

THE SIGNAL OF LIBERTY.

THE INVOLABILITY OF INDIVIDUAL RIGHTS IS THE ONLY SECURITY TO PUBLIC LIBERTY.

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THE SIGNAL OF LIBERTY.

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MISCELLANY.

AN APPRENTICE'S WAY OF ACQUIRING A LIBRARY.

BY ELIHU BURRIET.

Why, Frank Wilson! How—where on earth did you get all these books! Here! what! Knickerbocker! too! and the North American! Now, Frank, where did you get the money to buy all these? Why, I have ten dollars more a year than you; yet I have to send down to father for money, almost every month. You take the Knickerbocker indeed! Why, there are none but Squire Waters' and Doctor Marvin, in the whole town who think themselves able to have such a costly work, which is only meant for a few rich people to read. Pretty well, eh? for a poor apprentice to a soap-boiler! Where did you get that book-case, and all those books that you have got stuck up there? Let's see, Plutarch's Lives! Who's he? what's that about? Rollin's Ancient History! why didn't he write it in one small book, as well as to have a dozen about it? Gibbon's Rome! there's no such place in the United States. Why, my dear fellow, what a long list of outlandish names you've got here! Let me see—Milton, Shakespeare, Young, Pope, Dryden, Cowper, Bacon, Locke, Goldsmith, and all the other Smiths in creation, as well as those in America! Now, come: I will light my Havana, and sit down here, and give you a chance to explain how you, an apprentice, with only forty dollars a year, contrive to scrape together a library half as large as Parson Dayton's.

Francis Wilson did not interrupt this interrogatory and exclamatory medley of words from his comrade, by an explanation, until he had exhausted all his incoherent inquiries. Sitting down in the proffered chair, and lighting his long pipe, Edward Saunders placed his feet upon his friend's clean desk, and seemed really to be waiting for a detailed account of the *modus operandi* by which an apprentice could acquire honestly such a collection of valuable books. Nor did our Francis hesitate to gratify his curiosity. Both of the young men were in the middle of their apprenticeship; and the most cordial intimacy had subsisted between them from their youth. Edward was deficient in nothing so much as in that economy so necessary for an apprentice in expending his small annuity; and Francis hit upon a very successful method of administering to his young friend a salutary lesson upon this subject, while he explained how even an apprentice could acquire a taste and the means for the cultivation of his intellect.

Edward, said he, taking up his pencil, "I will explain to you in figures, what seems to have excited your wonder, if you will permit me, by the way, to ask you a few simple questions in order to solve the problem. I see you are very fond of smoking; how many cigars do you buy a week?"

"Six Havanas a week," repeated Francis, putting it down upon paper, with as much formality as if he was registering the data of a problem; "six a week, at two cents a piece, amount to the very trifling sum of six dollars and twenty-four cents per annum. I suppose you spend a trifle at the fruit shops," continued Francis. "Nothing worth mentioning," replied Edward, rather startled at the aggregate of such little items; "all that I buy—apples, nuts, raisins, figs, oranges, &c. do not amount to ninnepence a week, why, that is not half as much as Tom Williams, the goldsmith's apprentice, spends for juleps in half that time; and besides, Francis, you know I never taste a drop of any kind of liquor—not even wine. You certainly can't think I lack economy, Frank!"

"Ninnepence a week for nuts, raisins, oranges and figs," repeated Francis, in a low serious tone, pronouncing the items,

one by one as he wrote them down, with all the precision and gravity of a clerk in a country store.—"Ninnepence a week amount to six dollars and fifty cents per annum; which added to six dollars and twenty-four cents spent for cigars, make the trifling sum of twelve dollars and seventy-four cents for one year. Now, Edward, see what I have obtained for this sum. Here, said he, taking down several neatly bound volumes of the North American Review, and a handful of those of the Knickerbocker.—"I have bought all these, for a less sum than you have paid for cigars, nuts, &c. during the last year. And as for these other books, which you see here in my case, I will tell you how any other apprentice can do the same, with thirty-six dollars a year too. You know our masters are very industrious and steady men; and are attentive to their business, and like to see their workmen so. They prefer also, to see them with a book in their hands, when they have done their work; rather than to be lounging about at taverns or in vicious company. So when my master saw that I liked to read every chance I could get, and spend all the money I could spare for books, he offered to give me ninnepence an hour for all the time that I would work from twelve o'clock till one, p. m. And that is the way, Edward, that I have bought all these books, which you thought I had borrowed, bagged or stolen. I work every noontime a half an hour, and earn enough every fortnight to buy one of these books—Milton's Paradise Lost, for instance. To be sure, they are not bound in calf, nor are they gilt-edged; but they contain the same matter as if they were, and that is enough for me.

When Edward Saunders had listened to this very interesting and simple explanation of his uncle's apprentice, and had passed his eye over all the fine books in his little library, he arose suddenly at the very last words of Francis, and opening his little chamber window, took out of his hat the half-dozen cigars which were to constitute his week's stock of comfort, and without saying a word, tossed them into the garden. A new fire of indignation lit up his eyes, as he darted out of the room, turning only at the door to say, "Put 'em, Frank!"

Edward Saunders, Esq., and the Hon. Francis Wilson, never forget in their intimate intercourse in after life, their mutual computation of the cost of nuts and cigars, in the garret of the latter.

SELECTIONS.

LETTER FROM JUDGE JAY.

From the Liberty Press. GAZETTE, July 24, 1844. MY DEAR SIR: Before leaving Bedford I promised you a letter from the Pyramids. Eight or ten are now in sight, and I am writing from the summit of the largest. Around these stupendous monuments of superstitious and despotism stretches a land, for forty centuries cursed with slavery. The wrath of God has been poured out upon her. The sands of the desert are burying her magnificent structures; her energies have been crushed by foreign rulers; and her inhabitants wisted by pestilence. Fearfully has been accomplished the prediction of the prophet, Egypt shall be the basest of Kingdoms. When I witness the arrogance of the Turks, the sufferings of the slaves, and the base, avaricious sycophancy of the Arabs, I remember our Northern demagogues; and while trembling for my country I here devote myself anew to the cause of American Abolition. Good bye for the present, I will resume my pen at a more convenient time and place.

IN QUARANTINE, MALTA, February 10th, 1844. I avail myself of my present leisure, to continue my letter begun between the Heavens and the Earth. I remember writing to you, that I should visit Egypt with less apprehension of personal violence, than I could my own slaveholding countrymen. My anticipations on this point have been fully realized. From all the information I have obtained, I am convinced, that Christian slaveholders are far more cruel towards their bondmen than are the disciples of the false prophet, and far more vindictive towards the advocates of the rights of man. One reason undoubtedly is, that the Turks have among them no Bishops and Clergy claiming to be the privileged emissaries of Heaven, teaching them, that slavery is a divine institution, and that civil and religious rights are founded not on the immutable principles of justice and mercy, but on the "texture of the skin." A Mahomedan would be horrified at the idea of restricting the privileges of the Mosque to a favored caste, or of excluding a true believer from religious schools or religious councils, solely on account of his complexion.

A clergyman of the Church of England, long resident in Egypt, assured me that the Coptic Christians were far more cruel to their slaves than the Turks, and he assigned for this fact the very sufficient reason that the Coptic clergy held slaves, and justified the practice from scripture. I carried with me from London a quantity of Anti-Slavery Tracts in Arabic, the common language of Egypt and addressed to the Mahomedans. I distributed them in the streets, at the Hotels, at the public Turkish Coffee House, in the Bazars, and to the keep-

er of the Slave Market! What would have become of your friend, had he, trusting to the protection of laws and constitutions, and the influence of christianity, made a similar use of Anti-Slavery Tracts in Richmond or New Orleans? I had intended seeking an interview with the Pasha, meaning to give him the Tracts and at the same time an Anti-Slavery lecture—but my time was too brief to permit me to wait for an introduction. The Pasha, you know, is supposed to be rather wolfishly inclined; but there are certain high-minded, chivalric gentlemen in America, who would be far more likely to murder me, on account of my opinions than Mahomed Ali. I have, as you may suppose, not been inattentive to the present state of Egypt, and the character of its celebrated Ruler. The result of my inquiries and observations is, that Egypt is rapidly progressing in civilization, and that the Pasha is one of the ablest and most extraordinary men of the present day. He is both civilized and enlightened in no measured terms. The fact is, different people judge him by different standards. Tested by European civilization and christian morality, he is a selfish, sanguinary tyrant. But when you recollect, that he was brought up, almost a savage, and that he was forty years old before he could write his name, and when you compare him with other Turkish governors, you are astonished at the extent of his views, the liberality of his opinions, and the energy of his government. From time immemorial, it has been the prerogative of Turkish governors to squeeze as much wealth as possible out of their people; and certainly the present Pasha conducts the squeezing process with great vigor; but he has attempted what never entered the heads of his predecessors, the creation, as well as the abstraction of wealth; hence the introduction of the cotton cultivation, the establishment of numerous manufactories, and the encouragement of commerce, and the patronage of European. He has moreover founded several schools and hospitals, and there is now at Cairo, a lunatic asylum, better conducted probably than any in Europe, 40 years since. I was astonished at the prodigious number of vessels on the Nile, often reminding me of our own Hudson—Alexandria is rapidly increasing, and the best part of it has been laid out and built by the Pasha and his family, within the last ten years. The improvements now going on at Cairo, for magnitude and expense, would not discredit the New York Corporation. Splendid Avenues lined with trees, and an extensive park, the soil of which is raised 8 or 10 feet above the natural level, and planted with trees, now adorn the capital. Near Cairo are the Pasha's Gardens, very far exceeding in size, magnificence and taste any thing of the kind to be seen in our own country. I was struck with the liberality with which the palaces, gardens and institutions are thrown open to the public. I visited them, and even the mint, without asking for any orders of admission. A newspaper is published at Alexandria, and I could not learn that there is any formal censorship. But the Pasha to encourage the undertaking, subscribes for a thousand copies, and I take for granted the Editor is careful how he offends. He is probably as independent, as a Northern Editor with a long list of Southern subscribers. As far as I could judge there seems little or no restraint on the expression of opinion. I heard the Pasha's conduct freely and publicly discussed, and censured, and apparently without any apprehension of the consequences. Beyond all doubt, there is more freedom of opinion in Egypt than in our slave States.

Perhaps the most remarkable feature in the government of Egypt is the security it has given to persons and property. Lynch law is unknown in the Nile valley. Not a negro is burnt alive in obedience to "public sentiment," not an abolitionist hung; and I may almost say not a man is robbed. In sober earnestness, from all I can learn, a stranger may travel from one extremity of Egypt to the other with as much safety as in a New England village.

MR. CALHOUN ON SLAVERY. The following statements and reasonings are extracted from a letter of Mr. Calhoun to Mr. Packenham, the British Minister, April 18, 1844, in reference to Texas. We believe such a state paper without a precedent in the official correspondence of this government. One would think that the sole object of having a National Government, in Mr. Calhoun's view, was to protect and propagate slavery. After referring to the Free States who had emancipated their slaves, he continues: "It belongs not to the Government to question whether the former have decided wisely or not; and if it did, the undersigned would not regard this as the proper occasion to discuss the subject. He does not, however, deem it irrelevant to state that, if the experience of more than half a century is to decide, it would be neither humane nor wise in them to change their policy. The census and other authentic documents show that, in all instances in which the States have changed the former relation between the two races, the condition of the African, instead of being improved, has become worse. They have been invariably sunk into vice and pauperism, accompanied by the bodily and mental infirmities incident thereto—deafness, blindness, insanity, and idiocy, to a degree without example; while, in all other States which have retained the ancient relation between them, they have improved greatly in every respect—in number, comfort, intelligence, and morals—as the following facts, taken from such sources, will serve to illustrate: The number of deaf and dumb, blind, idiots, and insane, of the negroes in the States that have changed the ancient relation between the races, is one out of every ninety-six; while in the States adhering to it, it is one out of every six hundred and seventy-two—that is, seven to one in favor of the latter, as compared with the former. The number of whites, deaf and dumb, blind, idiots, and insane, in the States that have changed the relation, is one in every five hundred and sixty-one; or nearly six to one against the free blacks in the same States. The number of negroes who are deaf and dumb, blind, idiots, and insane, paupers, and in prison, in the States that have changed, is one out of every six; and in the States that have not, one out of every one hundred and fifty-four; or twenty-two to one against the former, as compared with the latter. Taking the two extremes of North and South—in the State of Maine, the number of negroes returned as deaf and dumb, blind, insane, and idiots, by the census of 1840, is one of every twelve; and in Florida, by the same returns, is one out of every eleven hundred and five; or ninety-two to one in favor of the slaves of Florida, as compared with the free blacks of Maine. In addition, it deserves to be remarked, that in Massachusetts, where the change in the ancient relation of the two races was first made, (now more than sixty years since,) where the greatest zeal has been exhibited in their behalf, and where their number is comparatively few, (but little more than 8,000 in a population of 730,000) the condition of the African is amongst the most wretched. By the latest authentic accounts, there was one out of every twenty-one of the black population in jails or houses of correction; and one out of every thirteen was either deaf and dumb, blind, idiot, insane, or in prison. On the other hand, the census and other authentic sources of information establish the fact, that the condition of the African race throughout all the States, where the ancient relation between the two has been retained, enjoys a degree of health and comfort which may well compare with that of the laboring population of any country in Christendom; and it may be added, that in no other condition, or in any other age or country, has the negro race ever attained so high an elevation in morals, intelligence, or civilization. It is such the wretched condition of the race in their changed condition, where their number is comparatively few, and where so much interest is manifested for their improvement, what would it be in those States where the two races are nearly equal in numbers, and where, in consequence, would necessarily spring up mutual fear, jealousy and hatred, between them? It may, in truth, be assumed as a maxim, that two races differing so greatly, and in so many respects, cannot possibly exist together in the same country where their numbers are nearly equal, without one being subjected to the other. Experience has proved that the existing relation, in which the one is subjected to the other in the slaveholding States is consistent with the peace and safety of both; with great improvement to the inferior; while the same experience proves that the relation which it is the desire and object of Great Britain to substitute in its stead, in all other countries, under the plausible name of the abolition of slavery (if it did not destroy the inferior by conflicts, to which it would lead) would reduce it to the extremes of vice and wretchedness. In this view of the subject it may be asserted, that what is called slavery, is in reality a political institution, essential to the peace, safety, and prosperity of those States of the Union in which it exists. Without, then, controverting the wisdom and humanity of the policy of Great Britain; so far as her own possessions are concerned, it may be safely affirmed, without reference to the means by which it could be effected, that could she succeed in accomplishing in the United States, what she avows it to be her desire and the object of her con-

stant exertions to effect throughout the world, so far from being wise or humane, she would involve in the greatest calamity the whole country, and especially the race which it is the avowed object of her exertions to benefit. The errors in the census on which Mr. Calhoun relies, have been refuted in lengthy articles in several papers, which we have not thought worth while to copy. Common sense alone is sufficient to explode his theory. Does the possession of liberty ever make men deaf and dumb? Does it put out their eyes, so as to make them blind? Does it destroy their understandings so as to make them insane? Does the possession of liberty by the parents cause their offspring to be born idiots? Mr. Calhoun will have the honor of originating a new system of Political Economy. The greater the freedom enjoyed by a people, the more wretched and pitiable in their condition. As an instance of the egregious errors of the census by which Mr. Calhoun has been misled, we may mention that in the Insane Asylum at Worcester, Mass. are 132 insane persons, all, or nearly all of whom are white. And yet this one town is entered as containing 132 colored insane persons, and in many towns colored insane, blind, idiots, &c. are entered where there are no colored persons whatever.

MR. CLAY'S FIRST DUEL.

The following is the official account of this transaction, as published at the time by the seconds: Rules to be observed by Clay and Mr. Marshall on the ground, in settling the affair now pending between them: 1. Each gentleman will take his station at ten paces distant from each other, and will stand as may suit his choice, with his arms hanging down and at the words, Attention! First being given, both may fire at their leisure. 2. A snap or flash shall be equivalent to a fire. 3. If one should fire before the other, he who fires first shall stand in the position in which he was when he fired, except that he may let his arms fall by his side. 4. A violation of the above rules by either of the parties, (accidents excepted) shall subject the offender to INSTANT DEATH.

JOHN B. CAMPBELL, JAMES F. MOORE. Conformably to previous arrangements, Mr. Clay and Marshall, attended by their friends, crossed the Ohio, at Shippingport, and an eligible spot of ground presenting itself immediately below the mouth of Silver Creek, ten steps, the distance agreed on, was measured off, and each gentleman took his position.—The word being given, both gentlemen fired. Mr. Marshall's fire did not take effect; Mr. Clay succeeded so far as to give Mr. Marshall a slight wound on the belly. Preparations were then made for a second fire. Mr. Marshall again fired, but without effect; Mr. Clay snuffed, which, agreeably to rules agreed on, was equivalent to a fire. A third preparation was made, when each gentleman stood at his station, waiting for the word. Mr. Marshall fired first, and gave Mr. Clay a flesh wound in the thigh; Mr. Clay fired without effect. Mr. C. insisted on another fire very ardently; but his situation, resulting from the wound, placing him on unequal ground, his importunate request was not complied with. We deem it justice to both the gentlemen, to pronounce their conduct on the occasion, cool, determined and brave in the highest degree. Mr. Clay's friend was under an impression that Mr. Marshall, at the third fire, violated a rule which required that he who fired first should stand in the position in which he was when he fired; but Mr. Marshall's friend being convinced that Mr. Clay had fired previous to Mr. Marshall's moving from his position, this circumstance is considered as one in which gentlemen may be mistaken on such occasions, and is not to be noticed in this affair.

JOHN B. CAMPBELL, JAMES F. MOORE. Thursday, January 10, 1849. WHY SHOULD WE VOTE FOR HIM? For whom? For Henry Clay. We are anti-slavery men—he is a slaveholder. Both his principles and his practices are in direct antagonism to ours. He believes that MEN may be converted into PROPERTY—that HUMANITY may be held as MFRCHANDISE—and that all that is required to work this dreadful transformation, is law. "That is property, what the law declares to be property," says Henry Clay. Could Southern kidnappers, therefore, lay their hands upon the angel Gabriel, and enslave him, all that would be needed to justify the deed, would be law—the passage of "An Act enlarged in an Act for the conversion of Archangels into chattels personal." In vain would the captive plead his exalted nature—his heavenly capacities, or his relationship to the shining host that surround the Great White Throne—all such considerations would be silenced by the declaration, "Our law says you are property, Gabriel, and you are property." Should he remonstrate against the iniquity of the thing, Henry Clay still answers, "Legislation has sanctified" property in angels—so away with the missionary dogma which holds that the angels of God "cannot be the subjects of property." The principle and the crime which it justifies, are alike abhorrent to abolitionists—then

MESSAGE FROM THE PRESIDENT OF THE UNITED STATES.

To the Senate of the United States.—In answer to the resolution of the Senate of 13th inst., requesting to be informed "whether, since the commencement of the negotiations which resulted in the treaty, now before the Senate for the annexation of Texas to the United States, any military preparation has been made or ordered by the president, or in an anticipation of war; and, if so, for what cause, and with whom was such war apprehended, and what are the preparations that have been made or ordered? Has any movement or assemblage, or disposition of any of the military or naval forces of the United States been made or ordered with a view to such hostilities? And to communicate to the Senate copies of all orders or directions given for any such preparation, or for any such movement or disposition, or for the future conduct of such military or naval forces?" I have to inform the Senate that, in consequence of the declaration of Mexico, communicated to this government, and by me laid before Congress at the opening of its present session, announcing the determination of Mexico to regard as a declaration of war against her by the United States the definite ratification of any treaty with Texas annexing the territory of that Republic to the United States, and the hope and belief entertained by the executive, that the treaty with Texas for that purpose would be speedily approved and ratified by the Senate, it was regarded by the executive to have become emphatically its duty to concentrate in the Gulf of Mexico and its vicinity, as a precautionary measure, as large a portion of the home squadron, under the command of Captain Conner, as could well be drawn together; and, at the same time, to assemble at Fort Jesup, on the borders of Texas, as large a military force as the demands of the service at other encampments would authorize to be detached.

For the number of ships already in the Gulf and the waters contiguous thereto, and such as are placed under orders for that destination, and of troops now assembled upon the frontier, I refer you to the accompanying reports from the secretaries of the war and navy departments.—It will also be perceived by the Senate, by referring to the orders of the navy department, which are herewith transmitted, that the naval officer in command of the fleet is directed to cause his ships to perform all the duties of a fleet of observation, and to apprise the executive of any indication of a hostile designs upon Texas, on the part of any nation, pending the deliberations of the Senate upon the treaty, with a view that the same should promptly be submitted to Congress for its mature deliberation. At the same time, it is due to myself that I should declare it as my opinion, that the United States having by the treaty of annexation acquired a title to Texas, which requires only the action of the Senate to perfect it, no other power could be permitted to invade, and by force of arms to possess itself of, any portion of the territory of Texas, pending your deliberations upon the treaty, without placing itself in a hostile attitude to the United States, and justifying the employment of any military means at our disposal to drive back the invasion. At the same time, it is my opinion that Mexico or any other power will find in your approval of the treaty no just cause of war against the United States; nor do I believe that there is any serious hazard of war to be found in the fact of such approval. Nevertheless, every proper measure will be resorted to by the executive to preserve upon an honorable and just basis the public peace, by reconciling Mexico, through a liberal course of policy, to the treaty.

JOHN TYLER. Washington, May 15, 1844.

COMMUNICATIONS.

LETTER FROM S. B. TREADWELL.

JACKSON, May 21, 1844. Messrs. FOSTER & BECKLEY: I wish to say to our friends through the Signal, in answer to numerous applications to me by letter, from different parts of the State to lecture on Slavery, that the matter of making any definite arrangement to this effect having been longer delayed than was expected, it is now inexpedient for me to comply with their wishes at present.

Whether it will be consistent for me to do so hereafter, will have to depend entirely upon future circumstances. Were it consistent with other prior and indispensable duties for me to devote my whole time to lecturing upon slavery, nothing would gratify me more than to do so entirely upon my own responsibility. As we have no regular lecturer in the State I do most sincerely hope that a very deep sense of individual responsibility among all our friends will be felt, to be active in thoroughly

organizing themselves without delay in all counties and towns, in order the more effectually to disseminate among all classes of their fellow citizens a knowledge of our principles, by way of holding neighborhood and town meetings for free discussion—by visiting and conversation, from house to house among friends and neighbors, and in the mean time by supplying them well with Liberty Tracts and prevailing on as many as possible to take the Signal on the 50 cent plan for 6 months, and by such other judicious means as their own good judgment, and interest in the cause shall dictate.

In every county where a sufficient number of "good and true" Liberty men can be ascertained to make a nomination, it ought to be made soon without fail, to form a nucleus, a rallying point as a beacon light for LIBERTY. This Liberty Ball in some of the counties and towns may seem small at first, and may excite the jeers of such "despotic" as the day of small things, yet, if it be kept constantly ROLLING, it will rapidly accumulate to the establishment of all,—like the "stone cut out of the mountain without hands." Let some one, or two, or three, go ahead and not wait for the "deaf and dumb humanity of the church or the State," and others will soon unite with them. Corporations in these days do indeed seem to have no souls. This is the way our friends do East where the cause is now so rapidly advancing. Every intelligent Liberty man being well armed with the whole truth against every form of oppression and wrong, is in himself a host indeed, against all the weak and groundless proslavery arguments. They can not stand before the faithful exhibition of the plain truth. Show up the great and fearfully accumulating guilt of the northern people in forever giving the bleeding claims of humanity in the persons of 3,000,000 of crushed slaves, the go by, for the sake of Party—Office—Tarfis—Banks—Subtreasuries, &c. &c. Show the people that no man with an intelligent mind and an enlightened conscience on the subject, can consistently or innocently vote for a slaveholder or a proslavery man, or an apologist for slavery.

What greater encouragement to labor can we ask for, than we have, that with so little effort as has been made in our State the Liberty vote has already increased FOLD since 1840!! The great noise and excitement of 1844 will prove only the second part of the farce of 1840. Every intelligent Liberty man will know and deeply feel this. It is all proslavery!! And let which of the old proslavery parties may succeed, the fearful judgments of forbearing and insulted Heaven will still be upon our guilty and oppressive nation for its crying sin, had heartedness and persevering wickedness of holding 3,000,000 of innocent people in cruel bondage. We are emphatically a money worshipping idolatrous nation!! No flimsy excuses, prevarications or attempted extenuations of our guilt in turning a deaf ear to the already long protracted groans of these enslaved people, until our certain favorite party and our certain favorite money making measures shall first succeed, will be of any avail whatever with HIM who hath said, "break every yoke and let the OPPRESSED GO FREE."— Shall we dare longer as a people to disobey the injunction of Heaven "to feel for those in bondage as being ourselves bound with them," until we shall first have accomplished our own favorite party, or office, or money making schemes? "God is not mocked!!" Is it not indeed most surprising mercy and forbearance, that the God of the oppressed, should so long hold back the elements of judgment and destruction from a nation like this. What Christian, what patriot cannot say with Jefferson, that he "remembers for his country when he remembers that God is just." Never did Henry Clay utter a more truthful and lamentable declaration than when he said exultingly, in the Senate of the United States, that "neither of the great political parties of the country has any design or aim at Abolition," and that he should greatly regret it if they had. Both of the old parties "as parties," are still decidedly, and I believe incorrigibly proslavery. Cannot the same be said in truth of proslavery ecclesiastical parties?

Neither of the pro-slavery political parties, through the late letters of their favorite leader, has given the least symptom that the party as such was opposed to the annexation of Texas, on the ground of the great wrong and wickedness of slavery, but merely on the ground of a selfish fear, that if annexed just as present it would doubtless involve us in a fearful war with the Mexico, to be backed up indirectly by the Navy of Great Britain.— Just let this matter of selfish fears, for our peace and safety, be "COMPROMISED" BY THE ARCH PRINCE OF ALL COMPROMISERS, and what hinders Texas with all its guilt and blood of slavery upon it, being annexed to the United States. The deliverance of 3,000,000 of innocent people in our country, now suffering under all the horrors of "American Slavery," "the vilest under the sun" will be the very last thing the national leaders of the old proslavery parties will think of until the unyielding and persevering efforts of the Liberty party shall compel them to think of it, from mere selfish "expediency," if from no higher considerations. The liberties of the mass of the white laborers in this nation, north and south are already but nominal, on account of the spirit, and the combined aristocratic creation of the "black" slavery of their own creation.— "The slavery power—the monied power—and the demagogic power, are fast obtaining the white people too out of their own liberties.— The mass of the whites of this country never will, and never ought to retain their own liberties, while under pretence of pursuing

schemes of their own pecuniary prosperity who wickedly hold one sixth of the inoffensive people in dreadful bondage. It would contradict all history and the principles of eternal justice and equity. The northern people have always very piously been talking slavery down, while they have very impudently been VOTING IT UP! Any kind of "sanction" has been considered good enough to liberate millions of enslaved people from bondage—but ALL KINDS have eagerly been employed for party, for office, and for political measures to make money. This has been the prevailing northern politics, and northern religion!!! The practical religion and politics of our country are in the same scale!!! They are almost any thing else than what they should be!!

Yours truly,
S. B. TREADWELL.
P. S. A few of our Detroit and Jackson friends have nobly in aiding to start the Tract cause in the State. I have already circulated about 50,000.

SIGNAL OF LIBERTY.

ANN ARBOR, MONDAY, JUNE 5, 1844.

THE LIBERTY TICKET.

For President,
JAMES G. BIRNEY,
OF MICHIGAN.
For Vice President,
THOMAS MORRIS,
OF OHIO.

ELECTORAL TICKET.

ARTHUR L. PORTER,
CHANDLER CARTER,
JOHN W. KING,
ERASTUS HUSSEY,
CHESTER GURNEY.

For Representative to Congress,
FIRST DISTRICT.
CHARLES H. STEWART.

THIRD DISTRICT.
WILLIAM CANFIELD.

OAKLAND COUNTY.

FOR REPRESENTATIVES,
JAMES WILKINSON,
GEORGE SUGDEN,
MELVIN DRAKE,
JOHN THOMAS,
HENRY WALDRON,
SEBRING VOORHEIS.

MACOMB COUNTY.

PLINY CORBIN,
CHAUNCEY CHURCH.

REVIEW OF THE LIBERTY PARTY—CONTINUED.

NEW YORK.

The population of New York in 1840, was 2,423,855, being about 200,000 greater than that of the six New England States. New York has 54 Representatives in Congress; the six New England States have 51; New York has 56 Electors of President; the six New England States have 43. Hence New York has received the appellation of the "Empire State," because its great influence, when thrown into the scale for any Presidential candidate, goes far towards making his election certain. Mr. Greely, of the New York Tribune, contends that if New York can be gained for Mr. Clay, all will be safe for the Whig party, because enough of the smaller States can be had to make out the other 102 electoral votes necessary to constitute a choice. On this very account, therefore, New York will be thoroughly contested next fall by Whigs and Democrats. In 1840, the whole number of votes given in the State was 441,152, of which Van Buren received 212,527; Harrison 225,317; Birney 2,202. In 1841, the Liberty vote was 5,332; in 1842, it was 7,263; in 1843, 16,275 for Governor, being some 8,440 less than the vote of New England. In 1840, the Liberty vote was one in 137 of the whole; in 1843, it was one in 27 of the whole. The Whig majority for Governor in 1840 was some four or five thousand for Seward; at the last election, the Democrats had a majority of some 20,000.

The prospects of the Liberty party in the greater part of the State, are highly encouraging. The Liberty papers are five in number, as follows:

1. The Albany Patriot, published by E. W. Goodwin, at Albany. It is formerly called the Tocsin of Liberty. It is a good paper, and seems able to take care of itself.
2. The Liberty Press, published at Utica.—This and the Patriot have a united circulation of 4000.
3. The Countryman, at Perry, Wyoming County. It has been recently enlarged, and is evidently prospering.
4. The Democratic Freeman, at Syracuse, by J. N. T. Tucker, a spirited paper.
5. One in Cortland County, recently commenced, which we have not seen.

Besides the issues of newspapers, very large editions of tracts, of all kinds have been published and distributed through the State, and to this agency do we attribute much of the increased vote of last year.

New York has many talented and whole-souled abolitionists; the worthy sons of our great State. Among those who have recently espoused the Liberty party are Lewis Tappan, Judge Jay, and S. M. Gates. Mr. Tappan was opposed to the Liberty party, in 1840, and wrote an able article, entitled, "Fifteen reasons against the formation of a Third Party," which had a large circulation in the Whig papers. Judge Jay, of West Chester County, son of John Jay, has written several valuable anti-slavery works, but did not identify himself with the Liberty Party till last year. His name has been mentioned as a proper candidate for the Presidency.

Hon. Seth M. Gates was always an abolitionist when a member of Congress, and a liberal contributor to the cause. He came near losing his seat just previous to his last election on account of receiving a colored clergyman into his church pew, and placing him between himself and his wife. This was an outrage on public opinion which could scarcely be overlooked.

Of Alvan Stewart we need say nothing.—He is well known to our readers by his writings and by reputation as a powerful and effective speaker. He is a protective Tariff man.

Gerrit Smith is also famous throughout the U. States, as a straight out & rather ultra Abolitionist. His great wealth finds channels of benevolence almost as numerous as the woe of man. He was originally a strenuous colonizationist, and was slow to join the Anti-Slavery ranks. But his works have demonstrated that he is with us in earnest. He is a sincere and scrupulous Christian. He is opposed, we believe, to a Tariff of any kind on moral grounds—because Government has no right to step in between man and man, when they are trying to promote their mutual benefit by mutual exchanges, and impose prohibitions or hindrances upon them. Mr. Smith is also remarkable for his great candor and fairness of argument, in which he is an eminent example to politicians. But since the commencement of his Sunday lectures, he has assumed a tone of severity, rebuke, and censure, especially towards the clergy of his vicinity, which is strongly in contrast with his usual mildness. These severe censures and rebukes, however, for aught we know to the contrary, may be justly deserved by those on whom they are bestowed, and if so, his course in this condemning them is sanctioned by the express example of Christ and the Apostles.—There are occasions on which it becomes a good man to speak in strong terms; and a failure to do so is recreancy to Christian duty.

Many of our readers will recollect the thrill of affected honor that ran through the country some years since, when Mr. Smith wrote an Address to the Slaves, recommending to them to take the horse, the boat, and whatever other things might be essential to their escape from slavery. A great outcry was raised at the time because Mr. Smith recommended to slaves "to steal." But the full investigation of that subject has resulted in sustaining the propriety of Mr. Smith's advice, and, in our opinion, has been of essential service to our cause, by bringing prominently to view the fact, abstractly acknowledged indeed, but instinctively comprehended and faintly felt, that the slave is a man, and has all the rights which can appertain to our nature.

Gerrit Smith lives in the County of Madison. He has used untiring efforts for years for its regeneration from the dominion of Rum and Slavery. Last summer he commenced a series of meetings on the first day of the week, which were held in the open air, and were very numerous attended. In these meetings he prayed, read the Scriptures, and expounded unto the people what he conceived to be their political duties as Christians. The meetings have been represented by those who attended them as orderly and solemn. Much faith was found with Mr. Smith, because he held these meetings on the Sabbath, and because he preached politics to the people on that day. In reference to the propriety of holding these meetings on the Sabbath, there is a difference of opinion among abolitionists and through the community; but we have never heard from any source that the matter of his discourses was in any way inappropriate to the occasion. Hopes were entertained by some that the county would give a Liberty majority last fall; but Mr. Smith's lectures and other exciting causes were the occasion of a general muster of the whole population at the polls, and the Democratic ticket had a considerable majority. Mr. Smith has taken the field again, and intends to continue his meetings through the summer on the first day of the week. Madison county has about seven thousand voters; and the permanent conversion of the County to Liberty principles will give an impetus to the cause throughout the country.

Our opponents have had considerable rejoicing over the fact that New York city, with a population of 340,000, being considerably greater than that of Michigan, has never given more than two or three hundred Liberty votes, and it is not known that even the form of a Liberty organization now exists there.—Yet Anti Slavery meetings without number have been held in the city and addressed by the best talents in the country; the Emancipator was published there for years; and immense quantities of books and periodicals were issued from the office. There can be no doubt that the same amount of expense and effort which have been bestowed in New York with no apparent effect, would have made thousands of Liberty voters, if distributed among the log dwellings and log School-houses of Michigan. The result in other cities is nearly similar. The Liberty vote in Boston is about 400, in Albany about 70, in Utica, Rochester, Buffalo, Detroit, Cincinnati, &c. it is a mere trifle in comparison of what it is in the same country population.—Whence, then, it is asked, arises this difference; and does it not show that there is something wrong in your organization, when the great numbers of intelligent people who abound in cities, with scarcely an exception, reject your political scheme? We can mention several considerations in explanation of this phenomenon, which are satisfactory to us.

1. Men are mutually acted on by each other. A person entirely isolated from the human race will form his conclusion from the workings of his own mind, & he will act them out without the least restraint. Add one person to his society, and the opinion and practices of that person will vastly modify his own. Add ten thousand persons, and he will scarcely dare to separate himself from all the rest, and stand out singly and alone against their united opinions and practices. The convictions of an abolitionist in a city may be as strong as those of a farmer who sees his neighbors only once a week; but the reluctance to act consistently by depositing a solitary vote for Liberty will be far greater in the city merchant than in the isolated farmer. The one goes against the opinion of a few neighbors with whom he has comparatively little intercourse; the other incurs the disapprobation of many thousand people, many of them his superiors in knowledge, wealth and standing, to whose censure, pity, or ridicule he is hourly exposed in private intercourse, and also through the unceasing issues of the daily press.

2. The influence of the slaveholders is felt much more in cities. They reside there—and sometimes to a considerable extent, they control the press and the pulpit.

3. Judges, Governors, and Honorables of every kind dwell in cities, and strongly pre-possess the mass against Liberty principles.

4. The political course of the citizens is shaped almost entirely by the Daily Press; and as the Liberty party have had no daily press in most of the cities, they have had but little influence on the mass of the voters.

It does not follow, however, that political revolutions can not take place in a city. But they occur much more suddenly. He who leads a new party in a city succeeds, very soon, or he finds himself almost alone. That new parties can succeed is shown by the recent election in New York in which the Native American ticket succeeded against both the others. It is said that in New Orleans, a few years since, the same ticket swept all before it, and next year it received about a dozen votes.

From all these considerations, it is plain that the cities can be carried for the cause of Liberty; but it cannot be done without the aid of a daily press, and it will probably be done at once. The cities will come last. We do not, however, regard the anti-slavery labor expended on cities as lost. The soil will ultimately repay cultivation to as great an extent, perhaps as that of the country; but those who labor upon it must wait longer for their harvest.

The Old Organization Abolitionists have a paper in New York city, which has been much opposed to the Liberty party. It is now edited by David Lee Child, formerly a Whig, and the paper leans very strongly towards the support of that party—so much so as to call out the open rebukes of some of the prominent men of the Old Organization.

The Whig party of this State have generally supported the right of petition, and have reproached, to some extent, the insolent encroachments of the Slave Power. The manly and high-minded course of Governor Seward in resisting the haughty demands of the Slaveholders, has won for him a high estimation as a statesman of distinguished ability and unyielding firmness. But he himself appears to have been fully aware of the price he must pay for his independence—the loss of Southern favor—which is an absolute prerequisite to high national advancement. Accordingly, knowing his hopeless prospects on this account, he has repeatedly declined uniting his political destinies with those of Mr. Clay, but while he has renewed his vows of allegiance to the Whig party he has urged upon them the necessity of building their organization upon the broad basis of the rights of man of every climate, color, country or condition, and he declares that the amelioration of the condition of society which our country needs, and which he hopes for, in his opinion, will be accomplished only through the Whig party. Governor Seward has been suspected of a leaning towards Political Abolitionism—an accusation he has promptly rebuked as unfounded and unjust. His resistance to the South however, has forced him into a retirement which is in fact, a real proscription.—Like Davis and Fillmore, he must now relinquish all hopes of national office until the Slave Power shall be overthrown, or until, like Granger, Cushing, and Webster, he makes atonement for his past sins in the defence of human freedom, by submissively bowing the knee to the dark spirit of Slavery to any extent of degradation that may be imposed upon him.

TEXAS.

On our first page will be found a Message of Mr. Tyler, to the Senate, by which it seems he has virtually concurred a war with Mexico. By the accompanying documents it appears that he has assembled an army at Fort Jessup, near the Sabine, of 1150 men, with orders to keep up a constant communication with the President of Texas, but not to pass the boundary without further orders. Also a fleet of nine vessels of war is assembled in the Gulf of Mexico, to hinder the Mexicans from making an attack by sea. It has now leaked out that Mr. Tyler engaged to make these military and moral demonstrations against Mexico, as a prerequisite to obtaining the consent of Texas to the Treaty of Annexation!! Are there to be no limits to our national degradation by the slaveholders! In Washington, Mr. Tyler's impeachment is talked of, but nothing will be done about it.—The last advices from Mexico state that the government was determined to persevere in its project of reducing Texas to subjection.

A FALSE WITNESS.

At the Whig meeting on Monday Evening, to hear the report from Baltimore, one of the delegates, in detailing an interview he had with Mr. Clay, said, that among other things, Mr. Clay asked him "what the true state of the case was with regard to the abolition question at the North?" "Why," replied the delegate, "we are all abolitionists at the North; that is, such abolitionists as were Washington, Jefferson, and as you are understood to have been many years ago—we don't know how it is with you now." "Well, but I mean those *fanatics*, the self-styled Liberty Party. They have put back emancipation a great way," said Mr. Clay. "Oh," replied the delegate, "it is pretty generally understood among us that the sinews of war are furnished for them by the *loco-foco party*, and the prime movers are leading loco foci; it is designed to break up the *whig party*." "That's it! That's it! Just as I thought!" said Mr. Clay.—*Green Mountain Freeman, Montpelier, Vt.*

This Delegate deserves credit for his impudence in lying. But was the telling of these falsehoods to Mr. Clay expedient? He, of all others, should be appraised of the facts as they are. What could be gained by deceiving Mr. Clay?

The Senate Bill for the reduction of Postage is likely to be lost in the House. Reason: the slaveholders are opposed to it.

EDWARD L. FULLER.

The recent course of this gentleman in reference to the Liberty party, renders a brief allusion to him appropriate. He is the same person who formerly represented this county in the Legislature, and who moved the reference of the anti-slavery petitions to the Committee on the State Prison!

We hear that in several parts of this county he has denounced Liberty men as necessarily pledged to commit perjury. At the large Whig meeting on Tuesday last, he reiterated his allegations against members of the party, as intending to commit premeditated perjury as soon as they should be elected to office, and as therefore utterly unworthy of public confidence, thus disgracing their professions of Christianity, and fast hastening to take up their abode in their appropriate place—the *gulf of infamy!*

We have repeatedly sent to Mr. Fuller a denial of these allegations, and requested him to meet us in fair debate, and substantiate them, if he could, before an impartial audience. We are informed that similar offers have been made by others. Now we do not complain because he refuses to discuss with us or others; for he may have the best of reasons for refusing. No person is under obligation to enter into a public discussion.—But what we say is, that when he vilifies a whole class of respectable men—declaring them guilty of crime—a State Prison offence—when, in meetings of his own party, he singles out Liberty men by name, and publicly, repeatedly, and in their absence, applies to them the language of the lowest ribaldry and contumely, as he has done to us—we hold that as a gentleman and a man, he is bound publicly to make good his charges upon his fellow citizens, or to cease charging them, especially in their absence, with crime of the blackest dye.

We, therefore, once for all, invite Mr. Fuller publicly to discuss the principles of the Liberty party at the Court House in Ann Arbor, in person, or by any advocate he may select. If he accept this invitation, the public will judge whether Liberty men are all felons, fit only for the Penitentiary; but if he refuse this request, and still persist in making such charges of atrocious crime upon Liberty men whom he dare not meet—conched, too, in the language of the most vulgar abuse—the same public will judge whether he ought not to be regarded by honorable men, as one of those despicable beings, who strive to do that mischief in a base and contemptible manner, which they have not the courage to attempt by open and manly means.

This is all we have to say on the subject.—We shall have no private controversy with Mr. Fuller. If he complies with our invitation, like a man, the public will judge; if he refuse, and yet persevere in his present course, we are perfectly willing he should receive from the tribunal of public opinion that kind and degree of distinction to which his course may entitle him, well knowing that he is preparing himself for admission into that unenviable class of beings whose degradation is so great that *their example ceases to be pernicious.*

PROPOSITIONS.

1. American Slavery is a violation of the laws of God, an outrage on the rights of man, a curse to the master, to the Slave, to the free colored man, and to the white laborer—it is the favored institution of our country, controls its legislation to a very large extent—engrosses a disproportionate share of the public offices—conducts our foreign negotiations for the benefit of slaveholders to the detriment of other classes—causes our national legislation to be fluctuating and unstable—tramples on the rights of Non-slaveholders, and taxes them for its support—is the cause of repeated violations of the National Constitution, and is a calamity and a curse of the greatest magnitude to the whole nation.

2. The abolition of Slavery, and the dispensation of equal and exact justice to all classes of men, by law, are objects of sufficient magnitude and importance to become the foundation of a political organization; and these objects, in their nature and consequences, very far transcend those which are now in controversy between the Whig and Democratic parties.

3. There is but one certain and effectual mode by which Slavery in the United States can be abolished, and that is by the legislative authority of the several States and of the Nation; and this authority will not be generally and efficiently exerted for the extinction of slavery, until its exercise shall be induced through the agency of a political anti-slavery organization.

4. The formation of a political party for the purpose of liberating the slaves of our nation, and securing equal justice to all, is a plan unexceptionable in itself, in accordance with republican institutions, the best adapted to remedy the evils of Slavery, fully competent for its removal without violating a single Constitutional provision of any State or of the Union, and a plan that is plain, practicable, and feasible, and which there is every reason to believe, will be eminently, speedily and permanently successful.

The preceding propositions appear to us to cover the whole ground necessarily in controversy between the Liberty party and its opponents, and we have put them into this shape that both its friends and enemies may be able to see them at once. All of them are capable of most satisfactory demonstration. We invite the attention of political opponents to their consideration. And as Mr. E. L. Fuller, of this county, has abounded in his charges upon the Liberty party, we specially invite him to discuss with us in public, any one or all of these propositions.

We have no Congressional department this week, because there are no doings of that body of any moment with which it may be filled. We will mention, however, that the House adjourned over from Thursday to Monday, to give members a chance to attend the races!—A final adjournment in June is anticipated.

CLAY CLUB DEDICATION.

For some weeks the upper portion of our town has been graced by a tall, tapering pole, with a stuffed coon on its summit, surmounting the stars and stripes of the Union. Having failed to ascertain of what this exhibition was emblematic, we resolved to avail ourselves of an invitation to attend the dedication of the Club house, on Tuesday last.—The congregation was so great that the meeting adjourned to the Court House square.—Several songs were sung, rather indifferently, we thought. A band of music was present; also several banners; and the skin of a Coon, placed on a small tamarack tree, with a board sign over him, the two lower corners of which were ornamented by a cool's tail dangling from each. This same old coon was placed in honorable proximity with the President of the day. His superscription was in coon language, thus:

"NOW WHEN YOU GET INTO DE PRAY,
THAT WILL BE FOUT FERE MANY A DAY,
AND END IN LECTIN HARRY CLAY,
I'LL SIT UPON DIS TAKE,
LOOKING WERRY GLAD."

After introductory remarks by Judge Clarke, of Washtenaw, Mr. Howard, of Detroit, well known by the appellation of "Honest Jake," took the stand. He commenced with an eulogy of Mr. Clay as the "Mill boy of the States," "the Farmer (1) of Ashland," &c. In defining the Whig principles, he avowed himself for a well regulated National Bank. As to the distribution of the Land Revenue, he thought it a very desirable measure, as the states were heavily in debt. Michigan owed \$3,000,000, and could not pay its legal interest. How necessary then to have this dividend from the National Treasury to help! [How much this dividend would help in paying our debts, may be surmised from the fact, that the annual dividend of the State is about \$15,000. Great help that.] He gave Tyler a deserved castigation for his nefarious attempts to annex Texas, and plunge the country into war, and add foreign slave States to the Union. He deprecated the union of these States because the peculiar institutions of the South were "hostile or incompatible" with the interests of large portions of the northern people. Mr. Howard touched on other topics, and spoke with ability.

Mr. Emmons, a lawyer of Detroit, was very happy in his illustrations and manner of speaking, more so than his predecessor, although in point of argument he was his inferior. He undertook to answer the inquiry why "That Same Old Coon" was brought there. It was not as emblematic of any principle—not at all—but the Locos taunted them with being the "Coon party"—as they had formerly done with being the "Log Cabin party." This might be considered as a kind of *bill of indictment*, preferred against them by the Locos, which the Whigs place upon their banners, and will convince their adversaries with this charge displayed before the whole community.—This, no doubt, was as good a defence of this contemptible coon totem as a Detroit lawyer could make; but when every body knows "the indictment" to be true, viz.—the manufacture of a system of notorious humbuggery for the purpose of getting votes—(a system that confessedly has no principle in it)—might it not be expedient to keep it out of sight? This open defence of this combination of unmix'd humbuggery by the leaders of the party, deserves the reprobation of every good citizen.

In referring to Gen. Cass, Mr. Emmons thought his name should be mentioned without the C—"an *Ass*, a *Jack-ass*." This display of legal wit, however, elicited but little praise; and in the opinion of sensible men, it argued neither good manners, good policy, nor good sense.

On one point, however, Mr. Emmons was right. He insisted on the necessity of a *continual repetition* of Whig truths. It was an established principle of human nature, that a long continued repetition of any truth would ultimately secure assent and the practice of it, from persons who would utterly reject it at its first announcement. It support of this position, he appealed to history—to the experience of the nursery—to common observation in practical life—and to the untiring repetitions of moral truths by the clergy. We thought this hint would be of essential service to Liberty men. Spend little time with politicians; but whenever you meet your honest neighbor, tell him kindly some Liberty truth—when you meet him again, tell him again, and by continual repetition, kindly spoken, the truth will make a permanent lodgment. This was the Apostolic rule—"in meekness instructing those that oppose themselves." Try it!

Mr. Barstow, a third lawyer from Detroit, was the next speaker. He was loud in voice, vehement in gesture, sweeping in assertions, and certainly gained but little credit with the more sensible part of audience, though his address was highly applauded by the rest.

Mr. Fuller, of Washtenaw, was the last speaker on the occasion before the evening. He began by wishing he had some "Hard cider," and extolled its social virtues. After going over many topics he referred to the Liberty party.—We have noticed his remarks elsewhere.

On the whole, we were fully convinced that the Whigs are determined to enact over again the humbugs of 1840, with additions and improvements, and that on these is their main reliance. One of the speakers very truly remarked, "You can't argue down Whig songs!"

THE PHILADELPHIA RIOTS.

More lives were lost, and more property destroyed in this riot, than in any previous one in any of our cities. It is also an aggravation of the case that this is but one of a series of outrages on person and property, perpetrated for many years, almost with impunity. There is no disguising the fact that the mob had undisturbed possession of the city. It is true the military were called out, but they did nothing but look on. A large portion of the military, to a great or less extent, sympathized with the mob. After the mischief had been consummated, martial law was proclaimed and enforced through the city.

But the occasion of this outbreak, to our view, is far more ominous to the peace and liberties of our country, than the crime perpetrated. From the best information that can be gathered, it appears that there is a Native American political party organized in Philadelphia, the object of which is to exclude all foreigners from holding office during life, and to prevent them from being voters for 21 years after their emigration to this country. We have no official statements to present as vouchers for this, but such is generally understood to be their object.—This party held a meeting in Kensington, in a neighborhood almost entirely composed of foreigners. Their avowed object was to "carry the war into Africa." While a speaker was holding forth with considerable warmth, a quarrel arose among some persons in reference, it is supposed, to the principles of the party, which soon came to blows. Presently a shot was fired into the meeting from an adjacent building, and a general melee ensued, which resulted in conflagration and death. The city of Philadelphia is legally holden to pay for all the property destroyed or injured, and the litigation consequent on the claims of the owners will tend to prolong and cherish feelings of jealousy and hatred.

The Native American Party had an undoubted right to meet together peaceably for discussion and organization. But if their object is what it is stated to be, we trust it will receive no countenance among the virtuous and patriotic. The foreigners are with us; and still greater armies of them will come among us; the question is, *how shall we treat them?*

We shall treat them in one of two ways: we shall extend to them the hand of fellowship, endeavor to educate the ignorant, elevate all, and invest with the privilege of citizens; those who have been among us a suitable time, and thus endeavor to amalgamate them with our own people as fast as possible; or we shall put such political disabilities upon them, as contemplated by the Native Americans, as will be equivalent to a brand of infamy, and will most effectually exclude them from all participation or sympathy with our free institutions.

Can there be any doubt in the mind of a thinking man which course would be the most wise, statesmanlike, or just?

THE LIBERTY PARTY IN THE SLAVE STATES.

In the minds of most newspaper readers, when a slave State is mentioned, the idea of a state whose whole free white population is unequivocally and absolutely set for the maintenance of slavery, immediately arises to view. Nothing can be further from the truth. The union of a portion of the legal voters who will act together for the abolition of slavery in Virginia, Kentucky, Maryland, or Delaware, is no more surprising than the action of similar portions of the legal voters of New York or Pennsylvania, through whose political action slavery was abolished in those States.

Movements are already in operation for concentrating the anti-slavery influence in each of these four border slave States. In Delaware, a meeting to devise the incipient steps of the enterprise was lately held. The last Spirit of Liberty, published at Pittsburgh, Pa. bring us the proceedings of a meeting convened at the house of John Emery, in Ohio county, Virginia, "for the purpose of adopting the best mode to form an electoral ticket to be supported by the Liberty voters of the State, at the approaching Presidential election."

A Committee of seven was appointed to correspond with Liberty men in all parts of the State to gain all possible information, and an adjourned meeting is to be held the third Saturday in June for the purpose of preparing and submitting a full State Ticket for Presidential electors. Thus we shall be able to add the Liberty vote of Virginia to that of the Free States.

Messrs. Clay, Calhoun, &c. affirm that the white and colored races cannot live together in our country in peace.—One race must hold the other in subjection. What says experience in Mexico, the South American Republics, and the West India Islands? Read the following item respecting Jamaica:

"Late advices from Jamaica, state that the whole militia system was about to be entirely abolished, and the same was likely to take place in the Bahamas, it being very onerous, and generally considered unnecessary."

Gerrit Smith has addressed a circular "to the Pro-slavery Voters of Madison County," announcing the commencement of his Sunday meetings. He answers the different objections to attending these meetings. We extract the following reply to one:

"7th. Gerrit Smith wants to get us to vote for his party.
I shall not ask you to vote for any party. I shall not ask you to be as good as the Samaritan. He helped his brother, who "fell among thieves." All I shall ask of you is but to be no worse than the Priest and Levite. If they did not help, neither did they harm, the wounded man. They left him as they found him, and did not hurt a hair of his head. Refuse to vote for a poor slave, if you can find it in your hearts to refuse to vote for him.—All I shall ask of you is, that you do not vote against him. Lie in bed if you will, the whole of the election day. Only do not rise from it to vote against the slave. Indeed, you had better never rise from it than repeat that crime. If you will not help the slave; at all events do not harm him. If you will not help break his chains, at least forbear to help rivet them. Refuse if you will, to join the Liberty Party. I shall ask you but to quit your pro-slavery parties."

Gen. Jackson has written another letter in favor of annexation, which was called out by the solicitations of his friends, who expressed a desire to know if his views had not been changed by the light shed upon the subject by the letters of Mr. Van Buren and other citizens.—He says this is not the case; and goes into an argument to show that if Texas is not admitted, it will become a virtual dependency of a foreign power, and throw open our western frontier to foreign incursions. The form of annexation is not material. As to Mr. Van Buren's letter, he thinks it was predicated chiefly on a knowledge of the circumstances which existed at the close of his administration. Gen. Jackson thinks these circumstances have since materially altered, and render immediate annexation desirable.

This letter was evidently called out for the purpose of strengthening the influence of Texan interest at the South, through the veneration of the people for Gen. Jackson.

How Noble Men are made. When Gen. Cass was Secretary of War under Gen. Jackson, they visited a portion of New England together. In riding over the highly cultivated country, Gen. Jackson was much pleased with the appearance of the people, and expressed his gratification to his companion.

Said he, "What fine, manly countenances these men carry! How robust and vigorous they are! and what a spirit of enterprise and perseverance they manifest! Why, with an army of such men, I would undertake to face the world!"

"Do you know the cause of these characteristics that you prize so highly," rejoined the Secretary. "What is it?" asked the General.

"Do you see the steeple of that meeting-house yonder on the hill?"
"Yes," replied the General.
"And that low school-house near it?"
"I see them," said Gen. Jackson.
"Well," resumed Cass, "there is where New England men are made. The instructions they receive in the School-house and in the Church give them that pre-eminence over others which you have so justly described."

An Anti-State Church Convention was recently held in London, at which some 700 delegates were present. The object is to procure an ultimate dissolution of the union of Church and State in England, so that all denominations shall be legally equal.

Mr. J. G. Palfrey, Secretary of State of Massachusetts, has become the owner of 20 slaves by the death of his father, a Louisiana planter. As the Legislature of that State refuses leave to emancipate them on the soil, he will bring them to Boston and New York, and provide situations for them.

The Methodist General Conference have affirmed the decision of the Baltimore Conference, suspending F. A. Harding from the ministry, because he has not emancipated his slaves in conformity with the injunctions of the Baltimore Conference. The years were 111—nays 53.

We intended to present some extracts from the voluminous correspondence of the Texas treaty; but our limits forbid. The chief ground of annexation urged in all the correspondence, is the necessity of defeating the anti-slavery policy of England. It has called forth a general expression of disgust and indignation in the Free States, and will disgrace our nation in the eyes of mankind.

The Coldwater Sentinel talks about some "punctilious Liberty loving abolitionists" in that county, "who would sell themselves body and soul to secure Mr. Clay's election to the Presidency."

With all due respect to our editorial compeer, we must deny the assertion.—He is in error. They may be Whigs, but they are not Abolitionists, unless they are laboring directly for the abolishment of slavery. Are they doing so? "By their works ye shall know them."

POETRY.

From the Bangor Mechanic. A PARODY. My country 'tis for thee, Dark land of slavery, For thee, I weep; Land where the slave has sighed, Land where he toiled and died, To serve a tyrant's pride— For thee, I weep, My native country! thee, Land of the noble free— Of liberty— My native country, weep; A fast in sorrow keep, The stain is foul and deep Of slavery.

From the N. Y. Evangelist. AN AFTER-SCENE OF BATTLE. The late disaster on board the Princeton gave us scarcely a glimpse of actual warfare; and from an account, written by a clergyman, of what he witnessed just after the Battle of Soladin, I will quote a pretty fair specimen of what war is.

"At one o'clock," says he, "the cannonading ceased; and I went on foot to Soladin in order to learn to whose advantage the battle had turned out. Towards evening, seven hundred of the Russian fugitives came to Soladin, a pitiful sight indeed; some holding up their hands, cursing and swearing; others praying, and praising the King of Prussia; without hats, without clothes; some on foot, others two on a horse, with their heads and arms tied up; some dragging along by the stirrups, and others by the horses' tails.

"When the battle was decided, and victory shouted for the Prussian army, I ventured to the place where the cannonading was. After walking some way, a Cossack's horse came running full speed towards me. I mounted him, and, on my way for seven miles and a half on this side the field of battle, I found the dead and the wounded, lying on the ground, sadly cut to pieces. The farther I advanced, the more the poor creatures lay heaped one upon another.

"That scene I shall never forget. The Cossacks, as soon as they saw me, cried out, 'Dear sir, water! water! WATER!' Righteous God! what a sight! men, women and children, Russians and Prussians, carriages and horses, oxen, chests and baggage, all lying one upon another to the height of a man! Seven villages around me in flames, and the inhabitants either massacred, or thrown into the fire!

"The poor wounded!—what a horrid exhibition of the war spirit!—were still firing at one another in the greatest exasperation! The field of battle was a plain two miles and a half long; and wholly covered with dead and wounded: there was not even room enough to get my foot without treading on some of them! Several brooks were so filled with Russians, that I do affirm it, they lay heaped upon one another as high as two men, and appeared like hills to the even ground!

IT WON'T DO.

It is curious how many thousand things there are which it won't do to do upon this cozy planet of ours, whereon we eat, sleep and get our dinners. For instance— It won't do to plunge into a lawsuit, relying wholly on the justice of our cause, and not equipped beforehand with a brimming purse.

It won't do to tweek a man's nose or tell him he lies, unless you are perfectly satisfied he has not spunk enough to resent by blowing your brains out, or (if you have no brains) cracking your skull.

It won't do to crack jokes on old maids in the presence of unmarried ladies who have passed the age of forty.

It won't do to imagine a Legislature fed at the public crib will sit but six weeks, when two-thirds of the members have not the capacity to earn a decent living at home.

It won't do for a chap to imagine a girl is indifferent to him because she studiously avoids him in company.

It won't do to take hold of a hair trigger pistol during a fit of the blues.

BIRNEY ON MASONRY.

The following is a letter to R. C. Fleason, Esq., Editor of the 'Spirit of Liberty,' in answer to one he had written: LOWER SACINAW, MICH., January 20, 1844. DEAR SIR:— Your letter of the 2d instant, requesting my views on the subject of Masonry, for the information of yourself as well as your friends, was received yesterday. Having no objection to comply with the request, I shall proceed to do so, by giving a brief account of my connexion with the order.

The example and encouragement of a highly esteemed friend, somewhat older than myself, in addition to the motives that ordinary influence young men to become Masons, persuaded me, whilst a student of law, in Philadelphia, in 1813, to unite with a Lodge. I gave especial attention to the subject of Masonry till a year or two after my initiation, when, having in the mean time returned to Kentucky, (of which State I am a native), and a Lodge having been set on foot in the village where I resided, I became a member of it, and not an idle one; for between that time and my removal to Alabama, in the winter of 1817-18, I had delivered two anniversary addresses, and taken the degree of Royal Arch Mason.

The investigations to which I was naturally led preparative to addresses, convinced me that the claims of Masonry to antiquity were groundless; and the obligations it assumed to impose (especially in the highest degree I had taken) striking, as I believed them to do, at the root of morality and civil order—and the unhappy influence that attending on the Lodges exerted on the habits of multitudes of the order—had wrought in me, before my emigration from Kentucky, a considerable abatement of the zeal I had for a short time felt in its behalf.

After my removal to Alabama, I had no Masonic communication of any kind, till 1822, when I was prevailed on to deliver an address at one of the anniversaries. The next summer, I accompanied an old acquaintance—a stranger in that part of the country—to the Lodge of the village in which I dwelt; remaining only long enough to introduce him to several of the members. These two are the only instances in which I have been present in a Lodge since 1818. And so rusty have I for a long time been in the mummery of Masonry, that unless I were allowed time for recollection, I should not be able to make my way into a Lodge of even the lowest degree.

Ever since 1825, my separation from the Order has been complete—but without any formal and public renunciation of it. From that period I have spoken of Masonry as I thought it deserved;—as unnecessary, to say the least of it; as productive of no good which could not be better attained in some other way, for even its charities are indiscriminating, and administered at great expense; as inviting to habits of dissipation, chiefly gambling and intemperance; as giving to fraudulent and dishonest persons a passport to the confidence of the generous and the unsuspecting; as, in its secrecy, inimical to what ought to be the open and straight-forward course of a republican government; as inducing weak and unstable men to regard it as a sufficient substitute for the Christianity which it professed by its absurd and despicable imitations, &c. &c.

Such, sir, has been my course—such my views of Masonry. These views were adopted from a considerable conviction of the mischievous influence of Masonry, and before there was any embodied opposition to it as an institution. I have, as yet, seen no reason for distrusting their soundness, nor do I think it at all likely that I shall. I am, very respectfully, Your old servant, JAMES G. BIRNEY.

NEW GOODS AT THE CASH STORE OF R. & J. L. DAVIDSON, Ann Arbor, Lower Village.

DRY GOODS. JUST received at the above establishment, a complete assortment of Groceries, Crockery, Shelf Hardware, Boots and Shoes, Tuscan and Straw Bonnets, Flowers, &c., all of which will be sold as cheap as they can be bought at any other store in Michigan.

WOOL! WOOL!! THE undersigned, having been repeatedly solicited to make some arrangements by which the Wool Growers of Washtenaw, and the surrounding country, could dispose of their wool in a manner that would be mutually beneficial to the Grower and the Buyer, would beg leave to say, that we have just received a well selected and valuable stock of Domestic and Fancy DRY GOODS AND GROCERIES, fresh from New York and Boston, which we purpose to exchange for Cash or Wool, on the most reasonable terms.

SOMETHING NEW!! JAMES GIBSON takes this method of informing his friends and old customers that he has again entered the Mercantile business, and is now opening a general and splendid assortment of DRY GOODS, GROCERIES, CROCKERY, SHELF HARDWARE, NAILS, &c. &c. all of which will be offered to the public as cheap as the cheapest, for Cash or Barter. Wool and most kinds of COUNTRY PRODUCE will be taken in exchange for Goods.

CAN'T BE BEAT! NEW BOOT, SHOE, AND LEATHER STORE, ANN ARBOR, LOWER TOWN. FELCH has removed his establishment from the Upper to the Lower Village, No. 4, Huron Block, Lower Village. LEATHER and FINDINGS of all kinds constantly on hand. CASH and HIDES, in any quantities, for which the highest prices will be given.

BOOK BINDING. THE undersigned would respectfully inform the Publishers of Ann Arbor and vicinity that he continues the business of BOOK BINDING, at the old stand, in the Paper Mill. Old Books will be neatly rebound on short notice.

Attachment Notice. State of Michigan, ss. do do California. Matthew Rider, Sheriff of said County, do do California. Daniel Scully, for said County. Notice is hereby given, that a writ of attachment has been issued in the above entitled cause by the said Justice, and that the said cause stands adjourned until the 27th day of July next, at ten o'clock of that day, in the office of said Justice in the Township of Ann Arbor, in said county.

Notice to Merchants. THE Subscribers encouraged by the patronage they have hitherto received in the wholesale department of their business, will be glad to receive, from any of the Wholesale Dealers in Michigan, or from any other place, orders for any of the following Goods, to be delivered in the City of Ann Arbor, or in any other place, and to be delivered in the City of Ann Arbor, or in any other place, and to be delivered in the City of Ann Arbor, or in any other place.

PETERS' PILLS. TRUTH HAS PREVAILED. PETERS' Vegetable Pills have now been ten years before the public. During that period they have obtained a celebrity unparalleled in the history of the most popular medicines which have preceded them or have followed in their track.

THE TRUE PAIN EXTRACTOR SALVE. WHICH cures like a charm all BURNS by fire or water, and every external SORE, RING-BURN, BURNING ACHES, and ITCHING, ever yet found upon the human family, which it has been applied, must always be a genuine medicine from Comstock and Co., of New York, or their authorized agents.

A Farm for Sale. SITUATED in the town of Ingham, Ingham County, Michigan. Said Farm contains one hundred and fifty acres, and is situated in the midst of a thriving settlement. The land is well improved, and is well watered. It is well adapted for raising of all kinds of stock, and for raising of all kinds of stock, and for raising of all kinds of stock.

Bristol's Sarsaparilla. THIS valuable medicine so justly celebrated as a certain cure for Scrophulous or King's Evil, or any disease arising from impurity of the blood, has become so well known to the public, that it is unnecessary to say more of its merits.

Wool and Woollen Cloths. I will exchange woollen cloths of every width and quality for wool, to be delivered in May or June, or after shearing time. My stock of cloths is extensive, quality good, prices low, &c.

Blank Books. Full and half bound, of every size, of Kalm's, and of the most improved of Kalm's. To Merchants, Teachers, and others, buying in quantities, a large discount made.

500,000 Feet PINE LUMBER. THE subscribers offer for sale, Five Hundred Thousand Feet SEASONED PINE LUMBER, which has been put in the best possible manner, and is of every quality and thickness. For persons wishing to purchase Lumber that is fit for immediate use, will do well to give us a call, before purchasing elsewhere.

TO THE VICTOR BELONG THE SPOILS. ALTHOUGH my preparation in the form of 'POUR LE MEDICINER,' have been before the public, claiming to give relief from every kind of disease, yet Dr. SHERMAN'S MEDICATED LOZENGES, cure the most obstinate cases of Cough in a few hours. They have cured a large number of persons who have been given up by their physicians to the verge of the grave, by having been reduced Consumption and hectic Fever, by their use the rose of health restored to the languid cheeks, and now live to speak forth the praises of this invaluable medicine.

WORM LOZENGES. Have been proved to cure more than 4000 cases of this insidious, in fact, the only certain worm destroying medicine ever discovered. Children will eat them when they cannot be induced to take any other medicine, and the benefit derived from their use is great beyond conception. They have never been known to fail. Dr. Sherman's CAMPHOR LOZENGES, relieve Headache, Nervous Stitches, Headache, Pain of the Heart, and sickness in a very few minutes. Dr. Sherman's 'POOR MAN'S PLASTER' is acknowledged by all who have used it to be the best strengthening Plaster in the world. It is the sovereign remedy for pains and weakness in the neck, limbs, sides, breast, neck, joints, rheumatism, lumbago, &c. Be careful to procure the above and all other medicines of Sherman's, and you will be sure there will be no mistake in your purchase.

JEWELRY. Consisting in part of Gold Finger Rings, and Diamond Pins, Hearts and Crowns, Silver and Gold Chains, Watches, Clocks, and Jewellery of every description. Also, a general assortment of cases of Dress and Wood Clocks.

DR. OSGOOD'S INDIA CHOLAGOGUE. A medicine, the most valuable qualities of this medicine, its restoring influence upon constitutions impaired and injured by previous attacks of bilious fever, or fever and ague, or by a long residence in a malarious climate, where it is gradually undermined by a miasmatic influence, without even a day's actual confinement. In such cases, the Cholagogue acts like a charm, and restores the system to its natural vigor, and wears and depression, which render life a burthen, yield to this remedy when, faithfully used according to the directions of the accompanying pamphlet. It is entirely a vegetable preparation, and may be taken with perfect safety under all circumstances of the system.

Whigs! Whigs! DEFENCE OF THE Whigs, Whig Almanac, Whig Songs, and Life of Henry Clay by Sorgent. For sale at Perry's Book Store, No. 148, East Street, Detroit. May 20, 1844.