

THE SIGNAL OF LIBERTY.

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POETRY

WOODS IN WINTER.

BY LONGFELLOW.

When winter winds are piercing chill,
And through the white thorn blows the gale,
With solemn feet I tread the hill,
That over-brows the lonely vale.

Over the bare upland, and away,
Through the long reach of desert woods,
The embracing sunbeams chastely play,
And gladden these deep solitudes.

On the gray maple's crusted bark
Its tender shoots the bear foot nips;
Whilst in the frozen fountain—hark!
His piercing beak the bitten dips.

Where, twisted round the barren oak,
The summer vine in beauty clings,
And summer winds the stillness broke,
The crystal icicle is hung.

Where, from their frozen urns, mute springs
Pour out the river's gradual tide,
Shrilly the skater's iron rings,
And voices fill the woodland side.

Alas! how changed from the fair scenes,
When birds sang out their mellow lay:
And winds were soft, and woods were green,
And the song ceased not with the day.

But still wild music is abroad,
Paie, desert woods, within your crowd,
And gathered winds, in hoarse accord,
Amid the vocal reeds pipe loud.

Chill airs, and wintry winds, my ear
Has grown familiar with your song;
I hear it in the opening year—
I listen and it cheers me long.

MISCELLANY.

PROFESSOR WRIGHT'S LETTERS FROM ENGLAND.

LONDON, July 17, 1844.

LONDON BEGGARY.

Dear Leavitt—As I was passing along Oxford street one evening about 11 o'clock, for one can hardly call it night in London till after twelve, a shabby little girl looked up imploringly at me, and begged I would give her some "nourishment." Her mother, she said, was dying with typhus fever, and she had nothing to eat.—Would I please, come and see her poor mother, &c. Though some weeks spent in London had hardened my heart to such complaints, she pled her petition so earnestly, running along by my side, that I at last asked her where her mother was.—At No. 3, Ivy Lane, Bloomsbury, said she. As the distance was but half a mile, I replied, "I will go with you, and if your story proves true, I will be glad to do what little I can for you. Lead the way, little girl, and step lightly, for it is getting late." She did not step lightly, but quite the reverse. She seemed in fact quite disappointed and unwilling to go.—I however urged her on, determined to see what she would lead to. In a little while she grew quite lame and limped grievously. But as she approached Ivy Lane, she quickened her pace, without seeming to care much whether I followed or not. In the neighborhood of St. Giles and the great brewery at the commencement of Tottenham Court Road, she darted off from the thoroughfare into one of those wonderful labyrinthine mazes of brick and mortar which distinguish London, and of which a mere native American can have no conception. The streets may be likened to rat-holes. They lead in all possible directions, intersect and crook in all possible angles and curves, as if it were the design in laying out a space of some twenty acres, that every stranger who should attempt to pass through should go out where he came in, or very near it. The locality into which we now entered, for I kept an eye on the little girl and followed close behind her, is a somewhat

noted rookery, and the authorities are making demolitions to open a wide street through it. Now nimble tripping on her devious way, sometimes through rubbish and ruins, and sometimes through narrow, sepulchral archways, swarming with a sort of buried-alive population, some dozing in their doorways, some in little brawling, contentious groups about low alcoves, and some making fire of lath to boil their suppers, my guide at last went up a filthy alley, about three feet wide, and entered at the third door. I entered without ceremony soon after. There was a woman on the bed with a dilapidated quilt partly over her, but not enough to conceal her shoes; and a gown which did not seem to be a nightgown. The girl that led me could hardly have said a word to her mother, I entered so closely at her heels, and yet, when I asked the woman what was the matter, she replied she had the typhus fever, was extremely ill, was taken last night, &c.; and she certainly assumed an air of considerable distress, breathing very hard, with a fearful rattling in the throat. I told her I had a little medical knowledge myself, and after feeling her pulse and examining her tongue with a very professional air, I bade her be of good comfort, for her disease was certainly not of the typhus fever, but a rather bad cough, which would be cured by drinking a good deal of cold water, and nothing stronger. Upon this her alarming symptoms directly abated. She never drank any liquor—not a drop!—"And now, my good woman," said I, making as earnest an appeal to her conscience as I knew how, "you are poor, and have a sad life of it, I see; but how could you instruct your child to tell me that you were dying with the typhus fever, and that you had no nourishment in the house, while here I see you are not dying, you have a plenty of potatoes on the shelf, and your other little girl is boiling the pot for supper. Was not the truth bad enough? Had you not better die than to bring up your children to speak falsehoods?" The poor creature immediately began to scold the child for telling such lies, and to deny that she instructed her. But the child herself was speechless, and looked quite ashamed of her mother as well as of the lie. The woman then changed her story. She had had the typhus fever six months ago, and had not had the use of her limbs since. I argued that she must have some use of her feet, or she would not have had her shoes on. But as the truth did not seem to be in her, I did not continue to catechise her. She said she had a husband away seeking work, although the girl had told me that her father was dead. After lecturing her with some severity, and endeavoring to teach the children the wickedness of telling lies, I offered to contribute a loaf of bread to their supper, and the little girl went with me to the nearest baker's shop to get it. I mention this case as one of several similar investigations, which have turned out in the same way. What can be more horrible than the education to falsehood, which is going on in the dark, swarming parlors of these great London breweries? Typhus fever and death in cellars is nothing to it. The pupils number by thousands, and they begin their lessons when they begin to speak, ay, some before. Mothers, and sometimes, it is said, women that are not the mothers, carry out little speechless beggars, and make them put on looks of distress. The distress, truly, is not all feigned—far, far from it. The stern reality, as well as the hypocrisy of wo, often meet in the same person. John Bull, with his pockets full of money, the professors of brewing beer, perhaps, is rather glibly, He often believes the tale of distress, or if he does not, does not his pence to get rid of importunity; and so it happens in spite of the most stringent mendicity laws and the Mendicity society—there is a good deal of begging in London—enough to make one's heart ache, I am sure. Swarms of ragged children are sent out with lies in their mouths, like the little girl that guided me; and if they bring home nothing, they are shockingly beaten by their British parents. Often they are quite unsuccessful, and fearing to go home, lie down, after midnight, to sleep upon a stone stoop, or in the corner of some court—or perhaps, under the lordly mansion, bristling with the most frightful *chevaux de frise* of some nobleman, whose tens of thousands per annum flow from the nests of those abodes of crime and beggary which he never sees, and who gives his five or ten guineas a year to adorn the lists of various societies to convert the heathen! In this strange London, you may pass ranges of palaces, fronting on the most delightful parks, all so beautiful, lovely and glorious, that you can hardly conceive that heaven will present any thing more so, and yet, within a stone's throw back of this, you will find misery, filth, squalidness, savagism,

far beyond any thing I ever saw in the backwoods.

BELL RINGING.

BY MRS. CHILDS.

Among the novelties continually crowding on public attention, we have had, for a week past, "The Campanologists, or Swiss Bell Ringers." As you are to have them in Boston this week, it may be agreeable to know something of them. Their big-sounding title was manufactured from *campanology*, a marriage of Latin and Greek, to signify, in plain English, the art of Bell Ringing. But if the Latin word *campana* be derived, as is said from the Bishop of Campania who first introduced church bells, the term *Campanology* is hardly appropriate to the arts of ringing these hard bells, which the Romans would have called *Tintinnabula*. Tintinnabologists would be a bigger word, though not quite so dignified or pleasant in sound.

The performance of these bell-ringers is really very wonderful, and well worth hearing, as an exhibition of mechanical skill and accuracy of ear. When they first played at Nible's, I closely watched the effect on the orchestra, who are considered as skillful a band of musicians as any in the country. They were wisely delighted with the perfect precision of the performance. Yet the Campanologists play not merely simple carillons, but elaborate and difficult music; the overture to *Fra Diavolo*, for instance. If this were done by striking the bells, it would be less surprising; but to ring forty-two bells with such rapidity and precision, is certainly a marvellous exploit. No wonder they are obliged to rehearse five hours a day to accomplish it.

The sound of their combined bells is like a powerful music box, extremely sweet, liquid and melodious. A seat at a little distance is more agreeable than one very near; not only because the metallic sound is softened, but because the performers themselves appear too much like machines, when viewed closely.—A writer in one of our papers justly undertook to prove that they were automata, and certainly if one of Maelzel's figures should be placed among them, in the same dress, it would not be so very easy to detect the counterfeit. This mechanical look and attitude is the inevitable result of a long protracted habit of listening intently, in order to play each particular note in the right place. I scarcely admit of letting the music go deeper into their souls than the ear. If I were gifted with the power to enter the music that struggles forever within me, I could not submit to such restraint to the mode of utterance. I should break all the bells in desperation.

Four of these men began to practise their difficult art seven years ago. At first they used but seven bells, but gradually increased the number to twenty-six. Their company now consists of seven, and use forty-two bells, varying in size from a large cow bell to the smallest dinner-bell. They had these bells manufactured for them, and carefully attuned by scraping the metal. It took nine months of patient practice to attune them to a perfect concert pitch. The clappers are upon a spring. A piece of leather goes through the ball of the tongue; the leather strikes the bell, and renders the tones more soft and sweet. They place the fore finger and thumb upon the sides of the bell, and thus obtain a steady hold, while they prevent disturbing vibrations. The lowest bell is the lowest C of the treble clef, and they run up three notes and one-fourth, with all the semitones. Four of them play the air; three play a harmony in the lower octave of the bells, similar to a guitar accompaniment to a song. They trill notes beautifully. Every piece of music is necessarily arranged for them. Their instructor plays it for them on the piano at a time, as if he were teaching musical spelling. Being unable to read music, they learn it altogether by the ear. But nature and art have made them so perfect in this matter, that one of them cannot ring a false note, without its being instantly detected by all the others. So correct are their tones that a piano can be attuned by them. Their memory, too, is wonderful. Any one of them can tell instantly ten or fifteen of the notes that are to be played for ten bars ahead. Their bells have to be changed frequently, often with as much rapidity as printers take up their types. Sometimes a bell that is at one end of the table is needed at the other extremity; but they never forget to pass it along in season.

Their skill and exactness seem almost equal to the chimers of Cambridge in England, who rang a peal of 6,600 changes with such regularity and harmony that in each thousand changes the time did not vary one-sixteenth of a minute, and the compass of the last thousand was exactly equal to the first.

THE ENGLISH STATE-CHURCH.

BY REV. J. BLANCHARD.

The English State-Church has a clergy above fifteen thousand, and a revenue of above five millions sterling, or five times ten hundred thousand pounds; a pound being an English sterling short of five dollars; yet it is computed by one of their number, (the Rev. Thomas Spenser, perpetual curate of Hinton, near Bath,) that one million pays all the clergy who work the rest being paid to non-residents, and sinecures of one description or another. These revenues are derived from baronial estates; whose titles are of feudal origin; and of which it is questionable whether the fee of the soil did not originally and rightfully belong to the serf instead of his lord: from tithes—monies which by the commutation-law of 1356 were made a rent charge on the land, which the tenant pays to the landlord; and

the landlord to the rector; and from certain lesser tithes which are still collected in kind or money as the parties choose to agree.

The object of the late commutation-law, was by concealing the tithes in the land-rent, to make it less odious to dissenters than directly giving part of their crops to a preacher whose doctrines, if indeed he preached any, they disliked and did not hear. The clergy thought at first opposed to the commutation, as a change likely to be followed by others, yet made the most of their control in the government, and competent men informed me that the revenues of the establishment were greatly increased by the law, or rather, by representing the tithes above their actual value in money. A late meeting of Welch farmers declare that the law has increased their tithes fifty per cent; and many declared that they would rather give up their farms to the parson altogether than undertake to pay the tithe at the present rate.

The lesser tithes are still as I said, paid in kind when not commuted for by the parties; and dining with a friend, minister of one of the London dissenting churches, I was amused, and instructed by his showing me the last receipt for tithes—monies which he himself, the pastor of a church, paid to the "Rev. H. C. Jones, vicar of West Ham, Essex," who adds to his clerical functions the somewhat equivocal one of President of a whist club, which meets for cards, oysters and wine each Saturday night; though my friend the title payer vindicated him from the charge of turning back the hand of the clock past twelve o'clock should command the sabbath begin before the rubber was finished.

The receipt ran, through the whole list of edible plants, Potatoes, Cabbages, Turnips, Onions, Carrots, Collard, Mangel-wurtzel, and of domestic animals specified, "poultry, hawks, breeding sow, and cow," on which last the tithe charge was, I recollect, near four dollars per year. And the paper contained a nice appended request—the Rev. Mr. — to send the amount to the collectors house near the Swan, on or before the 1st of the week.

The operation of this "Church of England" on the people of Ireland, I propose to consider in a paper on Irish matters. Every one remembers the affair of the widow Byn's husband at Rathicome several years since; where the military, in detaining the tithes of the parish, led on by the Rector in person, shot down fourteen persons; a number just equal to that of all the members of the church of England in the whole parish; all of whom belonged to the family of the Rector in whose favor the tithes were distrained.

The members of the English church in Ireland are but eleven in a hundred of the whole population; and the eighty-nine pay tithes to support a religion for the eleven.—After the Emancipation act, "there appeared 41 benefices in which there is not one member of the Established church; 30, in which there were less than 20; 124, in which there were between 20 and 50; and 129, in which there were fewer than 100.

In Kinnara, at the time of the investigation, there were Catholics, 4,376; not Catholics, 2,716; 2,560, or 3,150 per cent. In Kilmore, Catholics, 769; not Catholics, none. Yet these 769 Catholics pay the Established church a tithe of £500 a year! And these enormous taxes for the support of other people's religion, are drawn from a population, of whom many have nothing to sleep on but straw spread on the earth. How can an establishment, sustained by such wholesale injustice, be the *staple* of Protestantism in Europe? If, by this is meant that it makes Protestantism either loved or respected or feared; he who believes it must conclude that human nature and reason are very different things beyond the Atlantic from what they are on this side.

LOVE RUNNING A RACE WITH A STEAM ENGINE.

We find in the Portland Argus the following account of a love adventure which recently took place in that city. It is a good story well told:

"A love adventure happened in this city a fortnight since, which, as it has a moral to it, it may not be amiss to relate. A stranger came among us a little while ago, and in the course of itinerancy in the prosecution of his business, fell in with a pretty, inexperienced girl, and after a few interviews promised her marriage, and they were to start for Boston, in the afternoon train, to have the knot tied. In the mean time, the mother-in-law of the girl got an inkling of what was going on, and she appeared at the depot to restrain her roving daughter from throwing herself into the arms of a comparative stranger.

The second Act opens at the Depot, with the train about to start. The mother had entered the cars, and confronting her daughter and her lover, by turns entered the one to return home with her, and upbraided the other for 'stealing away an old woman's daughter.' The daughter would not heed her entreaties and tears. The lover was cold and indifferent to her threats. She told him she was a married man and unprincipled—and bade him beware of retribution. To her daughter, she appealed, that she might return with her, and make her home glad, which was now desolate. The passenger's feelings were manifestly on the side of the mother—but her appeals could not draw her daughter out of the cars.—Meanwhile time flew, and the moment of departure came. The mother was still

beseeking—the daughter pouting—the lover frowning—when dame Fortune for once helped the matron and disappointed the maid. The conductor inquired if she had a ticket? She had not—and, as the rule requires passengers to be so provided, she was advised to step to the office and obtain one. She stepped out—and the scene became now quite exciting, some of the passengers happened to be very much in the way of the lover, and he could not get out so easily. Finding his egress through the door strangely prevented, he rushed to the window, and with a \$3 bill in his fingers, endeavored to convey it to her. She was evidently leaving home, in this man's company, without money. But he could not reach her. A tall hack-driver, laying his thumb by the side of his nose, and twirling his fingers, politely informed him that he 'couldn't come it.' Here was a situation! The girl, with no means to purchase her ticket; the fellow within, unable to get out—and every body laughing at him.

It is an old proverb, "time and tide wait for no man"—neither does the mail train—nor for woman either. At this moment—the starting time arrived, the bell tolled, the engine let on the steam—the freeman grined—the spectators laughed—and off went the train, with the itinerant, but without his victim. Then it was that the force of the girl's love broke forth. When she saw the gap every moment widening between them, she could endure the thought no longer—but set off with frantic speed in full chase after the cars! Some shouted, some opened wide their eyes, some unfeeling-ly cried "put on the steam, my dear," a few pitied the poor girl. She soon found that her speed, even when impelled by love, was not equal to the mail train! She returned, dejected and in tears; to repeat the thought of the old poet, "the course of true love never did run smooth."

MORAL.—Let parents be particular about the characters of those who are admitted to the sanctity of their home.—Be satisfied that they are suitable companions for their daughters, before they are permitted to 'steal away their hearts.' Inattention to these particulars may cause mourning in a mother's breast for life, and a daughter to be bewildered in the meshes of a misplaced affection, that shall tinge her subsequent years with sorrow.

COMMUNICATIONS.

For the Signal of Liberty.

CAPITAL PUNISHMENT.

AUGUSTA, MICH.,

Nov. 18, 1844.

Messrs. Editors:—I noticed in the last Signal, a petition to the Legislature of the State, for circulation for the abolition of capital punishment. I feel that the objects of this petition, and the reasons that it gives, require examination. I shall now look at the reasons:

1. The restriction of the rights and powers of the Legislature. "No Legislative body can have power, which is not granted unto them by the people."—This the signers of the petition assume.—I have entirely a different view of civil government, as one of God's institutions. I entertain those who believe the Bible to examine carefully before they sign that petition, which I believe founded on infidelity. The author of the petition may not be an infidel. I hope he is not, and will compare his principles with the Bible. We will examine Romans xiii., at the beginning:

"Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever resisteth the powers, resisteth the ordinance of God. For rulers are not a terror to good works, but to evil."

This shows the meaning of power to be civil government.

Vers 4. "He (the ruler) is the minister of God, to thee for good." Vers 6. "For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing."

Here is stated the origin of civil government. It is ordained of God—a complete Bible institution. It is left for nations, according to the best of their judgment, to frame a constitution, prescribing the form of government, and according to the constitution, appoint its officers.—Where these officers are clothed by the voice of the people, it is a true republican government. But when thus appointed, and inducted into office, the rulers have their authority primarily from God's own institution. They are under him, over the people, and amenable to him for all their conduct, infinitely more than to their subjects. Leading them to feel otherwise, disqualifies them for their office, and strikes at the foundation of our free institutions. Let our rulers realize that God sits on a throne as high above them as heaven is; and that he scrutinizes every

speech, and every action of theirs, public, as well as private; and is to sit in judgment himself on the whole; then and not till then, have we a safe government—a government that will not dare to trample on any right. How plainly does God speak on this point:

II. Samuel, xxii. 3. "The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." Psalm ii. 10-12. "Be wise now therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

These are the true principles of government—the only principles, which are safe for rulers. Let every ruler know that God holds him bound to these principles. If he violates one of them; it is at the peril of his soul—he must meet the consequences in the world to come. No man should sign a petition, which accords not with these eternal principles. Tell them not, then, that they "have no power, but what is granted them by the people," but that their power is from God, through the people, and make them feel their responsibility to God, for the government of the people.

2. The inference drawn from the above assumption, in the petition is, that "as no individual has the right to take his own life, therefore, he cannot delegate to any association this power, from the fact that he cannot yield up to another, that which does not belong to him." I confess myself too weak to see this as an inference; also, that I am not certain what the meaning is. If it means to say that as a man may not murder himself, he may not yield himself up to have any one else do it, ("any association of men," very well. I demand such laws, and so rigidly enforced, that no man, or "association of men" will dare to peril their lives by murdering men. And when we have such laws by urging their abolition, and the substitution of others less rigorous, I assume a right against my life, that I have no power to assume—the right of letting others murder me without perilling their lives by doing it. Does the petition mean this? Then let it be put in proper language, and I will go to it. Is it the meaning that I cannot delegate to the government the power of taking my life, in case I become a murderer? Be it so. I, as a murderer, have nothing to do with this power. By the supposition, I am a culprit, under condemnation, and by my act of murder, have forfeited every right that I ever might have had in the case.—If it be the meaning that the people have not the authority to delegate of taking the murderer's life, that is to be proved. I admit that, in most cases, the murderer's life is in the hands of the people, only through the constituted authority of the State. They may not force open the jail, and murder him. But if he break jail, and threaten to murder the pursuers, and they cannot arrest him without, they may put him to death. There is not in all this assumption a single proof that God has not through the people, or otherwise, delegated to the rulers, the right of taking his life. And this is the point that the petitioners are bound to prove, in order to have their petitions regarded.

3. It is said that "innocent persons are executed, & the guilty are set at liberty." Is it the fault, not of the law, but of the court. If the argument has any weight, it is against all punishment for murder. An innocent man may be punished, instead of the guilty, and so the murderer must be acquitted; for after all the evidence that can be advanced, he may be innocent and suffer unjustly. Murder is such a fearful crime, that it must not be punished.

4. The petitioners declare their belief, that "reformation and happiness should be the main objects in all punishments."—And were this the only difficulty, I would not sign the petition. I believe no such thing. I believe that the main object of punishment, in every case, human and divine, is, or should be to sustain the law. The grand object of law is protection—defence of rights, and every law which does not this should be repealed, and every one which does it sustained. With-out penalty, it is not law. Our legislators removing penalty would take away the very thing, which constitutes law; and would not be any more legislators, but advisers. Now I say that the main object of punishment in every case is to sustain the law, and never the reformation of the offender. His reformation is seldom, if ever, a result of human or divine punishment, and never is the main object of government in punishing, excepting in parental Government. The object of punishment in every case, whether inflicted by God or man, is to enforce the law, and make the subjects fear to break it. Prohibitory laws are always enacted for prevention and not reformation—to keep the subjects from doing and not re-

claiming those who shall do the things forbidden. Those who break the law must be made examples to deter others from breaking it. The reclaiming of offenders is not contemplated as a principle in fixing the penalty to a law.—Therefore, in every wise and good law, the penalty is just in proportion to the value of the rights, that are guarded by the law, and the aggravations of the violator's offence. This is a great immutable principle of law—it sweeps away the Universalists' argument, about the intention of legal punishments being to reclaim the offender, by which that class of men attempt to set aside the most important portion of the laws of God and man. The principle is, that offenders are to be treated so, that others will not trample on the rights, which are guarded by the law—to make the penalty so, as if practicable to overcome the temptation to transgress.

Messrs. Editors, I, as a subscriber for the Signal, wish you to publish these strictures on the petition, which you have countenanced by inserting it, with a request that it may be circulated, and sent up to the Legislature. I have been pained at discovering an apparent leaning in the Signal towards the abolition of all capital punishment. I saw a synopsis of the arguments of O'Sullivan in New York City, last winter; but nothing of the masterly arguments of Cheever on the other side, which in the estimation of the best judges, as far as I can learn, were more than an answer—a complete refutation of the arguments of Mr. O'Sullivan—a vindication of capital punishment. I have these arguments on hand. I enclose a short article in the Family Christian Almanac, on the subject, which will tell you the views of a large body of Christians, who are fully competent to judge.

I shall remonstrate, and do all I can against the petition. Many of your subscribers, I am confident, will do the same. If your paper is open to both sides on the subject, I may perhaps find time, to furnish something.

With kindness and respect yours,
JUSTIN MARSH.

REMARKS.

The form of petition for the Abolition of Capital Punishment, to which our correspondent takes exception, was published by us, not because we approved its positions, but because we approved its object. We could not consistently sign such a petition, but others might think very different from us.—As a mere matter of expediency, we are in favor of substituting imprisonment at labor for hanging. We do not think the Bible argument melts the case on either side. We suppose the whole matter rests properly with the Legislature of Michigan, to determine, in their wisdom, what punishment is best to be administered for Murder, Theft, or any other crime, taking into view the condition of society, the state of public sentiment, and all other circumstances. We are not aware that the Creator of the Universe has forestalled, interdicted, or superseded, all human legislation respecting the punishment of Murder, through all coming ages, in Michigan or elsewhere, by any one out of supreme legislation.

The article forwarded by our correspondent is a mere expression of opinion of the merits, of Mr. Cheever's discussion with O'Sullivan. Opposite views of the result of that discussion were entertained and published by others who had an opportunity to judge of the merits of it. Impartially would require the publication of both. If our correspondent will write out and forward us a synopsis of Mr. Cheever's argument, for Capital Punishment, no longer than that which we gave last winter of Mr. O'Sullivan's plea against it, we will publish it with pleasure.

A position of mere neutrality of opinion on any political question of general interest, is not desirable. Every intelligent citizen will have an opinion upon one side or the other of such questions. Its avowal on proper occasions, with a spirit of moderation and frankness, should not subject an one to censure or proscription. Fair, full, discussion on every subject of interest to mankind, should not only be tolerated, but should be commended and promoted.

The editor of the Albany Cultivator thus notices the fish ponds of a Hudson River farmer:

"Mr. Pell is making numerous fish-ponds, which not only add much to the beauty of the extensive grounds, but may become actually sources of convenience and even profit, for Mr. P. is of the opinion that fish may be reared as cheaply per pound as flesh. There are some half dozen of these ponds, and more are being constructed. In one of these ponds we noticed a variety of fish—the gold fish, pearl-fish, carp, &c., and were surprised at the evidence they exhibited of domestication. On throwing into the water some bread, they came so near that they could be readily examined; and Mr. Pell informed us that the ringing of a bell would instantly call them to the edge of the water. Such an instance of susceptibility of education in the finny tribe we never before heard of. In other ponds, there are shad, (put by way of experiment, to ascertain whether they can be naturalized to fresh water all the year,) sturgeon, trout, pickerel, perch, carp, &c. We shall look with interest to the results of Mr. P.'s experiments in rearing fish."

NATIVE AMERICANISM.

The Native American Party had its origin with slaveholders, and is a part and point of the great scheme of maintaining and extending slavery in this country.

Hence, while they want slaves who have no power to vote, to constitute part of the basis of Representation in their own States, they want freemen prohibited from exercising this right in the free States.

The Republican Government of the United States was established professedly for the purpose of maintaining the personal, political, and religious liberty of the inhabitants; but now, since the nation has prospered under this government for half a century, and there is some probability that in a few years the inestimable blessings of freedom under its protecting care will be extended to all the people of every condition, we are told by the slaveholders of the South, united with the aristocracy of the North, that the bare toleration of these very principles which the government was designed to protect and maintain, will undermine and destroy itself, and all the great and glorious institutions of freedom that have sprung up under it.

The members of the Native American party now say, that Foreigners are ignorant of republican institutions, and therefore ought not to vote, that twenty or more years of residence are requisite to enable them to vote understandingly, and therefore the American people ought to shut them out from the privilege of voting for this length of time.

If Foreigners cannot safely be permitted to remain in this country with the enjoyment of the political franchise, it is not safe to have them here at all. When a man lives under a government that extends to him, equal privileges with his fellows, and protects his life, liberty and property, he has an interest in that Government, and in the country where he lives; but when he is deprived of any or all of these, his attachment to the government and country is weakened or destroyed, and a large class of men who have no interest in the country in which they live cannot fail to be dangerous to the happiness of its inhabitants.

There have been many foreigners in the country for years who have enjoyed the privileges of citizens after a few years residence, and it is not susceptible of proof that the interests of the country have suffered in consequence of the privileges they have enjoyed.

The understandings of men cannot be enlightened or improved by persecution either in politics or religion; therefore it is proper to extend to all foreigners who adopt this country for their home, those privileges which will secure their attachment to it; if they bring with them erroneous views of politics or religion, these may possibly be removed by friendly intercourse, friendly instruction and friendly remonstrance, but never by persecution.

The Native Americans will doubtless try to fan into unquenchable flames the prejudices that already exist to some extent, in some sections of the country, between Roman Catholics and Protestants, with the hope of dividing and distracting the Liberty party; but Liberty men should remember that they, as members of the Liberty party, have but one object to accomplish, and that it is proper for Liberty men and the Liberty party to oppose Native Americanism because it is one of the means

originated by the Slave Power for the purpose of promoting its own interests by working the political franchise of the North. The bond of Union among liberty men should be opposition to slavery in all its attempts to encroach upon the liberties of the people of this nation, whether it be by the extension of Black slavery at the South, or the establishment of White serfdom at the North. Under this bond, let all lovers of liberty of every nation and tongue, unite, each determined to bring in no disturbing question, and all work together until slavery shall have received its death blow, and liberty shall reign triumphant.

S. W. FOSTER. Scio, Nov. 1844.

SIGNAL OF LIBERTY.

ANN ARBOR, MONDAY, DECEMBER 9, 1844.

One Dollar a Year in Advance.

THAT FORGERY.

In our paper to-day will be found sundry documents respecting that famous "Garland Roorback." They speak for themselves, and need no comment from us. When the further developments in progress shall have been completed, we shall have something to say.

Many of the Whigs are now trying to shuffle off their guilt in this transaction by saying that it is a small affair; that no harm was done, as it was certain Birney could not have been elected; that the Locos or Birney men got it up, &c. &c. But all this will not answer in the face of following facts:

- 1. That it was first published every where, except in Michigan, by the Whigs.
2. That it was circulated and endorsed for truth, by them only.
3. That no other party was in the least benefited by it.
4. That the false report of Mr. Birney turning Locofoco originated with and was sustained by the Whig press, and this forgery originated in the same vicinity with the report, travelled through the same papers, with scarcely an exception, and was designed for precisely the same object.
5. That so far as the forgery has been traced back, it was first found in the hands of leading Whigs of Detroit: that they saw it—they handled it—they read it—they conversed about it—they inquired into its authenticity till convinced it was a forgery, and then—let it go on its course!
Will those Whigs of Detroit who received the first copy tell how they came by it? Or will they still keep silence till obliged to speak?

PETITIONS.

In another column will be found a form of petition to the State Legislature, which should be cut out, pasted on the top of a half sheet of writing paper, and after all possible signatures have been obtained, it should be forwarded to some member of the Legislature, with a request to present and advocate it.

The petitions ask that the preparatory steps may be taken for such constitutional amendment as will give to all colored citizens of this State the right of suffrage. We need now reiterate the reasons why this subject should be pressed upon the attention of our Legislature, and why they should act upon it. We will merely say, that, in our opinion, the propriety of this amendment is now seen more distinctly by a larger proportion of the people than ever before. About one half of the House of Representatives voted for it last year, and we believe many Democrats will manifest their sincerity by again sustaining it.

In obtaining signatures, do not pass by any class of your fellow citizens. Every Liberty man will sign it, of course. Every Democrat is bound to support it, because he is a zealous advocate of the rights of naturalized citizens, and he should, therefore, be ashamed to trample on those of his own native born countrymen. All the Whigs should sign it, because they profess to have the most enlarged and liberal plans of legislation, and to be "more favorable" to the liberty of the oppressed than the "Locos." The "Native Americans" should sign it, because they believe that "Americans ought to rule America," and in them it would be the height of hypocrisy, aristocracy and tyranny, to exclude from all share in the government a portion of those same "natives" for whose rights they profess to be so exceedingly zealous.

Then circulate the petitions! Your application may now be successful; and if not, the neighborhood, personal and legislative discussions attendant on their circulation will be highly beneficial to the cause of Equal Rights.

In a philippic against the Liberty party, the N. Y. Tribune thus pronounces sentence on those who could not vote for that inveterate enemy of the Slave's liberty who resides in Ashland:

"Sympathy for them is gone, and they have the undivided scorn and contempt of their countrymen. They may declaim, or sneer, or swagger; the foot of an indignant people is on their necks, and they shall yet acknowledge its pressure. The fact that they have professed to strike for Liberty, has heretofore covered a multitude of sins; but now, having struck against it, the mask is off and the hour of retribution will come."

What a demonstration of affectionate regard from "the more favorable party!"

It is believed that there will be no campaign against Texas, as the Mexican Chamber of Deputies have refused to make the requisite appropriation asked for that purpose by a vote of 44 to 17.

GOIXO.—We count already twenty-seven federal whig newspapers, that having supported Mr. Clay through the late campaign, have now come out openly and boldly for Native Americanism.—Phila. Times.

THE GARLAND ROORBACK.

SAATEMENT OF THE EXECUTIVE COMMITTEE OF THE Detroit Liberty Association, in regard to the origin, &c. of this unparalleled Forgery.

The following statement was sent to the Detroit Advertiser, for publication, but was refused.

To the Editors of the Detroit Advertiser: GENTLEMEN,—Your paper of the 11th inst. contained the following editorial:

"As the election is over, we trust that the Birney men will now make good their pledge to ferret out the fabrication of the letter of Mr. Birney to Mr. Garland. Some of them have been extremely free in their imputations and vituperations, while the election was pending. We challenge their scrutiny, or else we insist upon a retraction."

In your issue of yesterday, you thus again refer to the matter:

"One or two of the Birney leaders, were very free in their imputations on us in regard to the fabrication of the Birney letter. Is it not time for them, either to retract or to make good the charges? We ask only justice."

Thus challenged, we cannot longer be silent. We therefore state the following as facts, which, if denied, he will prove by such reasonable evidence, as will satisfy every candid man:

That on or about the 18th to the 21st of October last, a document purporting to be an extra of the Genesee Democrat, a Whig paper published at Flint, in this State, made its appearance, containing an alleged affidavit of J. B. Garland of Saginaw; an alleged letter of James G. Birney to him—an alleged jurat by Robt. R. Page, Justice of the Peace, and an alleged Certificate by James Birdsall, A. Thayer, and A. P. Davis whig Corresponding Committee for the County of Genesee, vouching the character of said Garland; that all these were absolute forgeries, destined of the shade of truth; that they were designed to injure Mr. Birney, and to benefit the whig party, by inducing whig abolitionists to believe that their presidential candidate was "a locofoco in disguise," and was abusing their confidence for vile purposes, thereby to turn their vote back to their old party; that with these objects it was extensively circulated in several States, so immediately before election as to preclude an adequate exposure, and so simultaneous, together with such knowledge of Mr. Birney's movements, as to evince a skillful and combined preparation; that it appeared in the papers of Ohio, Massachusetts, Connecticut, Maine and New York, with hundreds of miles intervening,—in many of them on the same day, and in all at substantially the same same period, to wit from the 20th to the 31st October, yet it did not appear in Syracuse, Rochester or Buffalo, until Mr. Birney had passed through and embarked for home, and was then immediately published after his departure.

The authorship or locality of the forgery is not yet known to us, but sufficient appears on its face to show that it was not concocted in the place it purports. There are mistakes in the christian name of Page, the alleged justice; in the fact of his justiceship, in the residence of Garland, and in other minor matters, which local information engenders, yet such approximation to it as would arise from intercourse between the locality and a place at some little distance.

The following however are charged as facts: that about the time of the issue of the forgery, Wm. S. Driggs of this city, applied at the office of the Secretary of State to make enquiries respecting the name and justiceship of Mr. Page. Mr. Driggs had previously gone to Saginaw, and seen Mr. Garland, and made an affidavit for the purpose of fixing on Mr. Birney the very charges this forgery sought to substantiate by Mr. B's own admission. Also, that about the same time Mr. David Smart, an active and influential member of the whig Central Committee, had in his possession, a copy of the forgery in its original form "The Genesee Democrat Extra," and exhibited the same to several gentlemen of the whig party, assembled on Jefferson Avenue, in front of Mr. Jacob M. Howard's office, one of whom read the same aloud; that Mr. Smart took it to the Advertiser office to have a number of extra copies printed and circulated; that he there met Mr. H. L. Miller of Saginaw, late whig Representative of that county, and was by him informed, that it was beyond all question a forgery; that Mr. Smart went to Pontiac for the purpose of ascertaining its truth: that its existence, at that time was extensively known to very many leading whigs, including the editors of the Detroit Advertiser and some of the Central Committee; but that it was carefully kept secret from every Democrat and Liberty man, and was not known by an individual of either party, until brought by the mail in the Ohio papers, on 21st Oct. the day previous to the Ohio election, and of course too late for exposure in any part of that state; that from their enquiries gentlemen of the whig party were satisfied at the time of its first appearance that the document was a forgery, and wrote letters to parties in New York and Massachusetts, stating the forgery and cautioning against its use; that among the parties thus advised were the editors of the Rochester Democrat, the Albany Evening Journal, the Tribune, and the Boston Atlas, the latter having since avowed the fact of such private advice: that no such letters or advice were written to Ohio, where the election would ensue, but were confined to the states where exposure could otherwise be made before election; and that no public exposure thereof, nor even a hint of its existence, was made either in the Advertiser, or in conversation by any of the numerous persons acquainted with it, on the contrary the strictest silence was maintained in regard to it, so that in view of these remarkable facts we think it fair to infer, that the parties cognizant of the document desired not so much to prevent its circulation, (otherwise they would have published its falsity in their Journal and conversation,) as to obviate the injurious reaction on their party, which its exposure as a forgery would inevitably entail, whenever it had been published as true. We have al-

so strong reason to believe that the parties were well aware that copies were passing through the Post Office in this city to Ohio, yet they allowed these vehicles of untruth to fulfil their evil destiny without an effort to warn of their fraud.

We do not know that the fraud originated in this city; or that the whig committee of the city participated in its manufacture, or that it was primed here. It is true that when the forgery first publicly appeared, and as the facts already enumerated were gradually developed, mingling, as is usual, with erroneous reports, the circumstances apparently pointed to a preparation in this city, and probably in due expression of opinion to that effect, as one of the surmises of the moment, but investigation does not seem to warrant the charge, and we therefore limit our statement to the facts we have mentioned, and which we presume will not be denied to be substantially correct: if they are so denied, we will furnish our evidence: if wrong in any particulars, we shall cheerfully retract our error.—Our object is only truth, but even that perhaps had not induced us to make up the smouldering ashes of the late political fire, had not the grandeur been thrown at us again and again, with innocuous in several whig papers, that this most audacious and disgraceful forgery originated in quarters very different from those which actually gave it birth. We believe the Detroit Advertiser or leading whigs can, if they please, name its actual parents. It is certain that they,—and so far as is known, they only have made enquiry into the fact? Will they disclose the result, and all they know. It is called for by every consideration—to themselves,—to the public,—to injured individuals, and to the cause of truth.

A. L. PORTER, SILAS M. HOLMES, HORACE HULLOCK, WM. E. PETERS, C. H. STEWART, MARTIN WILSON, SAMUEL ZUG, J. D. BALDWIN, Executive Committee of the Detroit Liberty Association. Detroit, Nov. 27th, 1844.

DETROIT, NOV. 30, 1844.

Editors of Signal of Liberty.

GENTLEMEN:—Mr. Birney committed to my care the accompanying statement, with a request that I would tender it for publication to the Detroit Advertiser in the first instance, and, in case of refusal by that journal, then to you. I have presented it to the editors of the Advertiser, and they have declined to publish. I therefore transmit it to you, and solicit its publication.

Yours, &c. CHAS. H. STEWART.

SAGINAW COUNTY, } Nov. 25, 1844. } To the Editors of the Detroit Advertiser:

GENTLEMEN:—As yours was the first regular paper to give currency to the misrepresentations connected with my late nomination for the Legislature by the Democratic Convention of this County—especially to the Affidavit of a certain W. S. Driggs,—I offer, first to you, the opportunity, which, I ought to suppose, you would gladly embrace, of repairing the injury done me, by putting into your hands, for immediate publication, the accompanying documents:—promising, too, to transmit to you hereafter, for the same purpose, such other papers as I may deem necessary for my vindication, but which I have not yet been able to procure, or have not had leisure to prepare.

Respectfully, &c. JAMES G. BIRNEY.

TO THE LIBERTY PARTY.

FRIENDS:—In my person, as your candidate for the Presidency, you have lately been called to suffer trials of no common severity. The course—the fortitude—with which you have encountered and passed through them, confirm all our former assurances of success. Your confidence, by which I was upheld at the moment of my greatest need, excites in me feelings of gratitude that I shall not express, only because I cannot. I was far from home when the scheme to destroy me—to scatter you—was first thrown before the world. I had no access to proofs. You believed my word without proofs. Heartily do I thank you, not for myself only; but for the poor slave—for our common country—whose cause has been saved from present overthrow—it may be, from total destruction—by the generous confidence you gave to a fellow worker.

I proceed to redeem a pledge which you did not demand, but which I silently made: to furnish substantial proof that every material statement, heretofore made by me in writing or in speaking, relating to my recent nomination for the Legislature of Michigan, is true.

JAMES G. BIRNEY.

DEPOSITION OF JEROME B. GARLAND. STATE OF MICHIGAN, } SAGINAW COUNTY, } ss.

Deponent states, that, previously to 1841, in the autumn of which year James G. Birney removed to this County, he, deponent, kept a public house at the crossing of Cass river, about nine miles from Saginaw City, and on the only road from the latter place to Flint in Genesee County; that, from the time Mr. Birney moved in, till 1843, when deponent ceased keeping a public house, he generally stopped with him in passing the road, for refreshment, and sometimes to stay all

night. In this way my acquaintance with Mr. Birney was made.

Deponent attended Court at Saginaw City in August last; also, a meeting held in the afternoon of the first day of the Court, to hear from Mr. Birney an exposition of facts relating to alleged mismanagement on the part of certain of our County Officers, about which there was beginning to be a good deal of complaint by the people. The persons chiefly implicated were both Whigs and Democrats. Deponent was pleased with the independent and straight-forward course of Mr. Birney in this matter; so were others of his neighbors. Such an overhauling of our County affairs we thought would be beneficial, and ought to have taken place before. At the conclusion of the meeting for County matters, Mr. Birney repeated a notice that had been previously given, of an address to be delivered by him that evening—in which he proposed reviewing the conduct of both Whigs and Democrats—and giving his views on the Texas annexation question. In his address, which I heard, he spoke of the unfaithfulness of the parties to the cause of human freedom, and to the interests of the Free States. He commented on the conduct of the Democratic party at the late Baltimore Convention, in abandoning their fundamental principle insisted on by Mr. Jefferson—that the majority should govern; or which a slaveholder, instead of Mr. Van Buren, the acknowledged choice of the democracy of the Free States, had received the Presidential nomination. Although condemning in the strongest terms the course of the Democratic party in this and in other matters, but particularly in reference to the Annexation question, he yet avowed himself a democrat; but not, he said, a democrat of the skin-deep or cutaneous class, but a democrat according to the Declaration of Independence,—one who believed that all men are created equal and entitled to life, liberty and the pursuit of happiness. Mr. Birney embodied his democracy in these words—that he was willing to allow to every citizen the same rights, privileges and advantages that he himself possessed under the laws and Constitution of the Country.

The next week after the County meeting, Mr. Birney passed by my house on his way to Flint. Meantime I had spoken to some of my neighbors on the subject of running him for the Legislature, and found it acceptable to them. I wished to speak to Mr. Birney in relation to this—but as he delayed but a few minutes at the public house near me, I could not; but I asked him to let me see him on his return: he did so, and I then told him that it was the wish of myself and others that he would permit his name to be used as a candidate; he consented. Deponent at first, thought it would be necessary to run Mr. Birney as an independent candidate: this was preferred by Mr. Birney as the best way of breaking up the other parties, Whig and Democratic, whose corruptions, he thought, called for their being broken up. Deponent said nothing to Mr. Birney in reference to party pledges—or to the support of Democratic men and measures; nor did Mr. Birney, to him. The chief object of both of us seemed to be, to rescue the County from the mal-administration of those who for a long time had managed its affairs—and to have those affairs put on a right footing. Not a word was said between us as to general politics except this—deponent told Mr. Birney that the only objection any one had mentioned against him, was, that if he was sent to the legislature, he might in view of the importance which he gave to the slavery question, permit it to interfere, as Mr. Adams had done in Congress, with the regular progress of ordinary legislation. To this, Mr. Birney replied—commending the course of Mr. Adams in giving precedence to the slavery question as he had done, and saying that the State Legislature was not the great theatre for settling that question—that Congress was—but that, in whatever way the question might come up in the Legislature of the State, he would be found occupying the ground on which every one knew he stood, in favor of human freedom. Deponent had no other personal communication with Mr. Birney from this time till Mr. B. was on his way East, on the 27th of September. On that occasion, Mr. B. and deponent had but a few moments conversation. In this Mr. B. remarked, in reply to what he had understood had been objected to him (that in his zeal for anti-slavery objects, local or county affairs would be neglected) that his constituents, should be elected, would have to depend on his known habits of business, and his identity of interest with them as a resident of the county. Deponent had but slight expectation, when he parted from Mr. Birney, that he would be nominated by the Democratic Convention to be held two days after. This deponent was not then a delegate to that Convention. In choosing delegates he was left out, as he thought, by the influence of party managers because he was in favor of having Mr. Birney nominated. When he went to Saginaw city, where the Convention was held on Saturday, the 28th September, one of the delegates from Taymouth town being absent this deponent, although

residing in Saginaw town, was appointed to supply his place. In this way, deponent became a member of the Convention. In that Convention, deponent offered no pledge on behalf of Mr. Birney—for Mr. Birney had given him no authority to do so. When he spoke of Mr. Birney's being a democrat, he referred to what Mr. B. had said of himself publicly in his address, in the school house; when he spoke of Mr. B's carrying out democratic principles, he meant that Mr. B. would act consistently with the true democratic principles which he himself had avowed at the same time. Such democracy and such principles, deponent stated were good enough for him.

In relation to the affidavit of a certain William S. Driggs, deponent states, that a person so calling himself called at his house, representing himself as having come out from Detroit to attend the land tax sales at Saginaw, and conversed with deponent a few minutes, not exceeding at the most, twenty;—that, deponent spoke to Driggs of Mr. Birney's democracy as Mr. Birney had himself explained it in his public address in the school house—that he told Driggs, that he, deponent, had held but two conversations with Mr. B. on the subject of his nomination;—that Mr. B. had spoken to him, deponent, with reserve as to his own nomination, rather advising that the people should be brought to move in the matter—and that the person they should fix on ought to be the candidate—that he did not tell Driggs that Mr. Birney had told him, deponent, that he, Birney, would refrain from agitating the question of Abolition in the House, or any thing else to give the least ground for such a statement—that he did not tell Driggs that he had in his possession a letter from Mr. Birney authorizing him (deponent) to make the statements imputed to him by Driggs, or any other statements whatever in relation to what he would do in the event of his being elected, as the following copy of the only letter ever received by deponent from Mr. Birney will sufficiently show:

LOWER SAGINAW, } Sept. 3, 1844. } DEAR SIR:

You do not find, in the North Star, the proceedings of our meeting held in the school house during the term of the Court. On my return, I asked the Editor to publish them. He refused to do so, and told me in the presence of several others, that he did so, under the influence of Mr. Williams and Mr. Miller. I then offered to pay him for printing them in handbill form; this too, he refused to do. He seemed to have been impressed with the belief, that if he should publish them, he would make himself liable to an action or prosecution for Libel. I told him I would stand between him and all consequences of that sort, and that if he desired it, I would give him my bond to that effect. But even this did not induce him to consent.

These are high handed measures taking them altogether. If this occasion is not taken by the people to rebuke in the most signal manner such attempts to keep from them a knowledge of their own affairs, by muzzling the press, they might almost as well give up the affairs and management of the County to those who seem almost ready to assume the place of Dictators. I am determined to do what I can to set matters on a right footing—but I shall not be able to do it unless the people stand by me. I wish you would circulate the facts that I have mentioned as widely and as speedily as you can among our County-men. I have prepared for publication an account of our meeting in the schoolhouse, and what took place between the Editor of the North Star and myself, and shall send it to Detroit or Ann Arbor to have it printed. As soon as I get it, I will send you some of the copies for circulation. If the people intend to run another candidate for the House beside the regularly nominated one by the parties, they ought to let it be known as soon as possible;—at all events, before the regular nominations are made.

Yours, &c. JAMES G. BIRNEY.

Mr. GARLAND, Bridgeport." The above letter is postmarked "Saginaw, Mich. Sept. 5th," and addressed to deponent at "Bridgeport P. O. at the Cass River." The original is now in deponent's possession ready to be shown to any one who may desire to see it, as Mr. Birney has requested it should be. Deponent in conclusion states, that he was desirous of having Mr. Birney elected, because he believed him honest and capable, and that whatever interests of the County or State might come before the Legislature, he could promote them more effectually than any other man we had amongst us. Deponent thought it would be honorable to the County to send such a man to represent it, and to that effect expressed himself to Mr. Driggs. Deponent also states, that it is wholly untrue that said Driggs asked him to make affidavit to what he told said Driggs. He made no such request, nor even alluded to his making an affidavit of the facts he had stated.

[Signed,] J. B. GARLAND.

STATE OF MICHIGAN, } SAGINAW COUNTY, } ss.

Personally appeared before me, the undersigned, a Justice of the Peace in and for said County, the above named Jerome B. Garland, and makes oath that the foregoing statements are true to the best of his recollection and belief.

Sworn and subscribed this twelfth day of November, 1844.

NOAH BEACH, Justice of the Peace.

FURTHER DEPOSITION OF J. B. GARLAND. STATE OF MICHIGAN, } SAGINAW COUNTY, } ss.

Personally appeared before me a Justice of the Peace in and for said County, Jerome B. Garland, a near neighbor of mine, and states that he has seen in various newspapers and in extras of newspapers a letter dated "September 20, 1844," addressed to "J. B. Garland, Esq.," and signed "Jas. G. Birney." That he has also seen attached to said letter, an affidavit stating, that he, the said Garland, "has carefully compared the said letter as published with the original in his possession, and believes it to be correct"—that he, said Garland is represented in said newspapers and extras as having made said affidavit before "Robert R. Page, Justice of the Peace. Now said Jerome B. Garland deposes and says, that he never received such a letter from Mr. Birney—that he never made the said affidavit, and that the whole matter, so far as he and Mr. Birney are concerned, is an absolute, unmitigated forgery.

Signed, J. B. GARLAND.

Sworn to and subscribed before me this 26th day of November, 1844.

Signed, NOAH BEACH, Justice of the Peace.

DEPOSITION OF J. BIRDSALL, A. THAYER AND A. P. DAVIS. STATE OF MICHIGAN, } GENESEE COUNTY, } ss.

James Birdsall, Artemas Thayer, and Alexander P. Davis, being duly sworn do depose and say, that they reside in the village of Flint, in said County—that they have seen the Daily Democratic Free Press of the 1st Nov. 1844, in which is published a letter, signed "James G. Birney," an affidavit, purporting to be signed and sworn to by J. B. Garland, before Robert R. Page, Justice of the Peace, a certificate, purporting to be made by Thomas R. Cummings, clerk of said county of Genesee, and a certificate, attesting to the genuineness of said letter and the character and standing of J. B. Garland, which is subscribed "James Birdsall, A. Thayer, A. P. Davis, County Corresponding Committee, Flint, Genesee county, Oct. 21, 1844," purporting to be an "Extra" issued from the office of the "Genesee County Democrat"—that they had no knowledge of the same being gotten up, had no agency in the matter, and in no instance authorized the same to be done, or their names to be used, and know the same to be a base forgery; that A. P. Davis is not, nor never has been one of the Corr. Committee of said county, nor acted as such; that there is no Justice of the Peace by the name of Robert R. Page residing in said county, but one by the name of Robert J. S. Page; that they believe that the said forgery was not fabricated in said county; that neither of these deponents is personally acquainted with said Garland; that they know nothing of his moral character and are informed that he does not reside in said county.

JAMES BIRDSALL, ARTEMAS THAYER, A. P. DAVIS.

Subscribed and sworn before me this 4th day of November, 1844.

RUFUS W. STEVENS, J. P.

DEPOSITION OF WM. B. SHERWOOD. STATE OF MICHIGAN, } GENESEE COUNTY, } ss.

Wm. B. Sherwood, being sworn doth depose and say that he is the publisher and proprietor of the "Genesee County Democrat," a newspaper printed in the village of Flint, county and state aforesaid; that he has seen in the Detroit Free Press of November 1, 1844, a letter purporting to have been written by James G. Birney to J. B. Garland, which letter purports to have been first published in the "Genesee County Democrat, Extra," and that it is a forgery; no handbill, extra, or other document, containing said letter ever having been issued from the office of the "Genesee County Democrat."

WILLIAM B. SHERWOOD.

Sworn and subscribed before me this 4th day of November, 1844.

RUFUS W. STEVENS, J. P.

DEPOSITION OF JOSEPH F. MARSAC. THE STATE OF MICHIGAN, } SAGINAW COUNTY, } ss.

Deponent states that he is a resident of the town of Hampton, in said county, a near neighbor of James G. Birney, and a member of the Democratic party. Deponent was pleased with the course pursued by Mr. Birney in exposing the mismanagement of our county affairs, and believing that he could ably promote the interests of the county in the Legislature, deponent was desirous that Mr. Birney should be the county Representative.—With that view, and without any reference to general politics, deponent asked Mr. Birney if he would serve in that capacity if he should be nominated by the Democratic Convention of the county and elected. He said he would, and that he would serve the county if he should be elected on any nomination. A few days before our town delegation to the County Democratic Convention were chosen, I asked Mr. Birney if he would attend as a delegate if he were elected to do so.—To this Mr. Birney unhesitatingly replied, "By no means, Captain; you know I am no party democrat." Nothing more was said. Deponent attended as a delegate in the County Convention, and voted for Mr. Birney's nomination.

JOSEPH F. MARSAC.

STATE OF MICHIGAN, } SAGINAW COUNTY, } ss.

Personally appeared before me, the undersigned, a Justice of the Peace, in and for said County, the above named Joseph F. Marsac, and made oath that the foregoing statements are true, to the best of his recollection and belief.

Sworn to and subscribed this 15th day of November, 1844.

THOMAS ROGERS, Justice of the Peace.

