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NEW-YORK TRIBUNE.

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NEW-YORK WEEKLY TRIBUNE, A VERY LARGE PAPER, FOR THE COUNTRY, IS PUBLISHED EVERY SATURDAY MORNING, At the low price of TWO DOLLARS per annum, in advance.

THE TRIBUNE.

A CHRONOLOGICAL INTRODUCTION TO THE HISTORY OF THE CHURCH, being a new inquiry into the true dates of the Birth and Death of our Saviour. By Rev. SAMUEL FARMAR JARVIS, D. D., LL. D. Harper & Brothers, 82 Cliff-st.

In preparing this work, the author has acted under an appointment from the highest ecclesiastical authority of the Protestant Episcopal Church in the United States, and the profound learning and patient research exhibited in it, sufficiently attest his high qualifications for the fulfilment of a task of so much importance, and which is beset with difficulties that would utterly discourage a man of less extensive acquaintance with ecclesiastical history and a smaller amount of patience and perseverance. The work is intended as an introduction to a full and complete History of the Church from the times of the Apostles to the foundation of the Protestant Episcopal Church of this country, which Dr. Jarvis, in his capacity of Historiographer of that Church, is now employed in preparing for publication. The principal object of the present volume is to fix with precision the dates of the birthand death of Christ. The importance of this will be appreciated by all who have any correct notion of the province and bearings of ecclesiastical history. The work includes two parts, the first being devoted to an exhibition of the ancient methods of computing time, and the second relating entirely to the personal history of the Saviour.

For ourselves, we feel a far deeper interest in understanding the teachings of Jesus, and knowing how to apply them to the various duties and relations of the human family, than we do in settling the precise dates of his birth and death. In fact, we must acknowledge a settled indifference to investigations of this latter class. We know, however, that these are matters of high import to the great body of the Church, and especially to the denomination under whose auspices this work has been prepared; and we have no prejudices to blind us to the perception of the eminent abilities and profound learning displayed by the author.

The volume is an octavo of 600 pages, and is very neatly printed.

ESSAY ON OUR LORD'S DISCOURSE AT CAPERNAUM, recorded in the Sixth Chapter of St. John. By SAMUEL H. TURNER, D. D. Harper & Brothers.

This work is a reply to 'Lectures on the Real Presence,' by Dr. Wiseman, a distinguished divine of the Catholic Church. It is divided into three parts, as follows: I. Examination of Dr. Wiseman's View; II. Analysis and Exposition of the Discourse; III. View of the early Fathers and of some modern Divines. It is an able presentation of the Protestant side of the question it discusses.

THE LONDON LANCET.—The second number of Burgess, Stringer & Co.'s Republication of this unrivaled work has just made its appearance. As a Journal of British and Foreign Medical and Chemical Science, Criticism, Literature and News, there is nothing worthy of comparison with it, as the Medical world very well knows. Edited with the highest ability and industry, it has maintained an uninterrupted existence of twenty years. Its pages are enriched by the profound learning and philosophy of Liebig, Liston, Wakely, and other eminent writers on the various branches of Medical and Chemical Science to which it devoted. Published monthly at 222 Broadway. Price $5 per annum.

☞ THE EDINBURGH REVIEW for January has been reprinted by L. Scott & Co. 112 Fulton street. Of its contents it would be almost superfluous to speak in terms of commendation, but it gives us great pleasure to perceive that the Printer has done his work with even more neatness than usual.

☞ LITTELL'S LIVING AGE, No. 40, may be obtained of Burgess, Stringer & Co. Its contents are as usual selected with fine taste and excellent discrimination from the best English sources.

☞ THE CHURCHMAN'S LIBRARY, Vol. II. No. 2, for February, has been published by James R. Dunham. It is a continuation of Formby's 'Visit to the East.'

☞ THE WESTERN LITERARY JOURNAL AND MONTHLY REVIEW, No. IV. for February, possesses attractions of more than ordinary interest. Burgess, Stringer & Co. are the Agents in this city.

CURIOUS LITERARY FACT.—A writer in a periodical called the "Rover," a week or two since, charged LONGFELLOW with plagiarizing an old English lyric, called "Bonnie George Campbell," and publishing it in one of the Menthlies, as a translation from the German. A correspondent of the Boston Post explains how it fell out. In a collection of German poems which Mr. Longfellow owned, was a poem called "Der gute Ritter Campbell;" this poem happened to be a translation and a plagiarism, as it was given for original, from an old English ballad. Longfellow suspecting nothing, translated it, and has hit so exactly upon a good version, that it is almost word for word with the English original. The remarkable thing is, that Longfellow, celebrated for his acquaintance with ballad literature, should have overlooked this lyric, which is printed in Motherwell's collection of ancient and modern Poems—so far have overlooked it, as to translate it out of the German.—Homer occasionally nods.

THE ART UNION.

To the Editor of The Tribune:

The disposal of the picture for the next engraving for the American Art Union leads to an inquiry which has suggested itself to many interested in the success of that excellent institution. Why is a third successive commission given to the same artist? The appearance may be thought otherwise in the conjunction; but the principal portion—the figures, the *telling* side—are by the same.—This seems an infringement upon the avowed purpose of the institution—that of equal distribution among artists. Are there no others seeking or deserving encouragement? All interested in this branch of the arts have seen with satisfaction the success and improvement of this artist, and are gratified in believing he has reaped the reward; but variety is called for, if there was no other reason.—And when we take into the account, which few understand, that an engraving such as these is the sole employment of many months, years even, it seems quite unaccountable, save on the grounds, that occupancy is a permanency. Yours truly, T.

February 14th.

STATE PRISON STATISTICS.—The Eastern Pa. State Prison, at Philadelphia, contained, on the 1st January, 340 prisoners, and the Western, at Pittsburg, 130—total 470. During the past twenty years there have been 2,964 prisoners in these two prisons, and of this whole number more than 2000 were for Larceny in its various forms. It would thus seem that poverty must have been the inducing cause of nearly all the crime brought to light in the State. [Newark Adv.

BUTCHERS' AND DROVERS' BANK, New-York, Feb. 7th, 1845.

NOTICE.—The President and Directors of the Butchers and Drovers' Bank have this day declared a dividend of four (4) per cent. on the Capital Stock out of the profits of the last six months, payable on the 15th inst.

The Transfer book will be closed on the 11th until the 15th inst. By order of the Board of Directors.

f10 10t* D. W TOWNSEND, Cashier.

WISCONSIN—THE INDIANS OF THE NORTH-WEST.

Correspondence of The Tribune.

IOWA CO. Wisconsin Territory, January 16, 1845.

"ONCE the poor Indian, fearless and alone,
Roamed this proud land, and claimed it for his own;
The silent stream, that passed unheeded by,
The mountain top, that seemed to reach the sky;
These were the monuments the Red Man knew,
And these enough to prove his title true."

Up to the time of the making of the Treaty of Prairie du Chien in 1829 the whole of this portion of the Territory of Wisconsin belonged to the Winnebago Indians. By that treaty they ceded their possessions to the United States, and the Government has since driven them, at the point of the bayonet, over the great "*Mother* of Waters."* At the time of the Treaty the Indians had made many discoveries of lead ore about Mineral Point and Gratiot's Grove, which they smelted up in a rude way and sold to the whites.

When I wander over this beautiful and lovely country, with its smiling prairies and shady groves; its salubrious climate and its sealed-up fountains of mineral wealth; its fertile soil, "where grain, and flower, and fruit gush from the earth until the land runs over," I do not wonder that the Aborigines clung to their soil and the home of their fathers with such death-like tenacity, and cast a long and lingering look behind to see their council fires extinguished and their monuments torn down. The perfidy, cruelty and outrage which have characterized the conduct of our Government towards the Indians, has no parallel in all the annals of the history of the civilized world, and that a signal and terrible retribution rests upon this great and guilty country there cannot be a doubt. I have frequently been surprised at the hatred and ill-will which are borne towards the Red Man by the border inhabitants. They seem to have considered it a crime in him to love the soil which had for centuries covered the bones of his fathers, and which had been the theatre of the glories of his race. Rapacity, hate, cupidity, power, told him to go, and obeying not, the *savage* was hunted down by a *Christian* nation with a terrible vengeance. Almost every man who was out in the Black Hawk War, who killed either an Indian or a Squaw, has become immortalized in this country, and from the blood of the Iowa, the Winnebago, the Chippewa, the Sac and Fox, has sprung a crop of little great men who seem to consider themselves entitled to all the offices, honors and dignities of the country. Gen. Dodge, the "Hero of the Sauk Fuss," so called, gained more reputation in this country by two or three skirmishes with a handfull of miserably armed Indians, than ever Ney gained in Europe at Elchingen, or Macdonald at Wagram.

If all the acts of heroism and bravery and daring which that celebrated Black Hawk War called forth could be written down and made into a book, it would certainly be a wonderful book. It is amusing to sit down by the side of an old Sucker who has been "through the war," and hear him rehearse its incidents. Some nights ago I fell in with an old ranger who was treasonable enough to think there had been as bloody wars in the world as the Black Hawk, and who related to me an anecdote of a celebrated Captain of a mounted company who was out in the service. It seems that Captain was one day scouring the country with his company, when he suddenly came across an *Indian trail*. He immediately came to a halt and ordered his company to "dismount and *cut switches*," saying that if they had to retreat it would be well to be prepared.

I have been led into this train of observations upon the Indians and Indian Wars of the North-West, by falling in with a little band of Winnebagoes, a short time since, who had encamped upon the Pocatonica river in this county. They had permission from the Indian Agent at Turkey River, Iowa Territory, to come over to this side of the Mississipoi and stay three months. The head man among them was HOPINCAU, or 'BIG MEDICINE MAN,' who is a chief of his tribe. He seemed to be a very clean Indian, and he exhibited to me testimonials of good character from Gov. Dodge, Col. William S. Hamilton and E. H. Gratiot, Esq. I have been told that in former years many of the Winnebagoes were in the habit of making an annual visit to Gratiot's Grove, in this County, to see some of the old friends of their tribe. The Indians are proverbial for their enduring friendships and lasting enmities. The late Col. Henry Gratiot, who was a brother to Gen. Charles Gratiot of the U. S. Engineer Corps, lived among the Winnebagoes for a long time and he was their friend. He fed them when hungry and clothed them when naked, and they never forgot his kindness. Though living among them during all the Indian troubles in this country, neither he nor his family were ever harmed, and when he died in 1835 they gave his widow ten thousand dollars. For several years after the death of Col. G. large numbers of them used to travel on foot from their villages on the other side of the Mississippi to Gratiot's Grove, more than one hundred miles, to visit his widow and look upon his full-length portrait, which they called his 'Spirit.'—They would all surround the portrait and some one of the number selected as Orator would make a talk to the 'Spirit' of the Red Man's friend, and big tears would roll down the bronzed and swarthy cheeks of those rude sons of the forest. But the tribe is fast falling off—'Whirling Thunder,' 'Spotted Arm,' 'Broken Shoulder,' and other renowned chiefs of this 'noble race and brave' are no more, and soon they will all disappear:

"Just like the bubbles which the ocean bore,
The wave swept o'er them—they are seen no more."

Yours, &c ROVER.

* *Mississippi* is from the Indian word *Momoseepe*, (the language of the *Iowas*,) and means *Mother* of Waters, not *Father* of Waters as it is commonly called.

THE PRESS AND THE PULPIT.

To the Editors of The Tribune:

A new case, as appears from the Herald a few days ago, is about to be tested. It appears the Herald wishes to publish the Lectures of Bishop Hughes, whilst the Bishop as positively wishes they shall not be published in that paper, or any other, without his consent. On this the Herald makes issue, and charges on the Bishop an attempt to invade the liberty of the press. So that the matter seems to become one of principle, and resolves itself into the question whether the press has a right to seize on the report of a sermon and publish it without the author's consent, and against his express prohibition. There is an authorship, it seems to me, in sermons as well as books, and the principle contended for by the Herald would seem to require that the writer shall keep his manuscript locked up, or that if he reads it to a friend, it must be with closed doors. If it comes within the clandestine reach of a reporter, either by sight or sound, it seems that the liberty of the press requires that it shall be his, and not its owners.

I happened to be in St. Patrick's Cathedral when Bishop Hughes alluded to this subject, and alleged reasons which appeared to me perfectly just and satisfactory. He said the Herald had misreported him, made him say what was false in fact, and uncatholic in doctrine—that he had protested to the Reporter against any such publication—that he then protested against it, and that except in this way he should make no farther opposition—that he considered such conduct on the part of the Reporter to be the same in principle, though different in degree and form, as that of a foot-pad who should appropriate to himself the purse of a traveler because his owner had not the power to withhold it. I should be glad to know, Mr. Editor, what is your opinion on the merits of this case, as involving on the one side the rights of individuals to enjoy their own intellectual property, and on the other what seems to me the new claim put forth in the name of the liberty of the Press. I do not touch the question when the Orator or Preacher gives authority for the publication of his sermon; for, although it seems to me a practice which will soon impair if not destroy the influence of the pulpit, yet no fault, if fault there be, can be imputed in such circumstances, either to the Publisher or to the Reporter. A SUBSCRIBER.

TO THE PUBLIC.

NEW-YORK, February 10, 1845.

The subscriber would most respectfully announce to his friends and the traveling community in general, that he has recently *leased* the U. S. HOTEL, and is fully prepared to entertain all who may favor him with their patronage. Having been for the past sixteen years engaged in the above capacity, he has no hesitation in saying that all favors extended to him by the public will be duly appreciated, and every satisfaction rendered to the guests who may feel disposed to patronize him.

P. S. In order to keep pace with the times, he is warranted to change the price for Board per pay from $1 50 to $1 25, hoping at the same time, it will meet the full and unqualified approbation of the traveling public.

H. JOHNSON, United States Hotel, corner of Fulton, Pearl and Water streets, New-York.

f 10 2w

GRAHAM HOUSE—NEW ARRANGEMENT.—ROSWELL GOSS informs his friends and the public that he has enlarged his *BOARDING ESTABLISHMENT*, known as the Graham House, 63 Barclay-street, by adding to it the adjoining house, and is prepared to accommodate transient or permanent boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of alcohol and tobacco, are invited to patronize this house. The Vegetable System, with the choicest selection of fruits, &c. which the market affords, will be strictly adhered to, but a table will be served for those who prefer the ordinary mode, or mixed diet.

Croton Shower, Warm and Cold Baths, free.

o5 tf ROSWELL GOSS.

COFFEE—50 bags Mocha; 30 do. African, for sale by
f10 LATHROP & BARTLETT, 69 Pearl-st.

THE TWO BIBLE SOCIETIES.

To the Editor of The Tribune:

In your excellent paper of the 8th, is an article, inserted by request, and headed "A Suicidal Warfare." This article, which is from the Baptist Advocate, and Editorial, starts with an effort to excite sympathy, by the cry of persecution. With some this has ever been a very convenient method by which to gain friends and accomplish a purpose. Only convince the public that Christians of any denomination are the objects of persecution, and the sympathies of the people will immediately be enlisted in their behalf. But unfortunately for our Baptist brother, his cry is so obviously without reason or foundation, that he will not be able to realize more than one per cent on his capital stock; not even that, if the case be rightly understood. And that it may be thus understood, we first, place in direct opposition to his assertion—that a "fiery onset has been made of late upon the American and Foreign" (Baptist) "Bible Society," a full and explicit denial that there is any truth in the assertion. Neither is the "denomination of Christians who principally sustain it, made the objects of the most unmerited attacks." Neither have the friends of the American Bible Society "driven," nor attempted to drive, our Baptist brethren "from the common ground of cooperation in Bible distribution." Leaving our brother to review these his assertions, in connection with the ninth commandment, we pass to observe, that our Baptist Brethren, as we understand, withdrew voluntarily from the great compact of the American Bible Society—and why? Because they could no longer promote their sectarian purposes by the funds of that noble and Catholic Institution. They had already made versions of the Scriptures in one or two languages, in which the words *baptiso* and *baptisma* were translated by words which signified *immerse* and *immersion*; and this without the knowledge of the other denominations connected with the A. B. S. Had the Society never come to the knowledge of this fact, or could they, the Baptists, have been permitted to go on, and to have promoted their own sectarian views by the use of the common fund, they would, doubtless, have continued to co-operate with the National Institution; but this could not be permitted, without a breach of faith with a vast majority of the donors, nor without a dissolution of the union into which the different Evangelical churches had entered.—Hence they withdrew from the Union, and formed a Baptist Bible Society, as they had an undoubted right to do:—and are now asking, of the Legislature, an act of incorporation for said Society; to which they have the same right that Christians of any other sect have for the promotion of denominational purposes. Nor is there any effort making, as our brother alleges, to "retard their operations in their separate organization, nor to preclude them from the civil privileges" which they seek. All we ask, and contend for, is, that the title of this sectarian society—get up and established for sectarian purposes—shall speak the truth. That it is strictly sectarian, its religious progress and design abundantly show. It was established by the Baptists, is "principally sustained," as our brother admits, by this one "denomination of Christians." Nor do the friends of this Society deny, that we ever heard that they design to make Baptist versions of the Scriptures, at least in foreign tongues, by so translating *baptiso* as to promote their own peculiar views on the subject of Baptism. All this they have an undoubted right to do, if they judge it right, but not under a deceptive title.

We are aware that our brother urges the alleged fact that "our Congregational and Presbyterian brethren are now applying to our Legislature for a charter for their American Home Missionary Society." To this we reply, that if it can be shown that it was originally established, and is now "sustained principally by one denomination of Christians," and is designed to promote the sectarian views of that denomination, then, without opposing their obtaining a charter, we pray the Legislature to give them a denominational title. This would be just and right; and this is just what we ask in relation to the Baptist Bible Society. And yet the cases are not parallel; for there is no other *House* Missionary Society, that we are aware of, but there is another and older *American* Bible Society, and yet another, equally catholic, with the term "Foreign" in its title. Now, to assume these titles by any sectarian Bible Society, is an obvious infringement upon the chartered rights of these long established and unsectarian institutions. Neither does the similarity of the titles of Bank charters form a parallel, inasmuch as the number of persons transacting business with Banks is comparatively small, and these transactions are of such a nature as necessarily to insure great care and exactness on the part of all concerned. Not so in making collections for benevolent institutions. Our difficulties at the Post-Office arising out of similarity of title, though real, are not to be compared with those which will arise from the prescription of the claims of the two Societies among the people. Let us suppose a case: Suppose our Baptist brethren, for instance, having taken the side of American and Foreign Bible Society, and perfectly unsectarian name should go among the people and present the claims of said Society, carefully keeping out of sight the real character and design of the name: not informing them that the real object was to circulate, in foreign lands, only such versions of the Scriptures as were calculated to promote the peculiar views of the Baptists on the subject of Baptism, would there be no danger of deceiving the people by this Catholic title? And might not many, under this deception, be led to contribute, when, if they understood the whole case, they would direct their charity into another channel?

Now, without questioning the motives of our Baptist brethren at all, we affirm it as our honest belief that, with such a title as they have assumed, they would obtain tens of thousands of dollars from the community which they would not obtain but by a misapprehension of the nature and design of the Society on the part of the donors. And would this be just and right? If, when letters containing money, which were designed for the American Bible Society, by misdirection fall into their hands, they (the Baptists) feel it their duty to restore them to the right owners, (as we doubt not they would) why should they seek such a title for their Society as will expose them to the danger of obtaining thousands of dollars, which it would be as unjust for them to keep and appropriate to the benefit of their own Society, as it would be to retain money which, by misdirection should fall into their hands? This they would not do; and yet they assume a title which will doubtless deceive the people in thousands of instances! That this title is calculated to mislead the people we have a palpable instance in the alleged fact that many persons who signed the petitions for the incorporation of the Baptist Bible Society, did it under the impression that the thing was *not* sectarian, and who, when they were undeceived, signed the remonstrances against the incorporation of said Society without the term Baptist in the title. "If they do these things in the green tree, what will they do in the dry?"

But our brother tells us that "money collected from the poor and pious is expended in the support of agents at Albany to *electioneer* among the members of the Legislature to prevent our obtaining a charter!" Hold, brother, hold! Not to *prevent* your obtaining a *charter*, but to prevent your obtaining such a *title* to your charter as will be likely to deceive thousands of the "poor and pious," and thus to wring from them contributions for the support of dogmas they never believed, and never would give money to support if they understood the facts and circumstances of the case. We sincerely regret that a dollar has to be "expended" in defending the interests of the A. B. S.; but when the necessity arises, it must be done, or the friends of that institution would prove themselves unworthy of the trust reposed in them; and the responsibility of the expenditure must devolve most fearfully upon those whose course has rendered the same necessary.

Finally, our brother of the Advocate says, "And yet all the opposition is now professedly made against the name. We say 'professedly,' because it is manifest that the real ground of the opposition is that our Society is managed by our denomination."

First, we thank you, brother, for an acknowledgement of the denominational and sectarian character of your Bible Society. In the next place, we must still contend that the "real ground" of our "opposition" is just what we profess it to be, our brother's knowledge of our hearts to the contrary notwithstanding. But as he questions the sincerity of our professions, we propose to put him in a way to test our sincerity. We say that all we want and all we ask, is, that the term Baptist be incorporated in the title of their Bible Society. This is our profession. Now, my dear brother, just do as Dr. Babcock did last winter—consent that the term Baptist shall form a part of the title of your Society, then you will soon know whether the "real ground of the opposition" is to the "name," or "because your Society is managed by your denomination." We say it is the former—you say it is the latter. Now just try us and satisfy yourself. All opposition was withdrawn last winter as soon as Dr. B. consented that the term Baptist should be incorporated in the title of the Society, and so it would be now if the same course were pursued. We make no "opposition because the Society is managed" by the Baptists as a "denomination." It is to a course, which, if carried out, would expose them to commit a thousand pious frauds upon the "poor and pious" throughout the land. And to this course we are opposed. JUSTICE.

A CARD.—Owing to the increase of Letters for delivery during Valentine's Week, to ensure the usual prompt delivery of Business Letters, the subscriber will have but two Regular Deliveries from the 14th to the 20th day of February. Letters must be left at the office of Boyd's City Express Post, No. 45 William-street, before 9 and 3 o'clock. This delivery embraces the south side of Chambers-street, from the North River, through Ferry-street, to the East River. Letters throughout the city will be despatched throughout the day as they can be selected, by having a force of eighty Carriers for that purpose.

f 13 2t* JOHN T. BOYD, Agent, 45 William-st.

U. S. CITY DESPATCH POST.

☞ TO-MORROW being "St. Valentine's Day," an increased force will be added for the occasion to insure the speedy delivery of the great number of additional letters usually deposited. Free stamps can be obtained at this and the Branch Post Office at Chatham Square, and at all the places where U. S. Despatch boxes are placed.

To prevent mistakes Letters should be fully and intelligibly addressed, and the number and street distinctly stated.

13f 2t JOHN LORIMER GRAHAM, P. M.

☞ UNITED IRISH REPEAL ASSOCIATION.—A meeting of the United Irish Repeal Association of the City of New-York, will be held in Tammany Hall, on Saturday Evening, the 15th instant, at 7½ o'clock.

The Friends of the Cause are requested to attend, in order to take the necessary measures, to elect officers for the ensuing year. By order, B. O'CONNOR, Secretary. 13f

☞ LEECHES AND CUPS applied by Mr. MAGNUSSON, corner of Broadway and Broome street, entrance in Broome st. New-York.

References.—Dr. Cheesman, Dr. Mott, Dr. Nelson, Dr. Francis, Dr. Stearns, Dr. Berger, Dr. Weed, Dr. Sinclair, Dr. D. Smith, Dr. Quackenbos.

Best Swedish Leeches constantly on hand. ja28 3m

50,000 DEATHS BY CONSUMPTION

Would perhaps be a small estimate for the ravages of this dreadful disease in a single year; then add the fearful catalogue of those cut off by Inflammation of the Lungs, Hemorrhage, Asthma, Coughs, Influenza, Bronchitis, and other diseases of THE LUNGS AND LIVER,

And the list would present an appalling proof of the fatality of these two classes of diseases.

But it is important to know that nearly all of this dread waste of human life might have been prevented by a timely use of

DR. WISTAR'S BALSAM OF WILD CHERRY.

The greatest remedy ever discovered by man for all diseases of the pulmonary organs produced by cold and changeable climate.

Scores of cases have come to our knowledge where the patient had been given up to die of Consumption—as beyond the reach of medical aid—but who by the use of this Wild Cherry Balsam have been speedily restored to complete health.

A sister of a well-known clergyman recently left the school she was attending—being advised that she must die of Consumption—to return to her home, wishing to spend her few remaining days with her friends. By some means she was induced to take Wistar's Balsam of Wild Cherry, by which she was entirely cured in a short time, and returned to her school with a light heart and reinvigorated health.

By application to the office, farther particulars of this and other remarkable cures will be cheerfully given.

Many of the most distinguished physicians of this City and Brooklyn give this Balsam their unqualified approval. Why should they not? It is every where hailed as

"NATURE'S FAVORITE PRESCRIPTION,"

being formed from chemical extracts of Wild Cherry Bark and Tar, two simple, but powerful ingredients of Nature's own Laboratory.

All who have used this wonderful compound concur in testifying that it is the most efficacious remedy ever known.

Principal office, 32 Ann st, New-York. Sold also by Agents in all parts of the Union. s27 6m*

THE WONDERFUL SUCCESS

Which Dr. Folger's Olossonian, or All Healing Balsam has met with, not only in its sale, but also in the cures which it has effected, in persons who were in a hopeless condition, has convinced the most skeptical of its extraordinary curative properties, and established its claims to the name of the GREAT REMEDY.

The question is no longer asked, "*Can Asthma be cured?*" It has been satisfactorily settled within the last two months that Folger's Olossonian will produce a cure quicker than any other remedy in the world, and references can be given to persons in and out of the city, who have experienced its wonderful virtues, who had tried for years all other remedies in vain.

Mr. WILSON, a brick-layer, residing at Hoboken, N. J. had tried every remedy which he could hear of for the relief of Asthma, and had spent more than one hundred dollars in endeavoring to procure help, but in vain. Recommenced using the Olossonian, January 21st. The first dose he took gave him relief, and two days afterward his wife called to say that the small quantity of this remedy which he had taken had done him more good than any and all the medicine he had ever used in his life.

Mrs. BELL, the wife of Robert P. Bell of Morristown, N. J. who was severely afflicted with *Asthma*, was given up by her physicians. She was removed to the sea board in the hope of palliating her distressing symptoms, but with no benefit. One bottle of the Olossonian so far relieved her that she was able to sit up from her bed and dress herself, a thing she had not done before in months, and she has now returned to her residence in Morristown, N. J. with every prospect of being speedily restored.

INCIPIENT CONSUMPTION

yields to its effects. It soothes the troublesome *Cough* and gives refreshing slumbers to the weary; it allays the *pain in the side* and soreness in the chest, and enables the person to *expectorate* easily, while it entirely restores the secretions of the system and expedites returning health.

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