INTERESTING FROM EUROPE

Arrival of the City of Cork and the Mails of the Canada.

Mr. Beecher's Speeches in Liverpool, Glasgow, and Edinburgh.

The Address of the English Attorney-General Upon Our War.

The steamship City of Cork, from Liverpool Oct. 15, arrived here yesterday. Her news has been anticipated. The mails by the Canada also reached this city yesterday. Our foreign files by these steamers are three days later than those previously received.

From The Manchester Guardian.

THE REV. HENRY WARD BEECHER AT LIVERPOOL.

LIVERPOOL—Friday Night.

A meeting was held at the Philharmonic Hall this evening to hear an address from the Rev. H. W. Beecher. The greatest interest was evinced in the proceedings, and the building was nearly filled an hour before the time announced for the address. The Southern element was largely represented at the meeting, and the Chairman (Mr. Robertson) was frequently interrupted in his opening speech by counter cries and demonstrations. Placards were exhibited in various parts of the Hall denouncing Mr. Beecher's previous conduct and declarations, particularly as to the Trent affair. When Mr. Beecher arose, the Hall resounded with hisses, groans, and "cat-calls," and for several minutes the reverend gentleman could not gain a hearing.

Mr. Beecher touched the Southerners, had in Liverpool and Manchester, with being afraid to have the truth spoken about their cause. If he had not feared to speak of Great Britain when he was 3,000 miles away, he was not afraid to speak to Great Britain when on her own soil. He then proceeded to deliver his address, contending that it was the interest of a manufacturing people that their customers should be the most intelligent, and that they should consume quality and variety as well as quantity. Great Britain had a direct pecuniary interest in the slave emancipation, and would of every nation on the face of the globe. The chief want of England was not cotton, but customers, and how to obtain customers was the primary question for England, and particularly for Liverpool and Manchester. England must civilize the world in order to make future customers. Every people that was from comparative barbarism and degradation into industry and intelligence became a better customer. If the South should succeed, independent (immense cheering, counter cheering, and hisses) Slavery was carried down from the Atlantic to the Pacific, of what value would a slave empire be to England? The Southern Confederacy was too skilled to offer the cotton market to the manufacture of begging and lying society for the slave.

The question of cotton supply was entirely subordinate to the question of freedom, cotton was manufactured goods. Alluding to the tariff question, Mr. Beecher said that the North had its weaknesses and necessities, and not with the North, and that it was the desperate extremity of debt and difficulty which had been caused by the South that obliged the North to put the Morrill tariff on. [Hisses and cheers.] He anticipated the time, from the progress of public opinion in the North, when America would join with Great Britain in the world wide doctrine of free trade. It was not the South was fighting for independence. But the South was divided on that subject. Four millions were active for their liberty, and 18,000,000 were banded together to prevent it. [Great interruption and cheers.] This was what they asked the world to recognize as a title for independence. [Great uproar.] They could not get over the fact—there it was, like iron. [Great cheering.] Had the Northern proposition to limit slave territory been adopted, it was only a question of time for Slavery to die a natural death. [Hisses.] Slavery was the root and branch of this conflict. In the South, for so soon as the Secession took place, the South adopted the same Constitution, with very trifling exceptions, as that from which they had seceded.

With regard to the treatment of negroes in the North, Mr. Beecher referred to their social, legal and religious status in the South, with a view to show that the condition of the negro in the North was incidentally better than in the South. The Government of Great Britain forced the slave traffic upon the unwilling colonies, and, though this might have been done ignorantly, the North had a right to the sympathy and support of England in the mortal struggle now going on, and which would never end until the cancer of Slavery was cut out by the roots. [Immense cheering, during which some gentlemen, who had been rather imprudent in their Southern demonstrations, were thrust into the passages.]

In answer to questions, Mr. Beecher said there were no restrictions placed upon negroes at his own church; that, though none of the office-bearers were negroes, if the majority of the church willed, they could be so; and that, though the Morrill tariff did exert less a great deal of influence, not only in Pennsylvania, but in other parts of the country, the thinking and intellectual men of both parties were more and more in favor of free trade.

A vote of thanks to Mr. Beecher was passed, on the motion of the Rev. C. M. Birrell, seconded by Mr. Wm. Cross.

THE REV. H. W. BEECHER AT GLASGOW.

The public meeting announced to be held in the City Hall, Glasgow, to hear an address on "The American Crisis," by the Rev. Henry Ward Beecher, took place on Tuesday night, Oct. 13. The hour appointed for the opening of the proceedings was 7 o'clock, and long before that time the hall was filled to excess by a crowd that waited in silence till the entrance of the speaker of the evening on the platform, accompanied by Bailie Govan and other gentlemen, when the opposed sentiments of those present were thrown in mingled noises of disapprobation and cheering. Bailie Govan assumed the chair, there being beside him on the platform a number of clergymen and City Councillors.

The Chairman, in opening the proceedings, said it was not his intention to say much on the subject of the great conflict now raging in America; but with the convictions he held, standing where he was, he could not utter one word in favor of the North. [Cheers and hisses.] He could assure them, however, that on this occasion he was quite willing to leave the advocacy of the cause of the North to their esteemed friend who was about to address them, and who had come there to plead the cause of his country—come among them because, he might say, of the admiration, respect, and love that he feels for the British character and nation. [Laughter, cheers, and hisses.] Yes, he would repeat it, because of the admiration, respect, and love that he so bears he is solicitous to secure for the cause of Freedom the sympathy and moral support of the Government and people of this country. Since Mr. Beecher entered into public life his whole time and energies had been devoted to that cause. He was not an Abolitionist only since South Carolina voted Secession; he was not an Emancipationist because he believed that emancipation was necessary to carry success into the war between the North and South, for ever since he entered into public life, in times of peace as in times of war, in times of danger as in times of security, he had ever raised his voice on behalf of the down trodden humanity of the South. (A long interruption occurred here, the opposing hisses and cheers outvrailing each other, and creating a din, amid which no word the speaker said could be heard.) On resuming Bailie Govan said he had no doubt that when Mr. Beecher rose to address them and speak to them fearlessly out of the fulness of the love that glowed in his heart, and meeting them as he did with that esteem and respect, it was to be hoped that he would be able to tell his friends on the other side of the Atlantic of a reciprocal feeling on their part.

Mr. Beecher met with a complete ovation. After some preliminary remarks expressive of the pleasure which a visit to Scotland gave him, he had some embarrassment in speaking to them that evening. He knew very well there were not a few things which prevented him doing the good work among them. He differed greatly with many of them. He respected, though he might not adopt their opinions, and he only asked as much from them for himself. [Hear, hear.] He was aware, also, that there was a personal prejudice against him. There was also the vastness of the subject on which he was about to speak. There was also the dissimilar institutions of the two countries. There were also the perplexities which arose from conflicting statements made to them; and there was also the supposed antagonism between British interests and American interests. He would not consider any of these points that evening, except the first one. He did not like to talk about himself, but he would do it once for all, and be done with it. In his own land he had been the subject of misrepresentation and abuse so long that when he did not receive it he felt as though something were wanting in the atmosphere. But if he had been the object of misrepresentation and abuse, it had been simply and only because ever since he had been reared—ever since he had had a voice to speak and a heart to feel, body and soul, with regard to consequences to his own reputation, he had raised his voice against that which he considered the damning sin of his country, and the shame of human nature—Slavery. [Loud cheers.] He had a right when he came to Great Britain to expect a different reception; but he found that the insidious correspondence of men in America had poisoned the British mind, and that representations had been made which predisposed men to receive him with dislike. The principal misrepresentations were that he had indulged in most offensive language and that he had threatened all sorts of things against Great Britain. Now, having attentively perused a good portion of that literature, they would allow him to declare that 99 out of the 100 parts of these things that it had been alleged he said, he had never said and never thought—that they were falsehood. They would allow him next to say that he had been accustomed fairly at all times at home to speak what he thought to be the truth both of blame and of praise of Britain, and if they did not want to hear a man that expressed his honest sentiments fearlessly, then he did not want to speak to that meeting. [Cheers.] He had never spared his own country—[hear, hear]—he had never spared the American church, nor the Administration, nor the State Government, nor his own party, nor his personal friends, and did they expect that he would treat Great Britain better than he treated his own brethren?—["hear, hear," and cheers]—for he felt from the first that he owed a higher allegiance than any he held to man—to God. He loved his country, but he loved the truth more than his country. To show, however, that he did give and had given credit to Great Britain, he read an extract from a sermon which he had delivered two years ago during the Trent affair. He then went on to say that in America they were bound to establish liberty, regulated Christian liberty, as the law of the American continent. That was the design toward which the education of the rising generation had been directed more and more assiduously as the peculiar glory of America—to destroy Slavery and root it out of the land, and establish in its place diffused intelligent, constitutional, regulated Christian liberty. They had accepted that design, and that task they were now engaged in accomplishing. Now, if people put themselves in the way, the Americans would go right straight through them to get at the design. [Cheers.] If France undertook to interfere and say "You shall not," much as the Americans regretted to go to war with any nation on the globe, and especially with France that had befriended them in their early struggles and trials, still the cause of liberty was dear to them, dearer than France. They would certainly say, "Stand off; this is our work, and not yours." [Cheers.] And if France would not stand off, then they would say, "God be our judge whether we shall hold back our hands from this most sacred work of liberty for your sake; and if you will have war then you shall have war." [Great cheering.] And if England herself, tied to us by so many historic associations, tied by so much, would be so of affectionate spirit—if England said, "You shall not carry on that work," they were not going to be intimidated, but they would say, "For the cause of God and for the Gospel we will do it in spite of England." [("Hear, hear," and great cheering.] He denied that in any other terms than these he had ever threatened England, or taken any pleasure in promoting prejudice between the one country and the other, and had only stood out for that because it seemed Christian to him, because it seemed to be the only way for the defenders of liberty to act and talk. At the time of the Trent difficulty, he had done so. He had said then, with all the force and earnestness that was in him, "We will carry out this great enterprise for liberty, even if England tried to prevent it." More than that he neither said nor meant. If Great Britain was against freedom, and for Slavery, he was against Great Britain. If Great Britain was true to her instincts, to her interests, to her illustrious history—[great cheering]—to the spirit of her own institutions—if she is in favor of liberty, as she always has seemed to have been, everywhere throughout the world, he would be proud indeed of his share in their blood, proud to have a part in their ancestral glory—[loud cheers]—and his prayer would be that the United States and Great Britain would march shoulder to shoulder, bearing the great blessings of religion and liberty around the globe. At Manchester last Friday he had undertaken to show, from historical data, that this crisis war was the result of Slavery, and that the result of Slavery alone; and he might now enter upon some examination of American Slavery in its theory and practice, and would show them that in the nature of things Slavery not only corrupted nations, but also that where form of freedom and Slavery co-existed, they must in the course of time come into active collision. Liberty and Slavery could not long coexist under one government. The essential operations of these principles were such that there must be at some time a fight between them whether their upholders, the men who lived among them, wished it or not. So it had been in America, where men who would, if they could, have avoided a conflict, who had long striven to avert any conflict, had at last been compelled to take part in the inevitable struggle between the two principles. The Slave States might be divided into two classes—the farm States and the plantation States. What were the farm States? Well, among the farm States might be put Delaware, Maryland, Virginia, Kentucky, Missouri, part of Tennessee, and North Carolina. The lands in these States were devoted to mixed husbandry, growing corn, maize, wheat, tobacco, cattle-breeding, and so forth. The farms were, as a whole, not large, and in these States slave labor was not profitable, and could not be made so, and Slavery therefore did not there find its warmest advocates. The plantation States were South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, and Arkansas. These States did not live by mixed husbandry; they raised principally cotton, sugar, the two great staple elements of their commerce. They bought part of their food, almost all manufactured products, their hardware, stoneware, ironware, everything that made up a household, from New-England, and gave themselves to raise cotton and sugar. Now, consider some of the natural effects of the state of things. The labor of slaves in the farm States did not pay. Why? Because mixed farming required skill very much greater than the slaves have. Slave labor to be profitable must always be brought to work only in raw material, never could be skilled labor. That would require too much training, too much brain work, which was inconsistent with the degradation of slaves, who to be fit for much work would require to be educated, and that cost money. The profit of Slavery in the Northern tier of States was not in their produce of tobacco, corn, wheat; the whole profit of slavery in the seven Northern Slave States, was in what? Why, in breeding slaves. [("Shame," and "Hear, hear.") Yes, Virginia had received as much as twenty-four millions of dollars. Here was the testimony of a gentleman of the Slave States himself, the editor of a Virginia paper, who in 1856 made a calculation that 110,000 slaves went out of the State during that year, 60,000 of whom possibly were removed with their owners, and 40,000 sold at an average of $600, amounting in all to $24,000,000. That was the trade of the Northern Slave States—a frightful feature of a terrible inquiry. [Applause.] People in this country understood nothing about Slavery. It was not until they were admitted into the secrets of its operations, till they could see how, as in this instance men were raised for the market as colts and calves were, that they could have a conception of the evils of the most detestable system that the sun ever shone upon. But they might say it is only in Virginia that these things go on. He would ask their attention to the words of Henry Clay, who in 1826 said, speaking of the colonization of the slaves, it is believed that nowhere in the farming portion of the United States would slave labor be generally employed if proprietors of slaves there, by rousing slaves, did not reap a huge price by selling them South, and so kept the system up in their own part of the country. That was the testimony of a Kentuckian, a slave owner, who certainly should have known. Political reasons also helped to keep up Slavery in the Northern States. Those States would undoubtedly emancipate their slaves if it were not that the Southern States gave them a market. The system of Slavery requires ignorance in the slave, not only social, but intellectual ignorance. Slaves required so to be kept, not because it would make them harder to be governed, for an intellectual people were more easily governed than an ignorant one, and government was always task just as a man was made more of as a man and not as they were made less of; just as they left man unable to be self governed, they left him incapable of being governed at all, and following the natural law, the slave would not be easily governed if he were educated, if he were made to know what he ought to know as one of God's children. [Applause.] But the general working of all slave plantations is, you must reduce the cost of the men used, so as to get the most of them at the cheapest rate, and education costs money, would give the slave additional longings, and add to his social necessities. What did a man cost that was a good profitable slave? What did he require to keep him in life? a little meal, a little pork; that, to God is judge, was all it cost, was all he got. Why so? Because he was only regarded as a man—a thing with two hands, two feet, and a belly. [Laughter and applause.] But suppose they carried to the slave some education, and awoke up in him dormant intuitions of a better life—suppose with these thoughts working in him he looks around on his wife and children, will he not as a man say, "These are not slaves I see, they in the will of God are free;" and will he not then, stirred by this thought, do something for these little children? The slaveowner did not wish to improve the slave in this way. He wanted not a highly-trained race-horse, so to speak, but a dray horse, able to work hard, and not take much to keep. A second proposition in regard to slaves, to which he wished to call their attention, was that they could not have existing in a free republic, in the law and nature of things, a system of Slavery which required prevailing ignorance to support it, and yet have intelligence among the common people who were next to the slaves. The repressive measures which were necessary to keep out the light from the slave would keep it from the common people. They could not have light and darkness at the same time and in the same place. The truth of this was seen in the fact that common schools flourished nowhere in the Slave States, where there was a prejudice against them. Now, the democratic sentiment of the Free States of America was this, that all children stood together; no matter who their parents might be, the free school put them on the same level. They started equal, and it was said to them: "You can shoot up your head as far as you please; but you all start at the same spot." The North believed in the aristocracy, but they believed that every man had to place the coronet on his own head. [Great cheering.] But in the Slave States it was not so. They did not believe that their children were common. They were very uncommon, and they won't let their children go to school with nobodies' children. [A laugh.] The consequence was that while there was widespread intelligence in the North, there was ignorance among the common people—if they might be called common people—in the South. [Hear, hear.] He would remark further, that the Southern system had had an inevitable tendency to degrade labor. They were proud of labor in the North. There was not a man there who was not obliged to work. There every man had to make his own fortune. There they dignified labor; and when, therefore, President Lincoln was called a rail-splitter in scorn, it did not hurt their feelings at all. But it was not so in the South. Labor there, being performed by slaves, was a badge of slavery; and the character of the slave being degraded, they could not make the work be performed honorable. If the slave was degraded his work was degraded too; and so in many Southern States working was deemed dishonorable, except in those parts of Eastern Tennessee and other places where Scottish and other settlers occupied the ground and cultivated it themselves. It was just this difference between the ideas of the North and South that has brought the North into such contempt in the South. They represented the North as a mean, money-grubbing people, devoted to trade and the interests of trade alone, while they themselves find enough of money though they might be despised working for it themselves. Now a man in Massachusetts who had such sentiments, and sought to carry them out, had better take his ticket and go home. In the North men wrought for themselves, but in the South they got others to work for them, and turned up their noses in contempt at those who did work. He did not know how they might feel here; but it always seemed to him that those men who live by working ought to sympathize with the North, and not with the South. [Cheers.] The fundamental principle of the South was that capital ought to rule, and not labor. What would the workingmen of Glasgow say to that? Did they think that capital ought to sway and hold labor? and South Carolina said that if they were slaves they would just be a kind of later to be held. [Laughter and applause.] He appealed to every man present who depended on his hands for his livelihood and on his health, and who by working sought to raise himself and his children in the scale of life—he appealed to every such man whether, shutting his eyes to the consequences that must follow on the victory of the South, on the vitality of these principles, he could still sympathize with the Rebellion, whose grand aim was to establish these principles? Mr. Beecher then went on to depict the advantages arising from free labor, and drew an element parallel between the prosperous condition of the North, and the rapid strides they were making in all material progress, with the gradually increasing poverty and degradation of the Southern States; and then proceeded to trace the proximate and more apparent causes of the present war. There were three political parties, he said, in the States—the Abolitionist party, at the head of whom were those noble patriots and true men, Wendell Phillips and Mr. Garrison. Another was the Anti-Slavery party; and the third was the Pro-Slavery or Democratic party. The Abolitionists, believing that the speediest way to effect the complete emancipation of the slaves was to separate from the South, had long advocated that policy. The Anti-Slavery party again wished to preserve the Union, but restrict Slavery within certain bounds, and so in process of time extinguish the evil by exhausting it within its own territories; while the Pro-Slavery party, consisting of men linked to the South by ties of commercial interest, sought, at any price to preserve the Union. For many years the North had tamely endured the government of the South, which had office during a long continuance of time; but, a great revolution taking place in public sentiment, the Abolition feeling at last became strong enough to make the Anti-Slavery party an influential one in State elections. In 1860 it was that the Buffalo platform was laid, the first effort in the Northern States to form a platform in opposition to the slaveholding ideas of the South. In 1856, the movement had arrived at a strength that all but elected Mr. Fremont to the Presidency; and in 1860 it elected Mr. Lincoln. [Cheers.] For years the South had ruled the North, in which the poor slave could find no home till he got to that line—and, thank Heaven, there was a line—across which there was safety. ["Hear, hear," and cheers.] Well, he would not blame them for feeling proud about that line, and the safe land beyond, into which he had often assisted the slave to escape. But the time had come when they no longer could endure that tyranny. The South knew that, and when the States elected a man whose only offense to them was that he was bound to resist the extension of Slavery, they revolted. After sketching the position of parties in the South on the eve of the Rebellion, he touched next on the means taken by the advocates for war among the slaveowners, when they found their policy no longer triumphant in the North, to lead the Southern States into open revolt. It was to precipitate Virginia that orders were sent by telegraph from Washington by the Commissioners from the South to open their batteries on Fort Sumter, and they fired the first shot at the old flag which had carried us round the globe, in order that the South united might go out of the Union, and compel the North to terms of compromise, and give the South its independence. That was the internal history of the matter. [Cheers.] Oh, how he wished they could have seen the North! He had stood on the summit of the loftiest mountains in Switzerland. He had seen all the country had to show him of mountain peak, of more royal mountains of clouds, of glaciers and of sublime prospects of hill and dale—he had seen the beauties of Northern Italy—he had seen, and detested, the glories of the ocean—[laughter]—he liked the ocean when on shore—he had seen a little of everything that nature had to show of her sublimity on land and on sea; but the grandeur of the uprising of the Northern people, when the thunder sound of the first cannon rolled through the North, he never expected, till the judgment day filled him with wondering awe, to see such a sight again. That great North lay as a fainting patient lies till the galvanic wires are brought to bear on the nerves, when in an instant she was shivering in every nerve and muscle. So sprang the whole North as one man to its feet. There was not a man in the City of New-York whose life was worth a moment's purchase who dared say one word for the South for the time being. [Cheers.] No rainbow ever was so checked with color as was Broadway with flags. Bunting went up in the market. [Laughter.] High and low, rich and poor, Democrat and Republican, men that had been for the South, and men that had been against it, found themselves in company. Compelled by that universal feeling, the Government of the United States began to do—what? That which if they had failed to do, not Arnold, not Judas, not the meanest traitor that had ever been executed through all time, would have surpassed them—if the Government of the country, when threatened by this Rebellion had faltered and failed to defend the laws and the Constitution. [Cheers.] The day of talking was then over. They had talked too much already, they had lingered too long already, it was now the day for action. Neither proceeded to answer some questions which he had heard put by different parties. The first was as to the peculiar wickedness of arming that Slavery had nothing to do with the war. He thought that men who said that Slavery had nothing to do with the war should be divided into two classes—one half of them were ignorant—[a laugh]—and the other half were (they would excuse him) knaves. [Hear, hear, and laughter.] Why, Slavery was the alphabet, the A B C of the war; Slavery was the remote cause; Slavery was the primary and immediate cause. No man in America pretended that it was not the cause; no man in the South dared say it was not the cause; not a man in the North could say it was not the cause—not even James Gordon Bennett of *The New-York Herald*. [Laughter.] Any man that pretended anything else could only be excused if he were before a magistrate that he was a Chinaman; for any man that was born where the English language was spoken that would say that Slavery was not the first and last, beginning and end, Alpha and Omega of the war, was either ignorant beyond measure, or beyond measure of hope and pardon a knave. [Cheers and hisses.] This war was not on the side of the North a conflict merely of men, but a conflict of principles. The North desired to settle the question by discussion, by moral influence, by legal and constitutional methods; but the South refused to do so, and fired on the old flag. He admitted that the Southerns were as gallant a people as those in the North. He would admit that when they came back into the Union, as they would—[tremendous cheering, and cries of "Never."] Well, perhaps these crying "Never" would not come back, but the others would. [Great laughter, and repeated cries of "Never, never."] If he thought the thing was to be fought out in the hall, he would say it over and over again till daylight [laughter], but neither his breath nor that of those who were crying "never" would alter the issue. [Hear, hear.] But when the South came back into the Union, they would honor her more than they ever did before. There were some things that people might pay too much to find out, but if the South paid thrice ten thousand times the blood already spilt, and learned that Liberty is better than Slavery, she would not have paid a drop too much. ["Hear, hear," and cheers.] The triumph of the North in this war would be the triumph of free institutions, even if the administration of the North had been proved to be delinquent in every particular. [Cheers and hisses.] What if the people were not sincere in the North? He said they were as sincere as God could make them. What if they denied liberty to the slave? What if Lincoln's proclamation should be a hollow thing? What if the North meant only empire? That was a case in which the solution of the individual actors of the Northern Republic made no difference whatever as to the result. If a private ship was on the sea, and one of these rams of Mr. Laird put out after her, and with steam up struck her amidship, there could be but one result, whatever the feelings of the crew of the ram. If the South conquered she stood on an empire declared by the Vice President, the honestest man in her, to be found on the corner-stone of Slavery. Since this had, however, been begun by the South for Slavery, had as it was, and terrible as it was, let it be fought out, and God for the right. [Loud cheers.] He did not know how long the war would last, but of one thing he was morally certain, that this contest would not cease until one of two things happened—until Slavery was quite strong enough to suppress Freedom, or until Freedom had the power to suppress Slavery. [Cheers.] Referring to the iron ships building for the Confederates in this country, the Rev. gentleman said that every man that struck a blow on the iron that was to go into these ships was striking a blow to forge a manacle for the slaves of the South. [Great cheering and hisses.] Every laborer in Glasgow that was laboring to rear these war-ships for the South was laboring to establish on sea and on land the doctrine that capital had a right to our labor. [Hear, hear.] Referring to the relations between Great Britain and America, he said that a war between the two countries would be like murder in a family—unnatural and monstrous beyond words to depict. If that were so, it was the duty of the Americans to avoid all cause and occasion of offense; but remember they were carrying out their dead—their sons and brothers' sons, and sisters' children, that were dying in this great war of liberty and principle; and if in the desperate necessities of this gigantic conflict they accidentally trod on the toes of Great Britain, whether was Britain or America to have most patience? [Hear, hear.] When a widowed mother sat watching the shortening breath of her child hovering between life and death, it might be that her rent was not paid, it might be that her fuel had not yet been settled for, but what would they think of that landlord, or of that provision dealer, that would send a warrant of distress when the funeral was going out of the door, and arrest the mother as she was going to the grave with her first-born? A brute they would say, to distress her in her hour of anguish. It was in the hour of mental anguish that an officer of the American navy, by an unauthorized act, had seized a British vessel. The Government, however, instantly offered all the reparation in their power. He did not undertake to teach the law that governed such questions, but this he did undertake to say, that if between America, bent double in this anguish of a bloody war, and Great Britain there was to be forbearance, surely it should be on the side of the latter. [Loud cheers.] Here, then, he rested his case for the night, and held that no fitter prayer could be made than that which was made when he asked every one of them to unite with him in praying that God, the arbiter of nations, would so issue events that this great struggle for liberty might be victorious, and that God, that sways the hearts of nations, would so sway the hearts of Great Britain and America that not to the remotest period of years should there be dissensions, but golden concord for their own sakes and for the good of the whole world. [Great cheering.]

The Chairman intimated that he had received a number of questions to put to Mr. Beecher, but he had anticipated the most of them in the course of his address. There was one question before him which could not be properly entertained. Perhaps the gentleman that wrote it could explain what he wanted.

A gentleman on the platform said that in section 2 and article 4 of the Constitution of the Union the following clause occurred: "No person held to service in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service, but shall be delivered up on the claim of the party to whom such service may be due." The question he had to put was whether the North was fighting for that Constitution, or for a new one. [Hear, hear.] If it was fighting for that Constitution, it was doing so for a Constitution that guaranteed Slavery. [Hear, hear.] If it was fighting for the Constitution in general, which arrogated the power and right to throw overboard this clause, then what right had the North to complain of the South in arrogating to itself the power of throwing overboard any clause that might forbid secession? If the North was fighting for a new Constitution, what right had it to force that Constitution on the South, which never had and never would agree to a Constitution that did not furnish that guarantee for Slavery?

Mr. Beecher said that the North was fighting for a Constitution which it never believed to be a perfect instrument. [Cries of "Oh, oh."] They had always said that it was defective, and that it included injunctions and prescriptions which the consciences of the lovers of liberty could not fulfill, and therefore they must take the penalty of not fulfilling them. But though the Constitution of the United States was not, being a human document, perfect, the doctrine of the North was that, as a whole, in all its influences through a period of time, it inevitably carried liberty with it. If the question was one relative to the Fugitive Slave Law, pure and simple, he had to say that it was through the Pro-Slavery party that there was any National law on the subject, and that it was against the judgment of the older fathers of the country, who declared that that clause in the Constitution could only be used in this way—If the slave or apprentice of a man escaped out of one State into another, he had the right, without violating any of the laws of the State, himself to go into it and take the apprentice if he could, and bring him back; but he was to seek his lost chattel just as he would a lost sheep or a lost ox. But the South, having the power to make laws on the Constitution, made it the duty of the United States to search for the slave and bring him back. Now that was a violation of the Constitution, root and branch. When, therefore, the Fugitive Slave Law was brought to him, he did not violate the Constitution when he refused to obey the law. Violate the law he might, but not the Constitution.

Another question was whether free blacks in the Northern States were treated as freemen and citizens in each State, and if not, whether the Southern slaves if set free would be treated as such.

Mr. Beecher said it was one of the mischiefs of Slavery that it blighted not only those who were in Slavery, but everybody that belonged to the nation that countenanced it. Twenty years ago there was a prejudice against people of color, but it had been giving away ever since. In the State of New-York every colored person had a vote, and it was the same in many other States. As to what would become of them if they were free, he had only to say that they loved the sun and not the ice, and if it were possible for these men to be free with their rights in the South, not ten years would elapse before almost every colored man would go out of New-York, New-England, and Canada, and go down South. They liked the warmth better, and the question of how the North would treat them would be settled by this fact, that there would not be any of them left to treat.

One or two minor questions were then put to the Rev. gentleman, after which he said he would feel favored if they put no more, as he felt exhausted.

The Rev. Dr. G. Jeffrey then moved a resolution expressive of approbation of Mr. Beecher's able and uncompromising advocacy of the down-trodden slave, and thanked him for the very admirable and eloquent address which he had just delivered.

Councillor Alexander seconded the motion, which was cordially agreed to.

A faint voice in the west gallery suggested that three cheers should be given for President Davis, but the hint was not taken up.

THE REV. MR. BEECHER IN EDINBURGH.

A public meeting was held on Wednesday night in the Free Church Assembly Hall, Edinburgh, for the purpose of hearing an address, by the Rev. Henry Ward Beecher, on the state of affairs in America, as affecting the cause of the slave. The meeting was one of the most crowded ever held in Edinburgh. The large hall was filled to overflow long before the appointed hour of meeting, and hundreds of people thronged up the passages, and made vain attempts to secure admission. So closely were the people packed in the hall, and so dense were the masses that resolutely took possession of all its approaches, that Mr. Beecher, the members of committee, and the other speakers who were to address the meeting, could not make their way into the hall until passages had been cleared by the police. Mr. Duncan McLaren occupied the chair, and briefly introduced Mr. Beecher to the meeting. He wished to mention that they had among them three or four distinguished foreigners who were to have gone by the train at 6 o'clock to reach Paris to-morrow evening, who had kindly agreed to testify their detestation of Slavery. These were M. Gardier Pages, M. Desmarest, one of the most distinguished members of the French bar, and M. Henri Martin, the eminent historian of France. Mr. Beecher, who was received with mingled cheers and hissing, spoke at great length, meeting with no interruptions worthy of notice. At the conclusion of his address the following resolution was adopted: "That this meeting most earnestly and emphatically protest against American Slavery in all its ramifications, as a system which treats in mortal and redeemed human beings as goods and chattels, which denies them the rights of marriage and of home, which consigns them to ignorance of the first rudiments of education, and exposes them to the outrages of lust and passion, and that this meeting is therefore of opinion that it should be totally abolished; and further, that this meeting, rejoicing in the progress which has already been made in America toward this end desires to encourage with their cordial sympathy, the earnest abolitionists in that country in the noble efforts they are making."

The Chairman then stated that Monsieur Desmarest had intended to address the meeting, but owing to an illness to the Peninsular war, in the course of Mr. Beecher's remarks, he thought his national sensibilities had been offended, and had left the room before the conclusion of that gentleman's address.

THE ATTORNEY-GENERAL ON THE AMERICAN WAR.

On Wednesday evening, Oct. 14, Sir Roundell Palmer, the Attorney-General, addressed a meeting of the electors of Richmond.

Sir Roundell Palmer opened by an allusion to the loss which the Queen had sustained in the death of the Prince Consort, and then passed on to speak of the calamity which had overtaken Lancashire. The American war he said, had brought great suffering upon a large portion of the English people, but the cotton operatives had evinced a noble spirit amid their privations, while the not sums collected for their relief showed that there was no such division of classes in this kingdom as to prevent any other class making such calamities their own. He congratulated the country upon the state of the revenue, which fully justified the financial policy of the Government. He next referred to foreign affairs, and are he thought both the Government and people might, without shame, examine the attitude which the country had maintained during the progress of that unhappy contest in America. [Hear, hear.] By every principle which concerned the independence and liberty of nations, we were bound not in any way to interfere between the one party or the other in the contest. [Hear, hear.] If we interfered with their national affairs, of course they would have an equal right to interfere with ours, and so, all the world over, by despot who wished might trample down liberty on the one hand, and those who loved anarchy and disord might interfere on the other. It was the interest of all the world, and more especially of a free people like ours, to say that while we regretted and deeply deplored the war, we would not interfere, but would pay to them, "You are proper judges of your own affairs—you are the arbiters of your own destiny." He believed that there was no unfriendly feeling in England toward America, and it was his belief that whatever might be written in newspapers, or uttered in the heat and excitement of public speeches, there was not that unfriendly feeling toward this country on the other side of the Atlantic which some seemed to think. [Hear, hear.] They were to disregard rash words lightly written and lightly spoken, and look at great facts—those facts which told upon the history and interests of both countries, and those facts which all might appeal when brought into contact individually with the citizens of either country. [Applause.] Look at the facts relating to the history of the two countries. They were of the same blood, spoke the same language, and had the same literature; and when a practical test was applied, it would be seen that the feeling of fraternal friendship would prevail. He might perhaps be permitted to say a very few words in vindication, not of the Government merely, but of the people of England, in reference to some complaints made of them on the other side of the water concerning their conduct and attitude in the course of this war. Non-interference America had a right to require from us, and they had a right likewise to expect submission from us to all the rules and laws which nations have established to regulate the intercourse between each other during war, but to require a universal sympathy with the Northern view, why, that was a most unreasonable thing, and it would not bear examination for a single moment. In truth the opinion of this country was very much divided on the subject. A great number of people, perhaps in the upper classes more especially, had sympathies with the South. A great many other people—among the great manufacturing centers they might suppose—among the masses of the population—if they did not sympathize with, at all events had no feeling against the South, and had most unquestionably shown by their conduct that they would resist and disapprove any interference of this country in throwing our power into the scale of the South or North, even though the object of our so doing were to mitigate their distress, and to bring supplies of cotton for their mills. If a fair balance was struck, it would puzzle any one to say on which side our sympathies lay. But so long as the Government did their duty, it was really no matter what feelings and sympathies private persons might express or entertain. He would venture further to say, he did not think there was any justice in the notion, if it were entertained on the other side of the water, that all in this country who sympathized with the South were, therefore, unfriendly to the North. He rather felt that those who sympathized with the South did so for reasons which, be they good or bad, were perfectly consistent with the most friendly feelings toward the North; and whether right or wrong, he was quite satisfied that those who sympathized with the South had as great a detestation of Slavery as the strongest advocates of the North could have. [Cheers.] Many people in this country remember the struggle of the American colonies for independence, and, basing their views on the result of that struggle, maintain that when any dependency or State, associated with another State, was desirous of independence, and was ripe for independence in this sense—that it could maintain itself in independence—why then, it was better to part good friends than endeavor by force of arms to subdue and keep it in subjection. All he wished to say to the American people was, "Don't judge hershly of our people; whether right or wrong in their views, they are not unfriendly to you; they are not hostile to America—they wish to be on the most friendly terms with you; and their advice to you springs from the holiest of motives—to see you saved from the most dreadful of all calamities indefinitely prolonged." Even the worst enemies of the South could not deny that they had conducted this contest with most remarkable courage and indomitable perseverance, and no wise American ought to blame those in this country who gave utterance to that opinion. If in this contest it should appear upon the surface that many people had not refused their sympathy to that side which openly upheld Slavery, he was sure that when the South had achieved their independence—if they should succeed in doing so—our feelings, sympathies, and affinities as a nation must necessarily be with the North, for the obvious reason that England could not possibly be with the States that maintained Slavery, but with the free. [Cheers.] There was no inconsistency in this, for the true interests of liberty would not suffer if the South were to achieve their independence. Hitherto, an unsatisfiable condition with the Free States was, that they were obliged to tolerate Slavery in the Slave States, and to a great extent, adapt their own laws to the maintenance of Slavery; but now the frontier of the land of freedom would be advanced. Whereas, now, the fugitive slave became a free man as soon as he crossed the river St. Lawrence, and puts his foot on Canadian soil, he would hereafter be in the same situation as soon as he crossed the boundary line between the Northern and Southern States. Although he did not say it was a sound and right judgment that the interests of liberty would be promoted by such a separation, yet he protested against the judgment that all those who felt that the interests of liberty would not suffer by that separation were indifferent to the horrors of Slavery. [Hear.] He must add one caution, that he was not expressing any opinions of his own, he was merely endeavoring to give a general statement of the views entertained on the question by his countrymen. Now, he came to the part which our Government had taken in the matter. Our Government had felt itself bound, in the first place, to recognize facts, and, in the second place, to do nothing to advance them. We heard a great many people say, "The Government have recognized the South as belligerents"—that is, as States carrying on lawful war—"why not go on and recognize their independence?" There was no doubt that the Southern States were States exercising government for themselves for the time being, and that they were carrying on war on their own and side account. Our Government recognized these things as facts established, and the Northerners, who complained sometimes that we had given the South a premature recognition, forgot that unless the South were belligerents, they could not have maintained the blockade against the Confederacy. Therefore, it was necessary for their purposes, as for the purposes of the South, and, above all, for our purposes, that our position should be understood, and not be of an equivocal character. As to our recognizing the independence of the South, we should ask ourselves, "Have they established finally their independence?" While there is this furious war raging, while battles are being fought from day to day, while we see one great city of the South, the City of New-Orleans, in the possession of the Northerners, and Charleston every day threatening to fall into their hands, when no person can really predict either the duration or the result of the contest, to say that we are to recognize the independence of the South was to say "You must pronounce judgment beforehand," that we are really to take side and not to wait and see whether those States can establish their independence or not. [Applause.] Those who demand we should act thus, had we done it, would have gone on to say, "What is the use of calling them independent unless you go on and make them so?" [Cheers.] How, in what way should we be better for that? Should we get more cotton? Should we break the blockade? Would the dreadful carnage cease? Only by them words was not what was wanted, they wanted action; they wanted to stop the war. If we gave recognition in words merely, without altering our conduct in other respects, we should be holding ourselves up to the scorn of Europe, doing very little real benefit to the Southerners, and at the same time giving just offense to the Northerners, against whom we should be pronouncing a verdict prematurely. If the course of events should finally establish their independence, if the best armies of the North were withdrawn from their soil, if they should even get into that situation in which, after thirteen or fifteen years of sanguinary contest, our American colonists found themselves when they formed the United States, of course we should then recognize them. But we want the fact to be settled first. It might be recollected that there was a case in point a few years ago. The Government of Hungary was in the hands of insurgents. In many great battles these insurgents prevailed over the armies of Austria, and almost the universal sympathies of Europe. It was not until another great power,