

SIGNAL OF LIBERTY

The inviolability of individual Rights, is the only security of Public Liberty."

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THE SIGNAL OF LIBERTY

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POETRY.

For the Signal of Liberty.

THE CURSE OF SLAVERY.

"This evil has preyed upon the very vitals of the Union."—James Monroe.

What wails are these salute our ear,
On Southern winds they're borne,
Expressing dark and gloomy fears,
Like heart's with anguish torn.

What piercing shrieks! Hark! hear that moan
Like one in deep distress
Another—and another groan!
There's sorrow to excess.

Is there a cause for grief so sad
Where Freedom holds her sway?
Where Love and Peace, in mercy clad,
Extend their genial ray?

Ah! there's a gloomy prison-house
On Freedom's soil sustain'd!
Where demons of oppression pounce
On human victims claim'd.

Beneath oppression's direful reign
Flow floods of bitter tears,
And blood, and sighs, and groans, and pain,
While nought the sufferer cheers.

The Slave, o'erworked, half-clad, half-fed,
Is fetter'd—thought and limb,
The bloody scourge his daily dread—
Or daily felt by him.

Torn from his grasp—his wife and child,
With him, in suffering share;
Doom'd to perpetual sorrows,
Their cries are lost in air.

Sad human nature! O how great
The anguish there endu'd!
What can remove, or mitigate
Such malice—so matur'd!

"'Tis not immoral," Churchies say,
"To trade in souls of men!"
Then lift their blood-stain'd hands and pray,
And mock their God again.

Thus they the "sin of sins" partake
And, subject to God's wrath,
Themselves to God abhorrent make:
O tell it not in Gath!

Our banner's bloody stripes protect
This demon in disguise;
What can the sufferer then expect?
From whence can hope arise?

O'er Congress Hall our banner floats—
Freemen are gag'd without!
Slavery controls our northern votes!
Such is the plight we're in.

And shall we thus sullenly rest,
And leave all means untried,
To have our grievances redress'd!
This—Freemen must decide.

A. W. C.
Springport, Mich.

an immense prairie, had here found a reservoir, and its workings upon the different veins of earth and stone had formed these strange and fanciful shapes.

Before reaching the chasm, we had crossed numerous large trails leading a little more to the west than we were traveling, and entered at a common crossing close by. In this crossing we were not disappointed; for a trail of half an hour brought us into a large road, the thoroughfare along which millions of Indians, buffalo and muskrats, had travelled for years. Perhaps as the descent looked, we were well kept there was no other near.

We found a running stream at the bottom, and on the opposite side a romantic dell, covered with short grass and a few scattering cottonwoods. A large body of Indians had encamped on this very spot a few days previous; the withered limbs of the trees, and other signs showing that they had made it a resting place. We, too, halted a couple of hours, to give our horses an opportunity to graze and rest themselves. The trail which led on the opposite side was discovered a short distance above us, the earth, winding up the steep and rugged sides of the precipice.

As we journeyed along this dell, all were struck with admiration at the strange and fanciful figures made by the washing of the waters during the rainy season. In some places, perfect walls, formed of redish clay, were seen standing; and were they anywhere else, it would be impossible to believe that other than the hand of man had formed them. The vein of which these walls were composed was of even thickness, very hard, and unperforated; and when the softer sand which had surrounded them was washed away, the veins still remained standing upright; in some places one hundred feet high, and three or four hundred in length.

Columns, too, were there; and such was their architectural order, and so much of chaste grandeur as about them, that we were lost in wonder and admiration. In other places, the breast works of forts were plainly visible; then, again, the frowning turrets of some castle of the olden time. Curious pillars of some mighty pile raised to religion or royalty, were scattered about; regularity was strangely mixed up with ruin and disorder—and nature had done it all.

Niagara has been considered one of her wildest freaks but Niagara sinks into insignificance when compared with the wild grandeur of this awful chasm. Imagination carried us back to Thebes, to Palmyra, and to ancient Athens; and we could not help thinking that we were now among their ruins.

By the middle of the afternoon we were all safely across, after spending five or six hours completely shut out from the world. Again we found ourselves upon the level prairie, and on looking back after proceeding some hundred yards, not a sign of the immense cavern was visible. The waste we were then upon was at last two chasms I have mentioned were the reservoirs, and at the same time the conductors of the heavy quantity of rain which falls upon it during the wet season to the running streams. The prairie is undoubtedly the largest in the world, and the chasms are in perfect keeping with the size of the prairie.

NEW METHOD OF SINGING.

It is not generally known in this country that a new system of instruction in singing has been discovered by a Mr. Joseph Maizer, which has been attended with great success. It is a simple mode of teaching large classes to sing by note in perfect harmony in a few lessons. Several hundreds form into a single class, particularly working men, friends of temperance, peasantry, and all who would derive a benefit from this important and social mode of passing the time. In an article from the Singing Magazine, we extract the following brief synopsis of the mode of teaching:

The exercises are arranged in a series of progressive lessons, in such perfect order of gradation, that the pupils speedily, pleasantly, and almost imperceptibly, arrive from the most simple to the most difficult. Instead of adopting any of the artificial and arbitrary systems, he has followed that prescribed by nature and man in accordance with the scientific calculation of our intellectual faculties and physical organs of voice and hearing. He first gives a clear and concise explanation of the musical sounds and of the manner in which they are represented in musical writings.—This exercise has the double object of cultivating the voice and preparing the eye for musical reading. He commences with one note alone. This is the middle note, g, or sol, which is to find in every voice the speaking note.—After having executed a few such exercises, a second note, and then a third is to be added.—After having obtained a certainty and facility in the execution of the notes, and singing them in every possible combination of time, little songs or melodies composed of these three notes are presented to the pupils.—Even in the choice of these little melodies, Mr. Maizer has in view the rendering singing moral in its educational agency.

CHANGES IN GREECE.

There is no doubt that in Greece the appearance of the country has changed most remarkably during the last twenty or thirty centuries; and though the position of mountains and rivers remains the same, even their aspect has become a complete change. Herodotus says that the Athenians landed, bears in the forest on Mount Lykabettus, where now there is scarcely a shrub to be found a foot high. From other writers we know that Hyemnius, Penelion, and Parisus, were covered with forests. They now present the appearance of skeletons of mountains, bare rocks without any vegetation, or only producing a few stunted trees, whose roots seek in vain for nourishment against the stillesness of the rocks. The foundations of modern houses. In the plain of Olympia the pedestals of the columns of the temple of Jupiter, which have lately been discovered, are nearly twenty feet below the present surface of the ground. That the rivers have shared the same fate is also easily proved. The Cephissus, for instance, has dwindled down to a little stream not sufficient for irrigating the garden in the plain of Attica; and

yet at one time it was so deep as to form a barrier to the progress of Xerxes and to his whole army, who, not being able to cross it, encamped upon its banks. The classical Lyceus is now quite dry though the butresses of the magnificent bridge which connected the Athenian side of the river with the Stadium, still exist, showing the span of the arch was fifty feet and, judging by appearance, the depth of water must have been at least twelve or fourteen feet. At Sparta are still to be seen the iron rings inserted in the stones formerly used for the purpose of making the mill-stones. The water in that river now does not reach to the same in any part; and the marshes, which were formerly navigable up to Argos, is a dry torrent bed, except during the rainy season.—Strong's Greece.

COMMUNICATIONS.

FOR THE SIGNAL OF LIBERTY. ADDRESS OF THE WESLEYAN METHODIST ANNUAL CONFERENCE.

To the Churches over which they exercise Pastoral duty, throughout the State of Michigan, on the subject of slavery.

Beloved—A profitable review of the past must be attended with a fervent desire to know our duties, and the manner we should conduct ourselves respecting them. Most of us have been for years members of M. E. Church, and if a consecration of reputation, toil and substance give evidence of attachment to any class of institutions, then we were attached to said church. During the last few years, in connection with a godly portion of our fellow citizens in this country, we have been aroused to the sin of slavery. We have been astonished at the magnitude of this system of oppression, and the aggravated malignity peculiar to the evils it inflicts upon our race, as we have passed from page to page tracing out its origin, extent and destructive influences upon millions of the human family.—How heart-sickening is the origin of the slave trade and its attendant—slavholding—as found in the events of the two last centuries! Africa, on her western coast, invaded without provocation by bands of men who professed to emigrate from the very seat of civilization and who opened upon the unoffending natives a war, as shameful as was ever waged against a people, since the earth's surface became spotted with "habitations of cruelty."

So merciless and inhospitable was this war, that the custom of treating captives with a degree of kindness and justice common to wars among all civilized people, was entirely suspended, and without regard to sex, age or rank, the captives, thousands in number, were chained, whipped and transported to this continent and its neighboring islands, and sold and worked as slaves for life. We have seen the first third of the nineteenth century pass away and the fruits of this most villainous outrage exist in practical example in one half of our common country, and sanctioned more or less by the laws and manners of the whole.

Millions of our race are bought, sold, leased, worked, mortgaged and inherited as property. The physical, intellectual and moral nature of the whole man are compelled to a state of perfect immolation to meet the whims, caprices and gains of the most intolerant tyranny that ever dared to brook the face of the sun. Our country for which we have the most patriotic ardor is cursed. Her boast of republicanism, of refinement, of education and religion, while this system of bondage is cherished and protected by the government, gives the fullest proof of her hypocrisy, falsehood, barbarity and infidelity. The church, too, has given the most perfect abetment to this loathsome wrong. She has inducted into her chiefest and holiest councils the notorious man-stealer upon human rights and human happiness. She has given the "right hand of fellowship" to him whose craven spirit can only be gratified by the possession of the time, toil, souls and bodies of the poor. And she has taken to her bosom the impenitent man-stealer.

That branch of professed christians with which most of us have held a connection for years has not been behind in lending her most solemn aid in perpetuating this great wrong. Her discipline has been modified and changed until, as a shield, her power and influence is pledged to the support of the foulest tyranny, provided the tyrant only admits the prudent enforcement of their "charitable personal" "should read the word of God." Her holy ordinances are given to the plunderer of human rights if it is judged "impracticable" for him to be honest and God-fearing. Her conferees have put their seal upon it as "not a moral evil." Her highest judiciary has joined the crusade of robbery and plunder upon the feeble and broken-hearted slave by cutting off his life income when he would tell the story of his flesh, lacerated with the scourge, and his bones, broken with the bludgeon.—Her "officials" have pleaded warmly for its continuance, and poured forth a tirade of detraction and calumny upon those who refuse to make God and his revealed word the supporters of this concentration of every species of baseness. And new prerogatives have been created and added to her already overgrown aristocracy to facilitate the expulsion of every shred of real sympathy from within her pale for the poor sufferer.

Having been banded together only a few months, it is natural to inquire whether our brief experience confirms or lessens our convictions of right in the position we have assumed.—We answer, we know of no misgivings as it respects duty in washing our hands and hearts from all participation in that which we know is abhorred by God, and hostile to every emotion of substantial and scriptural piety. On the contrary, every hour brings us fresh conviction that there never can be, there never ought to be a union, even formally, between "Christ and Boli." We feel, with respect to "political action," (as it is called) that it is our duty to define particularly our position. We admit all the importance attached to it by its warmest supporters. We know that slavery will never be utterly extirpated in practice, in this country, while it is created and guarded by civil law. We cordially give assent to the doctrine that all modifications and changes in civil enactments in our country are subject to the control of the people, and the people have but one way of expressing their will, and that is, the bestowment of suffrage at the polls. We have the fullest confidence in the patriotism and philanthropy of the leaders of the Liberty party. Their self-denial, sufferings and toil in advocating the rights of the long-injured slave, is worthy of all praise. All this we most cheerfully concede to the friends of a distinct political anti-slavery action.—Yet as a church we disclaim all design on our part to carry out the object of any political party, or of any ourselves perfectly free to make whatever recommendation of any political party, or of any object, of any party, which in our judgment accords with the precepts of the gospel of Christ.

It must be a matter of no little importance to us to know that there is no emotion in the Divine mind but accords with the spirit and principles embodied in our Anti-slavery character. An eminent statesman, whose name is embalmed in American history, has long ago declared that "there is no attribute of the Almighty which can take sides with us [meaning the supporters of American slavery] against the insurgent slave." This, with a little reflection upon his character, we know to be true. Omniscience and Omnipresence, in conjunction with his moral perfections, holiness, justice, goodness and truth; must give Him a most perfect knowledge of the slave's sorrows, and utterly forbid the idea that He remains unaffected by them. He has made them human beings and susceptible of all the sensibilities of our nature. When He beheld the helpless revolt of our world against His righteous government and gave His Son to endure the agonies of the cross that He might bestow his love in our redemption, the richness of this boon like fell upon the sable children of Ham, with other portions of the human family. He sees the slave mother as she bends beneath the arduous toil imposed by an unfeeling overseer and broken in spirit by the strokes of the lash. He sees the bereft slave parent as he stretches his limbs upon the earthly floor of his hut, while despair broods over his keenest sensibilities, as he enquiries after the fond members of his household and finds them gone forever from his embraces.—Had the grave covered them, or the sea swallowed them up, his sorrows would be comparatively light, than when he knows they are the victims of the degradation, ignorance and woes, incident to the African slave.—Omnipotence most certainly clothes Him with power to avenge the wrongs of his oppressed offspring. Will He not give the world to witness, sooner or later, the "Ethiopia shall" not in vain stretch out her hands unto God? Brethren shall we ever forget "those in bonds" while we know that the God who has been pleased to reveal himself in his sacred truth, as the God of the oppressed, hears prayer, and especially are we encouraged to pray when we know that the burden of our supplications accord with all the blessed emotions of his holy nature. Men may scorn our devotion to this cause, but God will remember us in mercy when we consecrate our reputation, our substance, our pleadings, and our prayers, as far as we possess the ability in "breaking the yoke"—in "giving bread to the hungry," and clothing the naked.

He who has uttered the declaration is able to fulfill it, "Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shall thou call, and the Lord shall answer thee; thou shalt cry, and he shall say here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity."—But we must not forget the oppressor. We cannot remain unaffected when we throw our minds forward upon that fearful vengeance which awaits the impenitent extortioner and proud tyrant in the world to come.—We must labor and pray that he may find his greatest possible interest to live in obedience to God and the exercise of justice and kindness toward man.

Let those whom we have left behind, who have yet to wash themselves from the ecclesiastical pollutions of slavery—who have yet before them the work of dissolving their connection with pro-slavery churches for conscience sake, discover in us—in our midst through inflexible attachment to our prin-

ciples, that "virtue carries with it, its own reward."

MARCUS SWIFT, Pres't.
G. J. BARBER, Sec'y.

Selections.

SOUTHERN SCENERY.

A correspondent of the Morning Star, gives the following reminiscence of a visit to the South.

"I am now removed from the influence of slavery, and can judge more impartially respecting it than previous to my visit to the South. The first thing that attracts the eye of the northerner is the general helplessness that prevails country society, and the dilapidation of agricultural possessions. To such an extent is this visible, that it is painful and depressing to the beholder. He is ready to conclude, that some fell maledy has swept off the inhabitants, and left their estates to the blighting attacks of time. True, he may hear the rule laugh or song of the negro in the distant field, and some think this indication of happiness; but it is not the laugh or song of the freeman; it wants life and soul. It more resembles the cacklings of the idiot, than the hilarity of a man. It is the indication of a mind shrouded in darkness, which, if cultivated, might be an ornament to its race.

Thousands of acres are now common, grown up with hedge, assafras, and dogwood, which were once fruitful fields. No other commentary is requisite to show the injurious results of slavery. But I rejoice that these dilapidated estates are being purchased by northerners, and that under the magic influence of free labor, they are rapidly resuming their primitive fruitfulness. The influence exerted by these settlers is more effectual in diminishing slavery than any other."

The Champson of Legislative Independence.

Mr. Clay is put forward as the champion of the constitutional independence of the legislature from executive interference, yet we find that, when he was himself a member of the executive department, and the chief officer of the kingdom, he called a senator of the United States into the field, and fired two shots at him with a pistol, endeavoring with all his might to kill him in revenge for words spoken in debate. Is not shooting a brace of pistol balls at a man, on account of words spoken, an "interference" with him? And if this is done by the chief officer of the executive, towards a senator, what can you call it but "Executive Interference with the freedom of debate in the legislature? Dr. Humphrey has given a correct estimate (as far as it goes) of the effect of such a transaction upon public liberty, in his excellent sermon on duelling.

"It may now, therefore, for any thing that appears to the contrary, be considered as good doelling law, that any representative may be called to account for the free utterance of his opinion in the hall of debate, and that he puts himself in jeopardy of personal violence, if he denies the right of any one to make the call. How long then will the representatives of the people be silent in speaking their minds in one of the most deliberative assemblies in the world? How long will any but accomplished duellists be willing to occupy the seat of Damocles under the dome of the Capitol, with the naked sword of Demovius suspended by a single hair over their heads?"

Let us elect the Prince of Duellists to the executive chair, and they will see what shall become of the freedom of debate.—P. Maniculator.

ADVANCED POSITION OF THE AMERICAN ABOLITIONISTS.

The following eloquent paragraph, from one of George Thompson's late speeches, is becoming more and more realized every day, and is prophetic of future triumph of the holy cause:

"They have, thank Heaven, lived through all, however, and are still working with vigor and success. They have passed the "Riceon" — The anti-slavery question, — the movement is no longer invisible, or contemptible. The question whether the slave shall be free, is not but one which is discussed in a street in Boston, or a back room in New York. (Great cheering.) I have found its way into State Legislatures—into halls of Congress—into the councils of the White House. It is entering into every political contest, great and small. It has found its way from the church meeting into the Association, and Synod, and General Conference, and Assembly. It comes up when questions of trade are discussed. It is the first question on the opening of every new session. The farmer thinks of it when he sows his field.—The capitalist, when he lends his money.—The merchant, when he imports his goods.—The political economist lectures on the profit and loss of slavery. The student reads his Greek Testament to understand it. The house-wife thinks of it when she buys cotton clothing for her children. The political canvass, on we they nominate their candidates.—The Governor, when he takes office. The minister thinks of it when he comes to Europe. The ambassador, when he is on his way to St. James. The present position of the abolitionists, therefore, is, in all circumstances considered a proud position. They have stood through every storm. They have worked an odious and hated topic into universal notice. They have made themselves heard and felt throughout the land. They have compelled attention. They have steadily advanced. They have in several pitched battles defeated their opponents.

They have constrained reluctant Senators to take sides. They have enlisted the sympathy of the civilized world. At first despised, they are now feared—where once they were scouted as infamous, they are now courted as an important body, often holding the balance of power between contending parties. There is now little talk, as of old, of straight jackets, or state's prison, or rewards for abolition, or gag laws, or messages demanding anti-slavery ring leaders. The declaration of the City of Philadelphia has been subscribed by multitudes, from the St. Lawrence to the Mississippi, and from the Atlantic to the

Lake. In this work you have in many ways honorably participated. It is 3 years and more since you resolved to aid your brethren and sisters across the ocean; and it is your satisfaction to reflect this day, that you have had your share in enabling the abolitionists to gain their present prominent, powerful, and encouraging position. [Cheers.]

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From the Philanthropist.
A PESTILENT FANATIC.

Who? Franklin—BENJAMIN FRANKLIN—and, if you doubt, I give you the Democratic Enquirer of this city, as authority. That is the paper which denounces Ben Franklin as a pestilent fanatic. Now for the proof.

The fundamental doctrine of Abolitionists is, that "every man of the community (excepting insane persons, and criminals) is of common right, and by the laws of God, a freeman, and entitled to the free enjoyment of Liberty." For insisting on this doctrine, and striving to enforce it in christian churches and parties, modern abolitionism is termed by the Enquirer, a pestilent fanaticism. Of course, all who cherish the doctrine, or have maintained it, are or have been pestilent fanatics.

Franklin is one of this number, and therefore we have made one of the cases—he is a pestilent fanatic, the Enquirer being judge. Read the following extract from *Franklin's Autobiography*. We find it in the Enquirer, with a few preliminary remarks.

"As an evidence that all who advocate free suffrage, are not 'blistering demagogues,' we give the following, from *Spark's Life of Franklin*, vol. 2, page 472, being an avowal of that great man's 'blistering demagoguism.'"

"Declaration of those rights of the manumission of Great Britain, without which they cannot be free."

It is declared,

Secondly, That every man of the community (except infants, insane persons, and criminals) is of common right, and by the laws of God, a freeman, and entitled to the free enjoyment of Liberty.

Thirdly, That Liberty, or freedom, consists in having an actual share in the appointment of those who frame the laws, and who are to be the guardian of every man's life, property, and peace; for the all of one man is as dear to him as the right of another, and the poor man has an equal right, but more need to have representation in the Legislature, than the rich one.

Fourthly, They who have no vote in the election of representatives, do not enjoy liberty; but are absolutely enslaved to those who have votes; and to their representatives; for to be enslaved is to have Governors whom other men have set over us, made by the representatives of others, without having representatives of our own, to give consent in our behalf."

Now, we wish our neighbors of the Enquirer to bear in mind—There is not a single reality Democratic doctrine you can sustain, without falling back on these very principles. For holding which you denounce abolitionists as pestilent fanatics.

The democracy of the so-called Democratic party, being limited by co-existence, may be called cautious democracy—the democracy of the anti-slavery men, is organic. This is the same difference between the two, that there is between a sham and a reality.

SUPPORTING SLAVERY.

Keep it always in mind that the support of either of the old political parties is the support of slavery and that the only way to withdraw your support from slavery is to vote against it, and the only way to vote against slavery is to vote for the Liberty party. The sooner we give strength to the Liberty party, the sooner we shall bring this great evil before the people, between liberty and slavery. And when once we get at that issue, our triumph is close at hand. The mass of the people are anti-slavery, and will show themselves so whenever they take up the true issue. Every man, therefore, who votes against the Liberty party, helps to prolong the struggle, with all its evil. The sooner we meet it the sooner it will be over.—Emancipator.

EQUAL JUSTICE TO ALL PARTIES.

Equal justice from the Liberty party to the pro-slavery parties does not require that they should be treated alike, but that they should be treated with impartial freedom and equity; according to the positions they severally assume. If one party treats us and all our measures with uniform and open contempt, constantly repudiating both our principles and our objects, our relation to that party is that of simple and direct opposition.—But if a party is continually claiming to be favorable to our cause, and endeavoring to persuade us that our principles can be best preserved and our objects best promoted by supporting the candidates of that party, or that at any rate the support of that party is "the least of two evils," our relation to that party is very different, requiring unceasing vigilance in tracking and unflinching severity in exposing the wiles and arts of such an insidious party. Doing full justice to each, according to their respective merits, is doing equal justice to them both.—Emancipator.

Cholera in India.—In 14 days ending 23d of May last, there died at Bombay, of Cholera, 1483 persons, being an average of 106 a day. From the 19th of March to the 30th of April, 119 men of her Majesty's 24th Regiment, stationed at Kurachee, died of the same disease; and the number was afterwards increased to about 200.—At Kolapore, the number of victims was said to be upwards of 5000. So great was the panic, that several villages in the vicinity were almost abandoned by the inhabitants. In the Neem's dominions the mortality was equally great, if not greater.

Since 1817, the Cholera has prevailed more or less in India every year. It resisted long before; but its ravages appear to have been less extensive. The London Quarterly Review in 1831 estimated that in the previous fourteen years one sixth of the inhabitants of India had been carried off by Cholera. M. de Jaumes calculated the mortality in India by this disease, at 24 millions annually, on an average; which, in fourteen years, would amount to 336,000,000.—*Journal of Commerce.*

Mr. Walsh, in one of his letters, says, truly and justly, that nowhere is so much real deference paid to the female character, so much refinement practiced in the social relations between the sexes, as in the United States.

Joseph Smith has been arrested on the warrant of the Governor of Missouri as an accessory in the attempt to kill Ex-Governor Boggs, and taken before a Judge Douglas, on a writ of Habeas corpus, at Carthage, Hancock Co., Ill.

A Strange Reason for Assaulting a Man.—A watchman was placed at the bar in New Orleans charged with unprovokedly assaulting and striking a man with a club while he was walking in the street. He pleaded guilty, but urged in extenuation, that he "mistook the gentleman for a person of color."

From the Emancipator.
N. E. RELIGIOUS SENTIMENT ON DUELLING.

The arrogance and recklessness which has led one of the great political parties in Massachusetts to nominate a slaveholder and the professed duellist as their candidate for the first honors and the "living embodiment of their principles," will appear the more astounding the more it is examined. Nothing can be more explicit and full than the evidences which are at hand, the settled opinion of New England Christians has been in favor of the exclusion of duellists from office under every possible circumstance. At Amherst I fell in with a copy of a sermon preached by President Humphrey, on occasion of the duel in which Cilley was murdered, in 1838. The Doctor's text is the 6th commandment, and he shows that the duellist is guilty of the most aggravated species of murder. That duellists are much more guilty and much worse than common murderers he argues because they are generally better educated, hold a more influential rank in society, commit the deed with deliberation, and generally kill their associates and friends. He proceeds:

"In the fifth place; There is one other consideration which enhances the criminality of those who are guilty of this crime, beyond that of common murderers, more than any thing which has yet been mentioned. THEY ARE MURDERERS BY PROFESSION. Not only do they cherish the purpose in their hearts, for a long course of years, of defending their honor with deadly weapons, but they proclaim it upon the house tops. They give every body to understand, that they hold themselves in readiness at all times to wash off an insult in the blood of him who offers it. Now what is this, in the eye of Him who hath said, 'Thou shalt not kill, but HATRED MALICE AFORETHOUGHT?' * * * And how can a holy God regard him in any other light than as a murderer, from the moment that his contingent purpose [to fight] is formed? Is it not, in the language of the law, *general malice, or malice against all mankind*, which he cherishes in his heart, from youth to grey hairs, whether an opportunity offers to shed blood or not? If the man who always stands ready to defraud his neighbors is an habitual thief, or to steal his property, is an habitual thief, why is not he who always stands ready to shoot his neighbor, an habitual murderer?"

He thus states the effect of this duelling system upon the freedom of debate in Congress: "It may now, therefore, for any thing that appears to the contrary, be considered as good duelling law, that any representative may be called to account for the free utterance of his opinion in the hall of debate, and that he puts himself in jeopardy of personal violence, if he denies the right of any one to make the call. How long then will the representatives of the people be safe in speaking their minds in one of the freest deliberative assemblies in the world? How long will any but accomplished duellists be willing to occupy the seat of Democles under the dome of the Capitol, with the naked sword of Dionysius suspended by a single hair over their heads? who but the men that carry their rifles and pistols along with their credentials to Congress, will consent to place themselves in such circumstances, that, at the peril of their lives, they must certify to the honor and integrity of every desperado who may choose to break into their lodgings, and offer them his bloody alternatives?"

Dr. Humphrey evidently came short of a full exposure of the causes by which duelling is perpetuated in our country, by his perpetual caution in avoiding inquiry into the effects of slavery. Duelling is now, in fact nothing but a part of the grand overseer system, by which the slaveholders keep Northern Representatives in such abject subservience. And it is only by striking at the cause that duelling can ever be effectually subverted in our land. And hence the remedy which Dr. H. proposed for duelling—the same that Dr. Beecher had so successfully urged thirty years before, in the State of New York, has come to nothing, from the impracticability of the application of moral influences so as to effect any moral reform connected with the government, until you first subvert the usurped control of the overseers in all political affairs. Dr. H. suggests the remedy as follows:

"With whatever incredulity the suggestion may at first be received, I have no doubt, that could only one-tenth part of the people of this country be united in a serious and settled determination to put an end to duelling, they would do it in a very short time without the aid of criminal law. It is my solemn conviction, that the means are within their reach.—The only difficulty is in persuading them to unite in the use of these means. Do you ask me wherein their great strength lieth? I will tell you. It lies in the genius of our government, in the working of our free institutions; in the all controlling power of the elective franchise. Let those who abhor honorable murder, as much as they do vulgar homicide, resolve, that they will NEVER give a vote for any man, for any office, who shall be concerned in a duel, as principal second surgeon, or friend, be his politics or other qualifications what they may. * * * And then, if we cannot hinder the election of duellists to Congress beyond our own limits, there is one election, and that is the highest office in the country in which the Constitution gives us a voice. And who can fail to see, that if New England or New York were to say we WILL NEVER GIVE A VOTE TO ANY CANDIDATE FOR THE PRESIDENCY OF THE UNITED STATES WHO SHALL HEREAFTER BE ENGAGED IN A DUEL, it would operate as a powerful check upon the multitude of candidates, who do not regard the office at all above their reasonable anticipations? At any rate it will never do for professors of religion to mourn over the sin of duelling, as if there were no hope, and flatter themselves that though it should fester till it destroys the body politic, they are guiltless, when their number is so great that they might make their influence felt in every important election from Arkansas to the disputed boundary of Maine."

There is the suggestion of the Doctor's not quoted here, which I quote by itself, begging that he will tell us at the present moment, how it can be done? He says, "Let yeomen freely discuss the subject," which is all right, and I hope the hint will be taken by every yeoman and debating society in the free States. And then he says, "And above all, let every movement be kept Heaven-wide of the disturbing influences of party politics." I should like to know how a moral movement among the religious people of Massachusetts, which should blast the political prospects of Henry Clay or John Davis and of their supporters, is to be kept Heaven-wide from the disturbing influences of party politics? Why, the preaching of this very sermon, at this time, in any pulpit in Massachusetts, would raise a hue and cry in every whig caucus in the country, against the interference of the clergy with party politics. Here is a great party, which two years ago controlled the majority in 18

States of the Union, and now has staked its hopes of success, nay, of existence, upon its ability to elevate the greatest duelist of the nation to the first office in the republic. Keep it out of politics! It can never be out of politics, so long as all politics are governed by slavery, and so long as slavery governs by doing as one of its instruments of power.—The Liberty Party, if efficiently supported, will alone, by subverting the dominion of slavery, give a death-blow to the reign of blood over the freedom of debate and the independence of action, in Congress.

WOMEN SELLING AT WASHINGTON

From a late speech of J. R. Giddings in Ohio. About six weeks before I left Washington city, while in my room, busily engaged and deeply immersed in thought upon some subject which greatly interested me, the waiter opened the door and announced that a person wished to see me. I was somewhat perturbed on being thus disturbed, but told him to bring her up. She was accordingly ushered in. I spoke rather harshly and inquired what she wanted. I looked up and perceived I had wounded her feelings; I therefore spoke kindly, and told her to proceed with her business, which she did. She said: "About three years since, I contracted with my master for my own freedom at \$350, of which I paid \$200 of my own labor. A short time since, while my master was absent and I was out at my work, my mistress sold me to a Mississippi planter. After my master returned, he agreed with me that if I paid \$200 more I should still go free. I have worked and earned \$50 and the colored people have given me \$25. Having heard that you are a friend of colored people, I called to see if you would be willing to help me." While looking over my pocket book, I incidentally remarked, "have you any children?" She attempted to give a narrative, but immediately burst into tears. Said she, "I had a daughter, 16 years old. She was kind, dutiful and obedient." (Here she ran over all her amiable qualities and virtues, which mothers sometimes enumerate when speaking of a departed daughter.) "But oh, they have sold her from me, and I know not where she is. My master would never permit me to go and see after her or to take leave of her." She then told of a son in delicate health, 8 years old, who had been sold from her, in relating which, she evinced the most sensible and pathetic grief to the mothers present. [I made a pathetic appeal to the mothers present.] These women take place by virtue of a law of Congress. Would any man in this assembly be willing to sustain such a law? I could tell you of a man near my age, who had a child sold from him, and after being banished in an attempt to cut his throat, rushed out through a crowd, and running to the water, drowned himself. The guilt of these laws rests upon us; and to separate the government from this participation in the guilt of slavery constitutes, as I understand it, the object of the entire anti-slavery enterprise. [S. Gibbons here asked what became of the colored woman.] She got the last cent I had about me, and that is all I know about it. (Applause.)

CHANGE FOR THE BETTER.

(From Giddings' late speech in Ohio.) There has been a great change in the House of Representatives: two years ago, the subject of northern rights could scarcely be mentioned there without exciting a broil. Now the subject of slavery and the rights of the free States are spoken of as any other subjects are, and the majority of Southern members listen to what is said. On the occasion of these nominations which you have heard of, and which were caused by those who had no influence, I was listened to by slaveholders; they gathered close around me, whilst I was speaking. Two years ago, what was the consequence when an attempt was made to dilate upon the encroachments of the slave power? Even in the course of five months, there was a great change. When I offered my resolutions in the Creole case, what an uproar was immediately produced; and in five months from that time I was permitted to go on, explain and demonstrate far more than was expressed in those resolutions. I put forth the challenge in as plain a manner as I could, for them to refute my positions. I pointed to them; I desired them to express their assent or dissent, as I have to do now. I mention this as no evidence of the increase of this principle, but of the increase of anti-slavery sentiment. I consider the day not very far distant when these truths will be acknowledged by slaveholders. I could stand here till to-morrow morning, and cite you to instances of the increase of this principle. Slaveholders have acknowledged to me in private, that the principles I advanced must be maintained, or the government could not stand. I am so fully impressed with a faith in their progress, that I think two years will not have elapsed till the freedom of debate, &c., will not be trammelled. [I. Pierce inquired, does not the nomination of a slaveholder for President seem like a retrograde step?] If every officer of the government were a slaveholder, it could not retard the revolution of public sentiment upon this subject. It would not retard it more than a little black fly upon a huge water-wheel. [Laughter.] I was speaking of the evidences we had of favorable changes within the past year, although we have now a slaveholding President, and a slaveholding Cabinet—notwithstanding the efforts of John C. Calhoun, and the part taken in the matter by Wm. Allen, and a bluster about a war by a large portion of the press—what has become of that case? Why, Lord Ashburton says he cannot enter upon it; if any thing is done, it must be done London; and that the instructions to the officers at Nassau were to act in a manner becoming good neighbors.

DISTRIBUTION ACT.

The Kennebec Journal remarking upon our recent article on the Distribution Bill, says:—"Suppose slavery was abolished at the South, in that case the whole of what is now the slave population would be counted and the distribution made accordingly." True, it would then belong to them, and as we have no sectional controversy with the south we would not complain. Besides the unpaid slave would then obtain his share. We did not object to the amount the south get but to the amount they get unjustly—and in a certain way referred to in the article named. The same is true of political power. The representation of the south would be greater if slavery were abolished than it is now, but with this vast difference: the representative would represent human beings, and not things—liberty and not slavery—would seek to bless, and not to curse the country necessarily. We are willing the slave states should have all the political power they can justly claim, but not an unjust premium of power for destroying human liberty.—Lib. Stand.

Political Moral Tactics.—At the recent mass whig Convention, held at Dayton, Ohio, where Mr. Clay made a speech, there was the following exhibition:

"A picture was exhibited at the Headquarters of Warren county delegation," representing John Tyler [I give it as represented] under a gallows, extending his hand, in which was a note subscribed, "my conscience," with a bag representing \$5,000 to the devil; accompanying the devil was his imp, one represented in the shape of a viper snake, with his tongue out ready to bite Tyler; at the rear of the devil are represented animals of similar description; near John Tyler stands Wisc, holding the skirt of his coat (Tyler's) pulling him back; from the gallows extends a rope near Tyler preparatory to place it around his neck—over the gallows the words "two miles from the White House—one mile from hell." This picture was exposed in one of the most public parts of the city.

No wonder the country is demoralized; when great statesmen encourage such exhibitions.—N. Y. Herald.

SIGNAL OF LIBERTY.

ANN ARBOR, MONDAY, OCTOBER 31; 1842.

THE LIBERTY TICKET.

For President,
JAMES G. BIRNEY,
OF MICHIGAN.
For Vice President,
THOMAS MORRIS,
OF OHIO.
STATE LEGISLATURE.
LENAWEE COUNTY.
For Representatives,
THOMAS TABOR, of Adrian,
STEPHEN ALLEN, of Madison,
HENRICK WILLEY, of Blissfield,
JOHN M. COE, of Rome.
JACKSON COUNTY.
For Representatives,
THOMAS M'GEE, of Concord,
S. B. TREADWELL, of Jackson,
R. B. REXFORD, of Napoleon.

CALHOUN COUNTY.
Senators,
ERASTUS HUSSEY,
VALORUS MEEKER.
For Representatives,
THOMAS J. CHAMPION, of Homer,
DUDLEY N. BUSHNELL, of Le Roy.
KALAMAZOO COUNTY.
For Representatives,
ROSWELL RANSOM,
DELAWARE DUNCAN.
For Senators,
JAMES L. BISHOP, of St. Joseph,
JOHN P. MARSH, of Kalamazoo.

LIVINGSTON COUNTY.
For Representatives,
ISAAC SMITH, of Green Oak,
DANIEL COOK, of Putnam.
GENESSEE COUNTY.
For Representatives,
JOHN PRATT.
INGHAM AND Eaton COUNTY.
For Representatives,
JOHNSON MONTGOMERY.
OAKLAND COUNTY.
For Senator,
JAMES G. BIRNEY, of Saginaw.

For Representatives,
JESSE TENNEY, of Highland,
WILLIAM G. PAGE, of Pontiac,
HENRY WALDRON, of Ionia,
JOSIAH DEWEY, of Oakland,
JOHN THAYER, of Farmington,
WM. G. STONE, of Troy.
ST. JOSEPH COUNTY.
For Representatives,
EDWARD S. MOORE, Three Rivers,
HARRISON KELLY, of Bar Oak.

WAYNE COUNTY.
Senators,
WILLIAM CAMPFIELD, of Macomb,
HARVEY S. BRADLEY, of Wayne.
Representatives,
HORACE ALLOCK, of Detroit,
ALONZO SHEELY,
GLENDE D. CHUB, of Nankin,
HIRAM BETTS, of Ralston,
RUFUS THAYER, of Plymouth,
ANTHONY PADDOCK, of Livonia.

HILLSDALE COUNTY.
Representatives,
LYMAN PEASE, of Wheatland,
NATHAN SMITH, of Litchfield.
WASHTENAW COUNTY.
For Representatives,
ALVAH PRATT, of Pittsfield,
THOMAS G. DAVIS, of Salsben,
DANIEL POMEROY, of Salem,
STEPHEN BENNETT, of Augusta,
DARIUS S. WOOD, of Lodi,
SAMUEL B. NOBLE, of Ann Arbor.

For Senators,
MUNNIE KENNY, of Webster,
FRANCIS M. LANSING, of Lodi.
Sherriff,
JUSTUS NORRIS.
County Clerk,
JAMES GIBSON.
Register,
CONVERSE J. GARLAND.
Treasurer,
SAMUEL D. McDOWELL.
Covener,
WILLIAM ALLEN,
SQUIRE W. PATCHEN.
Surveyor,
SAMUEL W. FOSTER.

A MAN RUINED.

Mr. Henson, a colored preacher of the Gospel, of Upper Canada, was present at the late State Convention. He gave an account of his former situation as a slave which was listened to with much interest.

He was frequently employed to carry letters from his master to different persons; and was much astonished at the wonderful art he possessed of talking on paper; and he resolved to understand it. His master had a son who was studying at home whom they called Bill. Henson agreed to pay him five dollars to teach him to read. This sum of five dollars he obtained by selling apples and vegetables. He commenced his studies under Bill's tuition and repeated the alphabet, A, B, C, D, &c., as he daily followed the plough. But Bill informed him that he must have a spelling book; and he procured one the next time he went to the store. He kept it in his hat, that he might look at it, at his intervals of leisure.—One morning as he was taking his horses from the yard, when his master was present, they became refractory, and his fell off, and the spelling book fell on to the ground. His master approached it, and pointing at it with as much apparent horror as though it had been a serpent, demanded what that was.

"A book, Sir."
"What book?"
"A Spelling book, Sir."
"What are you going to do with it?"
"I am going to learn to spell, Sir."
"What do you want to learn to spell for?" demanded he.

Henson dared not answer this, he knew it would be almost death to him to say he wished to learn to read. He was therefore silent. "Where did you get the book?" resumed his interrogator.
"At the Store."
"How much did you pay for it?"

"A bit, sir." This was a York shilling.
"Where did you get the money?"
"I sold apples for it."
"Where did you get your apples?"
"Out of our orchard, Sir."
Our orchard; ah! Our orchard! Well, Sir, come here and take up this book."

Henson saw that his master, who was a large, powerful man was grasping his cane in that peculiar manner in which it might descend over his head and shoulders according to the most approved style of the South: and he had experienced its efficacy too often to voluntarily wish for a renewal of his lessons in that science.

"Take up this book!" Sternly repeated his master, intending to apply his cane as the slave stooped over to execute the command. But Henson hesitated. He was not quite sure that he could act his part in this dodging match between master and servant, so as to escape the direful consequences he anticipated: and he accordingly concluded to make the best use of his locomotive powers, and leaving horses, book, and master, he decamped as fast as possible.

This sketch had considerably excited the curiosity of the audience; and Henson assured them that ludicrous as the scene might appear to them, it was to him a period of indescribable anguish. The recollection of the miseries he had endured, and of the distressing situations in which he had been placed while a slave, sometimes filled him with sadness and horror.

While he lived with his master, one of his arms was broken, and having become a cripple for life, he was allowed the privilege of purchasing himself for \$350. But after he had paid this amount, his master intended to sell him again; and his friends, who had compassion on his situation, helped him to escape.

Here then, said Henson, you see a man ruined for life—ruined in body, and ruined in mind—not through any fault of his—but through the injustice and tyranny of others. Yet there were multitudes who were ready to reproach him with his ignorance, his poverty and mental inferiority, without ever considering that his condition had been shaped, not by his own wishes, but by circumstances which he could not control. He was but one—a single specimen of the vast multitudes that were thus ruined in body, in intellect, & in their moral feelings, and the white people of our country were ready to point to this very degradation, which their own laws and institutions had produced, as conclusive evidence that the victims of their cruelty were really stupid by nature, and scarcely within the pale of humanity.

THE SENATORIAL CANDIDATES.

Senators are fewer in number than Representatives, their influence is greater in the government, and it is therefore more important that they should be right in all respects.

The nominees of the Liberty party from this District will bear inspection. Mr. LANSING is a resident of Lodi, and Mr. KENNY of Webster.—Both have been citizens of the country for a considerable time, both are farmers by occupation, of mature years, of sound judgment, and unexceptionable morals. Mr. Kenny has liberal education, and formerly practiced at the bar. He was a member of our legislature several years since, and became favorably known through the State as a friend of temperance by an able legislative report on the subject. Both the nominees are strict temperance men. It seems to us that this should have some weight with the friends of that cause. Suppose that our Senators are the patrons of intoxicating drinks—that they use the accursed poison personally, and provide it for others, entice them to use it, and interpose their official influence between the groggers, and that public sentiment which would frown on their shoddy traffic—is not this of moment to the community? We ask the voters of this country, of both parties, to look to it that this supposition become not a reality. It will not be pretended that the influence and practice of some of the candidates is *decidedly hostile* in these respects to the best interests of community.—Ought they then to receive support?

One objection is alleged against one of the whig nominees for the Senate, which it may not be improper to mention. It is generally understood that he openly and habitually disregards the observance of the Christian Sabbath, as enjoined by the laws of his country. A decent respect to those laws, as well as to the feelings of the Christian part of the community, would not, in the estimation of many, be at all unbecoming in an honorable legislator.

We now put the question to the voters of the county, what substantial benefit can be gained by the election of the other nominees, which would not result from the election of the liberty ticket and if there be none, and it be unexceptionable in every particular, why not bestow on it your suffrage?

DEMOCRACY—PRINCIPLES vs. PRACTICE.

We invite the attention of our readers to the following extract from the Boston Post. Read over these democratic principles carefully, and then think how completely they reverse them in practice. Think of the tens of thousands of colored men in the free States who have a natural right to the elective franchise, belonging to them—because they are persons and not things—these multitudes are deprived of their rights, perseveringly and systematically, by the same democracy that so fully asserts them. Then think how ready this democracy has ever been to support the annual gags of Congress, thus invading the rights of white men. By these principles every southern slave has a natural, inherent right to vote, and in those States where they are a majority, as in South Carolina, they may rightfully alter the established form of government, provided they think it fails to secure the ends for which the government should exist. Yet the democracy (I) of South Carolina hold slaves! Yes, says Mr. Calhoun, slavery is the most safe and stable basis for free institutions in the world! Out upon such hypocrisy! What honest man

can support a party that thus condemns itself every time it attempts to speak out its principles?

"But to democrats—real democrats—who desire government only for security of person and property, and not for privileges it may endow them with—these simple democratic principles are full of life, and are the guides in political action.—A legislator should ever follow them with the confidence with which he would trust a friend.—Those that lay at the foundation of sound democracy are as follows:
1. That the people are the only legitimate source of lawful political power.
2. That the people have a right to institute, alter or abolish forms of government, whenever they fail to secure the ends for which they were established; and that this right is inherent, inalienable and supreme.
3. That the definition of the people is all men; that to enable all men to exercise their right to institute government, they should enjoy the right of suffrage; that *this right is a natural right belonging to man because he is a person and not a thing—an accountable being and not a brute*; that institutions making it depend on the accident of property are absurd and unjust, and should be abolished.
4. That government is a trust to be executed for the benefit of all; that its legitimate ends are, the preservation of peace, the establishment of justice, the punishment of crime and the security of rights; and that the legitimate ends of government are perverted whenever it is used for the purpose of conferring upon a few privileges that are injurious to the mass of the people.
5. These principles war eternally against political injustice, in all its protean shapes. They condemn all legislation violating the spirit of equality; all which tends to foster extravagance rather than economy; all which tends to nurture a gambling spirit rather than a healthy industry; all which magnifies the fortunes of men above their moral and intellectual worth; all which tends to elevate the monied interests above the natural rights of man."

Nelson Hackett.—Some of the papers wonder that the case of this poor despised fugitive should have been made known to hundreds of thousands in both continents—that it should be discussed in Parliaments, and be talked over by Ministers of State, and finally reach to royal ears. They can see no reason for such ado. It is but an ordinary case, they think—nothing more than the recovery of a fugitive. The true reason why this case has excited so much attention is because HE IS A MAN, and was the victim of real or supposed injustice. It is an encouraging circumstance to those who labor for the benefit of mankind, that a knowledge of the wrongs of a single human being, through the mighty agency of the press, can be conveyed to the minds of unnumbered multitudes, and their united sympathy and sense of justice can be concentrated in his behalf, and made to tell on the minds of Governors, Ministers and Parliaments.

TO WHIG ABOLITIONISTS.
We should like to present a few considerations to those abolitionists who have hitherto acted with the whigs. We would respectfully inquire of them what object, as abolitionists, they expect to gain by supporting the whigs in the coming election? It may be said that they are interested in the continuance of a Tariff. This may be a good answer for a whig, although we think it might be easily be shown from the present situation of the country that a large tariff will be continued, whatever party may be in power. But our inquiry was addressed to abolitionists—what advantage will accrue to your cause from having the whigs in power, and Henry Clay for President?
Will the slave be freed?
Will the national man-market be closed at Washington?
Will gags be abolished?
Will the General Government be freed from the dominion of the Slave Power?
A slight recollection of the events of the last two years will, we think, compel every abolitionist to answer these inquiries negatively.

Let the character of the party be considered. Do not slaveholders compose a large portion of it? Will not the government, as a matter of course, be conducted to suit them?
Abolitionists generally were honest in their support of the whigs in 1840. Inducements were held out to them which they considered valuable. But in the result they have been disappointed.—Now, no inducements are even offered. You are indeed, asked to support that party; but it is on grounds entirely different from those of abolitionism. On that subject, they say nothing; they do not wish to be encumbered with it. If you go with them now, you will also sustain them in 1844; and how can you do this, and be abolitionists?

ANOTHER BURLIFICATION!
The Secretary of War in the Field
Hon. J. C. Spencer, Secretary of War, has come out with a letter seven columns in length to the Tyler Committee in Rochester. It seems to be an elaborate defence of Mr. Tyler, and the Citizen says the conclusion proves clearly that he will be found with Mr. Webster and Gen. Scott in opposition, to the election of Mr. Clay. That paper speaks of it thus:
"The political world hereabouts is thrown into considerable excitement by the 'last card' played by one of the prominent politicians of the day.
The demonstration made by Mr. Webster and Cushing is resolutely sustained by a thundering broadside from the Secretary of War!
In this voluminous and important document, the Secretary of War marches boldly with seven mortal columns of type for the rescue of President Tyler—out-Webstering even the great Daniel himself in support of the present national administration.

So that, so far from backing out from the President, the warlike Secretary has virtually levelled the thunders of his artillery against the Whigs who called upon him to abandon his post in the Tyler Cabinet. This, as may well be supposed, is considered rather a 'cut direct'—by those who, as Antislavery and Whigs, have been in alliance with Mr. Spencer for the last ten or a dozen years, since his abandonment of the Jackson party—to which latter event Mr. Spencer himself alludes in the course of his Address.—The tone of the Rochester [whig] Democrat may probably be taken as an evidence of the feeling created here among the politicians with whom that journal is in alliance.—"This letter of Mr. Spencer will take many by surprise," says the Editor—"but it will excite no astonishment in the minds of those who are particularly acquainted with the vacillating character of the man. He has been alternately a Jackson man, Anti-Mason, a Clay man, an Adams man, and a Whig. He is now a Tyler man—a deep to which there is no lower depth."
The Detroit Advertiser says:
"The secretary of war has written a letter of 7 columns, in which he goes the 'entire animal' for John Tyler, and against Mr. Clay. It appears in the Rochester Advertiser, a thorough-going loco loco paper. It is useless to waste many words about it at least with those who know anything of Mr. Spencer's character. He is a

man of high talent, great industry, implacable temper and unbounded ambition."

¶The Philanthropist not having come to hand, we are unable to give an account of the Liberty vote in Ohio. It is stated in the Whig papers at 4,000, but we apprehend it will considerably exceed that number.

Henry Clay an Abolitionist—almost!—The Detroit Advertiser says: "He laments as much as any one the existence of slavery." That will do.

¶Many of the Whig and Democratic papers propagate falsehoods and perversions of the truth respecting each other. But in their warfare they not infrequently speak very important truths. Witness the following from the Detroit Advertiser:

"The loco foci are the most inveterate enemies of every portion of the anti-slavery creed and purpose. Their alliance with the South and the subserviency to southern leaders, under all circumstances are notorious.—For this they are always ready to sacrifice every northern principle, and every northern interest. The most bigoted advocate of slavery in the United States, John C. Calhoun—one who regards slavery as a 'divine institution,' and as 'desirable for its own sake'—will be their candidate for the Presidency."

¶Mr. Birney, the distinguished Abolitionist, delivered an address on the subject of Abolitionism, at the City Hall last evening.—Whatever may be said of Mr. Birney's opinions, every candid man will concede that he is a chaste, elegant and gentlemanly speaker.—Det. Free Press.

A Proposition to Mr. Clay.—Our readers will remember the proposition Mr. Clay made to the Abolitionists of Indiana respecting his slaves. C. T. Torrey makes him one as follows:

"I will make Mr. Clay a 'proposition.'—Let him bind himself to emancipate his slaves, and never own any more, and I will raise the \$15,000 for the use of his slaves, provided, also, he will pay back to them an equal sum from the vast amount of their hard earnings, which his tyranny has wrung from them. If he will not accede to this liberal proposition, I must hold his own illiberal one 'under advisement.'"

The Northern Slavery Party.—In proportion as the anti-slavery principles progress in the North, we shall find their opponents taking sides more directly with the Southern despots. The indications of this are seen more and more distinctly. The New York Planer, a paper which has as a motto, "*Equal and exact justice to all men*," has the following specimen of good feeling:

"Daniel O'Connell must not meddle with the slave population of the South. That system has a remedy in itself, and will in course of time work its own cure. With all the 'Agitators' philanthropy upon the question of slavery, we regard him in a light an hundred times more favorable than those American madmen of the north, who would at hazzards put an end to the slave system of the South; even at the hazard of an end to the Union! These men deserve the pillory, and the lex Lynchiana—and, should the question come to an issue, they will get both at the hands of the majority. Slavery is a curse—but the efforts of certain men in this country to abolish it, in a certain way, is a far more intolerable one. Public opinion in the north, in the south, in the east and in the west is yet sound upon this subject."

POSITION DEFINED.—The Mich. Times says: "The Democrats, as a political party, are opposed, and they openly avow it, not to liberty, not to the eradication of Southern slavery; but to the interposition of Northern fanatics."

This "open avowal" our readers will remember. All their efforts for the removal of slavery, whether by moral or political means, is an interposition, to which the Democrats, as a party are opposed. The Times thus coincides with the Washington Globe, that one of the main principles of Democracy is "OPPOSITION TO ABOLITION!" We like their frankness in acknowledging it.

Maine.—The Democratic majority is said to be about 10,000. The Liberty vote exceeds 4000. The result of the fourth trial for Representatives in Bangor was, Whig 531, Democratic 371, and Liberty 171—consequently no choice. The result of the fifth trial has not reached us.

Vermont.—The official canvass of votes for Governor resulted as follows:

Williams, Liberty, y, 2,093
Paine, Whig, 27,187
Smile, Democrat, 24,150
Scattering, 35

The Emancipator remarks concerning this: "Pretty close running for 'the star that never sets.' For Lieutenant Governor, Barber, the Liberty candidate, [who was also on the Democratic ticket;] received 25,154 votes, being a gain of only 1,024 over his associate. This riding double with the Democrats, is just as bad as practising the same game with Whigs. Let us now abandon it with both."

Had there been an efficient Liberty paper in the State, no one of the candidates would have had a majority. As it is, the effects of the Liberty party are considered very deplorable, The Vermont State Journal commences an editorial homily to this contrary tribe as follows:
LOUD WARNING TO WHIG ABOLITIONISTS.

We bespeak the attention of every whig abolitionist—we would say in the State and in the Union, could we reach them—to the official canvass of votes for Senators, in another column. In Bennington county the whigs lost two Senators—one by 42 votes, and the other by 36 votes, and there were 77 third party votes cast. In Chittenden, the Senator is lost by 23 votes, and there were 46 third party votes cast. Thus by 76 votes of abolition whigs, withheld from the whig tickets, FIVE WHIG SENATORS have been defeated, and FIVE LOCO FOCOS

