bull's indignation.

Demonstration therefore follows demonstration against the *Romish* abominations of Penance and Confession, in rapid succession; and by way of vindicating the rights of conscience, Her Majesty, as Supreme Bishopess of the Anglican Church, is now appealed to, to interpose her spiritual authority against those practices. They that labor and are heavy laden with their sins, are to be prohibited from disburthening their consciences, or seeking absolution from the hands of those whom, with a strange inconsistency, our Protestant friends still designate as Ministers of the Gospel of Christ; and in order to do away with scandal, it is to be enacted that henceforth sinners may die in their sins and be damned, but that they shall not confess and be saved.

Such is the substance of the prayer of a petition to the Supreme Head of the Church as By Law Established, lately adopted at a great meeting of its members of both sexes. At this meeting the utmost harmony and unanimity prevailed, thanks to the summary process of ejecting by force every one who presumed to differ from the majority in opinion, or to criticise their sentiments. Thus for instance, as we read in the *Times'* report of the proceedings, a Rev. Herbert Smith having presumed to object to some of the doctrines laid down by the theologians of both sexes in Synod assembled, "was ejected by force;" and thereby were freedom of conscience and right of speech most worthily asserted.

The most striking feature of the proceedings was however the formal renunciation of any "priestly" character in Anglican ministers, made, not only by the laity, but by the said ministers themselves, and in the name of their brethren.—A Rev. Mr. Russell of St. Luke's entered into a lengthy argument, and proved to the satisfaction of the audience that he and his brethren were not "priests;" and that they were possessed of no power or authority that was not common to all other members of the Establishment.

In accordance with these views, doubtless perfectly true as applied to the Church of England, the petition to the Head of that Church contained, in addition to a denunciation of the Catholic doctrines of auricular confession and sacerdotal absolution, a strong protest against the existence of any "priestly" or sacerdotal order in the said Church; thus fully endorsing the remarks upon the same subject to which we gave utterance in our issue of the 5th instant, to the effect, that Protestant ministers of the Anglican sect neither style themselves, nor are habitually styled by other, Priests—a title which is applied exclusively to the ministers of the Roman Catholic Church.

But since Anglican Ministers admit now that they are not priests, and that in virtue of their Ordination they are endowed with no peculiar power or authority, what must become of the Anglican Ordination service? Its words are clear and precise upon this point. "Receive the Holy Ghost for the office and work of a Priest,"—says that service; but if there be no "Priest," what a blasphemous invocation of the name of the Holy Ghost must not this service be!—"Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained"—adds the form prescribed by Act of Parliament for the ordination of the Anglican Minister; but if the latter has no more power or authority to forgive or retain sin, than has his next door neighbor, the dealer in dry goods and adulterated groceries, what mean these words?—or how can honest and rational men tolerate their presence in a Book which they hold up to the world as the exponent of Anglican doctrine? One thing is, we think, clear: that if Anglicans were honest, or rational, they would begin their attack upon auricular confession and sacerdotal absolution by a vigorous onslaught upon their own Liturgy.

A PITIFUL COMPLAINT.—In the *Toronto Mirror* of the 19th instant we find over the signature of "A *Victoria Catholic*," a very tragic but very humorous detail of the grievances to which the Catholics of Victoria are subjected by an ungrateful Ministry; for whom, at the last election, the Catholic voters of that district sacrificed their honor and independence, and voted against their conscience. The writer thus states his case:—

"At the last election we had four candidates seeking our suffrages; two were Government men, and two were Oppositionists. Of the latter one was a Catholic, and a remarkably talented man; the other was an old resident, much respected, and in every respect superior to any of the Government candidates. Under these trying circumstances, what do you suppose the Catholics did? They voted, to a man, for the Government candidates, knowing at the same time that some of its members were sworn Orangemen. 'How,' asks the writer, 'have they been rewarded?'"

Precisely as they deserved to be rewarded for such base mercenary conduct; precisely as we hope all Catholics may in future be rewarded who are sordid enough to support Government candidates, the allies of their sworn enemies the Orangemen, against their own coreligionists, and against men whom they know to be "in every respect superior" to those for whom they vote. The Catholics of Victoria as a reward for their vile sycophancy towards "Jack-in-Office," for their cowardly subservency to an Orange Government, and their gross dishonesty in electing as their representatives men whom, by their own confession they knew to be "in every respect" inferior to their opponents, have been kicked, cuffed, trampled and spat upon, by those whose dirty tools they had consented to become; by those who now having no longer any need of their services, take no pains to conceal their contempt for their treachery, and disregard of all honest principle.

For it seems from the letter of our *Victoria Catholic* that the Government, instead of rewarding their docile "Katholic hacks" for their servility, with an abundance of good things in the Custom House, or Crown Lands Office, have lavished their favors exclusively upon Orangemen. Orangemen have monopolised all appointments; Orangemen have been made magistrates, Post Masters, Crown Land's Agents; whilst not a crumb of the official manna has reached the lips of the hungry but disappointed Catholic voters, who at the last election rejected their own co-religionists, and the candidates whom they knew to be "in every respect superior to any of the government candidates" for whom they voted. And now, thus self-convicted of meanness and dishonesty, those same *Victoria Catholics* have the impudence to challenge the sympathies of the Catholic public, and to complain of "the base ingratitude of the present Administration towards us!" We think that in their case a Catholic public will return a unanimous verdict of—"Served them right."

For if Catholics will be so vile as to vote against their conscience: if they will at elections, for the sake of currying favor with the dispensers of patronage, support the known friends of Orangemen, against Catholic candidates, and men whom they in their hearts know to be "in every respect superior to any of the Government candidates," they must expect to be despised, and ill-treated by those to whom they prostitute them-

selves. When men have so little respect for themselves as publicly to confess that they are guilty of such revolting turpitudes, they cannot expect to be respected by others; and by their complaints against the consequences of their own treachery, they display, not so much the "the base ingratitude of the present Government to Catholics," as their own unworthiness to be entrusted with their electoral privileges. The Catholic voters of Victoria knew that those whom they rejected were "in every respect superior" to those for whom they voted; they knew that the latter were the candidates of a Government many of whose members were "sworn Orangemen;" what right then have they to complain that Orangemen are preferred to them, and that their disregard of honor, and of duty—duty as Catholics and as citizens to vote for those only whom they believed to be "in every respect the superior" candidates—has been punished as treachery and dereliction of duty ever should be punished. May the fate of the Catholics of Victoria be a warning to all Catholic electors to vote honestly and conscientiously at future elections; if it should have this effect, the doleful complaint of a "Victoria Catholic" shall not have been published in vain.

From all quarters do we find our complaints reiterated against the injustice, and worthlessness of "State Schoolism." That the system is a most costly one, that it has long been the never failing source from whence flows a perpetual stream of discord, of hatred, malice and all uncharitableness, has long been known; that it is, at the same time, most injurious to the faith and morals of the rising generation, has always been asserted by Catholics, and is now fully corroborated by Protestants. Thus in the *Spectator*, a Protestant and Conservative journal, a writer comments as follows upon the subjoined extract from the Report of the Superintendent of Schools in Chicago, which was re-produced in the *Journal of Education* for July.

"The primary basis on which the doctrine of free schools rests, is the safety of the State. Uneducated men and women are regarded as a dangerous element in a free country."

Hereupon the writer in the *Spectator*, who although a Protestant, has still retained apparently several fragments of Christianity, moralises in the following strain:—

Many things appear to be what they are not.—So with this extract. To the cursory reader it seems an undeniable truth; and it would be, were the education of the right kind. In the National Schools of the United States, all religious instruction whatsoever is practically forbidden. This is a well-known fact. When such a reader is informed, that by education the Superintendent means merely secular instruction,—as, reading, writing, Mathematics, grammar, &c., without the slightest religious instruction, perhaps he may be inclined to reform his judgment of the above passage. We, a member of the Church of England, not only deny that persons uneducated in mere secular learning are "a dangerous element in a free country;" but assert that persons educated in reading, writing, arithmetic, &c., without religious instruction, are indeed "a dangerous element in a free country." The proof is easy. Man is born in sin. His nature is not utterly depraved, but far more inclined to evil than to good. He is inclined to evil "as the sparks go upwards." Also, "knowledge is power." Knowledge man has an increased power to do good or evil.

These two things being admitted—and who will deny them?—it, of necessity, follows, that he who, by secular knowledge, apart from religious, has this increased power, will inevitably use it for evil—as he knows not the way of restraining evil and doing good—and consequently, not the uneducated but the educated in merely secular things are "a dangerous element in a free country."

We know that there are exceptions to every general rule. Though there have been individuals who have prostituted the best education to vile purposes, yet the rule holds good—a rule dictated by God himself. Train up or (as the margin has it) catechise a child in the way he should go, and when he is old he will not depart from it. And our experience proves this. In a word, the true pillars of the State, in all ages, have been the religious education.

Is our position borne out by facts? Look to our Southern neighbors. Persons, generally speaking, act according to the principles in which they have been educated. "The boy is father to the man." For more than one generation, secular, apart from Religious Education, has obtained the sway in the United States. As a nation, the people of the United States are secularly educated. Now what is their character? As a nation they are proverbially dishonest and infidel. We are all painfully aware of this. According to their own accounts of themselves, they are the most immoral of all civilized nations. Want of principle is their characteristic.—In this alone, they are "the greatest nation in all creation." Such is the legitimate fruit of mere Secular Education.

Permit me, in conclusion, to ask one question.—Shall we, freemen of Canada, who are conscientiously opposed to Secular without Religious Education, any longer tolerate that Upas tree of our rising country—the Ryersonian system? We pause for a reply.

We hail with joy these indications of the spread of Christianity and liberal principles amongst our Protestant fellow-citizens. Because of the hardness of their hearts, and the thick veil wherewith heresy has blinded their eyes, it cannot be expected that they should feel so acutely, or see so clearly, the evils of "Godless" education, or education divorced from religion, as do those who are members of the Catholic Church. But dull as are their senses, our Protestant fellow-citizens cannot be altogether insensible to the dangers of "State Schoolism;" and we hope that in time, and as their vision improves, they may be led by the Grace of God to join with us in demanding from the State, Freedom of Education for all its subjects.

J. STARKE & Co's., MONTREAL CALENDAR FOR 1859.—We have to thank the publishers for their very carefully compiled and handsomely printed Calendar; which we can heartily recommend to all our friends, as at once useful and ornamental.

NOTICE.—All communications for the Rev. James Daly, heretofore of Compton, C.E., should for the future be forwarded to the Rev. James Daly, Pastor Gloucester City, New Jersey, U.S.

THE ST. PATRICK'S LITERARY ASSOCIATION. The regular weekly meeting of the St. Patrick's Literary Association will be held in the Hall of the Association, 87 McGill Street, at half-past seven o'clock, on the Thursday evening of each week.

Besides the debates, &c., which will be open to the members only, a Lecture will be given once a month, to which the public will be admitted gratis. It is regretted, however, that, owing to a want of proper accommodation, ladies cannot, for the present, be admitted to these Lectures.

The first of the monthly Lectures will be delivered, by the Rev. Mr. O'Farrell, on next Thursday evening, the 2nd Dec. It will be the first of a Course of Three Lectures, by the Rev. gentleman, on the "History of the Irish Church."

It is the intention of the Association to open evening classes on different branches of science and literature for the benefit of the members.—Competent teachers have already proffered their services gratis. Should the number of pupils volunteering to attend the respective classes warrant the immediate opening of the classes, they will probably be opened on Monday week, the 6th December.

The Director, Rev. Mr. O'Brien, will be happy to receive donations of books, &c., for the Library.

The Treasurer of the St. Patrick's Orphan Asylum of Montreal gratefully acknowledges a bequest of one hundred dollars, left to the Orphans by John Sloane, late of St. Remie, formerly of St. Patrick's, Sherrington, through his Executor, Mr. Hugh McGill.

We clip the following paragraph from the *Montreal Transcript*:—

SEPARATE SCHOOLS.—The Church of England Morning.—At the first Episcopal Synod of the diocese of Huron, C. W., held in London on the 21st ultimo, the Lord Bishop presiding, the following ancient vexed question of Separate Schools, is reported to have taken place:—

The Rev. E. H. Dewar moved, seconded by Mr. Penton,—"That a petition be presented to the Legislature at its next session, praying that such alterations may be made in the Common School act for Upper Canada as shall recognise religious instruction in the schools by authorising the opening and closing of the schools with prayer, reading of the Bible, the use of the Lord's Prayer, the Ten Commandments, and the Apostles' Creed; and the right of all denominations of Christians to impart instruction according to their religious tenets to the children of their own persuasion at specified times to be set apart for that purpose; and that if by law as it now stands, the members of the Church of England cannot have separate schools in cities or towns, that such further amendment be prayed for as may remove any doubts that may exist as to the right of all denominations of Protestants to have separate schools in cities and towns on compliance with the requisition of the 19th section of the School act of 1850; whether the teacher of the common school in any school section in which such separate school is demanded be a Roman Catholic or not."

The Rev. J. Smyth moved in amendment, seconded by the Rev. C. Brough,—"That this Synod asserts the principle that all education should be based on religious instruction, and will use its best efforts to secure the recognition and practice of this principle in the Common Schools."

After much discussion, and an opinion given by the Chair, the Rev. E. H. Dewar stated that with the permission of the Chair, he was willing to withdraw his motion provided the mover of the amendment would agree to do the same. This was agreed to by all parties; therefore with the permission of the Chair, neither motion was put to the meeting.

A GENTLEMAN OF MEANS.—A person of very gentlemanly exterior, business-like in manner, courteous and affable in conversation, has lately honoured Toronto with a visit, his object being to swindle as many of our citizens as were disposed to put faith in his representations. He assumed the character of a returned Californian, who, having ample means, intended forth with to commence business in Toronto as a broker. With Mr. J. E. Ellis jeweller, he contemplated doing a large trade, and on Friday he purchased goods of him to the extent of \$1,000, tendering in payment a bank deposit receipt of Morford Bros., Chicago.—At the same time, to remove all suspicion, and having, of course, the most complete reliance in the integrity of Mr. Ellis our "California gentleman" left with him another receipt of \$12,000 upon the same firm, being too wise a man to carry so large a sum about a city boasting so vigilant a police as those with whom we are blessed. He next called on Mr. Laidlaw, whom he favoured to the extent of \$84.—From Mr. Gasper he also purchased \$250 worth of goods; from Mr. Hales goods to the value of \$100, and from Mr. Gunther he bought to the extent of \$300. For all these valuables he made payment with paper of the same description as that which he had given to Mr. Ellis. Fortunately for our tradesmen, he was too much the gentleman to carry home his purchase himself. He requested they might be sent to his "hotel," in Bay street; but prior to the goods being despatched the advice of Mr. E. F. Whittemore was sought, and that gentleman suggested that, by the aid of the telegraph, information of a reliable character might be obtained from Messrs. Morford themselves. The advice was acted upon, and on Saturday morning the unwelcome intelligence was received, that the "returned Californian" had no funds in Chicago. The would-be broker, finding that none of the goods were delivered, was under the disagreeable necessity of leaving without them, as early, it is supposed, as Friday night. Should he visit any other place in the Province, the storekeepers on whom he showers his favours will know exactly how to deal with him. And that there may be no possibility of mistaking this "man of straw," they will do well to bear in mind that he is tall and thin, having a dark complexion, and bushy hair. He calls himself Samuel Clarke.

Since writing the above we learn that Mr. Samuel Clarke extended his feelers in other directions. He has been in the city for the last eight days, during which time he made the house of Mr. Hanlan, on Bay-street, his home. In order to inspire confidence, he treated the landlord with a look at a gold [?] watch, which excited intense admiration, and left on the floor of the hall a heavy finger ring, for which he offered a reward, and "stood" oysters all round, when it was found, by mine Host's wife. But not content with this, he also placed in the hands of Mr. Hanlan, a deposit receipt in his own favor, for \$12,500, and was henceforward looked upon as rather a "big gun" by his fellow-boarders. During his stay he engaged the services of a young man, as clerk, promising him \$250 a year salary, providing he would find that amount of security for good conduct. With one tradesman he has been in treaty for a span

of horses; a pair which belonged to Dr. Cadwell having been sold to him by Mr. Drummond. Of another he was going to hire a store, indeed his arrangements for business were on a most extensive scale. The only pecuniary sufferer, so far as we can learn, is Mr. Hanlan, who has been swindled out of about \$11 worth of provender. Mr. Clarke has been kind enough, however, to leave a box behind him, worth something like \$5, which will mitigate the loss. In common with Mr. Hanlan, many of the lodgers regret his sudden disappearance; the former, because he has been swindled; the latter, because their hopes of future "drinks" at the "returned Californian's" expense are for ever dissipated!

The bank deposit receipts were all drawn out in favor of the parties this impostor wished to swindle. Thus—\$1,000 was represented as having been placed to the credit of Mr. Ellis in the Chicago Bank, the receipt being signed by the clerk. The fellow does not seem to have displayed much shrewdness, and if our American friends can send us no better specimen of a sharper than Clarke appears to have been, we shall begin to doubt their boasted proficiency in swindling. For the benefit of future adventurers, we may notice that Morford Bros., and not not Morford Bros., as signed by the clumsy rogue, is the name of the Chicago bankers.—*Toronto Globe*.

THE HUNDREDDTH REGIMENT.—The recruiting party belonging to the Prince of Wales' Royal Canadian Regiment at present stationed in this city, have commenced operations, and yesterday one of the sergeants brought up two smart-looking recruits before the Police Magistrate to be sworn-in and attested. The Regiment is in high repute, and the recruiting sergeants anticipate that a large number of young men from Toronto and the country round about will "take the shilling" and don the Queen's uniform.—*Toronto Globe*.

To those requiring the very best and cheapest Ready-Made Clothing, we can confidently recommend M. L. D. Gareau's Provincial Clothing House, 271 Notre Dame Street, as the place where they are certain to be satisfied in every respect. The custom work of that establishment is also of the highest order of workmanship.—*Id.*

Montreal, 17th Nov. 1858.

What will cure my Chilblains?—Perry Davis Vegetable Pain Killer will do it. It is also the best medicine for sprains, bruises, rheumatism, cramps in the limbs or stomach. It is, in short, a medicine no family should be without.

MARRIED. On the 23rd inst., in the French Cathedral, by the Rev. J. J. Connolly, Mr. Thomas Dunn, second son of Alderman John Dunn, Kingston, to Julia Kennedy, daughter of the late James Kennedy, Esq., of this city.

MONTREAL MARKET PRICES.		November 23, 1858.	
Flour, per quintal.....	\$2.00	to \$2.70	
Oatmeal, per do.....	2.50	to 2.60	
Wheat, per minot.....	90	to 95	
Oats, do.....	45	to 48	
Barley, do.....	57	to 80	
Pears, do.....	96	to 1.00	
Beans, do.....	1.60	to 1.70	
Buckwheat, do.....	50	to 60	
Onions, per minot.....	70	to 80	
Potatoes, per bag.....	70	to 80	
Beef, per lb.....	7	to 15	
Mutton, per quarter.....	1.00	to 1.15	
Pork per 100 lbs. (in the carcass).....	5.50	to 6.00	
Butter, Fresh, per lb.....	20	to 25	
" Salt, per lb.....	13	to 15	
Eggs, per doz.....	18	to 19	
Cheese, per lb.....	10	to 15	
Turkeys, per couple.....	1.40	to 1.50	
Geese, do.....	75	to 80	
Fowls, do.....	50	to 55	
Hay, per 100 bds.....	6.50	to 9.50	
Straw, do.....	5.00	to 6.00	
Ashes—Pots, per cwt.....	5.75	to 6.00	
" Pearls, per do.....	6.00	to 6.50	

AN ACADEMY FOR YOUNG LADIES,

WILL be OPENED on the FIRST of DECEMBER, at No. 16, CRAIG STREET, Montreal; in which a Complete Course of Education in the ENGLISH and FRENCH Languages will be given by Mr. and Mrs. H. CLARKE, and Mlle. LACOMBE, from London and Paris.

MUSIC, DRAWING, ITALIAN, and other accomplishments, by competent Masters.

A few Pupils can be received as Boarders, on reasonable terms.

AN EVENING CLASS for Adults.

References are permitted to the Rev. Canon V. Pilon and the Rev. P. LeBlanc, at the Bishop's Palace; and to J. L. Brault, P. Moreau, F. Doucet, and L. Boyer, Esqrs., Montreal.

INFORMATION WANTED

OF MARY ANN KILLIN, formerly of Ballykintier, County Down, Ireland, daughter of Patrick Killin and — Mullins; landed in Montreal about 17 or 18 years ago. On her communicating with the Rev. James McLure, Batavia, she will hear of something to her advantage.

INTERNAL AND EXTERNAL REMEDY.

Davis' Pain Killer.—It is a real pleasure to us to speak favorably of this article, known almost universally to be a good and safe remedy for burns and other pains of the body. It is valuable not only for colds in the winter, but for various summer complaints, and should be in every family.—C. Advocate.

We call attention to the great remedy of Perry Davis & Son called the Pain Killer. We believe that the public generally have great confidence in the efficacy of this medicine, as it is in this State very generally used.—Biblical Recorder, (N.C.)

Messrs. P. Davis & Son, Gentlemen: We have to report an increasing demand for the Pain Killer. Inquiries for the article are frequent. We have taken the liberty of distributing a few bottles among our friends, who have suffered severely with the rheumatism, (which is very prevalent in this country) and in every instance it has given great satisfaction. Every box we sell makes an opening for a larger supply.

WILLS, HOLDEN & CO., Melbourne, Australia.

Lymans, Savage, & Co., Carter, Kerry, & Co., Montreal, Wholesale Agents.

COUGHS, BRONCHITIS, HOARSENESS, COLDS, INFLUENZA, ASTHMA, CATARRH, any irritation or soreness of the Throat, instantly relieved by Brown's Bronchial Troches, or Cough Lozenges.

To PUBLIC SPEAKERS and SINGERS, they are effectual in clearing and giving strength to the voice.

"If any of our readers, particularly ministers or public speakers, are suffering from bronchial irritation, this simple remedy will bring almost magical relief."

CHRISTIAN WATKINMAN.

"Indispensable to public speakers."—ZION'S HERALD.

"An excellent article."—NATIONAL ERA, WASHINGTON.

"Superior for relieving hoarseness to anything we are acquainted with."—CHRISTIAN HERALD, CINCINNATI.

"A most admirable remedy."—BOSTON JOURNAL.

"Sure remedy for throat affections."—TRANSCRIPT.

"Efficacious and pleasant."—TRAVELLER.

Sold by Druggists throughout the United States.