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At the late District Court holden at Talbot County, in May last, there were two trials for violations of the Election Law of the State. The first case was that of a certain Aquilla Cummins, who was indicted for voting twice at the last sober election.

Some few days after this came on the case of a certain John W. Sherwood, who was indicted for the offence of voting twice at the October Election. Mr. Sherwood is an active, enterprising mechanic of Easton. It was inquired by the court whether Sherwood was a busy man at elections—by were informed, yes, that he was a busy man at elections. The case set up by Sherwood was that he was delirious from a fever and did not know what he was about.

It was in evidence that Sherwood voted early after the polls were closed, and that soon after, time exactly specified, he came up and voted again—when in the act voting, one of the Judges accused him of voting twice, and attempted to arrest the vote. Sherwood denied it, and the other Judge put the ballot in the box. From that vote to this time is supposed to be more than half an hour at the least. The sheriff of the county posed, that he met Sherwood at the hustings just after this hour, and accosting him said, friend Sherwood, they say you voted twice—to which Sherwood directly replied, ay, they say so. The sheriff said, he looked unwell, and that there was something unusual in his eye.

The attending physician was called, who deposed, that he had the morning of the election seen Sherwood, and rather dissuaded him from going out, as Sherwood was unwell, and had been unwell some time—the day was threatening. The physician said Sherwood by no means delirious when he saw him in the morning, and that he never knew him to be delirious any time whilst he was sick. The fact of having voted twice was admitted, because it could not be denied. The court adjudged that Sherwood was delirious on the election day, and ought not to be fined, punished, and dismissed him the court.—Easton Gazette.

Sherwood and Cummins voted democratic ticket.]

From the Federal Republican. MR. EDITOR.—The deliberate attention of every honest and prudent man in the state, whether he be federalist or democrat, is called to the statement given in your paper, taken from the Easton Gazette, on the subject of the votes cast by John W. Sherwood, at Easton, on the eastern shore of Maryland, at last October election.—The pretended derangement of this man is a FOUL IMPOSITION ON THE PEOPLE OF THE STATE. A BLOT OF A DARK AND DISMAL CHARACTER ON THE character of the court, and on the ermine of justice, indelible and fixed, and one which all the waters of the ocean cannot wash out. Let us see the oath taken by the judges of elections:

Oath of the Judges of Elections. I, — do swear and affirm that I will permit all persons to vote, who shall offer to poll at the election in this county, who in my judgment shall according to the directions contained in this law, and the constitution and form of government, be entitled to poll at the same election; and that I will not permit any person to poll at the same election who is not in my judgment qualified to vote as aforesaid; and will in all things execute the office of judge of said elections, according to the best of my knowledge, without FAVOUR OR PARTIALITY, SO HELP ME GOD.

Read this oath people of Maryland, and remember, that it was in proof before the court, before whom Sherwood was tried, that when he presented himself to vote the second time, one of the judges accused him of voting twice; and while this was going on, and an attempt making to arrest the illegal fraudulent vote—the other judge put the ballot into the box, and thus consummated the vile act, and perjured himself. See his oath! and the succeeding section of the law on the subject of voting twice.—But Sherwood's physician, visited Sherwood but a very short time before the polls opened, and recommended to him not to go out that day.

It is said the receipts at the General Post Office, for the current year, fall short of the Expenditures nearly FORTY THOUSAND DOLLARS. This is principally to be attributed to the state of business throughout the United States.—There are, however, those who insist that no inconsiderable portion of the sum deficient is retained in the hands of Delinquent Post-Masters, and that the retaining of PUBLIC DEFAULTERS, as Post-Masters, affects the revenue by destroying public confidence.—Demo. Press.

UNSETTLED ACCOUNTS. An "Enemy to Hypocrites," in the Patriot of Saturday, speaks as if the countless sins of democracy were wiped away, because one or two persons who are on the list of "defaulters" are said to be federalists! We venture to say, that on the whole list, including some thousand names, not a dozen federalists can be found. The fact, alone, that this money is due or unsettled, is proof abundant that federalists had nothing to do with it. They are the disciples of Washington—and, as such, they know that the people's money cannot be pocketed at random. However, if even a dollar is due by a federalist, let his name be published, and let it be enrolled in the list of the democrats: it is a peculiar trait in democracy, which gives it a claim to all that is not reconcilable with correctness.

We believe, ourselves, that some few of the accounts rendered as due to the United States, may be incorrect; and therefore we publish the remarks with them. We have also the letter of Mr. Auditor Hagner, and shall publish it. We have read, too, the long remarks of the Intelligencer of Saturday on the subject; and we ask any sober man if they contain any additional information to that which we are now engaged in publishing? The great "Expose" of the Intelligencer, which our neighbours of the American were disposed to furnish their readers, is nothing but a confirmation of what we said, that the Intelligencer could not give any "expos" different from ours; and added, that although we had fingered none of the cash yet we knew something of its appropriation, and our knowledge comes from a source, perhaps, unknown to, but not less certain than that of Mr. Gales!

The "Hypocrite" in the Patriot, says we belong to several "Bible Societies."—We plead guilty of the charge.—We subscribe cheerfully to those valuable institutions, because they disseminate a doctrine and a religion, which, if strictly embraced, will prevent democracy, and all others, from cheating the government. We are subscribers to the Bible Society, because we believe that the promulgation of the word of God will tend to put a stop to infamy and dishonesty! lb.

The following ADDRESS was delivered by James M. Garnett, Esq. to a Sunday School in Essex county, Virginia, on distributing Bibles to the Scholars:

Sunday School Address. By the truly christian bounty of the American Bible Society which has presented the Bible Society of this county, with one hundred Bibles and two hundred Testaments, we are enabled once more, to distribute the Holy Scriptures to such of our scholars, as are entitled to them under one of the regulations of this school. To those who have already received Bibles, the advice which we shall now take the liberty to offer, will not be particularly addressed; because we sincerely hope, that the admonitions which we gave on a former occasion have not been altogether lost upon the individuals for whose benefit they were specially intended. We would willingly persuade ourselves to believe, that these Bibles have been diligently read and studied; that fervent prayers have frequently been addressed to the throne of our Heavenly Father for understanding to comprehend, resolution to practice, and unabating zeal either to do, or to suffer with a truly christian spirit, all of which is therein required of us. We are anxious also to believe, that these prayers have

On Saturday last, several persons were brought before Alderman Badger, charged with being concerned in an attempt to defraud the Underwriters, by fictitious shipments of merchandize &c. on board the sloop Norfolk. They were severally bound over to appear, and bailed \$8000 each. We understand, that heretofore they have sustained a respectable standing in society. Refs Gaz.

so far proved acceptable your all merciful Creator; that some essential improvement has taken place both in your knowledge, and in your conduct; that you have become more dutiful and affectionate children; more kind and loving brothers and sisters; more friendly and benevolent to your companions and associates; and more devoted to the constant discharge of all your duties in relation both to this world and the next. Unless some such change has either been commenced or accomplished, I much fear, my young friends, that your Bibles have been given to you in vain. But I will not permit myself to entertain such apprehensions in regard either to your present or future good. Indeed, I flatter myself, that I can already perceive a considerable amendment both in your principles, and in your deportment. Let me entreat you then, not to disappoint these encouraging hopes; but to strive without ceasing to make yourselves an example of constantly increasing improvement, and laudable behaviour, not only to all your school fellows and companions; but even to those who are fathers advanced in years; and who have enjoyed better opportunities both to learn and to practice the various duties of good citizens, and pious christians.

To you who are this day to receive Bibles, as a reward for your diligence and good conduct, I can add little more, than what has already been urged on a former occasion. Upon the use which you shall hereafter make of these Bibles, will depend, not only your comfort and happiness in this life; but your eternal welfare in the life to come. Let me most earnestly beseech you therefore, never to lose sight of this solemn truth. Meditate on it by day, and suffer not sleep to overcome you by night, before you have implored your Heavenly Father so to sanctify this precious Book to your use, that it may prove to you on Earth, a never failing source of comfort and joy; and in the world to come, the harbinger of everlasting felicity. There is no situation in which you possibly can be placed, but precepts for your guidance therein; rules for your conduct; encouragements to proceed, if right; or disavowals from action, if wrong; will be found on almost every page. Are you disposed to be unfaithful to your Parents? you will find curses and maledictions denounced against the disobedient child. Have you little or no affection for your brothers and sisters, but rather a dislike to them? the avenging wrath of an angry God is proclaimed against him who hateth his brother. Do you want charity towards your neighbour, and by neighbour, in the scripture sense, is meant the whole human race? you are expressly told, that naught availeth without charity. St. Paul tells you:—"Though I speak with the tongues of men and of angels, and have not charity; I am become as sounding brass, or a tinkling cymbal."

And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, it profiteth me nothing.

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Are you either husband or wife, master or servant, your duties are all pointed out to you in a manner so perfectly plain, that you cannot fail, unless wilfully blind, to understand them. On the husband it is enjoined to protect, to love, to cherish in sickness and in health, in joy and in sorrow, and to be forever faithful: to the wife are prescribed obedience, love, fidelity, and friendship in its most tender and comprehensive sense. The master is commanded to be kind, and the servant submissive, honest, and industrious. Is your condition in life prosperous, your wealth abundant, your reputation among your fellow-men exalted, your passions strong and stimulating you to sinful indulgence; the scrip-

tures abound with admonitions to temperance, with persuasions to virtue, and with prescriptions to guard you against all the seductions of ambition, vanity, pride, and sensuality. Does the proud man's scorn, or the rich man's neglect, embitter your enjoyment; are you afflicted with disease; or bowed down with sorrow and anguish for the loss of relatives and friends; does poverty assail you with all its attendant miseries; have friends proved treacherous, children undutiful, or what is more overwhelming than all, profligate and lost to virtue; still this best and greatest gift of an all merciful God, this sacred volume of his holy word, is a never failing friend, will you but appeal to it as you ought, to soothe your anguish; to minister to your affliction; to comfort all your sorrows; and to remove from your souls the heavy burdens which crush you to the earth. It is an inexhaustible fountain of living water, supplying to all who will ask in spirit and in truth, the means which are necessary to satisfy all our wants both temporal and eternal. It enjoins upon every human being the love of our fellow creatures; the abandonment of envy, hatred, malice, and all uncharitableness; the ministering to each others wants both spiritual and temporal; and finally to do unto all men; as you would that they should do unto you. In regard to our heavenly Creator, this sacred record of his will commands us believe in him, to fear him, and to love him, with all our hearts, with all our minds, with all our souls, and with all our strength; to worship him, to give him thanks; to put our whole trust in him; to call upon him; to honour his holy name and his word; and to serve him truly, all the days of our lives. With respect both to ourselves and to others, we are still farther commanded to be honest and just, industrious and temperate, sober and chaste, throughout the whole course of our lives; nor is there any thing omitted which can in any degree, either teach us our various duties towards God, our neighbour, and ourselves; or inspire us with all the feelings and motives necessary to enable us to fulfil them in a manner becoming both the subjects of temporal power, and the faithful disciples of an everlasting Saviour and Redeemer. Beware then, my youthful friends, beware how you receive this inestimable book; and still more, take care to what uses you apply it. Study its divine doctrines, as you ought; practice all its holy precepts, as you may; and there is no situation here in which you may not partake of that peace which passeth all understanding; nor any of those rewards hereafter, which are promised to the good, and the faithful, that you may not hope finally to enjoy. Can it be possible then, that you will receive these books from us, with carelessness or indifference? Will you alone, disregard that sacred depository of the revealed will of our Almighty Creator, which is now eagerly, and most anxiously sought by almost every tribe and nation of the habitable globe? Yes, my young auditors, I may truly say, that there is now, scarcely a people upon earth of whom any authentic record exists, who are not beginning to enjoy the light of the gospel of Christ diffused among them—and in numberless instances received with tears of joy, by the indefatigable zeal of the numerous Bible Societies in different parts of the world; upon whose labours of love it seems manifest, that an all merciful God is continually shedding his choicest blessings.

Millions of copies of the holy scriptures have been already printed in almost every known language; millions have been distributed among almost every known people; and millions more are in a course of rapid preparation for distribution by those Heaven created Societies to one of which (the American Bible Society) you are indebted for the donation which I am about to deliver to you. And now let me entreat that you will unite with us, your instructions, in imploring the divine author of every good & perfect gift, to continue to bless & prosper all the undertaking, not only of this institution, the members of which have been our benefactors; but also the labours of all other Societies engaged in the same holy cause.

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Summer Arrangement

Acap Travelling to Annapolis

The Mail Stage for Annapolis will in the future, leave Green Annapolis, for Baltimore and Green Annapolis, every Monday and Friday morning, at 6 o'clock, A. M. stopping to take up passengers at all the public houses, in Pennsylvania avenue, Washington City, and arrive in Annapolis the same afternoon by 5 o'clock. Returning, leave for Green Annapolis, every Tuesday and Saturday at 6 o'clock A. M. and arrive in Green Annapolis by 5 o'clock the same evening. A horse mail will leave Green Annapolis every Wednesday for Annapolis and return on Thursday—Small packages can be sent with safety by the horse mail.

For seats please apply at the Stage Office, at the Union Tavern, Georgetown, or at the Stage Office next to Dr. Brown's, Washington City.

THE PROPRIETORS

Parties wishing to go from the District, or gentlemen upon business, can be accommodated with a stage at the shortest notice, if necessary upon the days the mail goes on horseback!

New Arrangement of Days



THE STEAM BOAT MARYLAND

will continue to run as heretofore until the last day of the present month. But afterwards she will take her route as follows: On Sunday the first of April she leaves Easton at 8 o'clock, and will proceed to Annapolis, leaving there at half past 2 o'clock, for Baltimore, and arrive at 6 o'clock the same day; leaves Commerce street wharf, Baltimore, on Wednesday at 8 o'clock, and returns by Annapolis to Easton at 6 o'clock the same evening. And she leaves Easton at the same hour, and by the same route, every Sunday until Thursday, and leaving Baltimore in like manner, every Wednesday and Saturday. In every route she will touch at Todd's Point, the Mills and Oxford, if hailed, to take and land passengers. On Monday of every week she will leave Baltimore at 10 o'clock for Chestertown, and arrive there in the afternoon; and on Tuesday morning leaves at 9 o'clock for Chestertown and returns to Baltimore touching in both routes at Queen's town, to take and land passengers. She will take freights from and to the respective places above mentioned, as not to accommodate the passengers, their Horses or Carriages. Passengers wishing to go to Philadelphia will find it the most convenient and expeditious route, as she meets the Union line of steam boats, when they can be put on board, and arrive in Philadelphia the next morning by 9 o'clock. All baggage, of which due care will be taken, will nevertheless be at the risk of the owners as heretofore.

March 22

Dissolution of Partnership

The partnership of Warfield and Ridgely having this day been dissolved by mutual consent, all persons having claims against said firm are requested to present them to either of the subscribers, who are duly authorized to receive and pay all debts due to and from said firm. Those indebted to the firm aforesaid, by notes or bonds, are requested to make payment, and those indebted on open accounts are desired to call and pay the same, or give notes or bonds, on or before the 1st April 1821.

William Warfield, David Ridgely.

D. Ridgely, & Co.

Who have on hand, and will constantly keep, a good assortment of Dry Goods & Groceries. And who respectfully solicit a continuance of the custom of their friends and the public.

March 1.

SHERIFFALTY.

WILLIAM O'HARA.

Having understood that a report circulating of his having declined being a Candidate for the office of sheriff, he takes this opportunity of declaring the same to be unfounded. He begs the public not to suffer themselves to be deceived by reports of this kind, as he is still, and means to continue a Candidate for their suffrages for the above appointment, and respectfully solicits their votes.

March 22