

# SIGNAL OF LIBERTY.

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

T. Foster,  
G. Beckley, } Editors.

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## THE SIGNAL OF LIBERTY

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## TRIAL

### Rev. G. BECKLEY, ON THE CHARGES OF "SLANDER, FALSEHOOD AND INVEIGHING AGAINST THE DISCIPLINE OF THE M. E. CHURCH."

As this trial involves the merits of the whole controversy on the subject of slavery, now in progress in the M. E. Church,—and as there have been calls from different parts of the State for a full report of my trial, I have concluded to give it at length.

Charges were preferred against me by the Rev. Mr. Frazee, of Northville, and a committee was designated to meet at Ann Arbor, July 6, to investigate them. Four of the committee Messrs. Young, Wakelin, Pike, & Crippen were present, and listened to the evidence as presented by Mr. Frazee. No formal defence was made on my part. The committee found an indictment against me on the following Charges and Specifications:

#### CHARGE I.—SLANDER.

Spec. In stating of Bishop Waugh, of the M. E. Church, in the Signal of Liberty of March 2<sup>nd</sup>, 1843, that "in 1840 he ordained and set apart for the office of elder, in said church, a slaveholder who resided at the time in Kentucky, where the laws admit of emancipation, and permit the liberated slave to enjoy freedom."

#### CHARGE II.—FALSEHOOD.

In endorsing (in the Signal of Liberty of 7<sup>th</sup> of November, 12<sup>th</sup> of December and 20<sup>th</sup> of February last) the "Address of the Wesleyan Methodist Annual Conference," signed "Marcus Swift, Pres. in the Signal of Liberty of the 31<sup>st</sup> of October last, in five Specifications as follows, to wit:

Spec. 1. "Her (the M. E. Church) discipline has been modified and changed, until as a shield, her power and influence, is pledged to the support of the foulest tyranny, provided the tyrant only admits the prudent enforcement that their 'chattels personal' should read the word of God."

Spec. 2. "Her (the M. E. Church) highest indelicacy has joined the crusade of robbery and plunder upon the feeble and broken hearted slave, by cutting off his testimony, when he would tell the story of his flesh lacerated with the scourge, and his bones broken with the bludgeon."

Spec. 3. "And new prerogatives have been created and added to her (the M. E. Church) already overgrown aristocracy."

Spec. 4. "To facilitate the expulsion of every shred of real sympathy, from within her pale for the poor sufferer."

#### CHARGE III.—INVEIGHING AGAINST THE DISCIPLINE OF THE M. E. CHURCH.

Spec. 1. See Spec. 1. under charge 2.

Spec. 2. " " " " " " " "

Spec. 3. " " " " " " " "

Spec. 4. " " " " " " " "

Spec. 5. "Let those whom we have left behind, who have yet to wash themselves from the ecclesiastical pollutions of slavery." See Address of the Wesleyan Annual Conference, and Rev. G. Beckley's endorsement as above.

Spec. 6. "They (the Wesleyan Methodists) are composed principally of persons who have seceded from the M. E. Church, on account of its connection with slavery, and its arbitrary and despotic form of government."—See Signal, 7<sup>th</sup> Oct. last, Editorial article, "Wesleyan Methodists."

Five other specifications were alleged before the committee, but were not sustained by them. I appeared before the Ann Arbor Quarterly Conference which met July 20, and the whole matter was investigated by them. The papers containing the evidence before the Committee were first read, and the Conference voted to examine the original testimony. At the request of Mr. Frazee, Judge Dexter was permitted to assist him as counsel in conducting the prosecution. Mr. Frazee then presented the evidence in support of the charges. No witnesses were examined, as the charges referred to articles published in the Signal, and I was of course responsible for them. The evidence was then called for on my part, and I offered to read upon the first charge the published statement of Rev. J. A. Merrill, and the Resolutions of the Boston Methodist A. S. Convention, as published in Zions Herald, an official paper of the M. E. Church. I proposed to read these, not as legal evidence that Bishop Waugh ordained a slaveholder, but for the purpose of showing that, even if I were mistaken, I had sufficient

reason for believing that such was the fact, and consequently I could not be guilty of Slander. The President of the Conference, Rev. H. Colclazer, refused to admit this testimony for this purpose, and I was thus cut off from all opportunity of showing the grounds upon which I made the assertion which was charged as slanderous. I conceived the decision to be utterly unjust, and accordingly asked an appeal from his decision to the Conference.—The President refused to permit such an appeal on the ground, substantially, that the decision of questions relating to the introduction of evidence belonged properly to him, and was not a matter to be determined by the Conference. In consequence of this decision, I waived the introduction of all legal testimony, and submitted to the Conference the following statement as the only defence I had to offer.

Mr. President:—Before entering upon my defence, I ask your indulgence while I make a few preliminary remarks.

For more than twenty years I have been a member of the Methodist Episcopal Church, eighteen years of which I have been a preacher, and nine years of this time a member of the itinerant connection.

I have an extensive acquaintance in the Eastern Conferences, both in the ministry and membership. In this State, there are hundreds & thousands with whom I am connected in church fellowship by the most endearing ties, and with whom I had hoped I might be permitted to live in peace.

By these friends, my moral, christian, or ministerial character has never (to my knowledge) been called in question, until a few weeks since, when I was presented with the list of charges to which I am now called to answer.

I am however, exceedingly rejoiced that each charge and specification now preferred against me, has grown out of my "sayings and doings," on the question of slavery and its connection with the church, and not on account of any gross immorality, or outbreaching sins.

It is alleged however that these crimes are of sufficient magnitude to warrant my expulsion from the church, and to exclude me from the "kingdom of grace and glory."

I am of the opinion however that the open and frank avowal of an honest opinion—formed according to the best lights of the mind, and expressed with no other desire, or intention, but to do good, will never prove the final ruin of any man in the sight of God.

But how, Sir, I would ask, has this trial been gotten up? what was its origin? I answer, that on the 31<sup>st</sup> of Oct. last we published in the Signal of Liberty, without note or comment, an Address of the "Wesleyan Methodist Conference to their churches in this State."

In compliance, however, with the wishes of some friends we gave the address an editorial notice in the Signal of Nov. 7<sup>th</sup> which was as follows,

#### WESLEYAN METHODISTS.

This denomination of Christians have recently had a session of their Annual Conference in this State. Their existence here is of recent date. They number, we believe, about twenty ministers and six hundred communicants. This is certainly a respectable number considering their recent organization and the opposition with which they have to contend. They are composed principally of persons who have seceded from the Methodist Episcopal Church on account of its connection with slavery and its arbitrary and despotic form of government, though they have had and are still enjoying a gracious revival of religion in some part of their field of labor. We believe that, to an individual, they are sound on the subject of human rights. The slaveholder and his abettors receive at their hands, a just and merited rebuke.

In the pulpit, and at the ballot box they speak in behalf of God's suffering poor.

We hesitate not to say that this is the right kind of Christianity. That religion which leads us to pray for virtuous and just rulers, and then permits us to vote for the veriest rebels in our land—such as the intemperate, the profane, the licentious, the slaveholder and the apologist of slavery, is God dishonoring and man-destroying. It emanates not from above, but is "earthly, sensual and devilish."

We published last week an address of the Wesleyan Conference to their members. It was a high toned spirited production, well written and in the right spirit. It cannot fail to do good. We hope our readers will give it an attentive perusal, especially those who are members of the Methodist Episcopal Church. This company of humble and devout Christians have our sympathies and our prayers, and we devoutly hope that they may continue their opposition to cruelty and oppression until liberty shall be proclaimed through all the land unto all the inhabitants thereof.

The subject then passed off until the 28<sup>th</sup> of Nov. when we received and published an article from the Rev. John Scotford, purporting to be a reply to the Address and our remarks concerning it.

In the Signal of Dec. 12<sup>th</sup>, we made a reply to Mr. S. which called him out again, and the controversy continued for several weeks. After its close, Mr. Scotford came out with an article signed "Justitia," in which he most successfully defended the doctrines and measures of abolitionists from the charge of being "insurrectionary and disorganizing," and he expressly declared that "to break up

existing ecclesiastical organizations, or to overthrow the Federal Government, or to set at defiance constitutional regulations," was no part of abolitionism, and that by "moral suasion and political action," abolitionists were seeking the overthrow of Slavery, and that this "party was the one to which he belonged."

For stating to you, Mr. President, and to Dr. Comstock that the Rev. John Scotford was the author of "Justitia," the charge of falsehood was gravely preferred against me, and that too, I suppose without ever consulting Mr. Scotford on the subject. It seems to have been taken for granted that such an anomaly could not exist as a moral and political abolitionist among Methodist travelling Preachers in Michigan, and that he must be guilty of falsehood who would have the impudence to make the assertion. This charge was afterward withdrawn.

But who, I ask, is Mr. Frazee the man who preferred these charges against me. He is a Methodist Clergyman who through the columns of the Signal called on the Rev. Mr. West of Monroe, for the proof of certain statements made by him, during the anniversary of our Anti Slavery Society in Feb. last. In several numbers of the Signal we furnished the proof called for by Mr. Frazee.

The astounding facts presented, seemed to have stirred up all the worst passions of his nature, and finding himself so perfectly "used up," he gave vent to his feelings in a communication which we published in the Signal of the 17<sup>th</sup> of April last of which the following are extracts.

"Weld's slavery as it is."

"In your solicitude for my information, you advise me to peruse this wonderful book.—This, I had done, before your advice reached me; and what do you suppose was my surprise, on finding that it was sent out into the world in utter orphanage;—yes, as fatherless as a foundling; aye, and as motherless too; for even the printer was ashamed or afraid to put his name to it. It is true, the American A. S. Society, (from selfish views I suppose) has become its God-Mother; but whether 'by authority' or not, we are not advised, perhaps for the very good reason, that, like a hypocrite, the less is known of its origin and history, the better it will pass.

But, why did the Compiler not put his name to his banding? I suppose it was on account of his opinion of his book, or his knowledge of himself. If he thought his book too base a concoction, to be allowed to wear his name before the public eye, it is certainly unworthy of our confidence. But if on the other hand, he knew that his name would do him to fall, still-born, from the press, and, to subsequent oblivion; he is not worthy to be believed in any thing. So that in either case, if I were converted by this book, I should think it to be a work of remarkably easy accomplishment.

The fact is plain, the book is destitute of authority; though perhaps sufficient for manufacturing abolitionists, in these days of humbug. The Compiler and Printer have skulked—a cowardly pack. And could you prosecute the "American A. S. Society" on a libel? You might as well undertake to prosecute a flock of Black-birds!

So you and Mr. West are found wielding the dagger of the dastardly hand that would stab in the dark; and peddling the filth of "that coarse licentious tribe Who trail their slime through every walk of life: Stain the white tablet where a great man's name Stands proudly chisell'd by the hand of Fame: Nor round the sacred fireside fear to crawl; But drop their venom there, and poison all!"

These extracts, together with the entire letter, we consider exceedingly abusive. The American Anti Slavery Society, who sent Weld's "Slavery As It Is," into the world, is made up of some of the wisest and best men in this nation, and to brand them as 'selfish,' 'hypocrites,' 'a cowardly pack,' 'libellers,' and compare them to a 'flock of black birds,' is beneath the dignity of any being who claims to be a man. And to apply the language

"that coarse, licentious tribe Who trail their slime through every walk of life: Stain the white tablet where a great man's name Stands proudly chisell'd by the hand of Fame: Nor round the sacred fireside fear to crawl; But drop their venom there, and poison all!"—to a Christian brother, is quite as exceptional as any thing I have said, or shall be likely to say. To this letter we made no formal reply but submitted it to the public with these few remarks:

#### REV. MR. FRAZEE.

We do not feel called upon to make any reply to the communication of Rev. Mr. Frazee, which will be found on the first page.—We think this document is not entitled to any answer from its intrinsic merits, nor does it derive any additional value from the fact that it emanated from a Methodist clergyman. If any credit can result from such a production to the author, to his cause, or to his denomination, we shall permit him to enjoy it in undisturbed repose.

From this hour it seems Mr. Frazee's mind was made up, and he determined to commence operations against me in the Church, and if possible procure my expulsion, as the only satisfaction his disappointed and wounded spirit could enjoy. I have been repeatedly told for the last year, by different persons, that a plan was being laid by certain traveling preachers (some of whom I never saw) to procure my expulsion from the Church. This I did not believe until within a short time. A traveling preacher of our own Church gave me a call a few days ago, and from the facts I received from him

and one of our lay brethren, I came to the following conclusion:

1st. That a few traveling preachers had blended their ingenuity and concocted a plan by which I could be expelled from the Church.

2d. That certain communications were to be written for the Signal which would call me out in reply, and that most probably I should say something by which I might be excommunicated.

3d. If I did not commit myself sufficiently strong in my written articles, I was to be interrogated from time to time, so that I should some way or other expose myself to censure.

Here it seems was a deep laid plan to get me out of the Church, and that too, by those whom I had supposed were my friends. If half the pains had been taken by those ministers to get slavery out of the Church that there seems to have been to procure my expulsion from the same, they would have some little claim to be believed when they avow themselves "AS MUCH OPPOSED TO SLAVERY AS ANY BODY."

And now, Mr. President, I solemnly aver, 1st. That the communications which we have published purporting to be from John Scotford have not been in the same hand writing. This proves to a demonstration that there was a concert of action in the business, that more than one was engaged in it, and probably a league formed against me.

2d. That no less than five traveling preachers have catechised me within the last few months, to whom I have expressed my sentiments fully and freely touching the connection of the Church with slavery.

From some of these brethren I have received a request to publish the facts I gave them, in the Signal, and I was assured if the things alleged were true, it "must be my duty to give them to the world." I have always complied with these requests with the best motives and in perfect good faith, never dreaming that these very persons were mutually pledged for my overthrow.

I will close these remarks by calling the attention of this conference to the 13<sup>th</sup> chapter and 15<sup>th</sup>, 16<sup>th</sup>, and 17<sup>th</sup> verses of St. Matthew's Gospel and Mr. Wesley's comment on the same.

15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

"Whoever observes this threefold rule, will seldom offend others, and never be offended himself. If any do any thing amiss, of which thou art an eye or ear witness, thus saith the Lord, If thy brother—Any who is a member of the same religious community, Sin against thee, I. Go and reprove him alone—If it may be in person; if that cannot so well be done, by thy messenger; or in writing.—Observe our Lord gives no liberty to omit this; or to exchange it for either of the following steps. If this do not succeed, 2. Take with thee one or two more—Men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterward, if need require, bear witness of what was spoken. If even this does not succeed, then, and not before, 3. Tell it to the elders of the church—Lay the whole matter open before those who watch over yours and his soul.—If all this avail not, have no farther intercourse with him, only such as thou hast with heathens.

Can any thing be plainer? Christ does here as expressly command all Christians who see a brother do evil, to take this way, not another, and to take these steps, in this order, as he does to honor their father and mother.

Now Mr. President, let me ask, have I been dealt with as the Gospel requires? Has there been any disposition manifested to reclaim an erring brother? Certainly there has not.—May I not ask what is the reason that I have received this summary treatment? I have had but one answer to this question, and that Sir, was "that it was supposed that I was so determined that it would do no good." But where do we find in the Gospel, authority to pass over an express command of the Saviour, because, forsooth, a brother is "determined," and even that, if a fact, not ascertained.

If my accusers were to receive the same summary treatment from the Judge of the Universe for all their real errors or crimes that I have for my supposed ones, they would undoubtedly have reason to sue for mercy and pardon every day of their existence.

The first charge to which I am called to answer is that of

#### "SLANDER."

Spec. In stating of Bishop Waugh of the M. E. Church in the Signal of Liberty of March 2<sup>nd</sup>, 1843, that—"in 1840 he ordained and set apart for the office of elder in said Church, a slaveholder who resided at that time in Kentucky, where the laws admit of emancipation, and permit the liberated slave to enjoy freedom."

I admit Sir, that I made the above statement. I did suppose at the time, and still think that I made it upon the best authority.

Slander, according to Webster is "A false tale or report maliciously uttered—and tending to injure the reputation of another."

instance, two points must be established:

1. That the thing uttered was false.

2. That it was maliciously uttered with a view of injuring Bishop Waugh. What are the facts? In the month of January last there was an Anti-Slavery convention held in the city of Boston, Mass. composed entirely of ministers and members of the M. E. Church, about two hundred in number, among whom were many of the oldest and most talented ministers in New England. This convention adopted unanimously the following preamble and resolution:

Whereas, The discipline of the M. E. Church, (p. 176,) provides, in substance that no slaveholder shall be eligible to any official station in the church, where the laws of the State in which he lives will admit of emancipation and permit the liberated slave to enjoy freedom therein; and whereas, it appears that one of the Bishops of said church did, in the month of May, 1840, set apart and ordain in the holy office of elder of said church, a man who was a slaveholder, and lived at that time in a State where the laws did permit emancipated persons to enjoy freedom therein; therefore,

Resolved, That this Convention respectfully request the New England Conference of said church, at next session, to subject the next General Conference on this subject, and to instruct their delegates to that body, to take such means as shall bring the matter fully before said General Conference, for full examination and adjudication.

This resolution was originally published in "Zions Herald and Maine Wesleyan Journal." This paper is the official organ of the New England Conferences of the M. E. Church.

The doings of the convention were reported at length by Rev. Luther Lee, from which I cut the following facts touching the subject.

Rev. J. A. Merrill, being called upon, said that at the last General Conference he was invited to take tea with one of the Bishops.—[Bishop Waugh of course, as he is the only Bishop who resides at Baltimore.] That after he had got to the bishop's house, the bishop told him there was a brother present from Kentucky, who had been elected to elder's orders by the Kentucky Conference, and he proposed to ordain him in his own house, and asked him if he would assist. Merrill asked the bishop if he was a slaveholder. The bishop replied that he believed he did hold a few servants, as was customary in that section of the country, upon which he declined assisting in the ordination. He asked the bishop if he did not know that bishop Emory had refused to ordain under the same circumstances, to which the bishop replied he did, and remarked that there was a difference of opinion among them on the subject. The bishop secured other assistance, and ordained the man.

A. B. Merrill, Esq., then remarked, that he was acquainted with the laws of Kentucky, and that there was no law there forbidding emancipation.

These two documents cover the entire ground and contain all the evidence I had that Bishop Waugh ordained a slaveholder contrary to discipline. Supposing there might be some mistake in this matter, I have written to Brother Merrill, and received from him an answer, which confirms the above reported speech.

This letter was read in the defence, but is omitted here, as it is only a repetition of his statement above. Brother Merrill is an aged minister in the M. E. Church, and has always been characterized for his prudence and devotion to the church. He has been a presiding elder for many years, and frequently a member of the General Conference.

The following is from the "True Wesleyan," of July the 1<sup>st</sup>, edited by the Rev. O. Scott.

"We were present at the time and saw the man ordained, declared by Bishop Waugh on the spot, to be a holder of servants."

The circumstances were these. J. A. Merrill, J. Horton, myself and several other Northern delegates were invited by Bishop Waugh to tea. Just before tea, the Bishop ordained, in his parlor, a Methodist preacher from Kentucky. J. A. Merrill being an old preacher, was invited by Bishop Waugh to assist in the ordination. Br. M. replied that he wished to ask one question first. It was this: "Is the brother a slaveholder?" The Bishop replied, "I believe he does hold some servants," or "one or two servants," or words to that effect. Br. Merrill then declined. After the ordination the Bishop said,—Br. Merrill, I did not blame you for refusing to assist in the ordination of that slaveholder. I do not see how, with your principles, you could do it.—This, in substance, Br. M. declared to us at the time, and we have heard him declare it many times since. He wrote the resolutions on this subject which were passed by the Boston Convention, and which were afterwards adopted by other Conventions.

From the above facts it will appear that what I said of Bishop Waugh was true, every word of it; consequently the thing uttered was not false.

2. Was what I said maliciously uttered?

The first time I ever publicly divulged the fact of this illegal ordination, was in reply to Mr. Scotford, in the Signal of the 20<sup>th</sup> of February last. I gave no names, I said "one of the Bishops." &c.

The fact of his ordaining the man was denied, and I was called on for the proof by sundry persons, I then published in the Signal of March 13<sup>th</sup>, the preamble and resolution already referred to, supposing a document coming from a body of two hundred ministers and laymen of our own church would be satisfactory to all and especially to Methodists. In this, however, I was mistaken. One traveling preacher told me he "believed it all false

every word of it, and for one he wanted names and dates." I then published in the Signal of March 20, the following statement: METHODISM AND SLAVERY.

Bishop Waugh of the Methodist Episcopal Church, resides in the city of Baltimore. In 1840 he ordained and set apart for the office of elder in said church, a slaveholder who resided at the time in Kentucky, where the laws admit of emancipation, and permit the liberated slave to enjoy freedom.

He called on the Rev. J. A. Merrill, of Massachusetts, who was in Baltimore at the time, to assist in the ordination services. Mr. Merrill declined the assistance on the ground that the man was a slaveholder. Other assistance, however, was obtained, and the slaveholder was ordained.

We have been called on for names and dates in this case since our recent reply to Mr. Scotford, and above they are given. Bishop Waugh we contend, violated the discipline of the church in the above act. See Section 10, Ans. 1, Page 183.

From the above it appears that so far from having maliciously uttered what I did, I studiously avoided giving the name of the Bishop, lest he should be made to suffer thereby, I only used the fact to show the connection of the church with slavery. I leave this charge therefore, and specification with the fullest confidence that I should be exonerated from all blame in this matter. If it has come to this, that Methodist preachers cannot repeat statements coming from large bodies of Methodist ministers and laymen, backed up by eye witnesses of our own church, and published in our official papers, without subjecting themselves to the charge of slander, we have most certainly fallen upon strange times.

The second charge preferred against me is that of

#### FALSEHOOD.

"In endorsing (in the Signal of Liberty of the 7<sup>th</sup> Nov. and 12<sup>th</sup> Dec. last and 20<sup>th</sup> of Feb. last) the Address of the Wesleyan Methodist Annual Conference," signed "Marcus Swift, Pres. in the Signal of Liberty of the 31<sup>st</sup> of Oct. last, in five specifications.

In publishing and endorsing the "Wesleyan Address," we did what it is the universal custom of editors to do, both religious and political. We believed the sentiments of the Address correct, and the spirit breathed being that of freedom and equal rights met our approbation, and we endorsed it. All the phraseology of this document I do not approve, and had I written it myself it would have been different, though perhaps no better. To the facts of the case we will now attend.

Spec. 1. "Her (the Methodist E. Church) Discipline has been modified and changed until as a shield, her power and influence is pledged to the support of the foulest tyranny, provided the tyrant only admit the prudent enforcement that their 'chattels personal' should read the word of God."

There seem to be two points in this specification that demand attention.

1. "Her discipline has been modified and changed." That such is the fact, is susceptible of the clearest proof.

In 1784, when our church was regularly organized, in this country, the following rules were adopted.

1 "Every member in our Society, who has slaves, in those States where the laws will admit of freeing them, shall, after notice given him by the preacher, within twelve months (except in Virginia, and there within two years) legally execute and record an instrument, whereby he sets free every slave in his possession; those who are from forty to forty-five, immediately, or at farthest at the age of forty-five.

"Those who are between the ages of twenty-five and forty, immediately, or within the course of five years. Those who are between the ages of twenty and twenty-five, immediately, or at farthest at the age of thirty.—Those who are under the age of twenty, as soon as they are twenty-five at farthest. And every infant, immediately on its birth.

"Every person concerned, who will not comply with these rules, shall have liberty quietly to withdraw from our Society within the twelve months following; the notice being given him, as aforesaid; otherwise the assistant shall exclude him in the Society.

"No person, holding slaves, shall, in future, be admitted into Society, or to the Lord's Supper, till he previously comply with these rules, concerning Slavery.

"Those who buy, sell, or give them away, unless on purpose to free them, shall be expelled immediately.—Lee's History of the Methodists.

In 1785, she held the following language:

"We do hold in the deepest abhorrence THE PRACTICE OF SLAVERY AND SHALL NOT CEASE TO SEEK ITS DESTRUCTION, by all wise and prudent means."

In a discipline printed in 1801 is the following article headed slavery. The greater part of that article must have been left out of the discipline at the General Conference of 1804 or 1803, as it is not in a copy which was published sometime during the year 1803.

#### "Of Slavery.

"Question. What regulations shall be made for the extirpation of the crying evil of African Slavery?"

"Answer. 1. We declare that we are more than ever convinced of the great evil of African Slavery, which still exists in these United States, and do most earnestly recommend to the Yearly Conferences, Quarterly Meetings, and to those who have the oversight of Districts and Circuits, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admission to official stations, to require such secu-

of those who hold slaves, for the emancipation of them, immediately, or gradually, as the laws of the States respectively, and the circumstances of the case will admit; and we do fully authorize all the Yearly Conferences to make whatever regulation they judge proper, in the present case, respecting the admission of persons to official stations in our church.

2. When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he executes, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

3. No slaveholder shall be received into society, till the preacher who has the oversight of the Circuit, has spoken to him freely and faithfully upon the subject of slavery.

4. Every member of the society, who sells a slave, shall immediately, after full proof, be excluded from the society; and if any member of our society purchase a slave, the ensuing Quarterly Meeting shall determine on the number of years, in which the slave so purchased would work out the price of his purchase. And the person so purchasing, shall immediately after such determination, execute a legal instrument for the manumission of such slave, at the expiration of the term determined by the Quarterly Meeting. And in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the Quarterly Meeting, such member shall be excluded the society. Provided also, that in the case of a female slave, it shall be inserted in the aforesaid instrument of manumission, that all her children who shall be born during the years of her servitude, shall be free at the following times, namely—every female child at the age of twenty-one, and every male child at the age of twenty-five. Nevertheless, if the member of our society, executing the said instrument of manumission, judge it proper, he may fix the times of manumission of the female slaves before mentioned, at an earlier age than that which is prescribed above.

5. The preachers and other members of our society, are requested to consider the subject of negro slavery with deep attention; and that they impart to the General Conference, through the medium of the Yearly Conferences, or otherwise, any important thoughts upon the subject, that the Conference may have full light, in order to take further steps towards eradicating this enormous evil from that part of the church of God to which they are connected.

6. The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves, to the Legislatures of those States, in which no general laws have been passed for that purpose. These addresses shall urge in the most respectful, but pointed manner, the necessity of a law for the gradual emancipation of the slaves; proper Committees shall be appointed, by the Annual Conferences, out of the most respectable of our friends, for the conducting of the business; and the Presiding Elders, Elders, Deacons, and Travelling Preachers, shall procure as many proper signatures as possible to the addresses; and give all the assistance in their power, in every respect, to aid the committees, and to further this blessed undertaking. LET THIS BE CONTINUED FROM YEAR TO YEAR, TILL THE DESIRED END BE ACCOMPLISHED.

Such, Mr. President, were the rules and regulations by which the M. E. Church was to be governed in former time. The church has been upon the retrograde march on the subject of slavery for the last sixty years.—In 1780, "slavery was contrary to the laws of God"—1784, it was ordered that it should be exterminated entirely from the church in a very few years—the buying and selling human beings was to cease at once—and infants were to be emancipated at birth where the laws would admit of it.

In 1784, it was required that the subject be agitated by exhortations to slaveholders before receiving them into the church, by making the penalty of selling a slave, under any circumstances expulsion "immediately," by looking into the subject of slavery "with deep attention"—by expressing opinions "through the Yearly Conferences or otherwise concerning it"—by the "appointment of committees" by the "conferences" to petition the State "Legislatures" to emancipate their slaves. The "presiding elders, elders, deacons, and travelling preachers," were to aid in this business! and "procure as many proper signatures as possible to those addresses"—all of which was called a "blessed undertaking"—and it was to have been "continued from year to year until the desired end should be accomplished!" But alas! all the above regulations except the second item, have long since been dispensed with. They have been left out of the discipline.

A part of two other sentences in addition to the second item is all that remains of these "old landmarks." Compare the above facts with the present discipline, and every unprejudiced mind will unhesitatingly declare that the discipline of the M. E. Church has been "modified and changed."

2. "Her power and influence is pledged to the support of the foulest tyranny."

All that is meant—all that is intended by this expression is, that in consequence of the alterations of discipline, the church has given her influence and support to the system of slavery.

According to our present rules on the subject of slavery, our members have a right to hold slaves. Let us turn to the discipline Part 2, section x. It here inquires, "What shall be done for the extirpation of the great evil of slavery?" But mark, it does not call it a sin nor moral evil, but simply an evil; and such it might be, both socially and politically, without being a sin; and such slaveholders allow it to be.

In answer to the above question, the Discipline proceeds, "We are as much as ever opposed," &c.

"Therefore no slaveholder shall be eligible to any official station in our church, hereafter, where the laws of the State in which he lives will admit of emancipation, and allow the emancipated slave to enjoy freedom."

1. On this I would remark, that this section of the Discipline supposes slaveholders to be in the church, and does not propose to put

them out, but to prevent them from holding "official stations." It does not deny them membership, but office, to which they could not be eligible if they were not members, even though they did not hold slaves. It inflicts a punishment upon slaveholders; but what is that punishment? Simply to shut those in the M. E. Church from office in the church. They may be in the church, but must not be official members.

2. Here is a direct statute prohibiting certain persons, viz. official members of the M. E. Church, holding slaves, under the penalty of losing what? membership? No, but office!—Hence, too all others, named in the prohibition, may hold slaves. When certain men are forbidden in legislative enactments to do certain specified acts, all others, not named are allowed to do them. And when certain men are permitted to do certain acts, all others are prohibited.

Here the church forbids official members in the church to hold slaves, where the civil law does not forbid emancipation. Hence it allows, 1. Private members to hold slaves where the laws do allow of emancipation. 2. Any member, whether private or official, to hold slaves where the laws do forbid emancipation. So the church has understood this section, and so have they practised under it.

What is the practical comment of our church on this subject? Certainly it is favorable to slavery.

Large numbers of slaveholders are in the church and no effort making to get them out. "The Christian Advocate and Journal," one of the official organs of our church, is out in several articles upon this subject in which it is acknowledged

1. That there are slaveholders in the church—and

2. That no rule of discipline should be made by which they might be expelled.

Put these things together, and if they do not conclusively show that the M. E. Church is a slaveholding and a slavery defending church, I am utterly at a loss to know what she must do to merit this appellation.

Let us enquire to what extent slavery exists in this church. At the convention already referred to held in Boston, the following resolution was adopted.

Resolved, That the melancholy fact, that there are in the M. E. Church about one hundred travelling ministers holding about a thousand slaves; and nearly three hundred local preachers holding about three thousand; and about twenty-five thousand members holding over two hundred thousand slaves, worth at their wretched market prices \$5 or 100 million dollars, should make the nation quake and tremble, repent and pray, "O Lord, spare thy people, and give not thy heritage to reproach;" while it shows us the magnitude of our responsibility, and the obstacles and interests with which we have to contend, and that no languid efforts will answer, but the most decided and ardent exertions are necessary for its removal.

The facts stated in this resolution I suppose to be correct.

In this convention were men of sterling integrity—of great moral worth—who have traveled in the south—and spared no pains to inform themselves on the subject of slavery; and the facts put forth by them are of the most startling character—and should arouse every Methodist in the land to immediate and untiring action.

Not only slavery, but the slave trade is sanctioned by our church as the following resolution clearly shows:

Resolved, That in all cases of administration, under the general rule in reference to 'buying and selling men, women and children,' &c., it be and hereby is recommended to all committees as the sense and opinion of this conference—that the said rule be taken, construed, and understood so as not to make the guilt or innocence of the accused to depend upon the simple fact of purchase or sale of any such slave or slaves, but upon the attendant circumstances of cruelty, injustice, inhumanity, on the one hand, or those of kind purposes or good intentions on the other, under which the transactions shall have been perpetrated; and farther, it is recommended that in all such cases the charge be brought for immorality, and let the circumstances be adduced as specifications under that charge.

It will be recollected that the doings of all the Annual Conferences pass in review before the General Conference once in four years, and the General Conference approves or condemns, as the case may be, no exceptions were ever taken by the General Conference to this resolution: therefore the whole church is made responsible for the same.

From the Rev. Mr. Houston, a resident of New York, and a Minister in the M. E. Church, I received the following facts:

"I attended a large sale of slaves, about 200 numbers of them were members of the M. E. Church. Many people were gathered together to attend the sale. It was a time of great festivity—a high day. Several ministers of the M. E. Church were present. The Sheriff who had the charge of the slaves, was a member of the M. E. Church—so was the auctioneer—and not less than a dozen members of the same Church bought more or less at this auction.

One official member of our Church, in high standing, who bought a number on this occasion, I heard bragging what a good bargain he had made. He bought to sell again; said he did not want them for himself."

This slaveholding and slave-dealing is called the "foulest tyranny," and it is contended that this language is too harsh, and unbecoming a Christian.

It must be borne in mind that I am not a man of letters in the common acceptance of that term, I am apt to imitate those I love and esteem, in the choice of words to express my meaning. Wesley and Clarke are my first and most revered models.

Mr. Wesley says slavery is a system of "complicated villainy," and that American slavery is the "vilest that ever saw the sun."

"Man-stealers," says this venerable saint, "are the worst of thieves, in comparison of whom highway-men and house-breakers are innocent, and man-buyers are exactly on a level with men-stealers."

"Perhaps you will say, 'I do not buy any negroes; I only use those left me by my father.' So far is well; but is it enough to satisfy your own conscience? Had your father, have you, any man living, a right to use another as a slave? It cannot be, even setting Revolution aside. It cannot be, that either war, or contract, can give any man such a property in another as he has in his sheep and oxen. Much less is it possible that any child of man should ever be born a slave.—Liberty is the right of every human creature; as soon as he breathes the vital air; and no human law can deprive him of that right which he derives from the law of nature."

If, therefore, you have any regard to justice, (to say nothing of mercy, nor the revealed law of God,) renounce unto all their due. Give liberty to whom liberty is due, that is, to every child of man, to every partaker of human nature."

Dr. Clarke, in commenting upon the 6th verse of the 5th chapter of Isaiah says—

"How can any nation pretend to fast or worship God at all; or dare to profess that they believe in the existence of such a being, while they carry on what is called the Slave Trade; and traffic in the souls, blood, and bodies of men! O ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion; and deepen not your endless perdition by professing the faith of our Lord Jesus Christ, while ye continue in this trade."

He also asserts that

"In heathen countries, slavery was in some sort excusable, but among Christians it is an enormity and a crime for which perdition has scarcely an adequate state of punishment. I here register my testimony against the unprincipled, inhuman, anti-Christian, and diabolic slave trade with all its authors, promoters, abettors, and sacrilegious gains as well as against the great devil, the father of it and them."

To imitate these great and good men, I have been wont to believe, would be safe. They denounced slavery and the slave trade with all who in any way aided or abetted these evils in unmeasured terms. Never did they stop to apologize for the Christian slaveholder or for slavery in the church, or slavery under certain circumstances. I have followed in their wake, and have been warring with what I conceived to be the church's deadliest foe, and for these well meant endeavors to free the church of what its founder under God declared to be a "system of complicated villainy," I am arraigned before this body on the charge of

FALSEHOOD.

What, sir, I ask, is it to be guilty of falsehood.

Falsehood is nonconformity to truth. A person may assert that which is not true and still be as innocent as though nothing had been uttered.

To convict me of crime on the charge now before you, you must establish two positions:

1. That the things which I have alleged are false—and

2. That knowing them to be false, they were uttered with a design to deceive others.

A failure on the part of my opponent to establish either of the above positions, will be a failure of the whole affair, so far as falsehood is concerned.

Now, Mr. President, let me ask—Have I not showed most unequivocally,

1. That the discipline of our church has been "modified and changed,"

2. That slavery is a system of the "foulest tyranny," and

3. That the M. E. Church is pledged to its support.

Nothing is plainer to me, than that the above positions are established beyond successful contradiction. Still, if this conference view the subject differently—if they arrive at different conclusions from the premises—I am satisfied that those who are the best acquainted with me, will be slow to believe, and still slower to say, that I have knowingly and willfully arrived at erroneous conclusions and for unworthy and vile purposes stated that which I knew to be false.

Spec. 2. "Her (the M. E. Church) highest judiciary has joined the crusade of robbery and plunder upon the feeble and broken hearted slave, by cutting off his testimony, when he would tell the story of his flesh lacerated with the scourge, and his bones broken with the bludgeon."

By the 'highest judiciary,' mentioned in this specification, is meant the General Conference of the M. E. Church. What act of Conference is it of which we complain? I answer, in 1840, by a large majority the following resolution was passed:

Resolved, "That it is inexpedient and unjustifiable in any of our ministers to admit the testimony of COLORED PERSONS against a white person, in church trials, in those States and Territories where such testimony is rejected in courts of law."

In this act of General Conference it is contended, that the authority of Jesus Christ was set at defiance. In Matthew, 18th chapter and 17th verse, the Saviour has expressly commanded, in case of a trespassing brother, that the aggrieved person, after making an unsuccessful attempt at reconciliation by private means, shall 'tell it to the church.'

But a colored member of the M. E. Church however much he may be injured by his white brother, cannot bring his case before the church for redress (unless through the medium of white witnesses), for neither he nor his colored associates can testify to the fact in the case.

Thus some eighty thousand colored members of the M. E. Church are despoiled of one of their most invaluable rights—the right to unboast their grievances, and tell the story of their wrongs to the church. I am not tenacious with regard to the choice of words, any word that expresses the thing is sufficient for

my purpose. The words 'endorsed,' were those of 'robbery and plunder' perhaps softer words would have expressed the thing, and have given less offence—if so, they might have been better. Let us no, however, be frightened from our purpose by the sound of words.

Robbery—what is it? Why according to Webster, it is the

"Taking away by oppression or wrong," that which belongs to another.

Plunder is nearly synonymous with that of robbery, and as used here, means the same thing.

With regard to the slaves in this country they are certainly by law, plundered of their rights—such as Liberty—the enjoyment of one's earnings—domestic happiness by separation of families, &c., and being forsaken and friendless, so far as law is concerned, it was supposed the church was the last and only place to which they might look with the assurance of being protected in their religious rights, where the law did not interfere.

But how mistaken—the church—yes, the church comes up in the majesty of her strength, and says to its colored members—virtually at least,

"You are not to be believed, you must not testify in the church against a white brother!"

So by the passage of the above resolution they are disfranchised in the church and the last hope for them this side the grave has perished.

This act of Conference I conceive to be hostile to Liberty—favorable to Slavery—and joining the crusade of 'robbery and plunder,' against our colored brethren.

It is forcibly taking from the colored man his rights—and if we call this act robbery, plunder or any thing else that conveys the sense of 'egregious wrong,' I am satisfied—for wrong and wicked in the extreme, I believe it to be.

Let us look for a moment to the opinions of others on this subject, and see if a few obscure persons in the State of Michigan are the only ones that have been aud still are grieved at the course pursued by our 'highest judiciary.'

1. The Boston Convention of 200 ministers and members, passed the following resolution:

Resolved, That the neglect of the last General Conference, to disapprove of the Georgia Conference resolution, declaring slavery not to be a moral evil, while they passed the resolution of J. A. Few, against colored testimony, brought a reproach upon themselves and an irreparable injury upon the church.

2. The Newmarket (New Hampshire) Convention of 80 members passed the following resolution:

Resolved, That the passage of the colored testimony resolution, at our last General Conference was an act of criminal conformity, to the world, and base subservency to the impious demands of slavery; and that it demands the reprobation of every member of the church, and that it is the imperative duty of all who do not wish to be held responsible for its continuance to protest against it, in a decided and earnest memorial to the next General Conference; and require, in terms that cannot be misunderstood, its immediate and unequivocal repeal.

3. The Providence Conference, a few days since, adopted unanimously the following resolution:

Resolved, That we protest against the resolution on colored testimony; and that we instruct our delegates to the next General Conference to use their utmost efforts to have it rescinded.

4. The New Hampshire and New England Conferences adopted resolutions similar to the above.

"Criminal conformity to the world, and base subservency to the impious demands of slavery," is as severe as any thing I have said, and comes from an honorable source.

Spec. 3. "And new prerogatives have been created and added to her (the M. E. C.) already overgrown aristocracy."

Spec. 4. "To facilitate the expulsion of every shred of real sympathy from within her pale, for the poor sufferer."

These two specifications were originally but one sentence, and as they legitimately belong together, I shall consider them under the same head.

"New prerogatives have been created," &c. Prerogative—says Webster, is

"An exclusive or peculiar privilege."

1. In the passage of the colored resolution, (so called) a new and peculiar privilege was given to the ministers of our church, viz: that of excluding the testimony of colored members in church trials—a prerogative which, in my opinion they should blush to exercise.

2. The discipline, as I have clearly shown, has been altered, so as to secure the privilege of holding slaves where it once forbade it, upon the penalty of expulsion from the church.

3. The general rule on slavery originally read the 'buying or selling,' it now reads 'the buying and selling,' which makes this difference. Under the rule, as it formerly read to buy or sell a slave with an intention to enslave him, was a crime; now to constitute crime, a person must both buy and sell, so that under the altered form of discipline, or as it now is our preachers, ay, and people too, have a new and additional privilege, viz: That of having and holding slaves under circumstances, that would originally have caused their expulsion.

An attempt by some of the Conferences is being made to restore the original rule to the discipline. The N. York Conference has passed the following:

Resolved, By the Genesee Annual Conference, that the next General Conference be authorized and requested to suspend the 4th item in the restrictive regulations, so far as to make the rule on slavery read as follows:—

The buying or selling of men, women or children with an intention to enslave them, or the holding of them as slaves in any State, Territory or District, where the laws of the State, Territory or District will admit of emancipation, and permit the liberated slave to enjoy freedom.

The Providence Conference which has just closed its session, has concurred in the Genesee resolution, and in case that does not pass the General Conference, they recommend to the Conference to adopt the New York resolution. The New Hampshire Conference has concurred in the New York resolution.

I need say no more with regard to the creation of new prerogatives in our church. Every person acquainted with our history knows that touching the subject of slavery both ministers and people have new and extended privileges on this subject—privileges once unknown among us.

"An aristocracy is a form of Government, in which the whole supreme power is vested in the principal persons of a State," says Webster.

The Government of the M. E. Church is vested in the hands of her "principal persons," viz: that of her ministers. The lay members have no representation and consequently no voice in the law-making body of the church.

When we refer, therefore, to the government of the church, as an aristocracy, no disrespect whatever, is intended. We only call things by their right names, having the lexicon for a guide.

The alteration of discipline—the creation of new prerogatives, I humbly contend, has the effect to facilitate the 'expulsion of every shred of sympathy' from the church, for the poor 'suffering slave.' Create arbitrary distinctions in the church among her members—let one class have a pew by themselves, called the 'nigger pew,' deprive them of the right to testify in church trials—and occasionally buy and sell them as you do any other commodity, and it is not in human nature to prevent our associating them with things of small moment—nor to prevent our sympathy for them being dried up, to a very great extent. At any rate, so I think, and so I believe, and so I have said, and cannot retract.

CHARGE THIRD.

"Inveighing against the discipline of the church."

Spec. 1. See Spec. 1. under charge 2.

Spec. 2. " " " " " " " "

Spec. 3. " " " " " " " "

Spec. 4. " " " " " " " "

To each of these specifications I have made my defence under the charge of Falsehood. These specifications are preferred under two charges for the sole purpose of covering the entire ground, so if there was a failure to convict me on one charge, I might, perhaps, be condemned on the other.

What is it to inveigh against the discipline of the church? Webster says,

INVEIGH—'Is to exclaim or rail against—to utter censorious and bitter language.'

In the report of the committee of the General Conference in 1828, on 'petitions and memorials,' which was adopted without a dissenting vote, and published in the Methodist Magazine for 1828, p. 338, is the following:

"We know that we have been charged with wishing to suppress free inquiry, and with denying to our ministers and members, the liberty of speech and of the press. Our feelings under such reiterated and widely circulated charges, would tempt us to retaliate with strong expressions. If reviled, however, we are resolved not to retaliate again. But the charge we wholly disavow. Our ministers and members, of every class, are entitled to the full liberty of speech and of the press, EQUALLY with any other citizen of the United States. The design of the rule was to guard the peace and union of the church against the mischievous false brethren, who might be disposed to avail themselves of their place in the bosom of the church, to endeavor to sow dissensions by inveighing against our doctrines or discipline, in the sense of unchristian railing and violence. Any other construction of it we have never sanctioned; nor will we. In this view we cannot consent to its abolition."

On the above, Bishop Emory has the following remark:

The General Conference never has seen I understand, and has given the most solemn pledge that it will not sanction the exp. Lib. of any individuals from the church, on the mere holding or expressing of any opinion in relation to its government or polity.

On the subject of inveighing against the discipline of the church, I plant myself on the definition of that term by Mr. Webster, and the report of the General Conference just read, and contend that I have not been guilty of such an offence.

In the first place I have not uttered 'censorious and bitter language,' according to Webster; nor have I been guilty of 'unchristian railing and violence,' according to the General Conference.—'For holding and expressing opinions with regard to the government or polity of the church,' according to the above extract, we are not to be considered criminals. And what more, Mr. President, have I done, than to investigate and then express my honest convictions in such language as I thought was most appropriate? Clearly, Sir nothing more.

To convict me therefore, of inveighing against the discipline of the church, it must be shown,

1. That I have 'railed' against her discipline and uttered 'censorious and bitter language.'

2. According to the decision of the General Conference, that I have endeavored to sow dissensions in our societies by 'unchristian railing and violence.'

Nothing is more false than the above allegation. I have always and every where expressed myself fully in the belief that the church would reform on the subject of slavery, and that secessions and divisions were utterly uncalculated.

I appeal, sir, to each and all of those friends who have consulted me on the subject of divisions, if I have not uniformly and on all occasions advised them to remain in the church. They will all tell you I have. That our ministers and members have a full and perfect right to discuss fully and freely the government and polity of our church, is most clearly admitted in the above report of the General Conference, backed up by the

testimony of Bishop Emory, provided it be done in suitable language and in a proper spirit.—These two things, I have ever intended to observe. And so far as the phraseology of the 'Wesleyan Address,' is concerned it is not mine—I never wrote it—I endorsed its sentiments—

I believed its positions, and those I have endeavored to defend as an honest man in the fear of God. Kindness and a due respect to the opinions of others, have ever characterized my life, as all will bear me witness who know me best.

Spec. 5. "Let those whom we have left behind who have yet to wash themselves from the ecclesiastical pollutions of slavery."

The accusation in this specification is that those who remain in the church, and sanction its doings on the subject of slavery, are involved in its pollutions.

It is a fact that there are in this country 25,000 members of the M. E. Church who hold some eighty millions of dollars worth of slaves, and occasionally traffic in them, there is a fearful responsibility somewhere—an accumulated amount of guilt rests upon somebody, and I for one am at an utter loss to know where to place it, but, at the door of the church. I believe the responsibility is with her, and that it is only, a timely repentance and reformation, that can save her from impending judgments.

Spec. 6. "They (the Wesleyan Methodists) are composed principally of persons who have seceded from the Methodist Episcopal Church on account of its connection with slavery and its arbitrary and despotic form of government."

I am glad to know, sir, that my opponent has good sense enough not to attempt the proof that the church is not connected with slavery. As this is not denied, further proof on this point is not called for, I suppose the obnoxious words are "arbitrary and despotic," as applied to the government of the church.

That many features of our church government are far from being republican or democratic, must be obvious to all.

To mention a few:

1. The Bishops have the entire control of all the appointments so far as stationing the preachers is concerned—He could, if disposed, take a man from Maine and station him in New Orleans, and vice versa.

He can station a man among us in this village contrary to the known wishes of the entire church, and the man so stationed could hold possession of the pulpit though every person in the church and congregation might wish it occupied by another man.

He can also remove a preacher contrary to the wishes of an entire church, and contrary to the wishes of the preacher himself.

This power on the part of our Bishops has at times occasioned great uneasiness in the church. In 1792, the General Conference was asked to restrict the power of the Bishops in the following words:

"After the bishop appoints the preachers at the Conference to their several circuits, if any one thinks himself injured by the appointment, he shall have liberty to appeal to the Conference and state his objections; and if the Conference approve his objections, the bishop shall appoint him to another circuit."

After a debate for three days on this proposition, it was lost; probably through the great influence that bishop Asbury held over the preachers, as it was understood that he was decidedly hostile to the measure.

At the conference of 1800, another attempt was made to abridge the stationing power by associating a committee of preachers with the bishop in making out the appointments. This also failed. The same question was introduced into the Conference of 1812, and lost by only three votes.

In 1816, a resolution was introduced into the Conference to make the presiding elders elective, and to constitute them a council to assist the bishop in stationing the preachers. This was also lost.

The same resolution, with slight modifications, was brought forward in 1820, and passed by quite a majority. After its adoption, however, the Rev. Joshua Soule, who had just been elected to the episcopal office, refused to act under the restriction, and consequently resigned his office. Bishop McKendree joined with Mr. Soule in his opposition to the measure, and through their joint influence they succeeded, at length, in bringing over a majority to their side, and obtained a suspension of the resolutions for four years. In 1824, their suspension was continued, and at the General Conference of 1828, were rescinded.

Thus an effort to abridge the powers of the bishops, and continued for more than thirty years, was finally defeated by the bishops themselves—Bangs' History, Vol. 2, p. 330, &c.

2. A preacher in charge can appoint all the class leaders and change them at will.

3. There is no lay delegation in the General Conference; it is made up of travelling preachers exclusively, and the Local ministers and members of the church have no voice in its government whatever, and as it is not a "government of the people," I submit it to the good sense of my brethren, whether it is democratic or otherwise.

For the days of Wesley a better government, probably, could not have been devised. For us, I think some alterations might be made for the better.

Of this, however, my superiors must judge.

Now, Mr. President, I am through with my defence, and would only add—

1st. That I must congratulate myself on my prudence in the cause of the slave.

Having talked and written for the last three years in this state where I am watched with sleepless vigilance, and my opponents only able to gather from all my "sayings and doings," the few puerile charges and specifications to which I have answered, shows an utter famine in the land of imprudence and wrong so far as I am concerned.

2. What I have written and said has been done with an unmixt desire to glorify God, save the church, and benefit the slave.

3. It is quite evident that this trial was instituted against me out of pure unmixt hatred to the cause of the slave, and not in consequence of any particular regard to the cause of God, or interest for the church.

4. If on reviewing the whole matter my brethren think that I have forfeited my standing in the church, and my claim to christian character—and that their duty to God and his cause requires them to return a verdict of guilty against me—and you to pronounce me expelled from the church, I hope to be able to receive it in the spirit of him who said, "Father, forgive them, for they know not what they do."

the Conference, they were nearly the same, and therefore I put them together.

He would not undertake to follow Bro. Beckley through all his statements. It was needless. He disavowed all knowledge of, or connection with a conspiracy to injure him. As the charge of "pro-slavery" &c. perhaps, might be alleged against him, he deemed it proper to say, that he was raised in the Buckeye State, and was an anti-slavery man and always had been. He had lived in Slave States and Free States, and had never owned slaves, although he had had them in his employ, when no other help could be procured. He had always thought slavery to be an evil. After he came into the State last fall, and the statements of Mr. Beckley were reported to him, he determined to arraign him for them, should his assertions be made in a tangible shape.

As to the charge of Slander, Mr. F. positively denied that Bishop Waugh did ordain a slaveholder in 1840, or in any other year. He read from the True Wesleyan, and contended that neither Scott, nor Merrill affirmed that the man ordained was a slaveholder. The most they contend is, that the Bishop said that he was: Mr. F. supposed the truth of the matter to be this: The Bishop supposed the man was a slaveholder, and so stated; but he examined him before the whole company, and found he was not, and then ordained him. In giving an account of this matter, Messrs. Scott and Merrill gave the statement of the Bishop, but do not give the exculpatory statement of the man who was examined. Bro. Pilcher, of the Michigan Conference, was present, and assisted in ordaining the man. Mr. Frazee has written to Bishop Waugh, and received an answer stating that he, (Bishop W.) had received a letter from Mr. Savage, brother to the man ordained, stating that his brother was absent, that his brother was not a slaveholder, but he married into a family that held slaves, and had the loan of a female slave for a season. Mr. Frazee said that what the accused had asserted was false, and he was therefore guilty of slander.

On the charge of Falsehood, Mr. F. said in reference to the first specification, that no change has been made in the discipline as he alleged, but subsequently he read from the old disciplines to show that the present rules of the church were more unfavorable to slavery than the ancient ones.

The language used in the second specification he considered highly exceptional. The M. E. Church join a crusade of robbery and oppression! Every American citizen ought to brand a man who would make this assertion of any Protestant Church. Rob! Was it to rob that the ministers of this church had endured the hardships of a new country—had lived on parched corn, and slept on barks, and subsisted on half pay?—Where is the evidence of their robbery? On whom have they laid their hands? The M. E. Church is made to thirst for the plunder of a slave! This falsification was base and vile.

To talk of cutting off testimony, or any thing else that was never on, was certainly mysterious. Colored testimony in slave States had rarely been allowed. The usage of these States, both in civil and ecclesiastical courts, had been against allowing the testimony of colored persons against the whites. There were exceptions, but this was the general practice, and there was a reason for it, from the nature of the case. He would state it in the form of a syllogism, thus:

A prejudiced person is an incompetent witness:  
Colored persons are prejudiced against white persons;

Therefore colored persons are incompetent witnesses.

He affirmed this of them as a body, and his opinion was agreeable to the general usage. This cutting off rights was all a matter of words: the colored church members had no rights of the kind, and never had; and all the General Conference did was to express their opinion in favor of the expediency of the general practice which has always prevailed.

The third specification speaks of the creation of new prerogatives. What are they? Titles—promotions—privileges? What new authority has been given to Bishops, Presiding Elders or Preachers? So far from this being true, one item after another had been abridged from the authority of the Preachers. It is not true that a Preacher can exclude colored testimony now any more than formerly. The general usage has always been the same. The construction put upon buying and selling slaves was incorrect.—He contended that it was immaterial whether the rule read "buying and selling," or "buying or selling." He who either buys or sells makes himself amenable to the rule; and it is as construed in slave States. The authorities of the church are spoken of as an Aristocracy. Where were these Aristocrats? As no such class exists, no new powers could be conferred upon it.

In reference to the third charge, Inveighing against the Discipline of the M. E. Church, Mr. F. contended the proof was ample. The last four specifications were abundant evidence of it. But in addition to them, the most opprobrious language was used in the fifth specification. We must wash ourselves from our pollutions, must we? Where is the bath, the laver, the pool of Siloam, in which this can be done? We have had from the beginning disciplinary regulations against slavery; and we are the only general church that has such. Some smaller fractions have regulations upon the subject, but they do not extend to the South. Methodists have lifted the standard against slavery, and they will sustain it. And yet, we—one million of communicants, are invited to come out and wash ourselves!—The government of the church has been made more rigid respecting slavery, and that she is not in the depth of pollution which is ascribed to her, is abundantly evident from the glorious revivals with which God has blessed the labors of her preachers and people—not a few of which have been witnessed in the very places where secessions have occurred.

But it seems the government of the church is "arbitrary and despotic." Where was the evidence of this? In every despotism, there must be a despot. Where is his palace? Where are his edicts? The government of the church is in the hands of a large number of persons. But it was said the stationing power was despotic, because the Bishop might station the preachers in any part of the United States. Now this was not the fact. He could not station them out of his Conference. But suppose he could, what then? The President of the United States can appoint quite as far as a Bishop. Is he therefore a despot? Is our republican government a despotism?

But it was further alleged, as a proof of despotism, that presiding officers were to decide all questions of law and order. Wonderful! Who decides these questions in all civil courts, from the Justice of the Peace to the Supreme Court? Who decides in deliberative bodies? As to the objection that no lay delegates shared in the legislative power of the church, it was an old hackneyed objection and needed no reply.

Mr. F. further stated his convictions, that in all large bodies of men, like the M. E. Church there would be some discontented spirits, some from their natural temperament, and some because they were not promoted as fast as they conceived their merits deserved; and as a consequence, secessions to a greater or less extent, from the very nature of things, will take place. And it was ever found, that those who declaim loudly against despotism and aristocracy, are at heart the greatest despots and aristocrats.

Mr. F. conceived that the charge had been fully sustained. The accused had uttered bitter and censorious words against the Discipline of the Church—he had done it repeatedly—he had done it in defence of those who had left the church—he now, before this Conference reaffirmed and defended the very expressions he had used; and the only apology he had to offer was that they were the sincere convictions of his heart! He had uttered and re-asserted them, until, like the profane swearer, he had ceased to be sensible of the great enormity of his own language.

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The vote was then taken on the several charges, with the following result:

CHARGE 1. Slander. Rev. A. M. Fitch and Lewis Barr voted the accused was guilty. Not guilty, 13.

CHARGE 2. Falsehood. Guilty: Rev. A. M. Fitch. Not guilty, 12.

CHARGE 3. Inveighing against the Church.—guilty: Rev. A. M. Fitch and Lewis Barr. Not guilty, 10.

The President then announced that as the charges had not been sustained, the character of the accused was passed, and the Conference adjourned.

## SIGNAL OF LIBERTY.

ANN ARBOR, MONDAY, JULY 31, 1843.

### THE LIBERTY TICKET.

For President,

**JAMES G. BIRNEY,**

OF MICHIGAN.

For Vice President,

**THOMAS MORRIS,**

OF OHIO.

For Governor,

**JAMES G. BIRNEY,**

OF SAGANAW.

For Lieutenant Governor,

**LUTHER F. STEVENS,**

OF KALAMAZOO.

For Representatives to Congress,

FIRST DISTRICT,

**A. L. PORTER,**

OF WAYNE.

SECOND DISTRICT,

**R. B. BEMENT,**

OF CALHOUN.

THIRD DISTRICT,

**WILLIAM CANFIELD,**

OF MACOMB.

### STATE LEGISLATURE.

THIRD DISTRICT,

For Senator,

**J. P. MARSH.**

KALAMAZOO COUNTY,

For Representatives,

**ROSSELL RANSOM,**

**DELA MORE DUNCAN.**

### NOTICE.

REV. ABEL BROWN, of Albany, New York, will lecture at the Court House in Ann Arbor this (Monday) evening at 7 o'clock, on the subject of Slavery. The Ladies and Gentlemen of Ann Arbor and vicinity are respectfully invited to attend. Appropriate singing for the occasion may be expected.

July 31, 1843.

Our usual variety of matter is curtailed this week by the length of the documents quoted in Rev. G. Beckley's trial. But they could not be condensed, omitted, or postponed, and they will be found to contain much interesting information. We hope an occasion of this kind will not again occur.

Rev. Mr. West is publishing a series of letters in the Monroe Advocate, addressed to us, intended to correct erroneous opinions respecting his course, and the action of the General Assembly. They shall appear next week.

"J. H. M." must excuse us for not publishing his communication. It refers chiefly to personal matters, and its language and spirit we cannot altogether approve.

Persons who are not subscribers, to whom the Signal is sent by order of their friends, need not refuse to take them from the Post Office, through fear of being called on for pay by us.—We hold none responsible to us but those who have subscribed to us, or through our agents.

Rev. A. McCaine, of the M. Protestant Church, who wrote a book in defence of Domestic Slavery, which was recommended by Hon. J. C. Calhoun last summer, has commenced a series of letters to Rev. Luther Lee, now publishing in the True Wesleyan, in which he contends the institution is sanctioned by the Bible.

Irish Repeal Associations have been organized in Jackson and Calhoun Counties.

## DENUNCIATION.

A respected friend informs us that himself and others feel aggrieved at the language we used in reference to Rev. Mr. Smith, in our paper of July 17, in the article headed "Will not have Liberty." The specifications in our office are that we called the said Mr. Smith a "hypocrite," and Rev. Dr. Ely a "Mantrader." Now, do not the facts justify the language?

This Mr. Smith had a female slave with him, of whom he said to some clergymen, "You cannot persuade her to leave me: she is free to go if she please." Here was a specific offer of her freedom.

When Rev. Mr. Blanchard proposed to apprise her of this offer, and of the fact that she was legally free, (having been taken by her master into a free State,) he replied, "I suffer no one to converse with my servants with impunity!"

She was conversed with, and was very desirous of Liberty; but her master left her in Virginia for safe keeping, in slavery.

We would respectfully ask our friend, if this was not a clear case of hypocrisy—of dissimulation—of feigning to hold sentiments differing from his real ones? We will submit the matter to our readers. This is the first instance in which we remember to have applied the epithet to an individual since we commenced the Signal. Perhaps some other word would have answered the same purpose; but we do not yet see but that this was exactly appropriate. Had the female slave been the wife or daughter of our correspondent, we suspect he would have had more sympathy for her, and less for her enslaver, and would, perhaps, have raised in his own mind, the inquiry as to what the legal definition of kidnapping might be.

Secondly, we called Rev. Dr. Ely a "Mantrader." Well, is he one, or is he not? Has he not informed the General Assembly how he has traded in mankind, and did he not plead the Bible for his justification? We say he has done the very thing he admits he has done. Where then is our offence? If the business of trading in men be a Christian business, as he contends, is it wrong to say that he is a "Reverend Mantrader"? If the act be wrong and disgraceful to the Christian character in the estimation of his Northern colleagues, it appears to us it would be quite as well in them to rebuke his wicked acts, as to find fault with us for merely stating that the Reverend gentleman trades in human cattle. Which would be better—to rebuke him for his abominable deeds, or to censure us for republishing his shameful declarations before the General Assembly?

## IMPORTANT SLAVE CASE.

The case of Jones vs. Van Zandt, decided by the U. S. Circuit Court for Ohio, at the July term, was one of great importance in its bearings on the anti-slavery cause. It was an action brought by the plaintiff, a citizen of Kentucky, against the defendant, a citizen of Ohio, for the value of a slave whom he had aided in escaping to Canada, and for damages for harboring and assisting others who were recaptured. The plaintiff claimed under the act of Congress of 1793, by which a person harboring or concealing fugitives, after a notice that they are such from the owner or agent, is made liable to pay \$500 and all damages.

The case was argued at great length, over a wide range of topics, by very able counsel, and occupied the Court from Saturday morning till Thursday noon. The counsel for the plaintiff were Messrs. Fox, Southgate, and Robert Morris; for the defence, Messrs. Chase, Ball, and Thos. Morris. Verdict was rendered for the plaintiff for \$1200.

We intend to publish Judge McLean's charge to the jury, and his decision on a motion to overrule the testimony. His honor decided substantially, among other things, that any person harboring or concealing persons whom he knows to be fugitive slaves, with an intention to aid them in eluding the vigilance of their master, makes himself liable to the master for the value of the slaves, if they escape, and for the damages. It makes no difference how the person aiding them came by the knowledge that they were fugitive slaves; if he knew that fact, and aids them afterwards in escaping, it makes him liable. No written or verbal notice from the owner or his agent is necessary to involve liability. But performing the ordinary offices of humanity, as clothing or feeding a slave, do not come within the range of the statute, unless accompanied by overt acts calculated to aid his escape.

The last arrival from Europe brings intelligence that business matters were not encouraging. The riots in Wales have been suppressed. Mr. Everett, our minister at London, has been created a Doctor of the Civil Law by the University of Oxford. Several large Repeal meetings have been held in Ireland. There was no prospect of an immediate outbreak. The weekly Repeal rent had swelled to £3,106. 7s. 6d.

A Liverpool paper says, the July number of Martin Chuzzlewit may excite anger, though it can hardly fail to provoke laughter in America. The author has quizzed the editors, the abolitionists, the boarding houses—the colonels, majors, and captains of the militia—the manners, characteristics, and feelings of certain coteries—in his bitterest vein. It is a la Trollope.

Hurray for Van Buren!—Out of sixty-seven land receivers, under Van Buren, sixty-four were defaulters; three only were found honest!!!

We find the above statement going the rounds of the papers, unsupported by the least evidence. The presumption is that it is a lie, or a mistake. If it be true, it affords alarming evidence of the general corruption of morals. We know of no reason for supposing Mr. Tyler's receivers to be any more honest than those of Mr. Van Buren.

Louisiana.—The Democrats claim a triumph of 1500 majority in this State. The four Democratic candidates to Congress are elected, among whom is the notorious Dawson. It would seem from the papers of that State that they are regarded as the special champions of the duties on Sugar, by which the rest of the Union pays annually to 525 sugar makers of Louisiana a bonus of \$3,000,000, and thus sustains the price of slaves.

Michigan Flour was selling in New York on the 22nd inst. at \$5.00 to \$5.66. North Carolina Wheat was worth \$1.15.

NEGROES.—A correspondent of the Signal of Liberty complains of colored children being prohibited, by the Committee of arrangements from walking in the procession at Detroit on the 4th instant. The editors of the Signal think it was wrong. We do not presume to decide upon the right or wrong of the matter, but would remind the editors of the Signal that the committee had a good precedent for their guide. During the last winter two accredited delegates from Wayne County to a Convention for the nomination of State Officers were denied the privilege of voting because their complexions were a shade darker than the editors of the Signal. Was not this a good precedent.—Mich. Argus.

There are several material errors in this statement.

1. There were no accredited colored delegates from Wayne County to this State Convention.

2. No person was denied the privilege of voting, or was objected to on account of his complexion.

The facts were these: twelve delegates were appointed from Wayne County, but only 8 or 10 (we forget which) were present.—A motion was made that the vacancy be filled by the Convention. Two colored gentlemen from Detroit were nominated to fill vacancies, but were objected to, not on account of their color, but because they were not legal voters. It was contended that there was no more propriety in appointing them members of a nominating convention than there would be in filling the vacancy with minors. The subject had never come up before, and was now to most of the Convention. Their nomination was rejected by only one majority, and at the evening meeting, the decision was reversed, and the colored gentlemen were admitted as members of the Convention by a unanimous vote. No objection was made on account of color; consequently, "this was not a good precedent" for excluding the colored children of Detroit from the festivities of the Fourth of July.

Will the Argus please correct his statement of facts?

## A SUGGESTION.

The following from the Albany Patriot is quite as applicable to the Whigs and Liberty men of Michigan as to those of New York. The existence and perpetuity of the Liberty Party is "a fixed fact," and the Whigs may make their calculations accordingly first as well as last:

THE WESTERN STATE JOURNAL, whose political flag is emblazoned with the name of Henry Clay for President; thinks Liberty men "ought rise to some importance in the State in an active participation in public measures." "If they would vote for candidates for either party that adopted anti-slavery views. We tell the Journal once for all, the Liberty party is established in the country; it is the only party in the country that is increasing its numbers, and as we believe, the only party that can save the country. It cannot, it will not go back; it will not deviate from the present policy. If whigs, would succeed they must come to us—that is, if they wish to "rise to importance in the State in active participation in public measures." Why will they "throw away their votes," as they surely will if they are headed by Henry Clay, or any other pro-slavery leader. The Journal admits that ten or fifteen thousand votes will control the politics of the State, and that the Liberty party will do so if they have them. We know this very well; and as to having the above number of votes, the signs of the times every day indicate that we may safely calculate on at least that number, and perhaps more."

Colorepobia Res. Mad!—The proprietors of the Baptist Meeting House in Abington, Mass. have ordered their committee, on giving deeds of pews, to give them to no person or persons, unless he or they will take them on express conditions, and not otherwise, to debate not only all colored person or persons, but "all classed with them" from entering them; and this not for months and years, but FOREVER!

So says H. H. Brigham in the Emancipator, and cites the form of the deeds thus:

"To have and to hold the same to the said \_\_\_\_\_, his heirs, and assigns, forever, upon express conditions, and not otherwise, that the said \_\_\_\_\_, his heirs, and assigns, shall not suffer the said pew, or any part thereof, to be conveyed to, occupied by, or in any manner come into possession of any colored person or persons, or any one classed with him or them; and that the House is to be a Calvinistic Baptist Meeting House forever."

This rather exceeds any thing of the kind we have seen before. We should really like to know whom they mean by persons "classed with him or them." Are Abolitionists intended?

An Anti-Slavery Society was formed at Dundee, Monroe County, on the Fourth of July. It is auxiliary to the State Society. A friend writes us that the cause of Liberty is advancing in that vicinity as fast as light and truth can be spread before the people. If this Society be auxiliary to the State Society, it must approve the principle of voting for none but avowed anti-slavery men. Then why not make a County nomination? The Democratic anti-slavery men can have nothing to hope from the predominance of their party; while the Whigs of that County are so decidedly in the minority that their votes are certain to be "thrown away." They cannot properly say, "perhaps" our candidate will be elected. Then why not raise the Liberty Standard?

Arnold Buffum writes from London to the Philanthropist his first impressions of England. The scarcity of provisions arrested his attention in London, as demonstrated by the prices. He says:

"Bacon Hams, are much lower than they have been for several years; the prices now vary, according to quality, from \$10 to 17 the cwt. Pig's tongues at retail 15 to 18 cents each. Sheep's tongues 7 cents each. Heads of ducks and chickens, 4 cents. Fresh eggs 25 cts a dozen, Old eggs, 20 for 25 cents.—Some still older, suppose must be nearly all rotten, 30 for 25 cents. American Newtown Pippins, 75 cents a dozen. Butter is now very cheap, a good quality is sold for 25 to 35 cents a pound. I see a great many women at the corners of streets with shrimps and snails for sale, but I have not inquired the price."

J. Q. Adams has lately visited Albany and Saratoga, and is every where received with the most marked expressions of esteem and regard.—He visits the Springs and the Falls of Niagara for the first time in his life.

The colored people of Marshall and vicinity celebrated the Anniversary of the Abolition of Slavery in New York, July 5, 1826, at Cedar Lake, by a public dinner. Many other citizens were present.

## General Intelligence.

Croton water.—The Journal of Commerce thus pleasantly discourses of this great enterprise of our city:

"The impression is becoming general among our citizens, that the abundant supply of pure and wholesome water, furnished to 300,000 inhabitants, by the introduction of the Croton river into this city, was not too dearly purchased, even at 12 or 13 million dollars.—The hydrants are now so regulated that a constant stream flows from each, say half an inch in diameter, and these 1200 fountains, scattered all over the city, are free to all.—There is no labor at pumping or drawing—just hold your bucket, or set it down, and it will soon be filled with as wholesome and palatable water as can be desired. If any one would see how much comfort is afforded by this abundant supply of water, let him pass through the streets in a hot day or evening especially those which are occupied chiefly by laboring people, and he will want no further evidence. To such an observer it will seem as if everybody wanted water. The children and adults too, in many cases—are drinking at the hydrants, the woman and men come with pails, pitchers, and cups, according to the extent of the wants which are to be supplied and none go empty away, or stinted in their allowance, for there is enough and to spare.

O'Connell on American Slavery.—The great interest felt in Irish affairs, and the importance attached to every thing said or done by the distinguished individual who bears the proud title of Ireland's "LIBERATOR," has induced us to re-publish Mr. O'Connell's famous speech, in which he expresses himself so freely on the subject of Slavery in the U. States. The sentiments of this speech are calculated to exercise a decided influence upon our domestic politics. There are some who will be ready to contend that O'Connell talks in an extravagant vein, but his main position is one which must command the deepest attention.—Western State Journal.

Liberty Vote in Indiana.—A correspondent of the Tribune says of the "Abolition vote" of Indiana, at the late canvass for Governor and General Election: "The vote that will be polled by the political abolitionists is variously estimated—some making it at 1000, some 2000, and the zealots of their own faith over 3000. My individual opinion is that it will run up to between 1500 and 2000; and I hope that it will not be above the former figure."

The chairman (Mr. Buckingham) at the Faneuil Hall dinner on the 17th ultimo, said that the ox which furnished the beef for the dinner, was slaughtered on Tuesday. His bones were sent to Norwich, where they were manufactured into buttons; "and here they are," said he as he pulled them out of his pocket. "I will give you, therefore—Agriculture, Manufactures and Commerce." Genuine Yankee, all over.

Restitution under Conscience.—A letter, covering a fifty dollar note, was received by a house in Market street yesterday, of which the following is a copy.—U. S. Gazette.

"The first duty of an awakened sinner is to make restitution to those he has wronged.

"The writer of this wronged you, and sends you inclosed, a Bank note for fifty dollars.

"He prays your forgiveness, and prays that God, for Christ's sake may pardon all his sins. Amen."

Railroad from Albany to Buffalo.—Since the 10th inst. the following arrangements have been entered into:

Those who pay through on the best cars, \$10.00.

Those who pay through on the accommodation, \$8.00 which have been re-arranged, cushioned and lighted.

The emigrant train is discontinued, except on special contract. The passage through occupies 25 hours. There are three trains daily.

Low Fare.—Some of the stockholders made strenuous efforts to keep up the fare on the railroad from Boston to this place. The majority were for low fare, and prevailed. It was put down to \$4—(173 miles.) The consequence is double the amount of passengers, a great increase in the income, & no additional expense. Let other roads take the hint.—Jib. Patriot.

A New Idea.—A controversy has been going on between the Albany Daily Advertiser and the Argus, about lightning. A writer in the Advertiser asserts and attempts to prove that it (electricity) always proceeds from the earth, and never "strikes" any thing from the clouds downwards but always from the earth upwards!

We have now in successful operation in Michigan, 147 miles of Railroad as follows: From Detroit to Jackson, 30 Miles. " Monroe to Hudson, 42 " " Detroit to Pontiac, 25 "

Smoking.—The Council General of Education in Switzerland has forbidden the whole of the students of the several faculties to smoke, upon the principle that the habit is not only useless and of bad taste, but expensive, injurious to health, and at the same time dangerous to the public.

Artillery for Liberia.—The steamer Oceola has brought down from Washington two beautiful brass pieces of artillery, (four pounders,) mounted and supplied with all the requisite apparatus. They are to be shipped off to Liberia, for the defence of that colony.—Norfolk Herald.

The most material part of the reply of the Lowell girls to the President was as follows: "Of one thing we feel quite certain—that Lowell girls will not work for wages much lower than they are at present."

At it again.—J. Fonnimore Cooper, the Novelist, has brought a new action of libel against the editor of the New York Tribune. Damages laid at \$3,000.

## WHOLESALE & RETAIL. STAPLE AND FANCY DRY GOODS.

THE Subscribers keep constantly on hand a large and choice stock of DRY GOODS, BOOTS AND SHOES, DRY GROCERIES, &c. &c. which have been selected with care, and are of the newest styles and best qualities. As they are determined not to be under-purchased, they solicit the patronage of those wishing to purchase.

Among other things too numerous to mention, they have a large and excellent assortment of SHEETINGS, SUMMER STUFFS, FULLED CLOTHS, BROAD CLOTHS, CAMBROONS, CAMBRICS, HANDKERCHIEFS, &c. &c.

Bonnet Ribbons, a very beautiful assortment. Shawls, Broche, Silk, and Thibet, of the richest patterns. Parasols of all kinds, qualities, and prices. Hose and Half Hose, Cotton and Worsted. Bonnets, Leghorn, Tuscan and Straw.

The above assortment of GOODS will be sold as cheap, or cheaper than can be purchased in Detroit.

Wool, Potash, Flour, &c. and all kinds of PRODUCE will be received in payment.

ABBOTT & BEECHER,  
144, Jefferson Avenue,  
July, 12, 1843. (12-11) Detroit.

## CURIOSITY!

A Tailor who will not violate his Promise.

THE Subscriber would inform the Citizens of Ann Arbor and vicinity, that he has commenced

Tailoring Business, in the Lower Town, Shop over Harris, Partridges & Co's. store. From past experience he feels confident that he can give satisfaction. Try Him.

N. B. Cutting done to order. Ann Arbor, June 1843. 9-2m.

## Murder & Suicide!

PASSING your streets a few days since, I was almost horror struck in noticing a continual protracted murder. Cheap Store in town—'New York Wholesale and Retail Cheap Store'—'Buffalo Cheap Store' led me to call where I saw the "Kings English" lie mangled, bleeding, dying. At another place I saw a great display of "Red Rags" and flaming hand bills, where on examination I found that they claimed to have bought their goods at "Auction" and I knew that goods sold at auction were of inferior quality, and such as would not bear the test of private sale scrutiny. Oh, thought I, how they cut their own throats in buying their goods at auction. I passed on to F. Denison's old stand where I found H. BUCKER fairly settled with a large

STOCK OF GOODS, selected at private sales, embracing nearly every thing called for in the country, at low prices, for cash, produce, or good credit. And here I found that the pure English was spoken, as I am assured it is at his Store in the Lower Town.

Ann Arbor, June 12, 1843. VIATOR. 7-11.

## For Sale.

BY the Subscriber, a good location for WOOL CARDING and CLOTH DRESSING, in the Township of Ajala, Simco Co., Home District, U. C.

—ALSO— 100 Acres of choice Land in Granby Town, Missisquoi County, Montreal District, L. C.

—ALSO— 200 Acres, being part of the Estate known by the name of the Douglass Estate, in Sheffield Township, Missisquoi County, Montreal District, L. C.

—ALSO— A House and Lot in Michigan Village, five miles up the Huron River from Ann Arbor.

All or either the said possessions may be had cheap for Cash, or for Land in this State. For further particulars inquire of the subscriber at Ann Arbor, Lower Town.

P. COMER. June 8, 1843. 7-11.

## E. DEAN'S CELEBRATED CHEMICAL PLASTER.

THE following is one from among the numerous testimonials from persons of the highest respectability, which the proprietors have received.

From Wm. McMahon, Esq., Attorney at Law. Showing the

**WOOLEN MANUFACTORY.**  
THE subscribers would inform the public that they are now manufacturing WOOLEN CLOTH with a degree of success equal to their most sanguine expectations. With the machinery they now have, they are able to manufacture from 75 to 100 pounds of wool per day. The cloth they have made for the last three months is of the best quality, and that made in future will be similar. They have entirely overcome the difficulties of starting an establishment of this kind in a new country. Their terms are 37 1/2 cents per yard for full cloth finished, or half the cloth the wool will make. If any alteration of the terms should be determined on, public notice will be given. All wool received before such notice is given will be worked on the above terms.

If any wish to have their wool worked without mixing it with other wool, it will be done, provided they assort it themselves, and furnish it in quantities of 100 pounds of one quality of wool. It is much better to sew up wool in sacks than to tie it up in blankets; the cloth should be strong.

Provisions of all kinds will be received in payment for manufacturing to the amount required for the consumption of the establishment. Wool sent by railroad to Scio, will be properly attended to; the number of pounds should be marked on the sack with ink; also the weight of the sack. The wool will be worked in turn as it comes in, as nearly as can be done with reference to the different qualities.

Many Farmers have expressed to us their gratification in consideration of our starting this branch of business, and many have encouraged us by their patronage during the last year. We now invite all to bring their wool, to the amount of 25,000 pounds, and receive the benefit of the very reasonable terms on which we offer to manufacture it. The establishment is 2 1/2 miles west of Ann Arbor, on the Huron.

S. W. FOSTER, & CO.  
Scio, April 30, 1843. 1-f

**WOODWORTH'S HOTEL.**

NORTHERN, EASTERN AND SOUTHERN STAGE HOUSE.

The undersigned respectfully announces to the public, that he is now the proprietor of this well known establishment. The house having been thoroughly overhauled, and refitted in a manner calculated to promote the comfort of citizens and the travelling public.

The house occupies an eligible position, on the corner of Woodbridge and Randolph streets, in a business part of the city.

Those who may honor him with their countenance, may be assured that no expense or attention in his power, will be spared, to make their sojourn in Detroit agreeable and satisfactory.

[46-1y] S. D. WOODWORTH.

**NO FICTION.**

ONE PRICE STORE.

THE subscriber still continues to sell DRY GOODS, and DRY GROCERIES, at No. 5, Huron Block, Lower Town. His stock of each was carefully selected and well purchased, which enables him to sell low for ready pay.

As he believes the money of the same quality of every person, is of the same value, he will sell to all for the same price, and no amount of Oratory can swerve him from that course. Persons can make just as good bargains by sending an agent, as to come themselves.

In connection with the store is a GRIST and FLOURING MILL, where he will constantly pay

**Cash for Wheat**

at the highest market price.

Farmers and Wheat buyers can have their Gristing and Flouring done to order and on the most reasonable terms. Those who wish to purchase goods, or get Wheat floured, would do well to call and enquire his prices, and into his manner of doing business.

DWIGHT KELLOGG.  
Ann Arbor, Lower Town, Feb. 28, 1843. 45-1f.

1843.

**WHOLESALE & RETAIL.**

**J. McFARREN,**

**BOOKSELLER AND STATIONER,**

SMART'S BLOCK,

157 JEFFERSON AVENUE, DETROIT.

Keeps constantly for sale a complete assortment of Miscellaneous, School and Classical Books; Letter and Cap Paper, plain and ruled, Quills, Ink, Sealing Wax, Cutlery, Wrapping Paper, Printing Paper, of all sizes; and Book, News and Canvas Ink, of various kinds.

**BLANK BOOKS.**

Full and half bound, of every variety of Ruling, MEMORANDUM BOOKS, &c.

To Merchants, Teachers, and others, buying in quantities, a large discount made.

**SABBATH SCHOOL & BIBLE SOCIETY DEPOSITORY.**

51-1f.

**Attention Invalids!**

WHO has tried the PERSIAN PILLS and Jew David's or HERBIVOR PLASTER, and is not ready to testify that they are decidedly the best medicines now in use? The above medicines have been before the public some four years, and physicians at the East have used them extensively in their practice, and were they here, they could tell you of the excellent qualities of these medicines. READERS! Have you ever used them? If you have not, ask those who have if they are not what we recommend them to be. They are the Cheapest as well as the best. A box of plaster contains sufficient to spread 8 or 10 plasters—price 50 cents. The large boxes of PILLS contain 73 pills for 63 cents; the small boxes 35 pills for 31 cents. No persons should condemn them until they have tried them, and then we are sure they will not. These medicines are for sale by one or more agents in all villages and cities in the United States. Call on the agent, and he will give any information wanted.

For sale by J. H. LUND, S. P. & J. C. Jewett, C. Eberbach, Ann Arbor; D. M. Ladd, Milford; M. C. Bakin, Novi; D. H. Rowland, Northville; J. Scattergood, Plymouth; P. Vanavary, Franklin; J. Dean, Pontiac; J. Miller, & Son, Dexter; Dr. Sager, Jackson. 10-6m.

**Cash and Barter Store.**

C. J. GARLAND,

HAVING purchased the entire Stock in trade of Godfrey and Allen, will be happy to wait upon such as will give him a call. His stock consists of a general assortment of goods, and will be sold cheap, and for ready pay only.

WANTED,  
In exchange for GOODS, most kinds of country produce, and

**300,000**

**FLOUR BARRELS STAVES & HEADING,**

for which a fair price will be paid.  
Ann Arbor, April 19, 1843. 52-1f.

**S. PETTIBONE,**

SURVEYOR, MAP-MAKER, AND LAND AGENT.

Office in Court House Square, Ann Arbor.  
June 19, 1843. 8-1f.

**Sheep Shears.**

FOR Sale by C. J. GARLAND.  
Ann Arbor, Upper Town, May 5, 1843.

**Thrashing Machines.**

THE undersigned would inform the public that they continue to manufacture Horse Powers and Thrashers, of various sizes, two and a half and four foot, from the village of Ann Arbor, on the railroad. The Horse Power is a late invention by S. W. Foster, and is decidedly superior to any other ever offered to the public, as will appear by the statements of those who have used them during the last year. It is light in weight and small in compass, being carried together with the Thrasher, in a common wagon box, and drawn with ease by two horses. It is as little liable to break, or get out of repair, as any other Horse Power, and will work as easy and thrash as much with four horses attached to it as any other power with five horses, as will appear from the recommendations below. New patterns have been made for the cast iron, and additional weight and strength applied wherever it had appeared to be necessary from one year's use of the machine.

The subscribers deem it proper to state, that a number of horse powers were sold last year in the village of Ann Arbor which were believed by the purchasers to be those invented by S. W. Foster, and that most or all of them were either made materially different, or altered before sold, so as to be materially different from those made and sold by the subscribers. Such alterations being decidedly detrimental to the utility of the machine. They have good reason to believe that every one of those returned by the purchasers as unsatisfactory were of this class. They are not aware that any Power that went from their shop, and was put in use, as they made it, has been condemned or laid aside as a bad machine.

All who wish to buy are invited to examine them and to enquire of those who have used them. There will be one for examination at N. W. Wilson's, Dexter village, and one at Martin Wilson's storehouse, in Detroit—both these gentlemen being agents for the sale of them.

The price will be \$120 for a four horse power, with a thrashing machine, with a stove or wooden bar cylinder; and \$130 for a horse power with a thrashing machine with an iron bar cylinder.

The attention of the reader is invited to the following recommendations.

S. W. FOSTER & CO.  
Scio, April 20, 1842.

**RECOMMENDATIONS.**

This is to certify that we have used one of S. W. Foster's newly invented Horse Powers for about five months, and thrashed with it about 8000 bushels, and believe it is constructed on better principles than any other Horse Power. One of the undersigned has owned and used eight different kinds of Horse Powers, and we believe that four horses will thrash as much with this Power as five will with any other power with which we are acquainted.

Mount Clemens, Sept. 8, 1841.

This is to inform the public that I have purchased one of the Horse Powers, recently invented by S. W. Foster, and used it for a number of months, and believe it is the best power in use, working with less strength of horses than any other power with which I am acquainted, and being small in compass, is easily moved from one place to another. I believe a horse will thrash as much with this power as five will with any other power. The plan and the working of this power have been universally approved of by farmers for whom I have thrashed.

E. S. SMITH.  
Scio, April 11, 1842.

**SMUT MACHINES.**

The subscribers make very good SMUT MACHINES which they will sell for \$60. This machine was invented by one of the subscribers, who has had many years' experience in the milling business. We invite those who wish to buy a good machine for a fair price to buy of us. It is worth as much as most of the machines that cost from 150 to \$300.

S. W. FOSTER & CO.  
Scio, April 18, 1843.

**DR. BANISTER'S CELEBRATED VERMILION PILLS.**—Purely Vegetable, A safe, speedy, and sure remedy for fever and ague, dum ague, chill fever, and the bilious diseases peculiar to new countries.

These pills are designed for the affections of the liver and other internal organs which attend the diseases of the new and miasmatic portions of our country.

The proprietor having tried them in a great variety of cases confidently believes that they are superior to any remedy that has ever been offered to the public for the above diseases.

A great number of certificates might be procured in favor of this medicine, but the proprietor has thought fit not to insert them, in as much as he depends upon the merits of the same for its reputation.

The above pill is kept constantly on hand by the proprietor and can be had at wholesale and retail at the store of Beckley & Co. Orders from the country promptly attended to.  
Ann Arbor, (lower town) May 29, 1842. 9

L. BECKLEY

**GROUND PLASTER.**

PRICE REDUCED TO NINE DOLLARS PER TON.

THE subscribers have now on hand, and will continue to keep a good supply of

**GROUND PLASTER,**

in Barrels, at their Store in Detroit, (123, Jefferson Avenue,) and in Bulk, at their Plaster Mill, on the River Road, half way between Ypsilanti and Ann Arbor.

The above is from the Seneca Falls and Grand River Plaster Beds, both noted for their superiority. ELDRD & CO.  
January 12, 1843. 46-6m.

**PAINTING.**

T. LAMBERT,

BEGS leave to inform the inhabitants of Ann Arbor, and the surrounding country, that having located himself in the Lower Village, with the view of carrying on the above business in all its branches, (some of which are HOUSE, SIGN, and ORNAMENTAL PAINTING,

GILDING and GLAZING, GRADING, imitation of all Woods, MARBLEIZING, TRANSPARENCIES, BANNERS, &c. respectively solicits a share of public patronage, as his prices shall be low to conform to the times and his work done in the best manner.

T. L. would say to Farmers that he is particularly desirous to attend to their calls, as produce is the best kind of pay.  
Ann Arbor, Lower Town, March 6, 1843. 45-1y.

**BLANK DEEDS, MORTGAGES, &c.**

for sale at this office.

**RAIL ROAD**

18 43.

**TEMPERANCE HOUSE.**

THE undersigned would respectfully inform the friends of Temperance, and the public generally, that the above named House, formerly known as the Temperance Hotel, and situated on the corner of Michigan Avenue and Washington street, near the Central Railroad Depot, having undergone thorough repairs and very great additional improvements, is now ready for the reception of all those who may favor him with a call. The accommodations, in every respect, are not inferior to any Temperance House in the country, and every attention will be given to such as bestow their patronage upon this laudable enterprise.

N. B. Carriages always in readiness to convey passengers to and from Boats and Cars.

WM. CHAMP.  
Detroit, May 9, 1843. 4-1y

**DR. HALSTED'S BRISK PILLS.**

25 PILLS FOR 25 CENTS.

THE Brisk Pills answer the purpose more effectually for any disease for which any other pill is recommended, and supersede them, altogether in medical excellence and virtue. If you doubt this, just try them; it will cost you only two shillings—and then you, with me, will be satisfied. If they are not what I recommend them to be, denounce them and put them down, for I cannot conscientiously recommend them for a cure for every thing. But this I do say, without fear of contradiction, that no pills are their equal in removing diseases originating in the stomach or bowels. For liver and bilious diseases, such as dum ague, fever and ague, intermittent and remittent fevers, the Brisk Pills possess peculiar properties for their speedy removal. From ten years experience as a practicing physician, I am convinced that none can equal them. Read what other pills are good for, and what they will cure, and if the Brisk are not superior to them all, then discard their use. Do not believe all that is said about an infallible pill—that never fails to cure any disease—but try the Brisk Pills—the cheapest pills in use—25 pills for 25 cents—and then you will have a chance to judge of their merit or demerit. As a blood cleanser, and a purifier to the diseased system, they perhaps surpass every pill in use. They are quick and easy in the operation, giving life and tone to all the torpid organs; throwing off impure matters or humors; leaving the system healthy and clean. This is all that any one medicine can do, notwithstanding the great show of words and fictitious certificates. We are determined to let these pills stand upon their own reputation, win or lose. All we ask is, for a fair and impartial trial. They can be taken by old and young, at any time with perfect safety. They are an excellent medicine for children, for worms, &c. In a word, they possess all the qualities of an aperient pill for family use. They have cured many diseases which no other medicine could remove. In conclusion I say, do not give up or despair of a cure until you have tried the Brisk Pills, for they do possess peculiar properties and virtues.

For Sale by S. P. & J. C. Jewett, C. Eberbach, Ann Arbor; D. H. Rowland, Northville; J. S. Scattergood, Plymouth; J. Dean, Pontiac; J. B. Dickson, Mt. Clemens; Maitland & Co., Romeo; Sprague & Co., Rochester; Church & Burdick, N. P. Jacobs, J. Owen & Co., Detroit. 10-6m

**YPSILANTI ACADEMY, AND TEACHERS' SEMINARY.**

H. H. GRIFFEN, PRINCIPAL.

MISS C. E. HAMMOND, ASSISTANT.

THE twelfth term of this institution will commence on Monday, May 29, and continue 11 weeks. While this school is equally open to all of both sexes, who wish to acquire a good education, particular attention will be given to those who are preparing to teach. The exclusive and uninterrupted attention of the principal will be given to impart a practical knowledge of the English branches. He occupies about half an hour daily in lecturing, with the aid of the apparatus, minerals, or otherwise.

APPARATUS.—The Institution is furnished with Chemical, Philosophical, and Astronomical apparatus, Surveying Instruments, Geometrical solids, &c., to the amount of \$300; also, a good Cabinet of Minerals worth \$50.

TERRITS in the common English branches, including Composition and Declamation from \$2.50 to \$3.50. In Philology, Chemistry, Astronomy, History, Rhetoric, Botany, Algebra, Geometry, Surveying, &c. from \$4.50 to \$5.00. Mezzotint and Chinese or Theorem painting, \$3.00 each for 12 lessons, taught by Mrs. Griffen.

The tuition is to be paid at the middle of the term. No deduction for absence will be made, except for protracted sickness, and no one will be received for less than five and a half weeks. Books may be had of the principal at Detroit prices.

BOARD, including room and washing, from \$1.00 to \$1.50 per week; for further particulars inquire of the principal.

Rev. J. M. Wagon, Rev. H. P. Powers, Rev. O. F. North, J. Fairchild, M. D., J. C. Allen, M. D., G. and E. M. Skinner, Esqrs. have kindly consented to form a visiting committee, to be present at the Week reviews on Thursday, and at the public examination of the school.  
Ypsilanti, April 29, 1843. 5-1y.

**TO CLOTHIERS AND WOOL CARDERS.**

THE subscriber would respectfully solicit the attention of Clothiers and Wool Carders, to an examination of his present Stock of articles in their line, assuring them of their superior quality, (which will be apparent upon examination) and of the unusually low rates at which he is enabled to sell them.

Among a variety of articles belonging to the trade may be enumerated:

Cards of every description; Shuttles, Steel Reeds 4-4 1/2 wide; Clothiers Jacks; Sattinet Warp; Emery; Tenter Hooks; Worsted Harness; Card Cleaners and plates; Screws; Copper Kettles; Shearing Machines; Parson's, also, two or three

**Carding Machines.**

The subscriber feels himself warranted in assuring the trade that his supply of Clothiers Tools, together with some 12 or 15 tons of assorted DYE WOODS and DYE STUFFS, form one of the largest and most complete stocks of the kind ever offered to the public of Michigan. Owing therefore to the inducements he can offer to those engaged in the CLOTH DRESSING and WOOL CARDING business, of an extensive stock and low prices, he solicits their examination of the same before purchasing or making arrangements elsewhere.

PIERRE TELIER,  
Wholesale Druggist, 139 Jefferson Avenue,  
Detroit.  
April 17, 1843. 51-1f.

**BOOK BINDERY.**

AT THE PAPER MILL (LOWER TOWN) ANN ARBOR.

E. BOOTH would respectfully inform the inhabitants of Ann Arbor and vicinity that he continues the business of

at the old stand, in the Paper Mill. Old Books will be neatly rebound on short notice. All kinds of RULING done to order. Country produce taken in payment.  
April 19, 1843. 52-1f.

**Peters Pills.**

'Tis fun they say to get well with them,

ALL mankind throughout their wide and immense circulation, that ever try them continue to buy them. Peters Pills are purely vegetable; they work no miracles, nor do they, possess to cure all diseases, because they are the scientific compound of a regular physician, who has made his profession the study of his life. Dr. Peters is a graduate of Yale College, also of the Massachusetts Medical College, and has some what distinguished himself as a man of science and genius among the family of the late Gov. Peters. Peters' Vegetable Pills are simple in their preparation, mild in their action, thorough in their operation, and unrivaled in their results. The town and country are alike filled with their praise. The palace and the poor house alike echo with their virtues. In all climates they will retain their wonderful powers and exert them unaltered by age or situation, and this the voice of a grateful community proclaimed. Peters Pills prevent—keep off diseases if timely used, and have no rival in curing bilious fever, liver and ague, dyspepsia, vomit, cramps, griping, sick headache, jaundice, asthma, dropsy, rheumatism, enlargement of the spleen, piles, colic, female obstruction, heart burn, furrowed tongue, nausea, distention of the stomach and bowels, indigestion, flatulence, habitual constiveness, loss of appetite, bloated, or sallow complexion, and in all cases of torpor of the bowels, where a cathartic or aperient is indicated, producing neither nausea, griping, or debility; and we repeat all who buy them continue to try them.

The most triumphant success has ever attended their use and enough is already known of them to immortalize and hand them down to posterity with the improvements of the age in medical science. Dr. Peters was bred to the healing art, and in order to supply demands, he has originated and called to his aid the only steam driven machinery in the world for pill working.

This perfect, and its process imparts to the pill essential virtue, because by being perfectly wrought, all the pills' hidden virtue is revealed, when called into action, and here also it is Peters' excellence all the world and takes all the premiums, medals and diplomas. So clear the tract for the English Peters Pills are coming—a million of witnesses can now be heard for them—resistless—do you hear that while a host can testify that they believe they owe their salvation from disease and death to Peters' Pills, and if calomel and knives are getting partially into disuse we are only mistaken.

CERTIFICATES.—This paper could be filled with them by residents of Michigan, by your friends and neighbors—ask our agents. It is now well known that the people will have Peters Pills, and to hinder would be to stop the rushing wind. Price 25 or 50 cents per box.

The resistless force of these truths—their universal reception, added to the testimony of millions, "keep it before the people" must and will be heard throughout this vale of tears.

Their happy influence on young ladies while suffering under the usual change of life as directed by the laws of nature, they impart a buoyancy of heart, feeling and action, an elastic step, velvet cheek, lily and carnation complexion by their action on the chyle, &c. and ladies in delicate situations always admit their power and innocence, and take them two or three at a time without in the slightest degree incurring the hazard of an abortion; which facts are of the utmost importance. Pimples: a young lady sent her love to Dr. Peters, and says she feels more grateful to him for the restoration of her beauty than if he had saved her life. 'Tis fun to get well with Peters Pills, for they cause the blood to course as limpid and gentle through the veins as a mountain rivulet; 3 or 4 is a common dose, hence the patient is not compelled to make a meal.

TROUBLE IN PLUTO'S CAMP.

Quite astonished Old Pluto came to New York, (Hearing Peters had got his Pill Engine at work.) To resign his commission, his hour glass and

I have come to deliver them all up to you—Sir, my calling is over—my business is through; I have been for three years in a terrible stew, and I really don't know what on earth I am to do.

Not of your mighty size do I come to complain. But a tarral New Yorker, one PETERS by name:

The diseases my aids, in this war of mankind, are subdued by this Peters, what help can we find?

I would yield him N. York, sir, if there he would stay:

But, sir, Peters will have the whole world for his sway.

While musing in council what course to pursue, That Engine of Peters broke forth into view.

The King of terrors looked a while, As though his soul was turned to bile, At that unsparing scourge of ills.

By all that's known as Peters' Pills, These Pills of Peters' stop the slaughter, And leaves the blood as pure as water.

Now Peters makes, I've heard him say, Five hundred thousand pills a day: So that the chance is very small, For soon the cheeks, so marked for doom, Begin like any rose to bloom.

Look here! all who try them continue to buy them. For sale as follows, by Messrs. Beach & Abel, G. Grenville, F. J. B. Crane, Maynard, & Co., G. Ward, S. P. & J. C. Jewett, J. H. Lund, H. Becker, Dickenson & Co., and S. K. Jones, Ann Arbor; Geo. Warner & Co., and J. Miller & Son, Dexter, Wm. A. L. Shaw, Lima; J. C. Winans, Sylvan, Hale & Smith, Grass Lake; W. Jackson, Leoni; D. T. Merrill, Jackson; M. A. Shoemaker, Michigan Centre; Brotherson & Co., L. B. Kief & Gilbert, Manchester; D. S. Hayward, Sibley; Snow & Keys, Clinton; J. Scattergood & Co., Plymouth; Stone, Babcock & Co., and Julius, Moxley & Co., Ypsilanti; Pierre Telier, Detroit; J. & J. Bidwell, and Dr. Underwood, Adrian; Hart & Mosher, Springville; Harmin & Cook, Brooklyn; Smith & Co., Jonesville; L. M. Boyce, Chicago—and almost every where else.  
Oct. 19, 1842. 27-1y

**TARIFF OR NO TARIFF.**

**GOODS ARE CHEAP AT GARLANDS.**

JUST received at the Farmers and Mechanics Store, direct from New York, a general assortment of choice and select GOODS, consisting of all most every article wanted, such as

Sheetings, Shirtings, Broad Cloths, Casimere, Calicoes, Drillings, Gambreons, Linens, Umbrellas, Ribbons, Cravats, Mous, de Lains, Silks, Shawls, Bonnets, Hats, Sugar, Tea and Coffee, Crockery.

Boots and Shoes, Looking Glasses, &c. &c. All of which will be sold cheap as the cheapest.

Goods purchasers will keep in mind the Farmers and Mechanics Store.

C. J. GARLAND,  
N. B. Any goods purchased of him not giving satisfaction in price and quality can be returned.  
Ann Arbor, (Upper Town) June 13, '43. 74f

**For Sale.**

ONE yoke of WORKING OXEN. Enquire at the Hat Store of H. BACG.  
Ann Arbor, May 29, 1843. Lower Town. 5-1f

**3,000**

**FLOUR BARRELS** for sale Cheap for Cash, by C. J. GARLAND, 2 Ann Arbor, Upper Town, May 5, 1843

**BLANK DEEDS, MORTGAGES, ETC.** printed and for sale at the

BT SIGNAL OFFICE. 11

**E. DEAN'S CELEBRATED CHEMICAL PLASTER.**

The most effectual remedy yet discovered for Rheumatism, Fever Sores, White Swellings, Inflammation in the Eyes, Swelled Throat in Scarlet Fever, Quinsy, &c. &c.

THE CHEMICAL PLASTER is an important remedy for those who are afflicted with chronic and inflammatory complaints, by its action, counteracting inflammation, and giving speedily relief by its active, strengthening, anodyne, diaphoretic and counterirritant properties—an effectual remedy for Chronic and Inflammatory Rheumatism, Ague in the Breast, Scalds, Burns, Bruises, Scrofula, Ulcers, Old Sores of almost every description, Cankered and Swelled Throat arising from Scarlet Fever, Felons, White Swellings, Chilblains, &c. Persons suffering from Liver Complaints, Pulmonary diseases, Inflammation of the Lungs, with pain in the side, back or limbs, will find relief by the use of this Plaster. In all cases it may be used with perfect safety.

DEAN'S CHEMICAL PLASTER is put up in boxes at fifty cents and one dollar each, with full directions accompanying each box. Manufactured and sold wholesale by H. HARRIS & CO., Ashtabula, Ohio, sole proprietors, to whom all orders should be addressed. Sold also by their Agents throughout the country.

A liberal discount made to dealers and physicians.

For testimonials and certificates from persons of the highest respectability, who have used the Chemical Plaster, see another column of this paper.

For sale by the following Agents in Michigan:

H. W. Root, Niles, J. C. Larimore, C. Skamahan, Edwardsburgh, Wm. O. Austin, White Pigeon, Isaac Benham, Jr., Constantine, Danl. L. Kimberly, Schoolcraft, E. H. Huston, & F. March, Jr., P. M. Kalamazoo, James W. Cochran, P. M. Galeburg, T. L. Balkcom, P. M. Battle Creek, James M. Parsons, P. M. Marshall, Paul Raymond, Druggist, Jackson, Wm. Jackson, P. M. Leoni, Hale and Smith, Grass Lake, John C. Winans, Sylvan, J. Miller & Son, Dexter, Thomas P. May, Jr. Plymouth, Perin & Hall, Northville, Mead & McCarthy, Farmington, Peter Van Every, Franklin, Julius Dean, Pontiac, Mack & Sprague, Rochester, James Stephens, Utica, E. C. Gallup, Mt. Clemens, G. & J. G. Hill, John Owen & Co., Dr. Thos. M. Sweeney, Dearbornville, E. Samson, Ypsilanti, J. H. LUND, W. S. & J. W. MAYNARD, Ann Arbor, CHRISTIAN EBERBACH, 49-1y

**Ploughs! Ploughs!**

CAN'T BE BEAT!

THE subscribers have constantly on hand a large assortment of

**PLOUGHES,**

of a superior quality, which they offer for sale as CHEAP as can be purchased at any other place in this County. Those wishing to purchase will please call and examine for themselves.

PATRIGES, KENT & CO.  
Ann Arbor, April 20, 1843. 52-1f.

**Chancery Sale.**