

SIGNAL OF LIBERTY.

"The inviolability of individual rights, is the only security of public Liberty."

Edited by the Executive Committee.

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Our Travelling and Local Agents, THROUGHOUT THE STATE, ARE ESPECIALLY REQUESTED TO NOTICE THE TERMS ON WHICH THIS PAPER IS PUBLISHED. AS IT IS EXPECTED THEY WILL MAKE THEIR COLLECTIONS AND REMITTANCES IN ACCORDANCE THEREWITH, IN EVERY INSTANCE.

SIGNAL OF LIBERTY.

Wednesday, December 8, 1841.

ITEMS.

GENERAL WASHINGTON wrote to Robert Morris. "There is only one proper and effectual mode by which (the abolition of slavery) can be accomplished, and that is by legislative authority; and this, so far as my suffrage can go shall not be wanting."

To John Mercer he wrote: "I never mean, unless some particular circumstances should compel me to it, to possess another slave by purchase: it being among my first wishes to see some plan adopted, by which slavery in this country can be abolished by law."

By his will he directed all his slaves to be freed at the death of his wife, as it could not well be done during her life time although earnestly wished, on account of the intermixture of marriage with the slaves which came to him as the dower of his wife. Those who were young were to be bound until they should be 25 years of age, taught some useful occupation, and taught to read and write. Provision was also made for the aged and infirm, and the executors were expressly forbidden to remove any of his slaves out of the State on any pretence whatever.

The correspondent of the N. H. Patriot, edited by Ex. Governor Hill says that the nominations of Everett, Wilson, and Eastman were confirmed because they produced evidence in the shape of certificates and letters from various people in New Hampshire and elsewhere, in which it was declared that they were not abolitionists, and that they, Everett, Wilson, and Eastman, were sorry they had ever written letters saying they were abolitionists or were friendly to abolition. You see that Gov. Ritnor is rejected. This was for the taint of abolitionism, although ostensibly on account of the nominees' "weak eyes."

Bishop HUGHES, of N. Y. city, at the recent election, publicly recommended to the Catholics to support a set of candidates who would advocate what they conceived to be their rights in reference to the distribution of the common school fund of the State, and they followed his advice, and supported some of the Democratic candidates who favored their views, and filled out the ticket from their own number. What evil has been done? Whose rights have been violated? Yet really all the city papers, clerical and lay, abound with execrations of the Bishop, and the most solemn warnings to beware of the schemes of Popery. Such a hue and cry is perfectly ridiculous.

All duties that were high enough to affect the price of cotton have been removed by England, France, Austria, and Prussia, and through those countries our cotton finds a market, without an increase of duty, in Belgium, Holland, Bavaria, Saxony, Switzerland, and other places. How long will it before a foreign market will be secured for the wheat and other products of the free States, while nearly every foreign minister is from the South? What is the government now doing to accomplish this object? Nothing.

In 1834, the amount of duties paid in 13 ports of the U. S. States was \$23,332,036, of which twelve fourteenths were paid in the ports of the free States. We can see from this fact who pays the revenue that is so liberally distributed in carrying on Florida Wars, buying bloodhounds and paying premiums to slaveholders for manstealing in the shape of Distribution acts.

The whole number of votes given at the recent Presidential election in Texas was 10,074. Allowing every tenth person to be a voter, the whole population would be only about 100,000. In point of population, Texas is certainly one of the smallest of the independent nations of the earth.—But her territory would make half a dozen or more States as large as Kentucky. The Southern papers say that a move will be made during the present session of Congress, under very favorable auspices, for the annexation of the whole country to the United States.

Just before election, the State organ of the Whig party, the Alabama evening Journal, came out with a log cabin at the head of the editorial column, with the old appendage, distinctly lettered, "HARD CIDER!" It has lost its magic power. "The Gods of the Chaldeans," did not save the party from a great overthrow.

The democracy of New York lately invited John C. Calhoun, the nullifier and slaveholder, to address them on the rights and dignity of free laborers. How much they care for equal rights! The seem to be so far gone in hypocrisy that they are past all shame.

The Texan Congress have erected a marble bust of Senator Walker of Mississippi, who made the motion in the U. S. Senate for the recognition of the independence of Texas; and have directed a portrait of Senator Preston, who seconded the motion—to be placed in the capitol of the Republic.

The destruction of the Philanthropist press has called out strong expressions of sympathy from various papers, political and religious, and the pecuniary loss will probably be amply compensated by the amount of the donations that have been made for that purpose.

LIBERIA has a population of 2,500 souls. The Missionary societies of different denominations expend among them not less than \$60,000 annually. The colony is better supplied with religious instruction than any other portion of the world.

The number of free born children reduced to slavery in the United States every year is 152,333, or 433 every day! Do we not read somewhere in the Bible, that the Lord is the Avenger of the poor and needy, and of those who have no helper?

The "Protectionist," published in Indiana, is to be enlarged and issued weekly. This is a good move, and will be sustained. Each State ought to aid and support a weekly anti-slavery paper.

Judge CLAY, of Kentucky is said to have declared, when he read the Black Law of Ohio, "that if a man should return to him one of his fugitive slaves under that law, he should watch him while in his house for fear he would rob him."

The editors and publishers of newspapers in Kentucky recently held a convention, and strongly recommended the cash system for general adoption in conducting the publishing business.

Baron LARREY, the friend and surgeon of Napoleon, after the victory of Austerlitz, cut off fourteen hundred limbs, and then the knife fell from his exhausted hands. Quite a damper upon the love of military glory one would think.

A very large number of Baptist Churches in England have abandoned the principles of close communion. The fact is exciting warm controversy.

More than sixty thousand persons have united with the Washington, tea-total societies, of whom very few have proved unfaithful to the pledge.

There are nineteen Liberty party papers in the free States, and sixteen religious papers that are decidedly anti-slavery.—There are also three non-resistant anti-slavery papers.

The Supreme Court of Massachusetts have decided that children who are slaves become free by being brought into the State by their owners.

The Presbyterian churches in Tennessee have excluded the manufacturers and venders of distilled spirits from their communion.

It is rumored that Mr. Clay intends to spend the coming winter at Havana for the benefit of his health, and that of course he will resign his seat in the senate.

The National Negro Hunt is said to be drawing to a close.

From the Emancipator.

Defeat of the Liberty Party.

We saw the other day, in an exchange paper, devoted chiefly to the ordinary political topics, some speculations concerning the effect likely to be produced upon the mind of foreigners by the defeat of the Liberty Party in this boasted land of Liberty. We do not recollect whether the tone was sincere or sarcastic, and we have not the paper now at hand to refer to.—But it suggested a number of reflections which may not be unprofitable to dwell upon.

THE LIBERTY PARTY IS DEFEATED.

There can be no doubt as to the fact.—The fall elections are all over, and the results known beyond a doubt, and the Liberty Party is every where defeated. It is a total, universal defeat. Not only has State after State gone against the Liberty Party, in one unbroken series, but in every County of every State, and in every township of every County, the same fate has overtaken this reckless party. So far as we have heard, not a single township, anywhere, has cast a majority of votes for the Liberty Party. Could there be conceived a more utter defeat? Not one Governor, not one Senator, not one Assemblyman has this Party been able to carry. From all sides and from every place, the reports give one unbroken cry—defeated, defeated, defeated.

Their motives were pure, their principles were sound, their policy was correct, their objects were good, their candidates were worthy, and their success evidently identified with the salvation of the country from the worst of evils—and yet they were defeated.

Their motives were pure. If there ever was a body of men, who banded together for political purposes under the exclusive influence of motives not only disinterested but self-sacrificing, certainly the Liberty Party was made up of such.—There were not wanting among them those who by their talents, and previously acquired standing, might have found food for political ambition and other personal motives, in connection with other parties, but no such motives could have led a sane and well-informed man to engage in the Liberty Party. But the purity of their motives did not win for them the support of the people, and so they were defeated.

Their principles were sound. They were the only foundation principles of the republic—"that all men are created equal, and are alike endowed by their creator with the inalienable rights of Life, Liberty, and the Pursuit of Happiness, and that it was primarily for the preservation of these rights that governments were instituted among men." These are the principles of the Liberty party. It is for the purpose of bringing back the administration of the Government to these principles, and securing their application impartially to all the governed, that the Liberty Party was formed. And it was solely on account of their adhesion to these principles that they were opposed, ridiculed, maligned, and finally defeated.

Their policy was correct. It was settled after mature consideration, after deliberating and hesitating until delay became a crime. It was entered upon with reluctance, under a deep conviction that it was necessary, that there was no other way, and that the only choice was between this policy and that of virtual and total submission to the domination of the SLAVE POWER. It is the policy of Common Sense. It is doing as all mankind do in like circumstances. And yet thousands who approved of their object, justified their principles, and honored their motives, rejected their policy, and so they were defeated.

Their objects were good. They had no concealed objects, no sinister ends. Their objects were, to secure the ascendancy of the principles of liberty, to overthrow the usurped and flagitious domination of slavery and hasten the entire removal of that plague spot from our country; and do this solely by peaceful and constitutional means and thus save the nation, and even the slave-holders themselves from the terrific consequences that must come, if slavery is left to run its course a little longer unchecked. No enlightened patriot can deny that slavery is the greatest political evil of our country, and that its peaceful removal is the greatest political object that can come before the people. And yet, solely because they made this object paramount to questions about banks, and tariffs, and currency, and the scramble for office, the Liberty Party was defeated.

Their candidates were worthy. We venture to say there never was a whole set of candidates presented for the suffrages of the people, every one of whom is so free from objection on personal and moral grounds. Universally men of uprightness, the friends of temperance and order, such men as their neighbors love to engage for guardians and arbitrators, added to a quenchless love of liberty and a clear perception of the true interests of the country, they were presented to the people for their support,—but because they

were not willing to become the slaves of party, because they would not postpone the claims of liberty and the true interests and honor of the country for mere party strife they were defeated.

The success of the Liberty Party is plainly identified with the destiny of the republic. Either the country must rid itself of slavery, or slavery will destroy the country. Yet, from the general reluctance of mankind to grapple with very great evils, and their proneness to hope that calamity may be postponed until after their day, the Liberty party were defeated.

WELL, WHAT IS TO BE DONE?

Shall we now give it up? God forbid. It was one of the cardinal maxims of ancient patriotism, NEVER TO DESPAIR OF THE COMMONWEALTH. It was this confidence which warmed the heart and nerved the hand of many a patriot in periods of darkness and difficulty. And it was the existence of this principle among the citizens, which lengthened out the life of liberty in many a republic, far beyond what otherwise could have been attained. But if such a maxim could exist in heathen Greece and Rome, and stem the downward tide of corruption and oppression for so many centuries, in a community unblest with the light of revelation and the purifying influences of the Gospel,—how much more confidently may the same maxim be clasped to the heart of the true friend of Liberty in Christian America. Here the Bible, the Book of Liberty circulates freely. Here the true theory of Liberty, never discovered until revealed by the Gospel, is incorporated in the very theory of the government. Here all the reformatory power of truth and goodness may be employed in their full energy, untrammelled by ancient proscription or superstition.—Where, then is the Christian patriot of America that despairs of the republic?—He is unworthy of his name, unworthy of his lineage.

Give it up? Despair of this nation?—Because we have been once defeated, abandon efforts, and let all go to ruin as it will? Perish the thought! No, never. While there is life, there is hope. So long as there remains in this land one pure and patriotic bosom, in which the fire of genuine Liberty can burn, so long as there lives one man who sees clearly what is the nation's disease and remedy, so long as there is one press, one pen, one voice, that can speak to the ear of the people concerning Liberty, let not that one despair or give over. Let one solitary voice echo the truth undismayed, undiscouraged, with boldness and fidelity, for it may be that one man can arouse a recreant nation to its duty before fate shall have sealed its destiny beyond retrieve. When the last man who loves liberty shall feel his last fainting breath passing from his dying lips, then, and then only, let it be awful to despair of the republic.

But we have seven thousand such. Nay, a year ago, we had seven thousand, and now we have increased four-fold. And yet, because we are defeated this once more, because seven thousand men have not been able at once to rise up into a vast multitude enough to control the nation, our enemies jeer us as the forlorn hope, and some even of our friends would cry "It is all in vain, the Liberty Party is defeated, we can do nothing, let us give it up."

Such counsel is a crime against Liberty. We are only defeated—not destroyed. We are more than we ever were before. We understand ourselves better. Our tactics are getting familiar. Our armor sits easier. The public have got wonted to our name—Liberty Party. Our object begins to attract attention. Statesmen no longer despise us. Editors begin to think it worth their while to argue with us.—Providence favors us, by throwing all the counsels of our enemies into foolishness. Let those then, who relish the song—"THE LIBERTY PARTY IS DEFEATED,"—sing as they list. The schoolboys can demonstrate that it will take but a few more such defeats to bring the Liberty Party in charge of our country's destinies. Instead of being cast down, let us at once go forward, to complete our organizations, to spread our principles, to prepare ourselves for the great trust which we are aware, will be forced upon us.

The Liberty Party is defeated, it is true,—but it is not destroyed—it is growing.—To despair of the Liberty Party is to despair of the republic. To abandon the Liberty Party is to abandon the nation to the inevitable ruin to which slavery threatens. It is to say that all the promise of our early history, all the indications of Divine goodness to our fathers, all the hopes of good to the world from the influence and efforts of American Christians and philanthropists, in favor of Religion and Liberty, have failed—that the world's deliverance is to come from some other quarter, and that we and our father's house are to be destroyed—deservedly destroyed for our recreancy and oppression. Where is the man, worthy of the name of American, who, while he lives, will for one moment allow of such a conclusion?

No, fellow freemen we have nailed our flag to the staff; we are beginning small, as all good enterprises begin; we are growing, as all good enterprises grow, slow but sure; we are tried, as all good enterprises are tried, to give stability to the good and purge away the bad; but the elements of success are with us and we shall prevail. Glory to God—we shall prevail, and save our country.

Slavery as it is, vs. The Bible.

The New Orleans Picayune of Aug. 12, 1841, gives us the following in substance. The N. O. Bible Society, according to the testimony of Messrs. Maybin, Lownds, Stevens, Gooderich, and Rev. Mr. Whiston, (1) sent, a few months since, to New York, for \$1000 worth of Bibles, to circulate in that city, in various languages. They appointed one Chauncey D. Black, distributing agent. He gave some Bibles to slaves, and was complained of before the Recorder, Baldwin, by one Wm. H. Avery, for "tampering with slaves," and pursuing a course "calculated to lead to insubordination among them!"

The gentleman named testified on the trial, that "they received the Bibles in June, and appointed agents from among their members to have them placed in proper hands; but it never for a moment entered into the minds of the society to present a single Bible to a slave." It was entirely the fault of a sub-agent.

Mr. Lownds impressed it strongly on the mind of the court, that before any Bibles were distributed to the parties whose names might be taken by the accused, the list was to be first submitted to him; and as it was opposed to his own feelings, and contrary to the intention of the society, he would certainly furnish no slave with a Bible."

It was further testified, "that he acted from a misconception of his instructions from Mr. Lownds, and an ignorance of his duty as a sub-agent of the Bible Society."

His counsel, Mr. Mican, plead the absence of evil intentions! That he believed it was the "true policy of every one friendly to southern institutions to get up no unnecessary excitement, nor create any unnecessary alarm; but punish promptly and severely" every case of guilt. (i. e., giving Bibles to slaves.)

The Recorder, in his decision, "approved of the laudable work of distributing the Bible, in which" the prisoner "was engaged; but while executing that duty he must be cautious that he did not infringe on other rights, which are as sacred to this community as religion itself. Believing that he was actuated by no evil intention in speaking to the slaves, he would discharge him, bidding him God speed in his religious career, and cautioning him against ever bringing himself in contact with our institution."

There it is, as large as life. What will our pro-slavery friends say about the Bible among slaves, now that it is judicially established that to give a Bible to a slave is an offence against the law, and that the slaveholder regards the right to keep the Bible from his slaves, "as sacred as religion itself." That is the "Bible institution" for which freemen vote, and which too many ministers and churches hold in good fellowship.—O. T. T.

Free American.

From the Maryville (Tenn.) Intelligencer. Southern Testimony.

"We, of the South, are emphatically surrounded by a dangerous class of beings—degraded, stupid savages, who, if they could but once entertain the idea that immediate and unconditional death would not be their portion, would re-act the St. Domingo tragedy. But a consciousness, with all their stupidity, that a tenfold force, superior in discipline, if not in barbarity, would gather from the four corners of the United States, and slaughter them, keeps them in subjection. But to the non-slaveholding States particularly, we are indebted for a permanent safeguard against insurrection. Without their assistance, the white population of the Southern States, would be rather too weak to quiet them in their desire for liberty, which is ever ready to act itself out with every rational creature. With these facts before our eyes, what sort of madness, produced by a jaundiced and distorted conception of the feelings and motives by which the northern abolitionists are actuated, can induce the Southern political press to urge a severance of the tie that binds our union together? To offer rewards for the heads of those very individuals who stand as mediators between master and slave, urging the one to be obedient, and the other to do justice! To provoke the displeasure of a people whose benevolence has been so greatly felt in planting and supporting the gospel standard—enforcing the precepts and morality of the Bible, on both master and slave? But we forbear."

United States Bank Stock has been offered at \$3 1-2 and no takers. We do not believe it could now be given away.

For the Signal of Liberty.
Organization and Agitation.
 JACKSON, Dec. 6, 1841.

To the practical friends of Liberty in Michigan, who are in favor of Independent Liberty Nominations.

ESTEMED FELLOW LABORERS:—After congratulating you a moment at the large accession to our numbers, by your noble efforts within the brief period of the last year, permit us respectfully to submit and most earnestly to recommend to you for practical adoption, what we deem an efficient plan for our future action, being nearly the same as that which our eastern friends have recently adopted with so much success. We know you are ready and anxious to commence a more systematic campaign for Liberty.

We have long felt a deep conviction that the true friends of Liberty every where should make a simultaneous and vigorous effort to carry the claims of bleeding humanity and their suffering country, directly to the most unsophisticated and untrammelled portion of their fellow citizens; the independent yeomanry; the laboring portion of the country. Under the favor of a benignant Providence, this would seem to be the last hope for the slave or for our beloved country groaning in common, as they are, under the same dark and malignant tyranny. All the efforts and sacrifices of the friends of Liberty thus far to induce the national, political, and ecclesiastical leaders (who seem bound by a thousand strong cords of selfish and wicked interests to the southern moloch) to array themselves in favor of Liberty and humanity, have usually excited but their sneers and contempt. A few noble exceptions only, stand out in bold relief. The language of the conduct of this aristocratic class, has generally been, that they were entrenched in power, "rich and increased in goods, and had need of nothing, why trouble ye us before the time," &c. A portion of this class, while they have loudly proclaimed that their kingdom was not of this world, have laid violent hands upon innocent men, women and children, and sold them like the beasts of the field to increase their worldly possessions. They have therefore with one accord, "passed by on the other side of their wounded brother who was fallen among thieves and left half dead." This they have done in open day, while the hallowed terms—*liberty, humanity, religion* have been glowing upon their lips!

Let us be indefatigable in searching out the true Samaritans and tell them of the amount of misery and woe in the land that stretches out its bleeding hands to them for relief, and raises the imploring cry, come over to Macedonia and help us.

Let us search out the true Patriot and tell him the truth, that his beloved country can not much longer be worth preserving unless speedily redeemed from the plague spot of SLAVERY, which is so alarmingly spreading its gangrene over the very vitals of the body politic. Let us continue to hold up to the people the fearful length and strength of that two edged sword—AMERICAN SLAVERY, which, with one edge cuts down its defenceless 3,000,000 as cumbers of the ground, while with the other it is fast maiming and crippling fourteen millions more who yet retain but a nominal freedom. Let us continue to hold up to an abused people their half a million of petitions in behalf of outraged humanity, sacrificed as they have been on the bloody altar of slavery by six successive sessions of Congress.

Let us keep before the people, the humiliating history that the piratical system of slavery in our country, while it crushes three millions of innocent people and glories in its guilt and shame, gives tone, and law and baseless systems of finance to our politically deceived and deluded nation. Let us continue to show to the people that efforts to establish a prosperous and permanent system of finance in our country, before the liberation of the enslaved millions will ever prove as unavailing as the procrastination of doing justice to the oppressed, will be cruel and wicked. Let us show to the sovereign people, that until they will abolish their own piracy at their own seat of government (where free people are every day presumed to be guilty of being fugitive slaves, and imprisoned as such, and then if no man-hyeau appears for his prey, sold into slavery for their jail fees) the nations of the earth will justly hold up to scorn and derision our boastful and hollow pretensions to republicanism and equal rights, and also that we must expect the heavy judgements of Heaven to fall upon us.

Let us show to the people the shallow and wicked sophistries of the expediency constantly resorted to by pro-slavery men in Church and State, to perpetuate their domination over an injured and degraded people by fostering their unfounded prejudices and thus lulling northern with southern hands, dripping with the blood of oppression.

Let us still show to the people how the South with less than one half the free population of the Union, manage to have the majority of the Supreme Court of the United States—the President and Vice President of the Nation, Speaker of the House; Attorney and Postmaster Generals; six-sevenths of the Foreign Ministers of State and other important national appointments. Let us show to the people that these southern Foreign Ministers (while their great expense to the nation has mostly come out of the hard earnings of the northern laborer) have been negotiating abroad for

a free market and high prices for southern products—cotton and tobacco; and have joined hands with the English nobility and land holders to continue the very oppressive CORN LAWS, the effect of which has been to prohibit northern products entering foreign ports and thus lessened the income of the northern farmer probably one half, and curtailed the natural and fair pecuniary means of the northern people many millions annually.

Let us continue to demonstrate to the people that the division of the public lands and the surplus revenue among the States by the most unjust principle of reckoning 3,000,000 of slaves, politically equal to two-thirds this number of nominal freemen, has robbed the northern laborer (in this item alone) of nearly one hundred millions, to support the extravagant and idle slaveholder, and to keep up a high national premium to encourage and support southern slavery.

Let us continue to keep before the people the alarming fact that nine slave States, with a less number of free population than the State of New York alone, have more than double the number of electoral votes, and nine times the number of United States Senators, owing to their despotic property representation in our boasted free government.

Let us hold up to the people the political inequality and the dangerous tendency of the property representation in a government that would be free, in the instance that there are already eight congressional slave districts, each of which elects a member of Congress by less than 1000 votes of freemen, while it requires from 8 to 10,000 votes to elect a member of Congress in the non-slaveholding States.

Let us exhibit to the people the exclusiveness of southern politics to southern interests, in the fact, that out of 515 electoral votes given by the south from 1816 to 1835 (20 years) but 11 of them were given for any man but a slaveholder, and that no slave State [except Maryland in one instance] ever gave its electoral vote for any northern man until they found one in 1837 of avowed "southern principles" alias, the SUBSTANCE for slavery and the shadow for freedom.

Let us keep before the people the fact that while slaveholders tyrannically refuse to hear or to read a petition from northern people, relating in the most distant manner to slavery, they readily lay their northern allies under heavy and grievous contributions of many millions to carry on their blood-hound wars to exterminate our otherwise peaceful red brethren of Florida, to destroy the last refuge for the wretched victims of slaveholding cupidity and tyranny.

Let us as far as possible fully develop the deep and dark conspiracy between southern slaveholders and their northern abettors, rigidly to rule the mass of the people in this country for their own special benefit and aggrandizement. For this end let us show by the uniform course of their leading presses and their own acts in Congress, that these conspirators against the rights and liberties of the people, are pursuing the same course to maintain their ill gotten power, that all tyrants have ever done, to keep the people totally blind to the engine of their own destruction and of the exaltation of their destroyers. Let us constantly hold up to the people the remarkable fact that while our great northern political leaders, our Van Burens and our Websters are always strict party men, and with the utmost servility and obsequious rivalry in all their political gambling, play into the hands of their southern pampered political masters, to the great destruction of northern rights and northern liberties—the great southern leaders, their Calhouns and Wises are not party men but southern men, and demand and obtain ALL from the north and concede nothing in return. Let us also show to the people that the leading pro-slavery ecclesiastical national influences chime in with this exclusive southern slaveholding policy, and is equally as subversive of the rights and liberties of the northern people.

Though the foregoing important facts and considerations, and a host of other similar ones, are quite familiar to those of us who have investigated the two fold tyranny of American Slavery, yet let us ever bear in mind, that but yesterday we too were in comparative darkness and ignorance on the whole subject.

When we remember this, and also that by the light of truth our numbers have more than trebled the last year in our own State and throughout the country, shall we not more than treble our efforts, if not our contributions for the year to come, to dissipate pro-slavery darkness by the wide diffusion of Anti Slavery light, the more rapidly to advance the great and righteous cause in which we think we see under the favor of Providence the only salvation of the slave or our country. Let us most earnestly exhort our fellow citizens, not as partisans or sectaries, but as christians, philanthropists and patriots, lovers of liberty & their country, to come out from the pro-slavery parties, and rally around the liberty standard, till the slave and the nation are free. Let us beseech all who unite with us to accomplish this great object, to suffer on no consideration any dividing question of any nature, however plausible the artful temptation may present itself, to distract our ranks, weaken our energies, and thus bring us down from our high and holy mission of restoring liberty to the slave, to ourselves and children and saving our nation if possible

from the sad catastrophe of the ill-fated by-gone republics. Let us never seek nor admit of any compromise or amalgamation of our great cause, compared with which, its importance eclipses all other political questions in our country as does the mid-day sun the dimmer orbs.

Let us never be satisfied to acquire a mere balance of political power, but keep our standard high, and by the potency of our principles, constantly labor "till the whole lump is leavened," to win sound and permanent converts to the true liberty standard, to act out in all the relations of life the eternal principles of right as embodied in our immortal declaration of independence.

Let us ever feel that our own glorious liberty principles in their most comprehensive sense, when fully developed and heartily embraced, are mighty as a bond of union, compared with which experience demonstrates that the principles (if indeed they have any principles) of expedient pro-slavery parties are but as "ropes of sand." Let us ever adhere to, and live out our heaven born and soul inspiring principles, and labor unweariedly, and sacrifice cheerfully, to propagate them universally for the ultimate deliverance of the slave and our country. What if selfish pro-slavery partisans and sectaries (whose many small ideas upon this great subject would never amount to "a general issue" for the lack of a disposition and arguments to meet the true and devoted friends of liberty manfully, often impudently throw it in their face that they are men of "one idea"!

Who does not know that this is the same contemptuous weapon with which proud and "fat hearted" tyrants have ever met the true and self sacrificing friends of all great and valuable reforms in the world?

Let us still be "single hearted" and glory to act upon one great idea until universal liberty triumph, even as did our noble "fanatical" fathers in their long and memorable struggle till the tyrant yoke fell from their necks.

Heed not the hypocritical cry moral suasion! moral suasion! alone to destroy the American juggernaut, crushing the slave and the nation under its bloody wheels, when this clamorous usually proceeds from men "up to their very eyes" in the foulest of the "filthy waters of politics," not for liberty and their country, but for party. While many will ostentatiously proclaim their "abolition faith" as a passport to our favor, "without their works," let us prove our faith by our works, remembering that

"We have a weapon firmer set
 And better than the bayonet,
 A weapon which comes down as still
 As snow flakes fall upon the sod,
 But executes a freeman's will
 As lightning does the will of God,
 Nor from its force nor bars nor locks,
 Can shield them—"tis the ballot box."

The committee deem it of the utmost importance to the speedy and certain triumph of our cause that uncompromising liberty nominations of such candidates only as are decidedly in favor of our principles and our measures be early made in all the towns at the ensuing town elections and thoroughly supported in despite of every unreasonable opposition or abuse with which the straight forward and intrepid friends of liberty may in some instances have to encounter. "No cross no crown." Let our motto for liberty be like that of the miser's for gold, "take care of the pennies and the guineas will take care of themselves." The rugged political battles in our country between the marshalled hosts of light and darkness—freedom and slavery must be fought in all the townships. Here the true friends of liberty must buckle on the armor to meet the foe, however unequal their numbers. They will be mighty in the strength of their principles. "Great is truth and it will prevail," But truth to give it power must be acted upon.

Soldiers whose courage should fail them in small companies or scouting parties could never be depended on when arrayed in the open battle field by regiments, battalions or brigades. If all the towns containing many or few liberty men shall soon be thoroughly organized for the liberty party by the appointment of efficient town and school district committees, liberty nominations seasonably and truly made and every inch of ground firmly contested by every honest and honorable means it will nobly prepare the way for the important fall elections for the state legislature and for congress. The large increase of the liberty vote at the late election in all the States where liberty nominations were made, and the wonder-working providence in favor of our principles and our measures, have given our glorious cause a new and powerful impetus. What true friend of liberty will not be on the alert, wisely to improve so manifest indications for good. Our eastern friends seem every where greatly encouraged. They are manifesting it by their increased activity and the enlargement of their contributions to sustain and advance the cause. God and justice are surely on our side. We can have nothing to fear of a speedy and glorious triumph of our righteous cause but inertness, illiberality or unjust and dangerous compromises. None will come out from the old political parties and openly and fully identify themselves with the liberty party until they see the subject as it is, both upon justice and sound policy, demanding the entire and hearty political support of the philanthropist and the patriot. As far as the disinterested portion of the people see the subject in this true

light they will rally around the liberty standard and cheer us on to victory.

Our cause has every where long been greatly and cruelly misrepresented by interested pro-slavery politicians and others. This will continue to be done till the cause shall finally triumph over all opposition.—The people therefore while laboring under the false impression of these misrepresentations will continue to view our cause through prejudiced eyes. The question with every true and enlightened friend of liberty is, how can our whole cause be truly presented, in the speediest and most effectual manner to the people? Have we the means, and if so, will we cheerfully and liberally impart them for the employment of a suitable number of travelling lecturers to do up the great work for us in a short time? If not let us all act systematically and simultaneously enter upon the noble work ourselves. Let us adopt that most efficient plan of action of our eastern friends as before alluded to, and persevere in it, and faint not till the glorious work shall be fully accomplished. Let us all make a rally to get up liberty meetings in our respective towns, in school district No. 1, on Monday evening the 20 inst. and keep them up weekly till all the school districts are thus visited in rotation and then repeat them in order. At all the meetings let all the liberty friends in the town and as many others as can be procured, be present and prepared to communicate important facts to the people who will come together to hear. This can be done with important effect, either by written address or by reading printed documents full of important facts or by free and familiar conversation and remarks, as may best suit individuals who will take part in the meetings. There are hundreds of liberty men in the State who might soon render themselves of great service to the cause in this way. What active liberty men in the towns will at once step forward and carry this glorious plan into full effect? A very few men in a town, if they will, can accomplish wonders with the truth. At all these district meetings after the objects of our enterprise shall have been specifically defined, a town and district liberty roll, kept by the chairman of the town and district committees should be presented for the signatures of such as will unite with us in voting for liberty nominees providing they are otherwise competent for the offices for which they may be nominated.—An efficient liberty committee should be appointed in every town and district, and two or more subscribers obtained for the "Signal of Liberty."

S. B. TREADWELL,
 Chairman of St. Central Committee.

SIGNAL OF LIBERTY.
 Wednesday, December 8, 1841.

LIBERTY TICKET.
 For President,
 JAMES G. BIRNEY, of Michigan.
 For Vice President,
 THOMAS MORRIS, of Ohio.

"IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY."

The Executive Committee of the Michigan Anti-Slavery Society acknowledge the receipt of \$13.50 contributed by sundry individuals in the Counties of Oakland and Genessee.

J. B. BARNES, Treasurer.
 Ann Arbor, Dec. 6, 1841.

New York.
 The official returns have been received.—

The result stands thus:

1840.	1841.
Dem. 212,753	187,976
Whig 225,020	171,401
Lib. 2,333	5,882
Democratic majority in 1841, 16,575.	
Votes polled in 1840,	441,288
" " 1841,	367,103
Less votes than last year,	74,173
Oneida county gave 749 liberty votes;	
Madison 490; Wyoming 332, and so on downward to Suffolk which gave 2 votes.	

 Liberty votes were given in all the counties except six.

The Tocsin says:
 It will be seen that the aggregate number of liberty votes on senators is 5,882. Our assembly ticket, uniformly we believe, ran a little higher. That vote is not far 6,000. It will be seen, we fall somewhat short of our estimates. Well, we calculated a little too much upon abolition honesty. Our gains, by the way, are sufficient to encourage every abolitionist, being nearly 120 per cent in one year in the Empire state; and sufficient is now known to determine the fact that it is 300 per cent in the free states; being over 20,000; last year less than 7,000.

The abolitionists hold the balance of power in four counties in the state, viz:—Tompkins, Allegany, Cataraugus and Cortland. In Tompkins, the Democrats have a majority of 24—the abolition vote 70. In Allegany, the whigs have a majority of 52—the abolition vote 179. In Cataraugus, the Democrats have a majority of 145—the abolition vote 174. In Cortland, the whigs have a majority of 81—the abolition vote 161. We wait to see the effect of this balance of power. If the abolitionists hold true, we shall soon have a Liberty representation on the floor of the capitol.

Massachusetts.
 The result of the election as far as known is as follows:

Whig,	55,872
Dem.	51,213
Liberty,	8,710

 The liberty vote in the same towns last year was 1415. Davis' majority over all others, 1125. The full returns will probably reduce it below 1000. Last year the whig majority for President exceeded 20,000.—Rather ominous!

The largest liberty vote in any one county was Middlesex, 629. Worcester gave 618; Essex 509, &c. The largest vote in any town was Boston, 198, then Springfield 134, Lowell, 105, &c. General Howe, Liberty Senator from Norfolk, is elected.

In a great number of towns there was no election of representatives, owing chiefly to the liberty nomination.

The city of Boston elects thirty-five representative to the Legislature. The Free American contains the names and occupations of the recent candidates of the Liberty. Among them we notice only one lawyer and two clergymen—AMOS A. PHELPS and CHARLES T. TORREY. The greater part of them are mechanics and merchants.

The nomination is headed, "LIBERTY AND TEMPERANCE TICKET," and we perceive that the American takes strong ground in favor of temperance. It affirms that the Liberty nominees throughout the State are thorough temperance men, without exception. In an address to Irishmen, it says:

"There is, and there will be, no man nominated by the LIBERTY PARTY, for any office, in the State or nation, but through totalitars, and friends to the entire suppression of the odious rum traffic. We are temperance men, as well as friends of universal liberty. We do not wish for drunken freedom, but sober and therefore real liberty. And you will know that neither the whig nor democratic party dares take temperance ground. They are as much FETTERED TO THE RUM CASK AS TO SLAVERY."

The Free People of Color.
 The colored people in the free States are making rapid advances in intelligence, wealth and respectability. Five weekly newspapers and one monthly magazine are conducted by colored people. Schools for colored people have been greatly multiplied. Some of our best colleges have opened their portals for the reception of colored students. One of the slaves liberated by Mr. Birney is now in Ohio, pursuing his collegiate studies.—When first received, there was quite a prejudice against him, but at the end of six months his unexceptionable deportment had caused it to disappear.

In the city and county of Philadelphia, in 1837, were 15 colored churches, 34 clergy men, 21 day schools, 6 teachers, 17 Sabbath schools, 125 Sabbath school teachers, 64 benevolent societies, 3 literary societies, 3 debating societies, a moral reform society and a lyceum. Says the Pennsylvania Freeman:
 "We conversed, yesterday, with an intelligent lady, who has resided three years in Philadelphia, yet who did know that the colored people had a single church of their own in the city. Her surprise was very great when we told her there were as many as a dozen—that some of these were very large and spacious buildings, and some of them even elegant; and that if she would accompany us to one or two of them, on some day of public worship, we would show as respectable, well dressed, well behaved and intelligent looking congregations as she was in the habit of seeing."

Cost of Praying.
 The Legislature of Tennessee have lately made some shrewd calculations on this subject, and they came to the conclusion that it was too expensive a business for them to engage in, and the question of praying was indefinitely postponed. The proposition was to invite the clergy to open the morning sessions with prayer.
 Mr. POWELL moved to insert in the resolution, the word "Monday" so that there should be prayers only on Monday mornings.
 Mr. POLK was fearful one prayer would not answer through the week.
 Mr. BUCK was opposed to the resolution; although he was a professor of religion, and belonged to the church. He would offer up his supplications in the house of God: not in the halls of Cæsar. We are commanded to pray in secret, and our prayers shall be answered openly. Mr. B. would commend this instruction to his colleagues on the floor.
 Mr. FOSVILLE said that it would be found by figuring out the matter that half an hour thus spent every day for four months would cost the State 4000; and one hour a day would cost 8000 dollars.
 Mr. BROOKS moved the indefinite postponement of the resolution, which was agreed to.
 It will be observed that the clergy were not to receive any compensation, and the cost so accurately footed up was the value of the time only which would be spent in prayers.

The Mendians.

These unfortunate strangers are about embarking for their native land. A vessel has been chartered for their conveyance by the committee who have hitherto had them in charge, and are now doubtless on their way home.

They have recently visited Boston, Lowell, and the principal places in Massachusetts accompanied by Lewis Tappan, and about a thousand dollars were collected for their benefit. The substance of their history is thus narrated in the Emancipator.

The amount of the statements made by Kin-na, Fu-li and Cinque, and the facts in the case, are as follows:—These Mendians belong to six different tribes, although their dialects are not so dissimilar as to prevent them from conversing together very readily. Most of them belong to a country, which they call Mendi, but which is known to geographers and travellers as Koss-so, and lies South-east of Sierra Leone, as we suppose, from sixty to one hundred and twenty miles. With one or two exceptions these Mendians are not related to each other, nor did they know each other until they met at the Slave Factory of Pedro Blanco, the wholesale trafficker in men, at Lomboko on the coast of Africa.

They were stolen separately, many of them by black men, some of whom were accompanied by Spaniards, as they were going from one village to another, or were at a distance from their abodes. The whole came to Havana in the same ship, a Portuguese vessel named Tecora, except the four children, whom they saw for the first time on board the Amistad. It seems that they remained at Lomboko several weeks, until six or seven hundred were collected, when they were put in irons and placed in the hold of the ship which soon put to sea. Being chased by a British cruiser, she returned, landed her cargo of human beings and the vessel was seized and taken to Sierra Leone for adjudication. After some time the Africans were put on board the Tecora, and after suffering the horrors of a middle passage, arrived at Havana. Here they were put in a barracoen, one of the oblong enclosures, without a roof, where human beings are kept, as our sheep and oxen are near the cattle markets in the vicinity of our large cities, until purchasers are found, for ten days, when they were sold to Jose Ruiz, and shipped on board the Amistad, together with three girls and little boy who came on board with Montes.

The Amistad was a coaster bound to Principe, distant from Havana two or three hundred miles, in Cuba. The Africans were kept in chains and fetters and were supplied with but a small quantity of food or water. A single banana, they say, was served out as food for a day for two, and only a small cup of water for each. When any of them took a little water from the cask they were severely flogged. The Spaniards took Antonio, cabin boy and slave to Capt. Ferrer, and stamped him on the shoulder with a hot iron, then put powder, palm oil, &c., upon the wound, so that they "could know him for their slave." The cook a colored Spaniard, told them that on their arrival at Principe in three days, they would have their throats cut, be chopped in pieces, and salted down for meat for the Spaniards. He pointed to some barrels of beef on the deck, then to an empty barrel, and by significant gestures, as the Mendians say by "talking with the fingers," he made them understand that they were to be slain, &c. At four o'clock that day, when they were called on deck to eat, Cinque found a nail which he secreted under his arm. In the night they held a council as to what was best to be done. "We feel bad," said Kin-na, "and we ask Cinque what we had best do. Cinque say, 'me think and by I tell you.' He then said, 'if we do nothing, we be killed. We may as well die in trying to be free, as to be killed and eaten.' Cinque afterwards told them what he would do. With the aid of the nail and the assistance of Grabeau he freed himself from the irons on his wrists and ankles, and from the chain on his neck. He then with his own hands, wrested the irons from the limbs and necks of his countrymen. It is not in my power to give an adequate description of Cinque when he showed how he did this, and led his comrades to the conflict, and achieved their freedom. In my younger years I saw Kemble and Siddons, and the representation of Othello, at Covent Garden, but no acting that I ever witnessed came near that to which I now allude. When delivered from their irons, the Mendians, with the exception of the children, who were asleep about four or five o'clock in the morning, armed with cane knives, some boxes of which the found in the hold, leaped upon deck. Cinque killed the cook the captain fought desperately. He inflicted wounds on two of the Africans, who soon after died, and cut severely one or two of those who now survive. Two sailors leaped over the side of the vessel. The Mendians say they "could not reach land—they must have swam to the bottom of the sea," but Ruiz and Montes supposed they reached the island in a boat. Cinque now took command of the vessel—placed Si-si at the rudder—gave his people plenty to eat and drink. Ruiz and Montes had fled to the hold. They were dragged out, and Cinque ordered them to be put in irons. They cried and begged not to be put in chains, but Cinque replied, "You say fetters good for negro, good for Spanish men too, you try them two days and see how you feel." The Spaniards asked

for water, and it was dealt out to them in the same small cup with which they had dealt it out to the Africans. They complained bitterly of being thirsty. Cinque said, "You say a little water enough for bigger, if a little water do for him a little do for you too." Cinque said the Spaniards cried a great deal, he felt very sorry, and only meant to let them see how good it was to be treated like the poor slaves. In two days the irons were removed, and then, said Cinque, we give them plenty water and food and treat them very well. Kin-na stated that when the water fell short Cinque would not drink any, nor allow any of the rest to drink any thing but salt water, but dealt out daily a little to each of the four children, and the same quantity to each of the two Spaniards! In a day or two Ruiz and Montes wrote a letter, and told Cinque that when they spoke a vessel if he would give it to them, the people would take them to Sierra Leone. Cinque took the letter and said, "Very well," but afterwards told his brethren, "We have no letter in Mendi. I don't know what is in that letter—there may be death in it. So we will take some iron and string, bind them about the letter, and send it to the bottom of the sea."

When any vessel came in sight the Spaniards were shut down in the hold, and forbidden to come on deck on pain of death. One of the Africans who could talk a little English, answered questions when they were hailed from other vessels. It is unnecessary to narrate here subsequent facts, as they have been published throughout the country.

The Difficulty.

The Liberty party of Ohio have proposed to nominate a candidate for Governor sometime in January. The Ohio Free Press (Whig) deprecates a nomination previous to the other parties, because, in that case, the whigs will probably nominate a pro-slavery candidate, and if they do, many whigs will either vote the Liberty ticket, or not vote at all. Well, what is to be done? The Free Press proposes to the abolitionists to defer their nomination till after that of both the other parties, and then make one if necessary. It argues that should the Whigs or democrats be abandoned by the abolitionists, they must have aid from some quarter, and asks:

"WHERE CAN THEY LOOK FOR HELP BUT TO THE PROSLAVERY SPIRIT?"

"All other interests will be enlisted in behalf of one or other of the parties. The slavery interest will be the only one then standing neutral, and this will be ever ready to throw its weight in favor of whichever party will render it the greatest service. This will be offering the parties a bribe for their servility, and that party which will stoop the lowest, and make the greatest sacrifices to the spirit of slavery—that shall nominate the most bitter persecutor of Abolitionists, will receive the proffered reward."

We are pleased to find the Free Press so explicit in its calculations. We would that the whole party would frankly avow its pro-slavery character, and be either "cold or hot." It would be "a consummation devoutly to be wished"—and provided it can be realized, we will willingly risk the bitter persecution which might fall on our defenceless heads.

The bare nomination of candidates on the ground of their attachment to liberty, has necessarily called attention to the inquiry, whether the other parties are or are not pro-slavery in principle; and they will both be driven ultimately to a definition of their position, which will shew most fully the cloven foot of slavery. May the day be hastened, when they shall openly avow their predilection for the cursed institution, and their hostility to all attempts for the removal of its evils.

RAILROAD OUTRAGES.—Several cases of flagrant abuse of white as well as of colored persons on the eastern Railroads are detailed at length in the Liberator. The conductors of the cars assume the power of saying to each passenger, "Sit thou here," or "Sit thou there," and in case of a non-compliance they precipitate the passengers out of the cars on to the ground in no time, no matter what may be their sex or color. It is related of one woman that after having been served in this manner, although unable to write, she made her mark upon the face of one of the ruffians in a legible manner.—Mr. John A. Collins recently the agent of the A. S. Society in England, was not only ejected from the cars in this summary manner, but was also severely kicked and beaten, and abused verbally by his foul-mouthed persecutors. These proceedings are awakening a feeling of indignation throughout that section of country.

IMPORTANT TO SLAVEHOLDERS.—In Liverpool are now 85,000 bales of American cotton less than there were last year at this time while the amount of cotton from foreign countries has been increased by 70,000 bales, more than the supply of 1840. The East Indies bids fair to rival the slave States in the production of this article, as well as sugar, rice, tobacco, and other productions of the South.

Movements are making in Holland and in Sweden to procure the emancipation of the slaves held in the colonies of those countries.

REORGANIZATION.—It appears by the last Friend of Man that the Executive Committee of the N. Y. State A. S. Society propose to reorganize the State by discontinuing anti-slavery societies, and substituting in their stead, a "Liberty association" in each town, with proper officers, who shall convert as many as possible to the support of Emancipation, and keep a liberty roll of the names of the legal voters who will pledge themselves to vote for none but friends of Liberty.

The Liberty Association at Boston have opened a reading room, where the nineteen liberty papers, the other anti-slavery papers—the city daily and weekly papers, and many religious publications can be read by all the citizens free of charge. A measure worthy of the Bostonians—wise, liberal and philanthropic.

The Emancipator is to be united with the Free American, and published at Boston under the editorial direction of Joshua Leavitt. For ourselves we are not particular where the Emancipator is published, though we regret it could not be sustained in New York; but we want the paper that Leavitt makes, call it by what name you please.

Our exchange papers will please notice that this paper is called the "Signal of Liberty," and is published at Ann Arbor.—Some of them are sent directed to the American Freeman at Jackson, thereby subjecting us and the Post Masters to much inconvenience. Will the publishers attend to this?

The New Jersey State Prison has realized, from the labor of 151 convicts, a profit of \$4,000 during the last year.

The value of the tea, coffee, and cacao imported into this country in the year ending September, 1840, exceeded \$14,000,000.

The pledge roll of the Hibernian Tea-total society, in Rochester, numbers 1400 good names and true.

POPULATION AND PROSPERITY OF LIBERIA.—The African Luminary, a paper published by the Methodist Mission, in Liberia, lets us into the arcana of the country. Extracts of papers received last week are going the rounds of the press, from which it appears that the population generally stated at five or six thousand, is, in fact, but half that number: and that the apparent, or rather alleged, prosperity of the settlement may be fully accounted for, in consistency with all the adverse evidence with regard to its natural and other defects, from the single fact that the various missionary societies expend about sixty thousand dollars a year in that country. We will not now inquire into the utility of this expenditure, as respects the cause of missions, but it is evident that sixty thousand dollars, in money, expended yearly among a population of 2,500 equal to \$24 for every man, woman and child, must be a great relief in keeping off poverty, and ought to produce a state of universal prosperity. So far from being the effect, however, we find in the same papers evidence of the continued prevalence of the most distressing poverty and general want.—For about fifteen years past, the people of this country have been told, as often as once in two or three years, that the colonists had at length become fully sensible of their past errors, in turning so much of their attention to petty traffic, and that they were now going to devote themselves sedulously to agriculture. Within less than six months, our papers have teemed with statements of this kind, all made on the best authority—of course! Now it comes out, that with a favorable season, the colony has not raised its own provisions, but would certainly undergo the horrors of famine, were it not for the provisions sent from the United States.—A. S. Reporter.

Great Western Convention.

This gathering of Anti-Slavery Methodists in the West, was held agreeably to the call, at Cincinnati, on the 20th of last month. From the proceedings as published in the last Philanthropist, we infer that it was a very interesting and profitable meeting. The action of the Convention is given through the reports of committees on Periodicals, the Bible cause, Colonization, Wesleyan A. S. Society, Literary Institutions, Missions, Doings of General Conference. We shall make use of these reports hereafter.

The following political action resolution was passed with a few dissenting voices.

"Convinced that slavery is one of the foulest of our National sins, and ought on grounds strictly religious, to be strenuously opposed by all who fear God, this convention earnestly recommend to all our friends, who now are, or hereafter shall be possessed of the elective franchise, to pay a conscientious and paramount regard in every future exercise of that franchise, to the slave question; and to support such candidates only, as shall in connection with other qualifications for a seat in the government of a country professing christianity, decidedly pledge themselves in favor of a speedy and effectual legislative enactment for the extinction of this most unchristian system."

The convention was spared from any collision with the mob spirit of Cincinnati. The exercises were held in the Baptist church and the 6th Presbyterian.

Friend of Man.

Letter from W. M. Sullivan.

GENTLEMEN EX. COMMITTEE:—I rejoice in the success of the Liberty ticket as reported thus far, in our State. Yea I rejoice in every vote! From the present attitude of the Anti-Slavery cause, I look upon every vote as cast for me, not for my elevation to any civil office, nor to the possession of the spoils of office, but for that which is far valuable to me, for my freedom of speech—my religion unfettered—my conscience at rest in its own selections—my person and property secure in pursuing any laudable occupation which may be the choice of my will. This to me is far more preferable to the best office in the gift of the American people. No wonder then, that I rejoice and value the suffrages cast for the Liberty ticket in our State. In Leslie where I reside at present, the whole number of votes is less than fifty; we cast fifteen votes. At the election one year ago, we polled but eight votes; we have doubled our number, and that too without any special effort on the part of the known friends of abolition in the place. We will do better the next time. In other words, we will electioneer as it is called. I am now engaged in the labor assigned me by the Michigan Wesleyan A. S. Society. The last Sabbath I spent in Grass-Lake. I preached in the forenoon to the congregation assembled at the neat little chapel erected by the Methodists at the Centre, and obtained permission to address them in the evening on Slavery. A few moments previous to the appointment of the evening, a proposition was submitted to me, to debate the matter, to which I should call the attention of the people. This I refused, not because I feared in any way a formal discussion of any feature of Abolition, but it was Sabbath evening, and I felt no disposition to close the duties of the holy Sabbath with a formal debate. I would not feel clear even to formally debate the evidences of christianity on the Sabbath.—As the proposition submitted to me had gained a degree of notoriety, I made a public disclaimer against any obligation to reply to any remarks that might be made against any or all the parts of my address, but I was willing to meet any man of good moral character, on a week day and debate the matter as the friends of human petitions says, "To their hearts content." My proposition was accepted, and Monday evening we spent near three hours in a formal debate. I think my effort in Grass Lake, though feeble in itself, was not wholly lost in that community. Some persons may suppose there is some inconsistency in a willingness to urge the duties we owe to the cause of abolition and yet be unwilling to debate the truthfulness of any of its features on the Sabbath, but in this I have the example of all evangelical Christians. They do not transact the temporal business of their churches; they do not settle points of ecclesiastical dispute, nor apply church discipline in case of church censure on the Sabbath, and yet who does not know that there is with them no scruple in exposing and enforcing any matter that relates to religious duty or polity? I am aware that many ignorantly and some I believe wickedly, carry their views so far on the sanctity of the Sabbath as to exclude in all respects the holy plea for the slave. Such reflect but little upon the teaching of the Saviour when he said "The sabbath was made for man and not man for the Sabbath"—The appeal that He made to the hypocritical Pharisee who could befriend the suffering brute who had fallen into the ditch, but would complain when relief was given to a poor impotent fellow member of the human family. What estimation think you would that Sabbath be held by the slave who was bid to look upon it, as so sanctified that the injustice and wrongs could not be exposed, which have afflicted him from the moment he was capable of feeling sensibility, and which threatens to wring from his heart the bitterest anguish while he tabernacles among men. I have dwelt longer on this point because it is often urged against the holy enterprise, and oftentimes comes from well intentioned persons, but who are misguided by their ecclesiastical Prelates who are interested in suppressing the light that now breaks forth from Abolition truths upon different portions of community. Tuesday evening I addressed a small company, assembled at the dwelling of a farmer near the village of Dexter. Thus we are practically saying the city-fall shall hear our messages, and they shall not be withheld from the settler who has driven his axe into the heart of the forest. I have just experienced a luxury to the warm hearted friend of the slave. On last evening I witnessed the commitment of a poor thankful fugitive, to safe hands who would see him beyond the middle of Detroit River, and ere this, he is where as Cowper says,

"The moment he breaths the vital air,
That moment his shackles fall."

Affectionately yours,
W. M. SULLIVAN.

Nankin, Wayne Co., Nov. 19th.

Notice.

We are requested to state, that the Rev. W. M. SULLIVAN will address the people on Slavery, in the town of Dexter near the Rev. Wm. GLENN's on the evening of Wed. 18th inst.; the evening of Thursday the 9th, near J. B. LAPHAM's; in Northville the evening of the 10th, and will be at Farmington, Oakland Co, Saturday and Sabbath.—Will the friends of Abolition furnish places &c.

ROCHESTER CITY STORE;

Four Story Brick Store, Ann Arbor, (Lower Village.)

THIS DAY RECEIVED,
20 Pieces Beaver & Broad Cloths, from 18s to \$7.00
8 " Cadet Broad Cloths from 12 to 16s.
20 " Satinett & Sheeps Grey " 4 " 12s.
30 " Fr. Eng. & Ger. Mereno " 44d. 12s.
40 " Saxony & Muslin DeLanes 18d. 5s.
200 " Fr. Eng. & Amer. Calico 8 to 31d.
10 " Ladies Camblets d'ble widths 5 to 7s.
Silks and Lace Goods, Ribbons, Silk Shawls, Silk Mantillas, Dress Shawls, Gloves and Hosiery; with a full assortment of all kinds of Dry Goods, all of which the public are respectfully invited to call and examine, and they will then be convinced that they can buy Dry Goods as cheap at the Rochester City Store, as they can in any Eastern City or Village.

ALSO,
READY MADE COATS,
Made in the latest style.
A. PARDEE, Agent.
Ann Arbor, Nov. 28, 1841.

MORTGAGE SALE.

DEFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage, executed by Barney Davanny to Jacob L. Larzelere and George B. Daniels, dated July the 21st, A. D. 1837, and recorded in the register's office in the county of Washtenaw, Michigan, on the 28th day of August, in the year of our Lord one thousand eight hundred and thirty-seven, in liber five of mortgages at page two hundred and eighty-three, whereon is due at the date of this notice two hundred and eight dollars and forty four cents, which said mortgage has been duly assigned to the subscriber.

Notice is therefore hereby given that on Thursday the third day of February next, at one o'clock, p. m., at the Court House in the village of Ann Arbor, in the county of Washtenaw, will be sold at public auction the premises in said mortgage described, being all that certain piece or parcel of land situate in the county of Washtenaw, State of Michigan and bounded and described as follows: it being the west half of the southwest quarter of section number seven, in township number one south of range number four east, containing eighty one and thirty one hundredth acres of land.
FRANCIS M'CONIN, Assignee.
L. H. HEWETT, Attorney.
Dated Nov. 1st 1841.

TAILORING BUSINESS!

A. M. NOBLE, would respectfully inform the citizens of Ann Arbor and its vicinity, that he has recently opened a shop in the Lower Town, immediately over the late mercantile stand of Lund & Gibson, and opposite the shoe store of J. Beckley, & Co., where he is prepared at all times to do work in his line, with promptness, and in a neat and durable manner.
Particular attention will be paid to cutting garments. Produce will be taken at the usual prices, for work done at his shop.—Those who have cash to pay for services of this kind, are particular invited to call.
Ann Arbor, October 6, 1841. tf

NEW GOODS.

A GOOD assortment of most kinds of Goods that are needed are now opened and ready for display or sale, at the store formerly occupied by DeGraff & Townsend, in Ann Arbor, (Upper Town), which will be sold to those who wish to buy and pay money or almost any kind of Produce, by
F. DENISON.
Ann Arbor, Nov. 17, 1841. 30lf
N. B. Not knowing the prices at which Goods are sold in this region, I must request those who wish to know if they are cheap to call and examine for themselves. Pork, Wheat and Butter are taken in exchange for goods and at fair prices. F. D.

IN ATTACHMENT.

In attachment, before C. W. Lane Justice.
William Sperry, } Washtenaw county, ss.
vs. }
Carlos Joslin, }

BN attachment having issued in the above entitled cause, and the defendant not having appeared at the return thereof; notice is therefore hereby given that the said cause is continued to the 13th day of November next, at one o'clock in the afternoon, at the office of the said justice in the village of Ypsilanti, in said county.
WILLIAM SPERRY.
August 4, 1841. 27-4w

TAKEN UP

BY the subscriber, living in the town of Green Oak, Livingston County, on the 5th of October, inst., a dark brown steer, two years old; no other marks perceivable. The person, owning such steer, will come forward, prove property, pay charges and take him away, otherwise he will be disposed of according to law.
JOHN MONAHAN.
Green Oak, Oct. 12, 1841.

CAUTION.

ISRAEL E. GODLEY, an indented apprentice, about fourteen years old, having been coerced from the employment of the subscriber; the public are hereby cautioned against trusting said Boy on his account, as he will pay no debts of his contracting from the present date.
Z. WALDRON.
Northfield, Nov. 17, 1841. 30 2w

Produce of every Description,
RECEIVED in payment for Job work, Advertising and Subscriptions to the "SIGNAL OF LIBERTY," if delivered at the Office, immediately over the Store of J. Beckley, & Co. April 28.

DYE STUFFS.

INDIGO, Madder, Alum, Coperas, &c. for sale cheap at Ann Arbor, (Upper Town), by
F. DENISON.
Ann Arbor, May 12, 1841.

Wood! Wood! Wood!
WANTED IMMEDIATELY, a few cords of good hickory wood in exchange for the "SIGNAL OF LIBERTY."

For the Signal of Liberty. Liberty, 'tis a delightful sound, Spreading hope and comfort all around, It cheers our spirits, removes our fears, And strengthens us in declining years.

Nov. 23, 1841. From Gerrit Smith's Tennessee Correspondence.

News from the South. The news is from all parts of the cotton growing region, that the planters will be able to buy but little and will want that little on a credit. The depression has been long continued and appears unabated.

short. Much as I had heard and witnessed, I hardly expected such sentiments so publicly expressed even there. On the next morning I attended the meeting. The interest to hear Harris was so great, that he was again invited to address the meeting.

NEW YORK WEEKLY TRIBUNE. PROSPECTUS. THE Publishers of the New York Tribune, encouraged by the generous patronage and hearty approval which has been extended to their Daily paper since its establishment, and which has already rendered it the second in point of circulation in the city, propose to publish on and after the 18th day of September, a Weekly edition on a sheet of mammoth size, excluding all matter of a local or transitory interest, and calculated mainly for Country circulation.

YPSILANTI ACADEMY, AND TEACHERS' SEMINARY. H. GRIFFEN, Principal, who formerly had charge of the Teachers' Seminary at Ann Arbor, and also at Grass Lake.

THRASHING MACHINES, HORSE POWER, MILLS, &c. THE undersigned are manufacturing and will keep constantly on hand at their shop two and a half miles west of Ann Arbor, near the Rail Road, HORSE POWERS and THRASHING MACHINES.

JEW DAVID'S OR HEBREW PLASTER. The peculiarities of this Chemical Compound, are owing to its extraordinary effects upon the animal fibre or nerves, ligaments and muscles, its virtues being carried by them to the immediate seat of disease, or of pain and weakness.

THE FOLLOWING WORK, HAS BEEN COMPILED FROM THE LONDON PICTORIAL BIBLE; WHICH SELLS IN THIS COUNTRY FOR \$18 TO \$25 PER COPY.

CASH FOR WHEAT. DENISON will pay cash for Wheat on delivery at his store.

Merchant's Improved Compound Fluid Extract of Sarsaparilla. For removing diseases arising from an abuse of Mercury, chronic and constitutional diseases, such as scrofula or King's evil, secondary syphilis, ulcerations, corruptions of the throat, nose, cheeks, lips, ears and other parts of the body, eruptions on the skin, rheumatic affections, white swellings, pains in the bones and joints, fever sores, obstinate old sores, scalled head, salt rheum, ring worm and other diseases arising from an impure state of the blood.