



Now we would appeal to those of our readers to say if we have exaggerated the pro-slavery influence...

In our next article, we will review other results of dissolution.

CUBA—HOW SHALL WE GET IT?

A recent writer, who seems to be pretty well posted up as to this island, considers it 'manifest destiny' that it must fall into our hands at last...

Spain is not Mexico. Cuba is a vast, somewhat rich but she is poor also, but she has a good deal of...

THE FUGITIVE SLAVE TO HIS MASTER.

From the Jamaica, (N. Y.) Journal.

FUGITIVE'S HOME. SANDWICH, C. W., March 19, 1859.

Mr. Wm. REELEY, Springfield, Ky.—Sir: I take this opportunity to dictate a few lines to you...

justifying the course you have taken with me, I will again write you. I hope you will consider candidly...

I subscribe myself one of the abused of America, but one of the justified and honored of Canada, JACKSON WHITNEY.

From the London Anti-Slavery Advocate for August. DR. POMROY IN LONDON.

We are sorry to inform our readers that the London Missionary Society and the Congregational Union have followed the example of the Evangelical Alliance...

Certain parties are hereby given to understand that we decline to drag this question (Dr. Pomroy) before the British public...

HUMBOLDT ON WEBSTER AND SLAVERY.

For thirty years—for thirty years (and he counted them on his fingers)—you have made no progress about slavery...

These were the opinions of Baron Humboldt, a Christian philosopher of world-wide renown, whose views of men and of nations went further to establish their character...

NO UNION WITH SLAVEHOLDERS.

BOSTON, SEPTEMBER 2, 1859.

ANOTHER CELEBRATION.

The colored people of Harrison, Jefferson, and Belmont counties, Ohio, held a celebration at Harrisville, on the 1st inst.

'THE DISSOLUTION THEORY.' In another column we have copied an article from the pen of ELIhu BURRITT, setting forth (after the most approved manner of Northern hunkerism) some of the 'terrible consequences'...

A DIFFERENCE, AND THE REASON OF IT.

As if with foresight of the deceitful use that would ultimately be made of a 'profession' of his religion, Jesus said to his disciples—'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father.'

In an article distinguished by loaded type, and headed 'Ohio Christian Anti-Slavery Convention,' statements are made respecting a meeting thus entitled...

The resolutions were explicit and comprehensive. They assert the right of every human being, under the natural and revealed law of God, to life, liberty and knowledge...

The principles and methods stated in the first of the above paragraphs as those which ought to distinguish a Christian anti-slavery meeting are precisely those which always have distinguished the meetings and the course of action of the American Anti-Slavery Society.

Are there any differences between these two meetings? Yes, two, and only two, both of which are creditable to the American Society's meetings, and discreditable to the Ohio meeting.

1. The American Society invites the whole people to act against slavery. The Ohio Convention invites only a small fractional part even of the people of its own State.

2. The American Anti-Slavery Society, having long ago vainly called upon the American church to use its immense power for the help of the slave...

It thus appears that the American Anti-Slavery Society and the Ohio Christian Anti-Slavery Convention agree exactly in what is to be said about slavery itself; agree exactly in the principles and the methods of direct opposition to it...

Can the Independent tell us, will it tell us, without intermixture of falsehood, why it makes this distinction? and whether it echoes the claim of the Ohio Convention to be considered Christian chiefly because its members have begun to make vigorous opposition to sins against God and crimes against man...

PERSONAL. The New York Tribune says that a dinner was given to Mrs. Stowe, previous to her departure for Europe, at the Revere House, Boston...

AN AFFECTING LETTER.

LEICESTER, Aug. 29, 1859.

DEAR MR. GARRISON: While recently making the customary arrangements for a course of Anti-Slavery lectures, and other labor, in the State of Maine, by Miss HOLLEY and Miss PUTNAM, I received the following letter.

Miss ———, to whom the letter is addressed, is my sister. She is, at this time, very sick, and in all probability near the close of her life.

She has been a subscriber, and constant reader, and earnest defender of the Liberator for twenty-five years past, and in all that time has been, and still is, its only friend and defender in the place.

With repeated assurances of her sympathy, and her regret that there seems no interest here to warrant the appointment of a meeting for Miss HOLLEY, I am, very truly, your friend,

MEETING IN JOY STREET CHURCH.

On Tuesday evening last, Rev. Henry H. Garnet, President of the African Civilization Society, was announced to speak in advocacy of the same...

Though the subject, pro and con, has been before the colored citizens of Boston at many meetings, and a large majority have no sympathy with the movement as understood by them...

But as several dissented from such action at that stage of the meeting, it was withheld, and Mr. Garnet proceeded with his remarks—interrupted, occasionally, by questions and corrections which pressed themselves upon various individuals...

Rev. J. S. Martin again urged his resolution, intimating that it was not offered as an endorsement of the African Civilization Society, but only as an expression which he thought due to Mr. Garnet.

Among those dissenting was Mr. Edward Garrison Walker, of Charlestown, who deprecated it, because the public would accept it as endorsing the African Civilization Society, which he placed in the same category with the American Colonization Society.

During Mr. Garnet's remarks, he charged that the recent New England Convention of Colored Citizens had two objects in view, viz: To denounce the African Civilization Society and—himself—a statement wholly at variance with the truth...

Whatever good may result to the individuals prominent in this African civilization movement, or to those persons sustaining business relations with this country and Africa, (to which, of course, no one can object,) suffice it to say that the present aspect of the question is a most vexatious and distracting one to the colored people...

ANTI-SLAVERY IN MANCHESTER. MANCHESTER, (N. H.) Aug. 28th, 1859.

FRIEND GARRISON:—This has been a day not to be forgotten by the friends of Liberty here, and I think its enemies will be quite likely to remember it.

There was a large gathering on Merrimack Square, at five o'clock this afternoon, to hear our friends, Dr. J. M. HAWKS and A. T. FOSS, on American Slavery. The number present was estimated at between two and three thousand.

Friend Garrison, I am sick at heart with such stuff. Let us unmask and expose this canting hypocrisy, from high Calvinism down to the same 'gone to seed' and save, if possible, deluded souls who ask for 'bread, and get a stone; for a fish, and get a serpent.'

As soon as I received notice of the appointment of the meeting of Sallie Holley in Buxton, Aug. 16, I sent notices thereof to the Baptist, Free-Will Baptist, and the two self-styled Orthodox ministers...

The meeting was held in the Grove at Buxton Centre depot, and was a complete success—far the most numerous and successful Anti-Slavery meeting ever held in Buxton.

There was a great amount of prejudice against female speaking that found a grave that day, which will not be soon resuscitated; and I have since learned that many more would have been there, if they had heard of the meeting.

TEMPERANCE LECTURES.—Mr. G. W. CAZLEY, of GOSHEN, was once connected with the stage, but for a year or two past a successful and eloquent advocate of the Temperance cause...

WRONG NUMBERING.—FRIEND GARRISON—I have just noticed a serious error in the numbering of the Liberator. The paper for Nov. 12th, 1858, is numbered 1436, the next page being 1557, adding 111 in one week!

LETTER FROM MISS PUTNAM. SOUTH BRIDGTON, (Me.) Aug. 27, 1859.

DEAR MR. GARRISON: At our leave-taking in Boston, you were kind enough to say some encouraging words to me, and I could have done no more than to thank you for them.

Through the efforts of Mr. Peter Libby, known for so many years to the Abolitionists as the Maine Vice President of the American Anti-Slavery Society, a fine meeting was gathered, last Tuesday, in a spot which Nature has crowned with a lovely green temple.

There was a great amount of prejudice against female speaking that found a grave that day, which will not be soon resuscitated; and I have since learned that many more would have been there, if they had heard of the meeting.

THE TROUSSEAU OF A 'SLAVE BRIDE.'

AN article under this head was published some time since in the Journal of Commerce, as 'proof of the condition of slaves in Georgia.'

Suppose that its profound and conscientious conductor should show that a sheep is better clothed than any other creature, which he is doubtless well qualified to do, having worn sheep's clothing so long...

1. What does she know of 'the trousseaus' and 'dresses' of 'decent Northern mechanics'?

2. Did the slave's trousseau of 'seven dresses,' 'shawl,' 'bottle of cologne,' and 'other articles more necessary,' embrace an order to the overseer that he should strip off none of those 'dresses' for the purpose of cutting up the back beneath, or — for a worse purpose?

3. Did it contain any guarantee that the bride should not be torn from her partner during the honeymoon, or sold to a stranger in a strange land?

4. Did the marriage ceremony contain the formula, 'What God hath joined together, let not man put asunder'?

5. Is not a tow chemise, with the shives in it, considered a 'dress' for a plantation bride?

The whole country has heard of the finery which their owners sometimes hang out on the scared and degraded bodies of their poor slaves, and of the money they make jingle in the poor creatures' pockets...

Through the efforts of Mr. Peter Libby, known for so many years to the Abolitionists as the Maine Vice President of the American Anti-Slavery Society, a fine meeting was gathered, last Tuesday, in a spot which Nature has crowned with a lovely green temple.

The assembly listened with respectful and earnest attention to the great truths of Freedom and Justice which are of such vital concern to every human being.

Saturday afternoon, the stage set us down at the door of an honored friend of the slave, the Rev. Joseph P. Fessenden, in South Bridgton. A banquet seemed to rest upon the house, as it always were where the good man dwells.

Mrs. Fessenden came out to welcome us to a sweet cordiality, and presently took us to her husband, whom we were sorry to find upon a sick couch, much wasted by a severe illness...

This part of the State is parched with drought, there having been no considerable rain since the 1st day of July; but the Bridgton farms seem green and handsomer than any others we have seen.

As soon as I received notice of the appointment of the meeting of Sallie Holley in Buxton, Aug. 16, I sent notices thereof to the Baptist, Free-Will Baptist, and the two self-styled Orthodox ministers...

The meeting was held in the Grove at Buxton Centre depot, and was a complete success—far the most numerous and successful Anti-Slavery meeting ever held in Buxton.

There was a great amount of prejudice against female speaking that found a grave that day, which will not be soon resuscitated; and I have since learned that many more would have been there, if they had heard of the meeting.

TEMPERANCE LECTURES.—Mr. G. W. CAZLEY, of GOSHEN, was once connected with the stage, but for a year or two past a successful and eloquent advocate of the Temperance cause...

WRONG NUMBERING.—FRIEND GARRISON—I have just noticed a serious error in the numbering of the Liberator. The paper for Nov. 12th, 1858, is numbered 1436, the next page being 1557, adding 111 in one week!

LETTER FROM MISS PUTNAM. SOUTH BRIDGTON, (Me.) Aug. 27, 1859.

DEAR MR. GARRISON: At our leave-taking in Boston, you were kind enough to say some encouraging words to me, and I could have done no more than to thank you for them.

Through the efforts of Mr. Peter Libby, known for so many years to the Abolitionists as the Maine Vice President of the American Anti-Slavery Society, a fine meeting was gathered, last Tuesday, in a spot which Nature has crowned with a lovely green temple.

The assembly listened with respectful and earnest attention to the great truths of Freedom and Justice which are of such vital concern to every human being.

Saturday afternoon, the stage set us down at the door of an honored friend of the slave, the Rev. Joseph P. Fessenden, in South Bridgton. A banquet seemed to rest upon the house, as it always were where the good man dwells.

Mrs. Fessenden came out to welcome us to a sweet cordiality, and presently took us to her husband, whom we were sorry to find upon a sick couch, much wasted by a severe illness...

This part of the State is parched with drought, there having been no considerable rain since the 1st day of July; but the Bridgton farms seem green and handsomer than any others we have seen.

As soon as I received notice of the appointment of the meeting of Sallie Holley in Buxton, Aug. 16, I sent notices thereof to the Baptist, Free-Will Baptist, and the two self-styled Orthodox ministers...

The meeting was held in the Grove at Buxton Centre depot, and was a complete success—far the most numerous and successful Anti-Slavery meeting ever held in Buxton.

There was a great amount of prejudice against female speaking that found a grave that day, which will not be soon resuscitated; and I have since learned that many more would have been there, if they had heard of the meeting.

TEMPERANCE LECTURES.—Mr. G. W. CAZLEY, of GOSHEN, was once connected with the stage, but for a year or two past a successful and eloquent advocate of the Temperance cause...

WRONG NUMBERING.—FRIEND GARRISON—I have just noticed a serious error in the numbering of the Liberator. The paper for Nov. 12th, 1858, is numbered 1436, the next page being 1557, adding 111 in one week!

LETTER FROM MISS PUTNAM. SOUTH BRIDGTON, (Me.) Aug. 27, 1859.



POETRY.

For the Liberator. LINES, Written after reading Gagan's Romani Esile. BY ANNA OAKDEN. O, fair Italia! with a lavish hand...

WOMAN'S PLEA FOR WOMAN'S RIGHTS.

It is not that we do not share Enough of love and loving care; We do not ask a lot in life...

LOST TREASURES.

Let us be patient! God has taken from us The earthly treasures upon which we leaned; That from the fleeting things which lie about us...

THE LIBERATOR.

SPEECH OF C. C. BURLEIGH At the Florence Celebration of W. L. Emancipation.

Four weeks ago to-day, we were assembled in this place, to celebrate the anniversary of our nation's birth; an event interesting to us all as inhabitants of this country...

organized them for effective action, and, by constant agitation, kept alive their interest and zeal; they had besieged Parliament with petitions bearing hundreds of thousands of names from every quarter of the kingdom...

Thome and Kimball, speaking of Antigua—and the same, substantially, is true of all the islands—marital law invariably prevailed in the Christmas holidays, but the very first Christmas after emancipation, the Governor proclaimed that, in consequence of the abolition of slavery...

Paris, March 8, 1854. I wish you to get two thousand dollars from C. F. Hovey & Co., and charge the same to my account. This money I wish you to dispose of immediately...

Ayer's Sarsaparilla. A compound remedy, in which we have labored to produce the most effective alterative that can be made. It is a concentrated extract of the Sarsaparilla...