TO THE PUBLIC.

With a view to ascertain how far the people of Baltimore are disposed to sustain a paper which is independent of Catholic control, I have, to-day, re-published several articles, explanatory of the controversy between Bishop England and myself, with a purpose of distributing copies among those who are believed to desire the permanent establishment of such a paper: hoping that their attention being thus called to the subject, they will feel the necessity of subscribing themselves, and using their influence to induce others also to subscribe.

I do this, because so many persons have encouraged me to believe that public sentiment in this city is prepared to rally in behalf of such a paper, that I am confident all that is wanting to secure an adequate patronage, is a very slight effort on the part of those who have a common feeling on the subject.

If the Protestant community of Baltimore come forward, their example will be followed up by the public elsewhere, and the usefulness of the paper will be increased, in the proportion of its increased circulation.

As yet, there are many looking on, awaiting the result, who would rejoice in our success, but hesitate to identify themselves with the movement, for fear of its failure. The timid should be encouraged, and the lukewarm aroused to the importance of the issue which is thus created. When I penned my first comment on Bishop England's letter, I had not the most remote idea of the extent of the plans, the organization, the resources, or the dangers to be encountered. The examination of the subject has filled me with apprehension, and nothing but a sense of duty would induce me to throw myself into the controversy. I am prepared, however, to do my duty, if I am sustained by those who have no less interest in it than myself; and with that view I invite all who are willing to aid me, to do what they can towards it. Respectfully,

DUFF GREEN.

TO THE PUBLIC.

The denunciation of this press by the Whig Central Committee of Maryland, devolves upon me the necessity of explaining the circumstances attending that extraordinary proceeding.

The undersigned advocated the election of Gen'l. Harrison in 1836. The body of the Whig party of this city preferred Mr. Clay. The leading politicians were dissatisfied at the nomination of General Harrison by the Harrisburgh Convention, and none of them believed that he could be elected. The "Patriot" was the only Whig paper in Baltimore. Many of the party desired the establishment of a zealous and efficient morning daily paper. The city is divided into twelve wards, each of which deputed five members, who constituted the Harrison Convention, and this Convention appointed one delegate from each ward, who, together with the President of the Convention, constituted the City Central Committee. This Committee were instructed by the Convention to make arrangements for the establishment of a morning paper. They appointed a Sub-Committee, who called on me and said that they had endeavored to do so, but could not—that they could find no competent person who had the means, and would undertake it—that they applied among others, to the Editor of the Patriot, who declined their offer. They said that the party were anxious and much dissatisfied at their failure. They wished to know whether my services could be obtained, and what sum they would be required to advance I called at several of the principal printing offices and obtained estimates, showing that the cost would be about eighteen thousand dollars per annum, and agreed to establish the paper if the Committee would advance three thousand dollars to cover the losses, which must necessarily accrue. It was distinctly understood that that sum was to be an indemnity and not a loan, and it was further understood, that although established as a party paper, the press was to be independent, and that I alone was to be responsible for its management. With this understanding, I prepared a prospectus, and it so happened, that business called three members of the Committee and myself, to Annapolis, where the arrangemen. was communicated to the members of the Legislature. The agreement with the Sub-Committee had been reported to the City Central Committee and unanimously approved. It was thought expedient however, that it should be reported to the City Convention, and the prospectus tho' printed, was not published. The Whig members of the Legislature took up the subject, and recommended the paper, in strong terms, to the patronage of the party. Copies of the prospectus found their way to Washington and were inserted in the Washington papers. I received many flattering letters, and especially from Southern members of Congress, urging me to proceed. I was detained some days at Annapolis, and upon returning to Baltimore, found that the proprietors of the Patriot had published the first number of the Log Cabin Advocate. I found, too, that great efforts had been made to prevent the adoption of the report of the Committee by the Convention; that it had, in fact, been deferred for consideration. It was however, at the next meeting of the Convention, adopted with great unanimity, and persons were appointed in each ward to obtain subscribers. The assurances received induced me to commence the publication. One of the measures adopted at the organization of the party, was to call a State Constitution. The chief measure adopted by that Convention was the appointment of a State Central Committee. It was first proposed that this Committee should consist of seven persons; but the proposition to increase the City Central Committee by the addition of eight new members, with power to any right to act, finally prevailed. The announcement of the new members of the Committee gave great dissatisfaction. I saw that there were secret griefs and private jealousies, which were difficult to be reconciled, and resolved, for myself, to have no part or lot in them, but if possible, without becoming identified with either, to concentrate the energies of all in the common cause, the success of which. I was anxious to promote, and hence I resolved to appropriate some private funds, which I had intended for other uses, to the support of the paper, and to relinquish my claim upon the party for the advance which they had stipulated to make.

The City Committee having required the State Central Committee to fulfil the obligations which the old Committee had contracted with me, a sub-committee was appointed to wait upon me, and ascertain what those obligations were. To this Committee I said, that my desire was to harmonize the action of the party; that I intended to do all in my power to promote it; that I regretted to find jealousies, private views and distrust existing; that for my own part I partook of none, and would not become the instrument of either; that the paper would be free and independent; that I would be responsible to no one for the manner in which I might conduct it; and that I wished it to be distinctly understood that my object was to advance the public interests, regardless of the cliques and under currents by which we were surrounded; and that in this view, I preferred taking my own private means to establish the paper, relying upon the patronage which the public might voluntarily give, and therefore released the Committee from all obligation in relation to the press, except the obligation to support, in good faith, a free press, devoted to the advancement of our common end. This interview had the effect of harmonizing the Committees; and in consequence, they voluntarily proposed and adopted resolutions strongly recommending the paper to the patronage of the party. This statement is due to myself, as well as to a right understanding of the relation between the Committee and myself.

I now proceed to state the question at issue between us, and upon which they have denounced me and my paper. At a convention of Bishops of the Catholic Church, held in this city, they issued a pastoral letter, from which the following is an extract:

"Beloved Brethren, flee from this contamination; keep aloof from these crimes—reflect that you are accountable, not only to society, but to God, for the honest, fearless, and independent exercise of your own franchise; that it is a trust confided to you, not for your private gain, but for the public good, and that, if yielding to any undue influence, you either through favor or affection, or the motive of dishonest gain, against your own deliberate views of what will promote your country's good, you have violated your trust, and you have betrayed your conscience, and you are a renegade to your country."

It will be seen that while this extract asserts a truth from which no one will dissent, its force depends entirely on its application. It requires the members of the Catholic Church to vote under the *high* obligation of religious duty; and, I *believe*, is the first attempt in this country to exercise the power of the Church as a political body. Extracts from the pastoral letter were extensively circulated through the political press. Accustomed for years to guard the citadel of public liberty with vigilance, and to examine well the bearing of every new proposition—I looked on in silence, until Bishop England, the reputed author of the pastoral address, came out openly as the advocate of the existing administration. Under such circumstances I could not but consider his Columbus letter a supplement to the pastoral address, and these, taken together, as an open attempt to bring the whole authority of the Church into the field of politics; and speaking upon the subject, I said:—

If "from any cause, my religious sect should combine and throw their weight, in a body, in behalf of any political candidate, it is an argument why others, differing with them in opinion, should oppose the candidate, whom they may thus combine to support. And if it should so turn out that, under the influence of Bishop England's letter, or any other cause whatsoever, the Catholics as a body, should unite in behalf of Mr. Van Buren, it will become the duty of every Protestant to unite, not only to resist Mr. Van Buren, but to *resist* Catholicism."

To this Bishop England took great exceptions, and declared that this proposition to *resist* Catholicism as a political influence, was a proposition to *exterminate* the Catholics, and great excitement was produced in this city. The Central Committee appointed a sub-committee to wait upon me, and I was told that they entertained great apprehensions that the Whig ticket would be defeated, not only in this city, but throughout the State, in consequence of my remarks, and the relation which I bore to the party. To this committee I replied, that, in the first place, I could not admit any right in the Central Committee, as such, to call in question the manner in which I conducted my paper, and protested against the form of proceedings which they had adopted. I told them that, with the members of the committee individually, it would at all times give me pleasure to confer; that they were not more anxious than I to promote the success of the ticket, and that no member of the committee or of the party would make greater sacrifices of money or of feeling to promote it. I took the liberty of referring to the past to demonstrate this, and they admitted, in my presence, that the whole contributions of the party in the city of Baltimore had not been equal to the sum which I had been compelled to advance from my own private means in support of the paper.

But I told them that they had presented this question in a new aspect. I did not believe, with the committee, that my strictures on Bishop England's conduct would endanger the success of the party. So far from it, I believed that it was one of the strongest arguments that could be urged against the election of Mr. Van Buren; but if the committee could satisfy me that Bishop England's influence had already reached a point where it was dangerous to discuss his attempt to bring the Catholic Church, as a body, in support of a candidate for the Presidency, it would become my duty to resist its influence with all the means in my power. I proposed, however, to disavow for the committee any responsibility for my editorial course, and drew up at once a statement to that effect, which they said was sufficient, inasmuch as presented the question fairly to the public.

In the mean time, Bishop England continued to fulminate his anathemas against me. His organized press throughout the country took up the subject. He wrote electioneering letters, of which the following is a sample:

The following is the reply of Bishop England to an invitation to attend a public meeting at Detroit:

FROM THE BISHOP OF CHARLESTON.

CHARLESTON, S. C. Sept. 18, 1840.

Gentlemen—I was yesterday honored with your invitation of Aug. 26, to meet the Vice President of the United States, on the 28th inst., at Detroit.

The compliment which you pay him is one of those political movements from which I have kept aloof, though I am free to confess my opinion is, that the *administration, of which he forms so conspicuous a part, has acted for the benefit of our Union, and does not deserve the vituperation with which it is assailed.*

It may perhaps tend to show the spirit of some of its opponents, when so humble an individual as I am, and for so many years a citizen, though I must confess to the crime of having been born in a distant land, and of having voluntarily come hither, dare not express this simple opinion without being denounced in unmeasured terms, and the persons whose religion I teach, threatened with extermination if it be discovered that from any cause there shall be found a majority in favor of Mr. Van Buren in any district where Catholics are numerous.

I have suffered insult and oppression under the penal code against my religion in Ireland, and I came hither, flattering myself with the expectation that there existed at least freedom of thought, and liberty for any citizen to express his opinions that the public officers of the Union were not guilty of that mal-administration which was imputed to them by their competitors. I have been more than once convinced of my mistake; and if my religion and its professors are to be made the victims of my imagining that in our republic, Catholics, like other citizens, had liberty of political opinions, expression and action, I would far prefer being again in my former position; for the Orangeism in Ireland is mercy compared to the insolence of those who have insult us by their expressions of kindness and condescension, whilst they threaten us with extermination unless we stoop to be their slaves.

I am aware, gentlemen, that they who are thus disposed in our regard, do not form the American people, but I know that they are numerous and active, and I should regret for the sake of our republican institutions, that they had the power to work their will. They would indeed begin with the Catholics, but others would soon feel the effects of their success.

I take the liberty of sending you a couple of papers, which will show you the occasion of my remarks.

I have the honor to be, gentlemen,
With great respect,
Your ob't servant
†JOHN, Bishop of Charleston.

It will be seen that he charges that I threaten Catholics with extermination, and that he expressly says that he would prefer to be back again in Ireland, to the condition in which he represents that he and his religion would be placed, if those whom he thus denounces had the political power of this country.

Could he have made a stronger appeal to the passions and prejudices of those upon whom this letter was designed to operate? It was saying to them that the Whigs were more intolerant than Orangemen, and that their condition would be worse in this country than it had been in Ireland, if General Harrison should be elected. Could words have been used more calculated to enlist the Catholic Irish in the cause of the administration? That you may judge of the tone of the Catholic press, I make a short extract from their paper, published in Boston:

"Duff Green, a man than to whom is not attached a more unenviable notoriety, cannot be found in the whole length and breath of the land, voluntarily steps forth the assailer of, and not only slanders this universally esteemed and venerable Prelate, but recklessly launches forth his anathemas on the whole Catholic community, as deserving not merely all the penalties of OUTLAWRY, but as even fit candidates of the FELON'S CELL and the GIBBET."

"The Catholics in this country, if until now they have [been] in doubt as to which of the parties of the day they may find not only a kindred sympathy, but a community of feeling and effort, for the attainment of those great objects of all human legislation, equal liberty, equal rights, and freedom of mind, will now have no room to hesitate. We think they will not look tamely on and see their pastors villified, their faith insulted, their characters impeached, or their persons threatened, *without spurning with just indignation, all fellowship and connexion with such parties as can justify by its patronage commendations, the authors of slanders so gross and unmerited, as Duff Green upon Bishop England and our Holy Religion.*"

These are indications taking with them their own interpretation. In a former number, I have quoted Webster's definition, to show the distinction between *resist* and *exterminate*. That distinction is so important to a right understanding of the question in issue that I repeat them:

Webster says:

RESIST. v. t. 1. *Literally*, to stand against; to withstand; hence, to act in opposition, or to oppose. To strive against; to endeavor to counteract, defeat or frustrate. To baffle, to disappoint.

Having seen the definition of the word "resist," I turn to the same authority for the meaning of the word "exterminate." Webster says:

EXTERMINATE. v. t. 1. To destroy utterly; to drive away; to extirpate. 2. To eradicate, to root out; to extirpate. 3. To root out as plants; to extirpate.

So much for Bishop England. Now for his Boston echo:

"OUTLAWRY." n. Putting a man out of the protection of law, or the process by which a man is deprived of that protection.

To the Catholics I would say, that the question in issue between Bishop England and myself has not been fairly stated by him or by the committee. I am charged with threatening you with extermination, and of wishing to deprive you of the right to exercise your religious opinions and your rights of conscience. The reverse of these charges is the truth. I would protect your persons and secure your rights of conscience. I have made no attack upon your religion. I do not propose to controvert your religious faith. What I object to is the conduct Bishop England in endeavoring to prostitute the spiritual influence of the Church to political purposes—to blend the Church and State. You should remember that a very large proportion of the people of the United States are Protestants. That our knowledge of the Church of Rome is derived from Protestant books; that we read and believe books which it is not lawful under the rules of your Church, for you to read.

The well informed Catholics must know that there is an abiding jealousy among Protestants against the abuses of the Catholic Church in its exercise of civil power. To resist, therefore, the attempt of Bishop England to exercise undue influence over Catholic voters, is to protect you in your civil rights. It will not do for him to say that while he expresses the opinion that the present administration should be maintained in power, he leaves the minds of others free to choose for themselves. We know that his official station gives him an influence with a very large portion of Catholic voters, more especially when his opinions are strengthened by an appeal to their consciences, under the highest authority known to the Church in this country. We believe that, with many, such an appeal is conclusive, and regulates their political action. It will not do, therefore, to say that such men are left free to choose. Their respect for him, their veneration for the Church, their want of information and individual preferences, all conspire to make his will, thus made known, the law of their actions.

The past history of the Church is full of precedents illustrating the growth of usurpation by your clergy. In Catholic countries these usurpations have originated in the conflict between the "jurisdiction" of the Pope and the local civil authority. By degrees the local jurisdiction has become subordinate to the foreign dominion. The Inquisition has been the most potent arm of this foreign influence, and you, as Catholics, are no less interested than we are in noting and resisting the approaches of this dangerous power. Already has Bishop England raised the question in this country, and assailed Mr. Adams as the President, and Mr. Clay as the Secretary of State of the United States, charging them "with having interfered in the concerns of the Church, in a way in which he neither could or ought." Indeed, he has gone so far as to obtain and publish the opinions of two eminent Catholic lawyers, to prove that their interference with the ecclesiastical "jurisdiction" of the Pope in this country was unconstitutional. Do you not see that the exercise of this "*jurisdiction*" may become oppressive to you as Catholics, and that you and your clergy are deeply interested in asserting and maintaining your civil rights, free from any undue influence whatsoever? The Inquisition has contested the authority of judges, nobles, kings, emperors, and even of the Pope himself. It has set at defiance the power of the people, and its victims have been professing Catholics, even the most eminently pious, for pure religion, even in the Catholic faith, hath invited persecution and provoked condemnation. I repeat, that I speak not of the Catholic faith. I speak of the *abuses* that have been practised in the name of the Catholic religion, and in conection with the fact that there is nothing in the Constitution of the General Government, which can prevent the establishment of the Catholic religion by engrafting it upon the constitution of any individual State, and that it is in the power of designing men, wherever they control the legislation of a single state, to establish the Inquisition as a part of its civil polity. You, the Catholics of the United States, are as deeply interested as we, the Protestants, in preventing this; and to discuss how far the purpose of Bishop England, in uniting Church and State, foreshadows this event, is a measure which you should be the last to condemn. It will not do for him to say that the prejudices, which exists in the minds of Protestants are unfounded. It will not do for him, in his character of Inquisitor General, to proscribe all investigation, and to denounce all who may question the integrity of his purpose. We, the Protestant people of the United States, have opened our doors, and permitted him to come among us. He is suspected of harbouring deep designs against our peace and your liberties. it will not do for him, a stranger, whom we have made welcome, to denounce us, when we propose to enquire into the truth of these suspicions. That he is suspected, he admits. Instead of arguments to prove his innocence, he gives us insolent denunciation, and thereby confirms our apprehensions of his guilt; and it is a striking feature of this controversy, that, as it was in Spain, so it is here; to *resist* the authority of the Inquisitor General immediately brings up the idea of the "*call*" and the "*gibbet*," The power, by which he now acts, is denunciation. As yet he cannot go beyond this, but he has an organised corps throughout the United States, more efficient in proportion to its number than any other political body in the country, and that influence has been brought to bear with all its energy, for the purpose of crushing this press. It is intended that I shall be victimized and held up as a warning, admonishing all other editors of the danger of daring at any time to question any act of his, whatsoever. It is now no longer denied that an association has been formed in Europe under the especial auspices of the Emperor of Austria, and under the guidance of Prince Metternich, for the spread of the Catholic religion in this country; and it has been directly charged that the objects of this association is the overthrow of our free institutions. When we see the combinations which have been formed in Europe, and the bearing which they have upon public liberty—when we look back upon the history of the Roman Church, and more especially on the history of the inquisition, and consider the persecutions of the Moors and of the wealthy Jews of Spain, we are admonished of the necessity of constant vigilance. I confess that new views have been presented to my mind The danger is startling, and the people of the South especially have great cause for alarm.—The Inquisition is an organized political body. It acts with a deliberate purpose. Its approaches are slow but constant. Backed by the power of the Holy Alliance, it is not surprising that they should entertain a purpose of obtaining a political control in this country. With a large surplus population, whose condition would be greatly improved thereby, they can pour in upon us a tide of emigration, which, taking possession of the northwestern States, will become appropriate instruments in the hands of designing men for converting our government into a despotism. This, once established, the Roman Catholic religion will be established with it, and all the horrors of the Inquisition must follow in its train. Bishop England is already the Legate of his Holiness, the Pope, clothed with full power to build up a national church in Hayti. In his letter in reply to Mr. Forsyth, he asserts the power of the Pope to "*legislate*" on the subject of slavery and the slave trade, and insists upon the obligation of such "legislation" upon Catholic communities. The Pope has already required the Jesuits to dispose of their slaves, and has, upon one occasion at least, attempted to exercise a civil jurisdiction in relation to private property in the United States.

Who does not see in these things the elements of a power, which may hereafter desolate our land with the flames of civil war, for the purpose of overturning our free institutions. And it is for sounding the alarm in the sight of these dangers—it is for proposing to discuss the truth of these propositions, that I have been denounced and proscribed by a committee constituted of Protestants, politically opposed to Bishop England! It is true that the names of many of the Committee were attached to the address without their knowledge or approbation, and that, notwithstanding the address censures my conduct, it is believed the deliberate judgment of each and every one of them approved of the position I had taken, both as it relates to the political interference of Bishop England, and of the modification of our naturalization laws.

These truths give greater importance to the question in issue, between Bishop England and myself, and I am constrained to ask myself, if such things be in the green tree, what will it be in the dry?

To the ministers of our holy religion I would say: Do you not see in this, that a fearful blow has been stricken at your rights and privileges? Do you not see that the rights of conscience, the liberty of speech, and the existence of the Protestant Church is involved in the issue? Do you not see in it the proof that your great enemy has already made fearful advances, and that the overthrow of this press will demonstrate to the satisfaction of European despots, their ability to destroy our institutions; that it will give new zeal and activity to the exertions of the enemy while it paralizes, if it does not entirely prevent, resistance?

To the people of the South I would say:—Pause, for a moment; pause, in your false security. Look out upon the fearful elements that are combining for your destruction. Read the history of the persecuted Jews of Spain, and think for a moment what would be your condition if the same men and the same spirit that guarded the Inquisition there, were installed in power here. Neither age, nor sex, nor station, nor innocence, could protect the *wealthy* victims. To be rich invited denunciation; to be accused was sure to bring condemnation, because condemnation was followed by confiscation. Think what will be your condition in the midst of a revolution, instigated by the Holy Alliance, and accomplished by the Pope's Inquisitor.

To the North, I would say: Look on this proceeding. Think not that is is a measure to pass away with the excitement of the Presidential election. The resolutions of the Central Committee, and the proceedings in this case, will constitute an important item in the reports to Prince Metternich, from his agents in this country. It will be held as conclusive proof of the influence which they have already obtained, and will excite them to renewed exertions for the accomplishment of their ultimate purpose. It presents an important question for your consideration. Will you fold your arms unmindful of the causes which led your pilgrim fathers to dwell in the wilderness?

To the foreigners who have been welcomed to our shores, who have been admitted to the right of naturalization, and become indentified with us, as American citizens, as well as those, who are now in the country and awaiting their term of probation, we would say; that the right to become an American citizen is a boon.

That it has been heretofore granted, because, in the condition in which we were placed, the people of the United States deemed it expedient to invite the persecuted of all countries, to seek an asylum among us, and because we have heretofore considered that those who would leave their native home and cross the Atlantic, were imbued with a love of liberty, and of our free institutions. But this regulation was an act of kindness. It was a gratuity on the part of the people of the United States, to be given or withheld by them, at their pleasure. I have been charged with wishing to deny to you the right of citizenship. I have made no such proposition; but while I would give to those now in the country all the benefits of existing laws. I would appeal to you to say whether the abuses, which have been practised in the ignorant exercise of the elective franchise, do not admonish us, that the time is come when we should modify our laws, giving to foreigners, hereafter coming to the country the right of voting: The time once was when to say "I am a Roman citizen" was a protection against oppression.

What advantage is it now to have been born a citizen of these United States? The hired soldiery, who plundered our property, and made war upon our country, are, after a short probation, admitted to all the rights of native-born citizens. Is it not right, that in view of our altered circumstances, the increased facilities of throwing upon our shores the ignorant and pauper population of Europe, we should protect ourselves against their pestiferous influence? And is it right that you, to whom so many privileges have been granted, should take offence because it is proposed to put an end to abuses, which, all must see, endanger the public liberty? Are you not conscious of the increasing evil? Are you not interested, deeply interested in arresting it? Do you not, in gratitude owe it to those who have adopted you into the American family, to exert your influence to do so; and is it not an insult to your understanding; is it not disparaging your patriotism, when demagogues appeal to you and to your prejudices, as foreigners, to enlist your influence against a measure, so necessary for the preservation of public liberty?—Do I not give a stronger evidence of my respect for your opinions, and my confidence in your patriotism, when I call upon you to unite with me in accomplishing this great reformation?

To the people of the United States, I would say, that this controversy is not of my seeking. It has fallen upon me in the independent discharge of a public duty. It is painful and unpleasant. But believing that the present moment, and the peculiar circumstances of the case, are calculated to promote a modification of our existing naturalization laws, I propose to do all in my power, as an editor, to accomplish that end. Believing that a large majority of the people of the United States concur with me in opinion, and that the public will sustain me in the conscientious discharge of this task, I remain

Their obd't serv't,

DUFF GREEN.

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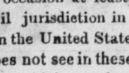

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PETERS' VEGETABLE PILLS.
From the New York Examiner.

WE would call attention to the advertisement in our columns to-day of PETERS' VEGETABLE PILLS. We understand by the best medical authority, that there is no preparation of the day which enjoys so enviable a reputation. At the south and north, their success has been unbounded, and wherever introduced we believe they have given the most perfect satisfaction. We have this day had an interview with one of our citizens, Henry R. Fox, who was recently cured of a most remarkable and obstinate cutaneous eruption, where the whole body was covered with large loath some ulcers, and even the tonsils of the throat eate away—and by using these PILLS daily for six weeks was entirely restored to health.

PETERS' VEGETABLE PILLS.

They do indeed restore the health of the body, because they purify and invigorate the blood, and their good effects are not counterbalanced by any inconvenience; being composed entirely of vegetables, they do not expose those who use them to danger, and their effects are as certain as they are salutary, they are daily and safely administered to infancy, youth, manhood and old age, and to women in the most critical and delicate circumstances; they do not disturb or shock the animal functions, but restore their order and re-establish their health; and for all the purposes which a Vegetable Purgative, or certain cleanser of the whole system are required, they stand without a rival—they are allowed to be all that can be accomplished in medicine, both for power and innocence

☞For sale by G. K. TYLER,
General Agent,
Corner of East Baltimore and High streets,
and by all the Druggists in Baltimore, and in Washington, Georgetown, and Alexandria, D. C.
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SOUTHERN STEAMBOAT LINE,
BETWEEN BALTIMORE NORFOLK, & PORTSMOUTH.

THE PUBLIC are respectfully informed that the Baltimore Steam Packet Company will, with their steam-packet GEORGIA, and two other safe and comfortable Boats, keep up the Daily Line (WITH THE U. S. MAIL) between Baltimore, Norfolk and Portsmouth and in connection with the Portsmouth and Roanoke Rail Road to the South, and forming some connection from the South to Baltimore.—And as soon as the necessary arrangements can be made, will have on a line of Boats for speed, strength and comfort, not to be surpassed by any Boats in the Union.

The public are therefore cautioned to put no trust in the malicious falsehoods circulated by the Agents of the other route against this Line, (they keep out of view their own mishaps and deficiencies) but may rely on the statments made by the above Line.

T. SHEPPARD, Treasurer
Sept. 1840. dtm

OLDRIDGES' BALM OF COLUMBIA
FOR THE HAIR.

Its positive qualites are as follows:
1st—For infants keeping the head free from scurf and causing a luxurious growth of hair.
2d—For ladies after child-birth, restoring the skin to its natural strength and firmness, and preventing the falling out of the hair.
3d—For any person recovering from any debility, the same effect is produced.
4th—If used in infancy till a good growth is started, may be preserved by attention to the latest period of life
5th It frees the head from dandruff, strengthens the roots, imparts health and vigor to the circulation, and prevents the hair from changing color and getting grey
6th—It causes the hair to curl beautifully when done up in it over night.
☞No ladies' toilet should ever be without it.
7th—Children who have by any means contracted vermin in the head, are immediately and perfectly cured of them by its use. It is infallible.

For sale by nearly all respectable druggists. Apply to Comstock & Co. 2 Fletcher street, New York.
Sold by ROBERTS & ATKINSON, Druggists,
Corner of Hanover and Market streets.

BALDNESS—A BEAUTIFUL HEAD OF HAIR, is the grandest ornament belonging to the human frame, Howsoever strangely the loss of it changes the countenance and prematurely brings on the appearance of old age, which causes many to recoil at being uncovered, and sometimes even shun society to avoid the jests and sneers of their acquaintance; the remainder of their lives is consequently spent in retirement,—in short, not even the loss of property fills the generous thinking youth with that heavy sinking gloom as does the loss of his chair. To avert all these unpleasant circumstances OLDRIDGE'S BALM OF COLUMBIA stops the hair from falling off on the first application, and a few bottles restores it again. It likewise produces eyebrows and whiskers; prevents the hair from turning gray, makes it beautifully, and frees it from scurf. Numerous certificates of the first respectability in support of the virtues of Oldridge's Balm, are shown by the proprietors

☞Read the following

ROBERT WHARTON, Esq., late Mayor of Philadelphia, has certified, as may be seen below, to the high character of the following gentlemen:

The undersigned do hereby certify that we have used the Balm of Columbia discovered by J. Oldridge, and have found it highly serviceable, not only as a preventative against the falling off of hair, but also a certain restorative.

WM. THATCHER, Sen.
Methodist Minister in St. George charge,
No. 86 North Fifth street.
JOHN P. INGLIS, 331 Arch st.
JOHN B. THOMAS, M. D. 163 Racest.
JOHN S. FUREY, 161 Spruce st.
HUGH McCURDY, 243 South 7th st.
JOHN GARD, Jun., 123 Arch st.

I will certainly raise its virtues in the estimation of the public when it is known that three of the above are more than fifty years of age, and the others not less than thirty

[From the Mayor.]
COMMONWEALTH OF PENNSYLVANIA, }
City of Philadelphia. }

I, ROBERT WHARTON, Mayor of said city of Philadelphia, do hereby certify that I am well acquainted with Messrs. J P. Inglis, John S. Fury, and Hugh McCurdy, whose names are signed to the above certificates, and that they are gentlemen of character and respectability, and as such full credit should be given to the said certificate.

In witness whereof, I have hereunto set my hand and caused the seal of the city to be affixed
L. S.] his sixth day of December, &c.
ROBERT WHARTON, Mayor

CAUTION.—None can be genuine without a splendid steel plate engraving, on which is the Falls of Niagara, and Dr. Comstock's, the American agent's name, &c

Sold by ROBERTS & ATKINSON, Druggists,
Corner of Hanover and Market streets,
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