

American Anti-Slavery Almanac

Expected by Saturday evening—they are now at Warren.

These Almanacs will be for sale at Treas-cots, and at James Barnaby's, Salem, for three dollars per hundred or 60cts per single copy.

B. S. & J. E. Jones will be supplied with them. Sam'l T. Creighton and H. W. Curtis, can obtain them from that source.

Early next week some will be forwarded to J. W. Walker of Cleveland to be disposed of as follows:

- 400 for sale by himself.
50 " S. Dickinson, Chagrin Falls.
50 " Wm. Fuller, Brighton.
500 " Edward J. Fuller and Leader Hatch, to be forwarded to Brighton to the care of William Fuller.

Will J. W. Walker leave a note in the post office at Cleveland, addressed to Wm. Fuller, informing him where he will find the 550 to go to Brighton!

More Roguery.

The business of drugging or plying persons with intoxicating liquors, for the purpose of robbing them appears to be on the increase in Boston. Three or four cases of this kind are said to have occurred in Boston within a day or two. In one case a seaman lost \$50 whilst in a state of insensibility.

The business of drugging persons for the purpose of robbing them, is practised very extensively out west. And what gives this business a more aggravated character, is, these robbers are licensed to do it, by Presbyterians, Baptists, Methodists, Quakers, and others.

Many a man is left with nothing but rags to cover him, many a wife is left destitute, many a child feels the gnawings of hunger, because Methodists, Quakers and others, license persons to follow this infamous business.

Those who have made pledges will please hand them to any of the Lecturing agents when convenient, or send them to James Barnaby, Jr. Salem.

B. S. and J. E. Jones will visit several places where considerable amounts have been pledged. Will the friends remember!

Payments have been received for four shares in the Bugle Press and Type as follows:

- Of Lyman Peck, New Lyme, \$25.00
" Joseph Carroll, Ravenna, 25.00
" Mary Donaldson, Cincinnati, 25.00
" A Friend, 25.00

What has the North to do with Slavery?

This question, so often asked and so often answered, finds a response in the annexed article from Burritt's Christian Citizen, which, we should think, ought to satisfy all inquirers.

The title to these human beings of both sexes and of all ages, will be derived from an officer of the United States, acting under a law of the Union, for which each voter in the free States is as much responsible as any slaveholder.

Who can tell into what or how many directions these thirty men and women, girls and boys, are to be dispersed—how many families to be separated forever—how many of the dearest of earthly ties to be cruelly sundered, to be reunited only by death?

The last No. of the Concordia (La.) Intelligence, besides the advertisements for fifty runaway slaves, contains the following notice of a

UNITED STATES MARSHAL SALE.

David U. Brown, in the Circuit Court of the United States for the District of Louisiana, No. 1349.

By virtue of a writ of seizure and sale, to me directed in the above entitled suit, I have seized and will expose at public sale at the residence of Walton P. Smith, known as the Bothgown Plantation—formerly known by the name of the Pecan Plantation, on the Mississippi river, about six miles below Vidalia, in the Parish of Concordia, on Saturday, the 21st day of November, 1846, at the hour of 12 o'clock M., all the right, title and interest of Walton P. Smith—in and to the following described property, to wit:—

- Joe, aged about 46 years.
Margaret, " 46 "
Lydia, " 18 "
Isabella, " 15 "
Isiah, " 7 "
Edward, " 25 "
Fanny, " 25 "
Jane, " 30 "
Susan, " 15 "
Hall, " 35 "
Lucy, " 29 "
Ambrose, " 22 "
Linton, " 13 "
Rosetta, " 10 "
Charlotte, " 14 "
Kitty, " 14 "
Ann, " 30 "
Isaac, " 50 "
Harriet, " 19 "
Hannah, " 60 "
Mariah, " 50 "
Ben, " 14 "
George, " 6 "
Bill, " 18 "
Rachael, " 45 "
Martha, " 16 "
Jesse, " 20 "
Susan, " 12 "
Martha, " 12 "
Henry, " 14 "

Terms, Cash. For WM. F. WAGNER, U. S. Marshal. J. H. KINEHART, Dep'y U. S. Marshal.

Oct. 17, 1846, 12, 51.

If we know anything of the nature of a United States Marshal's sale, the price of the blood, bones and sinews of the thirty human beings enumerated above, from old Lucy to little George, will be conveyed, not by a law of the State of Louisiana, but by virtue of a UNITED STATES law, from Smith to Brown. If the law under which this damning deed is to be done, is a United States law, then it involves a question in which the free States have something to do, and on which the most strenuous advocate of State rights cannot complain of our interference. If the South must be permitted to traffic in human beings, let

it be done on their own responsibility, but let not the free States be connected with the sin and shame by furnishing the license. Let such a United States law be repealed."—[Morning Herald.]

True, Mr. Herald, each voter is responsible for these laws. Whigs, Democrats, Liberty party and Native, you all join together in making them; and, although some of you are opposed to slavery, yet when you set about making laws, and look around upon your associates to see what kind of company you are in, and, discovering a part to be slaveholders, you shrug your shoulders and say well, well, I must abide by such laws as we may mutually agree upon; such as the majority shall adopt, I must support; why then, do you make a wry face because you incur the guilt of selling the young and the old through the means of statute law, when at the same time, you do not raise your voice against being involved in the same guilt, by means of a certain agreement, called the Constitution of the United States? We say too, "if the South must be permitted to traffic in human beings, let it be done on its own responsibility, but let not the free States (what a paradox to call them so,) be connected with the sin and shame" of protecting it in that traffic. "Let such a United States Constitution be repealed." The Herald also says:

"The following account of a cold blooded and unprovoked murder we cut from an exchange paper. The unfortunate victims were guilty of loving their freedom better than their tyrants. The deed is spoken of, without any sympathy for the sufferers, with commendation of the ferocious perpetrators. Shooting down men and women, like dogs or beasts of prey, may not be murder by the law of slavery. We know what it is by the law of God."

BREAKING UP A GANG OF NEGROES—Two Women shot and two Wounded.—For some time past the citizens of the Third Municipality have been aware that a considerable gang of runaway negroes had congregated in the swamp in the suburbs of Washington, where they lived upon what they could scrape together at night by thieving and contributions upon their friends in the city. On Wednesday afternoon a party of ten or twelve gentlemen, some living in the Second, and some in the Third Municipality, who had lost slaves, determined to break up the gang.—They accordingly sallied forth, armed with fowling pieces loaded with buckshot, and reached the habitation of the negroes. There were about fifteen of them, male and female, and at the time they were surprised, they were in the act of eating supper. They were immediately summoned to surrender, but refused and took to their heels, whereupon a volley was fired at them, killing a man and woman, and badly wounding two women. The rest escaped. The men had a number of muskets but did not fire them. The two women were brought to town the same night, and it is not known whether their wounds are mortal or not.

We agree with all the Herald has said about the atrocity of the murder. But suppose its candidate for Governor had been elected, and these slaves, resisting the efforts to capture them, had collected around them large numbers of insurgents. The Louisianians, unable to subdue them, the Governor of that State had called upon the General Government for aid to suppress the insurrection. Would Saml. Lewis, as Governor of Ohio, have complied with the requisition of the President, in accordance with the obligations of his oath to support the Constitution, and raised troops to be marched to Louisiana to shoot these identical persons? And in that event would it have been murder to shoot them? Or, on the other hand, would he have perjured himself, and altogether refused a compliance with the requisition of the President, and the requirements of his oath, and followed the example recently set at Oberlin, in an application of Liberty party morality? An application where its theory of morals was reduced to practice.

The following essay sent us at our request was read at the celebration of the 1st of August, in Oberlin, by Lucy Stone, a member of the institution in that place.

Why do we rejoice to-day?

We rejoice to-day, not simply because the genius of freedom is now presiding and scattering blessings, where eight years ago the Demon of slavery brooded;—nor merely that where ignorance and heathenism then prevailed, the light of science and christianity is now dawning;—nor yet because to-day is the anniversary of the moral and political birth-day of eight hundred thousand human beings,—but we rejoice in the grander fact, that in one of the largest, and most influential kingdoms of the world, a public sentiment exists, which shivers the chains of the slave, and lets "the oppressed go free"—which practically recognizes the equal brotherhood, and inalienable rights of man.

Not that every heart does not thrill with deep emotion, and leap for very gladness, in view of long lost rights restored,—of family ties renewed,—of the rich, though wrecked heart's wealth returned, and of the blessings that cluster around the improved condition of the slave that was, of the man that is. He who does not rejoice with exceeding great joy, "on account of these things, has no right to claim kindred with humanity. But we rejoice more in the grander fact, because its influence, not confined to the British West India Islands, will have a lasting influence in behalf of universal freedom. The doom of slavery everywhere is sealed in that public sentiment which caused England to reach out her hand over the broad Atlantic, to lift up from his deep degradation, and make conscious of his manhood, the bondman pining there. The influence of that event, will be

wide as the world, and longer than the stream of time. Like light radiating from a common centre, it will move onward and onward, dispelling on every hand the darkness and mist of oppression, until the glad sunlight of freedom, shall find access to every heart. By it the moral pulse corrected, will send its healthful thrillings, through society's whole frame, until the fearful paralysis which now so fatally benumbs all its powers, shall be removed, and then, the true friends of God and man, with steady hand and clear moral vision, may apply themselves sure of success to the execution of their holy purpose, in behalf of human freedom.

A rectified public sentiment always has been, and must ever be, the sovereign remedy for existing evils.

It matters not, though the strong arm of the law, may be around systems of wrong, nor though they may be as hoary with age, as with guilt. Let but the indignant frown of a virtuous public be concentrated upon them, and they must inevitably perish.—Thus have false systems of religion been destroyed. Thus was the monster Intemperance crushed, and thus will the foul spirit of slavery with its long train of worshippers be banished.

The scroll of history is full of facts which reveal the omnipotence of public opinion.—It has but to speak, and it is done. It has but to stretch out its sceptre, and uncounted millions bow before it.

It is time not to reason, then, for us to rejoice to-day, when the lessons of the past—the spirit of the age—and the signs of the times, give promise, that this power is coming into the great moral battle-field, on the side of right!

Though the warriors are now comparatively few,—though alone in the contest, they need not be dismayed, for truth and justice are on their side, and around them, unseen by mortal eye, are "chariots of fire and horses of fire," led on by Him who has said that "the battle is not to the strong."

James Russell Lowell has beautifully and truly said that "Mankind is one in spirit" that "Whether conscious or unconscious, yet Humanity's vast frame Through its ocean-sundered fibers feels the gush of joy or shame, In the gain or loss of one race, all the rest have equal claim."

Such being the case, when an event like that which we to-day celebrate occurs,—when a nation dehumanized, brutified, stands up on humanity's broad platform, a new bond of common interests, and common hopes, unites them to us. Instead of ranking with "four-footed beasts, and creeping things," they may now claim God as their father, and man, made only a "little lower than the angels," as an equal brother. Instead of seeing in the grave, the last home and resting-place alike of themselves, and the beasts that perish, they may now look forward to an endless existence, and to an inheritance in a world where man cannot be changed to a brute.

If we except the scene of Calvary, the event which brought redemption to a world, what other can compare with that, which eight years ago, at the still hour of midnight, released from the thralldom of man, eight hundred thousand human beings?

Then indeed no earthquake trembled underneath—no temple veil was rent—no dead issued from their graves, but slavery's dark pall was torn in twain, and the great soul of man from its moral charnel-house arose, and mingled its loud amen with God's approving voice, which was heard echoing from island to island, in the deep rolling thunder.

Contrast with that event, the freedom contested at the point of the sword, and found only by wading through seas of blood, with what transcendent glory does the one stand out before us, while the other is blackened by deeds of violence and outrage inflicted by man upon his brother man.

Well may those for whom so great a boon was so peacefully obtained, send up their long, loud shout of joy to-day. No wonder that the fires of freedom there burn brighter, and more unquenchably. No wonder that the slave upon our southern border, is animated with the living spirit of liberty.

The ocean indeed surges widely between him and the islands of the free, but in its deep roar, he hears the knell of slavery, and nerves his soul to bear nobly up yet a little longer.

While we mingle our heart-felt rejoicings with the bond and the free, to whom this day is one of thrilling interest, we will also unite with theirs, our thanksgiving and praise to Him through whom alone, we are enabled to celebrate so glorious an event. With theirs, we will unite our supplications before the throne of the Eternal, that from our slavery-cursed country the chain may be broken—that every trammel of body or mind, the wide world over may be sundered, and that the time may soon come, when the grand chorus which to-day swells up so freely from the islands of the ocean, may find a response in every heart.

It is not fitting that here too, while our hearts are encouraged, and our hands strengthened, we should pledge ourselves anew, each to the other, and all to God, that esteeming no toil too arduous, or danger too perilous, we will labor to introduce a correct public sentiment, on the great question of human rights, and that we will do this, as the

instrumentality by which the day of jubilee for the slave shall be hastened, and that we will not abate, one jot nor tittle from our efforts, so long as one fetter remains unbroken.

Communicated for the Bugle.

Believing American Slavery to be a system of extortion, violence and wrong, an outrage upon man, and an insult to Jehovah, alike repugnant to the holy precepts of the gospel, and to every principle of humanity; cursing the nation and the church with its diabolical and corrupting influence;—and believing that the church was designed by Christ to be a "peculiar people zealous for good works," and that in the language of the Apostle Paul they should "have no fellowship with the unfruitful works of darkness; but rather reprove them." Therefore

Resolved, 1st, That we as a church of Disciples of Christ, in Randolph, Portage co., Ohio, consider slaveholding to be man-stealing, and the slaveholder to be a man-stealer.

Resolved 2d, That we will have no christian or church fellowship with slaveholders, or those who hold their fellow-men as chattel property, nor with those who justify, and willingly uphold, aid or abet them in so doing.

It is with no ordinary feelings of gratification that we give place in our columns to the above action of the Disciples church in Randolph. Yes, our "heart leaps with very gladness," in view of the fact that this church refuses longer to have any political or ecclesiastical union with slaveholders for such is its position, if we understand the last resolution. May its light shine "as a city set upon a hill," and be an example that will shortly be followed by many other congregations.

Law of Maryland Concerning Free Negroes.

The article below from the Marlborough Gazette, contains information that must interest the people of this District. It is desirable that the acts of the Maryland and Virginia Legislatures, which affect the interests of the District should be published in the papers of Washington and Georgetown, as soon as they are passed. Of the law referred to below I was wholly ignorant till I read the paragraphs in the Gazette; and I must say that though a slaveholder, I have read it with surprise and indignation. Indeed, I question whether a law like that referred to is constitutional! I presume the consequence of an inability to pay the assessed fine (five hundred dollars) is the sale of the person offending, and he is thus, though free, to be made a slave for life. Can any State by a Legislative enactment, reduce a free man to slavery without being guilty of felony or some high crime? It is moreover exceedingly unjust to free colored population, and injurious to the whole citizens of the District. A poor, free negro, for instance, who happens to have a slave wife and children in Maryland, is absolutely prohibited to visit his family under the penalty of being reduced to slavery, and a citizen is prevented from sending his free servant into that State on his necessary business, or to carry one there as nurse or laborer. What would Maryland say if the Corporation of Washington were, by way of retaliation, to enact a law declaring every slave who comes to this city from that State on his master's business otherwise a free man! The Maryland law is not less unjust and injurious, and must be regarded as a wrong to the free blacks, and an injury and an insult to the white population of our District.

FREE NEGROES. Two free negroes from the District of Columbia, were arrested in this village on Sunday last for coming into the State of Maryland in violation of a law of the last Legislature. They were fined twenty dollars each, which sum being secured to the informer, they were discharged. The fine under the law for the second offence is \$500, one half to the Colonization Society, and the other to the informer. Under the law of 1839, these restrictions were confined to free negroes coming from other States; but the law under which these negroes were arrested, subjects free negroes from the District of Columbia to all the penalties of the law of 1839. Several arrests have been made under this law, and as few of the parties interested are presumed to know of its existence, it would be well for the District papers to publish this article.—[Marlborough Gazette.]

A very grievous occurrence lately took place under color of the slave law. A very worthy free negro was returning to the city, in company with his employer, (Mr. Tucker, pumpmaker of this city) on their way to Mr. Caldwell's near Bladensburg, whither they had been to repair his pump. After passing through Bladensburg, and being on the high road on their way to the city, they were pursued by some men from Bladensburg, and the negro taken forcibly from the cart of his employer, on which he was journeying peaceably homeward, and carried back to Bladensburg and put in confinement, and what aggravated the injury was, that because he would not submit quietly to be bound and carried off, he was beaten and otherwise maltreated.—His employer and master, a white man, standing by all the time and remonstrating against the arrest and usage of his servant.—[National Intelligence.]

From the Massachusetts Spy.

Horrors of the Slave Trade.

A work has recently been published in England, in the Colony of Sierra Leone in Western Africa, by Wm. Shireve, a six years' resident in the employ of government. Mr. Shireve says that many instances have occurred of slave-dealing by liberated Africans themselves, and he pretty strongly intimates that most of the British merchants on the coast, if not directly concerned in the traffic, are guilty of aiding and abetting it.

We extract below Mr. Shireve's description, from personal observation, of the horrors witnessed in a slave ship on the passage across the Atlantic. It is a revolting picture, it is true—and the mind can hardly conceive of such horrors. But while the slave traffic exists, we must become familiar with such scenes—and should urge upon our government the importance of "prosecuting with vigor," by means of our non-resistance, the suppression of the African slave-trade:

"Slavers, as those floating graves may be called, are invariably good sailors, and lie low in the water, so as to escape distant observation as much as possible, but it is in the

internal, or rather infernal, construction of their stowage room that they materially differ from other vessels of similar craft.

In order that each vessel may carry (as an Irish sailor remarked) "more than the full of it," the cabins seldom exceed three feet in height, and are frequently much lower, not exceeding twenty inches, or less, so that, were a sectional view given, these living tombs would have the appearance of shelves, into which the wretched, and to the owners, unfeeling victims, are packed, often crissed together side by side, where they are left for days, weeks, or months, as the voyage may be, literally packed in their own sweat, suffering from sickness, dysentery, and bad feeding, to which accumulation of horrors the most virulent small-pox is a very common addition.

It may be here supposed that suffering can no farther go; but this is only a preface to the dreadful history. The hell-heat that steels the brain, flesh and bone into glue, boils their blood into yelling madness, when they seize each other with their teeth, and suck, and gnaw, until the weaker victim expires. Thirst and starvation also cause these demoniac acts, whilst many also die of disease and suffocation, and die for many days in rank and rapid putridity before discovery by the crew, owing to the manner in which the wretched receive their food, which is by shoving a bucket of garbage into the hold, to be passed from one to another over their bodies, frequently never reaching the furthest until its intended consumer is like Pelonius:

"No where he eats, but where he's eaten. A convocation of worms is 'en at him.'"

Then the slaves are permitted to leave the cramped small gauge, to walk the deck for a few minutes in many hours. Suicide is often attempted and succeeded in, by leaping overboard, more through fear of retarding to their crowded coffins, than the dread of future slavery.

When they are ordered back, after this short recreation, the manner in which they expose their distress is subduing; they fall upon their knees, particularly the women and children, and silently press their heads against the knees of their masters. The ruffian sailor or has been seen to shed a tear at this touching appeal; but the dew of mercy was never known to fall from the iron eye of the God-abandoned and man-despised Captain.

From the Liberty Advocate.

Southern "Religion."

It is frequently cast up to Abolitionists, when they find fault with slavery and slaveholding apologists, "oh, slavery cannot be so bad a thing as you represent it, for don't you hear of the great revivals of 'religion' at the South?" We heard this argument made use of by one of the ministerial members of the recent Wheeling Synod, as an apology for our "slar Southern brethren." The following extract of a letter from Baltimore, will give an idea of the kind of revivals and "religion" they have in the South, and the character of the hypocrites who lead the exercises.

If Southerners would only treat all notices of revivals of "religion" among slaveholders while they continue to hold their grasp upon the throats of their victims, as mere hypocritical cant, and consider them—as they should be—criminals of the worst stamp, we would then just as soon think of calling horse thieves, counterfeiters, or any other set of rascals "our dear brethren," as to call slaveholders such. And if preference is given to either, it should be given to the horse thieves and counterfeiters, inasmuch as they are least criminal.

"The Sun" announced a few days since, that there were revivals of religion in progress at a number of the Methodist churches. Having a curiosity to know whether it was religion or Christianity, I dropped into one of the churches, and found that there had been no misrepresentation, for it was really the same old kind of religion, that is so abundant here and elsewhere. The "seekers" were one man and three women, with about fifteen of clergy and laity about the altar, some singing, some praying, and all shouting at the top of their voices. This is the identical church whose "principal man, and class-leader is a slaveholder, to a considerable extent, and last year sent one of his house-servants, with her infant, to Hope H. Slater, and she was sold South, leaving a broken-hearted husband and father, and all that makes life desirable, to fill the coffers of this "pious good man." This was done as secretly as possible, but it was soon known. These men are getting sore on this subject, and if public opinion can be kept advancing, there will be a very perceptible change in Maryland in a few years. The subject seems to work itself into every public body of men, for whatever purpose convened, on both sides of the Atlantic, and Southern readers must necessarily have it brought before them more frequently than ever, and the subject of abolition will soon lose its hideousness. You, at the North, can go on as rapidly as you please; but we must be contented to go step by step; adopting the plans which are the most practicable, not always consulting our own wishes and ideas of right, but yielding much for the good of the cause, as a few hasty movements would retard its development much, till we can act more freely.

Yours in Truth, N."

Evangelical Alliance.

Doctor Beecher, in giving an account of the proceedings of the delegates in forming this Alliance, says:

"True, we were stuck occasionally, but we all knew how to back out and start again. If occasionally the remains of old human nature spilled over, we knew how to stop it by resorting to prayer. They laughed at us, but we all prayed on, and in no instance did these prayers remain unanswered."

The chief question that "what" was not whether slaveholders should be cast out of churches into which they had been admitted in good faith.—No, whether it was the duty of the members of such churches to withdraw from them on account of slaveholders being members. But whether slaveholders should be admitted into a new christian union then forming. "And in this question the Doctors of Divinity got stuck!" and had to pray themselves out of it. One would think it so plain a question as not to need any new light from Heaven.

Men sometimes pray, not so much to learn Heaven's will, as to bring over God's will to their. In such cases there is quite too much praying. Balaam prayed once too much, nor did his prayer remain unanswered," but he was permitted to "go and curse Israel!" And so we fear these delegates were left to take slaveholders into their union, and cause cause

the ministry far more than the Alliance will ever benefit the church. Had they rode home on Asses, we should have expected, they would have "abused their madness" as it was, we think the winds and the waves uttered some terrible words of warning.—[True Democrat.]

Attempted Escape of a Slave.

The cases of negroes securing themselves on board vessels bound for Northern ports, are getting to be of frequent occurrence.—The bark New England left this port for Boston a week ago, and after getting fairly out to sea, a negro appeared on deck, and attempted to give notice of the captain, to whom he reported himself as a runaway, who had been induced by one or two of the crew to hide himself on board, with the promise that on getting into blue water he would be safe. Though at a great inconvenience to himself the captain returned to the Baltic, and put him on board the Pitt-boat, which brought him back to the city last evening.—The runaway on the brig Ottoman, whose capture in Boston excited such a burst of philanthropic feeling there, arrived here on the 13th on the bark Niagara, and has been handed over to his master.—N. O. Correspondence Charleston Courier.

Testimony of a Kentuckyan.

"Slavery is the parent of more suffering than has flown from any other source, since its existence. Such sufferings too! Sufferings inseparable and innumerable—unnamed wretchedness—the ties of nature rudely broken and destroyed—the agonies of torture, groans, tears and blood—lying forever in wariness and painfulness, in wallowing, in hunger and thirst, in cold and nakedness.

"Brethren of the North be not deceived.—These sufferings still exist, and despite the efforts of their cruel authors to bush them down, and confine them within the precincts of their own plantations, they will ever and anon struggle up and reach the ear of humanity."—N. J. Freeman.

EVANGELICAL ALLIANCE OF COLOR.—The climate of Peru has a singular effect on the color of the different races. It bleaches the black man into the mulatto, and bronzes the white man into the Indian. It dwarfs the European in stature, in the second or third generation, and deprives him of fire and energy. The native youth, in their boyhood, exhibit intelligence and force, but as they grow up they become feeble in body and irresolute in mind. The Indian who inhabits the ravines and table lands in the Cordilleras, is the only one who preserves his vigor. To his full civilized enterprise and hardihood, Peru must look for her regeneration.—[Exchange Paper.]

MURDER.

When the Mexican officers were retiring from taking their leave of Gen. Worth, preparatory to leaving Monterey, a volunteer shot one of them dead. It is said he will be hung. We hope not. It is probably could not see the difference in guilt in the sight of Heaven, between shooting one down then, or on the field of battle in a war of plunder and conquest. Who can!—[True Democrat.]

MARRIED.

On Thursday, Nov. 19th inst., by the Rev. George Scott, Rev. CALER M. PIERSON of Seneca county, Ohio, to MISS ANS ELIZA, daughter of JONATHAN MORRIS, of Beaver county, Pa.

DIED.

At Hinkley, Medina co., Ohio, aged 7 years and 10 months, ANELIA, daughter of LUTHER and HULDAH PARKER. "Of such is the kingdom of heaven."

61-1 Cts. REWARD.

Ran away from the subscriber on the morning of the 25th of Nov., WILLIAM KILLE, aged 14 years and 11 months, bound to me by indenture. Any person or persons arresting and returning to the subscriber the said boy will be entitled to the above reward.

B. HILLMAN. 369

NOV. 27, 1846.

BOOKS.

A new assortment of books just received and for sale by J. Elizabeth Jones, among which are

- Douglass' Narrative, in muslin, 40 cts
" " in paper, with-out portrait, 25 "
Avery Moore, handsomely bound, 40 "
Despotism in America, 37 1/2 "
Branded Hand, 35 "
Christian Non-resistance, 37 1/2 "

Also, a variety of pamphlets, including the Slaveholders Religion, Brotherhood of Thieves, Disunion, &c. The Liberty Cup for children—price 8 cents.

NEW GOODS.

GREAT BARGAINS!! THE subscribers are receiving a large and well selected stock of Fall and Winter Goods, adapted to the season, purchased since the reduction in prices, which they will sell for prompt pay as cheap as the cheapest. Their stock consists in part of

CLOTHS, CASSIMERES, Cassinets, Jeans, Flannels, Linseys, Rough & Ready' Plaid, Winter style Gingham, Robes, Lusters, Shaded Merino, English and French Merino, Chintzes, Prints, Shawls, common and sup. Ticker Shawls. Together with an assortment of

PLAIN GOODS FOR FRIENDS, Calicoes, Gingham, Crapes, Chapelite, Gauze, sup. Cashmere Stockings, Sheep Book Mus. Hand'ks, sup. fig'd and plain Silks. ALSO—A large stock of Boots, Shoes, Caps, Bonnets, Gimp Edgings, Fall Ribbons, Trimmings, &c.

HATTERS' TRIMMINGS, Shellack, Plush, Nutri and Coony furs, Skins, Bindings and Bandings.

GROCERIES, &c. Fish, Salt, Coffee, Tea, Haranna, Dam, and New Orleans Sugars, Soda and Upper Leather.

ALSO—Hollow Ware, Cincinnati Castings, &c., &c.

HEATON & IRISH, Salem, Oct. 30, 1846.