

SIGNAL OF LIBERTY.

"The inviolability of individual rights, is the only security of public Liberty."

Edited by the Executive Committee.

ANN ARBOR, WEDNESDAY, JULY 7, 1841.

Volume I. Number 11.

THE SIGNAL OF LIBERTY,

Will be published every Wednesday morning in Ann Arbor, Washtenaw county, Michigan, by the Executive Committee, for the Michigan State Anti-Slavery Society.

N. SULLIVAN, PRINTER.

TERMS.—\$2.00 per annum, in advance. \$2.50 in six months. \$3.00, if payment be delayed to the close of the year. A strict adherence to the above terms will be observed in every case.

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SIGNAL OF LIBERTY.

Garnsey's letter to Henry Clay.

[EXTRACT.]

"Although, in travelling through some of your slave states, I have often observed the negroes well clad, and in good bodily condition, their general aspect has not appeared to me to be that of happiness.—Seldom have I seen any thing among them, like the cheerful smile of the peasant of Jamaica; and sometimes, they have been half-naked, and wretched in their demeanour. When I saw large companies of black people following either the masters who owned, or the merchants who had bought them, to some distant state, the lame ones compelled to keep up with their associates, and yet limping behind from very weakness—when, in one of the sea Islands of South Carolina, I looked on a gang of them, gleaning cotton, working as if they were on the tread wheel, their sweat falling from them like rain, and the overseer sitting by, with his cowhide alongside of him—when, in the negro jail at Charleston, I was surrounded by a large number of negroes, who had been sent thither, without any intervention of law or magistracy, but at the sole will of their holders, to be punished on the treadwheel, or with whipping (not exceeding fifteen lashes) according to directions on an accompanying ticket—when, lastly, in the iron-grated depot at Baltimore, I visited the poor creatures who had been sold away from their families and friends, and were about to be transmitted, on speculation, like so many bales of cotton or worsted, to the far-distant South—when these scenes passed, one after another, in review before me, it was impossible for me to think highly of the comforts of your enslaved negroes.

The slave market at Charleston is held, as I understand, in the open streets, immediately under the walls of the exchange.—There, our fellow men are bought and sold without reserve. True indeed it is, that many high-minded, benevolent holders, refuse to sell their slaves under any circumstances, and that many others avoid selling them, except in undivided families.—But the laws of bankruptcy and executorialship, are fraught with no such tender feelings; and in the breaking up and disposal of estates, husbands and wives, parents and children, are often sold—irrespectively of each other—each to the highest bidder. With such liabilities at hand, where can be the solid happiness of the slave of North America? I would, however, recur to my original ground—no man, who has sense and knowledge enough, to reflect upon himself, can enjoy true comfort, while the law regards him as the property of another. One of your most enlightened senators, furnished me with an instructive anecdote in reference to this subject. A pro-slavery Methodist minister, in our friend's presence, was, one day, questioning a well-educated negro, much respected by his master, and amply supplied with the conveniences of life. "You have your wife and family about you," said the minister; "you have a good house; you and your children are well clad; you sit down, day by day, to a well-provided table; you are even engaged as a preacher to your brethren—why then are you anxious to be free? what can you wish for more?"—"Sir," replied the negro, "I wish to lay my hand on my heart, and say, My flesh is MY OWN."

"That slavery is sinful, not only in its abuse, but in its own nature, seems to me to be evident from its practical results.—Two of these, with which an American statesman cannot fail to be familiar, I may now briefly mention—they are in themselves amply sufficient to prove my case. The first, is the dreadful licentiousness which, notoriously prevails in your slave states, not merely among the negroes themselves, but more especially between whites and blacks. Here indeed amalgamation speeds its course without reserve, and in a criminal form. An institution which constantly leads to this result—under which fathers are sometimes known to bequeath or sell their own children—must needs be, in itself, a desperate moral evil. The second result alluded to, is compulsory ignorance. Evil in its root—incurably

evil—opposed to the will of an intelligent and benevolent Creator—and deadly in its moral tendency—must be a system, which shuts out half, or two thirds of the population of a state, from even sipping at the fountain of knowledge—which proclaims to a multitudinous rising generation the stern decree, "You shall never be taught to read the Bible!"

Kidnapping in Boston.

About three weeks ago, the schooner Wellington, J. S. Higgins master, sailed from Newbern, N. C. for Boston. Four days after the vessel left, the voice of a man, faint with hunger, hailed the crew from the hold, and supplicated for food and protection. It proved to be John Torrence, a poor slave, whose master had permitted him to live his own time for thirty dollars a month, allowing him all he could make over this. By great exertions he had bought his wife, and sent her on to Philadelphia with her babe. He had afterwards made an agreement to buy himself, and had paid all but \$400. But his heart grew "sick with hope deferred," and he hid himself on board the Wellington. As soon as the captain discovered he was on board, he resolved to put back to Norfolk, in Virginia, and leave the poor fellow in jail there; but the sailors, true to the characteristic kindness of their nature, threatened a mutiny.

The vessel arrived in Boston, and, by the pretended or real advice of those interested in the vessel or cargo, John Torrence was confined on board, under deck, while the cargo was discharging, and the new freight taken in. The poor man was told that if they let him go, the captain and mate would suffer death for it, if they ever went to North Carolina again, and by such stories, after he was put in irons, the victim was made to express a willingness to go back! One day, the week before last, the trembling fugitive determined to make one effort to escape; and jumped into the dock to swim ashore. He had nearly succeeded, when his attempt was seen by the mate and captain of the Wellington. At the same moment a boat came along with several men in her.

"Catch him," cried some one on board the Wellington. "I'll give you two dollars to bring him on board." "I'll give ten, twenty, any sum, if you'll put me ashore," cried the victim. But he was unheeded. Probably the boat's crew thought it was a sailor trying to shirk his duties. He was seized, carried on board, and, by order of the captain, the mate put irons upon both hands, and confined him in the cabin. Afterwards, on his promise not to attempt to escape, one hand was unfettered, and he was allowed, now and then, to take breath on deck, when no one was near. But the moment any one approached, he was thrust down again to his place of confinement, and there guarded, day and night, by armed men.

Fearing inquiry into this wicked transaction, the vessel sailed away in the night time, without entering her departure at the custom house, and carried the poor sufferer back to his tyrants. The reason given was, that if they went back without him, they would be liable to imprisonment and fine; and it would break up their trade with Newbern. The mate, Benjamin Higgins, remained behind, trying to raise, among the citizens of Boston \$500 or \$700 to buy Torrence's freedom; though in fact \$400 was all that was required.—This naturally gave rise to the suspicion that he meant to appropriate the residue to his own use. He was arrested by Rev. C. T. Torrey and others, on a charge of kidnapping; bound over in \$500 to appear at the Municipal Court, and found bail.—R. H. Dana, jr., appeared for the complainants, and Franklin Dexter for the defendant. Strange to say he was discharged: a majority of the jury being of opinion, that the provisions of the statute, by virtue of which he was arrested, did not apply to his case. Yet the law against kidnapping is the only law which secures any free colored person in Massachusetts from being seized and carried off as a slave.

The affair produced great excitement in Boston, as it must needs have done in any community not dead to humane feelings. How long must the North endure these outrages upon her moral sense?—*A. S. Standard.*

Baptist Testimony.

The following resolution was recently passed by the Central Union Baptist Association, Pa.

Resolved, That we do in obedience to the commands of our Lord and Saviour, as accountable for our conduct and motives to Him alone—hereby record our solemn testimony against the sin of American slavery; and that we warn and implore all Baptists, implicated to clear themselves by open confession and repentance in the sight of God and men, of all participation in this great national crime.

The streams that run most rapidly, do not run most clearly.

Non-Communion with Slaveholders.

The principles laid down by the great London Convention of 1840, on motion of the Rev. John Angell James are to constitute the general directory of a most potent movement towards the purification of the nominal church from the sin and shame of slavery. We copy from them in full, for the purpose of bringing them afresh to the notice of the friends of Reform:

"Resolved, 1. That it is the deliberate and deeply rooted conviction of this meeting which it publicly and solemnly expresses to the world, that slavery in whatever form or in whatever country it may exist, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity, and is therefore a sin against God, which acquires additional enormity when committed by nations professedly Christian, and in an age, when the subject has been so generally discussed, and its criminality so thoroughly exposed.

"Resolved, 2. That this meeting cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree to the countenance afforded by many Christian churches, especially in the Western World, which have not only withheld their public and emphatic testimony, against the crime which it deserves, but have retained in their communion without censure, those by whom it is notoriously perpetrated.

"Resolved, 3. That this meeting, while it disclaims the intention or desire of dictating to Christian Communities the terms of their fellowship, respectfully submits that it is their incumbent duty to separate from their communion all those persons, who, after they have been faithfully warned in the spirit of the Gospel, continue in the sin of enslaving their fellow creatures, or holding them in slavery:—a sin, by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instances, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the slave-trade."

Numerous churches and other religious bodies within our own country and in England, have already adopted this principle. We recommend that it should be brought up for adoption, without delay, in every church and congregation in the free states, according to the organization and method of business usual in each church. Let it be done "decently and in order," but let it be done this summer—this week, if you can. Now is the season of the year when the slaveholders seek the respite of northern travel, leaving the poor slaves in the hands of the overseer. Now is the time, while they are scattered all over the North, for this particular discussion to be carried on in full force, in every town and village. Here is a form of religious action which is precise, efficient and final, and which the clergy and the great church organizations cannot control. Let the people take hold of it, and rescue the churches from degeneration and reproach.

The Executive Committee of the A. & F. Anti-Slavery Society, deeply impressed with the importance and seasonableness of this definite church action, are taking measures to bring the subject extensively to the consideration of the churches throughout the free states; they ask the co-operation of ministers and all friends of the cause and that early information may be given of all churches who adopt the principle.—*Emancipator.*

A DREADFUL FORM OF OPPRESSION.—H. A. Wise, of Va., in assigning his reasons for the re-adoption of the gag, uttered the following upon the floor of Congress:

"No, sir, instead of oppressing the North, rule prevents the North from oppressing us of the South. With their schools, and books, and lecturers, and associations, and friends, the abolitionists possess already ample means enough for annoying the South, and the only question is whether we shall allow them also the privilege of perpetually agitating the question in this hall?"

We abolitionists ought to be on our guard, for if we continue thus to oppress the South, they will be driven to madness, and will, in mere spite, turn the same instruments of oppression upon their poor slaves! How dreadful it will be when they begin to oppress and annoy those poor creatures with schools, and books, and lecturers, etc. And perhaps they will turn the same weapons against us. How should we like that? How should we feel if the South should attack one of our peculiar institutions with "readin, writin, and siferin?"

But to go beyond even all this, and pester our own representatives in Congress with written expressions of our views as to the rights of man, and the wrongs of man, what insufferable annoyance! It has become a question with our masters at the South whether they will allow it.—*Free American.*

He that loses his conscience has nothing left that is worth keeping.

Colonization in Canada.

The following facts were related to us by Dea. Paschal Abbott, of Andover Mass. The Deacon informed us that he passed up on the frontier in the summer or fall of 1837. At Lewiston he fell in with five fugitive slaves, who were set across to Canada. Soon after they were sent across the river, the man-hunter from the South made his appearance, and being informed that they had been there, and gone up on this side, he pursued after them as he supposed. It was true that they went up on this side, but they only went up a little way to a boat, it being thought rather unsafe to take them across at the main ferry. In passing up Dea. Abbott rode in company with the slave-hunter, and told him that the slaves had been set across to Canada below. At this information the man of the South was much excited, and talked as might be expected. He declared that the year before he pursued some runaway slaves into that neighborhood, and after learning where they were, he hired a number of men to go with him to take them, in the night, but before they got to the place, one of the men whom he had hired and paid a dollar for his services, was missing, and when they came to the place, he found that the man who had deserted the company, had been there and taken the slaves over to Canada.—Such a set of rascals we have to deal with, said the patriarch from the South. Dea. Abbott informed us that at Dunkirk, he fell in with a company of fifteen more of these human cattle on their way to Canada, all of whom made good their passage over the river. If then a stranger could fall in with fugitive slaves like that, can any one doubt there being ten or fifteen thousand in Canada, when it is understood that they have been collecting there every season for many years? We may hereafter give other similar facts, but now we will only add, success to colonization in Canada. It is rather cold but healthy.—*Advocate of Freeman.*

Maine.

We have heretofore omitted the account of the meeting of the Maine Anti-slavery Society, which took place at Hallowell, during the late session of Congress, Feb. 4, 1841.

Gen. Appleton was called to the chair. The constitution was so amended as to withdraw the society from its connection with the old Am. A. S. Society, and leave it, like nearly all the other State Societies independent. A very able annual report was read by Prof. Wm. Smyth. It was fully in favor of Independent Nominations. In consequence of a difference of views among the members on this point, the adoption of the Report was not pressed, but Mr. Smyth was re-elected corresponding secretary of the society, and it was understood that, had the vote been taken, a large proportion of the members would have voted in favor of that policy. The resolutions of the London Convention respecting Church Action were fully discussed and adopted. The Advocate of Freedom says,

"It is believed to have been the largest Anti-Slavery meeting ever held in the state and probably more delegates, and from a larger number of townships together than ever before. The harmony of the meeting was delightful, its high moral bearing ennobling, and its firmness in defence of truth encouraging. It was good to see the friends of the slave come up from the conflicts, and difficulties, and mistakes of the last year, prepared to cast the mantle of charity over the past, and seek for the path of duty in the future.

The political question, as was expected, was the one of leading interest. The discussion on it was manly and courteous, and resulted in the entire triumph of truth. The great moral principles for which we have been contending were settled immovably in the minds of all present, so far as we know, viz, that it is a sin against God, our country, and the slave, to give our political power to slavery. Mr. Lee demonstrated this in masterly argumentation, every link of which was self-evident. The audience seemed ready to say *O the power of Truth!* It was also made equally evident that the present political parties are so constituted as to afford no responsible ground of hope that this sin can be avoided while abolitionists maintain their connection with them.—*Eman.*

A FACT.—"I wish I could join a temperance Society," said a little boy about six years old, who stood shivering in one corner of a miserable habitation, rendered so by ardent spirits. You are not old enough, replied his mother. "I guess I am old enough to know better than to drink whiskey," was the reply.

GIVE THEM A TRADE.—Of 178 prisoners received at the State penitentiary at Philadelphia, during 1838, 115 had never been bound to any trade.

Be not ashamed of your humble origin, nor of your virtuous kindred.

To forget injury is the best revenge.

The Gag Law—Voice of the Whig Press.

THE RIGHT OF PETITION.—We have been pained to see, in several Whig papers, somewhat severe and disrespectful language addressed to Mr. Adams, for his opposition to the rule of the House of Representatives, in the last Congress, which prohibited the reception or entertainment in any whatever, of a particular class of petitions. For ourselves, we honor him for his opposition to a rule which is odious to intelligent and liberal freeman, and oppressive and exasperating to those proscribed by it. What right have the Representatives of the People to deny to any portion of the People, however misguided they in their wisdom may deem them to be, the poor privilege of asking, the consideration of subjects, principles, or sentiments? The proposition is tyrannical. And while we are pleased that the rule has been rescinded, we cannot but express our regret that it should ever have been introduced by a Whig, and still more deeply regret that with our large majority in the House there should be but the meagre majority of eight against its continuance. A number of the Southern members voted against it, just regarding it as in violation of a right absolute, unlimited, and uncontrollable, and as calculated to aggravate rather than diminish the excitement in the Northern States on the subject of Abolition.—*O. S. Journal.*

THE REPEAL OF THE GAG BILL.—The repeal of this unconstitutional rule, which governed the last Congress in the receipt of petitions, has stamped the present Congress with a character which cannot fail to secure for it the confidence of the nation. The odious 21st rule, which was adopted in 1839, excluded petitions and memorials by the people on the subject of slavery, from being considered, heard, or read in the House of Representatives. A more palpable and direct violation of the sacred right of petition could not have been perpetrated. The introduction and adoption of this rule was the result of a coalition between the members of Congress belonging to the slaveholding states and northern members with southern principles. The writer of this is no "abolitionist"—but he views the subject of slavery as an incalculable political evil—as a solace, among our republican institutions, casting a dark shade over our political system, and as well calculated to excite the alarm of the period. If, by petitioning Congress upon this subject, the most remote advances may be made towards the eradication of the evil, we say, petition—if not, there can be no apology for invading the rights of freemen, for the sake of rendering hopeless the unfortunate slave.—*Marshall Statesman.*

CONGRESS.—We give as much of the proceedings of Congress as we have room for, together with the president's message.—The proceedings of Congress, during the present session will be looked to with great interest. We are sorry to see the speaker selected, as usual, from a slave state; but it has become so much a matter of course, that some northern members who did not vote for Mr. White, were put down as abolitionists. The southern men are always looking out for their peculiar interests: the northern men are always yielding. The southern men are disposed to cover more ground than they are fairly entitled to, and the northern men, from fear of trouble, tamely surrender it. We are glad to see that Mr. Adams has raised the question on the infamous 21st rule, which excludes a large proportion of the petitions from the free states, and if our northern men will only show themselves worthy to represent freemen upon this subject, we will forgive them for a great many of their former servile acts.—*Sardusky Clarion.*

Disagreement.—The South cannot agree what is the best method of killing abolition. Mr. Wise contends valiantly that a GAG will most effectually stop the agitation. A writer in the Richmond whig, pledges 'his life' that a repeal of the gag rule will kill it in six months. Hear him:

"Repeat that 21st article, wipe off that foul blot upon the page of constitutional legislation and my life for it. Abolitionism will be dead, DEAD, DEAD, in less than six months. But if you wish eternal agitation and recrimination between our hitherto beloved and united country let that gag remain as the bond of union between the 'dough-faces' of the north and the South."

There is a discussion going on in this city, on the subject of slavery, between Rev. Mr. Davis, of Georgia, and Rev. Mr. Lincoln, Gen. Appleton and others, of this city.—*Portland Tribune.*

The progress of knowledge is slow, like the march of the sun. We cannot see him moving but after a time we may perceive that he has moved onward.

Illinois Synod.

The following are the resolutions on slaveholding in the church, which were passed by the Illinois Synod, at their session held at Canton, Fulton county, in October last:

Whereas, it is desirable that the testimony on every subject should be clear and distinct; and as former declarations of this synod on the subject of slavery are differently understood; therefore,

1. Resolved, That, in the judgment of this Synod, slaveholding is such a palpable violation of the law of God, and so incompatible with the principles and maxims of the gospel of Jesus Christ, that it ought not to be tolerated in the church.

2. That in the present crisis, when, in the providence of God, most of the slaveholders are separated from our connection, it becomes us to improve the opportunity afforded us to exclude for ever all slaveholders from our pulpits and our communion.

3. We do earnestly recommend to the Presbyteries of which this Synod is composed, and the Sessions under their care, to take such order on this subject as shall exclude from their communion and pulpits all who are guilty of this sin, having been found thus guilty by a regular process of church discipline.

4. Therefore, while we commiserate those who may be embarrassed by the unrighteous laws of some of the States of this nation, and held unwillingly in the relation of master, we would "have compassion on such, making a difference, pulling them out of the fire, hating even the garments spotted by the flesh."

SLAVERY.—We confess we feel ourselves grieved at the result of a kind and fraternal effort on the part of "Essex North Association" in entering into a correspondence with the "Charleston Union Presbytery," on the subject of slavery.—The communication made by the Rev. Mr. Dimmick, in behalf of the Association, (though we have not seen it,) can not have been dictated by any other than the spirit of love and meekness. His well known character sufficiently vouches this. But how does the Presbytery treat the communication? Why, they vote unanimously not to receive it! and order their clerk, Rev. Elipha White, to return it for the further disposal of the Association!

And has it come to this, that all fraternal correspondence with Southern Christians on a matter involving a charge of great error, somewhere, is to be cut off? May we not, as brethren in Christ, receive light, nor communicate light by an interchange of views on the proper application of the second great law of the universe? If we at the North are involved in error, if we are "blind and cannot see afar off," will not our southern brethren condescend to shed a few rays of their light upon our darkness? And if they, on the other hand, are in error, will they not accept our proffered aid in delivering them from it? May we not understand each other, nor help each other? "Can two walk together except they be agreed?" And how can those who disagree ever harmonize, unless they candidly communicate with each other on the points of difference?

We are very reluctantly brought nearer than we wish to some conclusions which may be deemed uncharitable, and we sincerely desire to avoid.

1. Are not our Southern brethren, in the consciousness of wrong, afraid to meet the results of open and fair discussion.

2. Are they not obeying the dictates of a carnal policy rather than the laws of Christ, when they decline to give satisfaction to aggrieved brethren, in a spirit of candor?

3. Do they not manifest a servile subjection to the political leaders, in following the iniquitous course adopted in the National Legislature, toward those who question the divine right of slavery? In other words, do they not seem to fear man more than God?

4. Do they not discover an inexcusable indifference to the preservation of harmony and love in the American churches?

5. Are they not desirous of the interruption of the fraternal intercourse hitherto maintained between Christians of the North and South?

Instead of pursuing such inquiries further, we will only remark, that the course pursued by these southern brethren is not less impolitic than unchristian. Multitudes at the North, who are not abolitionists, have believed that by kind dealing, Christians at the South might be led to feel and act rightly on the subject of their right eye sin; but the course of the Union Presbytery blasts the hope forever. The consequences it is not difficult to foresee, nor hazardous to foretell.—*Boston Recorder.*

The Abolition Question.

Mr. Wise said—"We are scarcely seated in this House, before the hideous aspect of abolition rises to drive us from our property. The North, the whig North, the Harrison whig North, will not proceed to the business of the country, until you and I, Mr. speaker, will consent to receive abolition petitions. That is the issue," &c.

Mr. W. continued at some length, proposing to yield on the Bank tariff, the public Lands, or any thing, rather than suffer this subject to pass lightly; and concludes thus:

"The House is not yet organized, and yet you are following the abolition leader of Massachusetts on his hell bound scent of abolition."—*Mourne Advocate.*

SIGNAL OF LIBERTY.

Wednesday, July 7, 1841.

LIBERTY TICKET.

For President,
JAMES G. BIRNEY, of New York.
For Vice President,
THOMAS MORRIS, of Ohio.
For Governor,
JABEZ S. FITCH, of Calhoun Co.
For Lieut. Governor,
NATHAN POWER, of Oakland Co.

"IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY."

We expect to publish a call for a County A. S. Convention for Washtenaw county very soon.

Gurney's Letters—Antigua.

Mr. Gurney landed in Antigua, Jan. 15, 1840. He was hospitably received by the Governor and the principal persons of this Island. The Governor, Sir William Colebrooke, in answer to his inquiries respecting the value of real estate, observed, "At the lowest computation, the land, without a single slave upon it, is fully as valuable now, as it was including all the slaves before emancipation."

Nathaniel Gilbert, a Friend, possessed a fine estate on this island. His sugar plantation was very profitable, the molasses alone, the year before, having paid the whole expenses of the estate, including labor; his whole crop of sugar was therefore so much clear gain. It was understood he had received \$25,000 as a compensation for his slaves. He said that this sum was a mere gratuity put into his pocket—a present, on which he had no reasonable claim. Gilbert said that during slavery only one half of his slaves were operative. Subsequent extensive inquiries convinced Mr. Gurney that through the West Indies generally, only about one third of the slaves were operative. What with childhood, age, infirmity, sickness, sham sickness and other causes, full two thirds of the negro population might be regarded before emancipation, as a dead weight.

In the various charity schools in the island, seven thousand scholars were instructed. In all of them, the Bible was read and taught.

Marriages were increasing. During 7 years of slavery the vicar of St. Johns married 110 couples of negroes. In 1839, he married 185 pairs. Crime was decreasing.

The duties on imports had largely increased. A great demand had arisen among the laborers for dry goods and other articles. The quantity of bread and meat consumed by them had surprisingly increased. Their wedding cakes and dinners were extravagant. Mr. Gurney held a meeting one rainy day, at which about 200 negroes attended. He was told they were not as willing to attend meetings in rainy weather as formerly, because they now had shoes and stockings, which they were unwilling to expose to the mud.

On one occasion he overtook a wedding party. "Both bride and bridegroom were common laborers on the estate. The bridegroom was attired in a blue coat, handsome waist coat, with a broach, white pantaloons, and Wellington boots—the bride in a vast pink silk bonnet, lace cap and white muslin gown, with fashionable sleeves!"

On one estate, the manager said to him, "it is less trouble to conduct the whole concern now, than it was to manage the hospital alone, before emancipation."

The exports of the island were as follows:

The average of five years of slavery, from 1829 to '33, were,	
Sugar,	12,189 hhds.
Molasses,	3,308 punch.
Rum,	2,468 "
The average of five years of liberty, from 1834, to '39 were,	
Sugar,	13,545 hhds.
Molasses,	8,308 punch.
Rum,	1,109 "
The exports of 1839 were,	
Sugar,	22,383 hhds.
Molasses,	12,433 punch.
Rum,	582 "

This large crop, and the continued increase in the crop, Mr. G. thought were conclusive evidence that the negroes were neither lazy nor impracticable.

On taking leave, he asked the Governor if there was any person on the island who wished for a restoration of slavery? He answered, without a moment's hesitation, "No not one."

DOMINICA.

Dominica is a moist island, of luxuriant fertility, and yet not more than nine-tenths of it are occupied. The soil is excellent

for the production of oranges, and other kindred fruits.

Crime was decreasing. Joseph Phillips, a magistrate, informed him that in the early part of the apprenticeship system, the number of punishments per month in his district, was 70. They were now reduced to two. In a late report, addressed to Sir William Colebrooke, he observed, "The amount of crime in this colony of 20,000 souls, is perhaps less than in any other part of her Majesty's dominions."—Other magistrates made similar statements. In 1833, the commitments to jail, were 160; in 1839, only 88, being a difference in favor of freedom of 72.

The export of sugar in 1837, was 2,221 hogsheads; in 1839, 2,474 hogsheads.—The imports had largely increased since emancipation.

Before emancipation, the black people who were free, considered it below their dignity to work in the field. Now it was quite otherwise; they worked promiscuously with the emancipated laborers, in cutting the cane and boiling the sugar.

A majority of the lower house of the Legislature, are colored persons, elected by the freeholders of the Island. They are remarkable for their loyalty and devotion to the British Government.

NEVIS AND MONTSERRAT.

Friend Gurney did not visit these islands, but says he saw reports from them to Sir W. Colebrooke, which were highly satisfactory. The magistrate of Nevis reported in Nov. 1839, that "the conduct of the laborers was peaceable and orderly, and that a good understanding generally prevailed between them and their employers—that schools were numerous and well attended, marriages frequent, and the Sabbath well observed."

The President of Montserrat stated, that 'job work is daily gaining ground; that the amount of imports is much increased, marriages among the peasantry are numerous, schools improved and extended, and the progress in general morals satisfactory."

JAMAICA.

At Kingston, Friend Gurney visited the jails, and preached to the prisoners, and was sorry to find his audience numerous. He learned from the best authority, that taking the island as a whole, crime had decidedly diminished since the abolition of slavery; and in many of the country districts it had almost ceased. But the scum of the population had found its way into the city, and the consequence was an increase of crime there.

He attended a meeting at the Baptist Chapel, in Kingston, where nearly three hundred black people, chiefly emancipated laborers, assembled for religious worship, attired after their favorite custom, in neat white raiment. They were chiefly from the adjoining country, and were most respectable and orderly in their demeanor and appearance. They entirely supported the mission, and were enlarging the chapel at an expense of £1,000 sterling.

Friend Gurney found by careful inquiry and observation, that the mixing up of the rent of the tenements with the question of labor, was the source of great disasters throughout the island. On most of the estates the tenant agreed to work so long in each week, usually a day, for his cottage and grounds, and any misunderstanding between the parties, or a neglect to comply with the requisitions of the owner, was often followed by the demolition or injury of the cottage, the destruction of the tenant's garden, the distraint of his goods, or the imprisonment of his person. The tenant, having no lease of the premises, for a term of time, had no security against the augmentation of his rent to double, treble, or even quadruple the original amount. Having no resource against such exactions, the tenant must go to another estate to find employ, or purchase a little freehold on the mountains. The estate being thus deserted, the crops not attended to, and the whole property being a losing concern, an evil report forthwith arises of the working of emancipation, and it will also be a true one. On other estates, perhaps adjoining this, where the rent is paid in money at so much per week, and the laborer is left free to dispose of his labor to the best advantage—or when the difficulties are avoided by conciliation and kindness, the estate was profitable, the crops were large, and the laborers industrious and contented.

This would naturally give rise to a favorable report of the workings of emancipation; and this also would be a true report. Whence Gurney came to the conclusion, that abating exaggerations, both

the favorable and unfavorable reports from this island were to be believed. They were both substantially correct. He found, however, that the evil was correcting itself, and that a better understanding between masters and laborers was taking place, and would be continually cemented together, more and more, by the bond of a common interest.

The great majority of the Jamaica estates are owned by absentees, who reside in England. The proprietors commit them to the care of attorneys; and one attorney often takes charge of many estates. To do this, he must employ, on each particular property, an overseer, on whom the management of the property necessarily devolves. This state of things is very unfavorable to an advanced state of agriculture. It would be better if the proprietors would lease them directly to tenants on the spot, without the intervention of attorneys.

A meeting of the Jamaica Anti-Slavery Society was held at Kingston, for the purpose of appointing deputies to the World Convention at London. About two thousand people, white, brown and black were present. Many of the laborers were liberal subscribers to the society.

Our traveller visited the estate of one Bravo, a very extensive proprietor, and once the holder of a thousand slaves.—This man also hired two large estates belonging to the Marquis of Sligo. On one of these, the Marquis had given directions for building 150 neat cottages, which are to be leased to the laborers with one acre plots of ground. The substance of Mr. Bravo's testimony was, that the laborers were working well on all the estates where they were fairly and kindly, and wisely treated. All oppression, and all harshness of demeanor must be avoided, and their occasional whims and caprices must be met with a calm and steady resistance.

The missionaries in the West Indies have great influence over the laborers, and it is generally exerted with benevolence and judgment. The Baptists in Jamaica have 26,000 members in church communion, and the Methodists 22,000; besides the multitude not in membership who attend the respective places of worship. Schools are connected with most of the congregations. At Phillip's chapel, in Kingston, Gurney saw 500 black children assembled at once.

Gurney visited the domains of a planter and attorney, who had the care of twenty coffee estates. This gentleman paid his hands weekly in cash, and hired them chiefly by the job. He also built comfortable cottages for his laborers, and sold or let them plots of ground, so as to render them absolutely independent. The tenants paid their rents quarterly in money, which is a more profitable system to the proprietor, as it is found, where the tenant works one day in the week to cancel his rent, that he performs less labor than on the other days of the week when he works for cash. In this way, an ample home population is secured, and there will be no scarcity of laborers.

The expense of working one of this gentleman's estates in 1837, under the apprenticeship system, was £2400 currency—in 1839, under freedom, it was only £1200—exactly one half. In this case the produce was diminished somewhat, but the profit was increased. Said the attorney, "I had rather make sixty tierces of coffee under freedom, than a hundred and twenty under slavery—such is the saving of expense, that I can make a better profit by it—nevertheless, I mean to make 120 as before." The argument fully stated is this: the population, in both cases, being the same, a larger proportion of it becomes operative in freedom than in slavery—and thus more labor is thrown upon the market, and of course labor becomes cheaper in freedom than in slavery. This is a point deserving attention. Where the produce of sugar or coffee is diminished, the profits of the planter may be increased by the saving in the expense of production.—Dr. Stewart stated, "that wherever rent and labor have not been mingled together, prices have been reduced in the picking and curing of coffee from one third to one half, from £10 per tierce to from £5 to £6-10. Property in Jamaica without the slaves was as valuable as it formerly was with them."

The anti-slavery Reporter for June gives the proceedings of thirteen churches in England, which have formally excluded slaveholders from their fellowship. Of these ten were Baptist churches.

The Abolition Case.

We were right in stating that the Cincinnati Gazette was wrong in its assertion that the decision of the supreme court of Ohio, in the infamous slave case at Lebanon, was *extra judicial*. The Lebanon Star thus contradicts the Gazette.

"The court did decide, in express terms that the bringing of a slave into that state, by the masters consent, for any purpose whatever, even with view of passing through it to settle in another slave state, would ipso facto free the slave. This question was presented by the record, and the court both judges concurring, decided it as we first stated, and now repeat—and the subsequent avowal of this decision, by the Judges who made it, whenever the inquiry has been put to them, leaves no room for the least question in relation to this matter; this the sequel will prove."

This should serve as a warning to masters of boats and to the southern men generally. The Supreme Court of Ohio declares a slave free the moment he touches the soil of that State with the consent of the owner. Members of Congress have recently been robbed of their servants whilst on their way to the Capitol of the Union to discharge their political duties. Virginians removing to Missouri, and passing through Ohio, have been robbed of all their slaves; and it will be perceived that the citizens of Covington, complain that their slaves are no longer safe—that the people of Cincinnati do not hesitate to steal negroes from Kentuckians on the Southern side of the river.

Again we say to the southern men—do not venture into Ohio with servants. If Southern ladies take with them servants to nurse their children, the courts have already notified the operative Abolitionists that such nurses may be stolen with impunity.

The doctrine of Ohio is, that no man shall dare to own a slave for one moment in that State; and the "Queen City" is becoming quite as famous for negro stealing as for her manufactures.

If a slave, hired on board a boat should escape, the master or owner of such steam boat may be made responsible for his value. The publication of the decision of the Supreme court is a sufficient warning that boats partly navigated by slaves, cannot land in Ohio with safety.—*Lou. Jour.*

From the above it will be seen how slaveholders are stung by the late decision of the Supreme Court in Ohio. It is surprising to us to witness the demands up on the free states of the north by slaveholders of the South; for it is certain that men who have no more conscience than to make innocent and unoffending men and women, the victims of their profits and lusts from the moment of their birth to the day of their death, can never be satisfied with a disapprobation, manifested toward their tyranny in any way. It certainly shows a reckless discontent on the part of slaveholders when they utter their loud complaints because the State of Ohio is unwilling to have her highways and the streets of her cities converted into thoroughfares for the slavetrader and his slave gangs. The Supreme Court of Ohio was right in this decision, and the good sense of the whole north will bear her out. Let it be determined to the contrary and how long before the citizens of Ohio, let their sensibilities be what they may, be forced to lend their unwilling eyes, to the disgraceful scenes of this traffic, and if slave traders may with whip and spur drive their chained captives along the streets of Ohio, they may soon barter and exchange their slaves: then you have the slave shambles erected in Ohio, and for some trifling cause or other they may stop awhile in Ohio—and then you have slave driving, selling and holding in this professedly free state. Again we say Ohio was right in this decision. If Kentuckians cannot step aside without a slave at their heels, let them keep on their own slavery cursed soil.

How modestly this Louisville editor speaks of members of Congress with "their servants?" It indicates a little shame, and it is said where there is shame in time there may be virtue.

CONSISTENT.—The Morning Star, a Free Will Baptist paper, published in New Hampshire, in reply to an article in the Boston Recorder, says: "As to a 'Free Will Baptist Slaveholder,' the Recorder and Herald speak of what does not exist. Or if there is a member of the F. B. connection who is actually a slaveholder, it is unknown to the connection. They do not fellowship men-stealers. They have cut off whatever connection they ever had with them, and when one comes for admission, they refuse to receive him." Can any other denomination in the United States say as much?

GRAND ROBBERY.—The Frederick county Bank, at Frederick, Md. was lately robbed of one hundred and eighty-five thousand dollars, in specie, notes, and other valuables. A reward of \$10,000 is offered for the recovery of the money, and the detection of the robber.

Congressional.

In the House, June 17th and 18th, the bill providing for the relief of Mrs. Harrison, by giving her \$25,000 as a reimbursement for the expenses incurred by Gen. Harrison in his removal to Washington, was discussed at great length, and passed by a vote of 119 yeas to 70 nays.

JUNE 19.—Mr. Adams presented a petition praying for the abolition of slavery in the District of Columbia. He stated, that he had some hundreds of a similar character; and as, under the resolution adopted, which limits action for the present session to the subjects of the President's message, he supposed they would lie on the table, with others until the next session. To save the time of the House, instead of presenting them in the usual manner, he proposed that they be presented to the Clerk to be entered on the Journal.

Messrs Dawson, Wm. C. Johnson, and Mallory contended that the petitions could not be received and laid on the table, under the resolution, but the question of reception was laid on the table, and thus the petition was not received. So it was decided by the Speaker. Thus Mr. Adams was denied the right of presenting his petitions, which he said should be enforced with regard to all others.

JUNE 21st.—The bill from the Senate for the repeal of the Sub-Treasury was taken up, and referred to the committee on Finance.

Mr. Adams presented a box of abolition petitions one by one, briefly reciting their contents, and remarked that the House seemed so fond of them, he would present them a dose on each successive petition day, assuring them he had a plentiful stock on hand. On Saturday, Mr. A. presented a petition from two inhabitants of Baltimore, praying that John Quincy Adams may be expelled from that House, which excited much amusement.

Old School General Assembly.

The committee of this body, on memorials relating to slavery, reported that they deemed it expedient not to offer them to the House; and they proposed that the same be returned to the persons from whom they came. Mr. Steele called for the reading of one or more of them; but by the help of the previous question the whole matter was indefinitely postponed. Against this decision, Mr. Steele and a few others entered their protest.

The clergy of this Assembly, who call themselves Bishops, and are leaders of the Church, refuse even to look at a subject in which they are charged with committing sin, when respectfully presented to their notice by their own church members. These are the men who tell people to search their own hearts!

In reference to the slave, too, how exactly does their conduct correspond with that of the Priest and Levite towards the man who fell among thieves. Luke 10: 31, 32. When such men are leaders in the Church, is it surprising that infidelity abounds!

CHOKING OFF.—A correspondent of the Boston Atlas has discovered how the third party movement may be choked to death.—We commend it to the attention of those interested. He says: "The only way in which this third party movement can be choked off, so as not to embarrass the other great interests of the country, is for the old political parties to unite in the adoption of all reasonable measures for securing the rights of the African race, bond and free.

BANK OF MICHIGAN.—The Free Press has published a list of the notes which have been assigned by the Bank to Messrs. Dwight, eastern stockholders, amounting to no less than \$775,467.81. What consideration the Bank has received for this large amount of property, we have not been able to learn.—Unless something considerable has been realized for it, we apprehend that the dividend to the bill-holders will be small.

While the late Mr. Ladd was lecturing on Peace through the State of New York he became so feeble that he was sometimes obliged to sit, and at others to stop and rest while in the pulpit. Several times he preached on his knees! Mr. Ladd left his whole estate to the American Peace Society, reserving a few trivial bequests for his friends, and an ample life estate to his widow.

The British Government has despatched an expedition to the river Niger for the purpose of exploring the country and forming treaties with the native chiefs for the abolition of the slave trade. It consists of three steam vessels, commanded by three captains of the royal navy. They are furnished with every thing necessary and comfortable.

The Comptroller of the State of New York will sell, on the 3d of August, the bonds and mortgages of eleven banks of that State, which have failed to redeem their bills. Five of the eleven are located in Buffalo.

LAMENTABLE.—Gov. Fulton and Mr. Cross, Senator and Representative from Arkansas, arrived in Cincinnati, on the 18th, on their way to Washington. The next morning it was discovered that their negro servants had fled, and could nowhere be found.

PREACHING.—The Old School General Assembly have decided by a vote of two to one, that reading sermons in the pulpit is not the best method of preaching the Gospel, and recommend the adoption of a different method, as more scriptural and effective.

MORALS OF TEXAS.—David G. Burnett, formerly Chief Justice and President pro tem. of the Republic of Texas, and also President of the Texas Bible Society, lately challenged Gen. Samuel Houston to fight a duel!

The inmates of the Connecticut State Prison have supported themselves, built two county jails, earned \$5,000 which have been bestowed on the State Lunatic Asylum, and as much more is left in the treasury.

CELEBRATION OF INDEPENDENCE.

At Dexter, the day was celebrated in the usual manner on Monday last. The railroad having been completed to that place, we understand that a free passage was given by the State to the citizens of Detroit and other places on the route of the rail-road, who might choose to attend. The day was pleasant, and a large concourse assembled. The oration by the Rev. L. Davis, of the M. E. Church, brought prominently to view the fact, that the general prevalence of intelligence and religious principle is absolutely necessary to the maintenance of national liberty.—He dwelt with considerable emphasis on "our noble and free institutions;" and concluded by designating our own country, as "the land of the free and the home of the brave!"

He also gave a description of our national Legislature, and represented the members as worthy of being the representatives of a free people. A stranger to our institutions never would have divined from that oration, that in this "land of the free" every sixth individual is a slave, liable to be sold at auction, deeded, mortgaged, bartered as property, and inventoried with the brutes of the field. Neither would he have learned from that discourse, that Congress, for several years in succession, has refused to hear the voice of more than a million petitioners for the emancipation of the slaves in our National Territories, thus at the same time, and by the same act, showing their contempt for the natural rights of men living under their exclusive jurisdiction, and an equal contempt of the constitutional rights of those free men who petitioned in their behalf. Neither was it mentioned that many of these same members of Congress, thus highly extolled as gamblers, duellists, sabbath-breakers, fist-fighters, horse-racers, and profane-swearers, and that their evil practices are continually developed at the seat of government. Why should not these truths be told in the ears of the people on the anniversary of our independence, that they may perceive how much liberty is really enjoined in the nation, and to what kind of guardians they have committed it?

For the Signal of Liberty.

ANN ARBOR CELEBRATION OF INDEPENDENCE.

Never has it been our pleasure to witness a more praise-worthy commemoration of the birth-day of our nation than this. We were first advertised of our duty to call to remembrance that day of gratitude, by the very appropriate arrangement of the Washtenaw Guards on Friday evening. The sound of martial music, and exhibition of implements of war, awakened reflections in the past inexpressible dangers and trials of our ancestors, more effectually than could the pen or the orator.

On Saturday, at an early hour in the morning, a beautiful company of Sabbath School children collected at the Methodist chapel and proceeded from thence to the Presbyterian church, accompanied by the band of Musicians. Here the audience listened to an able and rich address by F. SAWYER, Esq. after which, the Rev. J. P. CLEVELAND addressed the Sabbath School children. His style and subjects were both amusing and instructive. The children had been well instructed; as their very excellent deportment evinced, from the beginning to the close of the exercises. Their guide had been the sword of truth; their discipline, the principle of love. The fear of God, and love of each other, depicted on each countenance, and manifested in every movement, was abundant evidence of this. Too much praise cannot be awarded to them. The exercises were interspersed with music by the band, choir and children.

Every Christian and Philanthropist, should rejoice, that the day is past in which the evidences of our Independence consist in the right and privilege of Father's to rob their children of bread, to procure the means of revelling and drunkenness; and under its influence shamefully to abuse the companion of their bosom; or, in the right of the young man, to riot in intoxication and debauchery.

But we should do injustice to the ladies who contributed most largely to the conspicuity of the day; should we neglect to give testimony, that on this occasion, as on all other occasions connected with our glorious Independence, they by their liberal hand, tasteful genius and cheerful countenances inspired all with a lively zeal.

Last year, we attended a similar celebration, where many of the juvenile company were attended by slaves. Slaves were in attendance to administer the refreshments our freedom enjoyed. As we marched before, beside and behind, were the enslaved of every hue, mocking our pretensions. Solemnly and sorrowfully they bore it; humbly praying, (must not that man be blest, whose very property prays?) that they soon thro' their friends, might join us, in celebrating a day of freedom and Independence.

A FRIEND TO SABBATH SCHOOLS.

For the Signal of Liberty.

REV. G. BECKLEY—Dear Sir:—I notice that you have found it necessary to make a correction through the columns of the Signal of Liberty respecting the use of your name in a communication from Plymouth, first published in the "Wesleyan Methodist," which advertised you as one who had withdrawn from the Methodist Episcopal Church, and as my name stands in the same relation to the article above alluded to, as yours, and as I have not seen fit, as yet, to withdraw from the Methodist Episcopal Church, it may be proper for me to make some remarks in relation thereto, for the benefit of my friends in this State and elsewhere. When I first read the article above alluded to, I supposed that Br. Lyon only intended to make the impression that we were "with them" in the approbation of their course, consequently did not then see any necessity for a public correction. In relation to the course of our Plymouth brethren permit me to say, that I do most cordially approve of their secession from the Methodist E. Church. And if the information be correct which has been laid before me, I believe they have been driven from the church to which many of them had been devotedly attached for years. I have no hesitancy in declaring that, had I been a resident among them, I should have been "with them" fully in the sense that you understood the use of our names. I hold to the doctrine, as a truth of heavenly origin, that "governments instituted among men derive their just powers from the consent of the governed;" and that there are rules and regulations of recent origin which have been introduced into the Methodist Episcopal Church designed to proscrib and destroy the anti-slavery feeling in said church, will be admitted by all who are conversant with her modern history; but such rules and regulations have never obtained my consent, and they never did, nor ever shall, God helping, govern me. They may for the time being embarrass and perplex, but shall not govern. There is a period in the history of most persons and communities who are persecuted and oppressed, when "forbearance ceases to be a virtue," and I believe this to have been the case with our Plymouth brethren. Had they continued longer to have complied with the requisitions made of them, they would have shown a servility unworthy of their characters as friends of the slave, and as christians. I would here take the liberty to state that I had the honor of being a corresponding member of their first Convention, which resulted in their organization as a church, and had the pleasure to assist in its counsels. And I assure you it is no little gratification to me, to know that there is one branch of the Wesleyan family in our State, free from the polluting influences of slavery. As it respects a general reformation on the subject of slavery, in the M. E. Church, I have no hope unless it should be effected by a division or secession of some kind or other. Of the administration in the church (if I may call it such,) I have no hope, for I honestly believe the standard of moral principle is too low with many of them to be affected in a salutary manner by abolition truths. They may, it is true, be as vociferous as any other class of men in pouring their applause out upon abolition, should it succeed and triumph in the nation. But then they will know nothing of the heart of an abolitionist. I have hitherto felt that I am bound in good faith to the Anti-Slavery Societies now forming in the M. E. Church, and especially from the official relation I sustain to the "Michigan Wesleyan Anti-Slavery Society," to continue my membership with the M. E. Church. How long this may continue of course I know not, but I assure you I feel no disposition to end my days in a church, as fast wedded to slavery as I think the M. E. Church is at present.

Affectionately, yours,

WILLIAM M. SULLIVAN.

P. S. Will Zion's Watchman and Wesleyan Methodist, please copy.
Ann Arbor, July 2, 1841.

The Presbyterian Church in Warsaw N.Y. has passed the following resolutions. We believe, that should we invite slave holders to preach to us, or to commune with us, or in any way to recognize us as christians, while they refuse to confess and forsake their sin of slaveholding we should, in so doing, make ourselves partakers in their iniquity.

We believe, that those who justify or apologize for slavery, whether as a settled system, or for a limited time, to terminate by a system of gradual abolition, do thereby comfort and defend a system most abominable to God and to his men.

We believe that it is inconsistent with a good conscience, and the word of God, which says, "He hateth robbery for sacrifice," to mingle our religious contributions with those societies that send their agents among slaveholders to solicit contributions, or, who knowingly received into their treasury such contributions.

By the grace of God, we will practice according to the foregoing declaration of principles.

Foreign.

The excitement against the Corn Laws continues very great in England, but it is much surpassed by the feeling which exists in Scotland. There is scarcely a town or district of the least importance that has not petitioned, prepared to petition, or taken some other measures to accomplish the overthrow of the land lord's monopoly.

The Chartists have had a split. They are now divided into "The Rational Chartists," and "The O'Connell Chartists."—The rationalists are for erecting institutions for the moral, intellectual and political improvement of the artisan, before any attempt is made to carry the charter.

A chartist petition was lately presented to the House of Commons, signed by 1,300,000.

Hostilities have been recommenced between the English and Chinese. The former have attacked and taken the Bogue forts, and a thousand prisoners, without the loss of a man. The English were intending to proceed to Canton.

The Bank of the United States has evaded Nicholas Biddle for about \$700,000 paid out during his administration for which no voucher can be found.

Mr. Birney and lady have just arrived at Cincinnati. He gave a short lecture at Dayton while on his way.

SPECIAL MEETING,

OF THE Michigan Wesleyan A. S. Society.

The undersigned hereby gives notice that there will be a meeting of the above Society, held on the 13th of August next, at the Corners, six miles north-west of the village of Plymouth, Wayne county, near the dwellings of Rufus Thayer and Rev. Samuel Bebens. The object of this meeting, after strengthening each others hearts and hands by the exchange of the friendly salutation, and the adoption of such preliminaries as usually take place at such meetings, to secure, if deemed practicable, certain important Amendments to our Constitution, either at this special meeting or at the next annual meeting: amendments, supposed by many, to affect vitally the interests of Abolition in the Methodist church. The members of the Auxiliaries, already formed; and members of the M. E. Church; Abolitionists and Anti-Slavery Societies, and members of the Wesleyan Methodist church, and all other churches, who feel so disposed, are invited to attend.

I am authorized to announce that ample accommodations will be provided for by the friends in the vicinity, for all who may attend. It is probable the meeting will last 2 days. Opening exercises will commence at 11 o'clock, Wednesday, 13th of August.
V. MEEKER, Rec. Sec.
July 6, 1841.

JACKSON COUNTY CONVENTION.

There will be a Convention held at the Court House in Jackson, on Saturday, the 17th inst. at 1 o'clock, P. M. by the friends of "INDEPENDENT LIBERTY NOMINATIONS" for the purpose of nominating suitable candidates for the next State Legislature. All the friends of Independent Anti-slavery nominations in the county are earnestly invited to attend.

MANY FRIENDS OF LIBERTY.
Jackson, July 5, 1841.

LIBERTY CONVENTION.

The friends of Equal Rights in the counties of Igham and Eaton, will hold a District Convention at Eaton Rapids, Eaton county, Mich. on the ninth day of July inst. at ten o'clock, A. M. for the purpose of nominating a candidate for Representative, to be supported at the next election; and also, to transact such other business as may come before the Convention. Let all the friends of the oppressed attend!

S. O. RUSSEL, } Cor. Com.
JOHN BARNES, }
Eaton, July 1, 1841.

The Bills of the Bank of MICHIGAN, have not been received, for 2 weeks past, at this Office, in payment for this paper. Our Agents and friends at a distance will bear this in mind in future.

SAMUEL DUTTON and A. A. CORLELAND are authorized to settle all accounts of the Michigan Freeman; to receive subscriptions to the Signal of Liberty, and to collect funds for the Michigan State Anti-Slavery Society.
G. BECKLEY,
Ch'mn. Ex. Com.
Ann Arbor, June 16, 1841.

STRAY COW.

STRAYED, or stolen from the subscriber on Sunday, the 20th inst. a small size RED COW, about seven years old, some spots inclining to brindle, swallow-tail in the right ear, white spot on the shoulders, some white on her belly and legs, small size horns and turning in a little at the points. Whoever will return said cow or give information where she may be found shall be liberally rewarded.
GEORGE N. STODDARD.
Ann Arbor, July 7, 1841. 11-50

Wood! Wood! Wood!

WANTED IMMEDIATELY, a few cords of good hickory wood in exchange for the "SIGNAL OF LIBERTY."
June 28, 1841. 9-1f

JUST RECEIVED the Anti-Slavery and Christian Almanacs for 1841, at Alex. McFarren Book Store, 137 Jefferson Avenue.

BLANKS of every description neatly executed at this office.

THRESHING MACHINES, HORSE POWER, MILLS, &c.

The undersigned are manufacturing and will keep constantly on hand at their shop two and a half miles west of Ann Arbor, near the Rail Road, HORSE POWER, and THRESHING MACHINES.—The Horse power is a new invention by S. W. FOSTER, and is decidedly superior to any thing of the kind ever before offered to the Public. The price of a Four Horse Power, with a good Threshing Machine is one hundred dollars, at the shop; without the Machine, ninety dollars. These Horse Powers can be used with two, three or four horses to good advantage. Three men with two horses, can thresh one hundred bushels of wheat per day (if it yields middling well,) and it will not be hard work for the horses. The Horse Power and Thresher can both be put in a common waggon box, and drawn any distance by two horses. The Two Horse Power will be sold at the shop, with the Thresher for one hundred dollars; without the Thresher, for seventy-five dollars.

They also manufacture STRAW CUTTERS, recently invented by S. W. FOSTER, which are decidedly preferable to any others for cutting straw or corn stalks, by horse or water power. They also work by hand.—Price, fifteen dollars.

ALSO—CAST-IRON MILLS for grinding provender, at the rate of six to eight bushels per hour, with two horses or by water.

ALSO—SMUT MACHINES of superior construction. Invented by S. W. FOSTER.—Price, sixty dollars.

S. W. FOSTER, & Co.
Sciò, June 23, 1841. 10-1y

GRASS LAKE ACADEMY, AND TEACHERS SEMINARY.

THE TRUSTEES would inform the public, that the Winter term of this Institution will commence on Wednesday, EIGHTEENTH OF AUGUST,

and continue twenty-two weeks, under the Superintendance of Mr. LUCIAN H. JONES, the present incumbent. They would also say that this School has been respectably sustained during the present pecuniary pressure that has crushed so many of the Literary Institutions of our country; and that there is a disposition with all concerned to sustain it till better times shall secure to it, its anticipated prosperity and usefulness.

TUITION.—For the common English branches, \$3.00. The higher Eng. br. and Mathematics, 4.00. The Latin and French Languages, 5.00.

The Tuition to be paid at the middle of the quarter, unless other arrangements are previously made. Board and washing are from 1.00 to 1.50 dollars per week, and a number of private rooms may be engaged by such as wish to board themselves. The School is open to both sexes and all denominations. No Student will be received for less than half a Term; and no reduction made for absence except for continued sickness.

FOSTER TUCKER,
Secretary of the Board.
Grass Lake, June 23, 1841. 10-4w

JEW DAVID'S OR HEBREW PLASTER.

The peculiarities of this Chemical Compound, are owing to its extraordinary effects upon the animal fibre or nerves, ligaments and muscles, its virtues being carried by them to the immediate seat of disease, or of pain and weakness.

However good any internal remedy may be this as an external application, will prove a powerful auxiliary, in removing the disease and facilitating the cure, in case of Local Inflammation, Scrofulous Affections, King's Evil, Gout, Inflammatory, and Chronic Rheumatism, and in all cases where seated pain or weakness exists.

A gentleman travelling in the South of Europe, and Palestine, in 1830, heard so much said in the latter place, in praise of Jew David's Plaster; and of the (as he considered) miraculous cures it performed, that he was induced to try it on his own person, for a Lung and Liver affection, the removal of which had been the chief object of his journey, but which had resisted the genial influence of that balmy and delicious climate.—He put one over the region of the liver: in the mean time he drank freely of an herb tea of laxative qualities. He soon found his health improving; and in a few weeks his cough left him, the sallowness of his skin disappeared, his pain was removed, and his health became permanently re-instated.

It has likewise been very beneficial in cases of weakness, such as weakness and pain in the stomach, weak limbs, lameness, and affections of the spine, female weakness, &c. No female subject to pain or weakness in the back or side should be without it. Married ladies, in delicate situations find great relief from constantly wearing this plaster.

No puffing, or great notorious certificates is intended. Those who wish to satisfy themselves of the efficacy of this plaster, can obtain sufficient to spread 6 or 8 plasters for 50 cents, a sum not half sufficient to pay for the insertion of a single certificate into any of our most common prints, a single time.—This trifling price per box is placed upon it, in order that it may be within the means of every afflicted son and daughter of the community; that all, whether rich or poor, may obtain the treasure of health, which results from its use.

Jew David's or Hebrew Plaster, is a certain cure for corns.

A liberal discount made to wholesale purchasers. Directions accompany each box. Price 50 cents. Do little & Ray, agents for Michigan. Country agents supplied by M. W. Birchard & Co., Detroit. Sold by Dr. McLean Jackson; Dewey & Co., Napoleon; D. D. Kief, Manchester; Ellis & Pierson, Clinton F. Hall, Leoni; G.G. Grewell, Grass Lake Keeler & Powers, Concord.
Ann Arbor, May 12, 1841. 1f

Produce of every Description, RECEIVED in payment for Job work, Advertising and Subscriptions to the "SIGNAL OF LIBERTY," if delivered at the Office, immediately over the Store of G. Beckley, & Co. April 23.

The Laborer.

BY WM. B. GALLAGHER.

Stand up—erect! Thou hast the form
And likeness of thy God! who hath more?
A soul as dauntless 'mid the storm
Of daily life, a heart as warm,
And pure as breast e're wore,
What then?—Thou art as true a MAN
As moves the human mass along,
As much a part of the great plan
That creation's dawn began,
As any of the throng.
Who is thine enemy?—the high,
In station or in wealth the chief?
The great, who coldly pass thee by,
With proud step and averted eye?
Nay! nurse not such belief.
If true unto thyself thou wast,
What were the proud one's scorn to thee?
A feather which thou mightest cast
Aside, as idly as the blast,
The light leaf from the tree.
No:—uncurbed passions—low desires—
Absence of noble self-respect—
Death in the breast's consuming fires,
To that high nature, which aspires,
Forever, till thus checked.
These are thine enemies—thy worst;
They chain thee to thy lonely lot—
Thy labor and thy life accurst.
Oh, stand erect! and from them burst!
And longer suffer not!
Thou art thyself thine enemy!
The great!—what better they than thou?
As Gods, is not thy will as free?
Has God with equal favors, thee
Neglected to endow?
True, wealth thou hast not: 'tis, but dust!
Nor place: uncertain as the wind!
But that thou hast, which, with thy crust
And water may despise the lust,
Of both—a noble mind.
With this, and passions under ban;
True faith, and holy trust in God,
Thou art thy peer of any man.
Look up, then—that thy little span
Of life may be well told!

Principle essential to Stability of Character.

The sympathies and emotions of our nature, are tides and winds, that drift and blow, sometimes right sometimes wrong. They flow and they ebb; to-day they run or blow in this direction, tomorrow in that. Persons at their sole discretion, fare as a wave driven and tossed. But the truth is the Needle pointing invariably the safe and prosperous way over life's sea.—Righteous principle is the sure anchor, holding in the throne of God firm against all adverse winds and currents. Only they who know the truth and do it, can hold on steady fastly in the course of serving God and Mankind, and of their own salvation. In the anti-slavery cause—many have been struck with sympathy for the slave at a view of his sufferings, and have been moved to speak in his favor, perhaps to suffer something in his behalf, or to make, it may be, much sacrifice for his cause—until the paroxysm of sympathy has subsided, (as the paroxysm of passion will subside,) giving place to other and opposing feelings, as the love of human approbation, the love of gain, the love of sect and party and respect to their own interest and ease. Many, having no "root in themselves," have withered away as the sun has come upon them. They have disappeared all together from the Anti-slavery ranks, or have so far separated themselves from the true standard, and have so far put on the proslavery uniform, as to escape the odium attached to the cause in its primitive character. But they who have laid hold upon the great truth that all men are created equal, that no one can rightfully assume dominion over any other; that God alone is the proprietor of the body and soul of any human creature; that, responsible to his Maker, every human intelligence is endowed with the inalienable right to his life, his liberty and the pursuit of his own happiness—adherents to these great principles to withstand every assault that can be made against their doctrine, or their reputation, or their interests, or their persons and their lives. Firmly they stand in their testimony, destined to prove the Divinely instituted agency for the emancipation of the enslaved millions of our country, and for aiding in rolling on the influence that shall ultimately disenfranchise the bondmen of all the earth.

Morning Star.

ULTRAISM.—A great deal has been said upon the subject of ultraism, lately. It has become fashionable to denounce it as an ill-favored and dangerous monster, to aim paragraphs at it from the newspaper press, to condemn it by private conversation, and endeavor to annihilate it by pamphlets and duodecimos. Indeed, it may not be too much to say that there are not a dozen men in the community, who would not be as willing to be stigmatized as pick-pockets, as to be generally distinguished by the name of ultraists.

What is an ultraist? Let us settle that point, before we go further. The literal meaning of an ultraist is one who goes beyond others. But it is applied in these times, and freely applied too, a term of reproach, to those persons who are eagerly desirous to press forward in any cause, much more rapidly than public opinion

may deem necessary, expedient and proper. An ultraist is always in advance of public opinion. He pursues with wonderful energy and perseverance, some object which he believes will vastly benefit a portion of the human race. And he may be prompted to this by the action of his reasoning powers, by the impulses of high moral and religious principle, by an elevated sense of right, or a strong felling of benevolence.

An ultraist never looks back, he never looks around, but always straight forward. He aims to establish some favorite principle, or accomplish some darling object, and all his mental energies are concentrated for the accomplishment of that specific purpose. He disregards obstacles, and is perhaps too apt to despise the weak, the timid, and wavering. Opposition only induces him to press forward with increased energy. Indeed, he will hardly be checked by the most formidable barriers which caution of expediency may interpose.—His real character is seldom truly interpreted by the great mass of mankind.—By some, he is for a time regarded as a fanatic, by some as a harmless visionary or enthusiast, and by others, as a dangerous member of society, whose proper place is a lunatic asylum. An ultraist is seldom unaccomplished, until success crowns his efforts—and then the man who was treated with ridicule and contempt, suddenly stands forth as a benefactor of mankind, and monuments are erected to his memory.—A man can hardly be an ultraist, unless he possesses moral courage enough to disregard the scoffs and sneers and censures of the world. Were it otherwise, ultraists would be far more numerous than they are at present.

We like ultraists. They should all be treated with respect. They are pioneers in literature, science, morality and religion; without ultraists, the moral world would stand still—there would be no improvement; no one would step before his neighbor for the purpose of exploring unknown regions, or clearing a path which would lead to good. Let us examine their labors, listen to their arguments, and if we are convinced that they have struck out a right path, let us follow them; otherwise, let us remain where we are. But let us not condemn those men who are anxious to press forward in a good cause. On the contrary, let us endeavor to surpass each other in the efforts to improve the character of the human race.

Boston Merc. Journal.

Slave Markets.—Egypt.

GRAND CAIRO.

I was induced, from curiosity, to visit the slave market, which has long been established in this quarter. Although I may attempt a description of the objects which I witnessed, yet no idea can be conveyed of those painful sensations which I experienced on this occasion. The place set a part for this scandalous traffic is a large court of the principle streets in the form of a quadrangle, with a range of apartments around, elevated about twenty feet from the ground, to which there is access by a staircase at one end, and a sort of platform or gallery in front of the apartments, not unlike what we meet with in the yards of inns in London. In one place I observed a Turkish woman bargaining for the purchase of a young female, who was stripped previously for the purpose of examination, turned around, her joints felt, her tongue inspected, and, after a deal of negotiation, refused to be purchased.—In others I saw wretched creatures, of all ages up to fifty years, in a state of nudity, and absolutely huddled together in hovels like cattle. At the door of a miserable den sat the cold-hearted guardian or keeper, of the receptacle of woe: a tyrannical looking fellow, seated on the ground, cross-legged and smoking.—He was watching for the arrival of purchasers; and, having presumed I had come to market for this view, he demanded in a growling tone, if I wanted a boy or a girl. At this time a poor helpless child was turned out. I could not suppress a tear at the incident and the unfeeling conduct of the barbarian; and I hurried away from a scene in which it would be difficult to determine, whether human nature appears in its most guilty or its most abject form.

This depot continues always well stocked with slaves of both sexes, who arrive in prodigious numbers in boats from Nubia in Upper Egypt. Upon any person being observed to enter it, (which is always concluded to be for the purpose of buying these despised creatures,) they are turned out from their den quickly, as such persons passes along, when they are ranked and exhibited by their inhuman keeper.—Such, indeed, appears to be their own anxiety to be purchased, so as to be liberated from their captivity, that there seemed to be a marked rivalry and emulation among them, by looks and motions, which of them should attract most attention.—some of them were completely black, with an excellent set of teeth, were finely formed, and had a more rag thrown round part of the body.—Wilson.

The following resolution was unanimously passed by the congregational church of West Boylton, Mass. May 20.

Resolved, That (knowing him to be such) we will not invite a slaveholding minister to enter the sacred pulpit, nor a slaveholding professor to sit at our communion table.

God has two dwellings. One in Heaven—and the other in a meek and quiet heart.

THE RESURRECTION OR PERSIAN PILLS.

In order that this valuable medicine should not be counterfeited, we have a plate representing a Persian scene, that is struck on each bill, one of which accompanies each box. We deem it unnecessary to publish a long list of certificates, as they will neither add to nor diminish the virtues of this admirable compound.

Superior to the Hygean, Brandreth's, Evan' tomato, the Matchless (priced) Sanative, or any other Pills, or Compound, before the public, as certified to by Physicians and others. Let none condemn them until they have tried them, and they will not.

It is now a settled point with all who have used the Vegetable Persian Pills, that they are pre-eminently the best and most efficacious Family medicine, that has yet been used in America. If every family could become acquainted with their Sovereign Power over disease, they would seek them and be prepared with a sure remedy to apply on the first appearance of disease, and then how much distress would be avoided and money saved, as well as lives of thousands who are hurried out of time by neglecting disease in its first stages, or by not being in possession of a remedy which they can place dependence upon.

All who wish to guard against sickness, should use the Persian Pills freely, when needed, no injury can ensue, if used from youth to old age, when taken according to the directions.

CERTIFICATES.

Rochester, Sept. 1840.

Messrs. E. Chase & Company:—Gents. Sirs:—This is to inform you that we have used your Vegetable Persian Pills for a year past, in our practice, and are well pleased with their operation. Believing them to fulfil their advertisement, in answering as a substitute where calomel is indicated, we can recommend them to the public.—Drs Brown, McKensie, & Haisted.—Rochester, 1840.

TO MOTHERS.

Messrs. E. Chase & Co. Gents.—Hearing much said about extraordinary effects of the Resurrection or Persian Pills, upon those about to become Mothers, we were induced to make a trial of them. My wife was at that time a mother of 5 children, and had suffered the most excruciating pains during and after her confinement of each. She had tried every means and taken much medicine, but found little or no relief. She commenced taking the Persian Pills about 3 mo, before her confinement (her health being very poor about this length of time previous,) and soon after was enabled by their use to attend to the cares of a mother to her family until her confinement. At the time she commenced taking the Persian Pills, and for several weeks previous, with a dry hard cough, and frequently severe cramps, which the use of the pills entirely removed before using half a box. It is with great confidence that we advise all those about to become Mothers to make use of the Persian Pills. All those that have taken them in our neighborhood, have got along in the same easy manner, and are about the house in a few days.—There does not appear to be half the danger of other difficulties setting in after confinement where these Pills are taken. We unitedly say, let none neglect taking them for they are in the reach of the poor as well as the rich. We are truly thankful that there is a remedy which females can easily procure which bids to lessen the world of suffering, which many of them have to bear, and perhaps save the lives of thousands who otherwise would be lost.

Rochester, May 14th, 1840; corner of Cal edonia square, Edinburg street. For particulars; see subscribers.

S. ROBERTS,
A. O. ROBERTS.

Gents.—I wish you to send a quantity of your Persian Pills to this place, for I am sure they would meet with a ready sale. My brother-in-law while passing through your place heard so much said in their behalf, that he was induced to purchase 4 boxes; and I may safely say that they have done more for myself and a half sister of mine, than \$400 which I had paid to Doctors, and for other various prescriptions and medicines. I have given 25 boxes of Brandreth's Pills, which gave me some partial relief. But your Pills went right ahead like a man of war. What passed off looked like ink. My disease has been named differently by every Physician; but my idea is, that it was a general vitice of the fluids which produced symptoms of almost every disease. It would be too tedious for me to give you a history of all my difficulties. I was weak, dull, stupid and reduced to a skeleton. All hopes of being restored had been given over, except by my brother-in-law. I took two boxes of your Pills, and am able to perform my duties in the counting room. My sister was consumptive—her liver was much affected, her legs swelled—a harsh cough constantly troubled her. One box of your Pills entirely relieved her from all those symptoms.—I am about to remove to Burlington, and would wish an agency, &c.

STEPHEN B. LUTHER, JR.

FEVER & AGUE, CHILL FEVER &c

Those in health who live in marshy countries, and unhealthy climates, can avoid the disease to which their situations are subject, by taking the Persian pills once, and in some instances perhaps twice a week, to cleanse the system and purify it from the small accumulation of effluvia, which causes the different diseases, in different situations of the country.

Those who find disease fast increasing upon them should take 6 or 8 pills on going to bed, which will generally operate as a gentle emetic and cathartic; after which continue the use of them in smaller doses, as recommended in the other large bill.

Those who follow this course will find them a sure and never failing preventive.

Those whose diseases are stubborn, should take a sufficient quantity of the pills to vomit them once or twice, say every third night till their disease is subdued, then take them in smaller doses until every vestige of it is exterminated.

Be no longer imposed upon by "Tonic Bitters," "Tonic Bitters," or any medicine recommended to break the Fever and Ague; as they all contain more or less qui-

ine and arsenic, which, if they break the Ague, injure the constitution, often causing the patients to linger out a miserable existence, subject to every other disease.

These pills do not break the Ague leaving the scattered fragments in the system, to show themselves in every other form, but by their cleansing properties they root out every vestige of disease, leaving the system free and healthy, and the constitution not only unimpaired but improved. Those who wish a tonic biter can make a most excellent one after the receipt that accompanies each box of pills.

Doolittle and Ray, State Agents for Michigan. Orders addressed to M. W. Birchard & co., will receive attention.

Sold by Doct. McLean Jackson; Dewy & co., Napoleon; Ellis & Pearson, Clinton I. D. Kief, Manchester; T. Hull, Leoni; C. G. Grevel, Grass-Lake; Keeler & Powers Concord.

Merchant's improved compound Fluid Extract of SARSAPARILLA.

For removing diseases arising from an abuse of Mercury, chronic and constitutional diseases, such as scrofula or King's evil, secondary syphilis, ulcerations, corrosion of the throat, nose, cheeks, lips, ears and other parts of the body, eruptions on the skin, rheumatic affections, white swellings, pains in the bones and joints, fever sores, obstinate old sores, scalled head, salt rheum, ring worm and other diseases arising from an impure state of the blood. Also, habitual costiveness, piles, chronic affections of the liver, lungs and chest, pains in the stomach and sides, night sweats, &c. It is likewise much recommended as a cleansing spring medicine.

This compound fluid extract is Alterative Diuretic, Diaphoretic, Laxative, Aromatic, and slightly stimulant, and may be used successfully in scrofulous and syphilitic diseases, and that shattered state of the constitution which so often follows the abuse of mercury, exostoses or morbid enlargement of the bones, suppurated mules of ring-worm; ulcerations generally; caries of the bones; cartilages of the nose, mouth, with the other diseases above mentioned, and all diseases arising from a morbid state of the blood.

There is hardly a physician who has not had occasion to observe with pain, the phagedenic variety of herbs; and in spite of all their remedies he could bring against this cruel disease, was compelled to acknowledge their inefficacy and allow the monster to corrode and destroy the nose, cheeks, lips, eyelids, ears and temples; parts of which this malady generally affects a preference. But in this extract, will be found a perfect remedy, in all such cases, and where the disease has not produced a very great derangement of structure, it will even yield to this remedy in a very short time.

Within a very short period, there has been great improvements in France, on the pharmaceutical and chemical treatment of Sarsaparilla, and it has been fully proved that nine-tenths of the active principles of that valuable root is actually lost in the usual mode of preparing it for medical use.

The compound extract being a very nice pharmaceutical preparation, requires the most rigid care and skillful management, and not without strict reference to the peculiar active principle of each of its constituents. The French chemists have ascertained by actual experiment, that the active principle of Sarsaparilla is either destroyed by chemical change, or driven off by the heat of boiling water; consequently the preparations from this root in general use, (which are also frequently prepared by persons unacquainted with pharmacy, and from materials rendered inert by age or otherwise,) can have little or no effect upon the system.

G. W. M. Taking advantage of these facts has adopted an improved process for extracting the medicinal virtues from the active ingredients of this compound fluid extract, which are nine in number, without heat; that is to say neither concoction, infusion, or maceration are made use of; nor is the temperature of the menstrum allowed to exceed 80 degrees Fah. until every particle of active principle is exhausted, leaving a tasteless mass behind; thereby obtaining the whole of the soluble active principle in a highly concentrated state, leaving out the fecula woody fibre, &c., which encumbers the extract obtained by decoction. The proprietor therefore has not only the satisfaction of assuring the medical faculty and the public, that this remedy is prepared according to strict chemical and pharmaceutical rules, but that he also united some of the officinal valuable and active vegetables, all of the choicest selection which materially enhances its value in the treatment of the diseases above named. He is therefore induced to offer this fluid extract to physicians and others under the fullest conviction of its superiority over that in common use.

Physicians will find great advantage in the use of this extract, and a great relief from the perplexities attendant upon the treatment of those obstinate cases which bid defiance to every remedy; their confidence prompts them to prescribe such a diet and regimen as in their judgement the case would seem to indicate;—thereby giving the extract its full influence.

This extract is prepared from the best selected materials, without heat by an improved process; on an account of which, it is preferred by physicians as being more active than any other now before the public.

Prepared at the Chemical Laboratory of G. W. Merchant, Chemist, Lockport N. Y. N. B. A liberal discount made to dealers and Physicians.

The above article may be had at the store of J. McLean, Jackson; Hale and Smith, Grass-Lake, and by the principle druggists throughout the state.

W. S. and J. W. Maynard, and Lund and Gibson, Agents, Ann Arbor. Jackson, July 4th, 1840.

Blanks! Blanks!! Blanks!!!
JUST PRINTED, on fine paper and in a superior style, a large assortment of blank Summons, Subpoenas, Executions, &c. —For sale at this office. Ann Arbor, May 12, 1841.

E. DEANS' CELEBRATED CHEMICAL PLASTER.

An important discovery for Rheumatism Fever Sores, White Swellings, Inflammation in the Eyes, Burns, Swelled Throat in Scarlet Fever, Quinsy, &c.

THE CHEMICAL PLASTER is an important remedy for all those who are afflicted with inflammatory complaints, by its easing pains, counteracting inflammation, and giving speedy relief by its active, strengthening, and sudorific properties.—An effectual remedy for inflammatory rheumatism, ague in the breast, cramp, burns, bruises, scrofula, old sores, ulcers of almost every description, cankered and swelled throats arising from scarlet fever, felons, white swellings, chilblains, &c. Persons suffering from liver complaints, pulmonary diseases, inflammation on the lungs, with pains in the sides and breast, pain and weakness in the back will find relief. In all cases it may be used with safety.

TO THE PUBLIC.

To WHOM IT MAY CONCERN. This may certify that I, Erastus Dean the proprietor of E. Dean's Chemical Plaster, have for more than two years been in a delicate state of health, so that I have been unable to prepare and circulate said Plaster to that extent which the interest of the suffering community demands; and feeling so valuable an article ought to be extensively made known to the afflicted, I have made arrangements with H. HARRIS & Co., of Ashtabula, Ohio, to manufacture and vend it in my name as my sole successors. This, therefore, may be relied on as the genuine article heretofore prepared by me, As witness my hand, ERASTUS DEAN.

WERTFIELD, CHAUTAUQUE CO., N. Y. January 21, 1839.

Penn Line, Pa. April 7, 1840. Messrs. H. HARRIS & Co.—Sirs:—Since I was at your store in July last, I have used E. Dean's Chemical Plaster, which I have received from you at different times, and feel myself in duty bound to you as proprietors, and to the people generally, to recommend the same as a safe and efficacious remedy for those complaints for which it is recommended. I have used it in several cases of inflamed eyes, in some of which its effects as a curative have been very decided, and in no case has it failed of giving relief where it has been applied according to directions, and all who have used it are perfectly satisfied with it so far as I know. I have also applied it in some severe cases of ague in the breast with the happiest effects.

I would also relate the case of Mr. Thomas Logan, who has been afflicted with the rheumatism in one hip for thirteen years, so that he had been compelled to abandon labor in a great measure. I let him have a box of the Plaster, he applied it, and for three days found, as he supposed, no benefit, but after that he perceived that the pain was not so severe, and in less than two weeks he could labor hard all day and rest free from pain at night.

He says that he would not part with the box he has for three hundred dollars, providing he could not obtain another. He also says to me, keep it on hand and recommend it wherever you go.

I have used the plaster in cases of pains in the sides, back, shoulder, etc. with like good effect. Yours, &c. DANIEL KNEELAND, M. D. Monroe, June 18, 1839.

Messrs. H. HARRIS & Co.—Sirs: I have used E. Dean's Chemical Plaster for more than four years past, and do cheerfully recommend it to Physicians for rheumatism, sprains of wrist, ankle, shoulder, &c. In felons, whitlow, and scrofulous swellings of all descriptions, it is generally an effectual remedy. In short, wherever there is a pain it is almost sure to give relief in a few hours. I have used it in a great number of rheumatic affections. One of my patients, aged 40, full habit, had a rheumatic swelling on one leg. He had been unable to get out of his house for three months; his leg was swelled to an enormous size, twice its usual bigness; every thing had been done without success until we commenced using Dean's Chemical Plaster. We enveloped the knee and a portion of the limb in the plaster, and in three days the swelling entirely disappeared, and in ten days he went about his ordinary business. Such has been our success with the article, and we now willingly recommend it to the public for a trial. Yours &c. J. H. REYNOLDS, M. D.

The plaster is now put up in boxes at 50 cents, and one dollar each. Made and sold, wholesale and retail, by H. HARRIS & Co., Ashtabula, Ohio—sole proprietors. None genuine unless signed by H. Harris on the stereotype wrapper.

The above article may be had at the store of J. McLean, Jackson; Hale & Smith, Grass Lake, and by the principal druggists throughout the State. Jackson July 4, 1840

Agents for the Signal of Liberty.

- Dr. A. L. Porter, Detroit.
- H. H. Griffin, Ypsilanti.
- Samuel Dutton, Pittsfield.
- Thomas M'Gee, Concord.
- J. S. Fitch, Marshall.
- J. T. Gilbert, do.
- E. Child, Albion.
- W. W. Crane, Eaton Rapids.
- J. S. Fifield, do.
- R. H. King, Rives.
- R. B. Rexford, Napoleon.
- L. H. Jones Grass Lake.
- Rev. Samuel Babans, Plymouth.
- Walter M'Farlan, do.
- Samuel Mead, do.
- Joseph H. Pebbles, Salem.
- D. F. Norton, do.
- Nathan Power, Farmington.
- Joseph Morrison Pontiac.
- James Noyes, Pavilion.
- N. M. Thomas, Schoolcraft.
- W. Smith, Spring Arbor.
- U. Adams, Rochester.
- R. L. Hall, Tecumseh.
- L. Noble, Pinckney.
- Dr. V. Meeker, Leslie.
- Clark Parsons, Manchester.
- Elias Vardner, Jackson.
- M. Aldin, Adrian.
- Joseph Sabine, Sharon.
- S. Pomroy, Tompkins.
- M. Lang, Northfield, Wash. Co.