

THE MOTHER'S PRAYER.

Oh, Heavenly Father, by that name
Which thou hast chosen, O'er above
Those which thy boundless power proclaim;
That name of mercy and of love,
Which bids us all our wishes speak,
Our woes impart, our wants declare,
Let me address thee now, and seek
To utter thus a Mother's Prayer:

Grant, Heavenly Father, to my child,
A heart submissive to thy will;
Thankful for good, and reconcil'd
By love to every seeming ill;
Still may it tell and understand,
That all alike thy love declare,
The cheering smile, the chast'ning hand;
Oh, answer thus a Mother's Prayer.

Guide, Heavenly Father, guide its feet
Far from ambition's dangerous height;
The throne where Virtue keeps her seat,
Be this its homage and delight;
Preserve its steps, in thoughtless youth,
From Pleasure's flower-concealed snare;
Direct them to the paths of Truth,
In answer to a Mother's Prayer.

Keep, Heavenly Father, keep its heart,
Pure, humble, ardent, and sincere;
Teaching the hand when to impart,
The eye to shed the pitying tear;
With virtuous fortitude supplied,
Undazzled by the tinsel glare
Of Fashion, Folly, and of Pride;
Oh, answer thus a Mother's Prayer.

Spar'd, Heavenly Father, may I be,
To mark awhile its rising sun,
If so it seemeth good to Thee;
If not, thy better will be done:
This, then, the only boon I crave,
Grant that my child these gifts may share,
And thank thee, on a Mother's grave,
For answering thus a Mother's Prayer.

[Selected.]

From the New Yorker.

THOUGHTS.

They tell me that Hope is a meteor bright,
That plays over Youth's troubled ocean—
That her rays will be quenched in Despondency's
And the heart will but rue its devotion; [night,
Ah! then, let me cherish her light as it glows;
Let me bask in her beams' cloudless glory;
And when they shall fade like the tints of the rose,
One sigh shall but mark their surrender!

They tell me that Life is a circle of woes,
Where the joys that so fondly we cherish,
But dazzle our eyes as their beauties disclose,
Then speedily wither and perish:
Ah! then, let me seize them while fleeting so fast,
Let me quaff at their pure crystal fountain;
And when the parched stream shall ebb from me at
I'll toil up Adversity's mountain. [last,

They tell me that Death is a palsy doom—
A blight on our happiness ever—
That the pathways of Earth do but lead to the tomb,
That Sea of Life's turbulent river:
Ah, well! let me husband the hours that are given,
To win but my heart from its errors,
Then placidly trust me to Mercy and Heaven,
And smile at Futurity's terrors.

Hope! bear me aloft on thy venturous wing—
May thy spell from my spirit fade never!
Life! still to thy joys shall this sanguine heart cling
Till their light shall have fled me forever:
For ah! who would yield to the phantoms of sorrow,
And mantle his soul in their sadness,
When Earth shall yet glow in the light of to-morrow,
And Nature awake in her gladness? [n. o.

From the New York Mirror.

SELECTIONS FROM THE JOURNAL OF A LATR TRAVELLER TO THE MOON.

By J. K. Paulding.

One of our most inextinguishable philanthropists being
desirous of bettering the condition of the enlightened
subjects of the man in the moon, or, in case they did
not require his good offices, getting some valuable
hints for the use of the good people of this world,
lately made a journey to that planet. How he con-
trived to get there, I cannot say, nor is it necessary
to explain, since every body knows philanthropists
can attempt, if not perform, impossibilities. His
journal has accidentally fallen into our hands, and
we make the following extracts for the benefit of all
philosophers, philanthropists, and seekers after per-
fectibility. Well has it been said that man is eve-
rywhere the same, since it will appear from these
quotations that the inhabitants of the moon, where
all the lost wits of the people of the earth are pro-
served for the benefit of the moonshiners, it would
seem, are not much wiser than their neighbors.

We shall only notice such portions of this interest-
ing journal, as seem to exhibit the singular coinci-
dence between people who, in all probability, never
had any intercourse whatever with each other. Philo-
sophers, who are good at tracing the origin of
nations, will find strong grounds for believing that
the inhabitants of the earth must have originally de-
scended from the people of the moon.

Our traveller remained in the moon a sufficient
time to acquire the language, which is exceedingly
figurative, sometimes a little obscure, and resembles,
he says, very much, the fashionable poetry of the
day. What was somewhat remarkable, and
strengthened the resemblance, he observed that the
less a man had to say, the more words he used, and
the less he understood his subject, the more he had
to say for himself. The government of the moon is
one of laws, founded on reason; yet our traveller
found to his astonishment, that according to the con-
victed parties were called, almost every thing was
contrary to reason; that is to say, the moonites de-
nounced all the acts of the anti-moonites as unre-
asonable, and the anti-moonites returned the com-
pliment with interest. The origin of these two parties
dates far back in the history of the moon, and is
somewhat singular. It is stated, though we can-
hardly believe it, that the distinction arose from a
contest who should carry their heels the highest.
The inhabitants in consequence, all walk on tiptoe,
and their necks are almost as long as cranes. In
process of time, it came to pass that all the tall men
became moonites, and all the little men, anti-moon-
ites, and so they continue to this day. The former,
though fewer in number, claim the government of the
moon on the score of holding their heads the
highest, and the latter on account of their superior
numbers. Once a year the two parties meet, and
like the terrapins of Madison's Island, have a great
contest who shall look down on the other; after
which they go quietly about their affairs, and find
fault with the government of their own choice.

Every question in the moon is settled on principle,
that is to say, by the rule of profit and loss. They
seldom inquire whether a measure of the government
is consonant to ancient laws and usages, or whether
it conforms to the settled principles of the constitu-
tion; for our traveller says they have a constitution,
which is always interpreted by the rule of profit and
loss. They inquire first whether any money is to be
gained or lost by the measure, and decide accord-
ingly. He visited the legislative hall, and found that
in every question the members all took out their tab-
lets of arithmetic, and began to cipher away at a
great rate. On one occasion, a measure, which
every body said deeply concerned, not only the hon-
or of the nation, but the welfare of posterity, was
prematurely arrested by an old member, who was
considered the best calculator in the assembly, and

it would involve a dead loss of six moon-beams,
which are equivalent to about as many of our paper
dollars. Thereupon the honor of the nation, and the
welfare of posterity, were both turned out of the
house by the sergeant-at-arms.

Our traveller conversed with several persons,
whose sole occupation, consisted in "bettering man-
kind," for this class of men abound in the moon, and
found that they had adopted many ingenious theo-
ries, which he determined to naturalize among us,
if possible. Their favorite and fashionable doc-
trine at present is, that the increase of crime demands
a mitigation of punishments; and that these punish-
ments will have a much greater "moral influence"
—a favorite phrase of the philanthropists of the moon
—by being inflicted in secret, where nobody can be
seduced by the example. They are convinced by
their own arguments, that seeing a man hanged for
murder, very often allures the spectator to commit
the same crime, from mere curiosity to ascertain
how it feels to be suspended in the air, without any
thing to stand upon. These bettering men, have
discovered a new principle in human nature, namely,
that what we see does not make half the impression
as that produced by what we know nothing about.
The senses are not considered the medium of our
impressions, by the philosophers and philanthropists
of the moon.

These two classes of people are continually em-
ployed in the introduction of new improvements in
society, and new means of securing the happiness of
the moonshiners, who they say are already the hap-
piest & most enlightened people in the universe. This
our traveller thought rather unreasonable, inasmuch
as they ought to be satisfied with this superiority.
On intimating this notion to some of these bettering
men, they turned their backs rather significantly,
and muttered something about perfectibility.

One day, walking out in the square of the city,
where the man in the moon kept his state, he found
a great mob pelting the old gentleman with old
shoes, rotten eggs and other unseemly missiles.
On inquiring the cause of this demonstration, he
was told they had nothing particular against him,
only they were afraid he would be rather too com-
fortable in his situation, in comparison with them-
selves, and merely wished to produce a proper equal-
ity between the people and their rulers. Every
moonshiner, they said, was a sovereign, and there-
fore they ought to be all upon a footing with each
other. Our traveller asked them why they did not
occasionally pelt each other, to keep up the distribu-
tion of political justice; but they said that altered
the case.

On another occasion he was present at a large
meeting of the wheat growers of the moon, to peti-
tion the legislature against the planting of potatoes,
for both these are of universal production in the
moon as well as on earth. The ground they assu-
med, was that the growing of potatoes interfered
with the consumption, and of course the price of
wheat. He thought them rather unreasonable, but
going on a little farther, he encountered another
large meeting of potato growers, who were passing
furious resolutions against the growers of wheat, be-
cause they lowered the price of potatoes. Diamond
cut diamond, thought our traveller—tit for tat; I
suppose this is the way they preserve the union
among the moonshiners. He hinted his doubts of
the success of such a course, but they all swore they
were doing nothing more than asserting their unal-
ienable rights.

Notwithstanding the perfect equality boasted of
among the moonshiners, our traveller was surprised
to find that they, in fact, possessed nothing but the
theory. The great body politic seemed split up into
a vast number of little body politics, each enjoying
certain exclusive privileges, such as coining money,
alias issuing paper promises, making turnpikes and
rail roads, building bridges, and charging the rest
of the people for passing over bad roads and bridges,
always out of repair. All these petty sovereignties
were exercising powers, and possessing privileges,
which the rest of the moonshiners were debarred
from by the laws. He pointed out this incongruity
to a person who was boasting of their equal rights,
but he was soon silenced by his triumphantly asking,
"does not the constitution declare we are all equal?"

The moonshiners have abundance of steamboats,
and boast of being the first inventors of these com-
bustible machines. But the progress of human in-
ventions, as our traveller well observes, is almost
impossible to trace, and therefore he waives all
controversy as to the undoubted claim of his own
country. On one occasion a steamboat blew up,
which accident was fatal to a member of the legisla-
ture. Upon this, that body set themselves to work
to find out the cause, which all wise legislators
consider fully equivalent to a cure. They all agreed
it was owing to the difficulty of governing steam,
which is called vapour among the moonshiners, and
passed a law with only one dissenting voice, denoun-
cing the penalty of perpetual imprisonment against
vapour. This was, after a debate of more than six
moons, which cost the people a hundred thousand
moonshine dollars in delivering, and twice as much
for printing.

During his sojourn in the moon, the period for
which the old man in the moon was chosen being
elapsed, an unexpected difficulty occurred. They
could find nobody to accept of the office, for the last
incumbent had been so abused, calumniated and
vilified, that all the moonshiners swore they had
rather stand in the pillory, than to be set up as a
mark for universal abuse. Several unfortunate can-
didates were soundly beaten by the moonshiners,
for refusing the honor of being the ruler of a people
so enlightened that they would not submit to any
thing, and the whole government was at a stand.
Fortunately, however, they got hold of a man who
was deaf and dumb, and could neither read nor write,
who, making no opposition, was unanimously chosen.
Our traveller remained some months in the moon
after this election, and declares that things went on,
for all he could see, just as well as ever.

The moonshiners, he says, delighted him with
their propensity to charitable institutions. He says
the women don't mind robbing their own husbands
and children, to give to those of other people. In
one place particularly, he found that they were all
living on charity, which he thought very delightful,
till he was assured that they were all starving to
death. This puzzled him not a little at first, until
it occurred to him that in order to enable people to
live without labor, it was necessary that somebody
should labor for them.

Travelling one day in the interior of a province
called Moonchange, he was surprised to see a great
crowd of people working with all their might to turn
the course of a great river, and inquiring the reason,
was informed that the bottom of a river, being nat-
urally an inclined plane, was the finest place in the
world for a rail-road. Our traveller rather smiled
at this, but was fain to make a precipitate retreat,
when he heard them consulting about the propriety
of throwing him neck and heels into the river, as an
enemy to internal improvements. He says, that on
his first arrival in the moon, he heard so much about
these matters, that he one day complimented a
moonshiner, on the attention they paid to the im-
provement of the mind, which was what he under-
stood by internal improvement.

"Improvement of mind," replied the other—
"pshaw! what is that, compared to the improvement
of roads and rivers?"

He naturally thought that this system of per-
petual progression in internal improvements, must be
a great public blessing, until one day in his travels, he
came across a whole district of country, the inhabi-
tants of which were crying and wringing their
hands. They had spent all their money in digging
a canal, and now a knot of enterprising, public spir-
ited rascals had cut them out of their profits by a rail
road. He comforted them as well as he could, by
predicting that if paper money only held out, they
would in a few years have the satisfaction of seeing
the rail-road cut out by an incorporated line of bal-

loons. Upon this they wiped their eyes, and went
quietly about their business.

In the course of his peregrination, our traveller
being a mighty inquisitive person, visited some of
the state prisons; for that system, too, is claimed as
the invention of the moonshiners, and was delighted
to see how much better clothed, lodged and fed,
the rogues were than honest men, in the moon. He nat-
urally concluded such examples would operate very
powerfully in the prevention of crime, and the great
object of bettering mankind. But he was a little
alarmed when, on conversing with the honest trades-
men in the country round, he found they were all
talking about the expediency of doing something to
entitle them to a participation in the advantages of
the state prison system. They assured him that the
rogues could afford to work so much cheaper in the
prison, having every thing found them, and no fami-
lies to maintain, that they undersold the honest men
in the market, and threw them entirely out of busi-
ness. Our traveller shrugged up his shoulders, and
could not help thinking to himself it was not quite
so easy as he supposed, to better the condition of
mankind.

In the course of his travels through the southern
section of the moon, he came to a place where the
blacks had just finished a general massacre of all
the white people, men, women and children, with
the exception of one white man who stood weeping
over the scene. Hereupon, he condescended with him
on this dreadful catastrophe.

"You are mistaken," replied the other, "I am a
member of the immediate Abolition Society, and
these are tears of joy at the triumph of reason and
humanity I have just witnessed. I am in hopes it
will operate as a great example, and thus, in a few
years, rid our country of this stain upon its charac-
ter."

This was rather beyond the philanthropy of our
traveller, and he turned away, thinking how com-
mon it was for mankind to sacrifice the principles
of religion to religion, and the feelings of humanity
to humanity.

CUFFEE'S LECTURE ON PHENOLOGY.

I tan up here ladies and gentlemen, of color, to
prup to your satisfaction, dat brack folks no more in-
ferior to white, dan cat-fish be to a whetstone oyster.
Color and compechum hab no more 'foet on de fa-
culties, den my knuckles hab on big Joe's cranium.
We nigger to be share—but what ob dat?

'De rose will smell as sweet by any oder name.'
You tink, 'cause a brack snake is brack, he dis
snake at all! and if he be a snake, you tink 'cause
he brack, he can't charm birds wid de same felicity
as toder snakes! if any ob you tink so, by de gos-
sum you must be a fool! dat's all I got to say.

Well, den, if compechum hab no fluence ober
de intellect, you no tink brack man's skull inside same
like white man's! I tell you for sartin, dat it is.
Suppose you take two pumpkins, one ob dem a *clid-
soid*, and toder a *speardoid*, dey no look so much
alike ob dey? Well, you degree den, dat de shape
be no more like, den toad widout a tail; but I tell
you don't—take a nife and cut um oben, and if you
won't discover de terior conformation to be cissy as
like as two peas, tell me what you gib to know.
Natur sometimes plays trango fleaks; some folks,
she make wid long heads, an some wid short; some
she make hollow, an some as full as water mellow;
some she make tick up high same like sugar-loaf,
and some she flat as a hoe-cake. What for you
griin, Cato? You tink I lude to you! Guess you
pretty much mistaken. Shut your mouf, nigger;
your head as round as West India cocanut.

Well den, ladies and gentlemen, you see, dat brack
person's head, like white person's hab a variety ob
shape; it be ebery ting but square. Being, den, in
cessum ob de same qualities and features dextorioly.
I guess its reasonable to spose, dat both brack and
white head, hab de same qualities infernally. Now
upon this hypothesis den, you tink de flunkshuns
ob de brain perform in de same manner? I guess
youn ought.

Our white bredren say natur neber gib de brack
man faculties as herself. Why she make us tall den!
We tink, we feel, we speak same like one anoder.
Why we no hab de same intellect den? Dey may
crow as much as dey like, I no jectioun, only dis I
know, dat I myself am one great ception to deir
general race; and I now tan up as de champion ob de
brack race.

Now ladies and gentlemen, afors I proceed no fur-
der, I shall go on wid my leechum, by illustrat-
ing de theory ob freeknawledge by a zaminashun ob de
craniums ob any dat fel deposed to larn de natur
ob youm talents. Will you please to step forward,
Mr. O. Cato Johnshum! Hump!—you got almost
too much wool ober your cranium. Your head
clean, spose!

Now my hearers, dis is a head; you see dat bump
just under de *okupit*! Golly! It is a mighty big
one, too! Cato, I no doubt you do de Columbian-
shun Shosibety some service! Dat is de organ ob
philoprogeneitiveness; spose you all know what dat
is, so no splain him to you. You, see dis ere lump
behind he ear! Ah! ha! Gibbs de pirate, hab dat
bery prominent. Cato, you look out you no get
yourself into wicked scrape; dey say you go de
watchlous ebery night mos. Dat's de organ ob com-
bativeness. Now, you see dis right ober de two
eyes! He look bery good; guess you play de fiddle,
dout you Cato? Golly! I know so, cause here
moosic is fully enveloped. Dat will do, Cato.

Now, Miss Anna Maria Juliana Broadpitt, be so
kin as to step dis way. Take out de frizzette, if you
please. I tink you hab almost too much false curls;
I like to see de cranium fully enveloped. Now,
my frens, I've gotten a female subject. What
your principal failing, Miss Broadpitt!

Miss Broadpitt—To dance at maria Shinnys, sir.
I know so, for here's de organ ob *habbilly* fully
enveloped; but I guess you hab more as one failing!
I tell you what, dis is no scratch of a bump; dout
you lub to fix yourself same like a fine lady! Chah!
I know you do, for I neber seed de organ ob *dunstab-
liveness* so clearly laid open afore in no head.

Miss Broadpitt—Law, doctor Phil. Brown made
dat are bump.

Humph! Den Phil Brown is no gemmen to trike
you on de berry organ; you hab so much reason to
be proud ob. Ladies and gentlemen, I will enter
more selusively into de science to-morrow night.
Tank you for your very kind tendence.

PRINTERS' COMMANDMENTS.

1. Thou shalt subscribe for a newspaper in
thine own vicinity.
2. Thou shalt not take a newspaper without
paying the subscription money punctually.
3. Thou shalt not steal another's articles and
publish them as thy own.
4. Thou shalt not perpetrate maniac prose, or
insane rhyme, and expect thy vile effusion to be
published as the outpourings of youthful genius.
5. Remember the advertisements, and keep
the Printer blessed with the fulness thereof.
6. Thou shalt not borrow thy neighbor's
newspaper but go to him that hath to sell and buy
one for thyself.
7. Thou shalt not fly in a passion when the
milk and water communication, and thy compila-
tions of stolen thoughts, are rejected by the editor.
8. Honor thy contemporaries of the type and
quill, and always show a good example before thy
brother's eyes.
9. Remember the ladies; and when thou sees
thy brethren taking unto themselves helpmeets
from among the fair daughters of the land, thou
shalt go and do likewise, for by this means it is
that the Printer's subscription list increases.
10. Beware of meddlers and gossips, double-
faced politicians, sea-serpents, and common scolds.

Geo. P. Buell & Geo. W. Lane,

RESPECTFULLY inform the public that they
have just received a large supply of

Spring & summer Goods,

Among which are
Blue, Black, Brown, Olive, Invisible, Drab, Gree
and Steel Mix Broad Cloths;
Fancy, Striped and Blue Cassimeres;
Dark, Blue, Brown and Steel Mix Cassinets;
Summer Cloth;
French and Brown Irish Linen;
Blue and Mix Cotton Twills;
Painted Muslin, Gingham and Calicoes;
Fancy Gause, Silk & Crape, Deleandress Hank'ls;
Black and White Crape;
Superior Black Satting;
Black, Brown, Sky-blue and Brown-watered Silk
Pongee, Black Veils, Plain and Figured
Bobinettes; &c. &c.

AN ASSORTMENT OF

Saddlery, Hard & Queensware,
CROSSCUT, HAND & CIRCULAR SAWS,
CRADLE, GRASS & Brier SCYTHES,
WILLIAM'S CAST STEEL AXES,
Tire, Band, Square, Round, & Hoop Iron,
American Blister & Cast Steel;

Also, a quantity of
Coffee, Sugar & Molasses;

A FEW BBLs. OF WHISKEY;

All of which they are offering for sale at the store
room lately occupied by Maj. John P. Dunn.
Lawrenceburgh, April 1, 1834. 12

NEW GOODS.

THE subscribers are receiving from New-York
and Philadelphia, a large and general assort-
ment of FRENCH, INDIA AND AMERICAN

DRY GOODS:

ALSO,
HARDWARE, GROCERIES &
Crockery;

Fur, Lethorn and Palm Hats,
Tascan, Leghorn and Straw Bonnets,
Boots and Shoes, Books, Brandy and Wine; which
they will sell low. N. & G. SPARKS. 17
May 9, 1834.

LAW NOTICE.

DANIEL J. CASWELL and PHILIP L.
SPOONER, are associated in the practice of
law, in the Dearborn Circuit Court. All profess-
sional business entrusted to either, in the said court,
will receive the punctual attention of both. Office
on High street, in the room formerly occupied by E.
Walker, Esq. where P. L. Spooner may be found,
except when absent on professional business.
Lawrenceburgh, Sep. 10th, 1833. 35-1f

ZANESVILLE SALT.

A CONSTANT SUPPLY of this article kept on
hand, and for sale by N. & G. SPARKS. 16
May 1, 1834.

MAJOR & LANE, Attorneys,

HAVE formed a partnership, and will practice
Law in the Superior and Inferior Courts in
Indiana, & in the counties of Boone, Ky., and Ham-
ilton, Ohio. Their office is on High street, in the
room formerly occupied by Mr. Lane as an office,
where one of them will at all times be found.
All claims put in their hands for collection, by
non-residents, will be promptly attended to.
Lawrenceburgh, Nov. 15, 1833. 44-1yr

New Establishment.

THE subscribers having purchased the large brick
house and Grocery establishment therein, lately
kept by Z. Bedford & Co. would respectfully inform
the public that they will continue the Grocery Store
in the same building, under the firm of JOHN
HOOD & Co. They have and will keep constantly
on hand an extensive assortment of articles in their
line of business, such as

GROCERIES, FLOUR, WHISKY,
Salt, Iron, Fish, Cigars, &c. &c.

Which they will sell low in large or small quantities
to suit purchasers. They will also keep on hand a
very general assortment of

TIN WARE.

Which they will sell wholesale or retail. Having
extensive rooms suited for the purpose, they will re-
ceive FLOUR, MERCHANDISE, and other ar-
ticles on

Storage or Commission,

And attend to the forwarding or sale thereof, on mo-
derate terms.

JOHN HOOD.
DANIEL E. BEDFORD.
Lawrenceburgh, March 6, 1834. 8-1f

Kanliawa Salt.

A QUANTITY of Kanliawa Salt, just received,
and for sale by GEO. W. LANE & Co.
April 17, 1834. 14

Rectified Whiskey.

THE subscribers have on hand a quantity of su-
perior rectified whiskey, which they will sell
by the barrel on accommodating terms.
N. & G. SPARKS. 16
May 1, 1834.

NEW GOODS.

THE subscribers have just received and are now
opening, a large, general, and elegant assort-
ment of

Seasonable Goods;

Which they offer at the stand formerly occupied by
Touzey & Dunn, where their old customers and the
public generally, are respectfully requested to call.
J. P. DUNN & CO. 16
May 1st, 1834.

Clocks, Watches, &c.

THE subscriber has just received direct from the
city of PARIS, an extensive and splendid ad-
dition to his former assortment of Jewelry, Table
and Tea Spoons, (Silver and common); ALSO, a
choice selection of Lepine Horizontal, Repeating,
Patent Lever and Common WATCHES; And various
other articles, not strictly in his line, among
which are JANCY ARTICLES, (new style),
PERCUSSION CAPS, &c. &c. all of which he
will sell at Cincinnati prices.

(S)HOP opposite to the market house, where he
will be ready at all times to repair Watches, Clocks,
and attend to all kinds of business in his line.
F. LUCAS. 11-1f
March 28, 1834.

Ohio Reformed Medical College.

A CERTIFICATE for one year's tuition in this
institution can be purchased on reasonable
terms, by application to the editor of this paper.
May 2, 1834.

Fashionable Black & Drab Hats.

THE subscribers have just received a few dozen,
which makes their assortment complete, of the
above article. Persons desirous of purchasing,
would do well to call and examine.
J. P. DUNN & CO. 16
May 9, 1834.

New Spring & Summer.

GOODS.

THE subscriber has just received from Philadel-
phia, (which he is ready to show, at the Store
Room formerly occupied by John & West,) a
General assortment of Goods,
Suited to the present and approaching season,

CONSISTING IN PART OF

BROAD CLOTHS,

Super blue, invisible green, London smoke,
Olive brown, blue, mixed, and drab.

SATINETTS.

Blue, brown, gadette, and premium mixed.
A new article of fashionable striped do.

SILKS.

Real black Italian luteatings, black gro. do.
Swiss, black gro. do. nap and Sensuals.
Mantus, Sarsanette and lavantine satins,
Colored gro de nape, plain and figured,
Colored Forence and satins.

A variety of

DRESS HANDKERCHIEFS.

Consisting of blond gauze, and crape de chine,
Gro de naps, popeline, and crape de chine,
Superfine gauze, and crape scarfs,
Figured and plain bobinettes,
Thread and bobinet laces, and inserting.
Bobinet and Swiss capes,
White and black bobinet veils,
Black, green, and white gauze, do.
Irish linen, lawns, and linen cambrics,
Linen cambric handkerchiefs,
Super gauze ribbons, and belttings,
Pink, white and black Italian crape,
Plain, striped and corded gunglans,
Painted Muslin,
Plain, figured and crossbarred jaconet,
Plain and figured Swiss, book and cambric muslin,
Corded skirts,
Linen and cotton table diaper,
Circasians, merinoes and bombazetts.

Men's Summer Wear,

CONSISTING OF SUMMER

CLOTHS.