

SIGNAL OF LIBERTY.

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

Edited by the Executive Committee.

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THE SIGNAL OF LIBERTY,

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THROUGHOUT THE STATE, ARE ESPECIALLY REQUESTED TO NOTICE THE TERMS ON WHICH THIS PAPER IS PUBLISHED. AS IT IS EXPECTED THEY WILL MAKE THEIR COLLECTIONS AND REMITTANCES IN ACCORDANCE THEREWITH, IN EVERY INSTANCE.

SIGNAL OF LIBERTY.

Wednesday, November 3, 1841.

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

Whig Principles.

We have paid special attention to the principles of both the political parties, as declared by themselves, or developed in practice. We do not wish to do injustice to them, however eager those partisans may be to misrepresent our views. We availed ourselves of the opportunity presented by the presence of Senator Woodbridge, and our Representative, J. M. Howard, at the Whig meeting in this place last week, to hear from head quarters what the principles of the party really are, and what they will be.—After listening to those gentlemen several hours, we found that the previous conclusions which we had formed, and which have been expressed in our paper, were correct. They both represented that that party had accomplished with one exception, all that the country had reason to expect, and some more. Every whig measure, the Loan Bill, Bankrupt Bill, Fortification Bill, Land Bill, &c., had all been carried straight through, and were already, or soon would be, in successful operation. Their work was all done up, except in reference to a National Bank, and what should be done on that, they did not know. They did not pretend to devise any method by which it could be put through Congress immediately. It was possible that Mr. Tyler might propose a plan that would satisfy the nation. Mr. Webster assured Mr. Howard the day before he left Washington, that he had hope that a bank on a satisfactory basis might be obtained, and this hope of his seemed to be the firmest foundation there was for anticipating such a result.

This statement of affairs was precisely the same that we had made: that the party had now accomplished the objects for which it was formed, with the exception of the creation of a National Bank, and that measure received such treatment as rendered its present or future success highly improbable. It may properly be said that the Whigs have now no prospective objects in view. Nothing was proposed by the distinguished gentlemen who spoke on this occasion.

This being the state of things, we take leave to represent to our whig friends, the importance of those objects we have in view. They intimately concern the welfare of the whole people. The whigs profess to be patriots, and patriots should never cease their labors while their country can be benefited. If they have as they think, done great service to their generation, in the great measures of relief which they have accomplished, let them not be weary in well doing, but go on from one good work to another. A crisis is now rapidly hastening on, and is even now at the door in our national affairs, when it must be determined whether our rights and those of the oppressed shall all be sacrificed together, and Southern insolence rule over our whole land without resistance or molestation, or whether the great ends for which the constitution was formed, the establishment of justice, and the possession of the blessings of liberty shall generally be realized, by the whole population. One of these results will infallibly take place.

Yet though the old avowed objects of the party are thus all disposed of, the whig leaders begin to see the necessity of having some ostensible objects in view in order to hold the party together, and whig papers in different parts of the Union have adopted the

following motto, with the hope of creating a new issue, on which the party, can rally.—It embraces Mr. Clay's sentiments and appears weekly in some of the papers in this State:

OUR MOTTO.

"The will of the nation uncontrolled by the will of ONE MAN; one Presidential term, a frugal government and no sub-treasury, open or covert, in substance or in fact; no Government Bank, but an institution capable of guarding the People's treasure and administering to the people's wants."

It thus appears that they intend an attack on some portions of the Constitution. This project however bids fair not to be very popular at the South. The Charleston (S. C.) Mercury has the following against it.

The politicians who concocted the Clay manifesto against Tyler and the Constitution, and those who approve of that revolutionary address, have struck a strong blow for the abolitionists, and a traitorous stab at the South, and will be remembered for it."

The veto power is eminently a southern check, an element of southern safety. We can hardly conceive a state of things in which it could be exercised prejudicially to this the minority section of the Union, and the dangers it may avert, are always threatening. Always exposed to oppression from a legislative majority in Congress, the south should never be in favor of increasing its scope of action—should cherish as invaluable every constitutional check upon its aggressive tendency, and be zealous to strengthen against it the executive arm. The veto is our best shield, this side of Nullification, against consolidation—the best weapon this side of disunion against abolition."

Outrageous Tyranny.

There is a law existing in the State of Maryland by which free colored persons coming into that State are liable to pay an exorbitant fine, or be sold into unlimited slavery. The following extract from the Pennsylvania Freeman shows the actual operation of it.

"Several prosecutions have been instituted in the neighboring county of Cecil, and there is now pending in the Court at Elkton, which forcibly illustrates the operation of this iniquitous enactment, and which cannot fail to excite the sympathies of all whose hearts are not steeled against pity for the oppressed. This is the case of a woman from the State of Delaware, who, ignorant of the provisions of the law, removed last spring into the State of Maryland, to reside with her husband Michael Kerr, who was reputed a legal slave, but who was permitted by his owner to shift for himself, after he had been worn out in service and become of little worth from age and decrepitude. She was soon seized and lodged in prison, from which she was extricated by the payment of the requisite fine and costs, after which pursuant to orders, she immediately left the state, taking with her one of her children. After some time she returned for another child, who was left behind with its father, supposing that by coming late in the evening and returning before daylight in the morning, she could pass unobserved. In this, however, she was mistaken, for about midnight she was dragged from her bed; and again immured in prison, from whence she will probably be sold into slavery, unless she pays a fine of 500 dollars, with the costs of her arrest, confinement and trial, a sum which she is entirely unable to raise herself, and which it is hardly to be expected her friends will pay for her.—Comment upon such atrocities is unnecessary. He whose breast does not burn with virtuous indignation at the bare recital of them, and who does not blush when he reflects upon the stigma which such proceedings cast upon his age and country, must be dead to all the more generous and ennobling feelings of his nature, and lost to all sense of national degradation."

The Pennsylvania Freeman has come out in support of the independent nomination of Dr. Lemoyne for Governor of Pennsylvania, the other two candidates having utterly neglected to answer the inquiries put to them by the abolitionists. As they could not therefore consistently vote for either of them, they must scatter their votes, or concentrate them in favor of some good anti-slavery man, and as Dr. Lemoyne was already nominated, the Freeman thinks it will be well to vote for him. All the anti-slavery papers now advocate concentrated political action, except the Liberator at Boston, the Anti-Slavery Standard, published at New York, by Mrs. Child, and the Free Labor Advocate, published at New Garden, Indiana. Probably not more than one in forty of the abolitionists in the country will hereafter scatter their votes. Thus there is a prospect that there will soon be a general union of action of all the abolitionists once more.

We learn from the Friend of Man that James G. Birney intends removing to Michigan with his family, with a view of taking up his residence among us.

Encouragement in State and Church.

The following communication was crowded out of last week's paper, but it is still in time.

For the Signal of Liberty.

I would say to the friends of liberty that the signs of the times are truly ominous of good, truly indicating that God is hastening on the consummation of that great event, most devoutly to be wished, the emancipation of the slave. Every thing seems to conspire to bring it about; both the enemy and the friends of universal freedom, alike co-operate to effect the object. The slaveholder foams and rages, and makes such unreasonable demands upon the "white slave" of the north, that the northern chattel begin to see and feel the imposition. It is not enough that the South seats herself in the executive chair forty years out of fifty-two, she must likewise occupy the velvet cushion, prepared for the President of the Senate all the time, or if a northern man seats himself there, he must have none but southern principles. The North does not presume to think that she has a son qualified to act as speaker of the House. Thus the South controls the appointment of all the committees, and having the casting vote in the Senate, in her own hands no man can be appointed to an important office, unless she feels disposed to grant the boon. And if the north happens to be so far beside herself, as to ask for a single Foreign Embassy, out of the many, provided for our government, she finds one of her most favorite sons laid on the table for a number of weeks, that the South may propound a number of important questions concerning the institution of slavery. Lest we should forget, we will ask in this place, how it happens, that our political papers are perfectly silent upon this subject? Is there no indignity offered to the north? or are they afraid to inform the people, fearing that they will feel and act like freemen? Tell those sapient editors that the people have other sources of information, besides those truckling partisan papers. The people are learning this fast, and a few others; and though slow in their wrath, yet the day of vengeance will soon arrive and then let the unfaithful watchmen who have volunteered to stand upon the walls of our political Zion, TREMBLE!

The South likewise make the North contribute towards the support of her sacred institution. If there is a portion of the surplus revenue to be divided, or the avails of the public lands to be distributed, instead of the number of free inhabitants being the ratio for the division, the South tells us that it is according to the principles of the magna charta, our glorious constitution, that it should be made in the ratio of representation, and they prove it too! for, say they, does not this same glorious constitution give us from twenty-five to thirty representatives, by counting our black cattle? Erso, it means that the surplus funds should be divided upon the same principle. John Randolph's dough faces could not at first, see how this was a natural consequence of the premises laid down, but finally concluded that it must be so, yet fearing that their constituents might doubt such a demonstration, wisely concluded that it was best to say nothing about it at home. What a fine thing it is to be a southern planter or nabob, with black slaves to do their work, and white slaves to furnish them with spending money.

I said that the friends of freedom were co-operating with its enemies to hasten on the glorious era of universal emancipation. The ministers of the gospel, have taken hold of the work in earnest, although most of them in a left handed way. For a few years, we really thought they were in earnest, when they eloquently preached against the sin of oppression, of holding property in flesh and blood, intellect and soul, when they fervently prayed that "the bonds of the oppressors might be broken, and the oppressed go free," we almost felt as though they were trying to enlist our sympathies in a cause that did not belong to them or us. Yet we supposed that the legitimate object of preaching was to make men act; many of us come to the conclusion that it was our solemn duty to act, and after revolving the subject over and over again, we honestly concluded that the only efficient way of acting was through the ballot box. But the minister cries "do not go to that unholy place! You will thus mix religion and politics! I want to preach a great deal more to you on this subject; but if you carry it to the polls, you thus close my mouth." However, we not being papists, saw fit not to obey. The result has been, in many instances, that the poor slave is no longer remembered in the sermon or in the prayer. By the way, did you never observe the effect upon a sleeping congregation to have the minister stop abruptly, in the midst of an animated harangue, how the sleepers start up to see what is the matter? Since many of the clergy have thus become pro-slavery, there have been some unexpected conversions.

And sometimes when they have have refused to give notice of anti-slavery lectures, or given them in such a manner that the people could not understand the appointment, the house has been well filled. This, however, is a very delicate subject, and we will only modestly allude to it.

Whatever may be the cause, one thing is certain, that the people are looking at this subject most intensely, and a goodly number are taking hold of it, in earnest.—Those who fear that they throw away their votes, by casting them for liberty, may rest assured that if they do their duty this fall, they never need to throw away their votes again. Remember that whether whig or democrat, succeeds at this election, is but of little consequence, neither of them will kill or burn our houses, but show them this time our real strength, and the next contest will annihilate them both and place liberty in the ascendant.

BOANERGES.

The following preamble and resolutions have been adopted by the Presbyterian church and session in Salem, in this County. They take the right ground. Should every church in the Free States adopt the same course, slavery would be annihilated immediately. We have occasion to feel more and more the truth of Mr. Birney's declaration, that the American churches are the bulwark of slavery."

For the Signal of Liberty.

Whereas, the General Assembly of the Presbyterian church did in 1839 solemnly refer to the lower Judicatories the subject of slavery leaving it to them to take such order thereon as in their judgement will be the most judicious and adapted to remove the evil." And moreover, believing that holding human beings in slavery is both an evil and sin, sin against God and an invasion of the dearest rights and interests of moral beings, consequently subject to the cognizance of the Judicatories of the church of Jesus Christ, therefore,

Resolved, That this session will not receive to its fellowship and communion any person known to be a slaveholder.

Resolved, That this session will consent to the admission of no professed minister of the gospel as the spiritual guide of this church and people, who is a slaveholder.

Resolved, That in the opinion of this session slavery is among the transgressions of the divine law against which the ambassador of Christ is to cry aloud and spare not in the Sacred Desk.

Resolved, That as members of this church we fully concur with the session in the above resolutions.

Letter from Joseph Morrison.

PONTIAC, October 19, 1841.

Good news from Genessee county. I received on the 13th inst, an open letter from a Mr. Corwin at Flint (Flint village in Genessee) directed to myself "or the corresponding committee of Oakland Co." dated in September, enquiring whether the Oakland county convention had made a nomination for the State Senate, (6th district) and giving notice of a convention to be held on the 12th inst. at Flint. So we see that Genessee is in the field.—When we made the nomination we were not aware that there were any political anti-slavery men in Genessee. On the 5th of July I talked to an intelligent and attentive audience in Hadley, Lapeer co., (not far from the line between Oakland and Lapeer,) two hours in a continuous speech, in which I endeavored to expose the nature and intrinsic vileness of slavery—its moral and political bearings in a community of freeman—its certain tendency to sap the foundations of our free institutions—and insisted on an immediate efficient, political organized action as the adequate remedy.

Most of the audience had never before heard an anti-slavery lecture. Since then they have been holding abolition meetings on both sides of the county line with considerable success. The friends there have exerted an influence which has reached other towns, in one of which I am told there will be forty liberty votes cast at the ensuing election. The national gag—the manner of dividing the nett proceeds of the public lands—the vetoes—the nominating and confirming nine slaveholders as ministers to foreign courts, and laying the tenth one on the table on the charge of his being an abolitionist, thereby truckling to southern dictation, have induced many to cut loose from their old parties and unite with the friends of liberty in voting up instead of voting down their principles. I am quite a Tyler man, for I think he is doing a good deal to enlighten northerners about the danger of longer succumbing to the ever-increasing demands of a restless, liberty-devouring slavocracy.

Our party is small, but is this reason for discouragement? Let us remember that we have espoused the cause of human liberty. The old republican party had its beginning and contended with the federal party for years before it obtained the ascendancy. The present whig party contended with the democratic party for some

twelve years before it succeeded in dislodging its political enemy, and shall ours have less perseverance? Shoulder to shoulder with persevering activity, and under God we shall triumph.

Yours, &c

JOSEPH MORRISON.

For the Signal of Liberty.

The following resolutions were adopted at a meeting of Abolitionists at Climax Prairie, Kalamazoo county, Oct. 20.

Resolved, That the resolution of the House of Representatives, laying all petitions, memorials &c., relating in any way to the subject of slavery upon the table, without being read, referred or printed, is an assumption of power and authority at variance with the spirit of the Constitution of the United States, and a virtual denial of the right of petition.

Resolved, That slavery and the slave-trade as it exists in the District of Columbia, brings our nation's boasted love of liberty and equal rights, into contempt, does violence to the inherent principles of man!—tends essentially to impair those fundamental principles of natural justice and natural law, which are antecedent to any written Constitutions of Government, independent of them all, and vitally essential, to the security of freedom to this Government.

Resolved, That Congress, having exclusive Legislative Jurisdiction in the District of Columbia, possesses the Constitutional right to abolish slavery in said District, and ought to exercise that right immediately and unconditionally.

The following summary is supposed to be from the pen of Gerrit Smith. It is coming up to the mark without compromise.

SOME OF THE DUTIES OF AN ABOLITIONIST. [And every whole man is an abolitionist.]

1. He must pray and labor heartily for the welfare of the slaveholder and the slave. He must pity the former and sympathize with the latter, and all that he does for either he should do for the sake and in the name of his God and of his Savior Jesus Christ.

2. God is no respecter of persons, nor regardeth he the rich more than the poor, for they are all the work of his hands.—therefore an abolitionist must refuse to attend worship in those churches, where a colored skin is made a badge of inferiority, and a justification for contempt and hatred.

3. He must not countenance the preacher, who refuses to plead and pray for the slave.

4. He must never vote to make a legislator of a man, who approves of, or who can tolerate laws in favor of slavery. The foundation doctrine of a Republic is that "all men are created equal."

5. He must believe that God hates robbery for burnt offering; and must therefore refuse to patronize those associations that solicit the contributions of slaveholders.

6. He must, if he would keep himself untainted with, and would most effectually protest against, the most horrid form of robbery, (for such is slavery,) refuse to consume the products of slave labor.

7. He must disconnect himself from all National parties in the United States, whether political or ecclesiastical, for the reason, that all such parties, whilst slavery exists in the United States must from the very nature of the case, be pro-slavery.

Let ten thousand men and women in the United States solemnly pledge themselves in the year 1841, to the conscientious discharge of the foregoing duties; and such will be the power of this uncompromising and self-denying testimony against slavery, that ere the year 1850 shall have arrived, the United States will be a land of impartial and universal liberty.

Peterboro', Aug. 27, 1841.

Genius of Liberty.

A friend of ours in New York, heard a slaveholder remark in Howard's hotel, that it was of no use to come to the city with sermons, for the scoundrels popped off for Canada immediately, or were concealed by the d—d abolitionists, so that they could not be found. Said he, "I came to the city with one of my most faithful servants, one I supposed would never leave me, in less than a week he was missing. I believed he was enticed away, and I have been clear to Canada after him. When I arrived in Canada, I put up at a hotel, and "by jupiter," who do you think I saw there? I saw there two of my own slaves who had run away a year ago, living as waiters at the hotel. They treated me with great attention, and when I was ready to come away had the impudence to ask me if I would not oblige them by carrying some presents to the children. I give it up, it is a gone case. We must black our own boots or else pay for their being blacked. D—n the abolitionists!"

Madison Co. Abolitionist.

Ques. Why ought one-sixth portion of the American population to be exiled from their native soil?

Ans. Because they are black.

SIGNAL OF LIBERTY.

Wednesday, November 3, 1841.

LIBERTY TICKET.

For President, JAMES G. BIRNEY, of Michigan. For Vice President, THOMAS MORRIS, of Ohio.

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



TWELVE WEEK SUBSCRIPTIONS.

Intwo or three weeks, most of the subscriptions for TWELVE WEEKS will expire. The papers we send to such subscribers will be DISCONTINUED unless otherwise ordered.

RESULT OF THE ELECTION.

At the time our paper goes to press returns have come in from several counties, all of which have given a Democratic majority. Washtenaw, Jackson and Wayne are of the number.

The Liberty votes as far as heard from are reported as follows:

Table with 2 columns: Location and Votes. Includes Ann Arbor (50), Scio (20), Salom (63), Webster (13), Ypsilanti (20), Sylvan (30), Northfield (4), Pittsfield (22).

Last year, Washtenaw gave 56 votes for Birney; this year, one town gives 63. See how abolition is "dying away."

Our friend L. H. Jones writes from Grass Lake, Jackson county: "The Liberty ticket has gained 25 per cent since last fall; then four votes were given, now we have actually polled 33, besides which about four tried friends of Liberty were necessarily absent."

The following is an extract of a letter from our esteemed fellow laborer, S. B. Treadwell, dated: Jackson, Monday evening, Oct. 1, 1841.

"I have attended the polls to day pleading as well as I could the cause of the poor slave, and my beloved but deluded country. I once thought I could never be induced to attend the polls longer than was necessary to deposit my ballot."

More liberty votes have been polled here to day than I had anticipated. I shall be disappointed if this town does not give as many liberty votes this fall as the county did last fall.

THE ELECTIONS.

Pennsylvania.—The Democratic majority is about 25,000. Last year, the Harrison ticket was elected by a majority of 343.

Table with 3 columns: State, Senate, House. Shows Democrats (19, 37) and Whigs (17, 35).

New Jersey.—In the Council are 9 Democrats; 9 Whigs. In the Assembly, 23 Democrats; 35 Whigs. The whig majority has been reduced to a few hundred.

We find in the Grand Rapids Enquirer, Oct. 26, a neutral paper, an address of the Liberty Party of the Representative District of Ionia, Kent and Ottawa to their fellow citizens.

The Independent Democrat, a Massachusetts paper, says of Lucius Boltwood: "It is asserted and believed that he voted last fall for a slaveholder who has held even his own children in bondage, for the office of Vice President of the Union."

The first assertion is not true; but the second may be correct. This holding one's children as slaves seems to be a grievous offence in the eyes of the Democrat, just at this time.

Anti-Slavery Papers.

In Maine, is the Liberty Standard, which supports the nomination of Birney and Morris.

In New Hampshire, is the People's Advocate, which supports Birney and Morris. It is a spirited paper.

In Vermont, the Voice of Freedom advocates the Liberty party ticket.

In Massachusetts, the Free American supports the Liberty nomination, while the Liberator opposes it and advocates the old organization, non-resistance, and some other doctrines.

In Connecticut is the Charter Oak, published monthly.

New York has the Emancipator, the Friend of Man at Utica, the Madison County Abolitionist, the American Citizen at Rochester, and the Anti-Slavery Reporter, at New York city—all devoted to the interests of the Liberty party.

Pennsylvania has the Spirit of Liberty, which supports the Liberty nominations, and the Freeman, published at Philadelphia, which has just adopted the same principle.

Ohio has the Philanthropist at Cincinnati, a Liberty paper in every sense of the word, and very efficient.

Indiana has the Protectionist, a Birney and Morris paper, and the Free Labor Advocate, which opposes the use of goods produced by slave labor.

Illinois has the Genius of Liberty, a decided Liberty party publication.

Michigan has the Signal of Liberty.

Besides these, there are religious publications which promulgate strong anti-slavery doctrines and are very efficient. The Morning Star, a Freewill Baptist paper of New Hampshire is one of the best of this class.

Our readers will perceive from this imperfect list, that the cause of liberty is not yet cast down. She can yet speak, and thunder the truth in the ear of the oppressor.

Petitions! Petitions!

Now is the time to circulate the Petitions to Congress, forms of which we published some weeks since. Cut them out of your papers, and paste each one to a half sheet of writing paper, and fasten them together at the top.

Every county ought to send some petitions. Brethren enter on this work in earnest, and let it be done up. We, who by our votes bear a faithful testimony against the iniquitous doings of the party in power, have, in a most emphatical sense, a right to petition them.

The Eastern papers contain the particulars of a shocking railroad accident, which occurred between Hudson and Springfield, Mass. Two trains of cars met while jointly proceeding at the rate of 60 miles per hour.

The Baptists of Vermont recently held a Convention at Waterbury, at which the following resolution was adopted by a large majority, after a full discussion.

21. Resolved, That the time has fully come to suspend christian fellowship between us and slaveholders and their abettors, until they repent and reform—that we can not receive them into co-operation in religious worship, or in the use of means for the conversion of the world, until they forsake their unwillingness and inhumanity.

New Jersey, which had last year a sweeping whig majority, has now one branch of the Legislature equally divided, and a small whig majority in the other.

Henry Clay.

It is well known that the Whigs of the West preferred Henry Clay to General Harrison, as their candidate for the Presidency, and the nomination of the latter gentleman was only concurred in by them on account of the necessity of union among all the Whigs.

It can be seen at a glance that this project originated with Mr. Clay, and was designed to place him at the head of the party, and ultimately make him the Whig candidate for the Presidency in 1844.

Mr. Clay is a slaveholder. He buys, sells, and breeds for market human cattle. He now owns a poor old woman whom he bo't at Washington, who has had eleven or twelve children since he bought her.

Thornton on Slavery.—Rev. T. C. Thornton, D. D., President of the Centenary College, Mississippi, a Methodist, has published at Washington city, a work in defence of slavery.

LIBERIA.—John Clark, an English Baptist Missionary, has written a long letter from Liberia, describing the state of the colony.

The desire manifested by the colonists to return to America is so great that, if the vessels were supplied, such a number would leave in them that those willing to remain would find themselves too few to protect themselves from the natives.

Other accounts represent provisions to be dear and scarce, although the season has not been unfavorable, chiefly because all the colonists are traders—they prefer bartering with the natives to laborious employment in agricultural operations.

Despotism in Maryland.

The citizens of Howard District in Maryland, are troubled with their slaves running away. A memorial to the Legislature has been printed for circulation in that district setting forth that the evil has so far progressed among them, by means of the tampering of the free negroes with the slaves, that the slaveholder must abandon his property, or the Legislature must afford a remedy.

The memorial suggests the following remedial measures as absolutely necessary. The writer of this document seems to have forgotten that in the United States there is a Constitution or a Supreme Court.

"No free negro must be allowed under any circumstances to come within the limits of the state, for any, the smallest period of time; that if any shall do so, he shall be a slave for life to the person who takes him up, and shall sell him out of the State; that if a free negro, so coming in, shall escape, he shall be deemed guilty of a felony, and be punished by the officers of the State; that all restriction upon the introduction of slaves for life into the State be at once removed; that no negro shall be allowed to be manumitted under any circumstances—the powers and rights of the Colonization society being an absolute failure in this respect, as a portion of this District are unhappily made to know at this time from experience.

And that the Legislature, require of Congress to pass laws to aid in securing the capture of runaway slaves, and particularly to prohibit negro testimony in all such cases.

Public men in all countries change their opinions and practices with the general current of society. No strength of intellect seems sufficient to preserve them from the perpetual tendency to conform their views to the opinions of those who surround them.

TEMPERANCE HOUSE. D. Heliker, has opened a Temperance house on the corner of Michigan and Washington Avenues, in the city of Detroit.

"If you had employed the right kind of agents, I don't know but I might have been an abolitionist!"—A Connecticut Doctor of Divinity.

Connecticut is not the only State where this trait of human nature is exhibited.—Neither is it confined to those who have been Doctored. There are not a few in each free State who might possibly have thought of becoming abolitionists, if people would only wait till they get ready to act, and do nothing without their consent.

Gov. Davis, has appointed Thursday, Nov 25, to be observed as a day of Thanksgiving in Massachusetts.

The Baptist Church in Milford, N. H. have resolved that they will not maintain church fellowship with slaveholders.

From the Youths Cabinet.

Letters to American Youth No. 6. My young friends.—"Well," says one unfeeling and prejudiced objector, "perhaps it may be true that the black man does possess a spark of gratitude; but at all events, one fact remains: he is so stupid that he will always be a burden to other folks, for he never can take care of himself."

"Oh, indeed. Is it possible that I have been so greatly mistaken? I had thought the emancipated not only "able to take care of themselves," but also to assist white folks sometimes. Perhaps my impressions as to this matter were strengthened this morning.

I wished to borrow money. I did not go to white friends, but among these poor people who "cannot take care of themselves."

I addressed Mr. R——, who, as well as all the others I mention, was a slave to the last: I mean till the first of August, 1838.

"Mr. R——," said I, "can you lend me money?"

"O yes," said he, "with a hearty welcome, I give you some."

He lent me forty six dollars.

I said to Mr. P——, 'can you lend me money?'"

"O yes, coo-massa. I give you."

He lent me THIRTY-six dollars.

I said to Mr. C——, 'Can you lend me money?'"

"Yes coc-massa," said he, 'I give you thirty-six dollars."

Mr. D——, lent me THIRTY SEVEN dollars.

Mr. H——, lends me THIRTY-TWO dollars; and many others would have been able to spare money, had my necessities required. You may be interested also, to know, that although I keep the money four months, not one of them will receive interest. O, the 'poor things,' how will they take care of themselves!"

I had a beast to sell; my nearest neighbor, a recent slave, was ready with SEVENTY dollars. I wished to sell another, and another neighbor was ready with SEVENTY-NINE dollars. 'Poor things!' The disposal of a property of forty acres of land, was committed to me. Every acre was soon taken, and paid for with cash in hand—none purchasing but the identical ones, who had formerly toiled without pay in its valleys, and scraped its mountain sides.

The property, when sold, was a wilderness of joint wood. Under the culture of its present owners, it has, almost in a day, been converted into one extensive garden. Its whole appearance is a standing refutation of the foul slander; and, in the gentle wavings of its stately corn, and in every nod of its thrifty plume-trees asserts most unequivocally that colored people CAN "take care of themselves."

I remain your affectionate friend, J. M. FITCH. Mount Patience, Jamaica W. I. April 27th, 1841.

From the Peoples Advocate. A Monopoly.

Should an United Bank be chartered with a Capital Stock of thirty seven hundred millions of dollars, would it be allowed to send twenty-five representatives of its capital to Congress, should it be allowed to hold one sixth part of the people in a state of absolute chattelship, and to trample on the rest with impunity, interdicting liberty of speech and the press, raising horrid and bloody riots, setting at naught the course of Justice, and threatening every few days to divide the Union, how long would the people submit to it? Not a day. They have just such a monopoly in the full tide of successful experiment among them. Slavery is all this and more. What will they do with slavery?—Aye, what will those who cry out for equal rights do with this giant curse, this terrible monopoly? We ask them what they will do.

Liberty Ticket.

In Vermont, the whole number of votes given was For Paine, 23,353. For Smilie, 21,302. For Titus Hutchinson, 3,030. Scattering, 248.

The Legislature met Oct. 14, and on joint ballot, Charles Paine, the whig candidate was elected by a majority of all the votes. Titus Hutchinson received nine votes. So that political action begins to show itself in the Legislatures. Last year Vermont gave some 15,000 majority for Harrison. What a change in twelve months! A change proportionately, far less than this will give a majority to Birney in 1844.

In Patterson, N. J. 38—last year, 17. In West Milford, N. J. 14 votes; last year, none.

In Philadelphia, 100 votes. Ohio—Lorain county. For Representative, 175 votes.

The township of Russia gave for the different Liberty candidates, respectively, 100, 140, 124 and 141 votes.

SUMMIT COUNTY gave 182 Liberty votes. PORTAGE COUNTY. The highest Liberty vote was 45. Last year, 22.

TRUMBULL COUNTY. The Liberty candidate for Representatives had 287 votes; for Commissioner, 370.

The Emancipator says: In Lorain county, the vote this year stands, Whig 303, Democrats 277, Liberty, 175. The Whig organ says,

The election in this county yesterday; resulted in the defeat of the Loco Focos and the 'Third Party.' The Whigs have done nobly, considering what they had to contend with; they had a double battle to fight. Their success was considered doubtful in consequence of the Third Party being composed principally of Whigs. We would ask the Editor whether each of the parties had not "a double battle to fight;" and how many years in succession his county has chosen Whig Representatives?—Emancipator.

"VOLUNTARY SLAVEHOLDING."—We understand that the Presbytery of Wash-tenaw have resolved that "voluntary slaveholders" ought to be excluded from fellow-ship of the churches. Their resolutions, however, have never been published, so far as we know, and therefore we make no comment on such a singular conjunction of words, but we find the following ready made to our hands in the Voice of Freedom.

The Convention of Congregational ministers of Vermont have recently met together, and after talking over the merits of the case, they resolved,

"That we consider voluntary slaveholding, or the claiming and using property in man, as sinful in the sight of God, and as a grievous wrong upon the rights of man."

The Voice of Freedom says: "It seems to us as much a solecism to speak of voluntary slaveholding as it would be to speak of voluntary horse-stealing. Why fetter and clog a resolution with such an unseemly adjective?—Did the committee really suppose the religious community in Vermont were prepared to endorse such a sentiment?"

What would be thought of the ethics of a ministerial committee who should gravely report it as their solemn belief, "That we consider voluntary horse-stealing, or the claiming and using of stolen horses, as sinful in the sight of God, and a grievous wrong upon the rights of property. And what if such committee should add, "That we are not behind any of our fellow citizens either in the strength of our convictions at horse-stealing is a moral, social, and political evil, or in the strength of one desires for its entire and speedy removal." And further—"That we would not dictate to our horse-thieving brethren as to the mode of action, inasmuch as the process of breaking off from stealing is exceeding difficult and doubtful? We ask, how would a community of horse-thieves be affected under such treatment? Would they not jump at the first chance to form copartnership with these resolution makers?"

From a Boston Paper.

The principles of the Non-Resistants are often confounded with those held by members of the peace Societies. They are, however, hardly in any respect the same. The Non-Resistants not only deny the necessity of war on any occasions, but they refuse to support any government whose ordinances are maintained by physical force. They make a virtual declaration of independence from the government—they will pay it no taxes, except on compulsion—they will hold no offices under it, civil or military—they will not even serve as jurors in courts of justice, and they will not appeal to those courts to redress any wrongs which they may suffer. They offer no resistance to those who would injure them in their persons or properties—they profess to forgive freely all such injuries, and in the system of society which they would substitute for the present system, they would have no machinery of government, and no law but the law of love—the maxim laid down by Christ, "Do unto others as ye would that others would do unto you."—Should any refuse to abide by that law, they would subject them to no punishment except such as God and conscience might inflict.

Some of the most ultra members of the sect go a step further than this. They deny the moral right of individuals to hold more property apart for their individual purposes than their real necessities require; they refuse to pay taxes of any kind;—and declare their unwillingness to seal 'their testimony' to this effect with their blood. Mr. Alcott, the gentleman who has favored the public, through the columns of the Dial, with those mystic oracles entitled 'orphic sayings,' is of this class. He is of opinion that the sentiments held by the non-resistants are what human governments call sedition, and that the non-resistants of New England will soon be heard at Washington. In the conflict which is to ensue between the government and the non-resistants, he thinks the latter will be successful—the government will fall for want of supporters, and the new system will then be set up! In giving his views on these points to the society, on Tuesday, he avers that there was now in existence in this country 'sedition and rebellion enough to upset the government, and heresy enough to upset the church;' that both church and state would soon be overturned, and the sooner the better. We think Mr. Alcott will see the church and the state endure during his day at least, and that he will be disappointed in his hope or expectation that the power of the government will ever be brought into conflict with the members of the Non-Resistant Society. If any errors may be safely tolerated, we think theirs are among the number; their absurdity will forever prove a sufficient guarantee against their general adoption.

The infallible effects of the establishment of a United States Bank, are thus briefly set forth by the Boston Courier:

"The Whigs in New England have no wish for a Bank, and the capitalists, and all others who look to the practical effects, know that the only advantage they could derive from such an institution, would be the abstraction of eastern and northern capital to the south and west, where its return would be rather problematical."

Fugitives.

From a letter of Hiram Wilson, dated Toronto, Sept. 13, 1841.

I saw a man lately from Miss., who at one time received 700 lashes upon his naked body. He showed me his scars which could not be counted for multitude. At the instigation of a minister of the gospel, (what gospel I don't know,) the county sheriff of the free State of Illinois who had him one month in jail, gave him fifty lashes upon his naked body to extort from him his former residence, master's name etc. ("What has the North to do with slavery?") His wife was whipped and most shamefully abused when in a delicate situation, and experienced an untimely deliverance of twins, who were murdered by slavery before their birth. I was well satisfied that the story of his aggressions was no fiction, for I saw with my own eyes the numerous scars with which his body was spotted all over. I saw at Malden, Mr. Chinn, a brother-in-law of Col. Richard M. Johnson, of Ky., late Vice President of the United States. Chinn eloped from his master at Detroit about a year since, and came over to enjoy British liberty, leaving Johnson to enjoy the convivial gratulations of a sinking party, and to return again to Kentucky servileless. I saw at Sandwich a very intelligent and pious woman, of fine appearance, a bright mulatto 27 years of age, daughter of one Col. Smith, of Virginia. Miss S. had been sold several times, and finally eloped from New Orleans, came to St. Louis and concealed herself there three months; thence to Cincinnati, where she narrowly escaped the snare of a colored traitor, but found friends and protection; thence to Oberlin and thence to Canada. I have her narrative in full. It is fraught with interest which should wake up the dead. If there is an instance of triumphant virtue, nay of moral sublimity, shining beautifully in female character in the midst of oppression, pollution and a thousand seductive snares, she stands foremost, if her story is true, and I have no reason to doubt it. To witness her gratitude to her friends, her unassuming modesty, unfeigned humility, tenderness of conscience and melting love to God, her preserver and deliverer, and hear her express her feelings, is truly overpowering. A pious colored man, to whom she was engaged in marriage at New Orleans, eloped from his master about a year ago at New York. His name is Robert Brown. He is probably now somewhere in Canada. May the same kind Providence who has brought them up out of great tribulation bring them happily together in nuptial bonds.

Slavery withholds the Bible.

If any body disputes this, read the following, not from a fanatical abolition paper, but from a paper published in the very hot-bed of slavery and a violent advocate of that accursed system. Can that institution be sanctioned by the Bible which requires that book to be suppressed, lest it should be overthrown by it?

Morning Star.

"August 9, 1841. Chaney B. Black was brought before Recorder Baldwin, charged with tampering with slaves. It was proved that he was seen conversing with a number of them in the street—that he asked them if they could read and write, and if they would like a Bible."—This was the amount of evidence against him. In palliation of his conduct it was shown that he was regularly appointed agent of the Bible Society, N. Orleans, to distribute the Bible to such as would accept it. The Society, however, disclaimed having the most distant intention of giving the Scriptures to slaves, and said that Black had exceeded his commission in offering it. But as it appeared to be a misunderstanding on his part, and not intentional interference with the peculiar institution, he was discharged with a caution not to repeat the offence."—N. O. Picayune of Aug. 16.

The price of Blood.

It was a pitiful sum which Judas received as the price of his Lord and Master. Thirty pieces of silver! A poor reward for such a treasure; yet it is about as much as usually falls to the lot of him who is base enough to betray; for, as has been often remarked, bad men like treason, but they despise the traitor.

And so it happens to our great national ecclesiastical organizations, which, for the sake of securing the donations of the South have bowed down to the Moloch of Slavery, and betrayed the cause of Jesus.—Among other instances which might be named, observe that of the American Board of Commissioners for Foreign Missions. In order to conciliate the South, the whole influence of this powerful association, with its hundreds of ministers and churches auxiliary, has been and still is thrown into the scale of slavery; and what is the reward? Less in proportion surely than Judas Iscariot received! By looking at the receipts of that Society for 1839, it will be found that, while the whole amount was 231,000 dollars, of which 72,000 was from Massachusetts, only ten thousand was contributed by ALL THE SLAVE STATES!! For this paltry sum, then, of 10,000 dollars, all the influence of that mammoth institution is thrown into the pro-slavery scale; to the disgrace of the free States, to the injury of the poor down-trodden slave, and the dishonor of a "holy and righteous God."

X. Liberator.

Agriculture in Liberia

For the tenth time, the announcements of the Colonization Society, that the Colonists were now going to devote themselves to agriculture, have proved false, and the miserable settlement still fails to raise its own bread. The African Luminary has the following melancholy announcement:

FAILURE OF CROPS.—From some cause, we scarcely know what, there is at present a general scarcity of the usual market products. Stock, poultry, potatoes, cassava and all seemed to have failed. There usually a falling off at the end of the dry season; but this year the decrease is beyond any thing which we have known since 1827. The rainy season is now more than one-third advanced, and still the market is empty. Potatoes and cassava, (the staff of life here) can be procured only in small quantities; rice there is none in the colony, and those who cannot purchase foreign provisions, are obliged to do the best they can, and "live horse," &c. We suspect that agriculture has been considerably neglected for a year past. There is no other plausible reason for the present lack, because the season has been as heretofore, if not even more favorable.

No fault of the seasons, but nothing to eat. Horrid! And yet the reckless men who manage affairs are continually sending out more people to STARVE! This same paper announces the arrival of the Union, from New Orleans, with 40 emigrants. Who shall answer for these lives? Emancipator.

TRADE WITH THE SOUTH.—Inquiries are frequently made as to the extent of the losses incurred by Northern men, during the past few years, by trading with persons in the slaveholding States. It is impossible to ascertain with accuracy.—The truth, if known, would astonish the people of the North. Take one place—Newark, N. J.—for example. No town or village or city in the United States, perhaps, apparently thrived to a greater extent than did this beautiful city previous to the great failure in 1837-8. Her trade was principally with the South and South West. In one year, we learn from an undoubted source, the amount of goods and manufactured articles of various kinds, sold by Newark merchants and manufactures was ten millions of dollars! When the revulsion took place a large part of the paper was protested. It is believed that at least ten millions of dollars, protested paper was returned. Now the largest proportion of sales from Newark was to the State of Mississippi. The loss on such paper has averaged, it is believed, more than 75 per cent. Calculating then that 10 millions protested paper came back, that five millions of it was Mississippi paper, that the loss on this paper was 75 per cent., and that the loss on the balance averaged 50 per cent. how will the account stand? Answer—Six and a quarter millions of dollars, dead loss!

A CASE.—Suppose a community styling itself "the church," tolerated theft or gambling; and were in every other respect good, amiable and hospitable, and "chivalrous," too, if you please; would it be right for Christian churches in other sections of the country, where community held it wrong to steal or gamble, to extend Christian fellowship to them, and ask them to the communion, and into their pulpits, as Christian teachers, simply because the evil doers did not see it to be a sin to steal and gamble? And especially would it be right if they did so after light had been pressed upon them on those subjects, and they had refused to see it?—What think ye, should we be doing right to join hands with them still, and thus tacitly consent to theft and gambling? Or would it be right to rebuke them, and abstain from Christian fellowship with them, until repentance should bring forth its fruits? Now this is precisely the present predicament of the slave question. Slaveholders are unrebuked at the communion and in the pulpit, except by the abolitionists, and they, to the great whole in the church, are but a mere handful; while at the same time the mass of professed Christians will confess, (abstractly) that slaveholding is a most aggravated sin.

Toxin.

ATTEMPTED INSURRECTION.—The southern papers state that several slaves at Purnsburgh, South Carolina, recently laid a plan to rise and murder their masters, but were discovered in time to prevent the execution of their design. Having provided themselves with an axe, they knocked at the door of one Zandt, to whom three of them belonged, but he suspecting that something was wrong—for the jealous tyrants live in constant fear—refused them admittance. The next morning the men were arrested, when they made a full disclosure of their designs. A fine christian country; a most happy state of things truly, where the laborer is crushed to the earth and goaded to such desperation by his wrongs that nothing can appease him but the blood of the master, and where the tyrannical employers live in such a state of alarm that they dare not admit their own servants for fear they seek their lives!—People's Advocate.

It is generally admitted that slavery is wrong in the abstract, by which we suppose is meant that it is wrong in principle or theory; how then can it be right in practice?

LOAVES AND FISHES.—To those who choose to represent the zeal of abolitionists to promote the Liberty party, as a "scramble for the loaves and fishes," we have not much to say. One thing we know; when the loaves and fishes are got hold of in this scramble, it will be better for the slave. Not many days after JAS. G. BIRNEY has scrambled up to the great loaf of the Presidency, or THOMAS MORRIS to the fish of the V. Presidency, will come the jubilee. So the jubilee can be brought on, the glory of it may go where it pleases. It may go, for aught we care, to those men of high moral courage who keep out of the scramble for fear some body—some voter for pro-slavery candidates for instance—should say, "You are after a loaf, sir," or, "You are seeking a fish." For our part, if the people who have no higher appetite than for bread and fish, come up and put in their hooks on the Liberty Party ground in expectation that the tide will cover it by and by, we are going to give them the honor of foresight at least.—Free American.

ALL THE DECENCY.—The following is from the New York Era. This HONORABLE Mr. Stanley is a brother of the notorious swindler and thief, who figured so conspicuously at the head of the ton, in London, a few months since.

The Honorable Mr. Stanley, a whig member of Congress from North Carolina, made the following most abominable assertion, while denouncing Profit of Indian, for kicking out of the party traces:

"It was a hard thing to die at any time, and go no man could tell where; but he would rather undergo, so help him God, the tortures of the damned, than be a whig and support the interests of his adversaries."

It is not difficult to predict the fate of a party with such a leader. No wonder that the frowns of Providence have continually overshadowed its progress.

The Emancipator, Oct. 21, brings the following intelligence. We give Mr. Birney our cordial welcome to his new home in the West.

MR. BIRNEY.—Our friend, Mr. Birney, is about becoming a citizen of the State of Michigan. He wishes us to state for the information of his correspondents that his post-office address after this month will be Saginaw, Michigan. It will be proper to make the corresponding change in the Liberty national ticket. It now stands—

FOR PRESIDENT,

JAMES G. BIRNEY, of Michigan.

FOR VICE PRESIDENT

THOMAS MORRIS, of Ohio.

"Westward, the star of empire takes its way."

MOVEABLE PROPERTY.—Riches are taking to themselves feet, and fleeing away from their possessors at an astonishing rate. It is said that three hundred runaway slaves passed through Philadelphia, from Baltimore alone, in six months.—How they do love slavery! much as their masters love justice and humanity! Let a premium be offered to the individual who will pluck out the eyes of that old seducer of property, the North Star. Madison Co. Abolitionist.

THE GREATEST MAN.—The greatest man is he who chooses the right with invincible resolution; who resists the sordest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, on God, is unfaltering.—CHANNING.

Rhode Island has adopted a Constitution and given the right of suffrage to white male citizens, only. Shame! shame, on the land of Roger Williams; that can adopt a Constitution making manhood dependent on the color of the skin. So, the good people of that little island State must "give a sop to Cerberus."

IMPORTANCE OF A SINGLE VOTE.—Four votes, given in the Fifth Ward of the city of New York, made Thomas Jefferson President of the United States; one vote made Marcus Morton Governor of Massachusetts; one vote elected Gen. Root to the New York Senate.

AMERICAN CIVILIZATION.—A negro, named Lyttelton has been sentenced, at New Orleans, to receive seventy-five lashes upon his bare back, and to wear an iron collar with three prongs around his neck for three months, for striking a white man!

CUNNING.—I never knew a sensible or a good person, who was cunning, and I have known so many weak and wicked ones who possessed this despicable quality, that I hold it in abhorrence, except in very young children, to whom Providence gives it, before they arrive at good sense. Lady Blessington.

MARRIED,

By REV. G. BECKLEY, on the 21st ult.—MR. ISAIAH DUCKER, to MISS ORILLA CLARKE.

On the 28th ult. MR. ISRAEL WILLIAMS to MISS ELIZABETH A. WILMOT.

On the 30th ult. MR. OSCAR OTIS to MISS POLLY A. McCREERY, all of Ann-Arbor.

On the 27th ult. by the Rev. H. S. Hamilton, MR. HORACE M. HAMILTON to MISS ELIZABETH WALDRON, all of Salem.

In Northfield, on the 1st inst., by the Rev. Mr. Olds, MR. LUTHER HATCH to MISS REBECCA WELLS, all of Northfield.

HELP! HELP!! HELP!!!

TO THE ABOLITIONISTS OF MICHIGAN:—Dear Brethren:—The Executive Committee has issued the Signal of Liberty six months. And they take great pleasure in saying to their friends, that during that time their subscription list has nearly doubled. But notwithstanding this increase, this in common with all other Anti-Slavery publications does not sustain itself. The committee have practiced the most rigid economy in all their efforts to sustain the paper. But nevertheless, they find themselves at the close of the first six months, indebted about two hundred dollars without one dollar in the treasury to meet the demand.

It will be recollected by those who attended the annual meeting at Jackson, that pledges were given in the form of promissory notes, payable in three, six and nine months, either by procuring a given number of new subscribers or in Cash.—Our operations have been based upon the expectation that those notes would be paid when due. And we are now under the painful necessity of saying to our friends, that scarcely a note has been taken up, and but a few dollars contributed to sustain the committee in their arduous undertaking, and we now expect those who have made pledges to come up promptly to the work and redeem them, and relieve the committee from this unnecessary embarrassment; and we call upon all the friends of the great principles for which we are contending, who claim to feel for those in bonds, as bound with them, to send on their contributions.

We believe that there is money enough in the pockets, and LIBERALITY enough in the hearts of the abolitionists of Michigan, when they understand our wants to remove every embarrassment, and to enable our little but sure Signal to shine on steadily and effectually.

Now, dear brethren, we have confidence in you, that you will do the fair thing in reference to this matter. Let us have a speedy response. Such an one as shall tell favorably upon the interests of undying millions now groaning under long, long days of unrequited toil upon the rice swamp or the cotton field, and that shall strike terror into the heart of the Tyrant. Do not after reading this, lay it down fold your arms and cry a little more sleep and a little more slumber, or be like those of old who exclaimed "be ye fed, be ye clad, be ye warmed," and never took a step to accomplish their good wishes.—Such abolitionism is a stretch in the nostrils of the Almighty, and as sounding brass and as a tinkling cymbal.

But put your hands deep into your pockets and send on the contents forthwith.—Now is the time. Then carry it to the friends of the slave in the neighborhood, and invite them to read and give, and send on the results.

Michigan has already taken a bold and uncompromising stand in favor of equal rights and against oppression. Do not, I beseech of you, let it be said to her shame, that this heaven-born enterprise languishes for the want of funds, while there is abundance in the pockets of its friends.

J. B. BARNES,

Treasurer of Michigan A. S. Society.

NATIONAL AND STATE ADDRESSES.

In consequence of the increasing demand... the former supply being exhausted; TWO THOUSAND COPIES of the above Addresses are now ready for delivery. Send in your orders immediately. Price \$2.00 per hundred. Address, N. SULLIVAN, Ann Arbor.

MORTGAGE SALE.

DEFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage, executed by Barney Davany to Jacob L. Larzeler and George B. Daniels, dated, July the 21st, A. D. 1837, and recorded in the register's office in the county of Washtenaw, Michigan, on the 28th day of August, in the year of our Lord one thousand eight hundred and thirty-seven, in liber five of mortgages at page two hundred and eighty-three, whereon is due at the date of this notice two hundred and eight dollars and forty four cents, which said mortgage has been duly assigned to the subscriber.

Notice is therefore hereby given that on Thursday the third day of February next, at one o'clock, P. M., at the Court House in the village of Ann Arbor, in the county of Washtenaw will be sold at public auction the premises in said mortgage described, being all that certain piece or parcel of land situate in the county of Washtenaw, State of Michigan and bounded and described as follows: it being the west half of the southwest quarter of section number seven, in township number one south of range number four east, containing eighty one and thirty one hundredth acres of land.

FRANCIS M'CONIN, Assignee.

L. B. HEWITT, Attorney.

Dated Nov. 1st 1841.

POETRY.

From the Essex Gazette.
Shall Freedom foster Slavery?
 Alas! the bondman's story,
 With cruel inj'ries fraught,
 Has trac'd our nation's glory,
 With deep damnation's blot!
 His tears have stained our banner,
 Made dim our early fame,
 And on our nation's honor
 Stamp'd infamy and shame.
 And shall this freeborn nation
 Still trade in human souls?
 While men of ev'ry station
 The lust of gold controls?
 Shall freedom foster slavery,
 And wield oppression's rod,
 And ruin by their knavery
 "The noblest work of God?"
 Shall man, in worth outshining
 Peruvian gems and gold,
 In slaver's chains be pining—
 Like brutes be bought and sold?
 Shall he be taught by scourges,
 Be driven by the blow,
 Who, through eternal ages,
 In intellect shall grow?
 Ah! no; his freedom spirit
 Above its chains shall rise,
 And after death inherit
 A crown beyond the skies:
 'Tis free as ours forever,
 It cannot be confid'
 E'en Slavery's fetters never
 Can wholly crush the mind.

Extract of a letter from J. C. Fuller to Joseph Sturge, describing his recent journey to the South.
 (CONCLUDED.)

As my prudence and discretion had excited observation, I ventured to remark, that it would be a great gratification to me if the slaveholders would meet together, and let me occupy an hour or so in defining the true position and principles of the abolitionists; but this, as I expected, was declined.
 When I paid the money, I felt constrained to testify that I could in no degree sanction the principle that man could hold property in man—but that the slaves were our equals by creation; and that for their salvation, equally with ours, did Christ leave the right hand of the Father to suffer on the cross. I told them that, contradictory as it might seem to them, the man who was now paying money for slaves, had such a detestation of the system, that he deemed it a duty to abstain from eating or wearing any of the products of slavery. This seemed to them wondrous strange, and they inquired if there were many at the North who agreed with me in this scruple. I told them yes; that the number was increasing; and that my friend, Gerrit Smith, had abstained from slave products for many years.
 A few hours previous to my final departure, one after another gathered around me, and as we stood on the open piazza, I said what I could to explain the principles and practice of abolitionists. I think S. Worthington felt a little hurt at my being thus engaged; for when the stage drove up, he came in great haste to inform me that it was ready. I found it surrounded by many persons, principally colored, who had assembled to bid farewell to the object of my charge. Their master shook each slave by the hand, and bade them farewell. I observed him, as we moved away, and thought he seemed to be a good deal moved, from some cause or other.
 I took care that the coachman and passengers should be informed of the history of Sam and his wife; and some one or other of them was sure to make it a subject of conversation wherever we stopped. At Lawrenceburg, where we put up for the night, the landlord was also stage proprietor and a slaveholder. He tried to make me believe that his slaves were much better off than himself. He enumerated his troubles and cares in contrast with the blessed freedom from care enjoyed by his slaves. I told him he had made out his case very well; but to test his sincerity, I merely wished him to declare candidly, whether he should be altogether willing that himself and family should exchange places with a slave family. The test was too severe, and he walked off. Two young men at table then took up the conversation. The tyranny which slavery exercises over the entire community was illustrated by the assertion that the head of a certain college did not dare to acknowledge himself an abolitionist; for if he did he would lose his office, which brought him in a good salary; and moreover, the people of D— would dismiss him from his pastoral charge. I, of course, took the ground that he could not be a truly Christian minister who would purchase his bread and cheese at the expense of denying his own belief, or suppressing his own convictions.
 My host inquired whether I would sit at table with colored people; and he seemed much surprised when I answered, "I do not judge persons by their complexion, but by moral worth." At my own table, I sit with colored people, and I shall with these.
 The South, however, is much more free from prejudice against color than the North; provided the distinction between the classes is understood. A gentleman may seat his slave beside him in a stage coach, and a lady makes no objection to ride next a

fat negro woman, even when the thermometer is at 90 degrees; provided always, that her fellow travelers understand she is her property.
 At Shelbyville, the stage was likely to be crowded with new passengers, when I said to some young men who were about to get in, that I had a family with me, who must not be turned out of the seats they had occupied. Samuel and his family took their accustomed seats, and those who could not find room, rode on the roof of the coach—among them was a member elect of the Legislature. As we started, a well-dressed man in the crowd at the tavern door, called out, "Go it, abolition!"
 A crowd at this place attracted my attention, and I found it was an Executor's sale: comprising lands, houses, furniture, horses, cows, hogs, and twenty likely negroes. Slaves must, however, be a more cash article than other commodities; for they were to be sold on a four months credit, real estate on twelve and twenty-four months', and all other property six months.
 At Louisville, we fell in with Eliza, brother of Samuel Worthington, on his return to Arkansas, where he had a cotton plantation. He manifested much openness and good will, and pressing me to visit him, should I ever go down the Mississippi. After considerable conversation on slavery, he asked me what I thought would be the effect of my late visit. I replied it was a subject I had often contemplated myself, but I did not know whether it had ever entered the heads of others. For my own part, I thought I had taught the slaveholders a lesson. They maintained that the slaves did not want their freedom; yet here was one, well fed, well clothed, and in fact living in clover, as far as a slave could do so, ready, without my asking him, to go with me among strangers. If he would leave such a kind master, what might not be expected of the oppressed field hand?
 "Perhaps a quotation from Latimer would furnish you a more direct reply to your question," said I. "You know he said, at the stake, 'We shall this day, light such a fire in England, as I trust, by God's grace will never be put out.' And I believe my visit has kindled a flame of liberty in Harrodsburgh, that shall burn for years to come; and by its light, I trust that many will find their way into Canada."
 I told him too, that I had a question to ask, and I wanted a direct answer,—yes or no. "Were the slaves any worse off, since the question of abolition had been agitated?"
 He said they were not, excepting in one respect. Formerly, when a preacher came among them to hold meetings with the slaves, they had no objection; but now they feared that slaves from different plantations might thus congregate together and plot mischief. I asked him if the slaves in Mississippi were aware of abolition efforts at the North; and he said he believed they were.
 We parted with Samuel at Louisville, we taking the steamboat for Cincinnati, and leaving him to proceed to Worthington's plantation for his boys. He stood and watched the departure of our boat, with a soul full of emotion. He felt himself a connecting link between his sons in distant Mississippi, and his wife and daughters, on their way to Peterboro; and I was glad to see nature and affection gush forth in tears. They say colored people cannot take care of themselves; but I assure thee I had hard work to make these people move a step, till a safe plan was arranged for their absent children.
 When I went to pay the Captain my fare, he asked whether the colored women and girls were my property. I answered, yes; but explained to him my peculiar situation, and told him I detested the very name of slavery. He said they usually asked for a reference, but he felt sure a person of my appearance would not tell a falsehood. I told him I would show him a bill of sale, as soon as the hurry had subsided, not because I acknowledged his right to demand it; but because he was civil and polite, and I was willing to satisfy him. When I showed him the bill, he knew both the seller and the witness as I had expected. I asked him whether, if I had brought a barrel of lard on board, he would have troubled me to prove property? He apologized, by saying they had been imposed upon by white men, who put slaves on board under the pretence that they were free, and that the owners of the line had been obliged to pay 6,000 dollars for fugitive slaves. I noticed there were no colored hands on board.
 On arriving at Buffalo, we put up at the Mansion House; and the first object that caught my eye, was an advertisement, dated LIBERTY, in Missouri, offering 300 dollars reward for three fugitive slaves. "This is a free state with a vengeance! No stage riding for colored people here; moreover, it was with great difficulty I could obtain breakfast for my companions though I had paid for it. I hope abolitionists will keep clear of such a proslavery atmosphere as surrounds the mansion House."
 On board the cars, colorphobia again began to rage; but the agent soon quelled it, by finding other seats for two persons who thought better of themselves than others did of them. In the stage to Auburn difficulty again occurred, and the driver wanted to refund my money, when some of the passengers objected to the complexion of my companions. I told him the stage was too crowded to hold us, at any event; but unless he sent us on to Auburn in good season, I should teach the company a lesson they would not soon forget.—

He did so, and I arrived safely at my own house, after an absence of twenty six days, and a travel of 1865 miles. The whole cost of redemption, including our traveling expenses was \$3,583.81.
 After two days rest, we proceeded to Gerrit Smith's; where, as thou mayest well believe, we received the friendly welcome, which those are wont to receive who visit his house.
 The anecdote below, is one of best we ever read, illustrative of Yankee shrewdness and enterprise. Read it boys; all of you, and you will be benefited. If you are not all able, like the "Yankee boy," to get an interview with an Emperor, you may learn a lesson fit for you and older folks, from it, that perseverance will overcome almost any obstacle that lies in your way. Do sit down and read it; it is well told. It is from the pen of that noble woman Lydia Maria Child.
Yankee Enterprise.
 "One day, a lad, apparently about nine teen, presented himself before our ambassador at St. Petersburg. He was a pure specimen of genus Yankee; with sleeves too short for his bony arms, trousers half-way up his knees and hands playing with coppers and ten-penny nails in his pocket. He introduced himself by saying, 'I've just come out here to trade with a few Yankee notions, and I want to get sight of the Emperor.'
 "Why do you wish to see him?"
 "I've brought him a present, all the way from Ameriky. I respect him considerable, and I want to get at him, to give it to him with my own hands."
 Mr. Dallas smiled as he answered, 'It is such a common thing, my lad, to make crowned heads a present, expecting some thing handsome in return, that I'm afraid the emperor will consider this only a yankee trick. What have you brought?'
 "An acorn."
 "An acorn! what under the sun induced you to bring the Emperor of Russia an acorn?"
 "Why, jest before I sailed, mother and I went on to Washington to see about a pension; and when we was there, we thought we'd jest step over to Mount Vernon. I picked up this acorn there; and I thought to myself I'd bring it to the emperor.—Thinks says I, he must have heard a considerable deal about our General Washington, and I expect he must admire our institutions. So now you see I've brought it, and I want to get at him."
 "My lad, it's not an easy matter for a stranger to approach the Emperor; and I am afraid he will take no notice of your present. You had better keep it."
 "I tell you I want to have a talk with him. I expect that I can tell him a thing or two about Ameriky. I guess he'd like mighty well to hear about our rail roads, and our free schools, and what a big swell our steamers cut. And when he hears how well our people are getting on, may be it will put him up to doing something. The long and the short on't it is, I shan't be easy till I get a talk with the emperor, and I should like to see his wife and children. I want to see how such folks bring up a family."
 "Well, sir, since you are so determined upon it, I will do what I can for you; but you must expect to be disappointed. Tho' it will be rather an unusual proceeding, I would advise you to call on the vice-chancellor, and state your wishes, he may possibly assist you."
 "Well, that's all I want of you. I will call again, and let you know how I get on."
 In two or three days, he again appeared, and said, 'Well, I've seen the emperor, and had a talk with him. He's a real gentleman, I can tell you. When I give him the acorn, he said he should set a great store by it; that there was no character in ancient or modern history that he admired so much, as he did our General Washington. He said he'd plant it in his palace garden with his own hand; and he did do it—for I see him with my own eyes. He wanted to ask me so much about our schools and rail-roads, and one thing or another that he invited me to come again and see his daughters; for he said his wife could speak better English than he could. So I went again, yesterday; and she's a fine, knowing woman, I tell you; and his daughters are nice gals."
 "What did the empress say to you?"
 "Oh, she asked me a sight o' questions. Don't you think, she thought we had no servants in Ameriky? I told her, poor folks did their own work, but rich folks had plenty o' servants. 'But then you don't call 'em servants,' said she; 'you call 'em help.' I guess ma'am you've been reading Mrs. Trollop? says I. We had that ere book aboard our ship. The emperor clapped his hands, and laughed as if he'd kill himself. 'You're right, sir,' said he, 'you're right. We sent for an English copy, and she's been reading it this very morning.' Then I told him all I knew about our country, and he was mightily pleased. He wanted to know how long I expected to stay in these parts. I told him I'd sold all the notions I brought over, and I guessed I should go back in the same ship. I bid 'em good by, all round, and went about my business. Ain't I had a glorious time? I expect you did'nt calculate to see me run such a rig?"
 "No indeed, I did not, my lad. You may well consider yourself lucky; for it's a very uncommon thing for crowned heads to treat a stranger with so much distinction."
 A few days after, he called again, and said, 'I guess I shall stay here a few days

longer, I'm treated so well. T'other day a grand officer came to my room, and told me the emperor had sent him to show me all the curiosities; and I dressed myself, and he took me with him, in a mighty fine carriage, with four horses; and I've been to the theatre and the museum; and I expect I've seen about all there is to be seen in St. Petersburg. What do you think of that, Mr. Dallas?
 It seemed so incredible that a poor, ungainly Yankee lad should be thus loaded with attentions, that the ambassador scarcely knew what to think or say.
 In a short time, his strange visiter re-appeared. 'Well,' said he, 'I made up my mind to go home; so I went to thank the emperor and bid him good bye. I thought I could'nt do less he'd been so civil. Says he, 'Is there any thing else you'd like to see, before you go back to Ameriky?' I told him I should like to get a peep at Moscow; for I'd heard considerable about their setting fire to the Kremlin, and I'd read a deal about General Bonaparte; but it would cost a sight o' money to go there, and I wanted to carry my earnings to mother. So I bid him good bye, and come off. Now what do you guess he did, next morning?'
 I vow he sent the same man in regimentals, to carry me to Moscow, in one of his own carriages, and bring me back again, when I've seen all I want to see! And we're going tomorrow morning, Mr. Dallas. What do you think now?
 And sure enough, the next morning the Yankee boy passed the ambassador's house in a splendid coach and four, waving his handkerchief, and shouting, 'Good-bye! Good-bye!'
 Mr. Dallas afterward learned from the emperor that all the particulars related by this adventurous youth were strictly true. He again heard from him at Moscow, waited upon by the public officers, and treated with as much attention as is usually bestowed on ambassadors.
 The last tidings of him, reported that he was traveling in Circassia, and writing a Journal, which he intended to publish.
 Now, who but a Yankee could have done all that?
Madison Co. Abolitionist.
President Tyler Doctored.
 The Faculty of Amherst College, Mass. have doctored Slavery, and its representative, John Tyler, by conferring upon him the degree of L. L. D., the insignia of their sycophancy. For this abject servility, [or civility, as the fashionable D. D.'s would pronounce it,] a correspondent of the Emancipator doctored the institution in the following manner.
SOUTH DERRIFIELD, Ms. July, 27.
Brother Leavitt.—I live under the shadow of Amherst College, and have been accustomed to look up to its worthy President with much veneration, and to those of the rest of the Faculty with whom I am acquainted, with brotherly confidence and esteem. I still esteem them all, but I wish to say a few plain words about a late act, of which abolitionists, at least have a right to complain. Without preface, Amherst College has kissed, I had almost said, swallowed, the great toe of slavery, *et nondum comerat*. At the commencement last week Mr. Tyler—too—(too?) was dubbed in pure Latin, to say nothing of the principle, L. L. D. what have we at the North to do with slavery? Why this truly—to doctor it.
 I am curious to know what the title means. Did the corporation intend it as an honor, or was it thrown upon slavery as a garland upon a victim just ready to suffer.
 L. L. D.?—Let us approach the new blushing dignity and examine it. Slaveholders, it is said, are indolent; does the title convey the homely idea of Lazy Lord of the Depressed?—or shall we understand by it the Despotie Layer on of the Lash? Perhaps they meant Lord Lieut of Despotism; if so we will not quarrel about it. Will you, sir, or some of your readers, give us the true meaning of the significant initials? As to the act of homage on the part of the college, we have no hesitation in saying it is a Libel upon Liberty and Decency. It will no doubt be a Long and Lamentable Dishonor to the institution that it has had no more self-respect than to Lie down and Lick the Dust at the footstool of slavery. Seriously, is it for this that the large charities of the christian public have been called for—not only to educate the white sons of slaveholders, but to bedizen tyranny in its high places with literary honors? But let slavery be
 "Stuck o'er with titles and hung round with strigi";
 it will only make it a more conspicuous mark for the battery of truth. W. M. R.
IN ATTACHMENT.
 In attachment, before C. W. Lane Justice.
 William Sperry, } Washtenaw county, ss.
 vs. }
 Carlos Joslin, }
AN attachment having issued in the above entitled cause, and the defendant not having appeared at the return thereof; notice is therefore hereby given that the said cause is continued to the 13th day of November next, at one o'clock in the afternoon, at the office of said justice in the village of Ypsilanti, in said county.
WILLIAM SPERRY.
 August 4, 1841. 27-4w
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 J. Beckley, & Co. **April 28.**

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 POWERERS 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 120 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.
 Scio, June 23, 1841. 10-ly
MORTGAGE SALE.
DEFAULT having been made in the condition of a Mortgage executed by Rufus Croston and Lucy his wife, to the undersigned, January fifteenth, eighteen hundred and thirty eight, and Recorded in the Registers office, in the county of Washtenaw, in Liber No. seven, page three hundred and one, of the equal undivided half of the "Scio Mill property," including the water-power, Mills and Machinery, and about twenty five acres of land, adjoining the village of Scio, in said county, and lying on both sides of the River Huron, together with the rights of flowing lands covered by the mill pond, (for a more particular description of the premises, reference is made to the record of said mortgage,) and no proceedings at law having been instituted to collect the debt secured by said Mortgage or any part thereof.
 Notice is hereby given, that said Mortgage will be foreclosed by a sale of the mortgaged premises (or some part of them) at public vendue at the Court House, in Ann Arbor, in said county on the sixteenth day of November next, at noon.
SAMUEL W. FOSTER Mortgagee.
KINGSLEY & MORGAN, Attys.
 Dated Scio, August 9th, 1841.
YPSILANTI ACADEMY,
AND
TEACHERS' SEMINARY.
H. GRIFFEN, Principal, who formerly had charge of the Teachers' Seminary at Ann Arbor, and also at Grass Lake.
 The sixth term of this Institution will commence on Wednesday,
THE 24TH DAY OF NOVEMBER
 next, and continue eleven weeks. While this school is equally open to all of both sexes, who wish to acquire a good English education, particular attention will be given to those preparing to Teach. The Languages not being taught in this Seminary, the more exclusive and uninterrupted attention will be given to impart a practical knowledge of the English Branches.
Apparatus.—The Institution is furnished with Chemical, Philosophical and Astronomical Apparatus, Surveying Instruments, &c. &c. to the amount of \$300.
Tuition.—In the Common English Branches, \$3.50.
 In the Higher English Branches, from \$4.50 to \$5.00.
Extra Branches.—Mezzotint and Chinese or Theorem Painting, \$3.00 each, for 12 Lessons, taught by Mrs. GRIFFEN.
 The tuition is to be paid at the middle of the term. No deduction for absence will be made except for protracted sickness, and no one will be received for less than five and a half weeks.
Board for \$1.50 per week, including washing. Rooms may be had reasonable, where persons may board themselves.
 For further particulars enquire of the Principal.
 Ypsilanti, Oct. 27, 1841. 27-3w
TAILORING BUSINESS!
A. M. NOBLE, would respectfully inform the citizens of Ann Arbor and its vicinity, that he has recently opened a shop in the Lower Town, immediately over the late mercantile stand of Lund & Gibson, and opposite the shoe store of J. Beckley, & Co., where he is prepared at all times to do work in his line, with promptness, and in a neat and durable manner.
 Particular attention will be paid to cutting garments. Produce will be taken at the usual prices, for work done at his shop.—Those who have cash to pay for services of this kind, are particular invited to call.
 P. S.—Wanted, a boy from 12 to 15 years of age, as an apprentice to the Tailoring Business.
 Ann Arbor, October 6, 1841. 1f
TAKEN UP
HY the subscriber, living in the town of Green Oak, Livingston County, on the 5th of October, inst., a dark brown steer, two years old; no other marks perceivable. The person, owning such steer, will come forward, prove property, pay charges and take him away, otherwise he will be disposed of according to law.
JOHN MONAHAN.
 Green Oak, Oct. 13, 1841.
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.