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THE TRIBUNE.

Reviews.

THE UNITED STATES MAGAZINE AND DEMOCRATIC REVIEW. February, 1843. J. & H. G. Langley, 57 Chatham-street.

The Democratic Review for the current month treats its readers to what politicians call a "summerset"—a splendid specimen of "ground and lofty tumbling," not equaled, we are sure, at the Park, nor surpassed by Major NOAH—one of which Quilp's boy, who "made a cart-wheel of himself" and stood now upon one end and now upon the other, with more alacrity than any other man in the United Kingdom—might well be proud. Confessedly in the face of all its former convictions, in deliberate, professed contempt of the beauty of consistency, but with a somewhat more anxious concern lest the world should 'clothe itself in sackcloth' at the sad event that we should deem either necessary or becoming, the Editor at the outset proclaims that the International Copyright, for which he has before so 'eagerly clamored,' is "all a humbug." We were rather glad of this on some accounts, and entered upon the perusal of this solemn recantation and renunciation of a former faith with a good deal of interest, believing that so sensible a man as the Editor of the Democratic would not throw to the winds all his old opinions without some plausible reason therefor; and that we should be likely now to find, that for which we had long looked in vain—a sound, consistent argument against the principle and expediency of some International Copyright regulation. Taking this elaborate paper, then, as the strongest plea upon that side of question that has yet been made, let us see in as brief space as possible what it amounts to.

Two phases of this question the Editor very properly recognizes—the aspect of Moral Right and that of Expediency. The last, which is the least, he considers first, and we will follow his order. He denies, then, that an international arrangement which should secure to authors in one nation the right to enjoy the profits of their labor in another, would beneficially affect the interests of American Literature. Is this true? WASHINGTON IRVING has an elaborate work in manuscript, (at least, we may suppose that he has,) which he wishes published. It is the fruit of the labor and study and thought of many years; and, with a perversity which Mr. O'SULLIVAN would probably deem very remarkable, he thinks himself entitled to the receipt of whatever his book *is worth* to those who want it. He goes to a publishing house, offers his 'ware' and fixes his price. "My dear sir," is his answer, "we should be glad to publish your book and pay you for it: but look at the matter. In Great Britain, ALISON has written and published a great History of Europe; MILMAN has just issued a brilliant History of Christianity.—Scores of authors there, whose genius is equal, if not superior, to your own, are at work day and night from one end of the century to the other. Their fame *here* is as great and commanding as your own, and their works, *even at the same price*, would find a wider sale than yours. But more than this, we can have them *for nothing*, and can thus sell them at half what yours would cost. How then can we *afford* to pay you the thousand dollars you deem your fair reward?" Now this is perfectly fair, and not one word of it could Mr. IRVING gainsay. So far, then, as his own country is concerned, he could expect no adequate remuneration, and must look elsewhere. How is it in England? He has a reputation there, and if he publishes here, Englishmen may liberally buy. So they will, but none the richer will *he* be for that, for no copyright protects his book and all they have to do is to seize upon it, sell all they can and pocket the proceeds. Is it not inevitable, then, that he must lay his manuscript aside till a more convenient season? And is not American Literature the loser by this? And in such a case as this, which is likely to occur, and which does occur, every day, the explanation of the Democratic that the true reason, which lies behind the "polite plausibilities" of the bibliopole who declines to publish for him, is that the book is not *worth* publishing, most assuredly will not suffice.

But the Democratic alleges that Publishers are, in ordinary times, "all eagerness to get *good* American manuscripts to publish, because it is in them alone that they can find exemption from the interference of rival editions." Facts sadly nullify this factitious theory. The rivalry to be feared is not that of other 'editions,' but of other '*books*,'—books which, equally good, cost *nothing*, and can therefore crowd out any others, however valuable, for which money must be paid. But if the argument have any force when applied to American books, how greatly is its strength increased with regard to foreign works; and how completely does it refute the strongest consideration against a Copyright—that republications would by it be rendered so dear that their circulation would be limited, and the great reading public thus deprived of its aliment. As things now are, LIEBIG's Chemistry, for example, is published in England, and half a dozen American Publishers seize upon it with instant avidity. Each of these must make a profit of—say ten per cent., for he has five competitors in the market, and the circulation for which he can look is thus greatly limited. But suppose one of them had paid the author, say $500 for the American Copyright: Would he not find it greatly for his interest to do so, since thus he could secure *to himself* the American market? And then, having its exclusive possession, would he not find it still more for his interest to content himself with *five* per cent. profit, since thus he could sell *four* times as large an edition as twice that profit would command? The reasoning, it will be seen, works both ways; and even on this very point the advocates of an International Copyright find their position doubly fortified.

But, saith the Democratic, if these things be so, why not impose a Protective Tariff upon republished books, and thus secure the object aimed at? Simply because it cannot be deemed an act of any greater justice for the American Government to pirate what rightfully belongs to another than for an American Publisher to do the same. This point rests, not upon the expediency, but upon the Moral Right of the question, which, with the Democratic, we will proceed to consider.

This part of the question, says the Editor, "may be made plain enough in a very few words," whereupon these follow:

"May I not light my candle at my neighbor's lamp, without wrong to him or to my own conscience, if I can do so without intrusion upon him in the process, or inconvenience to him or his? If he kindles a fire within his own domain and for his own purposes, but in a situation where its heat may reach me within the limits of mine, may I not bask in the genial glow, without a moral obligation to pay for it? If he rear for himself a dwelling of noblest architecture, and surround it with all the loveliness of cultivated nature which wealth can command and art create, may not I and mine gratify our taste by the enjoyment of it all from the precincts of our own humbler home, without being required to erect, on my side of the boundary, a wall which shall shut out the rays of the sun that bring the image of the beauty he has built, and the breezes of heaven that are charged with the perfume of the flowers he has planted—a wall never to be transgressed by me without the payment of a toll or a tax to him? Or, to generalize the idea, when one individual has created a good which is susceptible of multiplied reproduction, to the benefit of others or of the whole human race, without diminution of his special enjoyment of his own, or any manner of interference with him, according to all the rights and purposes under which and for which he originally created it, is the principle of Property so exclusive in its monopoly, as to forbid this unlimited diffusion of a blessing which God has chosen one man to be the minister of to the race? Perish the base contracted selfishness of such a principle!"

This is verily a fair paraphrase of—nay, a manifest improvement upon, the "parallel passage" in BANCROFT's Lecture upon 'Genius the Expression of the Spirit of the Age,' the finest specimen of flowery sophistry we have had among us. The argument is precisely like that, only "a little more so." It is too shallow for any man of ordinary sense, and we are greatly surprised to find it in the pages of so respectable a magazine. An American Publisher reprints ALISON's Europe, and sells it for hard cash. Is this process merely lighting his candle at ALISON's lamp? Does the Publisher merely "bask in the genial glow' of his fire? Does he only *look upon* the splendid house he has built, and smell the flower he has planted? Does he not, moreover, steal—we beg pardon—'*convey*' the oil of ALISON's lamp, the fuel of his blazing fire, to his own use and profit? Does he not *enter into* the habitation he has built and claim to dwell there, without either paying rent or thanks? If there chance to be room for two, all the better for both; how often does the interloper stop to satisfy himself of this preliminary fact? If this matter of honesty must be settled by similes, let us try our hand at one, which if not so beautifully wrought, may be quite as full of truth and propriety:—I have a garden full of flowers, and my neighbor an apiary stored with bees. Now these bees, or their infant 'swarms,' come to my garden, as Mr. O'SULLIVAN says, "for the same reason that the bird sings, the flower blooms, and the star shines"—because the Spirit of the Race seeks 'Expression' through them, and prompts them to gather honey wherever they can find it. May I therefore make for myself a bee-house, and entice the infant colonists to dwell with me, and pour into my store-house the sweets which they elaborate, acting under the 'inspiration' of an 'irrepressible instinct'? "God forbid that so cold and wretched a principle of natural morals should ever be either admitted or asserted!" Or may I say to my neighbor, "You have been 'richly enough paid at home' by the labors of the parent bees; how are you injured if I *do* 'enjoy the pleasure' which the younger family confer upon me—'free as your home market'—that market for which *your* bees labor—is 'left from interference' by those which have deserted you, and sought shelter and food in my parterres? "Perish," we exclaim, with the indignant Mr. O'SULLIVAN, "perish the base, contracted selfishness of such a principle!"

Now, in our view, all this stuff about genius being the possession and property of nobody in particular but a sort of Public Domain whereof the first "squatter" is the only rightful owner, is unmitigated nonsense. A "tale told by an idiot" could not be less to the purpose or 'signify nothing' more completely. For ten long years one of these men of genius sits in his retired dwelling, visited, fed and clothed by none of the people of that Age whose 'spirit' he is endeavoring to 'express,' laboring in solitude and most likely in want, cheered by no smile, upheld by no strength but that which is within his soul, and finally giving to the world the product of his thought. As soon as the Age can discover that his work is worth reading, (a matter generally reserved for the *next* Age,) it steps forward and very blandly tells this man of genius that he is out of his wits if *he* expects any peculiar credit for his achievement—that he has merely been *its* organ, and that he can expect to pocket neither the fame nor the pecuniary profit of his long, uncheered labor. Not only this: some other 'genius' belonging to that same 'Age'—seeking also to 'express its spirit' (and admirably succeeding, it must with shame be confessed,) pounces upon his labor and feeds his family upon the proceeds, while the poor author and his dependent kin must perforce starve, and be vilified and abused if he venture to expostulate. If this be not a "cold and wretched principle of natural morals" we are at a loss to find one. Nor is this—as every reader of literary history is well aware—an extreme and impossible case. It has had its parallel—and under the existing system there is no reason why it should not have it again.

Mr. BANCROFT made himself gracefully merry over the fancy that, if the principle that a man could have a property in the productions of his genius were admitted, the Wandering Jew would presently urge his suit for a violation of copy-right in our Courts of Justice, and that HOMER might sue us for damages indefinite. And Mr. O'SULLIVAN, faithfully following in the illustrious footsteps, declares that the whole world cannot be "subject to a *perpetual* tax or tribute to the author of any great intellectual product, as a Paradise Lost or a Steam-engine, and to his descendants or those of the assignees or purchasers of his original right." This we must believe a wilful misrepresentation of the argument. Whatever may be thought of the principle here involved, no one claims or advocates a *perpetual* copyright. That is what no man enjoys, or asks to enjoy, even in his own country. All copyrights and all patents are limited to a term of years, and this both Mr. BANCROFT and Mr. O'SULLIVAN must have known. Why, then, for the sake of making the matter more ridiculous, if possible, than their former arguments had left it, attach to it so broad a caricature as this?

In yet another point the Democratic Review is greatly mistaken. Our own Government *has* recognized the "principle on which the petitions for International Copyright plant a foundation for their claims," in its broadest and fullest extent. In the case of RICHARD HENRY WILDE the right is to him expressly granted of enjoying an 'individual property,' both here and in England, in the 'inspiration' which 'speaks through' him as its 'organ.'

We cannot find in this article any thing which would justify or in the least tempt us to renounce the convictions we entertain both of the moral Right and the Expediency of an international arrangement of the nature indicated. We believe it eminently just, and clearly demanded by every consideration connected with the best interests of American Literature. Though we would not for the world set down Mr. O'SULLIVAN as a "pirate, plunderer or pick-pocket, for the crime of this opinion," we are yet irresistibly disposed to say to him with all gravity and deference, as he says to DICKENS, 'in this particular aspect, *pro tanto* and *quoad hoc*,' "Sir, you are a Humbug!"

Of the remaining articles in this number we have left ourselves little room to speak. Indeed, we have only read a part of them. The notice of "Arundines Cami" is admirable, informed by a classical taste which rejoices our heart, and hinting at, rather than developing as we wish it had done, important truths relating to the Education of our Country. The writer, with every sound and earnest scholar, longs for the day when "we shall be blessed with those excellent systems, which in other lands have produced such goodly fruit"—when "the good scholar may be found in every walk of life, while a tone of feeling and exalted aim is given to all educated ranks, which shall be itself the best vindication of letters." He pays a tribute of deserved admiration to the memory of GLASS, whose Life of Washington, written, and afterwards published under the encouraging kindness and aid of our friend J. N. REYNOLDS, Esq., one of the truest-hearted friends of Learning and Science and all good Culture we have among us, is almost the only monument of Latin composition in America and, under the circumstances, a most wonderful achievement of patience and studious zeal.

"Irenæus," who has formerly combated Neurology through the Evening Post, renews his assault in a most pointed attack upon the pretensions which Mesmerism makes to be considered an established *science*. His article is well worth reading and may help to open sundry eyes.

HAWTHORNE's paper "The New Adam and Eve" is admirable, written in his best vein, which is certainly as good as any reasonable man could ask. The visits of the new inhabitants, to the clothing shops, the banks, churches, parlors, prisons and other places left by the swept-off dwellers upon the earth are well told and full of instruction. The moral of the whole is well told in the opening sentence:

"We, who are born into the world's artificial system, can never adequately know how little in our present state and circumstances is natural and how much is merely the interpretation of the perverted mind and heart of man."

BLACKWOOD'S EDINBURGH MAGAZINE. Vol. XVI, No. 1. Joseph Mason.

We have not been able to read this number of BLACKWOOD, but its chapter of contents promises as richly as ever, and it is not Kit North's custom to 'keep a promise to the ear and break it to the sense.' "Great Britain at the commencement of the year 1843," is the subject of the leading paper, one which must be prolific of comment well worth reading. "Caleb Stukely," is continued; we have another imaginary Conversation by Walter Savage Landon; the first number of a Second Series of articles on the "World of London," which, if it prove half as attractive as the first, will amply repay perusal, and a number of other papers, apparently of equal interest. Mr. MASON's edition of Blackwood is very nearly a fac simile of the original, in a form adapted for permanent preservation, and is always issued with promptness.

AMERICAN ECLECTIC AND MUSEUM OF FOREIGN LITERATURE. February, 1843.

This Magazine contains a leading article of considerable value on the 'November Meteors,' from a German periodical, written by MENZEL, and a variety of other papers, of more or less ability, from the most popular Magazines of recent issue. The spicy though unjust review of DICKENS's NOTES, from Blackwood, an excellent review of WORDSWORTH, from the British and Foreign Review, an 'Imaginary Conversation,' by LANDOR, from Blackwood, and a very excellent paper from the London Quarterly on the 'Bible in Spain,' by BORROW—to which we shall make future reference—are among its contents. The Eclectic aims at a more widely popular character than when it was first projected, and we think it very likely to attain it. It certainly will if it meet the success it merits.

☞ The BOSTON MISCELLANY for February opens with an able and discriminating essay on MACAULAY—one of the best things we have met in a magazine of this class. It has good verses by its Editor, H. T. Tuckerman, and by C. F. Hoffman, Park Benjamin, Mrs. Embury, Hannah F. Gould, and Jane T. Lomax, with Prose papers by Dawes, Mrs. Lee, T. W. Parsons, R. L. Wade, and others. Its numerous Literary Notices are frank, healthful and judicious. We may speak further when we have room. (Published by Bradbury, Soden & Co. 127 Nassau-street, and for sale at this office.)

☞ THE DUBLIN UNIVERSITY MAGAZINE for February has an excellent table of contents, beginning with LEVER's 'Loiterings of Arthur O'Leary,' and containing beside nearly a score of papers of the usual varied and spirited stamp.—This is the first number of the third volume, and is published by Mr. MASON in a very neat and tasteful style.

☞ "L. S. D. or ACCOUNTS OF IRISH HEIRS" furnished the Public by SAMUEL LOVER, Nos. I II, has just been issued with graphic illustrations by D. Appleton & Co.

Social Science.

Popular Ignorance upon Social Questions—O. A. Brownson.

The November and February Numbers of the Democratic Review contain articles from the pen of O. A. BROWNSON, which manifest upon some points of Social Science an ignorance so singular, that we consider it a duty to point them out, and recommend to Mr. B. the study of a Doctrine which he misrepresents in a gross manner.

The laws and principles which govern the Social existence of Mankind, or human Societies, should be reduced to a Science, as fixed and positive as Astronomy or Chemistry; but, so far from this being the case, the greatest confusion and uncertainty exists in this department of human Knowledge. Every Country entertains different views of Government and the constitution of Society, or of political and social principles, and in each Country different parties advocate different and conflicting principles. In Politics and social Science, all is confusion, doubt and uncertainty;—as was the case in Astronomy, before the discoveries of COPERNICUS and NEWTON, when Astrology occupied the attention of Men; or in Chemistry, before it was reduced to a Science, and when Alchemy was in vogue.

Within the last fifty years, some Men of genius have endeavored to constitute a Social Science; or, in other words, to reduce the laws and principles which should govern human Society to a fixed Science. These men should have received the thanks of the World for their efforts; but, like Pioneers in all new Sciences, they have been condemned by popular Ignorance and Prejudice, which believe that each age has arrived at the ultimate term of human Knowledge.

Among those Men we find in Germany, KRAUSE; in France, ST. SIMON, BALLANCHE and some others; and in this Country, CHANNING has entered partially into the field of Social Reform. But above all these, rises a man of genius who, after having devoted forty years of labor to the discovery of the laws of a true Organization of Society, and having sunk into the tomb, is now beginning to be appreciated by some of the leading Minds of Europe and other parts of the World. That man is CHARLES FOURIER.

FOURIER discovered the laws which should govern the Social existence of Humanity upon Earth, or a true system of Society,—as COPERNICUS, KEPLER and NEWTON discovered the laws which regulate the movements of the Planets, or a true system of Astronomy. FOURIER's discoveries embrace a broad field of Scientific investigation; he has explained the laws which govern the Moral and Intellectual World,—he has defined and explained the Rights of Man, and the great question of human Liberty; he has pointed out the Destiny of Man upon Earth; proved, scientifically, the immortality of the Soul; and explained with detail the mechanism and constituent parts of a true Social Order, which can be tested on a moral scale by a single Association, and, if found good and true in practice, can be spread and rendered universal. The readers of The Tribune, who take an interest in social questions, have been able to form some idea of that part of FOURIER's System which relates to the practical organization of a single Association.

It is very excusable in *The Herald* or *Morning Post* to ridicule or attack the Doctrine of Association, because they have not time nor inclination to study it, but when a man like O. A. BROWNSON, who claims to be a thinker, an investigator of new principles, and to discuss profound questions of Social Science, betrays the complete ignorance which he does of one of the most remarkable systems which the genius of Man has produced, we consider it an imperative duty to expose his unwarrantable mistakes,—for he slanders a great Man and misleads Public Opinion. In the November number of *The Democratic Review*, he says that he has not been able to submit to the drudgery of *fully* mastering FOURIER's System, (we feel certain that he has not read one line of FOURIER's own works,) and then goes on to say: "His Theodicia, or Theodicy, is, if we understand "it, nothing but material Pantheism, a polite name "for Atheism."

The Heathen word "Pantheism," as *The London Phalanx* justly remarks, is never used or implied by FOURIER. All creatures in the Universe, whatever be their magnitude, are finite. They are generated, born, live and die, to live again as creatures finite and immortal; but they are not gods. "There is one God, and none other but He." Mark:—"The Everlasting God, the Lord, the Creator of the ends of the earth, faileth not, neither is he weary."—(Isaiah.)

In his Work, FOURIER demonstrates beautifully that God governs the Universe by Love or Attraction, and regulates it by Wisdom, or laws of eternal and mathematical justice, and that he does so with conscientiousness, and is a personality—infinite in Love and infinite in Wisdom. The whole System of FOURIER is based upon the Universality of God's Providence, and *integral* (or genuine and thorough, faith in his Love and Wisdom. Besides, FOURIER labored, silently and unknown, for forty years, for the happiness and elevation of his fellow men—fulfilling at least the second great Commandment, "Thou shalt love thy neighbor as thyself."

How unjust—wantonly and ignorantly unjust to accuse, before a Public which is religiously disposed like that of this Country—a great, benevolent and deeply-religious Mind of Atheism!! Has Mr. BROWNSON any respect for his own reputation? Does he wish to draw upon himself the contempt of a large number of reflecting Minds in France, England and this Country, *who know what* FOURIER's *views are?* We are the friend of Mr. BROWNSON—but not when he outrages Truth and Justice.

In the February Number of *The Democratic Review*, Mr. B., in speaking of Communities or Associations, says:—"The Community must not "seek to become a little world in itself. If we "understand FOURIER's scheme, the Phalanx (or "Association) seeks to be self-sufficing. Eighteen "hundred, or at most, two thousand persons, it is "said, make up a number adequate to meet all the "exigences of human nature, and to provide for the "highest and fullest, and most varied life of humanity. Evidently, then, the disciples of FOURIER contemplate no necessity, except it may be "by way of amusement, for one Community to hold "intercourse with another. But a slight glance at "the diversities of soil and productions of the different parts of the Globe would satisfy us that "some of these Phalanxes must be restricted to a "very meagre bill of fare. * * * * * * *

"Or, again: Do these disciples anticipate that they "shall be able to change the climate and the entire "nature of the soil, so that they can grow rice and "cotton on our granite cliffs of New-England?"

This remark betrays a worse moral feature than that of ignorance, for it imputes to Fourier and his disciples a puerility and shallowness of views, of which in not one of their writings they have been guilty. They wish to establish an Association, so that the world can judge of the principles in practice on a small scale, and then spread and render them universal. The Associations in different parts of the globe will deal extensively with each other,—exchanging their productions, &c., and communication by traveling and other means will be universal.

But Mr. Brownson himself contradicts in the November number of the same Periodical the assertion which we have quoted above. He says, speaking of the Brook Farm Association, that "Fourier proposes with 'malice aforethought' the re-organization of society." In another place, that the Brook Farm Community seems to him to escape all the objections which he has raised against Fourier. "It is simple, unpretending, and presents itself by no means as a grand plan of world-reform or of social organization," and a little lower "No man among us (speaking of Mr. Ripley, the founder of Brook Farm,) is better acquainted with the various plans of world-reform which have been projected from Plato's Republic to Fourier's Phalanx."!!!

We beg of Mr. Brownson, for the sake of his own reputation, to study the system of Fourier before he talks so freely of it. It is attracting the attention of the country far more than any system of philosophy or any other plan of social reform, which is now advocated, and he should not be ignorant of it. B.

☞ DOCTOR LYELL'S LECTURES ON GEOLOGY.—The second edition of these celebrated Lectures as reported for The Tribune is now ready. It contains an Engraved Frontispiece exhibiting an ideal section of part of the Earth's crust, with explanations. It will also contain a general Introduction to Geology not before published. LECTURE I. embraces the following subjects: Auvergne, Lacustrine Period, Volcanic Period, Eruption of Coseguina, Mount Dor. LECTURE II. The Earth's Strata, Marine Strata, Periods, Auvergne District, Sub Appenines, Mount Ætna—LECTURE III. Upheaval and Subsidence of the Earth, Naples, Temple of Serapis, Monte Nuovo. LECTURE IV. Coral Reefs. Coral Islands. LECTURE V. Origin of Coal. LECTURE VI. Fossil Foot-prints. LECTURE VII. Recession of the Falls of Niagara. LECTURE VIII. Boulders and Icebergs.

To the above is also added in this edition, a Sketch of the Lecture of Dr. J. AUGUSTINE SMITH, delivered before the Lyceum of Natural History on the 9th of December last on the *Different Races of Men*.

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☞ **Unionists' Ball.**—The Third Annual Ball of the Unionist Association will take place at Washington Hall on Friday evening, Feb. 3d, on which occasion Dodsworth's celebrated Cotillion Band is engaged. Mr J. Parker will superintend the management of the floor. No pains or expense will be spared to make it one of the most delightful Balls of the season.
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GEO. GRAY, Secretary. j31 4t*

☞ **Particular Notice.**—Those persons having furniture of any description to dispose of, or who are breaking up house-keeping, will find a ready sale for any portion or all of their goods, by sending their address, or calling upon the subscriber. Goods to any amount purchased.
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CIRCULARS,
Promptly executed at the Office of THE TRIBUNE, No. 160 Nassau-street, (opposite the Park.) d13

KNICKERBOCKER Line of Omnibuses.—The subscribers have concluded at the frequent solicitations of a large number of their regular customers, and also for the accommodation of the public generally, to extend their route as far as Whitehall to meet the South Ferry and Staten Island boats. They intend running thirty stages, or as many more as the public may require. They are now running one every 4 minutes from 7 A. M. until half past 9 P. M. from the corner of 21st street to the 8th Avenue. The last stage leaving South Ferry about half past 10 P. M. The route is from 21st street and 8th Avenue via 8th Avenue, Bleecker st. and Broadway to Whitehall, and back same route.
N. B. In connection with the above Line, there is a stage running (hourly) from the corner of 21st st. and 8th Avenue to Read's Hotel (formerly) at Bloomingdale village.
LENT & PETERS, Proprietors.
New-York, January 23, 1843. j24 2w*

$4 50 STILL Greater Inducement at the Coalyard 215 West street, corner of Franklin, a superior article of Broken, Egg and Stove size Coal, broken from lumps and handsomely screened at $4 50 per ton, free of cartage. Orders received at the Sugar Refinery 23 Leonard-st. and at the yard.
j24 2w* TYLEE & MAPES.

$4 50 LACKAWANA COAL.—Price Reduced—Cheaper than summer delivery. Call at the Company's yards, corner of Beach and West streets, corner of King and Greenwich, and corner of Montgomery and Monroe streets. j16 1m*

TO THE POOR.—Inserting and filling of Teeth on reasonable terms, by G. SMILLIE, 73 Chambers-street, corner of Broadway.
N. B.—Teeth extracted, free of charge, every day between the hours of ten and four. j30 1w*

HAIR COLORING.—Jacob Maby would inform his old customers, and all those who wish to have a beautiful head of hair, that he manufactures and has for sale at 252 Broome st. and 1 Doyer st. near Chatham square, his celebrated Essence of Tyre, which having lately improved, he guarantees will be effectual in permanently coloring red or gray hair to a beautiful brown or black. 3f 1m*

SANDS'S SARSAPARILLA.

Improvement in whatever regards the happiness and welfare of our race is constantly on the march to perfection, and with each succeeding day some new problem is solved, or some profound secret revealed, having an important and direct bearing over man's highest destinies. If we take a retrospective view over the past twenty years, how is the mind struck with wonder! What rapid strides has science made in every department of civilized life! particularly in that which relates to the knowledge of the human system in health and disease. How valuable and indispensable are the curative means recently discovered through the agency of chemistry! How does the imagination kindle and our admiration glow at the ingenuity, the near approach to the standard of perfection, of the present time! Through the elaborate investigations of Physiology, or the science of LIFE, and the Pathology of prevalent diseases, much valuable practical knowledge has been gained. In consequence of becoming acquainted with the organization, the elements of the various tissues and structures of the system, remedies have been sought after and discovered exactly adapted to combine with, neutralize and expel morbific matter, the cause of disease, and substitute healthy action in its place. The beautiful simplicity of this mode of treatment is not only suggested by the pathology of diseases, not only grateful to the sufferer, but perfectly in consonance with the operations of Nature, and satisfactory to the views and reasonings of every intelligent, reflecting mind. It is thus that SANDS'S SARSAPARILLA, a scientific combination of essential principles of the most valuable vegetable substances, operates upon the system. The Sarsaparilla is combined with the most effectual aids, the most salutary productions, the most potent simples of the vegetable kingdom; and its unprecedented success in the restoration to health of those who had long pined under the most distressing chronic maladies, has given it an exalted character, furnishing as it does evidence of its own intrinsic value, and recommending it to the afflicted in terms the afflicted only can know. It has long been a most important desideratum in the practice of medicine to obtain a remedy similar to this—one that would act on the liver, stomach and bowels with all the precision and potency of mineral preparations, yet without any of their deleterious effects upon the vital powers of the system.

The attention of the reader is respectfully called to the following certificates. However great achievements have heretofore been made by the use of this invaluable medicine, yet daily experience shows results still more remarkable. The proprietors here avail themselves of the opportunity of saying it is a source of constant satisfaction that they are made the means of relieving such an amount of suffering.

NEWARK, N. J. Dec. 13, 1842.

Messrs. Sands: Gent—Words cannot express the gratitude I feel for your treatment to me, a stranger suffering under one of the most loathsome diseases that nature is capable of bearing. The disease with which I was afflicted commenced with inflammation of the eyes, in the year 1836, which caused almost total blindness. For this I was treated and finally relieved, but the remedies were such as to cause the developement of a scrofulous affection on my left arm near the elbow.

"The pain extended from the shoulder to the end of my fingers, and for two years my sufferings were beyond discription, I tried various remedies and consulted different Physicians in New-York and amongst them the late Dr. Bushe, who told me the disease of the arm was caused by the large quantity of mercury taken to cure the inflammation of my eyes.

My sufferings continued, the arm enlarged, tumours formed in different places, and in a few months discharged, making ten running ulcers at one time, some above and some below the elbow, and the discharge was so offensive that no person could bear to be in the room where I was.—I then applied to another distinguished Physician who told me amputation of the arm was the only thing that could save my life, as it was impossible to cure so dreadful a disease; but as I was unwilling to consent to it he recommended me to use Swaim's Panacea freely, which I did without deriving but little benefit. "For three years I was unable to raise my hand to my head or comb my hair, and the scrofula now made its appearance on my head, destroying the bone in different places, causing extensive ulcerations and I feared it might reach and destroy the brain—the head swelled very much, accompanied with violent pain, numerous external remedies were recommended, but they did no good.—About a year since I was taken severely ill with a swelling of the body from head to foot, so that I was entirely helpless, the Doctor advised me to go to the Hospital, for he did not understand my case; for the last few months I had been afflicted with a severe pain in both sides, at times so hard I could scarcely get my breath. A hacking cough constantly annoyed me, and this combined with my other maladies, rendered me truly miserable. Such, gentlemen, had been my situation for seven years of my life when I commenced the use of your Sarsaparilla, but as my case was considered hopeless, and the near prospect of a speedy dissolution seemed inevitable, I felt but little encouragement to persevere. The persuasion of friends induced me to try your medicine, which in a few days produced a great change in my system generally, by causing an appetite, relieving the pains, and giving me strength; as success inspires confidence, I was encouraged to persevere, my pains grew easier, my strength returned, food relished, the ulcers healed, new flesh formed, and I once more felt within me that I might get well. I have now used the Sarsaparilla about two months and am like a different being. The arm that *was to be amputated* has entirely healed, a thing that seemed impossible. I can scarcely believe the evidence of my own eyes, but such is the fact; and it is now as useful as at any period of my life, and my general health is better than it has been for years past.

Health; what magic in the word! how many thousands have sought it in foreign lands and sunny climes, and have sought in vain! Yet it came to me when I had given up to die, and as I feel the pulsations of health coursing through my veins, my whole heart and soul go forth in fervent gratitude to the author of all our sure mercies, that he has been graciously pleased to bless the means made use of. "Truly have you proved yourself the good Samaritan to the afflicted, for next to my Creator my life is indebted to you (or rather) the use of your invaluable Sarsaparilla. The value of such a medicine is countless beyond price, money cannot pay for it. I have been raised from death, I may say, for my friends and myself thought it impossible I could recover. And now gentlemen suffer me to add another proof certified too by my friends and guardians as a just acknowledgement of the virtues of your health restoring Sarsaparilla. That the afflicted may also use it and enjoy the benefits it alone can confer, is the heartfelt, fervent wish of their and your friend.

MARTHA CONLIN.

I know Martha Conlin and believe what she states in this document to be perfectly true. JOHN POWER,
VICAR GENERAL OF NEW-YORK,
Rector of St. Peter's Church.
Given at New York this 14th day of December, 1842.

I know Martha Conlin, and have known of her suffering illness. †JOHN DUBOIS, Bishop of New-York.

I place full confidence in the statement made by Martha Conlin, having known her the past twenty years. I will cheerfully give any particulars in relation to her case to those who may wish further information.
Sr. ELIZABETH,
Superior of the Roman Catholic Orphan Asylum, Prince-street, N. Y. Dec. 14, 1842.

I have confidence in the representations made by Martha Conlin, and have full knowledge of her case.
ELIJAH F. PURDY,
Alderman 10th Ward of the City of New-York.
Dec. 14, 1842.

Martha Conlin has lived in my family the last 13 years, and I hereby certify the foregoing statement made by herself is correct. Mrs. MARY B. LLOYD,
No. 604 Broad st. Newark, N.J.

Sands's Sarsaparilla will also remove and permanently cure diseases having their origin in an impure state of the blood and depraved condition of the general *constitution*, viz: Scrofula or King's Evil, in its various forms; Rheumatism, obstinate cutaneous Eruptions, Blotches, Biles, Pimples or Pustules on the face, chronic Sore Eyes, Ringworm or Tetter, Scald Head, enlargement and pain of the bones and joints, stubborn Ulcers, syphilitic symptoms, diseases arising from an injudicious use of Mercury, female derangements, and other similar complaints.

Prepared and sold at wholesale and retail, and for exportation, by A. B. Sands & Co. No. 273 Broadway, (Granite Buildings,) corner of Chambers street, New York. Also sold by A. B & D. Sands, Druggists, No 79 and 100 Fulton-st.; David Sands & Co. No. 77 East Broadway, corner of Market-street; and by Druggists generally throughout the United States. Price $1 per bottle, six bottles for $5.

Note.—The original documents may be seen by calling at our store, No. 273 Broadway. d22

WANTED—A place to cook, wash, &c., or to do chamberwork. Best of city references given. Apply at 69 Thompson-st. 2f 2t*

WANTED—A place to do chamberwork or waiter, or to do washing or ironing or housework for a small family. Apply at 52 Mulberry, 3d floor front room. Good references given. 2f 3t*

ADVANCES MADE on all kinds of Furniture left for sale at 317 Pearl-st. N. B.—For sale, all kinds of Furniture and chairs, suitable for shipping. For particulars inquire of DWIGHT BISHOP, 317 Pearl-street. 2f 1w*

COOK WANTED immediately—To one who understands the Graham plan of Cooking, the highest wages will be given. Apply at No. 3 City Hall Place. 1f tf

LUMBER WANTED—A small lot in exchange for Coal or new Cabinet Furniture at the lowest market price. Address 'Lumber,' Tribune Office.—Second hand Lumber and Weather Boards will answer. j28 1w*

BOARD WANTED—For an invalid female in a small private family where there are no other boarders. The constant attendance of a capable and discreet nurse will be required. Apply to No. 31 Murray-street, from 8 to 10 o'clock A. M. j31 1w*

BOARD—A first-rate parlor, with a bedroom attached, furnished or unfurnished, may be had at 767 Broadway, west side, between 8th and 9th streets. j30 1w* N. S. WILDER.

BOARD WANTED, immediately.—A gentleman wishes full board in a highly respectable private family, where there are *few* or no other boarders—location 7th or 10th Wards; will furnish his own room and is willing to pay liberally for the comforts of a good home. A line addressed to Mr. Forsyth, through the Park Post Office, will meet with immediate attention, stating real name, location, terms, &c. 2f 3t*

TO COUNTRY NEWSPAPER Publishers or Printers.—A lot of Type, Cases, Stands, &c. with other Materials suitable for a Country paper, for sale cheap for cash or approved paper. Likewise a Bed and Platen, medium and half; Power Press and a small Card Press. Apply to ABM. BASSFORD, 149 Fulton or 14 Ann street. j28 1w*

EARTHEN WARE.—8 crates superior Ware—Tea Setts—for sale by
d13 GRINNELL, MINTURN & Co. 78 South st.