

THE SIGNAL OF LIBERTY.

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

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THE SIGNAL OF LIBERTY

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MISCELLANY.

HOW IT STRIKES A STRANGER.

In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathered around him, questioning him concerning his country, and his business; but they presently perceived that he was unacquainted with their language, and he discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanor forbade the idea of his being either a barbarian or a lunatic. When at length he understood their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd, concluding him to be one of their deities, were proceeding to pay him divine honors; but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandise from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and the viol, and the sound of the millstone were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride was heard there.

The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingled sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition, was at length, unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, sir," replied the astonished noble,

"although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presented to the various sources of luxury and pleasure which were there well understood. He was introduced by his obliging host, to their public games and festivals; to their theatrical diversions and convivial assemblies; and in a short time he began to feel some relish for amusements, the meaning of which at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might mass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when, walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is the place," repeated his friend "where we bury the dead."

"Excuse me, Sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for if I have any clue your meaning, this surely is a matter of mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman, "you must be indeed a novice amongst us, if you have yet to learn that we must all sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

in a future state. But this agony of mind was exchanged for transport when he learned, that, by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

"How," exclaimed the novice, "say you not that death may come at any hour?—may it not then come this hour!—and what if it should come before I have performed these conditions! Oh! withhold not this excellent knowledge from me a single moment!"

The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor; but who shall describe the ecstasy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence.

"I understand you rightly," said he to his instructors, "This, event which you call death, and which seems in itself strangely terrible, is most desirable and blissful.—What a favor is this which is granted to me, in being sent to inhabit a planet in which I can die!" The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with some uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing?" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet?"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he; "for consider, how soon this period will be past; what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me."

Accordingly, from that period, continues the legend, the stranger devoted himself to the performance of those conditions on which, he was told, his future welfare depended; but in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

Nothing could equal the stranger's surprise at circumstances; as well as that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests. That they have so little prudence and forethought, as to provide only for their necessities, and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

MY FIRST LOAF.

BY MRS. M. C. K.

An emergency at last came in my domestic arrangements, for which I was wholly unprepared, despite the admonitory warnings of all good house-keepers, to be prepared when such do occur, as occur they must, in these days of help-wanting. An excellent girl had gone, and her place was supplied by one who I felt, when I beheld her, could never answer that description which had induced me to engage her. She stood demurely before me, awaiting her new instructions.

"You can make some bread, Nancy;—now I want you to sift some flour and set it rising."

"How shall I make it? That never was my work before, but you will tell me how, ma'am, and I can learn quick," was the reply; and the anxious yet willing expression of her face bespoke a teachable spirit; as it also did an inexperienced hand. Heavily did that answer fall upon my ear—"How shall I make it? Yes, that was the question, *how?* What a world of experience and power, did that little word comprehend. I remember my mother talked much about *setting the sponge*, placing it in a warm situation, baking it when it was just enough raised; these snatches of information I well remembered, but the right quantity, quality and number of ingredients, with the just *how* they should be put together, was the still unanswered question. There stood Nancy. Upon the whole, said I, after a moment's thoughtful pause, 'tis there is so much that is more important to do, we will put this matter off and try baker's bread; and I felt thankful for the respite.

"Days passed on."

"Cannot Nancy make bread?" asked my husband, at last, "I am getting quite tired of baker's bread."

"She shall make some; but this is beautiful baker's bread, George. I don't know but it is nicer than any home made bread I ever ate."

I replied, in a most commendatory tone, taking another slice, which I did not want.

"There is nothing like good home made bread, such as my mother used to make."

To the first part of this remark, I did not materially object, inasmuch as it was secretly my own opinion; but when he suggested an equality with his mother's bread, than which nothing in his estimation ever excelled, I felt a sad shrinking of the heart at my own conscious inability of attaining it.

"May you be blessed with just such an appetite as you had, when a boy, you ate your mother's bread?" was my inward benediction, as he arose to return to his afternoon business.

Sometimes I thought of confessing our dilemma. Had it been the first week of our marriage, it had all been well; he would have smiled at my inexperience; but we had unfortunately been married some time; and however lovely inefficiency and want of skill may appear in a lady-love or a bride, it assumes quite a different aspect, when not to know is inexcusable ignorance. "Oh, I can't do that," could no longer be viewed in the light of maiden timidity, or delicate helplessness; besides, it savored too little of this mother's; who was a pattern house-keeper.

"But the bread must be made. I will begin with perish bread; that I am sure, will be easiest and much less trouble. So upon perish bread I was decided.

With what deep and earnest interest did I prepare my flour, milk, salt, and perish. With what anxiety did I mix these important ingredients together? I will have perchance thought I. "I am determined it shall be light," and another spoonful was quickly added. The bread was made; the pans were ready, the fire kindled, and at last it was satisfactorily deposited in the well heated oven. I took my seat beside the stove to watch its progress. How anxious was I to see it rise. How readily did I remember the round, plump aspect of my mother's loaves. Time passed on and despite my watchful inspection and ardent wishes, it was flat, flat, flat! It grew beautifully brown, but there it lay, so demure, so unassuming.

"Dinner came and my husband walked in with a friend or two to dine, as in the hospitality of his heart he often did. I extended a welcome hand, but I am sure my burnt face and dispirited look were tell-tales of a heart not particularly glad to see them.

"We sat down at table; the mackerel was well broiled, the potatoes well done, and the butter was melted, but the bread—the bread—the article above all, which my husband considered indispensable to be good—it was hard round—he took a slice; it certainly did not resemble bread, thickly studded as it was with little brown spots of undissolved perish; and then how it tasted! a strange mixture of salt and bitter, which was altogether unbearable. My husband looked surprised and mortified, and how did he feel? "Is there no other, he looked significantly to me."

I shook my head, while he involuntarily removed the unpalatable slice far from his plate. How little did I enjoy the society of my agreeable guests. How distant did I wish them; any where but at my own table.

"Had you not better attend to the bread making yourself, Mary," said George, as soon as we were alone, "and not leave that most important part of cooking to such miserable inexperienced hands? There was a decision in his gentle tones, which I well knew meant to give me no choice in the matter, and I saw that he little imagined the miserably inexperienced hands, upon which he laid such strong emphasis; were neither more nor less than my own; and it did not afford me much consolation, that he expected better things than all this of me."

I went away and wept heartily and humbly, with this piteous lamentation, "what shall I do?"

There stood the piano. What availed all the time, talent, and industry, which had long been spent upon learning a few tunes? It added not an iota to the real comforts of my household. Handsome worsted work adorned our parlor. Oh, that I could recall an hour of that time spent with an embroidery needle, and re-pass it, in thoroughly and skillfully acquiring the important arts of house-wifery.

From that moment I resolved to study into my domestic duties; not lightly and loosely, as if they were small matters, easily gotten over, but I resolved to know how to become a skillful, economical, thrifty house-keeper. Upon success in this, how much of family welfare and family happiness, depend. When I have cut my sweet, light wholesome loaves, there still lingers the sad remembrance of the pain, the anxiety, may, the mortification of my first efforts; with no one to advise, and no one to aid me. Mine was a long and wearisome probation in bread making, and all because I lightly esteemed these great duties, when time and opportunity were freely offered under a mother's eye.

Let not young ladies look upon these duties as menial or of slight importance. A household cannot be well ordered and happy, unless they are faithfully and intelligently understood. Let no woman ever imagine that a husband's comfort, enjoyment, or prosperity depends upon the smiles and ornaments of his parlor. It is skillful and judicious management in the kitchen which does so much toward making home pleasant and prospects bright. Let every young lady who expects to become a wife (and who does not?) look well to these things before she leaves the maternal care. Let her remember, that to become truly a helpmeet, implies prudence, sagacity, experience in domestic duties; and let no one enter into that important and most interesting relation with untired powers and unskillful hands.

COMMUNICATIONS.

For the Signal of Liberty.
ABOLITIONISM vs. CHURCHES.

NUMBER IV.

"Withdraw membership and fellowship from proslavery and pretended neutral churches unless they can be reformed." "With these (i.e. slaveholders) three fourths of all the Episcopalians, Methodists, Baptists, Presbyterians, and Congregationalists in the non-slaveholding States, are in close and paternal fellowship and connection, without uttering a word of remonstrance or intreaty against slavery, nay for the most part framing apologies for the practice," &c.

I quote from W. Goodell's address to the churches. See Signal of December 18, 1843.

I select this only because it is a convenient specimen of the manner and mode of preaching up schism, and covenant breaking, to members of churches. Let us examine it.—Here is a lumping together of all denominations, and a charge of sin in the gross, upon them. 1. They are in fellowship with slaveholders. 2. They are, some of them, "pretended neutral churches." This mode of declamation, biting every body, or nobody, is too much in the style of other charges. It rasps the irritable mind, but puts the reflecting one on its guard. Here is opened an avenue wide enough to bring every church but a political religious one, under the ban of proscription.

To prevent disruption, cannot these "pretended neutral churches" be furnished with a creed and resolutions that shall be satisfactory to him who so kindly takes their oversight upon himself?—"unless they can be reformed." Well, the subject has been agitated for several years, and is not the day of grace almost closed? Please proclaim to the churches the longest time your "most patient will allow, and with creed and resolutions furnished to hand, let us see if, before the time expires, we cannot be reformed."

"Draco, the legislator of Athens, punished every offence with death. The boy who robbed a neighboring fruit tree, and the midnight murderer, were hung on the same gallows.—Now I question whether there is a slaveholding Congregational church in the Union.—Should they too be visited with Ecclesiastical death, under this law, and like the men, women and children of Jabeshgilead, be buried in the universal ruin, because of 'pretended neutrality'?"

Read the caption again. Its sound is imposing. Now resolve in your own mind a practicable and righteous method of carrying it out. Draw your line so as to separate the innocent from the guilty if you can. You will then discover, that as a practical rule it is worthless. It is only preaching up ECCLESIASTICAL ANARCHY. I will not dispute the sincerity of men who preach such doctrine. Paul was just as sincere, when superintending the martyrdom of Stephen, as when he preached the gospel at Rome. But his sincerity did not prove him right.

I am no Episcopalian, and least of all, am I disposed to render allegiance to a self constituted Episcopal Abolition Bishop, or to submit to dogmatism, from a source, unknown to, and acknowledged by the churches. It is a figment of the Garrisonian spirit, that in our churches, would rule or ruin.

You may believe this to be a proper course, and that if a church neglects or refuses to withdraw fellowship from "proslavery" and "pretended neutral churches" it is your duty to withdraw your membership from the church. Very well, I question not your right of private judgment, nor will I differ with you about it. But if the Abolition party, sustain you in proclaiming this doctrine, and you think best to do it, we are at antipodes.—

Your Abolition creed is too long. It embraces what I most sincerely believe to be a wicked, schismatical dogma.

It directly sanctions the principle, that church members take counsel of a party of men out of the church, with reference to their action as members of the church. Do you wonder that Abolitionists are viewed with suspicion, when we see them as an organized party, directly aiming to make the churches, as such, subservient to their schemes. Here, indeed is the ROOT OF OPPOSITION among considerate, reflecting, religious men. The question is not whether the same shall become free,—BUT WHETHER THE CHURCHES AND ECCLESIASTICAL BODIES OF THE NORTH, SHALL BE ABLE TO MAINTAIN THEIR INDEPENDENCE, AGAINST THE ENCROACHMENTS AND DICTATION OF AN ORGANIZATION WHICH SETS ITSELF ABOVE, AND IS INDEPENDENT OF THE CHURCHES.

I pray you look at this, and commit it to memory. When viewed with suspicion and treated with coolness, by ministers and members of churches, instead of complacently attributing it to "proslaveryism," and "Negro Hatred," remember that we think religious freedom, at the north, as valuable as civil freedom at the south. Nor are they incompatible, except as abolitionists, by attempting to browbeat, and coerce the churches, make them so.

Paul says, "Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." "Only propagate your principles, and let those who embrace them see to their own churches, and all will be well. You need not identify Abolitionism with church action. Let Abolitionists confine themselves to their legitimate work, and act through their own organizations, converting, if they can, every man, woman and child, among all religious denominations. These as members of their respective churches, not as Abolitionists, will give the right shape and form to their own organizations. Presbyterians want neither Quaker or Methodist interference with their church matters nor do Quakers and Methodists profit by Presbyterian dictation on this subject. This is true to the end of the chapter of denominations. Think you that different religious denominations will be persuaded by other than themselves? Think you that the sect of Abolitionists, by which I mean men from all sects, can be more successful? (See Signal of Aug. 7, 1843.)

Extract from a report of a Committee of the Ohio Anti-Slavery Society:

"The chief obstacle to the more rapid progress of the Anti-Slavery reform in this country, are our Ecclesiastical and political organizations. The mass of mind is controlled by these bodies. Now as these political and ecclesiastical organizations, control the mass of mind in this nation, shaping and coloring its religious creed, it follows: that they are the chief obstacles of anti-slavery reform, the bulwarks of American Slavery. Every step gained in our cause is opposition to their policy." If Abolitionists intend to destroy our churches, as introductory to the extinction of Slavery, this is true,—if they simply aim at the abolition of slavery, it is a sad mistake. They have embraced the fundamental error, that to attack slavery with success, they must first acquire the control of churches and ecclesiastical bodies. This they cannot do. Why then labor at it? Sow your Emancipation seed, my dear friends. Scatter it broadcast over the land. By and by it will bear abundant fruit. Cense to exercise yourselves in great matters or in things too high for you.—"Ye have compassed this mountain long enough, turn you SOUTHWARD."

S. Y. E.

For the Signal of Liberty.

"THAT LAY SERMON."

Messrs. Editors:

Your correspondent, "S. Y. E." expresses a wish to have "a Lay Sermon" written; but implies that his clerical character and condition forbids his efforts in exactly such a way. Now I anxiously help such as want help, and so propose (with his consent) to write "That Lay Sermon." And to better qualify him to judge of the propriety of employing me to write it, I submit a skeleton of the proposed "Lay Sermon."

"That ye study to be quiet, doing your own business."

I. The text teaches us to avoid all and any interference with others' affairs, having no supervision of their conduct or character.—"All should care for their own and not for the things of others." Like Cain, that ancient worthy, they should disavow their obligation to be a brother's keeper.

II. Facts prove the dire consequences of such interference and supervision.

(1.) Martin Luther and his associates turned the world up side down.

(2.) Lyman Beecher, the great Emissary of Temperance and his supervising followers, have set a ball in motion that threatens to roll in its destructive course through time, and may be cast its lurid blaze into eternity.

(3.) So cast were his principles that he converts sought new fire and ultraed the very ultra; commotion and confusion raged, and each in his turn made farther advance, till civil discord commenced. Strife! strife! strife! was the rule of the times.

"And when from this bloody field the smoke was cleared,

What schism, what ranks of wrangling foemen pressed."

8d. Totetotars.

(b) The scene is changed. Totetotars obtrude and intrude their sentiments and practices upon all men, and all associations of men, entering the very Sanctuary and the Sanctum Sanctorum—The Pulpit.

(c) Threw back temperance fifty years.— Show how.

REMARKS.

1. We see from this subject how absurd it is to send down to men, and bodies of men, "Decrees for to keep." Let supervisory it look.

2. We are admonished in the distraction produced by the efforts on the subject of temperance, in urging individuals to sign the pledge, in interfering with makers and vendors of rum, in encouraging the expression of sentiments by societies and religious bodies on the subject, i. e. in such "supervision."

3. We see how well it would have been to have colonized the drunkards, to let the cause of drunkenness alone, and sent off the drunkards to the confines of Turkey, or some more Bacchanalian land, and there converted them.

4. We see how tempting the ground is, that by transporting 500 annually, while only 30,000 are made to fill their places, we shall soon be rid of the curse.

5. We are to infer that the more ignorant of them would be admirable missionaries among the drunken followers of the Prophet of Mecca.

6. We learn wisdom by example. It is so much easier to get at Heathen at a distance in an insalubrious and sickly clime. Therefore to remove them from our midst to Asia, to convert them, is the *replus ultra* of wisdom.

7. We may wonder why all our Missionary boards are so rigid for an educated and pious Ministry to go among the heathen.— And even suppose that they would do so to send the most ignorant of our American Slaves, to christianize Africa; inasmuch as their ideas of Christianity must be very exalted, from the treatment that they receive from a christian community.

8. We see why it is wise to let every man do his own business, and be quiet, and let every one reform when and as much as he pleases, with none to molest.

Finally—We are admonished to be quiet.—Missionaries to the heathen are cautioned against attacks upon the religion and institutions of the Pagans, "Let them avoid supervision." Temperance men may be such as individuals, but they must keep their principles out of the church & ecclesiastical bodies. All may see the importance of cloisters, (virtually so if not really,) and all should long and pray that truth and principle may have its own free unaided course while we pass around the gentle curvature of life, so quietly as not to be noticed, doing our own business and letting others do theirs; so that blessed by the triumph of right principles and illuminated by the blaze of our internal light, our earth shall set in full orb glory in eternity.

L. C.

SELECTIONS.

THE HON. RICHARD D. DAVIS

This gentleman represents in Congress the District composed of Dutchess and Putnam Counties, New York; and has been considered something of an abolitionist. But it appears that like most mere politicians he will truckle to any influence from which he can derive any advantage, whether principle is sacrificed or not.

Read what he said two years ago, and compare it with what he says now.

"The base dough-faced truckling of one northern man to the South, galls and mortifies me more than I dare express; and if the people of the North could but know the deep and insulting indignity which Southern arrogance imposes on the North; they would never send men here to tolerate it, and before I will sanction by my voice, and vote that 21st rule, or any other assumption over the North, I will break forth into fragments, and rejoice and glory in the act." We have yielded too much and too long to the South. It is time, high and full time, for the free States to assert their rights in the Union, and to inflexibly maintain them.

A few days since, in the course of the debate in the House, on the petition of the negro imprisoned in the District of Columbia on suspicion of being a slave and, although free, liable by a law of Congress, to be sold into slavery for his jail fees! Mr. Davis was taunted by Gen. R. M. Saunders, a North Carolina slaveholding democrat, with being an abolitionist. Mr. Davis denied the charge and added:

"It was impossible for the North to be in favor of Abolition, because if the negroes were liberated they would overrun the free States, which would prove the greatest calamity that could befall them. If the Slave States were to abolish Slavery, he would be in favor of an immediate dissolution of the Union rather than encounter such a curse as being overrun with negroes. Yes, immediate Abolition would be a signal for final dissolution on the part of the Northern States; if it should ever take place it must be gradual, or that population would fall upon them, and their poor-houses would be filled with this class of people. As much as he prized the Union, he did not hesitate to declare that he would rather see it dissolved than to encounter the effects of immediate Abolition of Slavery. He was no Abolitionist, and he wanted Southern gentlemen to divest themselves of all apprehensions on this subject, because he assured them that it was not to the interest of the North to have this population let loose upon them. True, he did not regret that Slavery had been abolished in the

State of New York, but he would regret to see Slavery abolished in the South, which would prove a burden and a tax to them.

TO THE LIBERTY PARTY OF THE STATE OF MICHIGAN.

I have been requested to discharge a duty, which, under ordinary circumstances, should properly proceed from the State Central Committee.

The object of this communication is, the mode of carrying on the campaign upon which we are about to enter preparatory to the fall election.

Not in without reason, that these parties instigated merely by a desire for supremacy, should feel extreme excitement.

Not it cannot be concealed that in this State at least we are to have a new party organization after the next election.

Mr. Wise's nomination and confirmation as minister to Brazil, is said to give him the most intense satisfaction.

Such are some of the causes which now excite whigs and democrats to unusual effort.

The Temperance cause in the Lower village of Ann Arbor is arresting general attention.

The Secretary of State has despatched a letter to Mr. Everett, to enquire of the British Government whether they intend to deliver up those seven fugitive slaves who escaped from Florida to the Bahamas.

The explosion took place on board the Princeton, when a large part of the guests were in the cabin, dancing and singing songs.

time, we are to say,—shall this continue,—shall our nation's summit be capped by Liberty or by Slavery?

To us it makes no difference whether this issue is presented in the person of Henry Clay the slaveholder, or Martin Van Buren, of Amistad memory, the unexcusable devotee to the slavery spirit.

Fellow citizens, say—do you realize the importance of this crisis? Are you ready, each one, to put forth your effort for the occasion?

I need not comment on the absurdity of merely wishing a desired end, yet not working for it. We may wish to the world's end—until our very spirit fails because of its intensity.

CHAS. H. STEWART, Late Chairman Central Com.

SIGNAL OF LIBERTY.

ANN ARBOR, MONDAY, APRIL 1, 1844.

THE LIBERTY TICKET.

For President, JAMES G. BIRNEY, OF MICHIGAN.

For Vice President, THOMAS MORRIS, OF OHIO.

ELECTORAL TICKET.

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

LIBERTY MEN! BEWARE! The Whigs of this town are making systematic efforts to secure the support of Liberty men for a part of their ticket.

Mr. Wise's nomination and confirmation as minister to Brazil, is said to give him the most intense satisfaction.

The Temperance cause in the Lower village of Ann Arbor is arresting general attention.

The Secretary of State has despatched a letter to Mr. Everett, to enquire of the British Government whether they intend to deliver up those seven fugitive slaves who escaped from Florida to the Bahamas.

WHIG DEFENCE OF SLAVEHOLDING.

The transition from the defence of a Slaveholder to a defence of Slavery is a very easy and natural one for Whigs.

We are not sorry that Mr. Clay lives as he does in Kentucky, is a slaveholder—we dare not regret that the 50 black people on his plantation have a kind and benevolent master, instead of a harsh and cruel one.

Mr. Clay, we are told "robs his laborers of their wages." All fudge. Mr. Clay labored with all his might to prevent the establishment of slavery in Kentucky.

The editor then proceeds to show that the relation of master and slave is often a christian relation, and circumstances frequently arise which render it "a christian duty of a good man to purchase a slave."

Our paper is full, and we have no space for comment on this out-and-out defence of Slavery, and its barefacedness renders it the less necessary.

It will be seen that this Resolution embraces several important truths held by the Liberty party.

"ALL THE DECENCY."

We find the following polite and courteous language in the "Chemung Whig," Havans, N. Y.

"O for a whip in every honest hand, To lash the invertebrate thro' the world."

Before the writer gives full swing to his eloquence, it might be well for him to ascertain the correctness of his premises.

There is no one who is doing so much—I assume not to say, it is so intended—to deaden the awakening sensibilities of our countrymen against the private iniquity and the public disgrace of Slavery, as Mr. Adams—so much to reconcile to them forbearance with a system, which that gentleman oftener and more vehemently than any other statesman among us has branded, as against justice—humanity—nature—the laws of God, and as "a deadly disease" before which the Union will fall, if it fall not before the Union."

Many Whigs and Whig papers endeavor to excuse Mr. Clay's duelling propensities on account of his youth.

I pronounce the member whoever he may be, a BASE and INFAMOUS CALUMNIATOR, A DASTARD AND A LIAR; and if he dares unveil himself and avow his name, I will hold him responsible, as I have admitted myself to be, to all the laws which govern and regulate the conduct of men of honor.

Will not Christians pause before they cast their votes for a man who could publicly challenge members of Congress to mortal combat, in such brutal language as this?

David Lee Child, formerly a zealous advocate of Mr. Clay, addressed him a letter last November requesting him to give his opinion of the justice and expediency of the annexation of Texas.

The explosion took place on board the Princeton, when a large part of the guests were in the cabin, dancing and singing songs.

ANNEXATION OF TEXAS.

The following Resolution passed the House of Representatives of Michigan, and was lost in the Senate.

JOINT RESOLUTION, instructing our Senators and requesting our Representatives in Congress, relative to the admission of Texas into the Union.

Whereas, the admission of Texas into the confederacy of the United States, has for a considerable time past, been a matter of serious discussion, in some sections of this country and in Texas: And whereas, it is understood that the subject may be brought before the present Congress of the United States for its action: And whereas, We regard the question of such admission of the most vital importance to this Union, and as we cannot but deprecate such a measure as one fraught with the most pernicious consequences, as directly tending to the extension of slavery and as pledging the people of this country to new and more binding relations with that unfortunate institution, and therefore likely to disturb the harmony hitherto so happily prevailing among us, create domestic dissensions and by producing in our midst discord, animosity and disunion, to endanger and perhaps wholly to subvert our honored constitution: And whereas, the recognition of the institution of slavery in the constitution of the United States, was brought about only by the concession of one part of the confederacy to that of the other where the institution was unfortunately found to exist for the time, for the sake of harmony and a union: any further extension of it at this time or at any other time under the pretext of adding additional territory to our already too-extended domain, or any other pretext whatever, would be against sound policy—subversive of natural right and a violation of the true spirit of the constitution of this Union—a stain on our national honor and a contempt of the sentiments of nearly the whole civilized world. Therefore,

Resolved by the Senate and House of Representatives of the State of Michigan, That our Senators be instructed and our Representatives in Congress be requested to resist by all proper and practicable means any action or legislation in Congress which shall have for its object the present or future admission of Texas into this Union, or which may tend to bring that Republic into other or more intimate connexion than other foreign states with which this country sustains friendly and amicable relations.

Resolved, That the Governor be requested to transmit forthwith a copy of the foregoing preamble and resolution to each of our Senators and Representatives in Congress.

It will be seen that this Resolution embraces several important truths held by the Liberty party.

A friend who has examined into the history of the Resolution, has forwarded us with the following particulars, which we presume are correct:

On the evening before adjournment in the Senate, Mr. Shearer moved to take up the resolutions, and on motion the yeas and nays were taken, and stood 7 in favor, to 9 against, and of course the motion was lost.

The following votes are all that are remembered on the motion to take up the resolutions.

Yeas—Green, Howell and Shearer. Nays—Cust, Pratt, Richmond, Moody, Starkey, Mason, and it is believed Willson.

On Tuesday it was again moved without success, to take up the resolutions, and Mr. Pratt making himself conspicuous by his opposition. No mention whatever is made on the Journal of this second attempt to procure an expression on this question so momentous to the whole north.

It is to be remembered that the yeas and nays of neither House on the subject, has appeared in either of the papers of Detroit.

The Advertiser only has to-day published the Resolution.

The vote in the House is thus stated in the House Journal:

"The joint resolution instructing our Senators, and requesting our Representatives relative to the admission of Texas into the Union, was read the third time and passed by the following vote.

Yeas—Messrs. Adams, Ames, Barnard, Chester, Delamater, Griffin, M. Hall, Hawley, Haydon, Hibard, Joslin, Knight, Leland, McLeod, Mosher, Murphy, Parmalee, R. D. Power, Porter, Pratt, Ramsdell, Rix, Rowland, Runyan, Snell, Viddeto, Vickery, Van Husen, D. C. Walker, H. N. Walker, White, Speaker—32.

Nays—Messrs. Baldwin, Blindbury, Davis, Fairfield, Ferguson, H. Hall, Knowlton, Lamond, Livermore, H. L. Miller, P. Power, Rheule, Saunders, Sheldon, Stone, 15."

Among the nays it will be seen is Mr. H. L. MILLER, the reported whig leader in the House! How does this consist with the zeal of the Whig papers against the annexation? Will the Advertiser explain?

The States.

LOUISIANA.

We have before referred to the Convention that is soon to assemble to revise the Constitution. The Democrats propose to go into a contest in the election of delegates for the following principles, which will be far in advance of those which now prevail in the government of the State.

"That the right of voting shall be extended to every free white male citizen of the United States above the age of twenty-one, who has resided twelve consecutive months in the State, and six in the Parish where he offers to vote.

That no qualification but those of a voter should be required of the citizen to enable him to hold office.

That no office of any kind whatever, should be held for any other than a limited term.

That all officers should be elected by the people.

That taxation and representation be equal throughout the State.

That the Legislature shall grant no charter of incorporation for any purpose of banking.

That no debt shall be contracted by the State of Louisiana, beyond the usual revenue thereof, and the faith of the State shall never be pledged, unless in case of insurrection or invasion.

That the Legislature shall never adopt any body of laws by a general reference to them, but that the particular law adopted shall always be stated full and at large."

VIRGINIA.

Liberty Ticket in Virginia! Who would have anticipated, so soon, a Liberty organization in Virginia!

We have a letter from a respectable gentleman in one of the Western counties of Virginia, dated Jan. 29, 1844, of which the following is an extract:

"DEAR SIR—I take this method of informing you that in this and the adjoining counties there are a number of 'Simon-pure' abolitionists; I mean, that there are some twenty, and perhaps we shall get as many as forty men who will give true liberty votes at the ensuing presidential election. It is our determination to have a full ticket of electors. This may astonish you, but nevertheless it is true.—Although you may be a little disheartened at so many good men suffering themselves to be run and elected by the Whigs and Democrats, yet be of good cheer, the seed you are scattering is taking deep root in Western Virginia."—Emancipator.

ILLINOIS.

Several important slave cases have been recently determined by the Supreme Court of this State. The Western Citizen gives the following account of them.

The first of these, was the case of Dr. Richard Eells, of Quincy, which was an appeal from Adams Co. where he had been fined \$400 for aiding a slave to escape, rendered probably by feeding, clothing and comforting the person. The decision of the lower court was affirmed. This case has been appealed to the Supreme Court of the United States.

The next was the case of J. A. Willard, of Jacksonville, who was indicted in Morgan County, for harboring and secreting a female slave, claimed by Mrs. Leslie, of Louisiana, and fined \$20. This case is different from the preceding one, from the fact, that this slave was voluntarily brought into the State by her owner, and who held her in while on a visit, which voluntary act of the owner has often been decided by courts in different States to be equivalent to emancipation. The decision of the lower court also in this case was affirmed.

It is probable that this case will also go up to the Supreme Court.

The third is the celebrated Borders case, an appeal from Randolph County, which involved the validity of the claim to the indentured and registered servants or slaves. In this case the court decided that these apprentices or slaves are bound to serve according to the terms of their indentures. These servants are in every sense slaves—they are subject to taxation, and the Supreme Court have decided that "indentured and registered servants must be regarded as goods and chattels, and liable to be taken and sold on execution."

This is Illinois slavery, but it is not all.

This case goes up to the Supreme Court.

The other case, which was argued, involved the right to hold slaves through the old French settlers—the French slaves as they are called. This case was not decided, and will not be until next term.

Thus the warfare between Liberty and Slavery in this State takes a judicial direction. This, on the whole, is best for the cause of Liberty, inasmuch as it keeps the matter before the people, and tends to hasten the points in controversy to an ultimate and speedy decision.

CAPITAL PUNISHMENT.

In New York and Massachusetts, considerable interest has arisen from the discussions on this subject. The Tribune contains an account of a large meeting held in New York, at which a permanent society for the collection and diffusion of information on this subject was organized.

The following extract of a letter from Alvan Stewart to the Emancipator, Jan. 18, shows that the Liberty men of this State are not idle. His advice is as applicable to us as to others. Will not our friends read and practise?

Dear brother—We are doing a good deal in this State. The true course, which we now adopt, is this. In a town of say 12 Liberty men, divide their number and the town into equal parts. Then let the six abolitionists, farmers or mechanics, hold a meeting every night, from now till May, in their part of the town, in the school houses, private houses, &c. Yes keep it up every night. These common men will conquer their town. Let them talk, read, distribute tracts. They can conquer their towns. Never send off 50 or 100 miles. It is all nonsense; unless for a State Convention or meeting of great importance. No, our friends, the common men must do the work in these towns. Keep up the excitement, by holding a meeting in some neighborhood every night. New York owes more to this cause, than to all her orators. Do, dear brother, urge this course every week.—Your paper has justly great influence in its recommendations. It is astonishing how our friends advance, who adopt this course. The town will be conquered in a six weeks' siege if thus bombarded."

The town elections in New York are encouraging to Liberty men. In Unadilla, the whole Liberty ticket was elected. The vote stood, Liberty, 140 Dem., 114, Whig, 44. Brookfield, Madison Co. has gone for Liberty. New Berlin, Lib. vote, 42; last fall, 2 or 3. Leyden 51; last fall 37.

Richfield, in 1840, gave 6 Liberty votes; in '41, 17, in '42, 11, in '43, 38; this spring, 55.

The towns of Litchfield, Winfield, Frankfort and Fairfield, in Herkimer County elected abolition officers in full or part. The following is the vote of three other towns reported in the Press as compared with the last election.

Table with 2 columns: 1843 election, 1844 election. Rows: Newport (00 to 50), Schuyler (2 to 35), Russia (18 to 55).

Plainfield Otsego Co. has elected the Liberty ticket. One Liberty Alderman was chosen in Utica.

In China, Liberty Supervisor elected by a majority over all. The slavery parties united.

MARYLAND.

The correspondent of the Albany Patriot writes from Cumberland, in this State:

"The universal complaint seemed to be, in all the villages, that they could get nothing for their negroes. The best abled men would seldom bring sixty dollars a year, often not more than forty or forty-five, and even less. The best, (handsome!) single women, good cooks, would not bring a rent of \$43. A woman with one or more children could with difficulty be hired out for their victuals and clothes. 'Hard times' was echoed and re-echoed, on every side, by 'professor and profane.' Many contracted the prosperous days of 1832-7, when men would rent for \$150 and women for \$75 to \$90, with much feeling. Some were hoping that the election of HENRY CLAY would restore these golden days of the 'prosperity of the wicked.' Alas for their hopes!"

"Mr. Clay has said publicly in later years, 'I owe it to the community to say, that no man holds in deeper abhorrence than I do the pernicious practice, (duelling.) 'Its true corrective will be found, when all shall unite, as all ought to unite in its unqualified proscription.' James G. Birney has ceased to be a slaveholder and denounces holding slaves as a pernicious practice. He is acquitted of the offence of having held men in bondage, and his denunciations are regarded as coming from his heart. And why should not Mr. Clay be judged with equal charity."—Mich. State Gazette.

The whole passage in Winchester's Life of Clay, p. 3, reads thus:

"I owe it to the community to say, that [whatever heretofore I may have done, or by inevitable circumstances, may be forced to do,] no man holds in deeper abhorrence than I do, the pernicious practice of duelling. Condemned as it must be, by the judgment and philosophy, to say nothing of the religion, of every thinking man, it is an affair of feeling, about which we cannot, although we should, reason. The true corrective will be found, when all shall unite, as all ought to unite, in its unqualified proscription."

Is it fair to quote a sentence in this manner, by omitting the middle, and citing the extremes only? But to the merits of the question. The writer compares Mr. Birney's slaveholding to Mr. Clay's duelling. But look at these points:

- 1. Has Mr. Birney ever intimated that "he might be forced by inevitable circumstances" to become a slaveholder?
2. Has he ever excused the crime because it was "an affair of feeling" about which we cannot reason?
3. Has he ever advised, aided and counselled in the purchase of slaves, in a manner contrary to the laws of God and his country?

Yet these questions must be answered in the affirmative in reference to Mr. Clay's advocacy of duelling. What does his professions of "deep abhorrence" amount to, when, in the same breath he avows that he may be forced to fight again? What should we think of the inveterate drunkard who should in the same sentence declare his "deep abhorrence" of drunkenness, and yet say, as drunkenness is "an affair of feeling" about which he cannot reason, he "may be forced" to get drunk again? Does Mr. Bates advocate such Washingtonianism as this?

We are happy to learn that the Liberty tracts are going off finely, and that a new edition will soon be necessary. We understand the friends of Detroit have raised some \$90 for the Tract cause.

CAPITAL PUNISHMENT.

In New York and Massachusetts, considerable interest has arisen from the discussions on this subject. The Tribune contains an account of a large meeting held in New York, at which a permanent society for the collection and diffusion of information on this subject was organized.

1. Because the decisive preponderance of Scripture argument is in its favor.
2. Because the certainty of punishment is a more effectual security against crime than its severity.
3. Because the fear of a possible chance of death has little effect in deterring men from acting out the promptings of any violent passion. Men daily risk their lives for different objects in the most venturesome manner. Certain death is undoubtedly appalling; but the risk of incurring it is comparatively powerless, and is readily incurred.

4. Because every execution jeopardizes the eternal destiny of a human soul, which might have been saved in the natural term of life.
5. Because it is not necessary to hang a murderer to prevent future murders.—We do not hang lunatics who commit homicide.
6. Because nothing short of its necessity can justify its maintenance. That necessity has not been demonstrated.
7. Because it brutalizes society and multiplies the very crime it punishes by imitating and suggesting it. It is the opinion of many that the hangman himself is the direct or indirect cause of more murders than he ever punishes or avenges.

8. Because it is founded on and sustained by the vicious moral principle of Vengeance. The sole objects of punishment should be the prevention of crime, and the reformation of the criminal.—One of these ends is defeated by every execution.
9. Because it hardens the heart, and familiarizes the mind with murder. Out of 167 malefactors under sentence of death, visited by Rev. T. Roberts, of Bristol, 164 had witnessed public executions. This tendency is diminished only in degree by private executions.

10. Because executions are often followed by suicides, suggested to the mind from a principle of insane imitative-ness.

11. Because we cannot tell where insanity causes moral responsibility to cease; and while some real lunatics are executed, many criminals, not insane, continually escape under that plea.

12. Because many innocent persons have suffered death through mistake.

13. Because the privacy of executions shows that it is already condemned by public sentiment.

14. Because the experience of other countries demonstrates that it is neither necessary nor advantageous.

An exchange paper has some facts on the officers of the navy. It appears that the captains or commanders average nearly three to every ship; the lieutenants, five; the midshipmen, nearly eight; all with salaries varying from \$4000 to \$6000. The whole number of officers, including the maines, is 1552 for 68 ships; an average of about 23 officers to each ship. Is there, in a time of peace, or even of war, any real need of so many officers? Are not the officers in fact created for incumbents? More than twenty officers to direct the operations of a small ship while anchored at one of our navy-yards.

The estimate for the pay of officers on leave of absence, or waiting orders, is a quarter of a million, viz: 30 captains at \$2,500 per annum, \$75,000; 36 commanders at \$1,800 per annum, \$64,800; 50 lieutenants at \$1,400, \$70,000; 5 surgeons at an average of \$1,400, \$7,000; 10 superannuated masters at \$750, \$7,500. It is proposed to employ all the vessels that are afloat. There are on the stocks twelve, viz: four ships of the line, two frigates, five sloops, and two steamers.

From a statement in the Albany Evening Journal, it appears that the Junius Tracts are sold at \$2.50 per hundred, and the copy right forbids their publication in Whig newspapers. The Journal offers to print any quantity for \$1.00 a hundred. Thus the writer makes \$1.50 clear profit on every hundred tracts.—The Albany Patriot, (Liberty,) offers to publish the original tract on Political Abolitionism for 50 cents a hundred, as the Editor says he knows it has made some Liberty men, and believes it will make more.

A bundle of tracts is at this office for Dr. J. W. King.

POETRY.

From the Emancipator. ASPIRATIONS. Oh! that thy name—Thy glorious name, Were known from pole to pole!

LETTERS FROM MICHIGAN.

Women, says Lord Chesterfield, in his celebrated "Letters to his Son"—are only children of a larger growth. They serve chiefly to please, to amuse, to entertain the mind in its hours of relaxation.

of men, increase and expand by exertion. They must do something else besides performing mere menial offices. The woman, however gifted by nature, who regards herself, not as an independent being, but as a mere adjunct of her husband—a waiter on his necessities or caprices—a mere instrument of his wishes—will never be any thing but a waiter.

AN ACT to define and protect the rights of married women: Sec. 1. Be it enacted by the Senate and House of Representatives of the state of Michigan, That any estate, real or personal, which may have been acquired by any female before her marriage, either by her own personal industry or by inheritance, gift, grant or devise, or to which she may at any time hereafter be entitled by inheritance, gift, grant or devise, and the rents, issues, profits and income thereof, shall be and continue the real and personal estate of such female after marriage to the same extent as before marriage, and none of said property shall be liable for her husband's debts or engagements, but such property shall be liable for all the debts of the wife contracted prior to the marriage.

LOWER TOWN HEAD QUARTERS!

MESSRS. DAVIDSON & BECKER, have just received from New York a large and splendid assortment of Fancy and Staple DRY GOODS. Also, a large quantity of Dry Groceries, Crockery, Shelf Hardware, Nails, Boots and Shoes, Men's and Boy's Caps, Paints, Dye Stuffs, and Medicines, &c. &c. &c. which will sell lower than has ever before been offered in this place.

VICTORY AT LAST!

The Fever and Ague used up—Dr. Banister's Pills TRIUMPHANT. DR. BANISTER'S CELEBRATED FEVER AND AGUE 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.

TO THE PEOPLE!

JUST received at the Farmers' and Mechanics' Store, a general assortment of Fancy and staple DRY GOODS, Groceries, Crockery, Boots and Shoes, &c. &c. which will be sold cheap and for ready pay only. C. J. GARLAND, Proprietor.

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.

WOOL! WOOL! CLOTH! CLOTH!

THE Subscribers would inform the Public that persons having wool to be manufactured, can have it done at their Manufacture within a short time, as the large quantity of wool furnished them by farmers and others the past season is nearly completed, and will be finished within a few days. We have manufactured cloth this season for about one hundred and twenty-five customers, to whom we have reason to believe, we have given general satisfaction.

ABBOTT & BECKER. DETROIT WHOLE ALE AND RETAIL DEALERS IN DOMESTIC STAPLE AND FANCY DRY GOODS.

JUST received a larger Stock than ever of Heavy Brown Sheetings, Shirtings and Drillings, Bleached Goods, Calicoes, Aprons, Checks, Bagging, Burlaps, Dinners, Crabs, Muslin, Fustians, Mole Skirts, Sateens, Sherry, Gray, Blue, and Fancy Cassimeres, Shawls, Shawls, Robes, Cardinals, Dimas, Shawls, Black, Blue, Black, Brown, and Blue Broad Cloths, Felt and Pilot Over Coatings, Hosiery, Flannels, and Capotes.

PETERS' PILLS. TRUTH HAS PREVAILED.

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

RAIL ROAD HOTEL.

THE above Hotel has been greatly enlarged, and fitted up in a style equal to any public house in Detroit, for comfort and convenience. Its location is in a healthy and pleasant part of the city, being situated on the Public Square, and in the immediate vicinity of the Central and Northern Rail Roads, and convenient to the principal business of the city.

RAIL ROAD HOTEL. 1843. BY 1843. PATRICK & ANDREWS.

THE following is one from among the numerous testimonials from persons of the highest respectability, which the proprietors have received. LETTER FROM JOHN S. CARTER.

Wool and Woolen Cloths. I will exchange wool, cloths of every width and quality for wool, to be delivered in May or June, or after shearing time. My stock of cloths complete, quality good, prices low. S. DENISON.

Bristol's Sarsaparilla. THIS valuable medicine so justly distinguished as a certain cure for Scrophulous, Kings Evil, or any disease arising from impurity of the blood, has become so well known as to need no publication of the numerous certificates now always in readiness to furnish the public, but I will be glad to furnish them gratis, if the persons afflicted get up by others, we would respectfully request them to call on, and testify themselves of its many cures in similar cases.

ADMINISTRATORS' NOTICE. THE undersigned, having been appointed by the Judge of Probate for the County of Washtenaw, administrators on the estate of Ann L. Smith, late of said county, and having given bonds as required by law, hereby give notice to all persons indebted to said estate to make immediate payment to them, and all persons having claims against said estate to present them properly attested for adjustment.

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YPSILANTI ACADEMY. TEACHERS' SEMINARY.

THE next term of this institution will commence on Monday, Feb. 13, and continue 10 weeks. While this school is 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 extensive and unintermitted attention of the principal will be given to impart a practical knowledge of the English branches. He commences about half an hour daily in lecturing, with the aid of apparatus, minerals, or otherwise.

THE TRUE PAIN EXTRACTOR SALVE.

WHICH cures lacerations, burns, scalds, and all other painful affections. It is a most valuable and safe remedy for all the above mentioned affections, and is sold by all the principal druggists in the city.

CLOCKS! CLOCKS!

THE subscriber having just received several cases of BRASS and WOOD CLOCKS, of various descriptions, is prepared to sell them Cheap for Cash. Also, a general assortment of JEWELRY.

RAIL ROAD HOTEL.

THE above Hotel has been greatly enlarged, and fitted up in a style equal to any public house in Detroit, for comfort and convenience. Its location is in a healthy and pleasant part of the city, being situated on the Public Square, and in the immediate vicinity of the Central and Northern Rail Roads, and convenient to the principal business of the city.

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