

question, as much as the discussing of intemperance, idleness, or Sabbath-breaking, and, consequently, moral measures the only ones to be relied upon as a remedy for the evil; therefore,

Resolved, That those who engage in the fearless, humble and persevering advocacy of injured humanity, and in ministering to Christ's hungry, thirsty, naked, sick and in prison, in the person of the perishing slave, are enlisted in the most purely benevolent enterprise of the age, and will, under God, succeed.

Resolved, That those ministers and Christians, of whatever denomination, who refuse to use such means faithfully, and in the spirit of anti-slavery's original platform, do countenance the horrible system of slavery; are recreant to their Christian professions; cannot succeed in their professed benevolent enterprises; and give lamentable evidence that their interest in them is merely selfish, formal and hypocritical.

B. BROWN, Jr. President.
A. P. JAGUES, Secretary.

It is desired to be understood, that if there be any incorrect statement or personal injustice done in the following communication, our columns are open to a reply.—Ed. Lib.

Convention of the American Reform Board of Disfranchised Commissioners.

Mr. ZIMMERMAN—seize a moment to report the following notice of the interesting proceedings of the above Convention, held in session in Zion Methodist Church, corner of Church and Second-streets, New-York.

The proceedings are of an interesting character, and will do great good. I have only room for a synopsis.

During last evening's session, the following resolution was discussed:

Resolved, That the principles and measures of the American Reform Board of Disfranchised Commissioners, commend themselves to the confidence and support of every man, who knows that his destiny is the destiny of the perishing slave of the South.

D. RUGGLES hoped that the resolution would pass. He said, these principles and measures commend themselves to the active support of every disfranchised and pealed brother and sister, because they are principles and measures of reform. Notwithstanding the trials which have been met, and sacrifices made, in our cause, by the advocates of immediate and universal emancipation, in America and Great Britain, we have no right to hope to be emancipated from thralldom, until we honestly resolve to be free. We must remember that while our fellow-countrymen of the south are slaves to individuals, we of the north are slaves to the community, and ever will be so, until we rise, and by the help of Him who governs the destiny of nations, go forward, and like the reformed inebriates, ourselves strike for reform—individual, general, and radical reform, in every refinement of our humanity.

As Mr. R. uttered these words, Thomas Downing, George Downing, George White, George Gibbons of Philadelphia, and Wm. Waugh, each claimed the floor, and insisted on being heard, in opposition to the resolution, and Mr. R.'s remarks—contrary to the rules of the Convention.

Thomas Van Rensselaer rose, and addressed the meeting on a point of order. He was followed by W. P. Howell, and T. Jennings; but the excitement and disorder prevailed, until the meeting adjourned by the adoption of the following resolutions:

Resolved, That this Convention adjourn until tomorrow morning, at 10 o'clock, in consequence of the riotous conduct of certain intruders.

On the following Thursday morning, 9th inst. 10 o'clock, the Convention met, Wm. P. Powell in the chair. After prayer, by the Rev. Mr. Eato, the minutes of last evening's session were read, and the resolution which was then under discussion, was again called up for consideration.

Mr. RUGGLES obtained the floor, and said—Mr. President, I am ashamed of my own conduct, and the conduct of the members of this Convention, for the attention we gave to the persons who assembled here last night to break up our meeting. I ought not to have yielded the floor, but as the leader claimed to be the guardian of the colored people, we may be excused for the course we took. The truth contained in the resolution is verified by the course of our opponents. Who has witnessed the scenes of last evening, and reflects, can deny that, without radical reform, our cause cannot succeed? Sir, do you not know the fact that white persons as a class, have no confidence in colored persons as a class; for the obvious reason, we have no confidence in ourselves. While every man's hand is against our every hand is against each other. I speak thus, because truth will set us free. Are we not guilty of cherishing, in an alarming extent, the sin of sectarian, geographical, and complexional prescription? The spirit abroad is this: Is that brother a Methodist? He is not of us. Is that brother an Episcopalian? He is not of us. Is that brother a Roman Catholic? He is not of us. Does he live above human creeds, and enjoy the religion of the heart? He is of Boston.

Again, is that brother from the east? He is not of us. From the west? He is not of us. From the north? He is not of us. From the south? He is not of us. From the middle States? He is not of us. Is he a foreigner? He can never be of us. But, forsooth, is that brother of a dark complexion? He is of no nation. Is he of a light complexion? He is of no nation. Such, sir, are the subtle lines of distinction, marked by slavery for us to follow. If we hope for peace from our present condition, we must repent, turn, and strive in the hallowed cause of reform.

The resolution passed. G. H. New-York, Sept. 9th, 1841.

Parker Pillsbury.

A communication from Danvers, (New Mills), signed "One of the Christian House Gang," was lately published in the *Christian Freeman*, eulogizing in strong terms the anti-slavery character of two clergymen, (Messrs. Avery and Davis), and denouncing in equally strong terms our faithful coadjutor Parker Pillsbury, for certain things said and done by him during his visit to Danvers. In reply to this, we have received a communication from that place, announcing in severe terms upon the writer in the *Freeman*; but we deem it necessary to publish only that part of it which vindicates the course pursued by our Bro. Pillsbury at Danvers, and which censures the false character of the *Christian Freeman* in the anti-slavery cause.—Ed. Lib.

But, brother Pillsbury mistakes the disposition of abolitionists, if he supposes they will suffer him to dictate to them their duty in relation to matters of this character! So says the writer in the *Freeman*. Any one, not knowing the facts in the case, would very naturally infer, that the gentleman alluded to came to the dictate to the people what they must do, or what they must not do. But those who know Mr. Pillsbury, and his course of procedure, know very well that he came here to dictate to no man, or body of men, in reference to their duty, but simply in a brief, pertinent, but pungent speech, maintained the resolution, that all who were not active abolitionists ought not to be regarded as Christians, or as possessing common humanity; and showed to the audience what he considered to be the duty of every abolitionist; leaving them to judge for themselves, and to act according to their pleasure. Now, every discerning person will see, at once, that the writer in the *Freeman* is either remarkably 'dull of apprehension,' or that his intention is to misrepresent Mr. Pillsbury, in order to cripple the influence which he is exerting in behalf of the despised victim of oppression. If such is the fact, which I have no reason to doubt, it is unworthy of any man, especially of one who professes to love the cause. No doubt the communication tallies very well with the editor's views on the subject, whose time-serving, man-pleasing disposition would not have allowed him to publish a sarcastic eulogy on that indefatigable enemy to the slave, the "editor of the *Trumpet*," if he had seen the manuscript previous to its publication; and whose lack of editorial on the subject of human rights shows pretty conclusively how little he feels for the cause of God and humanity.

The advice of the writer in the *Freeman* is very well; but would it not be well for him to set the example—to practice as well as preach? To treat his brethren with common civility, and to extend to them the ordinary courtesies of life? Let him think over a moment the events of his past life, and ask himself the question,—Have I been wise as a serpent and harmless as a dove? Have I strictly abided by the golden rule of the Saviour, "Whosoever ye would that men should do to you, do ye also unto them?"

ONE OF THE OLD SCHOOL.
Danvers, New Mills, Sept. 1841.

SELECTIONS.

Reign of Terror again in Cincinnati.

Cast down—but not destroyed—are again at our post. Another reign of terror (Cincinnati). For the third time, the press of the Philanthropist has been broken in pieces. There has been enacted lately in this city which has not its rank beside the "Fugate and Abolition" of '39 are not to be compared, for atrocity, with any other atrocity which has ever been perpetrated among us.

[After copying the above account of the riot that appeared in the Cincinnati papers, the Philanthropist proceeds:]

Thus far the city papers, from which it appears evident,

1st. That the mob against the negroes on Friday night was unprovoked, and that these acted strictly on the defensive.

2. That the Mayor and police are chargeable with neglecting to provide for the peace of the city, and that throughout, imbecility has marked their movements.

3. That abolitionists, in all these riots, were entirely guiltless of giving any provocation.

4. That the citizens of another State were among the principal, if not the principal offenders.

5. That from Friday night till Sunday morning, the mob held undisputed sway, setting all law at defiance, and putting the property and lives of orderly citizens in peril.

6. That no efficient organization to put down the mob took place, till the arrival and action of Governor Corwin.

7. That our press, Burnett's property, and houses of colored people were destroyed, while the mayor and police, sheriff and military, were on foot—that no guard was posted where it was well known the chief attack would be made—and that some mischievous cause, shall we call it? mayor, police, sheriff, military, were out of the way, when the mischief was progressing, and words nothing efficient was done, until the mob had accomplished a large part of their business.

We have something in addition to say. We regard the mayor as false to his trust; whether from cowardice, imbecility, or design, he must answer to his God. Common decency would dictate his immediate resignation. As for the military, we will not say that they were mobocrats in uniform, but we do say that, excepting, perhaps, one or two companies, they have given fair ground for suspicion that their sympathies were, for the most part, with the mob. Indeed, in some cases they were openly expressed. There is no use in disguising these things. The constituted authorities of this city, and the chosen executors of their will, have either subjected themselves to the imputation of imbecility, or they did not greatly care to put down the mob, till it had put down abolitionism. Why is it that our newspapers will not speak out on these matters? They only way to kill raceality, is to expose it and excite it to it, by name. The following circumstance, which we give upon the authority of a young gentleman who was an eye-witness, will show off one company in their proper colors. As the rioters were about carrying off a portion of the press, they were interrupted by the soldiers. Soon after the Morgan Riflemen, with Capt. Brough at their head, were stationed in the alley, while Capt. Brough, who was armed after a little while, Capt. Brough, with the detachment of the company next to Main street, collected the whole in front of the office, where were several individuals of the mob, with lighted candles and sledge-hammers. A conversation ensued between these and the Riflemen, when several of the soldiers declared their determination not to interfere in the work of destruction, only begging the mob to desist for a few moments. The mob remained quiet. Capt. Brough ordered his company out of the alley into Walnut-street, but scarcely done so, when the mob entered the office with the candles and sledge-hammers, to complete their work. Now, if this is false, Capt. Brough can prove it so. If true, it shows how ardent his zeal to put down mob-violence. Our informant has given his statement in writing. Another soldier, on going home, and being asked what the mob had done, was ordered to say "Done what they ought to have done long ago—killed the editor, who had been attacked, and then they were assured he had for months been accustomed to lodge in the country. A portion of them marched to his house, but made no assault. Mr. Donaldson's store was threatened, and a detachment of the mob had proceeded as far as Main and 3d, with the intention of attacking it, when something occurred to change their purpose. As to the intention of the mob, there is no doubt. Had it not been for the timely arrival of Gov. Corwin, and his efficient superintendence, it would have been carried into execution. To such a pitch had the mob become emboldened before his arrival, that they were menacing the houses of several of our leading citizens who had given shelter to colored people, and even suggesting an attack on Lane Seminary.

The manner in which the poor colored people were treated Saturday, was shocking. Small bands, sometimes composed of boys, with clubs, and other weapons, went all over the city, instituting inquisitorial searches, demanding the persons of colored servants, and driving them off like brutes to the negro quarters, as they were called.

The object, it is said, was protection. The real object was, to pen the negroes up together, that they might be disarmed, and placed at the mercy of the mob, and of the slave-hunter. A slaveholder, who was an old living in Cincinnati, was belonging to the Methodist Episcopal church, was buried in the church on Saturday, hunting in the pen for a few slaves lost some time since. If we can verify this fact sufficiently, we will give his name to the public.

The meeting on Saturday turned out, in truth, a mob-meeting. We speak in plain terms. True, the mayor presided—Edward Woodruff, too, a law-abiding citizen, was principal Secretary. But, the few citizens who really wished to maintain the law, were subjugated by the mob, and W. Platt was the moving spirit of the scene. In a speech preliminary to the organization of the meeting, he took good care to denounce the abolitionists in most inflammatory terms, and expressed the opinion that it was high time to redeem Cincinnati from the taint of abolitionism. Seeing some abolitionists present, he remarked that he had in his eye some of these real Simon Pursees, and wondered they had the audacity to appear in such a meeting, and to answer the matters of which that meeting was composed. His speech was a vile invocation of Lynch law. This succeeded in having a committee of nine gentlemen appointed, of which he was chairman, and the resolutions reported are his offspring, it is presumed. But, we give the report of the meeting, which was stuck up in handbills all over the city, and was in fact a sufficient warrant, signed by the mayor, and countersigned by Edward Woodruff and D. Platt, for the action of the mob in the evening. We submit the report.

CITIZENS' MEETING.

In consequence of recent disturbances of the public peace, the Mayor of the city, by proclamation, convened the citizens of Cincinnati at the Court-house on Saturday, 4th of September, at 10 o'clock, A. M. Sam'l W. Davies, Mayor, was called to the chair. Jedediah Banks, and John Carver, were appointed Vice Presidents. Edward Woodruff, Secretary, D. Platt, Assistant Secretary.

On motion of J. W. Platt, Esq., a committee of nine were appointed to report suitable resolutions for the action of the meeting. The following gentlemen were appointed said committee.

J. W. Platt, J. C. Avery, R. A. Madison, J. C. Fay, John B. Stewart, T. Disney, James Read, Jas. Goodin, N. W. Thomas.

During the absence of the committee, Samuel M. Hart addressed the meeting, and concluded by moving that the citizens of Cincinnati will place themselves under the orders of John C. Avery, Sheriff of Hamilton County, in the peace of the city, and to sustain the majesty of the law—which was unanimously adopted. The Hon. N. C. Read, and others, addressed the meeting upon the questions under consideration. The committee returned and reported the following resolutions:

Resolved, That the observance of the law is necessary to the well-being of every community.

Resolved, That whereas the city of Cincinnati has been much excited by recent outrages said to have been committed by negroes on the persons of two white ladies, therefore the proper steps be taken to prevent such outrages, and to punish the guilty to jail for examination.

Resolved, However much we may be opposed to

abolitionism, that we can conscientiously maintain, and that we call upon the civil authorities to exert their power to stay all violence, pledging ourselves to sustain them in such efforts.

Resolved, That the township trustees proceed immediately to execute the law of 1837, requiring negroes to be removed out of the city.

Resolved, That we will abide by the laws, the lawing all violence, but carrying it out to the letter, until our citizens are relieved of the effect of modern abolitionism—and our southern brethren may be assured that this is no idle move, but will be carried out in good faith.

Resolved, That every negro who escapes from his master and comes within our borders shall be delivered up under the law of Congress forthwith.

Resolved, That the civil authorities, headed by the Mayor and Sheriff of the County, proceed at once to the dwellings of the blacks, and disarm them of all offensive weapons—and that vigorous search be made for any and all offenders against the laws of this State and city, and that all offenders be at once proceeded against in the manner provided by law.

Resolved, That the city authorities be requested to establish a strong and sufficient patrol to protect the persons and property of the blacks during the existence of the present excitement, and until they give the bonds required by the act of 1837, or leave the city.

Resolved, That we view with abhorrence the proceedings of the abolitionists in our city, and that we repudiate their doctrines, and believe it to be the duty of every good citizen, by all lawful means, to distance every man who lends them his assistance.

Resolved, That whereas certain boys in our city are permitted to take part in the excitement, and are in the way of our officers and citizens in restoring law and order, that the Mayor be requested to call by proclamation on the owners and guardians of such boys to keep them at home.

On motion, the meeting adjourned.

SAMUEL W. DAVIES, Pres.
EDWARD WOODRUFF, Sec.

A few matters must be noticed, which do not appear in the report of the meeting. On J. C. Vaughn being nominated as a member of the committee, the cry broke forth that he was an abolitionist. The mayor immediately arose and officiously remarked, that he would take the responsibility of saying that Mr. Vaughn was not an abolitionist, and that he authorized this man to bind his fate for the rest of the evening.

The master spirit of the committee, we are informed, was J. W. Platt. One resolution he drew up, denouncing the decision of the Supreme Court at Lebanon, of an inflammatory character; but this was dropped. The rest are before the reader. These were opposed by Mr. Vaughn, who wished no other resolution to be reported than this.

It was the duty of the city to maintain the law of the State, and to prevent a cause which would mean peace at all hazards. Mr. Goodin coincided, but they were overruled. When the resolutions were reported, Mr. Vaughn got up three times to propose his resolution, as a substitute for them all, but was cried down. Mr. Oliver Lovell, a citizen of great respectability, and a member of the city council, attempted to move a resolution of the right character, but was cried down as a—abolitionist.

Kentucky and the South had denounced Cincinnati as rank with abolitionism, and the decision of Judge Lane as a violation of their rights. They had demanded from Cincinnati again and again, through the press and public meetings, a demonstration on her part, that she was sound on the subject of slavery; and opposed to her own courts. They had demanded this, on pain of withdrawing their trade and travel. Their demand had been enforced by the Cincinnati Enquirer, the democratic paper, which has again and again called upon the citizens of Cincinnati to put down the abolitionists. Tired of waiting, citizens of Kentucky, in concert with traders on the river, and some of our own citizens, had concerted a mob, which was precipitated by the street brawl spoken of in the papers; and now strangers were in our midst, bent on violence. In craven submission, Cincinnati surrenders at discretion, and enjoys the privilege of the slaveholder. A public meeting, assuming to represent its real sentiment, adopts resolutions, conceding all to the mob; agreeing to reinforce laws, which in fact are but Lynch laws; by authority of the General Assembly—assuring 'our southern brethren that this is no idle move, but will be carried out in good faith'—holding up abolitionists to public abhorrence, which then could mean nothing else but mob-abhorrence—and describing 'every man who lends them assistance' as a traitor. They resolve to disarm the blacks. This, of itself, is enough to fix the brand of this 'Citizens' Meeting.' The negroes had defended themselves successfully. The mob had no hope of vengeance, while they were permitted to retain their arms. The meeting resolves to disarm them; the very last resort of tyranny—an unconstitutional, a most abominable resolution.

The mob triumphed. All that required is granted. The evening that day consummated his triumph. The 'move, sure enough, is no idle' one, but 'carried out in good faith' towards 'our southern brethren.' Two presses are thrown into the river, property to the amount of thousands of dollars is destroyed; and, as if to make the infamy of the city beyond all parallel, after having disarmed the blacks, marched the men to jail, and pledged the law to the mob, the mob is suffered to demolish their houses, break open their trunks and bureaus, and violate their women! Hell itself must tremble at such an atrocity; and if this city does not humble itself in dust and ashes, Heaven's curse will yet sink it lower than Sodom.

A few items more. We have it from good authority, that the mob on Saturday night would have been peaceable, whether the previous outrages had been perpetrated or not, had they not been so much concerned by citizens of Kentucky, in connection with persons on this side of the river—and that the object was, to put down the Philanthropist and abolitionism. This is corroborated by the deep interest taken in the affair by citizens across the river—by their raising a bonfire, and shout of triumph, in Covington, when the work was accomplished—by their carrying fragments of the press to the same place, and by their rejecting other mob trophies—

and by the well-known fact that they were busy in heading or inciting the mob. On Sunday morning, M. T. Glasgow, a respectable mechanic of this place, was about to cross the river, at Walnut-street ferry, when the Ben Franklin, appearing to have come from the other side of the river, hauled in shore, and landed 25 armed men, some doubly armed. Two or three were left in the boat, which immediately put off. While in the act, the men on shore, who had been about to be sure, and were back by evening, with additional force. They swore they would, and then exclaimed to those on shore, 'and be sure you kill every d—abolitionist!' To a person who leaped from the boat, and was formerly a captain of a steamboat, they said—'If we chance to get into jail, you will bail us out?' 'Oh yes!' was the reply.

From the Cincinnati Republican.

In relation to the violence of the person of a negro woman by two men on Saturday night, there is no doubt of the fact. A child who was in her arms was so much injured in the same room as to cause its death on the next morning. There were various acts of pilfering committed in the negro houses on Sixth street, which show the true characters of those composing the mob. Small sums of money, in one instance \$7, in another \$13, and the like trifling amounts, were eagerly seized upon and taken off. Trunks and drawers, &c. were broken in upon, furniture destroyed, and every species of meanness perpetrated.

A few words as to the proceedings of the military on Saturday night. We would earnestly request the citizens to recollect that they were acting under the orders on that occasion of Sheriff Avery. The Sheriff was, we understand, (if it was not the case, nothing is easier than for that officer to correct or retract statements,) the commander of the civic force. Whatever was done, was done in his name. Was a guard requisite at a certain point, it was the duty of the Sheriff to station it. If necessity required a troop to fire on a band of the rioters, no one but the Sheriff could have given the command. It has been the opinion of some persons that the troops were not as efficient as they might have been. But the question of efficiency does not lie with them. If it be negligence, it is to be attributed to their commanding officers, and not to the men.

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It is in our power to give full details of the disgusting and hideous outrage we have briefly stated above, but we are unable to do so. We have foreborne, because we are sensible that the mere recital of such an atrocious villainy must strike every man in our city with a feeling too strong for words to express. All comment is unnecessary, for no man can take but one view of the transaction.

Many of our most respectable citizens, protected negroes on Saturday morning, from the unauthorized bands who paraded the streets, to carry them off, was a natural thing should do so; and we have heard of a negro who was taken off by a mob, and who was subsequently expressed that many of the respectable that those who took them off.

As it was to be expected, the citizens of Covington and Fulton have expressed strong indignation against the charge that Kentuckians were generally engaged in the mob. They admit that some few of their people came over to take a part, but the notion of fastening such a transaction upon the high-minded, honorable and patriotic citizens of Kentucky, has only seemed to us an assertion too ridiculous to be noticed at all.

Persons in Kentucky that would degrade themselves so low as to destroy property, and set the law at defiance, may be possible, but we have such citizens amongst us.

Nothing can justify a mob, and it is immaterial who attempts to justify it, whether they be white or black. We have not the slightest sympathy with any person who takes part in a mob, no matter what the object of the mob is. This Union rests upon principles, and mobs are in direct violation of them; therefore every patriot, every good citizen, no matter of what party, color, or standing must, if he take the name of American, put down at once, every shadow of attempt at a mob. We shall state the commitments, as soon as we get them.

Prudence.

We have been advised by many to suspend the publication of our paper. We cannot do it. It would be a sacrifice of the right of free discussion, we should blush to make. Many prudent ones say that they cannot think of risking their lives to protect us from imprudence. If it be imprudent to maintain our rights without finching, may God help us always to be imprudent. And if it be generous to abandon us for placing ourselves upon rights given by Heaven, and guaranteed to us by the Constitution of the State, God save us from such generosity. No, friends, the Philanthropist must be published. The war has now become openly, a war against free discussion, and shall we give back? We are not ambitious to be a martyr—life to us is precious, and we will not willingly, heaven helping us, to suffer all things, rather than to have the cause we have so long advocated—a cause, identified with the highest interests of man—a cause which God approves, and will conduct to a glorious issue, whatever the fate of its advocates.—Philanthropist.

The Philanthropist.

It may be asked what we intend now to do. The answer is easy. We consider that the Philanthropist is identified with the right of free discussion in the West. By it then, we stand or fall. Two presses have been thrown into the river. Its editor and printer are in daily jeopardy. Our enemies are open traders and dupes. Prudent friends advise a suspension. But to give place to the mob, no, not for an hour. So long the friends of the right shall be by the help of our Father in Heaven, we abide our post. All we ask is, the means. Our Society is in debt. Our printer is a poor man, and has lost all but his type. Perhaps eight hundred dollars will cover his loss, and one hundred, ours. We ask help for him, and for the cause. Will our friends grant it, or will they at this crisis, by their neglect, do what the mob can do, put down the Philanthropist?—Lib.

Thirty-second Annual Meeting of the American Board of Commissioners for Foreign Missions.

MEMORIAL ON SLAVERY.

The following memorial was read by Rev. Mr. Greene:

Beloved Brethren—The undersigned, ministers in New-Hampshire, and most of them honorary members of the American Board, have signed this memorial, which they feel a deep interest, and which they regard as of the utmost importance to the cause of missions. We address you as our fellow laborers and the special agents of the church in this cause. And we assure you that we have great confidence in you as such. But we think the circumstances in which you are now placed require a modification of the terms of your charter, and we have therefore drawn up what has appeared to us a studied memorial on the subject of American slavery. We know that you have been goaded in unchristian methods, and have been censured, for not carrying out plans that were neither wise nor good. But we think you may, and we frankly say, you should make known your views and feelings on the subject, so that you shall be recognized by all as sympathizing with those Christians who deeply abhor that system of abominations.

And, in addition to the consideration that it is right, we say also, a regard to the pecuniary safety of the Board renders it expedient. There is a deep feeling of disapprobation in the community in relation to the studied silence above alluded to. Nor is it confined to those who have dealt in denunciation towards all who did not conform to their precise method of opposing slavery. The sober and considerate members and members of our churches, who have from the first been the firm and true friends of the Board, are distressed. They love the Board, and have loved it long. They regard it as foremost among the benevolent societies of the day. They have paid more for its support than for the support of any other society. And more than of any other, has its prosperity been the burden of their prayer. But we greatly fear that their contributions must ultimately, and we think, be suspended, if life Board do not think it their duty, to permit to stand a studied silence on this great subject of interest and responsibility to American Christians.

Brethren, do not for a moment, think that we are not your friends. We say this in love—to love your cause, and love with assurance of confidence in you. We do think that American slavery is such, and brought, in the Providence of God, so distinctly into the notice of American Christians, that no man or body of men can innocently maintain a doubtful position in relation to it.

John M. Whiton, Antrim; Samuel Lee, New Ipswich; Winthrop Field, Esom; Rufus A. Putnam, Chichester; James R. Davenport, Franconia; Giles Lyman, Marlborough; Cyrus W. Wallace, Ma Lebanon; Horace Wood, Dalton; Jonathan Clark, Pittsfield; S. W. Clarke, Greenland; Jeremiah Blake, Wolfborough; W. Fuller, Westmoreland; James T. Tisdale, Berlin; Samuel Nichols, Barrington; J. D. Crosby, Jaffrey; David Sutherland, Bath.

This was referred to a committee consisting of the following persons, viz: Dr. Woods and Hawes, Chief Justice Williams, of Connecticut, and Rev. Messrs. Magie of New-Jersey, and Hamner of Baltimore.

The committee afterwards made the following report, which, after some little discussion, was unanimously adopted:

In attending to the subject under consideration, your committee notice, with heartfelt pleasure, the candid and Christian spirit manifested in the communications from the brethren in New-Hampshire. We have entire confidence in their attachment to the cause of Foreign Missions, and in their disposition to do all in their power to send the blessed gospel, with all its healing influences, to the ends of the earth. It will ever be our delight to act with such men as they are, in promoting the object of this missionary Board. And it is our earnest wish that every thing should be removed out of the way, which would be likely, in any measure, to prevent the accomplishment of this object, or to hinder the cordial and uninterrupted co-operation of its friends.

This Board was incorporated for the express purpose of propagating the gospel in heathen lands; by supporting missionaries and diffusing a knowledge of the Scriptures. In the language of our laws, 'The object of the Board is, to propagate the gospel among unevangelized nations.' The Board and its missionaries have taken care to confine their efforts to this one object—an object great and excellent enough to engage the labors of angels and men. It appears to your committee to be a duty of the first importance—a duty required by a conscientious regard to the sacred trust committed to us, to continue to pursue our great object with undivided zeal, and to guard watchfully against turning aside from it, or mixing any other concern with our appropriation of the Board of Commissioners for Foreign Missions.

It is our duty, therefore, to maintain the Christian benevolence to be accomplished. But the work

Letter from Richard D. Webb.
 We have the pleasure to lay before our readers another letter from our philanthropic transatlantic brother, Richard D. Webb, of Dublin; and the only complaint we have to make is, that it is so short. It will delight, it will cheer every anti-slavery man and woman, who is favored with its perusal, on this side of the Atlantic. The reception of our colored friends in Ireland, it will be seen, has been of a most generous character—something far beyond ordinary respect—and in the highest degree creditable to the Irish heart. In the name of the abolitionists of America, we proffer heart-felt thanks, in a special manner, to our Dublin friends, for the active and personal interest which they have manifested in his behalf, as well as for what they are doing to stir up in the bosoms of their countrymen, at home and abroad, a deep and intense abhorrence of slavery, especially in the United States. We are delighted to receive so many assurances, from those whose testimony is of great weight and authority, as to the able, faithful, judicious, and most eloquent manner, in which Mr. Remond has managed the noble cause before the people of England, Scotland and Ireland. Let those who prize about a "national prejudice against colored persons, bluish, and a long their ignoble heads for shame, on seeing the factitious reception which has been given to Remond!"

Remond in Ireland.
 KILKEE, County of Clare, on the shores of the Atlantic, 8th mo. 25th, 1841.

My Dear Garrison:
 Here we are, a party of thy Dublin friends, the coast just opposite to America, about eight days' sail in a steamer. There are six of us—all but one known to thee. My brother Thomas, James Fisher, and George Downes, are of the number, besides Charles L. Remond and myself.

Remond came to Ireland about five weeks ago. He held six meetings in Dublin, which were largely and respectably attended—four of them in the Friends' meeting-house, and two in the Scots' Church. "All eyes of people" came to them, and the interest they excited was intense. On the last evening, the meeting-house was nearly as full as I have ever seen it at the time of a yearly meeting; and as soon as the lecture was over, we heard regular anti-slavery monthly meetings in the Royal Exchange, C. L. Remond in the chair. The room was crowded almost to suffocation, but the attention and zeal of the audience could not be supposed. After some observations from R. R. Moore, (who is now in England, aiding George Thompson in his Corn Law agitation), Richard Allen, James Haughton, J. H. Webb, and myself, the chairman made a spirit-stirring and eloquent speech, which was enthusiastically responded to. An address from the People of Ireland to their countrymen and countrywomen in America was also read, and adopted on this occasion; and it is intended that when it shall be signed as extensively as practicable, it shall be forwarded to America for publication there, as a testimony to our distant brethren of the sentiments of their friends in the land of their adoption. It embodies an expression of feelings and opinions so simple, and yet clear, that all who profess to admire the doctrine of your Declaration of Independence must admit their justice. I earnestly desire that the moral influence of our regenerated people may be felt in America. The millions who have groined under the slavery of intemperance, and have thrown off its thralldom, may well claim to be heard with respect when pleading in behalf of the guiltless victims of republican oppression.

A day or two after this last mentioned meeting, C. L. Remond, accompanied by my brother James, visited the old town of Wexford, where they held three public meetings, and were hospitably entertained by some relations of mine. There is a small band of right-minded and well-informed abolitionists in this place, who have zeal as well as knowledge, and principle as well as zeal. Anti-slavery is not with them a mere negro matter. It is not mere geographical sentimentality; and I doubt not that he found alive and flourishing after many days. Some slight opposition was shown at one of the meetings, but it was soon put down. A house is not weaker in the paw of a cat, than is a pro-slavery champion in the grasp of one who stands on the rock of Truth and Justice.

In the early part of this month, I visited Waterford, in order to see my family, who are spending some time there. On the 12th, Remond arrived from Wexford, and lectured in half an hour after his arrival, in the Town Hall, a large and elegant room, which was freely granted for the purpose. Before he came, notices had been distributed, announcing that in the meeting-houses of several dissenting congregations, and the room prepared. Now at Waterford, a city of about 30,000 inhabitants, has the reputation of being a somewhat apathetic place, where but few have ever before felt much interest in the anti-slavery cause. Judge of our pleasure to find the room filled with all sorts of people, including a large proportion of ladies, so that the bright gas and the brighter faces formed a prospect altogether delightful to behold. Our friend acquitted himself to admiration; and as to the admiration, he got plenty of it. I don't think that, after that lecture, all the professors of divinity and physiology, in all your southern colleges, could have conceived the good people of the 'urbs intacta,' that Remond belongs to any other race than that which is declared to be only a little lower than that which is crowned with glory and honor." Or, if he be, what a celestial company of superior talents the chivalry of the South must be, all more sensitive, more eloquent, more intelligent, more pious, more devoted, more self-sacrificing, with all the higher elements of our nature more bountifully bestowed on them, than is exhibited in the person of that inferior creature, Remond! This lecture was followed by one more crowded than the former, and the second by a third, which, to speak like a Liberatorian, was fuller than the room could hold. It filled and overflowed to such a degree of inconvenience, that we were obliged, against our will, in order to secure an audience that could hear, to issue tickets of admission to the two last lectures. For these, a small charge was made, a larger room was secured, and a more select company obtained.

which would not be so likely to occur to a stranger, as required—to explain some difficulty—to recommend the adoption and promotion of the 'Address to the Irish people in America'—and to drop a word in favor of the American Anti-Slavery Society. The Ladies' committee have issued an appeal from Dublin to the ladies of Ireland, on behalf of the next Bazaar, which has been read wherever we have been, and we have reason to hope that a good many pair of fair fingers are flying in behalf of the slave, in Dublin, and the south of Ireland. Even if they effect nothing for the oppressed, they cannot help benefiting themselves by their sympathies being yet further extended in behalf of their unhappy fellow-creatures.

So far as Remond has gone in Ireland, his course has been a triumphant one. He has been well treated and well heard. He has excited great attention, and considerable regard to the anti-slavery cause. No one has ever yet done more as a lecturer in Ireland, in behalf of your efforts in America. He will be long remembered, and the seeds he has scattered must bear an abundant harvest of good fruits. He has been assisted from place to place, by anti-slavery friends, without the necessity of any public application; and I hope he may be enabled to leave Ireland not poorer, but not much richer, than he was when he landed on our dear little island.

The colored race have a most creditable representative in Remond. His eloquence, his demeanor, and the discretion with which he moves, are all calculated to make a most favorable impression—and they have done so effectually. I am glad that I have had such an excellent opportunity of making his acquaintance; yet I have yet seen his confirmed testimony of some of the best friends of the anti-slavery cause in England and Scotland, who know him well, and have seen him tested by very trying circumstances.

It is now the 30th. Yesterday evening, our party took a walk for the first time along the coast towards Kilkree; and such cliffs—such thunder-splintered headlands, of perhaps 150 to 200 feet high—such islands torn from the mainland by some sudden convulsion—such awful caverns running to an unknown distance under the shore, and echoing to the thundering waves—such natural arches, bridges, and all sorts of fantastic and sublime combinations of scenery, I never saw before. I never so longed for those I love, to help me to enjoy the prospect that continually changed as we rounded each headland. How Rogers would have luxuriated, if he had been with us! I often thought of him, and wished we could have overtaken him across the 'broad Atlantic,' that heaven and earth before us. We should have had a sparkling, dashing, speaking landscape and sea-scapes from his pen, such as nobody but himself could portray.

We are waiting, this morning, with cabs at the door, for the weather to clear up before we set out on a longer excursion to Loop Head, the northern point of the Shannon's mouth, at the southern extremity of the sea coast of the county of Clare. Look at a map of Ireland, and you will see where we are. If we go, I suppose we shall be bogged knee-deep, and wet to the skin into the bargain—all to show our enthusiasm for 'the beauties of nature.'

Now it is 5 o'clock on the morning of the 31st. We were at Loop Head—five, on six of us, and a lady—or a lady and six of us—which ever you like: a piper happened also to be of the party. He carried a set of Highland pipes, and such a wild halloo as his music and Remond's aspect set up in the primitive district we travelled, nobody could conceive. Men, women and children followed us along the cliffs, along the roads, and into the cabins—for there are no houses. The people are chiefly remarkable for beautiful hazel eyes, fairly divided among both sexes—and a great profusion of lovely faces among the women—bare legs, tattered garments, great poverty, wonderful good humor, an original simplicity and ignorance of the rest of the world. The coast is precipitous, iron-bound, without tree or shrub for miles inland. I saw many children as old as twelve years, who had never seen a tree. How the music set them going! They ran, and jumped, and laughed, and showed their fine white teeth, that might drive a dentist to despair. They crowded round us—stared and chattered in Irish (the language of the ancient Celts) as intelligibly to us as the lingo of the New Zealanders was to Captain Cook when he first landed among them. A large proportion of young and old speak no English. As they say themselves, they 'have no English'—that is, those who have any to represent the ignorance of the rest.

Now the sun is springing up, bright, and red, and cloudless, from the Atlantic ocean beyond the cliffs of Moher which we are about to visit to-day. Those we have hitherto seen are about 200 feet high. These are some of the highest ocean cliffs in Ireland, or perhaps in the world. They approach a thousand feet perpendicular, and lie north of Kilkree, beyond the town of Kiltown Melby, which you will see on the coast of Clare on any good map of Ireland.

Remond agreed he had never seen more poverty, a denser rural population, or so many laughing eyes and pleasant faces, as he witnessed yesterday. The cheerfulness and light-hearted gaiety of all these poor people, of all ages, is wonderful. Potatoes and fish are the best of their diet. I meant they hardly ever eat—because they can't get it.

The scenery of yesterday was of the most varied character the wild rocky coast can present. The wild waves of the Atlantic keep up such an everlasting tumult, that you would at least award them the praise of industry. How they fret, and fume, and swell, and dance, and foam, and thunder, and gnaw, and roar! Between the wild people and the wild ocean, Rogers would have been in ecstasies of wonderment yesterday. His exquisite appreciation of the impost recesses of nature both animate and inanimate, would have been gratified to the full. It is because I know him, that I say so much about him. He was with me in spirit all yesterday—I could not have kept him away, had I wished it. We talked about you, to be sure—and if you could have heard us across the water, which was all that lay between us, you would have heard nothing that need have gone into the 'Refuge of Oppression,' or the 'Pro-Slavery Retreat.'

Remond has, hitherto, had no battle to meet in Ireland—neither unkindness, nor persecution, nor anything of the kind. Prejudice and ignorance have barred his way abundantly in England. The same elements exist in equal abundance in Ireland, but they have not been suffered to come in his way. He is apt to trouble himself with the apprehension of evils he has not encountered. I wish he would let the day take care for itself, and he need not be so depressed as I see him at times. In Limerick, the way is clear before him. He will next go into Cork. What his success will be there, I cannot say. But 'Hope on, hope ever,' is a good motto for all who have a great and good object in view.

THE FAIR.
 Books for orders and donations are opened by the Committee of the Massachusetts Anti-Slavery Fair, at 25, Cornhill. The friends of the cause are informed that the value of all donations of linen, cambric, thread-edging of silk, will be in all cases doubled, and in many instances quadrupled to the aid, by means of the Fair. From intelligence received from France and England, as well as from various parts of New-England, there is ground for supposing that the Fair this year will be more brilliant and attractive than ever, and combine more articles elsewhere unobtainable than any former occasion. The various towns engaged are informed that exertions proportionate to the additional demands made by the increase of their numbers, will be made in Boston for the discharge of the pleasant duty of hospitality at the time of the Fair. Every motive by which we have ever been stirred to action grows daily stronger. Our sympathies with the slaves, by exercise, have become deeper—our hope of their ultimate deliverance grows stronger—our hatred of slavery more intense. Let our exertions for its termination be proportionate. Let those who have money spend, and let those who have none be spent in this inspiring cause. The humble means are often the most successful, and so it has been with the Massachusetts Anti-Slavery Fair. It has done more towards softening the public heart than the claims of our enslaved countrymen, than many a more imposing instrumentality. However unpretending, do not think it trivial, or of a frivolous tendency. All means that are not wrong, an end like ours can enable and sanctify. The need of exertion in the cause was never greater—the opportunity for it never fairer. There are villages within twelve miles of Boston, where the first anti-slavery lecture has yet to be given; and whole townships in the western part of the State. We call upon the women of the Commonwealth for help in carrying forward the cause we all hold so dear. It is their cause as well as ours. We welcome them once more to the fellowship of faith, and labor, and patience. By mutual co-operation, the strength of each becomes the strength of all, and the anti-slavery influence is multiplied a thousand fold.

For the committee of the Anti-Slavery Fair,
 THANKFUL SOUTHWICK,
 MARIA W. CHAPMAN,
 M. A. W. JOHNSON,
 ANNE WARREN WESTON.

It is the time of the Fair is at Christmas week, and the receipts are to be devoted mainly to the Massachusetts Anti-Slavery Society.

NOTICE.
 Will be furnished, to friends of the cause skilled in shell-work, quantities of the Terbellum, Vitruva, Diaphana, Lascia, and the various kinds suitable for work-boxes, card-racks, vases, flowers and hair-ornaments. Address M. W. Chapman, care of Henry W. Williams, 25, Cornhill.

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NOTICE.
 Coming right up to the mark!
 Rockingham Conference.
 NEWBURYPORT, Sept. 20, 1841.

Bro. GARRISON.
 It may be pleasing to some of your readers to know what action the Rockingham Christian Conference, composed of Elders and Brethren from different parts of God's Zion, took at its last session in this place, on American slavery. The following are their resolutions, viz:
 Whereas, American slavery is among the most God-dishonoring and soul-damning sins of the present age; therefore,
 Resolved, That whoever has voluntarily and knowingly any connection in sustaining slavery, is unworthy a name among enlightened Americans professing to be free, and still more so of a name with God's people; but most distinguished as children of him who was a liar from the beginning.
 As slavery sanctions the following crimes, so essential to existence, i. e. concubinage, man-stealing, robbery and murder; therefore,
 Resolved, That as a body of Christians associated for Zion's interest, we cannot sustain pro-slavery ministers, or bid them God speed; much less commemorate the sufferings and death of our great Deliverer with those guilty of this sin. Hence,
 Resolved, That, as far as our influence may be felt, we will lend our aid to sustain those principles which are consistent, and the most uncompromising with southern slavery.
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 DANIEL P. PIRE,
 D. P. P.

THE AMERICAN BOARD.
 READ, MARK, LEARN, AND INWARDLY DIGEST!—What? Why, the remarkable response given by the American Board of Commissioners for Foreign Missions to a Letter addressed to them by certain clergymen in New-Hampshire, beseeching them to express their views in relation to that vast system of heathenism, American slavery! Mark how cunningly they attempt to escape from the dilemma in which they are placed! Mark, too, how anxious were the northern doctors of divinity to weaken the tone of this feeble and contemptible response,—not wishing to have the least allusion made to slavery,—and how much more anti-slavery were the southern clergymen.

TREASURER'S ACCOUNT.
 Amount of receipts into the Treasury of the Massachusetts Anti-Slavery Society, from Aug. 1 to Sept. 1, 1841.

From Holliston, T. Daniels, 2.75; Sidney Wilder, 1.25; Moses Adams, 1; Samuel Greenleaf, 1; Eli Phipps, 1; Wm. Joslyn, 3—	\$10 00
Boston, collections at Marlboro' Chapel, 18 36	
Walden, do. Lewis Fisher, 2	
Boston, sale of tickets at meeting in Charlestown-street Chapel, 47	
West Wrentham A. S. Society, Nelson M. Fisher, 3 63	
Townsend, Geo. Foster, weekly con. Lucy Gale, Tr., 1 50	
Francis Jackson, donation at Millbury, 100	
Salem, Joshua Pope, weekly con., 2	
Weymouth, weekly con. E. Richards, Tr., 2 50	
Milton, do. F. M. Robbins, do. 87	
Westminster, J. H. White and S. S. Miles, 1 08	
Pictou, N. Scobie, Friends, per Rodger Fraser, 6	
Total,	\$195 94

E. E. S. PHILBRICK, Treasurer.

NOTICES.
 We publish the following simply as a matter of courtesy, and not because we wish to give any countenance to the third party movement.—Ed. Lib.

NOTICE.
 The Liberty Party will hold an adjourned meeting at No. 32, Washington st., on Monday evening next, Sept. 27th, at 7 1/2 o'clock precisely. The friends of Freedom who have decided to record their votes in favor of human liberty, whenever opportunity proffers, will show at the New York election that they are true to the cause of the slave; and others who have not yet enrolled their names under the name of liberty are earnestly requested to be present.
 T. R. KIMBALL, Secretary.
 Boston, Sept. 23rd, 1841.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.
 A quarterly meeting of the above Society will be held at Newburyport, commencing on Thursday, the 28th of September, at 2 o'clock P. M., to continue through the following day.
 An interesting and important meeting is anticipated. Let there be a full attendance from every town in the County.
 Provision will be made for the gratuitous accommodation of those who attend.
 J. D. BLACK, Rec. Sec.
 Danvers, Aug. 24, 1841.

WORCESTER SOUTH DIVISION SOCIETY.
 A quarterly meeting of the Worcester County South Division Anti-Slavery Society will be held at the meeting-house in West Brookfield, on Tuesday, Oct. 5th, at 10 1/2 o'clock, A. M. to continue through the day and evening. Advocates of the cause are expected from abroad, and it is hoped that there will be a general attendance of the people.
 SAMUEL MAY, Secretary.

NOTICE.
 The adjourned meeting of the Middlesex County, Anti-Slavery Society will be held at Concord, on Tuesday, the 12th of Oct. at 10 o'clock, A. M. To inquire into the relation the people, the church, and the clergy of Middlesex County sustain to the system of American slavery, and the best means to be adopted to bring about its immediate and complete abolition. Societies are requested to send delegates, and all persons interested in the subjects to be discussed are cordially invited to be present.
 Gentlemen from abroad are expected to give their attendance, and an interesting and profitable meeting may be anticipated.
 HARRIS COWDREY, Secretary.

CHURCH, MINISTRY, AND SABBATH CONVENTION.
 The third session of this Convention will be held at the Church-street Chapel, in Boston, on WEDNESDAY, the 26th of October next, at 10 o'clock, A. M. The subject remaining for discussion is—**TRAVELING AGENTS.** All manner of persons are invited to join the Convention, and take part in its deliberations.
 EDMUND QUINCY, Pres.
 Wm. M. CHACE, } Secretaries.
 ESSEX COUNTY SOCIETY, }
 Boston, Sept. 3, 1841.

NOTICE.
 The sixth anniversary of the Connecticut State Temperance Society of colored Americans, will be held at Bridgeport, on Monday the 29th day of Sept. at 8 o'clock P. M.
 The several temperance societies in the State are requested to send full delegations, and to furnish their reports on the state and progress—

1. Of the temperance cause.
2. Of education.
3. Of the mechanic arts.
4. What has been done towards obtaining the elective franchise.
5. The number of colored freemen in each town.
6. The proportion of adults that can read and write.

As all of these items are of the greatest moment, it is hoped that all the societies will feel the necessity of making their reports as full and as accurate as possible. Information on the last two subjects has been in great demand during this year; and as those reports and their details can render very essential service, by a little exertion between this and the time of the annual meeting.

Sons of old Connecticut, awake! arise! and let us work: We have much to do, and that too which is highly important. Come up to the work, and acquire yourselves like men in your own cause.
 J. W. C. PENNINGTON, Pres't.
 ISAAC CROSS, Cor. Sec.

ANTI-SLAVERY FAIR.
 The Pawtucket Juvenile Emancipation Society will hold its Fifth Annual Sale on Wednesday, Oct. 20th, at the Free Hall.
 Friends in the country favorable to the cause are earnestly solicited to contribute.
 Donations however small will be gratefully received.
 Pawtucket, Sept. 24, 1841.

UNION MONTHLY CONCERT.
 The monthly concert for the enslaved, will be held at No. 25 Cornhill (up stairs), on Monday evening next, 27th inst., at 7 1/2 o'clock. All persons interested are invited to attend.

DIED.—In this city, on Friday last, of inflammation of the lungs, Helen, only child of Henry and Jane Weedon, aged seven months.

THE MIRROR OF LIBERTY.
 I WOULD respectfully inform my friends and patrons, that a consultation of eminent physicians, associated with Dr. Mott, have given the opinion that the blindness, which he so long baffled medical skill, may be removed by a skillful operation.
 Feeling anxious to do good, and to give the countenance of my friends, and to dispense with the necessity of an amanuensis in my editorial labors, I have resolved to try the experiment.
 In the mean time, the Mirror of Liberty will either be conducted by a competent brother, or suspended until my sight is restored. In the latter case, the pledges, donations, and subscriptions, to the amount of \$213.28, so generously contributed to the cause of reform, will be returned to my friends, with grateful acknowledgments.
 Should it please God to restore my vision, it will be my joy to use every faculty in the cause of freedom, until the day of our redemption dawn.
 DAVID RUGGLES,
 251 Elizabeth street,
 N. B. Agents and subscribers who are in arrears for the first volume, are requested to make payment as early as possible.
WM. G. NELL,
 Tailor and Clothes-Dresser,
 IS NOW LOCATED AT
 No. 62, COURT-STREET,
 OPPOSITE THE HEAD OF BATTLE STREET,
 Where he continues to attend Gentlemen's Apparel to any desired Fashion.
 Also, Clothes CLEANSED AND REPAIRED in the Newest Style, and
 W. G. N. respectfully solicits the notice of his old friends, and a share of the public patronage. The smallest favors gratefully received.

Letter from Richard D. Webb.
 We have the pleasure to lay before our readers another letter from our philanthropic transatlantic brother, Richard D. Webb, of Dublin; and the only complaint we have to make is, that it is so short. It will delight, it will cheer every anti-slavery man and woman, who is favored with its perusal, on this side of the Atlantic. The reception of our colored friends in Ireland, it will be seen, has been of a most generous character—something far beyond ordinary respect—and in the highest degree creditable to the Irish heart. In the name of the abolitionists of America, we proffer heart-felt thanks, in a special manner, to our Dublin friends, for the active and personal interest which they have manifested in his behalf, as well as for what they are doing to stir up in the bosoms of their countrymen, at home and abroad, a deep and intense abhorrence of slavery, especially in the United States. We are delighted to receive so many assurances, from those whose testimony is of great weight and authority, as to the able, faithful, judicious, and most eloquent manner, in which Mr. Remond has managed the noble cause before the people of England, Scotland and Ireland. Let those who prize about a "national prejudice against colored persons, bluish, and a long their ignoble heads for shame, on seeing the factitious reception which has been given to Remond!"

Remond in Ireland.
 KILKEE, County of Clare, on the shores of the Atlantic, 8th mo. 25th, 1841.

My Dear Garrison:
 Here we are, a party of thy Dublin friends, the coast just opposite to America, about eight days' sail in a steamer. There are six of us—all but one known to thee. My brother Thomas, James Fisher, and George Downes, are of the number, besides Charles L. Remond and myself.

NOTICE.
 Will be furnished, to friends of the cause skilled in shell-work, quantities of the Terbellum, Vitruva, Diaphana, Lascia, and the various kinds suitable for work-boxes, card-racks, vases, flowers and hair-ornaments. Address M. W. Chapman, care of Henry W. Williams, 25, Cornhill.

NOTICE.
 The friends of the cause, of whom the Editor of the LIBRARY BELL has promise of contributions, (literary and pecuniary) are requested to notice, that the time of publication draws nigh. No effort should be spared to make this third number of the Anti-Slavery Annual better than its predecessors. It has always been a source of pecuniary profit to the cause, as well as a means of reaching minds which will not receive the anti-slavery principles through any other medium. The Editor's address is M. W. CHAPMAN, 6 Chancery Place, Boston.

NOTICE.
 Coming right up to the mark!
 Rockingham Conference.
 NEWBURYPORT, Sept. 20, 1841.

NOTICE.
 The adjourned meeting of the Middlesex County, Anti-Slavery Society will be held at Concord, on Tuesday, the 12th of Oct. at 10 o'clock, A. M. To inquire into the relation the people, the church, and the clergy of Middlesex County sustain to the system of American slavery, and the best means to be adopted to bring about its immediate and complete abolition. Societies are requested to send delegates, and all persons interested in the subjects to be discussed are cordially invited to be present.
 Gentlemen from abroad are expected to give their attendance, and an interesting and profitable meeting may be anticipated.
 HARRIS COWDREY, Secretary.

