

# SIGNAL OF LIBERTY.

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

T. Foster,  
G. Beckley, } Editors.

ANN ARBOR, MONDAY, AUG. 21, 1843.

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## THE SIGNAL OF LIBERTY

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## MISCELLANY.

### FROM THE NEW YORK HERALD. MOST EXTRAORDINARY ESCAPE FROM THE GAUDALOUPE EARTHQUAKE.

We notice the arrival, at the Astor house, of Professor Risley, and his little son of six years old, who made one of the most astonishing escapes in the Gaudaloupe earthquake, that was ever recorded in verse or prose. Mr. Risley has a most remarkable and original genius for classic gymnastics, and his little son is a perfect prodigy. We shall now give some remarkable particulars of that great earthquake, as nearly as possible in his own words.

I and my little boy had been at Point Petre, Gaudaloupe, four days previous to the earthquake, which occurred on the morning of Wednesday, the eighth of February. I was there on a short professional engagement. I was taking my lodgings at the American coffee house, and my meals at the French coffee house, in different places, according to the custom of the country. Wednesday morning, the eighth, was one of the most beautiful that could be imagined—the sun shone out in all its splendor, a soft and pleasant breeze came in from the sea—and every thing seemed in a state of natural peace and quiet.

There was estimated to be about seventy-five persons in the French coffee house, where I was taking my meals. We had all sat down to breakfast on that morning as usual, and were quietly taking our morning meal, chatting and talking freely upon the thousand trivial subjects that come up on such occasions; indeed, we had all nearly finished breakfast. For myself I had finished, and was sitting, partly sideways at the table, as one would naturally sit after eating—conversing with the gentleman who sat opposite to me. I had the towel-ring in my hand turning it about and carelessly playing with it.

The first thing which attracted my attention was a sudden jar, accompanied by a rumbling sound like distant thunder. I had some two weeks before this, been at Port Royal, in the island of Martinique, and seen the effects of a similar visitation, and I instantly knew what it meant. So sudden was the shock that within two seconds from the instant I first felt the jar, I looked up and saw the whole building, commencing at the farther end, falling upon the people—the joists opened, and all began to come down with an awful crash. I instantly uttered the word "jump!"—the man who sat opposite to me turned his head, and looked up sideways, but never rose from his seat—and at precisely the same moment, and without stopping to turn myself about, I started from my seat, and actually jumped, sideways, out of the window, through glass, sash, and all, landing some ten or twelve feet in the yard below. I think it could not have been over three to five seconds from the instant I first felt the jar, to the instant my feet struck the pavement.

My impression on touching the ground was its indescribably rapid motion—I can compare it to nothing, unless it might be that of a sieve of a threshing mill, in its most rapid motion. I should judge, from the distance I was thrown, first one way, and then the other, that the lateral motion of the earth must have been from eleven to fourteen feet. I succeeded, notwithstanding, in retaining my feet for some eight or ten seconds, till I got away from the building to the distance of thirty or forty yards into an open lot of ground.

While I was walking the distance of thirty or forty yards, I saw the buildings of the whole city tumbling into one mass of ruins—and also the earth opening in the lower part of the town, and spouting up immense volumes of water, to the height of an hundred and fifty feet. The multitude of thoughts which passed through my mind during these few seconds is utterly inconceivable and incredible.

If there could have been any first thoughts amid such an instantaneous flood—my first thought was of my boy. In relation to him, he was not with me on that morning. At about half-past eight o'clock, Mr. Montague, a friend of mine, had by previous arrangement, called for him, and taken him away to breakfast with some friend of his—where or who it was, I know not, and neither does the boy know. But knowing the reputation of Mr. Montague, I, of course, felt that Master John was safe, and gave myself no uneasiness about him.

Master John tells his story thus: Mr. Montague took me to the distance of some six or eight blocks from the coffee house, where I left my father, to the house of some friend of Mr. Montague's, whose name I do not know. There was a store kept under the house, and I was taken up to the second floor. There was one young lady who was playing upon the piano, and several others were also present, who had been invited that morning. The whole party was waltzing—I was also waltzing with one of the young ladies. Breakfast was nearly ready, and we were just going to sit down to it. A minute or two before this, a little boy, belonging to the lady of the house,

went up stairs with his grandmother, where we had before this been playing with a little wagon.

The first thing which called my attention from the waltz, was hearing a noise, a sort of rumbling which I took to be the little boy up stairs, drawing his wagon over the floor, which had no carpet on it. At the same moment, I saw a very large looking-glass which hung up against the wall in the room where I was, fall upon the floor—it was broken all to pieces—the sofa was upset, and the table, too—and every thing in the room was all shaken, and upset together. All the family, young ladies and all, fell upon their knees, or were thrown flat upon the floor. I instantly made for the stairs. And as I was going to the stairs, I caught sight of a large church through the window—part of it falling one way, and part the other—the steeple was the first thing which fell. I thought of my father—but don't remember any thing more till I found myself in my father's arms. I had no senses at all after that—I don't know how I got down stairs at all—nor do I know where I went after I got out of doors—nor how long it was before I was in the arms of my father. I had no hat on—the buttons were torn from my clothes, and my clothes, too, were badly torn. I was not otherwise hurt.

Mr. Risley says:—When I recovered my consciousness, I found the towel-ring crushed in my hand, and my boy in my arms—how he came there I know not, nor does he know, nor are we ever likely to know what brought us together—for at that time there was no living being in sight. We seemed to have been saved purely by a miraculous preservation of the Almighty. As to my own clothes, my coat was literally torn off of me; my watch was mashed in my pocket, both sides of it being broken in—my vest open and torn, and my trousers badly injured. I was obliged to borrow clothes to get out of the place. My hair was completely filled with lime, and I was altogether covered with dust and dirt. I received, however, no visible wound, but for two weeks was very sore, and hardly able to use my limbs. By the time I had escaped to the distance of the thirty or forty yards which I spoke of, the violence of the first shock had seemed to abate a very little, but was almost instantaneously renewed again, with far greater violence than before; and then it was that I lost all consciousness, until I found my boy in my arms. When I thus partially recovered my senses, I first began to feel the arms and limbs of my child, to see if any of them were broken, and finding that we were both of us safe and sound, I got up and began to look about me. I was still so entirely bewildered, that I scarcely knew what had happened, or whether it were not all a dream. I then began to look about me, and saw various individuals, men, women, and children, of all classes, and all ages, wandering about half frantic, like myself. Some were in search of a son or a daughter—others of a father or a mother—some of brothers and sisters—others of friends and relatives—all weeping, or in the utmost conceivable agony—pitching and falling about among the ruins and dead bodies.

They would go from one dead body to another, overhauling them to see if they could find the person sought for—and if not successful pass on to another.

At this time, the whole city was in one vast pile of ruins, the awful appearance of which it is utterly impossible to give even the faintest idea. Even the place and direction of the streets were in many cases obliterated, and could not be found.

Subterranean fires now began to burst forth in different parts of the city, consuming every thing combustible, and also destroying a great number of persons, who might otherwise have been saved.

At this time, also, the earth opened along the line of the wharves, as I afterwards learnt from other persons, throwing out volumes of water, and then gradually closing again—and supposed to have swallowed up a great number of individuals.

Everybody immediately went to work, negroes, sailors, and all, to dig out the dead and dying, from the ruins, wherever they heard cries of distress. In one instance we succeeded in very nearly extricating a man from the ruins, having gotten him all out except his legs and the lower part of his body, when the fire broke out, and burnt him to death before our eyes. At the same time, and place, we could distinctly hear the cries of eight or ten others, who had been overwhelmed in the same ruins, and who were all consumed in the subterranean fire. I call it a subterranean fire, because it broke out all over the city, and it is well known that few of the houses in that country, were likely to have any fire in them at that time.

From the place where I first recovered my consciousness, I suppose I could have thrown a stone over at least 300 of the dead and dying. As to the whole number of persons who ultimately perished by that earthquake, I should judge there must have been ten or fifteen thousand. The population of the town was said to be 22,000, and I could never see over two or three thousand persons of the

whole population, who were out and about, looking for their friends.

On the morning of Friday, the 16th, I was forwarded by the mayor of Point Petre, who was fortunately saved in a man-of-war, to St. Pierre, of Martinique, where I was kindly received by P. A. DeCrancy, the American consul of that town. He had the day before I arrived, fitted out a vessel loaded with provisions and other necessities at his own expense, and despatched it to the relief of the sufferers at Point Petre.

I lost \$4000 in gold, and in all \$6000, as the American coffee house, where I took my lodgings, and where was all my personal property, was totally destroyed. One of my trunks was found seventy-five yards from the hotel, mashed entirely to pieces, and the contents destroyed, excepting my portfolio.

The above intensely interesting and touching narrative, we have taken down from Professor Risley's own lips, and also from the lips of his little boy, Master John, both of whom have called at our office. The particulars may be relied on with confidence.

SELECTIONS.  
From the Essex Transcript.  
AN INCIDENT.  
An incident occurred at the grove, during the celebration of the fourth, which showed how deeply liberty is loved and cherished by our citizens. After the announcement of the volunteer toast by J. G. Sargent, the toast master called upon a gentleman, formerly of this village, now a resident of Tennessee, for a sentiment.—He gave:—

'SLAVERY: An institution coeval with our form of Government. It will continue to exist long after its slanderers are laid low in the dust.'

We never witnessed so complete a revulsion of feeling as the announcement of this toast occasioned. To hear slavery toasted on Independence day, at the foot of the Powow, where the very winds prate of liberty, was too much. The hum of merry voices instantly ceased; a shudder at the impious desecration ran through the assembled multitude—a deep, low hiss, which even New England hospitality could not suppress, struggled up from the inmost bosoms of the free men and women, assembled, and subsided into gloomy silence for a time. All felt that something was needed to vindicate the day and the place from any participation in the unhallowed sentiment; and it soon came. Mr. William Carruthers took the stand, and gave:—

'THE DECLARATION OF INDEPENDENCE— which declares that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, such as Life, Liberty, and the pursuit of happiness. May these principles spread the world over, and may the enemies and slanderers of that document find a grave of infamy as dark and as deep as that of Aaron Burr and a Benedict Arnold.'

At the announcement of this toast, a huzza—a shout for the declaration—broke from the hearts of the assembly, which awakened an echo for liberty in all the surrounding woods. The place was vindicated. Slavery finds no rest in Amesbury and Salisbury.

Another excellent toast was given by C. E. Blake, one of the Newmarket Band, and again the welkin rang with huzzas for liberty. In behalf of liberty and the rights of man, we thank the gentleman for bringing the damning tyranny which curses the South, and its entire incompatibility with the foundation principles of our government, thus vividly before our citizens. No eloquence could have spoken for liberty like the mention of slavery, as an institution of our country, on Independence day. If it had not been suitably rebuked, the bones of our patriot ancestors would have rattled in their coffins. We hope the gentleman will learn wisdom from the incident, and when he permits himself to be called master and owner by men, will think of New England, and the shout for the declaration, which startled old Echo at the foot of his native Powow.

opening the cage door, he let all the birds fly away.

'The boy, looking quite astonished, exclaimed, 'What did you do that for, sir? You have lost all your birds.'

'I tell you, boy, I was three years shut up in a French prison, as prisoner of war—I know how precious liberty is, and I am resolved never to see any thing deprived of it that I can make free.'

A REVEREND ARGUMENT FOR SLAVERY.—Some one has kindly sent us a number of the Visitor, published at Covington, Kentucky, containing a scriptural argument for slavery by Rev. Thornton Stringfellow, a D. D., if we mistake not. The logic of it is as remarkable as its piety. It is written in a most devout style. It is indeed the most unanswerable argument for the 'patriarchal institution' we have ever met with. We give one specimen of scriptural exegesis, which certainly does credit to the ingenuity of Dr. Stringfellow, whatever the irreverent and impious may say of it. He is disposing of Anti-slavery texts. Here is the summary process—the spiritual lynch-law.

'God has said a man is better than a sheep.' This is a Scripture truth which I fully believe—and I have no doubt, if we could ascertain what the Israelites had to pay for those slaves they bought with their money according to God's law, in Levit. xxv: 44, that we should find they had to pay more for them than they paid for sheep, for the reason assigned by the Saviour; that is, that a servant man is better than a sheep, for when he is done ploughing, or feeding cattle, and comes in from the field, he will, at his master's bidding, prepare him his meal, and wait upon him till he eats it, while the master feels under no obligation even to thank him for it, because he has done no more than his duty. Luke xvii: 7, 8.—

This, and other important duties, which the people of God bought their slaves to perform for them, by the permission of their Maker, were duties which sheep could not perform.—But I cannot see what there is in it to blot out from the Bible a relation which God created, in which he made one man to be a slave to another.'

Thus do Southern Divines interpret the sublime teachings of our Saviour, in respect to the dignity and value of immortal man, in a calculation of the price of marketable chattels!—Is this Christianity?—Peoples Advocate.

ABOLITION DYING AWAY! WHIGGERY SHIVERING IN THE WIND.  
The New York Express, a slavery advocating Clay paper, of the 12th inst., has a letter from Judge Burnett, of Ohio, which is a very indicative 'shadow of coming events.' The Express man introduces the letter to his readers in a manner the most chary of all things yet heard of. The fact is, the Whigs begin to feel the necessity of dropping Mr. CLAY entirely. Will they do it? They must, or 'throw away their votes' with their eyes open.

After much eulogic palaver about the great merits of Mr. Clay, and the love which the Whigs bear him above all others, the Judge goes on to say:—

'I also expressed an opinion that many of the abolitionists would oppose any candidate that might be offered from a slave state—and expressed my FEARS THAT THESE OPPOSERS WOULD BE SUFFICIENTLY NUMEROUS TO DEFEAT ANY CANDIDATE SO SELECTED.'

## POETRY.

From the Emancipator.

### THE CHRISTIAN SLAVE.

In a late publication of L. F. Tassiro, 'Random Shots and Southern Breezes,' is a description of a slave auction in New Orleans, at which the auctioneer recommended the woman on the stand as 'a good christian.'

A Christian going, gone!  
Who bids for God's own image!—for His grace  
Which that poor victim of the market place  
Hath in her suffering won?

My God! can such things be?  
Hast Thou not said that whoso'er is done  
Unto Thy weakest and Thy humblest one,  
Is even done to Thee?

In that sad victim, then,  
Child of Thy pitying love, I see Thee stand—  
Once more the jest word of a mocking band,  
Bound, sold, and scourged again!

A Christian up for sale!  
Wet with her blood your whips—o'er task her  
frame,  
Make her life loathsome with your wrong and  
shame,  
Her patience shall not fail!

A heathen hand might deal  
Back on your heads the gathered wrong of years,  
But her low, broken prayer and nightly tears,  
Ye neither heed nor feel.

Can well thy lesson o'er,  
Thou prudent teacher—tell the toiling slave,  
No dangerous tale of Him who came to seek and  
save

The outcast and the poor.  
God's life and health had a new used had a  
new

But wisely shun the ray  
Of God's free Gospel from her simple heart,  
And to her darkened mind alone impart  
One stern command—'OBEY!'

So shalt thou deftly raise  
The market price of human flesh; and while  
On thee, their pampered guest, the planter's  
smile,  
Thy church shall praise.

Grave reverend men shall tell  
From Northern pulpits how the work was blest  
While in that vile South Sodomy, first and best,  
Thy poor disciples sell!

Oh, shame! the Moslem kneels,  
Who, with his master, to the Prophet kneels,  
While turning to the sacred Keba feels  
His fetters break and fall.

Cheers for the turbaned Bey  
Of robber-peopled Tunis! he hath torn  
The dark slave dungeons open, and hath borne  
Their inmates into day!

But our poor slave in vain  
Turns to the Christian shrine his aching eyes—  
Its rites will only swell his market price,  
And rivet on his chain!

God of all right! how long  
Shall priestly robbers at Thine altar stand,  
Lifting in prayer to Thee, the bloody hand  
And haughty brow of wrong?

Oh, from the fields of cane,  
From the low rice-swamps, from the trader's  
cell—  
From the black slave ship's foul and loathsome  
hell,  
And coffee's weary chair,—

Hear, horrible, and strong  
Rises to Heaven that agonizing cry,  
Filling the arches of the hollow sky,  
How long, on God, now long!

Amesbury, 20th, 5th mo., 1843. J. G. W.

There is in Liberty county, Georgia, an Association for the religious instruction of Negroes. Their seventh annual report contains an address by the Rev. Josiah Spry Law, from which we extract the following:—'There is a growing interest in this community, in the religious instruction of negroes. There is a conviction that religious instruction promotes the quiet and order of the people, and the pecuniary interest of the owners.'

I've often seen advertisements in the Southern papers, in which individual slaves, or several of a lot, are recommended as 'pious,' or as 'members of churches.' Lately we saw a slave advertised, who, among other qualifications, was described as 'a Baptist Preacher.'

City of Washington.—The total value of real and personal property within the city of Washington in August 1832, was \$9,718,553. This amount is exclusive of the value of the property of the United States within the city, which is estimated at about \$6,000,000 more.

rican citizens that are sighing for the bondage that those venerable heroes allowed themselves to be led to the cannon's mouth to get clear from! If he had forgotten, even while he had one holding a shade over his eyes, he should have existed in a portion of America, he slave—not—for, if report speaks correctly, some of the bondsmen are very nearly allied to him.

What a fine figure he must have been, talking to those old men about fighting for freedom, with a slave holding a shade over him!!

Suppose some Eastern despot had come into Massachusetts to teach freedom to our citizens, with a slave to wait upon him.—With what indignation would he have been treated! He would have been scouted out of Boston, yet, and out of America, for the South would not like to be insulted—for they understand what freedom means, if they do not give it to all their citizens. And is it not as much an insult to us, for a man who is at the head of this pretended free nation, to come here with a slave to wait upon him, to stir up the fire of indignation against despotism in the minds of the people of New England?

## COMMUNICATIONS.

LETTER FROM REV. MR. WEST.

NO. 4.

Monroe, Mich., 31st July, 1843.

To the editors Sig. of Liberty.

Ann Arbor, Mich.

'We will take Mr. West's advice, and calmly and respectfully, and in good humor, reason w<sup>th</sup> them.'—Sig. of Lib. 10th July, p. 2, Col. 5.

GENTLEMEN:—In my last I noticed one more error relative to the General Assembly, and two, with regard to myself, as found in your recent numbers. I will mention another, yet, in reference to myself, and then pass to a part of the sum of abuse heaped upon me, in special, in your papers.

The Error I allude to now is found in paper 10th July, p. 2, Col. 6, Nos. 5, 6. In No. 5, you say—'Mr. West says, Synods, Presbyteries, and Church sessions can act against slaveholding. Would he recommend them to act? No answer!' How could you, in justice, expect my answer, before I received your question? I quote now from your last paper come to hand. In it I receive your question, and in it you say—'No answer!' Really this is like excluding slaveholders from Presbyteries before they make application for admission. It is like judgement before trial—like execution prior to judicial sentence!—How could you tell there would be 'no answer?' 'Would he recommend them to act? Yes, gentlemen he would. He would recommend his Presbytery, or his Church session to act in any case, regularly brought before them demanding investigation, whether the case should include the charge of man-stealing, slaveholding, mixed dancing, intemperance, sabbath-breaking, or any other charge. Every man ought to have a fair trial when charged with crime. This is a very plain answer.

In No. 6, same Col. you say—'He, Mr. West, would repeal the rules of hundreds and perhaps thousands of churches, for the sake of admitting slaveholders into them,' &c.; this charge is made for the purpose of impressing the reader how wickedly and unjustly I could and would act against the churches, for the sake of admitting slaveholders into their bosom.

In No. 5, you say that I said, 'synods, and Presbyteries, and church sessions can act against slaveholders. In No. 6, you say that I would repeal the rules of hundreds and perhaps thousands of churches, for the sake of admitting slaveholders into them.' Yes; and a little before, in the same column, you said—'Mr. West is for introducing known and avowed man-stealers into every northern church.' And yet you have no proof of these bold assertions, only that I am for fair and constitutional rights of trial to every Presbytery, church session, and member in every part of our church, whether located in the East, West, North, or South. Whether you have made this serious charge, as you call it, against me, under the studied purpose to injure, I leave to every enlightened reader to judge.

I shall now show how calmly and respectfully, and in what good humor, you reason with us.'

In your late papers, Mr. West is held out as 'almost a blasphemer—as a coward—as pleading for union over the crushed and bleeding body of the slave—as defending Dr. Hill, who, as you say, sustains practically the hell-begotten system—as guilty of tolerating sin of the blackest die—as guilty of the most despicable servility—as holding it right, on his principles, to enslave Jesus Christ—that consistently with his principles, he could own a dozen or two of his brethren in the Monroe Church, and after robbing him of all his days, leave them to his children to be finished up—That he would admit man-stealers into all the northern churches—that he would have slave-breeders and slave-traders received into every pulpit—that he would pervert the gos-

pel into the support of an infernal system of outrage and wrong—that he would have all northern churches open for the reception of slaveholders as brethren in the Lord—that he approves of slaveholding as practiced by Drs. Hill and Ely—that he holds abominable principles, and that he brings genuine religion into contempt?

These are some of the calm and respectful, and good humored eulogies you heap upon one who stands in the public capacity of a minister of the gospel; who has labored as much, and as long, and as acceptably for the slave and for human liberty, as any of his accusers; and whose only offence, to call out all this wrath and abuse, has been his unwillingness to identify himself with political abolition organizations, and using his best endeavors at the General Assembly to prevent division in the church, whose unity he is under the solemnest of all obligations bound to aid in preserving! and yet you ask, nearly at the close of all these abusive revivings, as if unconscious of having published any of them—'have we used unkind language, or reviling epithets?' I only say—Readers, whether friends or enemies, judge ye. I complain not, I retort not, I recriminate not, but only make the record.

In my next I shall take up the question of the unity and purity of the church; which unity is so much ridiculed in the late numbers of the Signal of Liberty. In the meantime, Gentlemen, believe me

very respectfully Yours,

NATH'L WEST.

#### REMARKS.

Mr. West has referred repeatedly to our charge that he would admit menstealers, slave-traders, and slavebreeders into all our Northern Churches. He does not deny this distinctly, and yet he mentions it again and again, as though we had done him great injustice in making such a statement. Let us settle this matter, if possible, once for all.

1. We suppose Mr. W. will admit that there are in the Presbyterian Church many persons who hold, raise, sell, and buy slaves, and that such persons, by the Confession of Faith of 1794, are "menstealers." If he means to deny they are menstealers, why not say so at once?

2. He will not deny that there are rules in very many Northern Presbyterian Churches, excluding slaveholders from their communion and fellowship, because they are slaveholders, and therefore guilty of sin.

The question arises, ought slaveholders, breeders, and traders, who are confessedly menstealers, to be received into non-slaveholding churches, and if so, on what conditions? To put the matter in the plainest possible light, we will state the anti-slavery answer to this question, and then Mr. West's position, thus:

#### ANTI-SLAVERY POSITION.

'Slaveholders, and those who defend slaveholding as conformable to the precepts of the Bible, ought not to be received into a Christian church.'

#### MR. WEST'S POSITION.

'Ministers and members coming from one Presbytery or one church to another, must be received on the presentation of their certificates, if presented within the limitation assigned, whatever public or private opinion may be relative to their moral character.'

This covers the whole ground. If avowed Presbyterian menstealers present themselves to one of our churches, with "clean certificates," Mr. W. says they 'must be received.' Well how? Why as Christians in regular standing—as 'good brethren in the Lord.'—How could they be received in any other way? What next? Why if the person received be accused of slaveholding, and the case be 'regularly brought before' the judicatory of the church, he shall be tried. But suppose no one prefers charges against him, what then? Why he will remain in full fellowship with the church for life; and if he be a minister, he can preach in defence of slaveholding as a Bible, institution, and tell his hearers, like Dr. Ely, what a fine slaveholder ABRAHAM was, and thus pervert the Gospel into the support of an infernal system of outrage and wrong! Now, if this be a correct statement of the matter, why does Mr. W. find fault with us for making it?

It will be seen that he is opposed to all rules excluding slaveholding Christians from reception into Northern Presbyterian Churches; and his reasoning would condemn such action in the Baptist, and all other denominations.—Thus, in this respect, he would roll back the car of anti-slavery reform, and have the slave-traders and their Presbyterian 'property' both sit down together at the table of the Lord, unless somebody shall prefer charges against the slaveholder—a thing not very likely to happen, if all the church members held the same opinions with Mr. West. This, in our opinion, would be 'tolerating sin of the blackest dye,' and 'bringing genuine religion into contempt!'

This is all we shall say on this head. We have no 'studied purpose' of any kind, except to exhibit some of the abominations of such a scheme in as courteous language as possible.

Mr. West objected to the action of certain Presbyteries against slavery. When we inquire if he would recommend to Presbyteries to act against slavery at all, he answers, 'yes, he would.' Well how? Why, they should act upon any case 'regularly brought before them demanding investigation'—that is, if a member be accused of slaveholding or other crime, he must be tried, of course. This is a mere evasion of the question, and is a virtual acknowledgement that he would not advise

Presbyteries to act against slaveholders, so as to prevent their admission.—To refuse them admission into the church, is one kind of anti-slavery action; to receive all slaveholders into the church who ask admission, and put none out unless complaints are made against them by individuals, is another kind of action, and it appears to us very different from the other. Of this last only is Mr. West an advocate; nor are we certain that he would always advocate even this; for it might be that some of the slaveholders would be of the 'unvoluntary' class; and we cannot believe that Mr. W. would exclude a man from the Christian church for his 'involuntary' deeds!

After enumerating our positions, Mr. W. says:—

'These are some of the calm and respectful and good humored eulogies you heap upon one who stands in the public capacity of a minister of the Gospel.'

We have yet to learn that 'the public capacity of a minister of the Gospel' exempts the official acts or published opinions of any man from the scrutiny and judgment of his fellow citizens, or of his brethren in the church.—We have not so learned. We do not know of any Protestant minister whose knowledge or sagacity are sufficiently elevated to give him reasons for putting forth such pretensions. If he be a public teacher, either of religion or of anti-slavery, and he fall into fundamental errors, there is the more need of their being exposed plainly and fully.

And now we come to the matter of 'unkind language and reviling epithets'—where have we used such? We have only stated our convictions as mildly as possible. To take an instance which Mr. W. deems exceptional:—We sincerely think that the General Assembly tolerates in its members, 'sin of the blackest dye.' Now this is our belief; in what other words can we express it? We thought the action of the majority of that body in this matter, under the circumstances, was 'contumacious and contemptible,' and it was fast rendering them 'contemptible' in the eyes of the wicked, and impairing the confidence of the truly pious. If these were our convictions, in what other or more polite words could we express them?

We must defer further remarks till next week.

#### For the Signal of Liberty.

'BUT WHAT CAN YOU ABOLITIONISTS DO?'

Messrs. Editors:—We frequently hear the objection raised against the LIBERTY PARTY, that they are too few and weak to accomplish their purpose, even if their cause be just. On this account, many a man, perhaps an honest man, both whig and democrat, prefers to remain in his party, and toil where he hopes to do something, rather than to spend his energies in vain. But let us retort the question upon the pro-slavery parties—What can you do?

Democrats, What can you do? You have been in existence from the formation of this Government. You have had the Presidency a majority of the time; you have had Learning and Skill and Talent and Power to assist you. Yet, to this day, you have not succeeded in determining what democracy in this government shall mean. You have no test of one's democracy, except adherence to his party. You have as yet no settled policy, you have no particular issue to place before the People. You have not, and there is no prospect that you ever will convince this nation of your superior excellency. You have often had the majority on your side, but have no power to retain it, and so far as your polity is concerned, the nation is without a Policy of any kind.—Is your Legislation marked with wisdom? I need not enumerate—it is sufficient to observe that continued vacillation is always, and in all ages, the standing evidence of imbecility. Ask not, then, what Liberty can do until you tell us what modern democracy can do and will do.

Whigs, what can you do? You too have been in existence, in some form or other, under some name or other, from the beginning of this Government. You have occasionally had the Presidency, often a majority, and sometimes an overwhelming majority, and yet, what have you done? Have you yet been able to determine what Whig Policy is? Is not your policy like that of the person spoken of by Solomon—"her ways are movable?" You have settled upon no policy, you have given no permanency to the institutions of this country.

You often tell about having great political battles to fight, and you often fight them with an inveteracy that ill becomes the age; but what is the result of a battle or of a victory? Do you thereby settle any principle of government? Do you thereby establish any policy for this nation, or for even a single State in the nation? When you have fought one battle, you have only prepared the way to fight another. Nothing is accomplished that can be called permanent or fixed. Some, if you wanted some things, and some wanted others, but in the struggle of 1840, you as a party, had no issue whatever with the other party. Hence the result was just what any impartial statesman might have foreseen—perfect fluctuation in your Legislation—doing and undoing, till you have wasted away by your own marching and counter-marching, Bankrupting and Anti-Bankrupting, modifying and un-modifying Revenues &c. &c. I say it not to criminate, but to call the attention of the candid to the fact, that your National Legislation is characterized by great imbecility. Honest you may be, but wisdom can not be claimed for your deliberations.

Nor has State Legislation under either Whigs or Democrats been any wiser or better. Look at the History of both parties in this

State, and you may well ask, what can you do? Laws are enacted in relation to taxes, to mortgage sales, and others, which are to take effect from their passage. They are printed & get to the People in the course of a number of months, but often not until the business for which they were enacted is completed. The people and the subordinate officers study the new Laws, so as to be correct and legal in their doings the next time, but before the time comes these laws are repealed, and others instituted in their place, and thus we go another round, some important business being done illegally most of the time. I believe that I have not overstated the fluctuations of our own state Laws. Then I ask, what have the People to hope for from the success of either Whig and Democrat, but a continual fluctuation, and a feeble, unwise Legislation? Come answer the question, good honest Whigs or Democrats, what can you do, even if your policy is as good as you would make us think. If neither of you can answer, I will answer for you. The Whigs can (or could) get into office, pull down in order to build, get their salaries, line their pockets, and get out of office again.

The Democrats can get into office, propose some measure, talk about it, get their salaries, line their pockets, and get out of office again, and thus at the expense of the people, without any blessing to them, we have been experiencing these sudden alterations from the beginning of the government, and thus we may expect it to be while Slavery rules both parties, whose interest it is to check northern enterprise by instability. This, Gentlemen Whigs and Democrats, is just what you can do. You can fight one another, and act in the drama of our national History the part of the treading of a loom under the foot of the weaver, and as you rise and fall, you can, with great propriety sing the old baby song, "Here we go up, up, up, Here we go down, down, down: Here we go backward and forward, and then we go round, round, round." Why, then, will honest men adhere to the old and useless dynasties? If it were true, (which I deny,) that the Liberty Party can do nothing, it is far better to stand in a good cause and fail, than to stand in a bad cause, & either succeed or fail. In a future article I may try to show that the Liberty Party can do something. OPIFEX.

#### For the Signal of Liberty.

THOUGHTS BY THE WAY.

Messrs. Editors:—With your permission, I will obtrude a few 'Incidents and Thoughts by the way' upon your readers.

Nothing worthy of notice occurred from Detroit to Buffalo, unless it is that an extortionate rate of fare on the Lake is kept up.—\$7 is charged unless two Boats belonging to different lines are about to start at near the same time. But when that is the case, they take your own offer for price.

At Buffalo, things are different, competition on all sides has a very depleting effect upon the Railroad Company. Packet-Boat-runners are crying for passengers, and will see you safe to Rochester for two or four shillings, as they happen to feel, while you are duly and repeatedly notified, that you can go by "the Falls" and Oswego, very quick, and very cheap, and see much more than by any other route. The fare in the two classes of cars, is respectively \$7 and \$10 to Albany, and through in 25 hours; and more, they will treat you like gentlemen. (Formerly they treated passengers like gentlemen, but they were the gentlemen.)

Rochester is worth stopping to see, and worth noticing. Like the Phoenix, it has started up in an hour, plumed itself and presents an air of neatness, energy, and stability well worth a compliment. Perseverance is a Rochester trait. To equal any, and to be excelled by none, is their ruling purpose.

Temperance has made great, and permanent progress there; especially among reformed drunkards—each convict filled with the paternal spirit, stands at his post, determined; invincible. Upon a Sabbath morning, I saw a company collecting opposite the U. S. Hotel, (a Temperance House, and one well worth patronage,) near a temperance grocery. They soon commenced singing Temperance songs, constantly increasing their number, when a Priest of Bacchus, flushed with the usual lurid hue, gave them battle at a short distance. He took the old ground—"men's rights" 'signing away rights'; &c. &c. Presently, a Washingtonian walked over to him, and politely asked him to go over to their stand and speak; after a short parley, he consented, but was hindered from speaking for some time, by those whom a few stern vigilant Washingtonians had dissuaded from the Grog shop, and they were relating their experience, and putting their names to the pledge. Each one's simple story, had weight enough, to sink in eternal silence, all the apologies ever made for the Rum traffic. These men so sunk in woe, the vigilant had collected to the number of 30 or 40, some of whose wives had followed them to urge them from the grog shops, but their weeping for woe, was turned to weeping for joy. Truly the scene was a melting one.—But to our Hero, he had felt the shafts, and tried to excuse his haste and petulance, but soon he found himself in the current setting towards the shoreless sea of Teetotalism, he put his name down, and swore eternal enmity to his old master.

Some scruples were expressed in certain circles respecting the appropriateness of this work on the Sabbath. Perhaps they would find their answer from the words of that great Physician, who healed the sick, and raised the dead on the Sabbath, and felt that he did no greater wrong than he who lifted his fallen sheep from the pit on the Sabbath. Nay,

more. He said it was lawful to do good on the Sabbath day, and I doubt not but any of the objectors of that Washingtonian Sabbath day labor, would have called loudly for help had their horse fallen into the canal on that day.

The Washingtonians are invincible, they deem it wrong to buy of, or in any way to sanction the rumrunner as such. They will sooner be at extra expense to get their wares and merchandise, than buy of a Rumrunner. This is as should be; and this principle needs promulgating in your State. How many of the men, (or women) in your Temperance Society make it a principle of action to buy of Temperance men? Facts no doubt would show that Temperance men poured annually much money into the treasury of your Grog-shop keepers and Respectable Rumrunners.—And will the true test find such to support Temperance, or the sordid desires of Rumrunners—of whom you have many.

Should any one open a Brothel in your village, and in connexion with it make and sell dresses, stocks, &c. &c., would your virtuous citizens be guiltless if they bought of them, or would the plea that they sold cheaper than others be a good and satisfactory reason for patronizing the Mistress of Lewdness?—The truth is, that men of principle most sustain business men who act in public life upon good principles, or such men cannot do business while the Rumrunner, the Slave-breeder, and the Brothel keeper will get the whole profit of business; for if men of principle do not give preference to men of principle, the unprincipled will make their profits on such articles as others will not from conscience sell, and can therefore undersell on those kept in common by both. When Temperance men will support Temperance Stores, and Taverns, and Hotels, and mechanics, and laborers, in any and every business, then will Temperance triumph.

More anon. A.

#### For the Signal of Liberty.

PRESBYTERIAN CONSTITUTION.

Messrs. Editors:—Permit me of your readers, to ask Rev. Mr. West, whose letter of July 17th you have recently published, if he will be so kind as to give the chapter and verse where the Constitution of the Presbyterian Church, requires a Session or Presbytery to receive to its communion and fellowship a member coming from a sister Session or Presbytery with "clean certificates." As yet there is no proof in anything he has said in that letter, that those Presbyteries and Sessions which refuse to admit to their pulpits and communions slaveholders, though they have "clean certificates," have acted "directly in the face of the practice of the constitution of the church."

There are those in the Presbyterian church who believe that Sessions and Presbyteries have a right to examine persons applying for admission to these bodies, both in reference to doctrine and practice, notwithstanding they come with "clean certificates" from sister bodies; and if the examination is to have no influence upon the question of their reception, all it amounts to, is a mere farce.

If we mistake not, Mr. West himself has not always believed that Presbyteries and Sessions must "receive ministers and members coming from other parts of the church," because they have "clean certificates."

If our recollection serves us, he has been heard to contend very strenuously, on the floor of his own Presbytery, for the right of sessions and Presbyteries to examine persons coming from other sessions and Presbyteries with "clean certificates."

Suppose, then, they exercise the right, and as a consequence say to a slaveholder, "we cannot receive you to our pulpit or communion, till you repent of slaveholding?" What then becomes of Mr. West's position, that ecclesiastical bodies thus acting, violate the constitution of the church?

"Consistency is a jewel"—and I doubt not that Mr. West always intends to wear it in his crown. But it is honestly believed that he has taken ground in his letter, not only untenable, but inconsistent with his former positions. Will he have the goodness to furnish some proof from the constitution of the Presbyterian church, that he is correct in what he says about the obligation of Presbyteries and Sessions to receive persons coming from other Presbyteries and Sessions with "clean certificates" on such certificates: or say that heretofore he has taken wrong ground. S. D.

Aug. 14th, 1843.

Cranberries.—In some parts of Michigan, in northern Indiana, and in Wisconsin, about the Wisconsin river, great numbers of this fruit are found growing wild. Those brought from the Wisconsin are the finest we ever saw. We doubt whether so large a product with so little trouble and expense, could be realized from any other source, as from this fruit. Considerable attention has been given to cranberry cultivation in some parts of Massachusetts, and with great success. Patches of land good for nothing but frog pastures, have been rendered more valuable than the best adjoining lands, by this means. This is a fruit from which there is very little danger of glutting the market. The appetite for them 'grows with what it feeds upon.'—Prairie Farmer.

Stamping in Tennessee.—Gov. Polk had for the month of July twenty four appointments, in twenty one different counties, requiring him to travel on an average of 30 miles per day, and speak at each place about two hours. Truly, in Tennessee to get an elective office is laborious business.

## SIGNAL OF LIBERTY.

ANN ARBOR, MONDAY, AUGUST 21, 1843.

### THE LIBERTY TICKET.

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

For Governor,  
**JAMES G. BIRNEY,**  
OF SAGINAW.  
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 Senators,  
**J. P. MARSH,**  
SIXTH DISTRICT,  
**JOHN C. GALLUP,**  
**URI ADAMS.**  
KALAMAZOO COUNTY,  
For Representatives,  
**ROSWELL RANSOM,**  
**DELAWARE DUNCAN.**  
OAKLAND COUNTY,  
**ERASTUS INGERSOLL,**  
**WILLIAM G. STONE,**  
**JESSE TENNEY,**  
**GEORGE SUGDEN,**  
**JOSEPH MORRISON,**  
**JOHN THOMAS.**

### WASHTENAW LIBERTY CONVENTION.

A Convention of the Liberty Party of Washtenaw County will be held at the Court House in Ann Arbor on Tuesday the fifth day of September at 2 o'clock P. M. for the purpose of nominating candidates for the Legislature, and appointing delegates to the Senatorial Convention.  
Ann Arbor, Aug. 21, 1843.

### LIBERTY SENATORIAL CONVENTION.

The Liberty Party of the Second Senatorial District will meet in Convention at the Court House in Ann Arbor, on Tuesday, the fifth day of September, at 2 o'clock P. M. for the purpose of selecting a candidate to represent said District in the State Senate.  
Ann Arbor, Aug. 21, 1843.

### LIBERTY CONVENTION.

The friends of Liberty, and Northern rights are requested to meet in Convention in the village of Albion, Calhoun County, the fifth of September, at 2 o'clock P. M. for the purpose of nominating two candidates to be supported for State Senators by the Liberty Ticket, in the Fourth Senatorial District at the ensuing election, to be held in Nov. next.

The counties of Branch, Jackson, Calhoun, Eaton, Ingham, and Clinton, composing this district, we doubt not will promptly attend to this call.

Theo. Stebbins, Medad Bordwell,  
Thos. Megee, J. N. Stickney,  
J. Zimmerman, J. Montgomery,  
J. S. Fitch, Erastus Hussey,  
N. Durfee, R. B. Rexford,  
S. B. Treadwell.  
Aug. 9th, 1843.

### CALHOUN COUNTY LIBERTY CONVENTION.

FREEMEN OF CALHOUN COUNTY! Arise and declare your opposition to Slavery and Northern oppression, by meeting in convention at Albion, on the fifth of September, at 10 o'clock A. M. to nominate candidates to represent this county in our next State Legislature, to be supported on the Liberty Ticket at our ensuing election in Nov. next.

ERASTUS HUSSEY, } County  
NATHAN DURFEE, }  
CHAS. M. BORDWELL, } Com.  
Aug. 9th, 1843.

The attention of the Liberty men of the Counties composing the Fourth Senatorial District is requested to a call for a District Convention at Albion Sept. 5. As it occurs immediately after the National Convention at Buffalo, some of the delegates will probably be present on their return, and will be able to give an account of the doings of that Convention, thus adding to the interest of the meeting.

The Detroit Advertiser says that at the last session of our Legislature, the penalties and forfeitures against usury were all abolished, and nothing now restrains the taking of illegal interest, but the danger of not being able to collect the excess above 7 per cent. But if a person has actually paid usurious interest, there remains no law to enable him to recover it back.

In the Van Zandt case, the defendant entered a motion for arrest of judgment.—The Court has certified that the judges are divided on this motion, both in the suit for damages, where the jury rendered a verdict of \$1,200 and in the suit to recover the penalty of \$500 under the act of 1793. This takes both cases to the U. S. Supreme Court.

Cease to do evil; learn to do well.

### ANOTHER SLAVE CASE.

The slaveholders seem determined to test the efficacy of the laws to the utmost. An interesting case has lately been decided in the Morgan Circuit Court in Illinois. Indictments were found by the Grand Jury against J. A. Willard, and Samuel Willard, charging them with harboring and secreting a colored girl named JULIA; that the said Julia was a slave to Elisabeth W. Lisle of Louisiana, and as said Elisabeth was journeying from Kentucky through Indiana to Louisiana, Julia escaped from her mistress, and was harbored and secreted by the defendants, knowing her to be a fugitive slave.

The action was brought under the criminal code of Illinois, which makes any person secreting or harboring a fugitive slave from any part of the United States, liable to a fine of \$500, or less, or imprisonment six months.—The defendant's counsel entered a demurrer to each count, and contended that as slavery was local, it could not be known under the constitution of Illinois; that the State law was void because Congress had jurisdiction alone; that the right of reception is limited by the Ordinance of 1787 to the thirteen original States; and as the counts showed no escape from the Original States, the indictment showed no crime; and that the voluntary introduction of a slave into a state where slavery is prohibited, makes the slave free.

The Court took time, and after due consideration, held the five first counts to be defective, imputing no crime, and sustained the defendant's demurrer. The Court over-ruled the demurrer to the sixth count, deciding that, by the comity of States, the right of transit by a master with his slaves was tolerated, and the freedom of the slaves not thereby effected. The Counsel for the defence informed the Court that they would stand by their demurrer, and asked the Court to render judgment thereon. The Court accordingly assessed a fine of twenty dollars, remarking that the defendant supposed he was doing no act that was criminal. The case will go to the Supreme Court.

### BANKS.

We mentioned last week that the Chancellor had issued an injunction upon the Merchant's Bank of Jackson, at Brooklyn.

The notes are represented as worthless. There was a considerable amount in circulation.—The Detroit Advertiser represents the failure as fraudulent and rascally. That paper expressed a belief that this Bank, and the Oakland County Bank were connected in business for the benefit of the same individuals—that the failure of the one or the other institution became necessary, and that the Oakland Bank is equitably, if not legally bound to redeem the notes of the Brooklyn Bank.

The Advertiser of Tuesday says that the bills of the Oakland Bank were in bad odor in Detroit, and many citizens refused to take them. Farmers will do well to refuse any but unquestionable funds for their crops.

We used to hear much about the benefits of well regulated banks. Every body conceded that a bad bank was a bad thing; but a good bank was very desirable. Suppose the premises to be granted, how can the holder of its bills tell how "good" the bank is? In this State we have had not far from sixty banks; of these about fifty have ceased to exist.—How many of these defunct ones have done an honorable, useful business, and closed up by a fair and bonafide redemption of their liabilities? Has any one of them? Or have two, or three? On the contrary, have not the public lost more or less by every one of them? And if this be true of the departed, why should we think more favorably of the living? We do not here enter into the merits of the banking system as such; but we hazard nothing in saying that the people of this State have lost far more by their banks than they have gained by them. And if experience can be relied on, they must expect to lose more.—We have a number of banks in existence, which are solvent at present, and business men must take their notes; but it is the height of folly in the sovereign people, after having lost by fifty banks, to charter more. Will they never learn by experience? The manufacture of an Insurance Company into a bank, by our last Legislature, in our opinion, was an unwise act, as time will eventually show. We had better bear patiently the evils we have, than fly to those of whose disastrous effects we have had such convincing evidence.

### NEW YORK.

The accounts of the progress of Liberty principle in this state are encouraging. The tract system is extending farther and wider, and that tremendous engine, the Press, is now making itself felt in behalf of human freedom. A tract is written monthly, and stereotyped and circulated among tens of thousands who never read a Liberty paper.

Gerrit Smith is lecturing to the people of Madison County on the duties of Christian voters. He intends to go through every town. He lectures on the Sabbath twice, in the open air. This profanation of the day is highly condemned by the pro-slavery politicians and clergy, and is also disapproved by some excellent persons who are abolitionists. Mr. Smith gave a formal notice in the papers that he should speak of the political affairs of the nation, and the duties of voters in reference to them, so that all who were scrupulous might not attend. His first lecture in his little village of Peterboro was heard by 1,000 persons. About 700 were present at the next, in Nelson. Rev. C. T. Torrey, while on a recent tour, addressed the people on Intemperance and Slavery in the streets of Buffalo and Geneva. At the latter place, men passed him, on their way to church, cursing profanely because he was violating the Sabbath!

PROGRESS OF LIBERAL VIEWS.

We learn that on the 3d instant, the church and congregation lately under the charge of Dr. Beecher, (the Second Presbyterian Church in Cincinnati) voted an unanimous call to our tried and respected friend, Rev. J.P. CLEAVELAND, of Marshall. This prof. of confidence and esteem will be gratifying to our Anti-slavery friends, because the call was made notwithstanding his well known views upon the subject of slavery, and in spite of the disinterested efforts of some from abroad to create a prejudice against him on that account.

The situation is one of the most important in the Western country. We have not learned that Mr. C. has come to any conclusion in reference to the proposed change in his location. Should he conclude to leave us, we doubt not he will continue to manifest the same manly and energetic opposition to the whole system of slavery which he has displayed among us. And since we have mentioned his name in this connection, we will say, that his straight forward course on this subject has gained him a degree of respect and confidence from his fellow citizens generally, which cannot be attained by that class of public speakers, whether laymen or clergymen, who try to maintain a non-committal attitude, who cannot tell whether the system of Slavery is of celestial or infernal origin, or who apologize for the abomination on account of the 'circumstances' under which it is involuntarily perpetrated.

THE NATIONAL CONVENTION. A very full meeting is anticipated at Buffalo on the 30th instant. We hope Michigan will be well represented. It will be recollected that the following gentlemen were appointed delegates at the State Convention, with power to appoint substitutes. C. H. Stewart, G. Beckley, S. B. Treadwell, J. S. Fitch, and Wm. Canfield.

THE WHIG CONVENTION OF WASHTENAW COUNTY are rather queer advocates of retrenchment. They thought that our Democratic Legislature were much to blame for not reducing the pay of members to less than three dollars per day; and went unanimously for the nomination of a member to Congress who voted at the last session against reducing the pay of members below eight dollars per day, in addition to their enormous mileage fees.

THE DETROIT ADVERTISER has an article respecting the Adultery and Fornication law, in which we were much astonished to find the "Signal of LIBERTY!" numbered among the "defenders" of its repeal. We supposed this was a casual error, which would be corrected in the next paper; but no correction has appeared. All our readers know that we repudiated this legislation with our usual plainness of speech. The Argus, of this place, did attempt some kind of apology for the Legislature; but the Signal, never. Will you make the correction, Mr. Bates?

ANN ARBOR, Aug. 19. The new crop of wheat is just beginning to come in. Purchasers are now paying 82 1/2 cents per bushel. This is about as much as was expected at the opening of the market, and should it not be depreciated, considerable quantities will be brought in at that price. Flour retails here at \$3.57.

The Editor of the Marshall Statesman says he "believes there is a coalition between Democrats and Abolitionists to break up the Whig party." We go for the largest liberty, and permit every one to believe as he pleases. But then every sensible man can render a reason for his belief. What reason can the Statesman reader! High authority tells us that a coalition is a union in a body or mass, coming together, as of separate bodies or parts, and their union in one body or mass. What signs of such a coalition has the Editor discovered either in Democrats or Abolitionists? We have no intention of being swallowed up by either party, but intend to keep ourselves pure and unspotted from them both. And then a union with the modern, sham, rantaneous, sentimental Democracy! Impossible!!

By the terms of the call, it will be seen that all are invited to attend. Those who wish to see the Liberty friends from all parts of the union, will do well to be present, as another occasion of the kind will not probably occur in several years.

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THE WHIGS OF THE THIRD CONGRESSIONAL DISTRICT have nominated for Congress, Thomas J. Drake, a lawyer of Pontiac. Mr. Drake is well known as a Whig politician. He was a delegate to the Harrisburgh Convention, and a Presidential Elector in 1840. The Whig nominees for the First and Third Districts are city and village lawyers, and probably another will be selected from the Second District.

THE ST. CLAIR BANNER advises every body to refuse the notes of the River Raisin Bank, it being a broken down resuscitated concern whose notes have been bought up for speculation at ten cents on the dollar. Those interested will of course do as they please.

Slavholding Feroicity.—The papers contain the details of an affray between Hon. Cassius M. Clay, of Kentucky, and Mr. Brown. The affair occurred at a political meeting, where Mr. Clay called Mr. Brown a liar, to which Mr. Brown retorted he was a damned liar. They rushed to each other, but having been separated by the spectators, Brown fired a pistol at Clay, while some other person struck him over the head. Clay, thinking himself mortally wounded, drew his bowie knife, and rushing on Brown, dug out one of his eyes, out of an ear, and otherwise mutilated him. He is alive, however, and is expected to recover. Such are the results of Slavholding. Slavery is a system of war, and the conquerors are obliged to go armed, and it is not surprising that their violent passions and insolent demeanor should often cause them to use their deadly weapons on each other. Mr. Clay is a Slavholder, a man of influence, and highly esteemed. He is a decided advocate of gradual emancipation. Some of his eloquent invectives against slavery our readers have seen in the Signal.

A return to the Court of Quarter Sessions of Philadelphia sets forth that there are sixty gambling houses in one ward of the city. The number in New York city is estimated at five hundred.

The Liberty Convention of Hamilton County, Ohio, have recommended to the National Convention to nominate WILLIAM JAY, of New York, for the Presidency. Caryville is a small village near Batavia, N. Y. It had one Liberty man in 1840; one more the next year; and now the Liberty club numbers 105 members.

A new Steamboat called the Champi, has commenced running between Detroit and Buffalo in opposition to the combination. The fare is five dollars.

The cause of Mr. Legare's death, as ascertained by post-mortem examination, was strangulation of the intestines, brought on by sedentary habits.

Indiana has gone Democratic. In Illinois the Democrats have elected six out of the seven members of Congress.

Dr. Pitcher, of Detroit, is spoken of as the Whig candidate for Governor.

General Intelligence

MILITARY EXECUTION.

Among the items of news brought by the arrival from Canton, was a notice of the execution of the rebels of the Third Regiment, who a short time before, had risen upon and murdered some of their officers. They were tried, condemned and shot. The following is an account of the dreadful affair. On the 9th of February, upwards of 80 of the rebels were sentenced to die the death of traitors; 41 were executed on the 9th, and the others on the 11th ultimo, each day at 7 A. M. The spectacle was most imposing and awful.

The criminals, the day previous to their execution, were imprisoned in barracks in the neighborhood of the artillery ground, accompanied by their confessors, and their executioners placed over them. At about half past six each morning, they were unshackled, having only their arms tied, and were marched between two files of soldiers (their executioners) to the ground, on which a large force was already stationed, consisting of about 3000 troops, forming three sides of a square. As the mournful procession approached, an officer proclaimed aloud to the troops, that whoever shall ask for the pardon of any of the criminals should be shot.

The remainder of the regiment to which the criminals belonged formed the bottom of the square, and behind them a strong body of cavalry was posted, before whom, their late companions in arms, the mutineers, were led to hear their sentence read, which was quickly got over, and they were then marched up to the vacant side of the square, where they were placed in file, kneeling in front of a hillock, used as an artillery butt; their executioners filed off behind them, and in an instant their bayonets were unfixed, the priests informed them that the hour had come, and the words, make ready, present, fire, were given instantaneously, and the file of criminals simultaneously fell like a wall.

Or statue from its base overthrow. There was scarcely the space of a yard between the muskets and their victims; many continued to writhe on the ground, but not a sound of any kind was heard save the order to re-load, for no reserve was in readiness, and an agonizing delay was thus caused in finally despatching the unfortunate wretches. The troops fired in a running fire; no particular criminal was assigned, but they were ordered to fire on the ones most in front. The same awful scene was performed on the 11th; and on that day the sergeant who led the rebels at the insurrection, was strangled by the screwing machine, in the same square, and afterwards the right hand cut off. So soon as it was evident that life was extinct in all the criminals, the various regiments were marched, with music playing past the bodies, and then home to their quarters. On the 9th the criminals were placed close to each other to suffer death; but on the 11th the more considerate method of separating them a yard or two was adopted. Thus ended the rebellion of part of the Third British Regiment of the line.

Attempt to Assassinate the Post Master General.—We collect the following news of the daring attempt to assassinate the Hon. Charles A. Wickliffe, Post Master General, from the N. Y. Express. It seems that about the last of July Mr. Wickliffe, his two daughters, a niece, and a young man by the name of J. McLean Gardner, (a son of Col. Gardner, of Washington, who was First Auditor of the Post Office Department during the administration of Jackson and Van Buren,) came on board at Old Point, on their way to Washington via Baltimore. During the passage up the Potomac, Mr. Wickliffe and Gardner (who is represented as a disappointed office seeker) were seen in a casual conversation, which soon terminated without attracting any attention from the passengers. Every thing passed off pleasantly until the boat had arrived a little above the mouth of the river, when dinner was announced. As Mr. W. was passing Gardner (who was lying down and apparently asleep) on his way to the table, he touched him, and said, 'dinner,' for the purpose of warning him, when that individual sprang to his feet, drew a dirk knife, and pierced it into the breast of Mr. W. An inch variation in the direction of the blow would have made it immediately fatal.

Gardiner was immediately seized by the crew and passengers, and confined. Upon the arrival at Baltimore Drs. Smith and Theobald were called to dress the wound. Dr. T. immediately probed the wound, dressed it, and pronounced it not to be of a serious nature. Gardner was taken before Walter Grey, Esq., and committed for further examination. Mr. Wickliffe requested as a particular favor, that he should not be confined with felons, which we suppose was granted. During Gardner's stay at Old Point his conduct was marked by the visitors as of a very singular character, and the belief was generally entertained that he was laboring under mental derangement—a belief which was strongly concurred in by Mr. Wickliffe himself.

Next morning Mr. W., after a pleasant night's rest, was taken on a litter up to Barnum's hotel, where he was expected to recover soon. The mother and brother of the prisoner arrived in Baltimore, bringing with them evidence as to the insanity of the unfortunate young man. The following letter was written by the prisoner, soon after the affair took place, on the boat. It was addressed to the Post Master General. Sir:—I spoke with you at Old Point Comfort frankly and told you where I wished to go. On inquiry you will find that no human being instigated me, by the remotest hint, to commit what I have done to your person; therefore, sir, you being a man high in office, cannot be a man so ungenerous as to show any vindictiveness towards my family or connections whom I have always had too little regard for in pursuing their advice. You may examine into this and you will find it as I have written. It is some gratification for me to learn your wound is slight and not mortal. With great respect, I am sir, your obedient servant, J. McLEAN GARDINER.

To the Hon. C. A. Wickliffe, P. Master General. Accounts state that Mr. W. is fast recovering, and will, in a few days, be able to perform his duties at Washington.

Flogging in the Navy.—It is time that the Government took measures to put an end to this abominable mode of punishment in the Navy and Army. Every few months, the public ear is pained with the report of the flogging of some person in the Government's employ with the rope's end. Last winter the whole North was horrified by an account of the murder of a Mr. Pierpont, in Florida, by flogging; and below we have evidence, that the apprentices in the Navy have to undergo the punishment of the coil to an extent which cannot be justified under any circumstances. It is the duty of the papers to take this matter in hand and ring the changes upon it until a reform is effected. There are some other reforms to be brought about in the Navy, as will be seen on perusal of the following from the Buffalo Courier: "We have before us two letters from two boys, belonging to a highly respectable family of this city, who entered last year as apprentices in the navy, expecting to have opportunities of education, a chance for promotion, and kind treatment. Making every possible allowance for the disposition of boys away from home to find fault with their fare, it is manifest from the letters before us, that no such expectations are realized. The discharge of the boys from the service has been obtained; we are informed, in consequence of this disappointment in the expectation of their friends. "I am whipped about every day for nothing; and now my body is all covered with bruises from head to foot, and I am now sure it will kill me if I stay here much longer. If you could come here and see when 'all hands witness punishment' is piped, to see about a dozen a piece given them over the bare back, bring flesh and blood at every stroke, and sometimes two or three dozen instead of one dozen; but I won't talk about such things any more. "L—gets a whaling about every day with a rope about an inch thick, across the back. He is now covered with marks from head to foot. I have been a little more fortunate, having only received six dozen since I came from Mahon. The other morning, the first lieutenant called all the apprentice boys upon the quarter deck. They all came up there

and when they had got up there, he called all those that had chickens, or had men to wash clothes for them, should step out: I stepped out then, and so did L—and a great many other boys. Then he called all the boat-swin's mates in the ship to come there.—When they had got up, then they were told to lick the boys as fast as they could. I got 15 with the coil, and L—got a dozen. "Instead of having schools, we have a screen put up and call it a school room; there we have to pick oakum and lay up nettles.—Sometimes they do pretend to have school, and then the school master (we have to call him school master, but he is an illiterate seaman, and then any of the boys can teach him) gets out a few spelling books, and slates and pencils, and make pictures. 'A man of war is a place to make a man,' as—says; yes, it is—all that you hear is cursing, swearing, blaspheming—mer, and officers all alike."

According to a communication made by M. Arago to the Academy of Sciences at Paris, on the 5th, a contract has been entered into by Messrs. Baring & Co, of London, with the Republic of New Grenada; in virtue of which the Republic is to cede to them the line required for the projected canal across the Isthmus of Panama, with 80,000 acres land.—Messrs. Baring & Co. had, it is said, in the first instance, fixed the amount of toll for the navigation of the canal at the price of 18 francs per ton; but they have reduced it to 12 francs. The work, upon which from 4,000 to 5,000 men are to be engaged, is to be completed in 5 years.

Yankee Notions.—The editor of the Albany Evening Journal, now in England, thus writes about a part of the cargo of the ship, in which he made his passage from New York, the George Washington: "We have two thousand Wooden Clocks on board! These 'notions are of Massachusetts fabrication,' and find, I am informed, a ready market with John Bull. The purchasers are among the humblest of the middling classes who form clubs of twelve, fifteen, or twenty, paying sixpence a week into a purse, for the purchase of a clock, which are drawn by lottery, the contribution and the drawing continuing until each member of the clubs rejoices in a Wooden Clock. This is one of the triumphs of American Manufactures.

The slaveholding States are a prison; the non-slaveholding States, the army and navy, are its walls. It is the duty of those to whom God has given the power of the ballot box, to use the power in His service, by selecting and voting for men to fill Legislative and executive offices, who will use their constitutional power to disband the army, take the weapons of war from our National ships, and substitute the Dove for the Eagle.—Ohio's Plough Boy. The slaveholders' convention at New Orleans, so ostentatiously called by M. Jolivert and his venal and servile compeers in Paris, has fallen through, for the want of funds.—So we have the World's Convention all on our side. Will the slaveholders take warning? Will Mr. Van Buren and Mr. Webster and the host of Northern politicians take warning, so as not to get their fortunes irretrievably linked with those of slavery?

The Buffalo Commercial notes the fact, that throughout the whole of Mr. Adams' career as a public man, he never before his recent tour, made what may be termed a stump speech. He has always addressed organized bodies on specific subjects, or else in his lectures, confined himself to a particular topic.

A New Dish.—A correspondent of the N York Sun states that, by paring, quartering, and boiling cucumbers, a dish may be obtained in every respect similar to asparagus, in other words, dress the cucumbers in the same way that you do asparagus, and you will have a dish in no way inferior to this luxurious article.

Destructive Fire at the States Prison.—We learn by a gentleman of this city, who came in from Jackson yesterday, that that portion of the State Prison which is occupied for workshops, was entirely destroyed by fire on Tuesday night. Loss about \$10,000. We have not learned how it originated.—Det. Adv.

Newspapers.—In 1775, there were but 37 newspaper establishments in the United States: in 1810, 358; in 1822, 327; in 1842 they had increased to about 1,500.

LIBERTY CONVENTION FOR THE COUNTY OF WAYNE. A general meeting of the Liberty Party of Wayne will be held on Tuesday, the 19th of September next, in or adjacent to Livonia center, at two o'clock in the afternoon; and will be continued during the evening, and if desired during the next day also. It is expected that friends from all quarters will attend, and bring their neighbors. Speakers will be present to address the meetings, and will discuss any question with opponents, who are hereby invited to a clear expression of their views. After the meeting, or during an intermission of its sitting a county convention will be held to nominate delegates to the Senatorial convention—candidates for Representatives, and to transact the other usual business, preparatory to the Fall election. Each town will send six delegates, and the city of Detroit twelve. CHS. H. STEWART, Ch'n of Co. Com. Detroit, Aug. 17th 1843.

DIED. In Clinton, August 6, GEORGE W. BANCROFT, aged 30 years. Mr. Bancroft had many excellent virtues—both as a man and as a Christian. In his profession as a teacher of youth, he possessed eminent qualifications. He was esteemed and beloved by his pupils. His aim was not merely to train the intellect, but the morals of his charges; and in this he succeeded well. For himself he labored to keep a pure conscience and a spotless life. He was a prayerful, uniform Christian.—He was deeply interested in all the moral and charitable enterprises of the day, and especially so in the cause of emancipation. For the poor slaves he sighed—he pleaded—he prayed. The oppressed were objects of his deep commiseration. But disease fastened itself upon him and marked him for the grave. Yet to him death had lost its terror. The writer of this had frequent opportunities to converse with him, and can witness to a remarkable calmness and tranquility of mind in view of death. Through the summer he had several turns of bleeding at the lungs, and finally died in one. The last day of his precious life he was observed to be cheerful and happy, and talked freely with his friends and neighbors who came in on the subject of religion. Toward the close of the day he received a farewell letter from a dear brother at the east, and immediately on hearing the close of it, while sitting in his chair, he commenced raising blood, and in a few minutes breathed his last, without a pain or a struggle. He is gone. Society has lost a benefactor—his wife an affectionate husband—his little daughter a faithful father—and the Church an exemplary, uniform Christian. But our loss is his gain. "Blessed are the dead who die in the Lord. Yes, with the spirit; they rest from their labors, and their works do follow them." CLARK LOCKWOOD.

ATTENTION, CLOTHIERS!

JUST received at the General Depot, for the sale of Clothiers Stock, Machinery, Dry Goods, &c. &c. No. 139, Jefferson Avenue, Detroit, the following large, well assorted, and carefully selected stock, viz: 100 lbs. St. Domingo Logwood, Cut, 5 Tons, in Stock, 150 lbs. Cuba Fustic, Cut, 5 Tons, in Stock, 50 lbs. Nic. Wood, Chipped, 50 " Lima Wood, " 30 " Red Wood, " 120 " Ground Camwood, 10 " Quercitron Bark, 50 lbs. Nutgalls, 10 Cases Extract of Logwood, 300 lbs. Lac Dye, 2 Cerones Spanish Indigo, 300 lbs. Sumac Sicily, 3 Casks Madder, 3 Casks Blue Vitriol, 5 Casks Alum, 2 Barrels Red Tartar, 2 Barrels Cream Tartar, 3 Carboys Aqua Fortis, 5 " Oil Vitriol, 3 " Muriatic Acid, 500 lbs. Viridige, 50 " Blue Ty, Teasels, Twine, Copper Kettles, all sizes, Parson's Shearing Machines, Curtis' " Screws and Press Plates, Cranks, Press Paper, Steel Reeds, Worsteds Harness, Tenter Hooks, Emery, all No's., Olive Oil, Clothiers' Jacks, Sattinet Warp, Clothiers' Brushes, Shuttles, Pickers, Card Cleaners, &c. &c. The above, with a variety of other articles belonging to the trade, have been purchased this summer by the subscribers from Manufacturers and First Hands in the New York, Philadelphia, and Boston Markets, and every thing having received his personal inspection, he can with the utmost confidence offer them to purchasers as his best and most complete stock in the country; and as it is his fixed determination (by the low rates at which he will sell) to prevent the necessity of our Clothiers and Manufacturers leaving the State to make their purchases, he would merely say to the trade, CALL, examine the goods and ascertains prices before you say you can buy cheaper any where else. He is also prepared to contract for CARDING MACHINES made in this State or East. PIERRE TELLE, Sign of the Golden Mortar, 139, Jefferson Avenue, Detroit. [17-1]

TO WOOL GROWERS.

WOOL CARDING & CLOTH DRESSING. THE Subscribers respectfully announced to the citizens of Ann Arbor and vicinity, that they are prepared to card Wool and Dress Cloth for customers, in the best style, and at the shortest notice. Having good machinery, experienced workmen, and long practice in the business, they have the utmost confidence that they shall give a ample satisfaction to those who favor them with their patronage.

Woolen Factory.

The subscribers have on hand FULL CLOTHS and FLANNELS, manufactured by themselves. ALSO— A large amount of Sametts of a superior quality, which they purpose to exchange for wool. TERMS. One yard of Cloth will be given for two and three fourth pounds of wool in the fleece; the cloth to be of the same quality the wool will make. ALSO— One yard of flannel for one and a half pounds of wool. Thankful for past favors, the subscribers would respectfully solicit a share of public patronage. J. BECKLEY & CO. Ann Arbor, August 21, 1843. 17-1f.

Timothy Seed.

WANTED on accounts, or in exchange for GOODS, by J. BECKLEY & CO. Ann Arbor, Aug. 15, 1843. 17-6v.

Acres.

FOR sale, Wholesale or Retail, by J. BECKLEY & CO. Ann Arbor, Aug. 15, 1843. 17-6v.

Sal Eratus.

WHOLESALE and Retail, by H. BECKER. Ann Arbor, Aug. 2, 1843. 15-1f.

Anti-Slavery Books.

A QUANTITY of Anti-Slavery Books are for sale at this office, very cheap. Call soon, before they are gone.

