

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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SIGNAL OF LIBERTY: Ann Arbor, Mich.

POETRY.

For the Signal of Liberty.

THE WARFARE OF FREEDOM AND SLAVERY.

"If Liberty of Speech, and of the Press, can
not coexist with Slavery, which of them is
best worth preserving?"—E. G. LORINO.

Our fathers, old upon Lexington's plain,
For the rich boon of freedom first opened
the fight;

In Lexington, now is commenced again,
The contest for freedom, for truth and for
right.

Has it e'en come to this, that in Liberty's land;
(Ah Liberty! that's the fair title we claim,
Although on our nation is Slavery's dark
brand,
And the despots of Europe exult in our
shame.)

Has it e'en come to this that the press must
be bound?
That free speech and free thought are to
freemen denied?

Then farewell forever to e'en Liberty's sound;
Farewell to that freedom we boast of with
pride.

Kentuckians! think ye that the "sons of the
free"
Will admit the suppression of Speech or of
Thought?

No, never! these rights still most sacred
shall be,
And the battle for freedom shall firmly be
fought.

May it ever be bloodless—for much should we
dread,
The red flag of war in our country unfurled,
When brethren for Slavery should brethren's
blood shed.

For Slavery—the curse and the shame of
the world!

Oh! that its foul blot from our nation were
cast!

That Columbia might rise in her strength
truly free;

And escape the dire cause that will else fall
at last,
To consign her to ruin—no longer to be.

Shall it still be the boast of the monarchs of
earth,
That Columbia alone is the land of the
Slave?

Shall the nation, who first gave to freedom
her birth,
In a contest for Slavery go down to the
grave?

Forbid it, my countrymen! It is in your power,
Let our land still enjoy the rich blessings
of peace.

These can ne'er be her portion, until the blest
hour
When Slavery's power in her borders shall
cease.

For the war has begun, and it still fierce will
rage;

Destruction to Slavery is heard on each
hand;

The champions of freedom the contest will
wage,
Till oppression and bondage shall cease in
the land.

S. S. W.

Communications.

For the Signal of Liberty.

YOUNG MEN'S LIBERTY CON- VENTION.

At a meeting of the Antislavery Young
Men of Michigan, convened pursuant to
public call at the Court House, in the
village of Jackson, on Wednesday, Oct.
1st. 1845, S. J. M. HAMMOND, of St. Jo-
seph Co., was called to the chair, and Je-
rome M. Treadwell, appointed Sec'y.—
On motion, a Committee of five was ap-
pointed, to report business to the meeting
and a plan for the organization of a
Young Men's Liberty Association, where-
upon the following gentlemen were ap-
pointed such Committee:

Jerome M. Treadwell, of Jackson.

Dr. S. B. Thayer, of Calhoun Co.

Frederick W. Collins, of Washtenaw
Co.

J. W. Bancroft, of Eaton Co.

Henry C. Fairbanks, of Genessee Co.

On motion, the convention adjourned
until two o'clock, P. M.

AFTERNOON SESSION.

The Convention having met, the com-
mittee reported the names of the follow-
ing gentlemen as officers of the conven-
tion, which nominations were unanimous-
ly confirmed.

President,

S. J. M. HAMMOND.

Vice Presidents,

S. B. THAYER,
T. T. LYON.

Secretary,

JEROME M. TREADWELL.

The Officers of the Convention having
taken their seats, the committee report-
ed the following Constitution for the orga-
nization of a Young Men's Liberty Asso-
ciation which having been read article by
article, and discussed by the Convention,
was unanimously adopted.

PREAMBLE.

Whereas all men are endowed by their
Creator with the inalienable rights of
life, liberty, and the pursuit of happi-
ness, for the security of which rights,
governments are instituted, deriving their
just powers, only from the consent of the
governed; and Whereas the security of
Human Rights and the blessings of Lib-
erty, was the object of the organization
and establishment of the Government of
the United States, and the only pur-
pose for which its powers are valid; and
Whereas there exists within the jurisdic-
tion, and with the consent and aid of the
Government of the United States, a sys-
tem of Slavery abhorrent to every prin-
ciple of humanity or justice—at variance
with the true principles of the Govern-
ment—destructive of the ends of its for-
mation—antagonistic to the rights and
welfare of the People, and in its nature
incompatible with a republican Govern-
ment: And whereas, it is the duty of ev-
ery freeman wherever there exists within
the scope of the Government, an evil of
such a nature as American Slavery, or
whenever the Government becomes sub-
versive of, or fails to protect the rights
and interests of its subjects, to use all
proper and effectual measures to reform
its abuses, and to preserve inviolate its
designed operation, as the Guardian of
Human Rights, and the Protector of Hu-
man Liberty: And whereas, the system
of Slavery in our country has become an
evil of such alarming magnitude, as to
threaten the subversion of our Liberty,
and as to demand the associated action
of the People to procure its complete
abolition,—and inasmuch as the system
of Slavery has in a great measure been
sustained and strengthened from the sup-
port and countenance of the Young Men
of our country; Therefore we, the Anti-
Slavery Young Men of Michigan, in con-
vention assembled, do form ourselves into
an Association for the advancement of
the cause of Liberty and adopt the fol-
lowing

CONSTITUTION.

ART. 1. This Association shall be
called "The Young Men's Liberty Asso-
ciation of Michigan."

ART. 2. Its object shall be to pro-
mote the cause of Human Freedom, the
establishment and protection of Human
Rights, and the abolishment of American
Slavery by prompt and efficient political
action, for these purposes pledging our-
selves to withhold from Slaveholders and
their supporters our suffrages.

ART. 3. Its officers shall be a Presi-
dent, 5 Vice Presidents, a Recording and
Corresponding Secretary, a Treasurer, and
a Central Committee to be composed of five
persons, and an Executive Committee to be
composed of three persons from each
County, all of which officers shall be elec-
ted annually.

ART. 4. The duties of the President
shall be to preside at meetings of the As-
sociation, and to call meetings of the
same.

ART. 5. The duties of the Vice Presi-
dents shall be, in the absence of the
President to perform his duties.

ART. 6. The Recording and Corres-
ponding Secretary shall keep a record of
the proceedings of the Association, and
conduct the correspondence of the same,
under the direction of the Central Com-
mittee, of which Committee he shall be
one.

ART. 7. The Treasurer shall keep the
monies of the Association and pay the
same out under the direction of the
Association, or of the Central Commit-
tee.

ART. 8. The duties of the Central Com-
mittee shall be to correspond with the
members of the Executive Committee,
select and procure the distribution of Anti-
Slavery books, tracts, and documents, to
extend the circulation of Anti-Slavery
newspapers, and to procure the services
of Antislavery Lecturers.

ART. 9. The duties of the Executive
Committee shall be to communicate with
the Central Committee, and to carry out

the duties of the Central Committee in the
Counties where they reside.

ART. 10. There shall be appointed
by the President a Lecturing Committee,
to consist of such persons as will pledge
themselves to attend the calls of the Central
Committee, for the purpose of delivering
antislavery addresses.

ART. 11. The annual meetings of
the Association shall be held on the day
succeeding the Anniversary of the State
Anti-Slavery Society.

ART. 12. Any person may become a
member of this Association who subscribes
to the sentiments of the 2d Article of this
Constitution.

ART. 13. This Constitution may be
amended by a vote of two thirds of the
members present at any regular meet-
ing.

The foregoing Constitution having been
read and adopted the following series of
resolutions, which, after the passage of a
vote extending an invitation to all Lib-
erty men present to participate in the dis-
cussion, were read and considered sepa-
rately, and an able advocacy from Messrs.
S. J. M. Hammond, Jerome M. Tread-
well, C. H. Stewart, Francis F. Youngs,
S. M. Holmes, T. R. Harrison, S. B.
Treadwell, Mr. Bradford, and other gen-
tlemen, resolutions, 1, 2, 3, 4, 5, 6
were unanimously adopted.

RESOLUTIONS.

1. Resolved, That in the Declaration
of American Independence, we recog-
nize a true exposition of Human Rights
and Liberty, and to those principles, we
pledge our firm adherence.

2. Resolved, That the Constitution of
the United States was ordained and estab-
lished for the protection and security of
Human Rights, and for these ends, shall
receive our support and allegiance.

3. Resolved, That in the administra-
tion of the government of the United
States we recognize many flagrant de-
partures from the true principles of the
Constitution, destructive of the ends of its
formation, and subversive of the best in-
terests and rights of man.

4. Resolved, That the action of the
Federal Government in the maintenance
and extension of the system of Slavery,
has been a continued, violation of the true
spirit of Republicanism, and should re-
ceive from the action of the People a per-
manent and radical reformation.

5. Resolved, That in the language of
Washington, there is but one proper and
effectual mode by which the overthrow of
American Slavery can be accomplished
and that is by Legislative authority, and
this so far as our suffrages can go, shall
not be wanting.

6. Resolved, That in the principles
and measures of the Liberty Party of the
United States, are embodied the consist-
ent and effective measures, that alone can
accomplish the abolition of Slavery, and
regenerate our government and nation
from the numberless evils the system has
produced.

7. Resolved, That the lawless seizure
and removal of the "True American"
Press from Kentucky, the base and un-
warranted attacks upon that noble friend
of Liberty, Cassius M. Clay,—and the
atrocious outrages upon the colored peo-
ple in Lexington, were but continued and
convincing evidences that Slavery is in-
compatible with Freedom, and cannot be
maintained, but by encroachments on the
rights and Liberty of the Free.

8. Resolved, That the Liberty Party
in adopting as one of its fundamental
principles, the liberty of Speech and of
the Press, deserves the support of every
friend of Liberty.

9. Resolved, That this convention hold
in remembrance the unjust imprisonment
of Charles T. Torrey and other good and
worthy citizens, for no crime but the
aiding of their fellow men to their in-
alienable rights, and that we hold the brand-
ing and imprisonment of that noble sea-
man, Jonathan Walker, as a deep and
burning disgrace upon our national char-
acter, which cannot be obliterated, but
by the complete abolition of that sum of
all villainy, American Slavery.

10. Resolved, That the limitation in
the Constitution of our State in regard to
the elective franchise, in making color a
test of citizenship, is invidious and unjust,
and ought to be repealed.

11. Resolved, That we pledge our-
selves to support the nominations of those
long tried and faithful friends of Liberty,
JAMES G. BIRNEY, and NATHAN M.
THOMAS, for Governor and Lieutenant
Governor of this State at the coming e-
lection.

On motion, Messrs. S. M. Holmes, of
Detroit, J. M. Treadwell and Francis F.
Youngs of Jackson, Henry C. Fairbanks,
of Genessee, T. T. Lyon, of Wayne,
were appointed a committee, to nominate
officers of the Association for the ensu-
ing year.

The Convention were then entertained
with a Liberty Song, "the blind Slave

boy" from Mr. Bancroft. The consid-
eration of the remaining resolutions was
on motion deferred until 7 o'clock P. M.,
at which time the remaining resolutions
were considered and adopted, after re-
marks in their support from Messrs. Ste-
wart, Holmes, Hammond, Bradford, Tread-
well, Dr. J. T. Willson, and others.

The Secretary reported the reception
of 160 names to the Association from the
counties of Oakland, Eaton, St. Joseph,
Kalamazoo, Jackson, Calhoun, Wayne,
Washtenaw, Lenawee, Shiawassee, Gen-
essee and Branch.

The committee appointed to nominate
officers for the Association, reported as
follows, which nominations were unani-
mously confirmed, viz:

For President,

S. J. M. HAMMOND,
of St. Joseph County.

For Vice Presidents,

1st. S. M. HOLMES, of Wayne Co.,

2nd. W. C. DENISON, of Kalamazoo
County.

3rd. Dr. S. B. THAYER, of Calhoun
County.

4th. LELAND GREEN, of Oakland Co.

5th. LYMAN P. PERKINS, of Lenawee
County.

Recording and Corresponding Secretary,
JEROME M. TREADWELL, of Jackson.

Treasurer,

GUY FOOTE, of Jackson.

Central Committee.—Edmund Hall,
Detroit; Dr. J. C. Gallup, Genessee;
Francis F. Youngs and Guy Foote, Jack-
son.

EXECUTIVE COMMITTEE.

Wayne Co.—T. T. Lyon, Plymouth;

George W. Swift, Nankin; Francis
Raymond, Detroit.

Oakland Co.—Joseph A. Peck, Pontiac;

R. Gillfillan, White Lake; E. H.
Fairchild.

Genessee Co.—D. W. C. Leech, J. G.
Sutherland, Henry C. Fairbanks.

Shiawassee Co.—Dr. J. B. Barnes, O-
wosso, C. P. Parkin, J. M. Goodhue.

Monroe Co.—Mr. Holley, Monroe;
S. P. Munger, Dundee.

Washtenaw Co.—Geo. Miller, Dex-
ter; Frederick W. Collins, Pittsfield; C.
J. Garland, Ann Arbor.

Lenawee Co.—George L. Crane, A-
drian; Joel Carpenter, Blissfield; J. M.
Barrows, Franklin.

Hillsdale Co.—David M. Bagley, Hills-
dale, Lemuel Long, Litchfield, Wm. D.
Moore, Adams.

Kalamazoo Co.—Henry Montague,
Asa C. Eastland, Kalamazoo; F. W.
Hatch, Schoolcraft.

St. Joseph Co.—William Case, S. J.
Hammond, Centreville; Albert H. Strong,
Constantine.

Jackson Co.—T. R. Harrison, Clark
C. Hendee, Jackson; D. M. Graham,
Spring Arbor.

Eaton Co.—Johnson Montgomery,
Eaton Rapids; J. W. Bancroft, C. M.
Cady, Olivet.

Branch Co.—John D. Zimmerman, Ho-
ratio N. Blackman, Amasa Waters, Uni-
on City.

Berrien Co.—John Orr, Niles.

Calhoun Co.—Dr. Thayer, S. S. Nich-
ols, Battle Creek; George Ingersoll,
Marshall.

It was then, on motion, Resolved, That
the Central Committee be authorized to
fill any vacancies in the Executive Com-
mittee.

On motion, Resolved, That the Sec-
retary be instructed, to communicate with
members of the Executive Committee in
each County and request the procurement
of funds, to be forwarded to the Central
Committee, and also of names to the As-
sociation.

Resolved, That the Central Committee
be instructed to draft and publish in
pamphlet form with the proceedings of
this Convention an Address, to the Young
Men of Michigan—setting forth the prin-
ciples and design of our organization,
and that the Executive Committee in
each county, be requested to procure its
publication in the newspapers of their
County.

The names of a number of gentlemen
were received to compose the Lecturing
Committee.

Mr. Bancroft, then entertained the
Convention with a Liberty Song.

On motion, it was Resolved, That the
proceedings of the Convention be for-
warded to the Signal of Liberty for pub-
lication.

On motion, adjourned to meet at Mar-
shall, the day succeeding the annual meet-
ing of the State Anti-Slavery Society.

S. J. M. HAMMOND, Pres't.

S. B. THAYER, } Vice Pres'ts.
T. T. LYON, }

Jerome M. Treadwell, Sec'y.

Warlike.—A St. Louis paper says:—"Sev-
eral hundred thousand ball and buckshot car-
tridges, will be shipped by Government, to day,
for the 'seat of war'—enough, we should think,
for the annihilation of all Mexico."

For the Signal of Liberty,
CASSIUS M. CLAY.

Messrs. EDITORS:

Permit me to say, that I am quite well
satisfied, on the whole, with the disposal
you made of my communication, sent you
a few weeks since, with reference to your
strictures on the late conduct of C. M.
Clay; while those wicked men of Lex-
ington were taking measures to destroy
or send away his press from that place.
And as you have made public a part of
that communication, it may be proper and
right for me to make some further ex-
planations of the motives which prompted
me to make those suggestions.

First, there are those who represent
the Signal, as opposed, on the whole, to
the course Mr. Clay is pursuing on the
subject of slavery. Others, who call
themselves true and active abolitionists,
are disposed to say, that the Editors in-
dulge too much in a spirit of controversy
or faultfinding, with those who may dif-
fer with them in opinion. Now while
those persons do not like all of the strict-
ures of an editor, if on this account, they
withhold their influence in any way from
the cause of liberty, or their support from
such a paper, the evidence is against
them, that they are more disposed to find
fault themselves. In regard to those mi-
nor points of difference between us, I am
quite willing to leave nearly where you
placed them, as "mere matters opinion."

And as you further admitted, that "the
assembling of the individuals who com-
posed the meeting, in itself—was consti-
tutional," this is all I ask for Mr. Clay
on this point, as I suppose it to be the very
idea he wished to convey; and that it
was their acts after assembled which
were not according to the laws of Ken-
tucky.

I only wish to put the best possible con-
struction upon Mr. Clay's language that
it will admit of. He did not call the
"constitutional assemblage, a convul-
sion of cowardly assassins;" but it was the
first committee and he probably spoke the
truth. Next referring to the "second
specification," which I made, I wish to
say, that while I could but sympathize
with Mr. Clay under those circumstances;
I would ever remember the more trying
situations of those who are imprisoned,
scourged, and cruelly beaten, for acts of
benevolence, in assisting the poor out of
the hands of the great destroyer. And if
we may have a few tears of sympathy
for those; there are yet very many to be
shed as well as much blood, for those un-
der the most trying of all situations, sub-
ject to the most cruel beings on the face
of the earth. Then I say let it be more
distinctly understood, by all, that we have
but little time to contend about small
matters, and that we are ever beholding
the blood running from the wounds of the
slave and that our ears are ever open to
their cries, and groans for deliverance.

Furthermore, that we feel to a certain
degree 'as bound with those that are bound.'
We are as a party assimilated together
with ties, that death itself cannot sever;
having this advantage over the old par-
ties who are contending merely about
dollars and cents and seeking the praise
of men!

Does any sane man still think that
Liberty men will yet become separated in
their feelings and actions, he must be
blind indeed, and wretched; and might
as well have a mill stone hung to his
neck, as to live in this day continuing to
oppose the giving of liberty to the cap-
tive.

In conclusion, I would say, that it is a
matter of rejoicing that Mr. Clay has given
one effectual blow, even if it was given
with a left handed stroke, and hit some
where under the fifth rib; it made the
Monster show himself in the shape of 60
beings ready to take life if they could
not accomplish their design without.

Then let Mr. Clay go ahead under the
word "gradual," (because it seems a lit-
tle softer to some) but it is all the same
in Dutch, to what the liberty party mean
by immediately setting about the work of
giving the fatal blow aimed at the heart
of the great dragon, now so comfortably
seated in the Congress of these otherwise
United States.

Yours, as ever,
C. A. A.

Ypsilanti, Oct. 11, 1845.

Petrifying for Preservation.—A gen-
tleman in Troy has taken out a patent for
petrifying dead bodies, or almost any sub-
stance. The body, after some prepara-
tion, is immersed in a liquid that in four-
teen days will render it as solid as mar-
ble. The cost is but trifling. The Troy
Budget says, that a bouquet of fresh flow-
ers immersed in the liquid, will, in a few
days, be as solid and durable as though
they were out of marble.

Gov. Wright of New York, does not fur-
nish intoxicating liquors of any kind to his
guests. Cold water, coffee and tea are the
only beverages placed upon his table.

Slaveholding Always Sin- ful.

Those who contend that Paul saw Slave-
ry, and was conversant with it in the Hebrew
States, (as the slaveholders of America will
have it) and that because he did not rebuke
it in Jerusalem, are prepared to defend the
Slavery of Rome and all its dependencies, as
a Christian institution. They are prepared,
also, to defend the Slavery of half-civilized
Russia of modern times, in which country of
Europe alone we believe it is, at present, tol-
erated. They must remember, at the same
time, that they are defending white Slavery.

The Slavery of Europe, both ancient and mod-
ern, as almost entirely confined to the
whites. This is said, now, to make the fact
accessible at all times, and that we may
know precisely what we are at.

Ephesus was a Roman City, as we have
already said; it was an old city, a splendid
one, and one of immense wealth. Slavery ex-
isted at Ephesus, in the same form in which
Paul saw it, at Rome, when he wrote to Tim-
othy his first epistle. They must be prepared,
also, to admit—as they doubtless are—that
Slaveholding is the paramount institution in
any country in which it may exist,—that
non-slaveholders, from principle, are bound
to support its laws; whatever they may be—
and that a non-slaveholder, for instance, at
Ephesus, or a member of a Christian Church,
in the Northern States, with his one hundred
thousand dollars in cash, may innocently
transmute his means into a plantation with
fifty Slaves, to whom before he owed as men,
nothing but the Love of the people, now,
nothing but the Hate of the Slaveholder.—
This instantaneous change of feeling toward
the Slave, whether owned or not, Paul must
have justified, if the supporters of that system,
on the authority of Paul, be right. For they
would not select, that Paul, always authorized
the hatred of the Slave, inasmuch as it was
impossible to tell, at any given time, who
would be enslaved. Plato, the friend and dis-
ciple of Socrates, and Diogenes, the most
famous of the Cynic philosophers, were en-
slaved. If the Ephesians, indeed, were obli-
ged always to hate the white Slave, not know-
ing that it might soon be his lot to fall into
that class, Paul, required an impossible
condition for one that was too general to be
practical. He required a condition that is
now where to be found in the charter under
which he acted, and which is as open to us as
to him.

A young man at Ephesus—or, if you please,
a member of a Christian Church at the North
finding it an inconvenient thing, not to speak
against the Slavery that exists at the South,
while he is there, and to say of the Laws,
without once adverting to the ease with
which the condition of the country could be
changed, that they are in strict accordance
with the state of things, which is every where
to be seen around them, finds it convenient
for him to invest his property, in Slaves.—
Then, he has an interest in maintaining the
Slave laws; before he did it with but a faint
heart. Or, if you like it better, he was bound
to the Slaves, before he bought them, by the
Law of Love, as to men, universally; but now
by buying them, he has become a Slaveholder
er. He at once transmutates the law of love
into the law of hate. This is the teaching
of Paul, if the Slaveholding Christians be
right.

Every body understands what is meant by
the law of love; but few understand what is
meant by the Law of Hate. They never will,
if they listen, only to Slaveholders. The law
of hate is their law with regard to their slaves.—
This can be easily demonstrated, had we time,
and did the occasion call for a fuller expo-
sition than is already enjoyed. The writer

for he was a liar from the beginning and the father of it." Was Paul to preach to Slaveholders, as they were, and in order to get their favor, tell them that they could enter the Church, although they continued Slaveholders—that they need not give themselves any concern on the subject, that God as soon as he wished, would abolish slavery and advance them as a people to a higher degree of civilization? Slavery, too, possesses some moral character. Concerning this, among intelligent and impartial men, there can be no dispute. Is it the work of God, or the work of the Devil? Plainly of the latter. And we are told that "for this purpose the Son of God was manifested, that he might destroy the work of the devil." And would you teach, for sound theology, that Paul was to advance the interest of the son of God—of his Church—by supporting the work of the devil, and by advancing its *chef d'oeuvre* to the Church. And would you palm on Paul for his teaching, and on the young and old of this country, as *true*, that we are not, at once, to abolish that, which the principles of law and of the gospel approve and require? If not now—say when?

And was Paul so little discriminative, as to moral character, as to put on the same footing, him who, for conscience sake made free his twenty thousand slaves (for some of the Romans had that number) and him who began from nothing, and acquired his twenty thousand? Are both these men to come into the Church on the same footing? Suppose, Paul had remained at Rome—that he had founded a Church there—that he continued to preach to the large slaveholders of his congregation, for fear of exasperating his persecutors, the Christian invariability of the relation between the Slave and his Master—and supposing, that by his individual justice and equity in all his transactions, which must necessarily have been small, with others, he had won over several of the small slaveholders to emancipate their slaves? Does not Dr. Scott know, that in proportion as such emancipations advance, the criminality of the persisting slaveholders increases? And that the case of the last slaveholder, as of the last man, given to the intoxicating liquor, becomes eminently sinful?

Besides this, slaveholding will not stop.—It may enslave, and if it have the command or countenance of an Apostle, it will not fail to enslave the best men in any community.—Only the comparatively wealthy, at least engage in it. There is no inhibition to any man to enter this class, except inability.—Slaves are the most desirable of all kinds of property. When every thing else is dull and unobtainable, Slaves command a comparatively high price. Crassus, whose slaves are counted by the thousand, despises Apicius, who is the owner of not more than forty or fifty, and Apicius, in his turn, despises him who has no Slaves, or Megrius who has but one. What discordant materials have you here for a harmonious Church! Yet they are all so far as Slaveholding is concerned, equally well qualified. But Crassus is a rich and careful man. Half his Slaves are as bad as they can be.—Apicius lets his run at large, perfectly careless of them, and he who has but one Slave works him up, and treats him as the Cherubim and Cherubimians treat theirs, as nearly as they can, on terms of equality. They permit them to read the Scriptures and to lead in prayer, even in their masters' houses.—Paul is anxious about Crassus, that he appear well to those who are "without." About Apicius too—and he has a due care for Megrius;—but about the three thousand slaves he cares but little. To be sure, if they believe the book which oppresses them; if they believe the interpretation given to it by the wrong doers, to sustain them in their wrong-doing, if they frequent the Church in inconvenient numbers or "in vile raiment" unsuitable to the "gay clothing," the "goodly apparel" and the "gold ring" of their masters, Paul puts them in a pew by themselves; or if he does not do that, he very warmly interests himself in obtaining from Crassus, Apicius and the like—as the next most genteel thing that he can do,—the erection of an inferior house of worship, and the securing of the services of an inferior expounder of the law for them. Into this house it would be exceedingly ungentle for any person, always excepting the Teacher, not a slave, to enter where they can be taught by themselves, to know their duty as slaves, and that they and their children, must never expect to rise higher than their present condition. "For a spring to rise higher than its fountain would be preposterous."

The conduct of Paul's successors represent him as so preaching; but it is well for us that he did not so preach. If he had, we should still have been among those, "who made no scruple" of selling at the Roman market, "their own children when overstocked" or we should still have given rise to the jest of Cicero, the originator, we believe, who pronounced the English Slaves sold at Rome as too stupid for household occupations. As it is, the slaveholding priesthood are in effect joining themselves to the infidel, and attacking Paul as the infidels attack Christianity, with the very weapons he has afforded.

But after a long time Crassus is spoken to by Paul himself, for nobody else dares do it, about his severity to one half of his slaves, and he is told that others manage three or four or five hundred with incomparably less severity than he does; that the world is beginning to talk of it as unchristian &c. None deplores it more than Crassus does, at the same time, acknowledging all the facts to be true. "But then, Providence has cast on me four or five times as many as any of the persons you mention. I am obliged to use a different mode of government from any they adopt, and which, you say, succeeds so well. I do not at all dispute what you affirm—though you must be a very incompetent judge, having never had charge of a similar number of slaves with my own. I am a good master, proverbially; address yourself to the managers and slaves themselves; you are at perfect liberty to do so. Half my slaves are well-beloved—they give me no trouble and I use them kindly. Half, are the veriest scamps that you ever saw; and instead of selling them, to which I have a great aversion—as great an aversion as you can possibly have—

I use them, to all appearance, very severely, but as well as they will bear. Indeed, were I to use them any better than I do, they would be perfectly intolerable to the community. My heart often bleeds for what they force me to do to them, and I am almost driven to find fault with the Providence that cast so many on my hands."

What now could Paul do, but leave Crassus—discomfited as to the Church, to be sure—but with a more elevated opinion of his Christian integrity, and with a more depressing conviction of what could be done for the Slaves? It is well for us that Paul had too much common sense than to be caught with the can of the slaveholder, or thus to embarrass himself with a weight, which his descendants, with much weaker powers than his, had not scrupled to take upon their own shoulders.

But Crassus is a noble man. So are the Roman people, a noble people. They have depopulated and overrun many communities—they have made many slaves, and Crassus is their successful General. But his being a successful General, which means murderer, and enslaver of his thousands does not in any way, prevent him from being a regular member in good standing of a Church ministered to by an Apostle. Crassus, being a successful General, adds to the number of his slaves. The Apostle of the Gentiles makes no inquiry as to the manner in which they are obtained—whether they are obtained agreeably to the laws of his religion or not.

The increase which the war of Crassus had enabled him to make to his slave property, soon induces him to find out ways of keeping it with less trouble to himself and greater security to the State. When Rome was small and her inhabitants few, slaves were permitted to be taught to any extent—they run at large and had their families about them.—But times are greatly altered. Wealth has poured in. There are now many slaves and many persons interested in that species of property. Slaves are becoming troublesome, if left at large and they require a closer custody. Crassus said the book of God must be kept from them; that it had immense influence on them; and contained sentiments, that were favorable to liberty, generally.—Apicius was too careless to look after it; Megrius was too unimportant to be regarded, and Crassus easily carried his point.—The book of God is seen no more in the hands of the slave. But this is inefficient. There is always a tendency to dissolution. A new measure has to be adopted. Not only the book of God must be kept out of their hands, but they must be fastened up at night. But Apicius and Megrius object to it, as unnecessary. They are not afraid to let their slaves have the book of God—to roam about, after they have done their day's work, as they please. But Crassus is more diligent than they; and he does not see, why, as it imposes no personal hardship on Apicius or Megrius, they should object to what he knows, is necessary for him. In addition, the cry is raised, that Apicius and Megrius are at heart, opposed to the institutions of the country, and they ought to be looked to. In this way Crassus proceeds, till he denies to the slaves the book of God, although he professes to be governed by it himself—till he fastens up the men, every night—till he breaks up entirely their families;—till he sets the example to the American, Mr. Baker, who, if I mistake not, has on one plantation, on the East end of Cuba, seven hundred men, regularly confined at night, without a woman or near the plantation. In the meantime Apicius and Megrius oppose, but to no purpose. They together with Crassus, represent classes, not merely individuals.

I wish I could drive out of the minds of the body of the Church—to drive it out of the minds of those who receive high-sounding titles and names from one another, I suppose is impossible—the idea, that Paul, or any one of the primitive Christians, were rich or influential. They were far from it. To one who has been an Abolitionist from the beginning of the movement, this ought to be no secret. Paul and those who were with him preached against the habitual sins of the priesthood, and those who were nearest the source of authority. So did the Savior himself. So far from discarding the Book itself, they made it more precious by proving from it every thing for which they contended. Their incurring the hatred of the Church, and of all whom the leaders in it could influence, was entirely owing to their respect for the Bible—their exposure of its desecration in the lives of the scribes, pharisees, and the principals in authority, who professed to make that book their guide; and their demanding from them holier living than a great majority of them practiced. But Paul had no wealth, so far as we know; neither had the other Apostles.—They preached a religion which was despised by the high of their own church—by the duly authenticated expounders of its doctrines; a religion, the Author of which had spent a great part of his time in exposing the hypocrisy of those who pretended to it; a religion, whose founder was a poor young man, who was brought up in humble parentage, to a mechanical profession; who had passed the greater part of his short life among the poor, and who had terminated it, by the persecutions of the chief of the church, in the most ignominious manner known to the hated Roman law. When this religion was preached to the poor, especially of Judea, who understood it, it was gladly heard. When it was recommended, even by the eloquence of Paul, to the philosophers of Athens, then the most abundant and the most celebrated of all the countries on earth for the production of that race, it was hooted at and scorned. Well might Paul, after Jeremiah, say of himself, and his confederates, "we are the off-scouring of all things unto this day." Well might he say, of himself, "even up to this present hour we both, hunger and thirst and are naked, and are buffeted and have no certain dwelling place; and labor with your own hands"—"inasmuch as he had failed thus far, of converting the rich wherever he had been, if he had converted the miserably rich, he need not have worked with his own hands.—

They would have felt it their own interest to have kept Paul, at least from personal labor. No: it was the advocacy of the truth, to which there is an answering chord in the human heart, it was the uniform holiness of Paul and his associates, that upheld the cause which was entrusted to them.

(A) Mr. Fox was a great party man, and did many things, which could such things permanently distinguish, would have distinguished him. From all his public acts, the Statuary has selected, the African kneeling to him. He is so represented in Westminster Abbey.

The following Address, in substance, was adopted at the Liberty Convention in Pontiac, on the 25th ult., and ordered to be sent to the Signal of Liberty for publication.

TO THE ELECTORS OF OAKLAND CO. FELLOW CITIZENS:—

Assembled as we are this day, to nominate candidates for the various offices to be filled at the ensuing election, we are reminded, that in numbers, our party is weak. If our candidates are elected, it must be by the aid of persons who have not hitherto acted with us. We shall still remain in a small minority, unless a respectable number of them can be persuaded to cast in their lot with us. But we are so firmly convinced of the importance of our object and the rectitude and wisdom of our course, and also of the intelligence and patriotism of many who have never acted with us, that we are encouraged to hope an appeal to them will not be in vain.—For we believe, that since we all alike desire the best good of our country, and the highest interests of all men, if we have the same facts and considerations before us, we shall see and act alike. We would not be understood as thus addressing the few unprincipled, reckless office-seekers, who advocate any measures, and belong to any party that will bring them popularity.—Such persons must learn the first principles of truth and uprightness, before we can ask or desire their co-operation. But to the mass of honest voters we speak with the hope and confidence that if we place distinctly before your minds the reasons why we believe and act as we do, we shall secure your confidence and hearty support. One favor we most earnestly ask, and that is, that you will not dismiss this subject till you have faithfully investigated, and decided upon every position that we advance; and then we will be satisfied, if you follow your own best judgment.

1. Our first position is that Slavery is beyond comparison the greatest evil now existing in our land.

In proof of this we remark,

1. It tends, more than anything else, to foster a spirit of aristocracy, and to eradicate from the minds of the people the principles of republican liberty. The foundation of our government is laid deep in the people's hearts. While this fundamental principle is universally and firmly adhered to, that all men are by nature equal, and are endowed with the same inalienable rights, our government will remain impregnable; we have nothing to fear from its mightiest foes.—But let this foundation be sapped, and the opposite principle substituted, that there should be in the same community, a laboring class and a governing class, that the laboring class a necessarily incapable of understanding the affairs of government, and our beautiful fabric will totter and fall, and in its place an aristocracy or monarchy will arise. Now what but Slavery tends to promote this dangerous sentiment? Who in the Free States ever dreamed of uttering such a doctrine! But in the Slave States, it has not unrequently escaped the lips of leading politicians. The existence of such a fact should alarm us, and arouse us to crush the evil before it grows beyond our reach. Slaveholders already govern the country with our consent, they may soon do it in spite of us.

2. Slavery, more than anything else, we had almost said Slavery alone, creates sectional interests, and tends to produce internal jealousies and discord between the several States of the Union. The causes which produce these circumstances are various and numerous, but they all grow out of Slavery.

The States in which Slavery exists require, in some respects, a different system of legislation from the Free States. This will often lead to violent discussions in Congress; these discussions will be published throughout the country, and embitter different portions of the Union against each other.

Slaves will constantly flee to the Free States, the inhabitants of which, having no interest in Slavery, but a strong and righteous sympathy for the enslaved, will aid them in gaining their freedom. This will enrage the slaveholders and provoke them to violence in revenge.

Colored people in the Free States will be seized by slaveholders as slaves, the northern people will sympathize with those claimed as slaves, litigations and often violence will ensue, all tending to dissension.

Inhabitants of the Free States will too freely denounce Slavery in the Slave States, or led by a righteous sympathy, will direct some Slave to freedom. This being discovered, they will be mobbed, or tried by a Slave code, and imprisoned or otherwise punished, and dissatisfaction at the North is the consequence.

Colored citizens of the North will be taken from ships in Southern harbors, without even being charged with crime, and detained in custody till the ship departs, or longer, and thus whole States will be arrayed against each other.

Different religious denominations and benevolent associations will have frequent and violent discussions on the subject of Slavery, and in many instances will divide with mutual dissensions, and will publish their mutual animosities through the length and breadth of the land.

Governors of different States will mutually demand of each other fugitives from justice, and will mutually refuse compliance, and non-intercourse will be declared.

These and many other causes are now tending, and will increasingly tend to promote discord and dissension between the different portions of the Union. This tendency the foes of our republic are looking upon with malignant satisfaction, but its friends with the deepest anxiety and solicitude. When Slavery ends, all tendency to dissension will cease; but while Slavery continues this tendency will every year increase. Our only hope that this Union will be preserved rests upon the hope that this only bane of our Union will die.

3. Slavery, more than any thing else in the Union, tends to promote immorality and crime. It has its origin in selfishness; and the whole intercourse of masters and slaves tends to excite and cherish the basest of passions. And, as their own publications abundantly prove, these passions often break out in their intercourse with each other.—The fact that gentlemen at the South almost universally carry about their per-

sonal weapons of death, what is it but their universal testimony that they are surrounded by villains and cut throats. When has a disaffected difficulty occurred in Congress, which was not between Northern men—or in which a Southern man was not concerned. The fact is, when labor is regarded as disgraceful, and a large portion of the community live in idleness, crime and disorder will abound.

4. Again, Slavery, more than any thing else, in this country opposes the spread of intelligence among the common people. Where half the population is slaves, the free population must, of course, be sparse, and common schools are sustained with the greatest difficulty; consequently we find in the Slave States a much larger proportion of the free inhabitants who cannot read, than we do in the free States.

5. Slavery, more than any thing else, diminishes the physical power of the nation. The Slaves can have no interest in a government from which they have received nothing but oppression and injustice. It needs no argument to prove that if in peace, they are a constant terror to the whites, and are only kept from insurrection by the utmost vigilance, in war they would be with our enemies.

Once armed and fired with a prospect of liberty, they would be our most dangerous enemies. The St. Domingo tragedy, but greatly increased, would be re-enacted in our midst. In case of a general insurrection of the Slaves, all that most of the Slave States could do, would be to oppose them; against a foreign enemy they would be powerless. There, then, we have in our midst, three millions of enemies, and in addition to these many thousands of fugitives on our northern frontier, waiting with anxiety for an opportunity to purchase with blood the freedom of their wives and children still in bonds.

An enemy would not be long in discovering our weak spots, nor slow in attacking us there. Liberate these slaves and make them friends, and we are fortified on every hand.

6. But again, Slavery is the cause of more pecuniary embarrassment than any thing else in our land. We cannot dwell on this subject now, but it can be shown, and has often been shown, beyond the possibility of a doubt.

In a community where a large portion of the inhabitants live in indolence and affluence, and the laboring portion take no interest in their labor, but to do as little as possible, with as little care as possible, poverty must be the consequence.

7. Slavery more than any thing else tarnishes our nation's glory. Whereas we might be the object of universal admiration and esteem, Slavery has made us the object of universal scorn and derision. While we have proclaimed to the world that all men are created equal, and have shed our blood to maintain the truth, we have deprived a sixth part of our inhabitants of every right. While we proclaim that all men are free, in sight of our Nation's Capitol, we protect by law one of the greatest slave markets on the face of the earth. Our nation is an example of the greatest inconsistency and the most arrant hypocrisy that the world has ever seen.

8. Slavery, more than any thing else, hazards the dearest rights and interests of all our inhabitants. It alone has trampled on the right of petition; it alone has plundered and robbed our man; it alone has interfered with the freedom of the press, and destroyed the property and lives of our citizens. For an honest expression of sentiment; it alone has imprisoned our citizens, uncharged with crime; it has originated almost every mob that has disgraced our land; it has done more than all things else, to promote insurrection and insubordination to law. Slavery begun and is sustained from beginning to end, by nothing but lawless violence. Let its influence extend a little farther, and justice, equity and law are at an end.

9. Slavery has already plunged us in one disastrous war which cost the nation fifty millions of dollars; and now we are on the verge of another. All our disturbance with Mexico has originated in Slavery. If we are in danger of war with any other nation Slavery invites them on, and gives them hope of success. Slavery is almost the only thing from which as a nation we have any thing serious to fear. If any one entertains a doubt as to the permanency and propriety of our government, that doubt originates in Slavery.

But we must hasten. The half has not been told, and what has been told, has been only hinted at, yet enough has been said to show that slavery is an evil which towers above all other political evils in our land, and sinks them into comparative insignificance.

11. Secondly, slavery is by far the most oppressive and iniquitous system in our country.

1. Its greatest outrages are inflicted on the slave. It deprives him of every right that can be named, and reduces him as far as possible to the condition of a brute. It subjects him to the perfect control of the master. We do not speak at random here, we know what we say, and whereof we affirm. The language of the slave code is, "A slave is one who is in the power of a master to whom he belongs, the master may sell him, dispose of his person his industry and his labor: he can do nothing, possess nothing, nor acquire anything but what must belong to his master." In this condition slaves are held in all the slave States. And here we reaffirm that they are entirely under their masters' control, and have no more rights than their cattle or swine. We speak not here of a few cases which may be regarded as exceptions, we speak of the universal rule. Those slaves who are treated best are in this condition. We cheerfully admit that many slaveholders confer favors upon their slaves, in consideration of their being human beings, but this is at their own option; the slave has no more legal right to them than the best of the field. If any doubt this statement, a little cross questioning will set the matter straight.

Have your slaves a right to property? We often give them time to labor for themselves.—But have they a right to this, can they hold it by law? "All that a slave possesses must belong to his master." Have your slaves a right to make contracts? They often do make contracts with their masters to buy themselves but these contracts are not recognized in law. Have they a right to marry? We allow them to associate as husband and wife. But have they a right to do this? and is the relation sacred? It is all at the pleasure of the master. He may forbid the union, or dissolve it at pleasure; and the slave can have no legal redress. Can the slave instruct and train his children? Just as the master pleases. As soon as they are born the children are slaves, and the master may sell them, and dispose of their persons at pleasure. Have slaves a right to travel from one place to another, or from one farm to another? Not without the master's leave. Have they a right to defend themselves and families against injury and insult? If a slave lifts his hand against his master he may lawfully be killed. But cannot slaves apply to the law for redress, in case of being injured?

There are laws regulating their punishment, food, clothing &c. But can the slaves secure the execution of these laws? A slave can never be a party to a suit in law. A white man, if he pleases may prosecute in behalf of a slave, but no colored person can be a witness. A master may whip his slave to death and unless a white person please to prosecute in the slave's behalf, and can prove the fact by white witnesses, the master cannot be punished. A master may whip a slave to death, or chop him to pieces in the presence of a hundred other slaves, and these slaves may tell the story and the community may believe them, but unless some white person was present to witness it, the master cannot be punished unless it be by a mob.

There is hardly a possibility of placing one human being more completely in the power of another, than the slave in the power of his master. If oppression consists in depriving persons of their inalienable rights, it is impossible that a people should be more oppressed than the slaves of this country are. If we desire that our country should be the asylum of the oppressed, instead of their prison, a house of refuge instead of slaughter, a land of rejoicing, instead of wailing and tears; if we would respect ourselves or enjoy the respect of others, if we would have the smiles of the infinite God, and not his frowns, this moral and political cancer in the heart of our nation must be eaten out. These considerations, we are aware, will have little weight with those who care less for justice and equity than for wealth and power; but to such our address is not directed. They are a curse to any party to which they belong, and we hope they will remain as far as possible from ours.

2. But again, slavery is exceedingly oppressive against the free blacks.

It exposes them to be kidnapped and reduced to slavery.

It prohibits them travelling in some of the States, on pain of becoming slaves.

It creates and fosters a base prejudice against them, above which it is almost impossible to rise.

It leads to partial and oppressive legislation in reference to them, in almost every part of the country.

In most of the States they are deprived of the elective franchise. In a majority of them they are deprived of the right to testify in a suit where a white man is a party.

In most of the States they are taxed without representation. In some of them they are required to give bonds for their good behavior; and from one at least they are entirely banished. Throughout the country they are despised and oppressed people, and slavery has it to answer for.

3. Slavery is more oppressive than anything else to the laboring white man. It compels him to compete with those who labor without wages, and in the slave States, by rendering labor disrespectful, it reduces him in point of respectability and influence, almost to a level with the slaves.

4. It is oppressive to the free State collectively. In apportioning direct taxes, we pay more in proportion to the number of inhabitants than they do; in the distribution of the revenue, they receive more in proportion to the number of voters than we do. As far as they fall in arrears in paying for the transportation of the mails we pay it for them, and then sometimes are liable to have it plundered. In peace we are liable to be called upon to put down insurrections among their slaves, and furnish soldiers to protect the coastwise slave trade. In war we defend them and fight their battles, while they stay at home and protect their slaves, and keep them from insurrection. While they add almost nothing to the physical strength of the nation, and in a pecuniary point of view are a burden to us: while they fill the country with discord, and heap disgrace upon us, and threaten the nation with utter ruin, they have a representation in Congress that enables them to govern the country. Slavery is a system of oppression and iniquity, in all its tendencies and relations from beginning to end, compared with it all other political measures, in this country, sink into entire insignificance.

III. For all this evil, disgrace, and iniquity, the nation is responsible. In proof of this we remark:

1. Slavery and the slave trade exist in the District of Columbia, where Congress has exclusive jurisdiction and they do not abolish it, or make any motion towards it.

If any doubt whether Congress has power to abolish slavery in the District, a brief examination will settle the matter.

(1.) Who established slavery in the District? It may be said slavery was established there by the laws of Virginia and Maryland before it was ceded to Congress. True, but did not Congress re-enact those laws? Certainly, and if they had not they would have been null and void. Cannot Congress repeal the laws which they have made? To doubt it is folly.

(2.) It is said Congress ought not to abolish slavery in the District with the consent of the States to which it originally belonged. But why not? Did Congress agree never to abolish slavery there without their consent? Certainly not. Why then would it wrong Virginia and Maryland, more to abolish slavery there, than it did the free States to establish it there? Have those States more interest in the District than Michigan has? By no means. Are they more interested in slavery than we are in freedom? They surely ought not to be.—Why then should the wishes of those States be consulted more than the wishes of other States? Of what possible use would the District be to us, if we cannot govern it, without the consent of any particular State?

(3.) If Congress cannot abolish slavery there, what power can? No other power has any authority there. Are we then doomed to have eternal slavery in the District? It is said individual slave holders can liberate their slaves. True, but they cannot make slavery illegal. All the inhabitants of the District cannot abolish slavery there, so but that any person may revive it again, whenever he pleases. Either congress can abolish it, or it cannot be abolished.

(4) But it is maintained that Congress cannot abolish it without paying for the slaves, O, very well, what we maintain is that they have a right to do it, and while they refuse to do it, they sanction all the slavery and slave trading in the land, and we are responsible for it.

Not only has Congress power to abolish slavery in the District, but the establishment of it, was a direct and gross violation of the constitution. While Congress has exclusive jurisdiction over the District, this jurisdiction is to be exercised according to the constitution. Now we ask, what article of the constitution gives power to deprive a person of liberty without due process of law? What article gives power to pass bills of attainder, whereby the condition of a slave shall be conveyed from father to son, by a taint of blood? How can a constitution whose avowed object is to "establish justice" give power to trample on all justice, and all right?

2. Congress has sanctioned slavery by admitting eight new slave States to the Union, since the adoption of the constitution. And in all of them slavery was established while they were territories under the jurisdiction of Congress, in violation of the constitution. Congress had no more right to allow slavery in these territories, than in the District of Columbia.

3. The nation sanctions the internal slave trade, and is responsible for it.—The first article of the constitution, Section 8 gives Congress power "to regulate commerce with foreign nations, and among the several States, and with the Indian tribes." Acting under this article Congress has abolished the African slave trade, and they have the same power to abolish the trade carried on between the States. This trade is fraught with more evil to the slaves than any other feature of the system, and it is the principle thing which renders slavery profitable to the breeding States. Let this trade be abolished, and all the heart rending separations that result from it would cease at once; and eventually it would lead to the abolition of slavery in several of the more northern slave holding States.

4. Congress protects the coastwise slave trade. As the laws of the States cannot extend over the Ocean, all ships engaged in this trade would be liable to be taken as pirates, but for the protection of our navy. Thus the nation is responsible for the trade.

5. Congress has enacted a law for the return of fugitive slaves to their masters when claimed. As no article of the constitution strictly construed requires such a law, still the nation is responsible for it, for the nation adopted the constitution, and can amend it.

In these and other ways, the nation has given its solemn sanction to slavery, and is justly chargeable with all its disgrace and guilt. We believe that Congress might take such steps as to secure the universal abolition of slavery, at no distant day.

IV. We believe that no political party is worthy of our confidence and support, whose first and chief object is not the overthrow of slavery.

It needs no argument to prove, that that evil which is fraught with the greatest injustice, to the greatest number which is most opposed to the principles of our government, which is the greatest disgrace to the country, which produces the most division, which causes the most pecuniary embarrassment, which most promotes ignorance and immorality, which most diminishes our physical strength, which fearfully threatens our existence as a nation, which, in short, towers above and sinks into comparative insignificance all other evils in the country; we say that it needs no argument to prove that such an evil demands the first attention of every political party and every voter in the land. We repeat, therefore, as one of our first principles, that no party, and no candidate for office, is worthy of our support, whose first object is not the overthrow of slavery. One who does not see that slavery is the great evil in the country, and the evil which demands the most vigorous and speedy opposition, is too ignorant of the affairs of the government, to legislate for its benefit; and one who knowing these things will not act accordingly, is too selfish and destitute of principle to be trusted with the responsibility of governing.

V. But neither of the great political parties of the land has made the overthrow of slavery its great object, or one of its objects. So far from it, no one measure that tends in the least to overthrow slavery has been adopted. No bill has been introduced for the abolition of slavery in the District or the Territories.—Neither party has opposed the reception of new slave States. Nor has either party as a party promised to do anything for the overthrow of slavery, or to adopt a single measure that looks that way.—But on the contrary both parties when in power have admitted new slave States, have appointed slave holders to a large majority of the national offices, have legislated for slavery in the District and Territories, and to crown the whole, both have recently asked us to vote for slave-

holders as President of the United States. Individual exceptions there have been in both parties; a few individuals have spoken out manfully against slavery, but they have made themselves obnoxious to their respective parties, and in some instances have been censured, or rejected from their ranks; they feel that they are in a small minority.

Neither of these parties therefore is worthy of our support. They both seek the support of slaveholders, and are ready to do anything to please them. The great inquiry with them both is, not what is right, and best for the country? But who shall have the ascendancy?

VI. We have, consequently, felt ourselves under the necessity of organizing a new party, on what we conceive to be the right principles. To be idle and not vote at all, is to bury our talents; to support slavery is treason to the country. One course only remains us, this course we have taken and design to persevere till we triumph.

Here we give a brief summary of our principles.

1. We believe that Congress ought, in the most speedy and righteous manner to abolish slavery in the District of Columbia.

2. We believe that Congress ought immediately to abolish the internal slave trade.

3. We believe that Congress ought to keep all the Territories free from slavery and admit no more new slave States.

4. We believe that the law by which fugitives from slavery are delivered up to their masters should be repealed, and if there is an article of the constitution which can rationally be construed to require such a law, that article ought to be amended.

5. That article of the constitution, which, in determining how representatives and direct taxes shall be apportioned among the several states, requires that three fifths of a certain class of persons be counted, we believe ought to be amended. If any class of beings should be counted at all, they should all be counted. If they are property, none should be counted; if they are persons, all should be.

6. We believe that no national office ought to be given to a slave holder.—Their influence will entirely go against liberty.

7. We believe that Congress ought to use every righteous and constitutional means to discountenance slavery, and to effect its universal abolition.

8. We believe that the several states ought, in the most speedy, safe and righteous manner, to repeal all their laws which make a distinction among men on account of color.

9. We believe that all the free States ought to prohibit their public officers, and private citizens, from aiding in any manner in delivering fugitive slaves to their masters. If the law of Congress on that subject must be enforced, let it be done by national officers, and not by State officers. The States are under no obligation to furnish officers to execute the laws of Congress.

It is not required that every member should fully assent to every article in this creed, the only test of membership is through opposition to slavery in word and deed.

If it be asked what our views are on other important matters that concern the government, we answer the party, as a party has not taken grounds on those subjects; yet any one who has had the reading of our standard periodicals, cannot have failed to see, that though the party is composed of conflicting materials, there is now a very general agreement among them, and that their principles are thoroughly democratic. Opposition to all monopolies and all favoritism must grow out of the principle of equal rights. Our candidates have ever held themselves ready to answer respectful inquiries from any source, or any subject; and we doubt not as our prospects become more flattering, a very general expression of sentiment will be given on all matters that concern the welfare of the country; but if we should find ourselves differing in smaller matters, we shall stand united and firm around our grand central principle equal rights to all men.

This is our party, and these are the principles to which we are immutably fixed. The longer any other party with opposite principles looks to us for support, the longer are they destined to defeat, and the sooner the honest portion of our fellow citizens will rally around our standard, the sooner will our country be delivered from the iron misrule of haughty aristocrats, and unprincipled demagogues.

We are sometimes asked, is there not a difference between the two leading parties in the country; is not one less favorable to slavery than the other, and of two evils choose the least? We answer, some of us readily admit that there is a difference between these parties; and that of two evils we should choose the least, when there is no third thing that can be more properly chosen than either.—But we have never yet seen ourselves in this predicament. Our aim has been to bring the question of slavery as speedily as possible before the nation, and make it the great dividing question between the parties that shall hereafter take the lead: To accomplish this we have sought to gain the balance of power

and to bring the leading parties into such a relation to each other, that one of them shall be destined to permanent defeat till it rallies around the standard of liberty.

3. That those ministers and members of the M. E. Church who sympathize with the positions of Drs. Bangs and Olin, relative to their proposed division, are justly charged with proslavery, because of their determination to fraternize with the "M. E. Church South."

Resolved, That the action of the M. E. Church in the case of J. O. Andrew, as reported in their Journals, furnishes us with no evidence of any real repentance for the connection of that church with slavery.

Resolved, That it is lamentable that in looking over that controversy in which the questions of Slavery and Abolition form a conspicuous part, not a single proposition embodying antislavery practice as the remedy for their difficulties has yet been presented through their official journals.

Resolved, That a copy of the above resolutions be presented to the Editors of the "Signal of Liberty" for publication.

Resolved, That we have unabated confidence in James G. Birney and Nathan M. Thomas, our candidates for Governor and Lieutenant Governor to be supported at the coming election.

Resolved, That we view the approaching election with increasing interest in view of the increase of Liberty votes in such States as have recently held their elections.

Resolved, That notwithstanding the American proslavery churches are the bulwark of Slavery, an organized political party is necessary to its permanent and speedy overthrow.

Resolved, That we will spurn all alliance with either of the old political (Whig or Democratic) parties.

Resolved, That the proceedings be published in the Signal of Liberty.

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SIGNAL OF LIBERTY.

ANN ARBOR, MONDAY, OCTOBER 20, 1845.

One Dollar a Year in Advance.

FOR GOVERNOR, JAMES G. BIRNEY.

FOR SENATORS, NATHAN M. THOMAS.

FOR REPRESENTATIVES, WILLIAM CANFIELD.

FOR SENATORS, EDWARD F. GAY.

FOR SENATORS, SEYMOUR B. TREADWELL, ERASTUS HUSSEY.

FOR SENATORS, JOHN P. MARSH.

FOR SENATORS, JOHN C. GALLUP, NATHAN POWER.

FOR REPRESENTATIVES, JOSEPH D. BALDWIN.

FOR REPRESENTATIVES, BENJAMIN F. STEVENS, GLODE D. CHUBB, WM. S. GREGORY, WELLS HARTSWOOD, GEORGE W. SWIFT.

FOR REPRESENTATIVES, HENRY WALDRON, SEBRING VOORHEES, JOHN THAYER, JOSEPH A. PECK, WM. G. STONE, JOHN THOMAS.

FOR REPRESENTATIVES, DARIUS S. WOOD, DANIEL POMEROY, ROBERT POWELL, ALVAH PRATT, CHARLES TRIPP, SAMUEL W. FOSTER.

FOR REPRESENTATIVES, LONSON WILCOX, THOMAS MCGEE, SIMON HOLLAND.

FOR REPRESENTATIVES, WILLIAM SAVAGE, LEVI TREADWELL.

FOR REPRESENTATIVES, LEONARD NOBLE, ISAAC SMITH.

FOR REPRESENTATIVES, DELAMORE DUNCAN, HENRY MONTAGUE.

FOR REPRESENTATIVES, HARRISON KELLEY, WILLIAM WOODRUFF.

FOR REPRESENTATIVES, JOHN W. KING.

FOR REPRESENTATIVES, WILLIAM S. ELLIOTT, DAVID T. NICKLESON.

FOR REPRESENTATIVES, GEORGE INGERSOLL, ERASTUS HUSSEY.

FOR REPRESENTATIVES, ELIAS COMSTOCK.

FOR REPRESENTATIVES, DARIUS S. WOOD of Lodi, DANIEL POMEROY, of Salem, ROBERT POWELL, of Bridgewater, ALVAH PRATT, of Pittsfield, CHARLES TRIPP, of Ann Arbor, SAMUEL W. FOSTER, of Scio.

FOR REPRESENTATIVES, OWEN WELCH, of Pittsfield, R. P. SINCLAIR, of Ann Arbor, BARNABAS CASE, of Manchester, GEORGE DOUGLASS, of Superior, GEORGE N. SKINNER, of Ypsilanti, D. C. WHITWOOD, of Scio.

FOR REPRESENTATIVES, DAVID BARR, of Cha'n.

FOR REPRESENTATIVES, H. M. MUNSON, Sec'y.

FOR THE SIGNAL OF LIBERTY, MACOMB COUNTY LIBERTY CONVENTION.

FOR THE SIGNAL OF LIBERTY, HIRAM GRANGER.

FOR THE SIGNAL OF LIBERTY, BE NOT DECEIVED.

FOR THE SIGNAL OF LIBERTY, FIRST SENATORIAL DISTRICT.

FOR THE SIGNAL OF LIBERTY, SEVERAL COMMUNICATIONS ARE UNAVOIDABLY Laid over till next week.

WHIG ABOLITION.

George Dawson, of the Monroe (N. Y.) Democrat, a Whig paper, is lecturing the Whigs of New York on the best method of abolishing the Slave Power: for he begins by asserting that it cannot be constitutionally abolished. He thinks all Northern Whigs and antislavery men should unite in accomplishing the following objects:

- 1. The extension of Equal Suffrage to colored men.
2. Trial by jury for fugitive slaves.
3. Abolition of Slavery in the District of Columbia.
4. The "abating" of the internal Slave Trade.
5. Prohibit the use of our jails to slave-catchers.

Upon these points—and all others in which we are agreed—the Whigs of the North are generally agreed.—They are, we doubt not, prepared to resort to the ballot-box to maintain these principles.

FROM OREGON. We have before us a long and interesting letter from Oregon, written by a respectable gentleman now a resident of that country, from which we make an extract:

"Heathenism shows itself here sometimes, and it needs only to be seen to be dreaded. I will give you a case, but before I proceed let me tell you that the Indians here are divided into small tribes, and these tribes often war with each other, and the prisoners taken in these wars are slaves. An Indian near here lost a son; he owned a slave nearly the age of the deceased boy, about ten years of age. The deceased son thought much of this slave, and now his father determined that the living slave should be interred with the body of the dead boy. The custom with these natives is to bury their dead in boxes or sepulchres above the ground, in which they place the dead from time to time. The living boy's wrists were tied together behind him; his ankles also were tied together, and he put into the sepulchre, with his face downward, upon the bodies of the dead already deposited there. The corpse of the dead boy was then laid on him. It was said that the slave was thus placed with the body of the boy that he might wait on him hereafter.

In this terrible condition the poor slave remained one long night, when Mr. P. heard of the painful case, and made arrangements early in the morning to save the boy, if it were possible. After a long parley he purchased him, not knowing whether he was alive or dead, for three blankets and one shirt. The boy was found alive, and is now in the family of Mr. P. He is a smart, active youth, and is enjoying life finely, yet with his wrists and ankles not recovered from his efforts to break from his bed of death.

The man who directed the boy to be buried with his deceased son always kept away from the influence of the missionaries. The Indians who had mingled with them, and who had been obedient to the preaching of the gospel, were horrified when they heard of the tragical affair.—It must be borne in mind that the place at which I am now writing is one hundred miles from civilized society. I think, however, a brighter day is dawning upon the spiritual condition of the red man.—Ex. Paper.

NORTH CAROLINA. J. Sherwood, a member of the Society of Friends, in Jamestown, N. C. has published the prospectus of a paper, to be issued in that place to be called the "Christian Patriot." It will discuss the whole subject of slavery, fairly and fully.

The N. Y. Tribune attributes the suicide of Judge White, of Kentucky, to "a broken heart" consequent on the defeat of Mr. Clay last year.

We have given up almost our whole paper to our correspondents, to the exclusion of our own productions and some of the news of the day. But the articles though long, are all worthy of attentive perusal. After this week we shall give a greater variety.

CASSIUS M. CLAY.

Cassius is alive and at work again. Last Wednesday we were happy to receive the 12th number of the True American which is dated at Lexington, Kentucky, although we suppose it is published at Cincinnati. It contains an Appeal written by Mr. Clay in justification of himself from the charges of his enemies, and giving a history of the transactions at Lexington. It occupies nearly twelve columns, and presents Mr. Clay in a very favorable attitude. We think it the ablest production we have ever seen from his pen. We intend to copy from it largely.

Post Office address of Rev. Orin Doolittle is Jackson Mills, Lenawee Co. Mich.

Commercial.

ANN ARBOR, Oct. 17, 1845. The market price of Wheat is 60 cents.—In Detroit, Flour is quoted to day at \$3.75 and Wheat at 75. In Buffalo, Oct. 15, Flour was selling at \$4.06, and market dull, with a downward tendency.

General Intelligence.

United States Grand Lodge of I. O. O. F.—Interesting to the ladies.—The Grand Lodge of I. O. O. F. of the United States, which has been in session for some days in Baltimore, finally adjourned on Thursday night after a most harmonious session. Besides the transaction of many matters of interest to the Order, says the American Republican, an expression of opinion, in the form of a resolution was voted, recommending that a certificate be prepared to be issued to the wives of members of the Order, under certain regulations, by which they may make themselves known when absent from home; or, in other words, the conferring of a "degree" upon such ladies, whereby they can claim, at all times, and any where, the benevolent aid now guaranteed and enjoyed by members of the Order. This new feature—should it be grafted upon the Order—will be hailed by the ladies, we are sure, with much pride and high gratification, and afford another instance of the sterling worth of the institution. We wish them—the ladies and the Order—success.—Phil. Sat. American.

HUMAN FLESH STOCKADE.

Reader, look at this! See what War does to warriors, and friend to friend, for defence. "Camp, Pesceator Nov. 3, 1842. "Dear —, "I am once more in Hindoostan, and all the dangers and hardships of the campaign are over; and now for a glorious march to Delhi, "with blushing honors thick upon us." The Governor General has given us each a silver medal and six months' batta; we have had lots of hard work and harder fighting for them. It is, however, a good thing to find that our services are appreciated. You could not possibly conceive, dear —, the frightful sights I have witnessed during the last two months. Only imagine a stockade being thrown across the Juglock pass, formed of the branches of trees, with the corpses of our slaughtered comrades stuck up among them. It was dreadful, and the stench almost insufferable. There must have been several thousands of bodies in the passes between Gundamuck and Khoord Cabul; and in some places the road was so narrow that the guns went crashing over them; in fact, a person could not walk without stepping on them. It was almost too horrible to bear. We recognized the bodies of many Europeans from the fair hair; but they were so scorched and blacked by the sun that we could not tell them otherwise. There were many females among them.—However, we have had a glorious revenge! Ghuznee, Cabul, Jellalabad are levelled to the ground. All the prisoners are safe, and Monsieur Akbar Khan now a fugitive."

The SUFFERER FROM ASTHMA feels life to be a burthen. And it is often the case that the severity of the disease entirely deprives him of the enjoyment of every thing that renders life pleasant and happy. A remedy is at hand. It has cured the most obstinate cases in a few days. Read the following letter from F. Laban, Esq., residing at 62 Pike street, New York: New York, Dec. 10, 1844. Dr. Folger—Dear Sir—The virtue of your Olonastion, or All-Healing Balm, is a wonderful indeed for my relief has been so great and my cure so rapid, that it seems to me to be almost incredible. For ten months I was obliged to get up about one o'clock in the morning, and spend the remainder of the night in my chair. My breathing was so difficult that I thought oftentimes I should die. I considered my disease as firmly seated, and beyond the reach of remedies. But I had not used your medicine 43 hours before I was in a great measure relieved, and in one week I slept soundly in my bed the whole night as I ever did in my life, and I have never had a return of the asthma since, now five months. Yours truly, F. LABAN. W. S. & J. W. MAYNARD, Agents for Ann Arbor.

MUSICAL NOTICE. The first annual meeting of the Michigan Choral Union will be held in Jackson, on the last Wednesday of this month, commencing at 2 o'clock P. M. All who are interested in the cultivation of Sacred Music are invited to attend. E. H. FAIRCHILD, Rec. Sec. Mich. Choral Union. Birmingham, Oct. 10, 1845.

MARRIED. In Superior, on the 9th inst. by Rev. James Shaw, Mr. FREEMAN P. GALTIN, to ALMIRA D. daughter of E. Pray Esq. of Superior.

Are your Barns Insured? THE Subscriber, Agent for the "PROTECTION INSURANCE COMPANY," continues to take risks on HOUSES, STORES, MANUFACTURES, FACTORIES and BARNES, STOCKS, &c., at as low rates as any other good Company in the United States. As several Barns with their contents have been destroyed in this County the past year by LIGHTNING, the Farmers of Washington have now an opportunity for a small sum, of saving themselves from losses, to which they are every day exposed, by this element. M. HOWARD, Agent. Ann Arbor, July 31st, 1845. 224d

DENTISTRY. E. G. BURGER, Dentist, HAS removed his office to Crane & Jewett's Block, first room on the Second Floor, where being well prepared to attend to every branch of his profession, would respectfully say to all who have not had those necessary organs, THE TEETH, properly attended to, they may not, but call upon him and experience the ease and durability of his operations. TERMS accommodating and charges in no case unreasonable. Ann Arbor, March 6, 1845. 47-1

Strange Prosecution.—The New York papers state that the Mayor of that city has been arrested and held to trial in \$10,000 at the instance of several of the mock auctioneers, whose business has been broken up by the placards, "Beware of Mock Auctions!" They have engaged David Graham, Esq., to prosecute the case in their behalf! Whatever may be the result of this singular proceeding, the Mayor deserves the thanks of the community for the caution he takes to strangers who visit the city.

Horace Greeley, as we learn from the papers, lately officiated in the Church of W. H. Channing. Some of his neighbors, we perceive, have dubbed him Rev. Newspapers in Wisconsin.—There are published in Wisconsin sixteen weekly papers, and one daily. Six of them are Whigs, six Democratic, one Liberty, and two neutral.

The manufacturers in Waterbury, Conn., are employed in making money for the Haytian Government. Of one small coin, valued at about a third of a cent, they have an order for six tons.

'Mr. Simkins has an abominable gait—dont you think so?' 'No, indeed. I think it is quite handsome, especially since it was painted.' 'Excuse me, but you don't understand me—I allude to his carriage.' 'Why la me! he has no carriage.' 'Oh, yes, he has, but it is seen only when he walks.'

RECEIPTS FOR THE SIGNAL OF LIBERTY FOR THE PRESENT WEEK.

Table with 2 columns: Name and Amount. Includes J. Powell (0.50), S. Bebens (1.00), J. Sherman (1.00), S. Lee (2.00), R. Garner (1.00), Mr. Kirkbake (1.00), J. Bachman (1.00), P. Voorhis (1.00), S. Maxwell (1.00), Booth & LaTourrette (1.00), F. Courter (1.00), P. Wing (1.00), James Burnett (4.32), S. G. Bordwell (1.00), T. Keeble (1.00), J. LaTourrette (1.00), A. V. Hunt (1.00), J. Barlow (1.00), A. Sanford (1.00), D. Viber (1.00), D. Green (1.00), J. B. Finckney (1.00), N. Stansell (1.00), R. Thayer (1.00), J. Blenden (7.26), S. Mead (0.50), P. Hager (0.25), M. Swift (1.00), J. Durham (1.00), C. Beebe (1.00), F. McLouth (1.00), M. Farley (1.00), T. Cotton (1.00), C. D. Hoyt (1.00), Geo. Tibbels (1.00), B. Bangs (1.00), L. Hatch (0.50), Rev. O. C. Thompson (1.00), H. Jackson (1.00), C. Parker (1.00), F. Ziegler (1.00), John Cannon (1.00), H. Peasall (0.50), A. Maynard (0.50), B. Leach (3.17), S. F. Dorr (3.00).

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ANN ARBOR FEMALE SEMINARY.

TEACHERS. Miss ELIZA PAGE, Miss LEVINA MOORE, Miss REBECCA HUGHES, Painting and Drawing. Miss ADONIJAH WELCH, Mathematics and Latin. The Winter Session of this Institution will commence on the second Monday in November.

TERMS.—Primary Class, \$6.00 per session of 23 weeks—Junior Class, \$8.00—Middle Class, \$10.00—Senior Class \$12.00. Text books.—Primary Studies—Colburn's Mental and Adams Written Arithmetic, Smith's Grammar, Mitchell's Modern Geography, Goodrich's History of the United States and Whelp's Compend—Junior Studies—Watts on the Mind, Mrs. Phelps's Botany, Phelps's Legal Classics, Davis's Algebra, Newman's A. Rhetoric, Smellie's Philosophy of Natural History, Worcester's Elements of History, with Goldsmith's Greece, Rome and England and Grimshaw's France—Studies for the Middle Class—Olmsted's Natural History, Hutton's Geology, Hutton's Philosophy of the Heavens, Beck's Botany, Lee's Physiology, Alexander's Evidence of Christianity, Marsh's Ecclesiastical History and Le Gendre's Geometry—Senior Studies—Whately's Logic, Upham's Mental Philosophy, Paley's Natural Theology, Milton's Paradise Lost, and Butler's Analogy of Revealed Religion.

Administrators' Notice. The undersigned having been appointed by the Judge of Probate of the county of Washtenaw and State of Michigan, administrators of the estate of Daniel D. Waterman, late of said county deceased, and having taken upon themselves that trust by giving bonds as the law requires, notice is hereby given, to all persons indebted to said estate, to make immediate payment, and all those having claims against the same, to present them properly attested for adjustment. ALONZO WATERMAN, Administrator. ROWELL WATERMAN, } Attorneys. October 9th, 1845. 233

EXCHANGE HOTEL.

TEMPERANCE HOUSE. (Directly opposite the Cataract Hotel.) BY CYRUS F. SMITH, NIAGARA FALLS, N. Y. CHARGES MODERATE. This Hotel is situated in the pleasant part of the village, on Main-street, and but a few minutes' ride from the Cataract, Goat Island, or the Ferry. The location is one of the pleasantest in the village. The House is not of the largest class, but has been thoroughly repaired, and newly furnished since last season, and the proprietor pledges himself to the public, that no House shall be better or in a greater situation paid to the comfort of guests than at the Exchange Hotel. This Hotel is kept upon strict Temperance principles, which will ensure the stranger a quiet home, during his sojourn at the Falls. Every facility in the power of the proprietor, will be rendered, to make the visit of his patrons agreeable and interesting. Niagara Falls, 1845. 237-6m

Dry Goods at Wholesale.

BEECHER & ABBOT OFFER for sale for cash the following goods at New York wholesale prices, transportation only added: 40 Bales Brown Sheetings and Shirtings, 10 Cases Bleached do, 10 Bales Brown Drillings, 3 Cases Bleached do, 2000 lbs Batting, 1000 " Cotton Warp, Nos. 5 to 20, 500 " Candle Wicking, 700 " Carpet Warp, 100 pieces Sheeps Gray Cloth, 100 " Sattinets, 60 " Cassimeres, 50 " Blue, Black, Brown, Green, Steel Mixed, and Cadet Mixed Broad Cloths, 150 " Black, Colored, Figured and Plain Alpaccas, 50 " White, Red, Green and Yellow Flannels, 30 " Super Meal Bagging, 50 " Plain and Figured Kentucky Jeans, 50 " " Linseys, 50 " Canton Flannels, 50 pairs Machine Blankets, 50 pieces M. DeLano and Cashmeres, 100 Blanket Shawls, 50 pieces 7 and 6-4 Bed Ticking, 50 " Stripe Shirting, 50 " Blue Drills, 100 " Prussian Diapers, 1000 " English and American Prints, together with a general assortment of Threads, Pins, Buttons, Combs, Gloves, Ribbons, Laces, Hdkfs, &c. &c., making the largest and best assortment of goods to be found in this state. 132 Jefferson Avenue, one door below the St. Clair Bank Building. Detroit, Oct. 7, 1845. 233-6mo.

NEW ENGLAND HOUSE.

No. 111 BROADWAY, NEW YORK. (Between the City Hotel and Trinity Church.) THE Proprietor, grateful for the patronage already bestowed upon him by the public generally, begs notice, that his house is now in complete order for the reception of Ladies and Gentlemen who may want permanent board or transient accommodations. The New England House being strictly a temperance house, and pleasantly located in the immediate vicinity of business, makes it very desirable for men of business, as well as all others who like quiet accommodations and agreeable company. P. WIGHT. May 1, 1845. 6m212

\$10 REWARD!

STOLEN from a subscriber, on the 6th of September, inst., a black, cocoa wood, eight lined fute. The first joint was a draw joint and lined—the keys were silver, two silver bands around each joint, and one at each end, with a stem of silver at the head. Some additional marks recollect and be given if necessary. The above reward will be given to any person who will give information so that the instrument and the thief can be obtained. If it is found without the thief, a satisfactory and liberal compensation will be given. E. R. POWELL. Ann Arbor, Sept. 23, 1845. 20-0 f

INTERESTING TO WOOL GROWERS.

THE Subscribers would respectfully announce to the Wool Growers of Ann Arbor and its vicinity, that they continue the business of Wool Carding and Cloth Dressing at the old stand of J. Beckley & Co., where they may be found at all reasonable hours to wait upon those who may favor them with their patronage. They guarantee that their work will be done with neatness and dispatch. Some additional notices to their old friends and as many new customers as feel disposed to give them a trial, they would say, come on with your Wool and Cloth and we will do you any justice in the execution of your work—the price and terms of payment. Twenty thousand pounds of Wool wanted in exchange for Full Cloth, Flannel, &c. N. B.—Give us a call before purchasing elsewhere. SUMNER HICKS & CO. Ann Arbor Lower Town, Mar. 28, 1845. 25-6m

