PITTSBURGH GAZETTE

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PITTSBURGH:

FRIDAY MORNING, JANUARY 19, 1855.

To Advertisers.—Neither the Editorial Room nor Printing Establishment of the *Daily Gazette*, are opened on Sunday. ADVERTISERS who desire their notices to appear in the paper on Monday morning, will please hand them in before 5 o'clock, on Saturday.

Pittsburgh Weekly Gazette.—The extensive circulation of our *Weekly Gazette* offers to our business men a most desirable medium of making their business known. Our circulation is between four and five thousand, reaching almost every merchant, manufacturer and shop-keeper in Western Pennsylvania, and Eastern Ohio.

Advance Payments.—Hereafter, no subscription will be taken for the Daily or Weekly Gazette, unless payment is made in advance. Whenever the time is up to which the subscription is paid, the paper will be invariably stopped, unless the subscription is renewed by advance payment. All transient advertising, of every description, will be required to be paid in advance. The only exceptions will be where special monthly or yearly contracts are made. sepl6dtf

Reading Matter on each page of this paper

CHANDLER'S DEFENCE OF CATHOLICISM.—The speech of Hon. JOSEPH R. CHANDLER, of this State, in the House of Representatives at Washington, in defense of Catholicism, has been published *in extenso*, with all its array of authorities. The speech is well-written, courteous and mild in its language, elaborate in its arguments and authorities, and bears the impress of frankness and sincerity. Mr. Chandler has indeed made the most of a bad cause, and we cannot but regret that he has wasted his abilities in support of what is indefensible on the ground of truth, and is irreconcilable with individual as well as general, civil, religious and political rights.

Mr. Chandler's argument is a defence of the Catholic church against the statement of Mr. Banks of Massachusetts, contained in the following paragraph:

"It is a current belief that the Pope, the head of the Roman Church, who stand as the Vicar of God, and is invested with his attributes of infallibility, is not only supreme in matters of faith, but has also a temporal power that can not only control Governments, but, in fitting exigencies, may absolve his disciples from their allegiance. I am aware, sir, that this is disputed ground.—But it is a well-attested historical fact that often, in times past, the claim to secular power has been made; and I am yet to learn, that by the Pope, or any general council speaking with his acquiescence—the only authorized exponents of this tenet of faith—that this claim has ever yet been disavowed. It HAS NOT BEEN DONE IN ENGLAND. * * * I will say that it is but be true that the Pope is held to be supreme in secular as in sacred affairs, that he can absolve men from their relations with others not of the true faith, it is not strange that men should hesitate in support of his followers."

In reply this, Mr. CHANDLER states the question raised, and asserts his emphatic denial of it, in the most emphatic manner, in the following paragraph:

"The question raised by the gentleman from Massachusetts is one of political power, and that, I imagine, is the leading objection to Catholicism and Catholicity with gentlemen who venture on the dangerous movement of dragging religion into the political arena. Mr. Chairman, I deny that the Bishop of Rome has, or claims for himself, the right to interfere with the political relations of any other country, than that of which he is himself the sovereign! I mean—and I have no desire to conceal any point—I mean that I deny to the Bishop of Rome the right resulting from his divine office to interfere in the relation between subjects and their sovereigns, between citizens and their Governments. And while I make this denial, I acknowledge all my obligations to the church of which I am a humble member, and I recognize all the rights of the venerable head of that church to the spiritual deference of its children, and I desire that no part of what I say, or what I may concede in my remarks, may be construed into yielding a single dogma of the Catholic Church, or manifesting on my part a desire to explain away, to suit the spirit of the times, or the prejudices of my hearers, any doctrine of the Catholic Church. I believe all that church believes and teaches as religious dogmas, but I am not bound by the imputations of its opponents. I am not bound by the assertions of those who would make political capital out of the denunciations of her children, or misrepresentations of her creed. Nay, more, sir, and I ask the attention of gentlemen to my disavowal. I am not bound by any action which the Pope takes as a temporal sovereign, or which he performs as Bishop of Rome, or Pope, when he is only carrying out a contract with Kings and Emperors to secure to them the integrity of their possessions, and the perpetuity of their power."

Here is broad ground taken; the most explicit denial of the temporal and political power of the Pope in countries out of his own jurisdiction as a temporal sovereign, coupled with the fullest expression of entire adherence to the teachings and dogmas of the church. On this statement, then, let us try Mr. Chandler by the dogmas and decrees of the church in which he so profoundly believes and trusts.

"To prove his position he quotes from the late Dr. England, Bishop of Charleston, whose views, he says, have been approved of by Dr. Kenrick, Bishop of Baltimore, and by Archbishop Hughes. We prefer to go nearer Rome for our knowledge of the teachings and dogmas of Romanism. We are well aware that Rome allows of great latitude of expression, and of *equivocation* when the church can be benefited thereby, and unless Mr. Chandler can reconcile the dilutions of American Bishops, made to suit the weak stomachs of American Catholics, with the strong meat of Bellarmine and Liguori, we must put aside his proofs for the infallible teachings of the chair of St. Peter.

Romanism requires of its votaries complete submission to the infallible teachings of the Pope. There can be no questioning, no reasoning, no hesitation, without incurring the damnable sin of heresy. Complete and unreserved obedience is required to the teachings of the church. The judgment and the conscience are unreservedly given up to the control of the Confessor, or Director, and the true Catholic is thus, in every thing pertaining to religion and morals, and ecclesiastical government, as completely the slave of the church and the Confessor, as the dumb brute who has neither soul or conscience. This is strong language, but it is used not without deliberation, and with full faith in its truth. We do not think it will be denied, but if it is we will give our proofs. How much liberty, then, does a man possess, of independent political action, after his moral nature is thus subjected so completely to the will of another? It is only necessary for the Church, or the Bishop, or the Priest, to express his will, fortified by his absolute power as a spiritual director, to control every Catholic voter in the land, and every Catholic officer in the State.—A man cannot be free whose moral and intellectual nature is held in such absolute bondage.

We speak of doctrines, dogmas and power—not of their practice. How far Romanism is enforced on its votaries we cannot say. We doubt not that its terrible oppression is comparatively but lightly felt by its adherents here.—We do not believe that very many American Catholics have been made even acquainted with all the detestable doctrines, and the imperious demands of Rome. There is policy in this, and Rome can put on the harmlessness of a dove while it uses the wisdom of a serpent. We must go to the decrees of Councils, the Bulls of Popes, and the accredited teachings of her canonized Doctors to ascertain her horrible depravity, and her grinding oppression; and to the countries sunk in ignorance and groaning under the fierceness of Catholic rule, to acquire a correct knowledge of the real character of Romanism. Romanism presses, as yet, but lightly upon her votaries here, and as a consequence we find among us good Catholic citizens, men of true piety and ideas. Living among Protestants, associating with Protestants, surrounded with Protestant influences, they imperceptibly acquire Protestant ideas of independence both in thought and action, and their spiritual teachers dare not reveal to them all that Rome teaches and requires, under pain of losing them altogether. She contents herself at present with seizing their ecclesiastical property, and with endeavoring to obtain the exclusive control of the education of their children. By little and little she moves on, carefully guarding her interests, revealing and demanding only as much as her milk-fed children can bear, hoping for a day when she can coerce compliance with her imperious decrees.

But to return to Mr. Chandler's denial that the Pope has a right, or that he claims it, to interfere with the political relations and rights of the people of other governments than his own.

For our present purpose, as an offset to Bishop England, we quote from *Cardinal Bellarmine*. De Rom. Pontif. v. 7. Edition published at Rome in 1843.

"WE MAINTAIN THAT THE POPE AS POPE HAS THE SUPREME POWER OF DISPOSING OF THE TEMPORALS OF ALL CHRISTIANS.

"THE CIVIL POWER IS IN SUBJECTION TO THE SPIRITUAL POWER, since each is a part of the same Christian republic. The spiritual prince, therefore, has the power to rule temporal princes, and to dispose of temporals. FOR EVERY SUPERIOR HAS THE POWER OF COMMAND, OF GOVERNMENT (*imperium*) OVER HIS INFERIORS.

"That POLITICAL AUTHORITY, not only as it is Christian, but AS IT IS POLITICAL, IS SUBJECT TO ECCLESIASTICAL AUTHORITY, as such, is a thing that can be demonstrated.

"CHRISTIANS HAVE NO RIGHT TO TOLERATE AN INFIDEL OR HERETIC SOVEREIGN, if he take any step to lead his subject into his heresy or infidelity. And it is for the Pope to judge whether or not he is doing so. For to the Pope is committed the care of religion; and consequently, THE POPE IT IS THAT MUST JUDGE WHETHER OR NO A SOVEREIGN IS TO BE DEPOSED.

"AS to the early Christians, if they did not depose Nero, and Diocletian, and Julian the Apostate, and Valens the Heretic, and the like, IT WAS BECAUSE THEY HAD NOT THE PHYSICAL FORCE TO DO SO.

"Why may not a faithful people be set free from the yoke of an unfaithful (heretic) sovereign, who is leading them into infidelity (heresy), when a faithful (Romanist) wife is free from the obligation of remaining with her unfaithful husband, if he will not dwell with her without injustice to her faith, as Innocent III. clearly deduces from Paul? (1 Cor. vii.)

"When kings and princes come to the Church to be made Christians, they are received on this condition, that THEY HOLD THEIR SCEPTRES IN SUBJECTION TO CHRIST (Christ and the Pope are synonymous in this case), and promise to defend and keep the faith of Christ under PENALTY OF LOSING THEIR THRONES. And when they become heretics or obstruct religion (*Popery*), THEY MAY BE JUDGED BY THE CHURCH, AND DEPOSED FROM THEIR SOVEREIGNTY; and no wrong is done them by such deposition. For no one is fit for baptism who is not ready to serve Christ, and lose all that he hath for the sake of Christ; for our Lord said, 'If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters—yea, and his own life also—he cannot be my disciple.' (Luke xiv.)

"THE CHURCH (of Rome) WOULD BE GUILTY OF TOO GRIEVOUS AN ERROR IF SHE WERE TO ALLOW ANY SOVEREIGN WHO MIGHT CHOOSE, TO FOSTER A SECT WITH IMPUNITY, TO PROTECT HERETICS, TO OVERTHROW RELIGION (Popery)!—Cardinal BELLARMINE: *De Rom. Pontif.* v. 7.

These quotations are so appropriate and to the point that not a word is needed to enforce and explain them. We leave Mr. Chandler to reconcile them with himself and Bishop England.

We conclude with an extract that is so much to the purpose that the reader will excuse its length. It is from a pamphlet lately published in reply to the Dublin Review's defence against "Cases of Conscience," by "Pascal the Younger."

"II. Our Papal governor is representative and delegate of St. Peter and the Pope in his SUPREME TEMPORAL JURISDICTION OVER CHRISTENDOM. 'Summa potestas temporalis.' BELLARM. de Rom. Pon. lib. v. 5. See also Council. TRENT, §§ xv. xvii. xxiv. xxv. *et passim*, and also, *passim* the CONTINENT OF EUROPE.

"And in order more clearly to understand the papal pretension on this head, it must be remembered that pontifical jurisdiction, according to the Church of Rome, is threefold. First, of order, 'potestatis ordinis,' for ordaining, &c.; second, of internal jurisdiction, 'altera jurisdictionis interioris, ad populum Christianum regendum in foro conscientiæ,' for the government of the Christian world in the court of conscience; third, of temporal jurisdiction, for governing the Christian world outwardly, 'ad eundem populum REGENDUM in foro exteriori.'

"Bellarmine says that about the first of these rights, or powers of jurisdiction, there is no dispute whatever; that about the second, that it, the right of erecting the 'tribunals' of confession, of binding and absolving, there are two opinions; but that *both opinions agree in this*, that the exercise of it, the right to use it (jurisdiction *in foro exteriori*) depends upon the right of temporal jurisdiction, 'Ambo tamen pendent ex eo quod unus hujus potestatis pendeat a jurisdictione exteriori.' (Ib. iv. 24.) That is to say, that no priest, nor bishop, no the Pope himself, has the right to set up a visible confessional, or to pretend to govern men in the court of conscience, unless he can derive it from an acknowledged right of external or temporal jurisdiction.

"What, then, is this right or power of external jurisdiction,—(the Sacrosanct Council of Trent has taken the wise precaution in proclaiming it, to command its exercise, in general, only when expedient)—what, then, is this jurisdiction, by virtue of which priests hear confessions, and a legate governs in this 'remote region' of Christendom?

"It is, THE TEMPORAL SUPREMACY OF CHRISTENDOM, 'Summa potestas temporalis' (ib. v. 5.) The power of GOVERNING the Christian world with external jurisdiction, 'potestas qua obertur ad regendum populum Christianum in foro exteriori' (ib. iv. 22).

"In whom is this supremacy vested?

"It is vested wholly and solely in the Pope, and derived from him to other bishops; otherwise, as Bellarmine observes, the Pope could neither take it away from a bishop nor modify the use of it (ib. c. 24), which, yet is solemnly decreed by the Council of Trent and universally conceded that he has the right to do.

"What is the origin of the Papal temporal supremacy?

"It is *jure divino*, not indeed directly and immediately for its own sake, but for the sake of the Pope's spiritual power, ratione spiritualis habet saltem indirecte potestatem quamdam, quæ SUMMAM in temporalitus' (ib. v. 7), 'in ordine ad bonum spirituale' (ib. v. 6), as a means and necessary for the spiritual good of Christendom.

"How far does this supremacy extend *de jure divino*?

"It extends to THE DISPOSING OF ALL THE TEMPORAL POSSESSIONS OF ALL CHRISTIANS, of the crown and sceptre of the sovereign, and the last penny of the beggar,—to the disposing of their lives in this world and of their sorrows in the dim, countless, but still temporal, ages of purgatory. 'Asserimus,' says Bellarmine, and he might well be bold when he was merely asserting what the Sacrosanct Council of Trent had taken for established, 'asserimus Pontificem at Pontificem habere SUMMAM potestatem disponendi de temporalibus rebus omnium Christianorum.' (Ib. v. 7.)

But from rights, as the Sacrosanct Council and Bellarmine knew well, there result duties.—And it is from this supremacy in temporals that these devotees upon the Pope and his priesthood, and delegates THE DUTY, whenever it is possible or expedient, of COMPELLING all Christians, kings as well as their subjects, "to do what he commands and not to do what he forbids,"—"DEBET Pontifex omnibus Christianis, ergo ac regibus, ea jubere atque ad ea cogere ad quæ quilibet eorum secundum statum suum debent, etiam per excommunicationem ALIASQUE COMMODAS RATIONES" (Ib. v. 7.) And, exclaims triumphantly the "venerable" (for Rome has decreed to Bellarmine the first order of sainthood), Witness the example of Gregory VII., who deposed the Emperor Henry IV. and commanded another to be chosen in his stead; of Innocent III., who in like manner deposed Otho IV.; of Innocent IV., who deposed Frederic II. and gave the Lusitanian king a coadjutor to administer his realm; of Clement VI., who deposed Lewis IV., and of eight other pontiffs, whom he names, with the instances of their dutifully sending poor kings adrift. (Ib. v. 8.) And he indignantly repugns the over-heavy, "immis gravis," accusation, that Rome has ever, except from necessity, tolerated, or now tolerates, an heretic upon any throne in Christendom. Her weakness, not her will, consented to the reigning of Nero, Julian, Valens, or the like: physical force was wanting, "id fuit quia deerant vires temporales.' And now, as then, the duty and the will are both the same, "novi principes et reges constitui propter eandem causam;" and a new sovereign would replace VICTORIA if Rome had but the power, "si vires adfuissent." (Ib. v. 7.)

And to come down to later authorities than those of Bellarmine and Clement VI., I shall conclude with one from a living Legate and one from a living Pope.

"Our venerated hierarchy and clergy, in the fulfilment of their duties, will inculcate the strict and religious duty of selecting as representatives of the people those men who are best fitted to support in the Imperial Parliament OUR RELIGIOUS RIGHTS."—*Address to the Catholics of the United Kingdom, signed*, PAUL, ARCHBISHOP OF ARMAGH, PRIMATE OF ALL IRELAND.

What is understood by "our Rights?"

Let Pius IX. explain. In his dealings with a neighboring kingdom that pontiff declares, in an allocution to the cardinals of the Church of Rome, delivered in the same month and the same year (September 1851) as the address quoted above, that "HE HATH TAKEN THIS PRINCIPLE FOR BASIS, THAT THE CATHOLIC RELIGION, WITH ALL ITS RIGHTS, OUGHT TO BE EXCLUSIVELY DOMINANT, IN SUCH SORT THAT EVERY OTHER WORSHIP SHALL BE BANISHED AND INTERDICTED."

In the same allocution the Pope explains, also, that by ecclesiastical LIBERTY is meant "THE FREE EXERCISE OF THEIR PROPER EPISCOPAL JURISDICTION BY THE BISHOPS." Now, the Sacrosanct Council of Trent has decreed, "inviolably," that this JURISDICTION reaches to civil officers, "*even though created by imperial or royal authority;*" that it may be exercised over "*cleric or layman, by whatever dignity pre-eminent, be he* EMPEROR *or* KING;" that it includes "*the* RIGHT, if it be judged expedient, to proceed against *all persons whatsoever*, by means of pecuniary fines, by distresses upon the goods or arrest of the person, and, if there be contumacy, by smiting with the sword of ANATHEMA." (§ xxii. c. x. xi.; § xxv. c. iii.)"

The Illinois Senate has passed resolutions instructing the members of Congress against a change of the Naturalization laws, yeas eighteen, nays 6.

The following is the printed circular sent among the members of the Massachusetts Legislature, and which ended in getting up an open revolt amongst the K. N.'s:

To the Members of the American Order in the House of Representatives

All members of the House who believe *in the freedom of debate*, who *refuse to sanction a high-handed course of political action*, and who are opposed to the election of Hon. Henry Wilson to the United States Senate, are requested to meet in caucus in the green-room on Monday, the 16th inst., immediately after the adjournment of the House.

We judge from this that the majority of the Order carried it with a high hand over the minority, suppressing debate and acting tyrannically throughout. About one hundred members attended the caucus here called, and on calling the yeas and nays in the House, next day, the minority mustered 197 against 235.

Mr. Mitchell appears to have had a hot time of it in Cincinnati. He was honored with a public reception by the city authorities and a public dinner at the Burnet House, but a rowdy gathering out of doors assailed the windows of the hotel with a shower of stones, while in another part of the city a large meeting of the anti-third was holding to denounce the city authorities for the honors paid to Mitchell. There was a bad state of public feeling apparent; but all finally passed off without disturbance.

"REFORM."—We see that the outward representatives of the secret party dub themselves "The American *Reform* party." The first effort at "reform" in this State was to create some eight or ten new offices in the legislature with which to reward hungry partizans, and for which there was not the slightest necessity. A party which at its very outset, quarters a dozen needy followers upon the public treasury, at $3,00 a day for doing nothing, is not likely to accomplish much in the way of reform.

Some of our Eastern cotemporaries are down upon our representative, Smith, treating him as a very proper embodiment of actual know Nothingism. The presence of such men at Harrisburg must revive, if anything can, the old-fashioned but temporarily obsolete belief, that an average amount of intelligence does not disqualify a man for the business of legislation.

SPECIAL NOTICES.

Derangement of the Liver, is one of the most common, as well as the most formidable of diseases known to American physicians. It had for years attracted the closest attention of the medical faculty in all parts of the United States, and yet up to the time of the discovery of Dr. M'Lane's great Specific, it was almost beyond the reach of human skill. Thousands died annually without even a hope of relief, and although thousands may yet be destined to feel the direful effects of this most complicated disease, it is now, thanks to the research of Dr. M'Lane, a comparatively simple disease within the control of the medical art. The proprietors of the Liver Pills feel confident that they offer a remedy which has been fully tested by time, and which has never failed of success when fairly tried.

Purchasers will be careful to ask for DR. MLANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public; also, his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States; also, or sale by the sole proprietors, FLEMING BROTHERS, Pittsburgh, and Successors to J. Kidd & Co., of Wood st.

Du Pont Powder.—Every variety, Rifle Mining and Blasting Powder, in all size packages always on hand and for sale from Magazine, in lots to suit purchasers, on favorable terms. Also Safety Fuse.

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Ease and Comfort.—The Co-formator lately imported from Paris, exactly suits the Hat to the peculiar shape of the Head, so a new hat is as easy on the head as an old one. A neat fit and a good Hat may be had at 77 Wood st. W. D. TYLER.
ap29-tf

Hernia, or Rupture, a Curable Disease.—DR. KEYSER, of 140 Wood street, begleave to announce to the public that he has made arrangements with Mr. Markle, of New York, to be constantly supplied with Cure Tracs, which received the prize medal through a surgical committee, consisting of Professor REWICK, PARKER, CARNOCHAN, CLARK, LUDLOW, and others, at the New York Industrial Exhibition of all Nations. The Tracs can be had on face back of his Drug store, where all kinds of TRUSSES, SUPPORTERS, LACE STOCKINGS, SHOULDER BRACES, PILE ROPES, and SUSPENSORY BANDAGES, are fitted, and warranted warranted. Trusses can also be obtained, and of a quality superior to any others in the market. The great prevalence of Rupture has induced the Dr. to give especial attention to those cases of disease requiring mechanical support, with full confidence that his long experience in the treatment of such cases has enabled him to meet the increasing wants of the community in this regard. If you have a rupture do not fail to call. Ask for Dr. KEYSER, at his Wholesale Drug Store and Truss Depot, No. 140 Wood street, Pittsburgh, Pa. Sign of the Golden Mortar. jd-d&w

Agency of Dr. Fitch's Celebrated Medicines, at Dr. G. H. KEYSER'S Drug Store, No. 140, corner Wood st. and Virgin Alley:

Dr. Fitch's Improved Cough Balsam, Pectoral Expectorant, Pulmonary Liniment, Depurative Syrup, Heart Corrector, Humor Corrector, pure and medicinal Cod Liver Oil, Anti-Dyspeptic Mixture, Cough and Cathartic Pills; Nervine, Vermifuge, Female Pills, Female Specific, &c. &c., used by him constantly and with unprecedented success in the treatment of

Colds, Coughs, Consumption, Asthma, Heart Disease, Dyspepsia, Scrofula, Skin Diseases, Rheumatism, Female Complaints, Fits, &c. &c. Dr. Fitch's Celebrated Patent Silver Plated Abdominal Supporters.

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Also, all kinds of Proprietary Medicines, Trusses, Supporters, & outlier Braces. Remember the place, Dr. KEYSER'S, 140 Wood street, sign of the Golden Mortar.
de-d&w3

Great Cure of Rheumatism.—The Editors of the Richmond Republican Dec. 24th, 1852, say that Carter's Spanish Mixture is no quack medicine.

They had a man in their press room who was afflicted with violent Mercurial Rheumatism, who was continually complaining of misery in the back, limbs and joints, and had become lame, weak and nattery, neck swollen, throat sore, and all the symptoms of Rheumatism, combined with Scrofula. Two bottle of Carter's Spanish Mixture cured him, and in an editorial notice as above, they bear testimony to its wonderful effects, and add their only regret is, that all suffering with disease of the blood are not aware of the existence of such a medicine. They cheerfully recommend it. See their certificate and notice in full around the bottle.
de23-d&w1m3

It Should be Universally Known—for it is strictly true—that indigestion is the parent of a large proportion of the fatal diseases. Dyspepsia, costiveness, cholera morbus, liver complaint, and many other diseases enumerated in the city inspector's weekly catalogue of deaths, are generated by indigestion alone. Think of that, dyspeptics! think of it all who suffer from indigestion, dyspepsia, and if you are willing to be guided by advice, founded upon experience, resort at once (don't delay a day) to Hoofland's German Bitters, prepared by Dr. C. M. Jackson, which, as an alterative, curative, and invigorant, stands alone and unapproached. Generalized, 120 Arch street. We have tried these Bitters, and know that they are excellent for the diseases specified above.—*Philadelphia City Item.* See advertisement. jn2?w1d&wT

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Families will be supplied with our various grades of FRESH GROUND FLOUR, by leaving their order at the Mill, or in our boxes at Logan, Wilson & Co's, Wood street, or Brown & Eder, corner of Penn st. and Clair st., Pittsburgh; H. P. Schwartz, or J. S. Sample, Allegheny. Flour will be delivered to families in either of the cities. Terms, CASH on delivery.
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Sold at 50 cts. per bottle, or 6 bottles for $2, by druggists generally.

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M'Clintock's Family Medicines.—We all the attention of heads of families, and others, to the advertisement on the fourth page of these valuable Family Medicines.

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Pittsburgh, Nov. 9, 1854.—fc

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New Daguerrian Gallery.

MR. NELSON would respectfully inform his friends and the public generally, that in order to meet the daily increasing demand for his Daguerreotypes, he has fitted up and now completed over the Old Post Office, Third street, one of the most spacious and elegant Rooms ever constructed for the Art, and for gallery of pictures in the United States. We are now prepared to execute Likenesses of all sizes and styles, in any weather, from Medaillon, Half Length, to the size of life. Visitors will be solicited, whether they wish for likenesses or not. Rooms, Old Post Office Building, Third street. de2-dawtf

A Special Bulletin for the Sick.—Dr. *Morse's Invigorating Cordial* relieves with wonderful rapidity every disorder incident to the digestive apparatus; restores the appetite; renews the strength; hardens the muscles; gives vigor and elasticity to the spirits, recruits the mental energies, banishes despondency, imparts to the attenuated frame a more robust appearance, allays irritation, calms the disturbed imagination, builds up the shattered constitution; and may be taken without fear by the feeblest invalid, or the most delicate lady, it is composed solely of the juices of rare Oriental herbs, potent only to invigorate, exhilirate and restore.

If the system has become relaxed by improper indulgences, the Cordial will invigorate the debilitated and nervous organ. The lassitude resulting from late hours or too close application to labor of any kind, is quickly removed by its action, and ladies engaged in sedentary occupations, and subject to incurve menses therefrom, will find it a safe and healthy stimulant. Where the elevation of the blood is sluggish, or any of the functions of the body are suspended or imperfectly performed, it will restore the natural action and communicate permanent energy to the secretive and excretive organs.

Those who are bowed down by physical debility, and so feeble as to despair of ever recovering the vigor and mien of manhood, are invited to give this wonderful invigorant a trial. It will not disappoint the hope thus indulged. Before they have consumed the first bottle, they will be conscious that the recuperative principle is at work in every debilitated portion of their frames, and hope, soon to be realized in their thorough recovery, will spring up in their hearts.

The Cordial is put up, highly concentrated, in pint bottles. Price $1 per bottle, two for $3, six for $12.

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No. 192 Broadway, New York.

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Extract from a letter by the Rev. Mr. CHURCHILL, of Boston, who is now travelling for his health in the East:

"It gives one an ever present idea of the expansive enterprise of his countrymen, to find the commodities of commerce continually in his path wherever he goes. I have not yet visited any considerable city of Turkey where I did not find the Medicines of the country well represented by **Ayer's Cherry Pectoral.** In Smyrna, Alleppo, Jaffa, Jerusalem and Constantinople, we are in exile, so the door post of some bazaar, the peculiarly American-looking iron card of Dr. Ayer, saying in a language which not one in a thousand of the passers by can read, "*Ayer's Cherry Pectoral for Coughs, Colds and Consumption, Sold Here.*" Up a shelf behind the crossbeaged Mussulman are seen the Bottles with their English, Spanish, French and German faces turned to the crowd, and on enquiring we are told that the Arabs prefer not the only purchasers, but the true believers themselves waive their trust in fate to try this product of Christian skill, when they find there is no other cure for them.

I was told here yesterday that the *Cherry Pectoral* had been presented to the Sultan, and is now in constant use in his harem, and in the Hospitals of the Empire."

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