









THEODORE PARKER: A Sermon, preached in... 1860, by S. A. Steinhilber. Published by Request. London, 1860. pp. 18.

Mr. Parker had formerly preached in Renshaw St. Chapel, and his minister improves the occasion of his death to recapitulate and enforce the lesson of his life.

Mr. Steinhilber particularly specifies these great merits in the positive teaching of Mr. Parker, namely: his constant recognition of the sacred fact upon which Jesus Christ based all his teaching.

The sermon closes with a hearty recognition of the great value and efficiency of Mr. Parker's labors in other branches of reform, especially in the department of Anti-Slavery.

THE EPIDEMIC OF THE NINETEENTH CENTURY. By E. Boyden, of Hopedale, Albemarle County, Virginia. Richmond, 1860. pp. 25.

This Epidemic, according to Mr. Boyden, is a diseased moral sentiment pervading the North on the subject of slavery.

This question, our author declares, cannot be determined, save by the one only standard of right and wrong known to Christendom, namely, the Holy Scriptures.

THE HISTORY OF AMERICAN SLAVERY. By T. W. Higginson, of the St. Louis Literary and Philosophical Association. Southern and Western Edition. First and second editions, 600,000 copies. St. Louis, Mo., 1860. Octavo, pp. 51.

This well printed pamphlet undertakes to show the rightness of American slavery—the right of the civilized to enslave the barbarian generally—the peculiar fitness of the African for slavery.

CIRCULAR No. 1, of the Directory of the Practical Christian Promulgation Society. By Adin Ballou, President. Hopedale, 1860. pp. 8.

This tract gives an account of the organization and proposed measures of the Society above named. Adin Ballou is its General Agent as well as its President.

WOMAN'S RIGHTS: An Essay delivered at the Exhibition of the English High School, Monday, July 16th, 1860, by William A. Hovey. Printed by Request. Boston: Yerrinton & Garrison. 1860. pp. 7.

This little essay claims for woman, in just and forcible language, the enjoyment of all those rights which are by statute secured to man.

THE ATLANTIC MONTHLY, for August, is received. Its contents are:—The Carnival of the Romantic; A Legend of Maryland; Prince Aleib; Eleusina; Victor and Jacqueline; Midsummer; Tobacco; Shakespeare done into French; The Poet's Singing; A Journey in Sicily; The Professor's Story; Anno Domini, 1860; Darwin on the Origin of Species; Reviews and Literary Notices.

FRATERNIZATION OF THE CHURCH NORTH WITH THE CHURCH SOUTH. A late Congregationalist makes the following statement, without comment:—

Rev. Dr. Palmer, of New Orleans, has declined the professorship of pastoral theology and sacred rhetoric in the Princeton Theological Seminary, and has received a call from the church of which Dr. J. W. Alexander was pastor.

The pro-slavery character of this New Orleans minister is not so much to be regretted as his being invited to a professorship in a Massachusetts Theological Seminary, and to a Presbyterian pastorate in the city of New York.

The influence of the popular religious teaching, in all the great sects in this country, is to cause slaveholding to be regarded as an indifferent matter, entirely irrelevant to the inquiry whether a man is a Christian or not a Christian.

NOT TO BE WONDERED AT. Henry Ward Beecher says:—

'People have the idea, now-a-days, that the churches are cradles, the ministers speak words, while the burden of their song is, "hush, hush, lie still, and slumber."

What wonder, when Rufus Choate, before Southside Adams's church and congregation, and a large gathering besides, of Reverend and other dignitaries, praised the distinguished hero of the occasion, his pastor, for having performed precisely that function towards himself for a quarter of a century!

WENDELL PHILLIPS AND THE TRIBUNE.

MR. EDITOR: I do not care to notice further the quibbles of the Tribune. It has done me the justice to publish my full statement, and I willingly rest my case on that.

Please print in full the Bill which I have proposed, that your readers may see how faithfully it represented it. I hope they will remember that it related to a Territory of the United States (the District of Columbia), where, according to Republican theories, all slavery is illegal and unconstitutional.

Observe, also, that a man, claiming an anti-slavery heart, could, in a deliberately drawn instrument, talk of the 'overness of human beings'—a phrase which the Tribune also uses.

Sec. 1. Be it enacted by the Senate and House of Representatives of the United States, in Congress assembled, That no person now within the District of Columbia, or now owned by any person or persons now resident within it, or hereafter born within it, shall ever be held in slavery within said District.

Sec. 2. That no person now within said District, or now owned by any person or persons now resident within the same, or hereafter born within it, shall ever be held in slavery within the limits of said District.

Sec. 3. That all children born of slave mothers within said District, on or after the first day of January in the year of our Lord one thousand eight hundred and fifty, shall be free; but shall be reasonably supported and educated by the respective owners of their mothers, or by their heirs or representatives.

Sec. 4. That all persons now within said District lawfully held as slaves, or now owned by any person or persons now resident within said District, shall remain such as at the will of their respective owners, heirs, or legal representatives, may at any time receive from the treasury of the United States the full value of his or her slave of the class in this section mentioned; upon which slave shall be forthwith and forever free.

Sec. 5. That the election officers within said District of Columbia are hereby empowered and required to open polls at all the usual places of holding elections on the first Monday of April next, and receive the vote of every free white male citizen above the age of twenty-one years, having resided within said District for the period of one year next preceding the time of voting for or against this act.

Sec. 6. That the municipal authorities of Washington and Georgetown, within their respective jurisdictional limits, are hereby empowered and required to provide active and efficient means to arrest and deliver up to their owners all fugitive slaves escaping into said District.

Sec. 7. That the municipal authorities of Washington and Georgetown are hereby empowered and required to open polls at all the usual places of holding elections on the first Monday of April next, and receive the vote of every free white male citizen above the age of twenty-one years, having resided within said District for the period of one year next preceding the time of voting for or against this act.

Sec. 8. That for all the purposes of this act, the jurisdictional limits of Washington are extended to all parts of the District of Columbia, not now included within the present limits of Georgetown.

CAMBRIDGE REFORM CONVENTION.

DEAR GARRISON: A word about the 'Reform Convention' at Cambridge, Ill., may be acceptable to your readers.

There was an evident fear of being again brought into bondage, and deprived of the glorious liberty wherewith Christ has made us free—especially by those who had been connected with the various church organizations. Hence the question of organization was unanimously laid over to a future meeting.

There was variety in the speeches, and even 'popular sovereignty,' or, as the speaker termed it, 'individual sovereignty,' had its frank, fearless and eloquent defender, in the person of Mr. Harwood, of Cambridge. It was not, however, thanks to the manliness of the man and the spirit of the age, the sham 'sovereignty' which is limited to the white man; but it was asserted and shown to be inherent in man by virtue of his humanity, irrespective of the color which an Indian or an African son may have burned upon his features.

Mr. Billman, (M. D.) of Des Moines, Iowa, gave a lecture on physiology and hydropathy, which was not only well received; but proved her ability to fill the sphere which she has chosen. The lecturer was especially and deservedly severe on the tobacco users, and seemed to think that about the only use of long skirts was to mop our churches and lecture rooms.

Mr. Campbell, of Clinton, Iowa, read with a clear and distinct voice, a manuscript 'Epistle' from the Yearly Meeting of Progressive Friends in Chester county, Pa., which was well received, and made a deep impression on the Convention.

Mr. Allen, of Genesee, Ill., gave us an excellent lecture, which was no new thing to him.

A. T. Fos, of New Hampshire, entertained in his impressive manner of speaking, the large audience, on Saturday and Sunday, by two excellent discourses; the first going to show the moral guilt of the people of the free States remaining in union with slaveholders, either in Church or State.

Mr. Allen, of Genesee, Ill., gave us an excellent lecture, which was no new thing to him.

FROM THE 'OLD GRANITE STATE.'

DEAR GARRISON: I have been spending a few days in this vicinity, among the rock-riddled hills of the 'Old Granite State.' In no other State have I seen such grand and beautiful scenery.

A little leisure, and a suggestion of a friend whose whole life is devoted to the welfare of the oppressed and unfortunate everywhere, determined the question of an anti-slavery lecture at this place, where the gospel of immediate and unconditional emancipation has not been preached for nearly twenty years.

At the appointed hour, the town hall was well filled with an intelligent, attentive, and apparently interested audience. Two elegiacs of the place were present, who, by their attempted defence of the Republican party and the Methodist Church as anti-slavery organizations, added much to the interest and profit of the meeting.

If any additional illustration were needed of the fact, that of all men, there is no class in the community, of equal native talent and culture, who are so completely demoralized in regard to the application of moral principles as the clergy, we had abundant proof in the peculiar attempt of the Congregational minister of this town to shield Abraham Lincoln from the popular contempt for his pro-slavery predilections on the ground that he is a law and order man, and under constitutional obligations to see that the Fugitive Slave Act faithfully executed, as well as all aspirations for freedom in the heart of the slave duly 'crushed out,' should there be any manifestations of a revolutionary tendency.

Now, I submit that this 'lower law' doctrine of making the blood-stained Constitution 'supreme over conscience and all the higher attributes of the soul, is bad enough in all reason when proclaimed by stand orators and political hucksters; but that it should find its advocates in the ranks of those who set themselves up as religious teachers (!) shames all decency.

But, notwithstanding this moral obliquity has fallen upon the minds of some who ought to apprehend God's truth more clearly, yet this is a hopeful field for the earnest laborer in the moral vineyard, as evinced by the ardent desire of many of the audience for another lecture.

May the time soon come when the stalwart arm of some real worker shall turn over this fallow ground, and prepare the soil to receive the seed of truth and righteousness, which shall bear an hundred fold in living men and women, prepared for the great duties of life in solving the problem of a nation's destiny.

Yours, for the redemption of those in bonds, D. M. A.

THE PRESENT POSITION OF THE METHODIST EPISCOPAL CHURCH ON AMERICAN SLAVERY.

LETTER TO REV. MR. FAMES, East Lempster, N. H.

DEAR SIR—At a recent Anti-Slavery meeting in your village, you complained of unfairness on the part of the lecturer in stating the relation of the Methodist Church to the subject of slavery.

It will be remembered that the recent Conference at Buffalo is not the first one that has taken a 'decided action' on the question of slavery. We have been repeatedly reminded, within the last fifteen years, that the Methodist Episcopal Church was not responsible for slavery; that it had cut loose from the crime, (or, rather, that the crime had left it, in the withdrawal of the Southern wing), and had borne an unequivocal testimony against the evil (!) of slavery.

But, in opposition to all this hypocritical profession, has stood the fact, that more than 35,000 slaves were owned by Methodist church members, in good and regular standing—acknowledged as Christians in all your churches. (I am not now speaking of the seceding church, which owns more than 200,000 human beings, but of the M. E. Church.)

It is undeniable that the church in question is doctrinally, historically, and administratively, a slaveholding and a slave-trading organization. Turn to the record of its proceedings at Buffalo, and you will see that, while those who spoke for justice and humanity were not applauded, save in a single instance, the advocates of a 'do-nothing' policy were frequently cheered, and, in one instance, at least, having exhausted the time allowed to each speaker, the defender of adultery and wholesale concubinage was permitted, by vote of the Conference, to extend his remarks at pleasure.

These incidents, insignificant in themselves, are instructive as indicating the amount of anti-slavery action to be expected from such a body. In perfect accordance with its past history and present position, the General Conference passes the following as its boasted 'new chapter' for the extirpation of the 'evil' (not sin) of slavery:—

'We declare that we are as ever convinced of the great evil of slavery. We believe that the buying, selling or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that Rule of our Discipline which requires all who desire to be members among us, to do no harm and avoid evil (!) of every kind.' We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil (!) and to seek its extirpation by all lawful and Christian means.'

[The italics are my own.] Two things in this 'new chapter' are worthy of note. First, this great anti-slavery (!) M. E. Church speaks of slaveholding as an evil. It does not, it never has, characterized this 'sum of all villainies' as a sin—a crime. Human beings may be bred for the market by Methodist church-members, innocent babes may be torn from an affectionate mother's warm embrace, and sold to 'human brokers in the trade of blood,' by licensed ministers of the gospel (!) female purity may be violated, and virtue trampled in the dust, by casting hypocrites; every command in the decalogue may be ignored, and every conceivable vice extolled; but the strongest threat of disapprobation this great Anti-Slavery Methodist Church has to apply thereby, is 'do no evil'!

Secondly, the section of the Council was only advisory. We affectionately admonish all our preachers and people to keep themselves pure from this great evil (!) But, what if those who have grown

old in the traffic in the Indies and South of their fellow-men, will not be content to turn from this evil, and obey the Golden Rule—what then? Does the M. E. Church propose to discipline those who will not dishonorably surrender a single brother Christ (!) simply on the ground of slaveholding? Most a bit of it! An abolitionist and the defenders and apologues of slavery constitute a large class in said church—to-day, so the next General Conference, four years hence, will find pro-slavery rampant and domineering as ever; and the man who endeavors to delude his hearers with the idea that the Methodist Church has ever taken a stand for the abolition of slavery within her own borders, or elsewhere, is either sadly deluded on the subject, or grossly dishonest.

There are thousands of slaveholders in the Methodist Church to-day. They are slaveholders among her travelling and local preachers, and yet we occasionally find a man, yet a minister, who has the hardness to assert that the church is anti-slavery—that it has gone to the verge of its power in prohibition of this man-degrading system—that it has freed its skirts of all responsibility for this heaven-damning evil!

May we spread the mantle of charity over all such, and may God, in his infinite goodness, have mercy upon them! Yours, for the triumph of truth, justice and equality, D. M. ALLEN, Newbury, Genesee Co., O., July 15, 1860.

LETTER FROM VERMONT.

WILLIAMSTOWN, Vt., July 8, 1860. MR. GARRISON: I wish to renew my subscription for the Liberator. I have tried to satisfy myself with political papers, but have failed, most sadly failed. There is too little of principle in them; too little of any thing but a thirsting for place and power.

The Repository, the organ of the growing and highly respectable denomination in Vermont called Universalists, claims, no doubt, to be governed by a better motive than the interest and advancement of a sect. It claims to be liberal, claims to be philanthropic, yet its editor has recently issued his edict against any article transcending the limits of the denomination, crediting, as a prominent, if not the sole reason, that the interest and prosperity of the denomination required it.

The Green Mountain Freeman (a grand title, surely; would it were significant of its principles!) avows, as its motto, and publishes weekly as its motto, 'With its hand upon the charter, And its feet upon the sod, It will live and die a martyr, To its freedom and its God.'

Great swelling words, surely, but words are cheap. The same motto might easily be placed at the head of the Vermont Patriot or the New York Herald, and with nearly equal propriety. While its editor is thus publicly boasting of his readiness for martyrdom to the cause of freedom, he utterly refuses his columns for the utterance of a single thought which does not clearly accord with the interests of the Republican party, assigning as his reason that his object in publishing the Freeman is to make money. Hence his abuse of Garrisonians, while his columns are forever barred against a single line in their defence.

From the N. Y. Tribune. EMANCIPATION BY A VIRGINIAN. Miss Cornelia Barbour, a daughter of the Hon. James Barbour of Virginia, formerly Governor of that State, and a member of President J. Q. Adams's Cabinet, has resolved to emancipate her numerous slaves, and to give them the freedom which all men enjoy by liberty and (if they will) acquire property. The following letter was prompted by tidings of this resolution:—

NEW YORK, July 9, 1860. MISS CORNELIA BARBOUR.—It was my happiness many years ago to pass a portion of two days at the house and in the society of your honored father in Orange County, in the Old Dominion. I still cherish a very distinct recollection of him, your mother, and yourself, and of the pleasure and instruction I derived from that visit.

Recent information that you, in concurrence with the sentiments of the great men of Virginia at the period of the Revolution, of the great and good men of all Christian countries, except our own Southern States, had resolved to give freedom to your bondmen, has awakened anew the memory of that interview for which I was indebted to the kind introduction of our mutual friend, Judge Field of Culpepper. Allow me to rejoice and to thank you for your practical devotion and self-sacrifice in a cause no doubt dear to me, since it has cost me years of exile in a free State where there are no wife and children, and a happy home. In my wanderings since my ostracism from our great State of Virginia in 1856, I have often dwelt with delight on the recollections of your noble person and the still nobler sentiments of your distinguished father. These feelings are aroused with increased intensity by an extract enclosed which I have just cut from the N. Y. Tribune of this day's date. Such sentiments are worthy of one of the great lights of our country—a man who conferred honor upon every station he occupied, whether in the Executive of his native State, in the Cabinet of one of the purest National Administrations, or as Representative at the most mighty Council of Europe.

Go on, esteemed daughter of Virginia and of a most noble sire, in the work of patriotism, of freedom and humanity! Others shall be influenced by your bright and heroic example. And may we not hope for the speedy coming of that good time when the State we love shall have her ancient position, the foremost among her sisters of this glorious Union! Her central location, her unequalled natural resources and capabilities, demand this at her hands. She should be first in agriculture, in commerce, in arts, in manufactures, and especially in intellectual culture, and in all the higher developments of mind and heart, which give elevation of purpose and dignity of character, and spread the kind charities and sweet amenities of Christian civilization through all the activities of social and domestic life.

I know you will have an earnest sympathizer in the person of my wife, who, like yourself, born to a condition of ease and indulgence, said a large circle of servants, has, like yourself, chosen to see the consciousness of doing justice and loving mercy, at the expense of incurring the reproach of folly and fanaticism. The names of those equal to the surrender of arbitrary power are few indeed, and worthy of eternal consecration: Who can forget Diocletian, Charles V., Richard Cromwell, Lafayette, or the illustrious Alexander II., who has already achieved greater glory by the emancipation of his serfs than did his Grecian predecessor by the subjugation of the world. Yours shall be a kindred glory. God grant that you may be spared the cruel persecution, spite, threats and denunciations which my poor wife has been compelled to endure. Through the medium of that good wife, in her premature and enforced widowhood at Culpepper, I send these brief words, assuring you of the sincere respect and great regard with which I remain, your friend,

JOHN C. UNDERWOOD. MARRIED.—In this city, July 18th, by Rev. J. Bell Martin, Mr. JOHN A. MULLIGAN to Miss MARY ANN LAWSON, both of this city.

In this city, July 18th, by Rev. J. C. Stockbridge, Mr. GEORGE F. FOSTER to Miss MARY TOWNSEND, of Fabius, N. Y.

In Cambridgeport, July 10th, by Rev. Mr. Whittemore, Mr. NATHANIEL J. WALKER to Miss LOUISE S. BROWN.

DIED.—In Brookline, July 16th, Mrs. MARY DIX, wife of John W. Sullivan.

ABOLITION TRIUMPHANT!

The Twenty-sixth anniversary of West India Emancipation will be celebrated, under the auspices of the Massachusetts Anti-Slavery Society, on Wednesday, August 1st, at the beautiful Grove in Boston.

Among the speakers expected are Rev. M. D. Conway of Cincinnati, EDWARD QUINCY, CHARLES L. RANSOM, H. FORD DOUGLASS, E. H. HAYWOOD, Hon. N. H. WHITNEY, Wm. W. BRADY, J. B. SWANNY of Boston, and others.

An Excursion Train on the Old Colony Railroad will leave Boston at 9.15 and Plymouth at 9.20, A. M., stopping at usual way stations. Returning, leave the Grove at 5.15, P. M.

Fare as follows:—Boston, Savin Hill, Dorchester, Fort Norfolk and Quincy, to Grove and back, for adults, 50 cents; children, 25 cents. Plymouth and the way-stations not already mentioned, to the Grove and back, half the usual rates. Excursion tickets good on other trains.

Ample preparations at the Grove for Refreshments and Recreations. In case of rain, the meeting will be held in the Town Hall, contiguous to the Grove.

FRANCIS JACKSON, WM. LLOYD GARRISON, E. H. HAYWOOD, ELBRIDGE SPRAGUE, THOS. J. HUNT, SAMUEL DYER, Committee of Arrangements.

NO MORE CHAINS. West India Emancipation. The Twenty-Sixth Anniversary of West India Emancipation will be commemorated at MILFORD, Massachusetts, at the Town Hall, on Thursday, August 2d, 1860. Services to commence at 10 o'clock A. M.

Let us gather once more, in multitudinous array, to call the attention of our own guilty land to the sublime achievement of British Philanthropy, which gave liberty to eight hundred thousand chattel slaves!—a triumph of right more glorious than any other event recorded on the page of history.

In the name of Freedom and the suffering bondmen, we invite our fellow-countrymen and women to be with us. FRANK GILLMAN, G. L. RANSOM, H. FORD DOUGLASS, and other able speakers, will be present to address the meeting. Services to commence at 10 o'clock precisely, and continue through the day and evening.

Per order of the Committee of Arrangements, GEORGE W. STACY, Milford, Mass., July 18, 1860.

MASS MEETING OF COLORED CITIZENS. The Colored Citizens of New Bedford respectfully invite their brethren, far and near, to meet them in a Convention that will assemble in Liberty Hall, in this city, on Wednesday, August 1st, 1860, at 10 o'clock A. M.

They believe the day should be commemorated in a manner calculated to advance the cause of Freedom. Several eloquent speakers from abroad have been invited, and are expected to participate in the deliberations, and a grand reunion of the oppressed is expected.

Let the voice go forth from this meeting that will convince our oppressors that we are entitled to equal political and judicial rights; that our claim to a seat in the jury box cannot justly be withheld. And we pledge ourselves to agitate the question of our wrongs until justice is bestowed upon all men whose only crime is the color of their skin.

At the close of the Convention, a Grand Lasso will be held in City Hall. God will be in attendance during the day and evening. Committee of Arrangements.—ERRA R. JOHNSON, JOHN FREDRICK, CHAS. H. BROOK, FRANCIS DOUGLASS, LLOYD H. BROOKS, SALOMON PENNINGTON, JOSEPH SCOTT, WILLIAM BERRY.

WEST WRENTHAM. PARKER PHILLIPS will speak at West Wrentham, Wednesday evening, August 1st.

H. FORD DOUGLASS will speak at Dover, N. H., Sunday evening, July 29.

ANDOVER.—PARKER PHILLIPS will speak at Andover, Sunday, August 5.

NATICK.—H. FORD DOUGLASS will speak at Natick, Sunday, August 5.

WM. WELLS BROWN will hold meetings at the following places: West Brookfield, Vt., Friday, July 27. Walsfield, " " Saturday, " 28. Rev. N. R. Johnston will also attend all the meetings in Vermont.

ANNOUNCEMENT EXTRA.

MIND AND BODY.

PHYSIOLOGY reveals the intimate connection between the mind and the body, and shows us that without a sound and healthy body, the mind cannot properly perform its functions.

Having spent fifteen years in feeding the public mind, until apparently an absolute plethora has come upon it, we now propose to administer for the maladies of the body—the ill which flesh is heir to.

We have issued during our Publishing Life not less than FOUR MILLIONS OF VOLUMES; several of which have been translated into other languages, and have found their way to hundreds of thousands of readers, in every portion of the habitable globe.

Having been so largely instrumental in disseminating valuable books, which have made an indelible impress for good upon mankind, it is not without a slight feeling of regret that we abandon our calling for another, and we should hesitate in so doing, did we not believe that good can be done in another sphere, and that the body, with its multifarious infirmities, needs attending to, (especially in this land of fast living,) as well as the mind.

A few years since, a gentleman of Boston, an invalid, was travelling in search of health, in Peru, the beautiful land of the Incas, the country of mines and minerals. During his stay, he spent seven weeks in a convent in the interior; while there, he became possessed of a recipe for a medicine which effected his own complete restoration to health.

Grateful for the means which had enabled him to live a sound man again, he extended his knowledge as he was able, and in a few years it was in successful use in all the Hospitals, and by all the medical men of Peru. The effect of the medicine was so wonderful that he entered into correspondence with parties in this country, who took it up earnestly, and have labored unceasingly for its introduction, until

THE PERUVIAN SYRUP, PROTECTED PROTOXIDE OF IRON, Has come to be considered almost a necessity in every family. Its success is extraordinary, proving its great excellence. Notwithstanding its present popularity, it is destined yet to take a higher rank than any curative ever offered to the American People.

Its elements are safe and simple, and disintegrated, have been known and recommended by physicians for centuries, but, previous to this discovery, could never be properly combined so as to be held in solution.

We purpose to devote the next ten years to a thorough and systematic dissemination of this invaluable preparation, until 'EARTH'S REMOTEST NATION' shall be reached and benefited. If our language seems extravagant, we beg the incredulous or doubting to send for a pamphlet of testimonials, from some of the most distinguished men of Peru and this country, who have tested its value, and speak from experience.

JOHN P. JEWETT & CO. The style of our new firm will be JOHN P. JEWETT & CARTER, STORE 99 SUMMER STREET, BOSTON, (Next door to the New Post Office.)

The medicine will be manufactured by N. L. CLARK & CO., but exclusively for us, and, as heretofore, will be sold BY ALL DRUGGISTS.

PROUTY & MEARS'S CELEBRATED HOT-AIR FURNACES. PARLOR GRATES in great variety, embracing more than sixty different patterns, varying in price from three to sixty-five dollars.

PARLOR STOVES of superior designs, including the PORTABLE HOT-AIR RADIATING PARLOR GRATE, the most elegant heating apparatus for drawing-rooms and parlors ever invented.

COOKING-STOVES of the latest and most approved patterns, including the 'Clipper Improved,' 'Mount Vernon,' and 'Gold Medal.'

DINING-ROOM STOVES, with ovens, including the 'Beauty,' of new and chaste design, and in its operation entirely superior to any cast iron Parlor Oven Stove ever introduced into this market.

A large assortment of Office and Shop Stoves; Castings for the PROUTY & MEARS'S Stoves and Furnaces, &c. &c. AT WHOLESALE AND RETAIL.

ALLEN S. WEEKS, 23, 25 and 27 New Street, (Between Union and Hanover Streets,) BOSTON. June 1—copied

CARPETING 'All the Year Round' JOHN H. PRAY, SONS & CO. IMPORTERS AND DEALERS IN CARPETING, 285 WASHINGTON STREET. (Near Winter Street.)

RECEIVE, by Steamers and Packets from England, the latest and best styles and qualities of Carpeting, comprising Wiltons, Velvets, best qualities of Brussels, Tapestries, Three-plys, Kidderminster, &c., Painted Floor Cloths (of all widths and qualities), Rugs, Mats, Bookings, Feltings, Canton and Cocoa Matting.

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