





In our Southern States, there are many small planters, who, either from poverty or principle, cultivate cotton entirely through free labor.

Does not this combination of circumstances present the subject of free labor to the Christian philanthropist in a most interesting point of view?

If a certain number of planters at the South are laboriously endeavoring to produce cotton by free labor, should not the Christian community encourage them, by giving a preference to what is thus produced over what is grown by slave labor?

If the subject of free labor is presenting itself already to planters who are thinking of stocking plantations, will it not much more present itself, should they see that a general demand is rising in the Christian world for free instead of slave produce?

Those who are presenting themselves to the minds of slaveholders, will be made evident from such facts as these, which begin to appear in our public prints.

SAVED LABOR BY WHITE LABOR. We yesterday conversed with a planter from the Northern part of Georgia, who has come on here to engage men to work on his plantation.

I cannot leave this branch of the subject, without relating to you one incident. On board the ship, when I came over from England, was a professed slave-trader, and a thoughtless, gay young man, who is a large slaveholder.

The last encouraging symptom which I will mention, in relation to our cause, is the progress of the temperance movement. This gives me much hope as any thing.

It is a remarkable fact, that, wherever the Maine law conflict arises, a just anti-slavery sentiment generally goes with it.

When a man's principles of right have been so strengthened, that he will give up a lucrative business from conscientious considerations, he necessarily gains in moral force; and the same principles which he has applied to the rum traffic, apply also to the traffic in slaves.

When the temperance reform has awakened the courage, energy, and virtuous feelings of the community, the evil of slavery is more likely to be seen and felt.

It would much assist our cause, if all the friends of anti-slavery in Great Britain would earnestly and prayerfully consider the claims of the temperance cause.

According to the observations which we made among you, nothing but temperance now stands in the way of your lower classes being as happy and as well off in every respect as any in the world.

Could you once see the results which have been exhibited in the State of Maine, where the temptation to intoxicating drinks has been entirely banished, you could never doubt this.

We are grieved to learn that some of our anti-slavery friends in England look with coolness upon the temperance cause, and even utter unfriendly sentiments with regard to it.

It remains that I close this too long epistle by presenting, once more, my affectionate thanks to those many dear friends in Glasgow, whose kindness made my visit there so delightful.

The contents of this letter are designed equally for the anti-slavery societies of Scotland and England.

I transmit them through your Society, because through you I received that invitation, which led me to make the pleasing acquaintance of so many friends.

You will communicate my letter to them in such a way as you deem expedient.

Very affectionately yours, H. B. STOWE.

I am very happy to add, that the elections which have occurred within a few days, in the great States of Massachusetts and New York, have returned legislators decidedly favorable to the Maine law, and that in New York, a decided majority thus gained for Mr. Seward, the anti-slavery Senator to the United States Congress.

For the Letter, from Mrs. Stowe, which we publish this week, we are indebted to the Glasgow 'North British Daily Mail'—and for the report of the Lecture of George Thompson, Esq., at Manchester, to the 'Examiner and Times' of that city. They will both be read with absorbing interest.

We have received a copy of a handsome Annual, entitled 'The Autographs of Freedom,' published at Auburn and Rochester, and shall notice it next week.

LECTURE ON AMERICAN SLAVERY, BY GEORGE THOMPSON, ESQ.

A lecture was given at the Friends' Meeting House, in Manchester, (Eng.) on Monday evening, 12th ultimo, by GEORGE THOMPSON, Esq., on the subject of American slavery. Mr. Kirkham presided.

The lecturer began historically, by referring to the period when the thirteen American colonies declared their independence. He traced the rapid growth, prosperity, and future prospects of the United States.

It was lamentable, he said, that, in so fine a country, slavery should exist in its most revolting form; that a free people, a republican and Christian community, should have three and a half millions of slaves in their midst; that, having everything to be grateful for, yet they should not be content with a territory all but limitless, and elements of wealth not exceeded by any other nation in the world; that America should have applied her wealth, her wisdom and energy, her political, social and religious power to the enslavement of three and a half millions of God's helpless creatures? This was a great crime; and how did this baneful system come into the United States? While the Pilgrim Fathers were battling with the rude element of primitive nature, and with the hostile tribes of Indians about New Plymouth, their first settlement, other emigrants from England peopled Virginia, and obtained, first from the Dutch, and afterwards from their own countrymen, slaves to till the soil. That slave trade continued till 1776, when an assembly of men, the sages of the country, met at Philadelphia, and declared that these truths were self-evident,—that God had created all men free and equal,—that God had endowed them alike with certain inalienable rights, and among these were life, liberty, and the pursuit of happiness,—and that, whenever States, or governments, or individuals, outraged those rights, resistance to their tyranny was obedience to nature and to God. Did slavery cease when those self-evident truths were promulgated? No. That was the moment when the trump of jubilee should have been sounded, and those who had resisted a tax, and stamps, and a tax upon painters' colors, because of their non-representation in the imperial parliament, should have given immediate and entire freedom to the people they held in a hopeless personal bondage, them and their posterity. But they did not do this. Many an American had taunted him (Mr. Thompson) by saying, 'Why, your country is answerable for slavery in America; that slavery was planted in America by the mother country, and by laws which were sanctioned by the imperial government, it was sustained and perpetuated in America.' He answered, that the Americans had fully taken upon themselves the responsibility of retaining slavery in that country, and could not charge upon England any portion of the guilt of the existing system. The number of slaves at the time of the Declaration of Independence was about 300,000; in 1790, at the time of the first census, it was 695,000, having been very largely augmented by the slave trade with the western shores of Africa. At the present moment, the number of slaves in the United States was nearly three millions and a half; they increased at the rate of 72,000 per annum. The slave States were divided into two classes; there were the slave-breeding States, the grazing country, where slaves were raised as black cattle were raised in Scotland, or sheep in Leicestershire; those States were, Maryland, a portion of Virginia, North Carolina, and others of the older Southern States. Then, there were the slave-consuming States, the cotton and sugar growing States of the farther South, Alabama, Mississippi, Tennessee, Louisiana, Florida, Texas, and the States contiguous to the Red River. Between the slave-breeding and the slave-consuming States, there was a constant internal slave-trade; that was to say, slaves were reared and multiplied in the former States, for the express purpose of being sold to the South, when their age and strength rendered them available. Now, he (Mr. Thompson) was not going to dilate on the horrible cruelties of slavery, but to give some information as to the social and political workings of the system. How had the United States made themselves responsible for the system, looking at their whole history, the Declaration of Independence of 1776, the Federal Constitution of 1788, the laws of the slave States and of some of the free States, the legal decisions of the courts, the general practices of the country, and the prevailing political sentiments? The provisional articles of Confederation and the Constitution itself, utterly ignored the rights of the colored population, free as well as the slaves. The Constitution allowed the existence of slavery, so long as it might be the will of the several States to continue it. It provided expressly for the continuance of slavery for twenty years; making Congress, for twenty years to come, incompetent to pass any law for the prevention or diminution of the African slave trade. The African slave trade, therefore, did not cease till 1808. The Constitution also gave the slave States the special privilege of incorporating with the number of free persons in each State who formed the basis of its representation, three-fifths of all the slaves. Every ten years, a census of all the population of the United States was taken; and, when it was made, after counting every free person in each of the Southern States, three-fifths of the slave population were added to the number of the population. This was not for the benefit of the slaves, but for the aggrandizement of their masters. The free population, at all the sixteen slave States, number 6,412,000; and the population of the sixteen free States was 13,434,000, giving the latter a majority of 7,022,000. The aggregate free population of the United States having a certain fixed number of representatives allotted to them in Congress, this would give one representative to every 85,000 people; and if the representation were on this basis, the free States would have a majority of 84 over the slave States, in the House of Representatives. But by the 'three-fifths' clause of the Constitution, they were added to the free population of the slave States 1,922,589 slaves, being three-fifths of 3,489,000, the total number of slaves in the Union; this gave an aggregate population to the slave States, for the basis of representation, of 8,334,740; and this addition, together with the population of the out-lying 'territories,' made the aggregate representative population of the United States to be 21,910,570, instead of 19,846,000, the free population of the 32 States. With this basis, the apportionment of representative was, not one to 85,000 of the population, but one to 93,000. The slave States were the great gainers by this; for the effect was, that 16 representatives were thus taken away from the free States, and 16 were given to the slave States; and, consequently, there was a difference of 80 on the floor of Congress, from what otherwise would have been the case, if therepresentation had been arranged on a principle of equity. It was the opinion of John Quincy Adams, that every measure of vital importance to the United States had been determined by Congress in favor of the slave States, by a majority less than the number given to them by this 'three-fifths' clause.

Another provision of the Constitution granted to the slave States the right of recovering their fugitive slaves, and making it obligatory, on the highest courts of the United States had decided, to give up the fugitive; so that the whole width of the continent, stretching from the Atlantic to the Pacific, from Maine and Massachusetts to Oregon and California, was one great 'chase'; the prey was man, the hunters were President Pierce and all the subordinate officials of the United States government. This was all in accordance with the Constitution, which said, 'any person bound to service in one State, escaping into another, shall be recovered from the State into which he has fled.'

Another provision of the Constitution was, that in the event of any insurrection among the slaves, to assert the rights of manhood, the President of the United States should be required to put it down, and, if necessary, to call into requisition the whole physical force—naval, military, and militia—of the United States. Moreover, Congress was restrained by the Constitution from ever interfering with slavery, except in the small district surrounding the capital. Still, the work of

emancipation was partially done, because, in the States of Pennsylvania, New York, New Jersey, Connecticut, and Rhode Island, there was a spirit superior to that which dictated the Constitution; and they did, either by the bill of rights, which they promulgated immediately, or by the laws of the State afterwards made, emancipate their slaves; but the remaining States—the planting States—remained slave States to the present time.

The lecturer then narrated the progress of the slaveholding interest towards the South, in the formation of the new States of Mississippi, Alabama, Kentucky, the purchase of Louisiana and Florida, and the conquest of Texas. He mentioned several facts which exemplified the ascendancy of the slaveholding power in the political affairs of the Union, from the time when the slaveholders were able to expunge from Jefferson's original draft of the Declaration of Independence a paragraph which he had inserted deprecating slavery; he enumerated the successive Presidents, of whom all but two or three were slaveholders, and all of them were obliged to bow to the slaveholding party, and promise to be subservient to Southern policy, before they could hope to enjoy the dignity and valuable patronage of the presidential office. He showed how the compact position of the Southern party, having only one object in view, the maintenance of their system, gave them the control over both Whigs and Democrats; and how their assiduous endeavors, by every means of blandishment and corruption, prevailed too commonly in seducing to their side the men sent to Congress from the Northern States. This, although the number of slaveholders in the United States was actually not more than 300,000, perhaps much less, they were enabled to overrule the whole policy of the Union. The slaveholders were, in fact, the peerage, the aristocracy of the United States, taking rank according to the number of slaves possessed by each; some holding their thousands, and many their hundreds, and over whom they were omnipotent. They owned all the land in their own States; they owned all the knowledge, because there were not in the South those free schools which were the glory and blessing of New England, and the non-slaveholding whites in the Southern States were miserable, ignorant vagabonds. The slaveholders were the lords of all. Their influence was in the ascendancy, not only over political affairs, but the religion and literature of the country. The general assemblies of the religious bodies of Presbyterians, Episcopalians, and Baptists, were kept in subjection to the slavery interest, because the Southern members threatened to separate from them; and, until lately, no eminent publisher in the United States would venture to publish a book, or to reprint the work of any English traveller, which contained anything likely to be offensive to the pro-slavery party. The commercial relations between the slaveholding class, and the mercantile people of New York and elsewhere, tended also to strengthen the pro-slavery interest; and the young men, who continually went from the Northern States to occupy different situations in the South, became infected with the system. But, although slavery was apparently so strong, it was not unassailable; it was really weak, because it was essentially unrighteous.

In the second lecture, on Thursday, he would give some account of the Anti-Slavery movement in America. Mr. Thompson concluded amidst much cheering; and Mr. Archibald Prentice spoke for a few minutes, confirming his testimony, from his own personal observation, and thanking him for the information he had afforded.

THE LIBERATOR

For the Liberator. THE NEW YEAR. Com'et thou to us with a blessing, thou glad and bright new year!

Do not bring us pleasant greeting, and words of kindly cheer? Speak, Sybil of the Future! unfold thy mystic leaves! Tell me what Fate has written, amid thy stern decrees.

Shall we be more true, more earnest, than in the days gone by? Shall we tread the path of Duty with courage bold and high? Or shall we at its portal with faltering footsteps stand, Nor heed the low, sweet voices, that call to the 'Better Land'?

Oh, say! will the friends who love us, to our hearts than life more dear, Be with us at thy parting, our path of life to cheer? Will the smiles that fall like sunlight, and cheer us on our way, Be darkened when again we greet this dear, time-hallowed day?

Or shall we be calmly resting beneath the Autumn leaves, Ere Spring, to greet thy coming, her flower-gemmed garland weaves? Will Summer's roses blossom unheeded o'er our graves, And the song-birds chant our requiem where the bending willow waves?

Then whisper to our dear ones, Voice of the opening Year! Bring memories of the olden time, their lonely hearts to cheer; Tell them how much we loved them—tell them the priceless worth Of the fast-fleeting moments, which mark their stay on earth.

Now the book of the Past is folded—its leaves are written o'er, And the impress left upon them must remain forever more; Yet its teachings are priceless treasures, which we should ne'er resign, For the Past speaks to the Future, in every deathless line!

If our erring feet have wandered from Virtue's path astray, If Pleasure's glittering phantom has beguiled us on our way, Then a voice of solemn warning speaks from the folded scroll, As its faithful guardian, Conscience, its record shall unroll.

But if its leaves bear impress of high and noble deeds, Then we for a joyous Present have sown the fruitful seeds; And when the harvest cometh, rich treasures shall be ours, For no earthly blight can wither Virtue's immortal flowers! CARRIE BARRÉ, Mass.

Great Excitement in Cincinnati.—Cincinnati was the scene of a terrible excitement last week, caused by a threatened demonstration by an organized body of Germans, against Mr. Bedini, who was then the guest of Archbishop Purcell, and officiated in the Cathedral. A most violent attack, it seems, is entertained toward Bedini by a body of Germans in that city, called the 'Society of Freedom,' and on the 25th, about 500 members of this society assembled at their hall, and, having organized, marched in a body to the Archbishop's residence, with the supposed intention of doing personal violence to the Nuncio. The Chief of police, however, having received an intimation of the movement, retained the entire police force at the watch-house, which is situated opposite the Archbishop's residence. As the Germans approached, they set up a dismal groan, accompanied by shouting and discordant music. When the procession was passing the watch-house, the police, at the word of command, rushed out, and each arrested a man. A general melee followed, and a scene ensued which baffles description. Many shots were fired, and shouts and execrations filled the air. The rioters finally fled, but were pursued by the police, and upward of sixty of their number captured, and placed in the cells of the watch-house. The bitter animosity against the Nuncio which led to this outbreak is the consequence of that individual's betrayal of the cause of liberty in Italy, during the Revolution of 1848. Several inflammatory articles have recently appeared in the German papers touching this matter, in one of which the following sentence occurs: 'If the Hungarians, in England, had only warned a reception in monarchical England, what ought the Pope's Nuncio to expect in republican America? The excitement was continued the next day in the neighborhood of the watch-house, where a large crowd collected. Fourteen were wounded, of whom one died the next morning.

General Scott.—The resolution of Senator Shields, authorizing the President to confer the title of Lieutenant General by brevet on General Scott, was ordered to be engrossed in the Senate, on Thursday last week, by the following vote:— Yeas—Messrs. Allen, Atchison, Badger, Bayard, Benjamin, Broadhead, Cass, Clayton, Fremont, Dodge (Wis.), Dodge (Iowa.), Evans, Fish, Foot, Gwin, Jones, Mason, Pierce, Pratt, Sebastian, Seward, Shields, Stuart, Thompson (Ky.), Thompson (N. J.), Wale, Walker, Wright.

Yates—Messrs. Adams, Bright, Chase, Clay, Douglass, Fitzpatrick, Hamlin, Norris, Silldell, Sumner, Walker, Williams.

The vote of Norris and Williams, of New Hampshire, may be presumed to be significant of disapprobation of General Pierce.

Awful Shipwreck.—Great Loss of Life.—A telegraphic despatch, received here, last evening, from Halifax, announced the loss of the packet ship 'Starbuck,' which sailed from Liverpool for Boston, on the 9th of December. She was driven upon Blomidon Rock, South of Seal Island, last Friday morning, during the storm. The first and second mates and seventeen seamen reached Cape Sable, and the third mate, and a boatman, and twelve others, were picked up and landed at Shelburne, N. S. The remainder, or about one hundred and seventy-seven persons, including Capt. Richardson, went down with the wreck, immediately after striking. The 'Starbuck' was a fine ship of 1817 tons, built by Dana & Co., at East Boston, and was owned by Messrs. Enoch Train & Co. She is fully insured in this city.

Fatal Railroad Accident.—A sad accident occurred at the Maine Railroad depot about noon, on Tuesday, by which a brakeman, by the name of Eames, belonging to Wilmington, and attached to the Saugus Branch Railroad train, was instantly killed.

A man by the name of Swayze, a carpenter, in attempting to get on the cars of the Boston and Maine Railroad at the Malden depot, Tuesday morning, after they had started, fell and had one of his legs cut off and the other badly injured. He was otherwise injured.

Mr. Davis, depot agent at the Lower Falls depot, Newton, was killed instantly Tuesday forenoon, by a locomotive and train passing over him.

As the first train from Rutland, on the Albany and Northern Railroad, came through to Troy, Tuesday morning, one of the actresses bore on Long Bridge near Schatiolock, completely demolishing the cars, and killing the brakeman. The cars contained sixty passengers, none of whom were hurt. The track was badly torn up.

The Cincinnati Gazette says, Mayor Foley, of Covington, residing immediately on the bank of the Ohio, below that city, lost four valuable slaves on Sunday night, they having left for that bank of the river where the drama of 'Uncle Tom's Cabin' is personated.

John Mitchell in Boston.—John Mitchell delivered a lecture in Boston Music Hall on the evening of Dec. 27th, on 'the position and duties of European persons, including many ladies. He was received with nine cheers, and his remarks were frequently interrupted with enthusiastic applause.

Sad Accident.—Mr. A. G. Peck's youngest daughter, of West Cambridge, a beautiful young lady about 15 years of age, was drowned in Spy Pond last week. She, with four others, were amusing themselves on the pond near her father's house, when the ice broke, and they all fell in, and all were rescued but one.

Rev. T. F. Norris, who has, for the last 15 years, been the editor and proprietor of the Boston 'Liberator' newspaper, died last week. He was a native of Vermont, and 61 years of age. The 'Liberator' of 'Befuge of Oppression,' for years past, attests that Freedom and Humanity will not mourn his exit.

The present number of THE LIBERATOR is erroneously dated, on our first page, Jan. 6, 1863, instead of Jan. 6, 1864.

Notices of Meetings, &c.

FEMALE BENEVOLENT FIRM. An address will be delivered before the Female Benevolent Firm, in the Belknap Street Church, on Thursday evening, Jan. 12, by Wm. Lloyd Garrison.

REV. A. T. FOSS, an Agent of the Mass. A. S. Society, will lecture as follows: S. Elliott, Me., Friday eve, Jan. 8. Dover, N. H., Friday eve, Jan. 8. Rochester, N. H., Tuesday eve, Jan. 10. Farmington Dock, N. H., Wednesday, Jan. 11. Great Falls, N. H., Thursday, Jan. 12. Salmon Falls, N. H., Friday, Jan. 13. Portland, Me., Sunday, Jan. 15. Biddeford, Me., Tuesday eve, Jan. 17. Saco, Me., Wednesday, Jan. 18. Kennebunk, Me., Thursday, Jan. 19. Portsmouth, N. H., Sunday, Jan. 22.

REMOVAL.—The Prisoner's Friend Office is removed to Fowlers and Wells' Pictorial Rooms, 142 Washington Street.

MRS. C. S. BROWN, of Boston, will speak on the subject of American Slavery, in Waltham, on Sunday evening next, Dec. 8.

WANTED.—A young colored man wishes a situation in a family where, in part compensation for his services, he can enjoy some opportunity for improving his mind. Apply at the Anti-Slavery Office, 21 Cornhill.

FOUND.—In Court street, a breast-pin, which the owner can have by applying to R. F. WALLCUT, 21 Cornhill.

SITUATIONS WANTED.—Three active colored men are now anxious to obtain situations as porters or laborers. Apply to WILLIAM C. NELL, 21 Cornhill.

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TREMONT TEMPLE will be open for public worship every Sunday morning and afternoon. Seats free.

WANTS A SITUATION, in a private family—a young and active colored woman, who is competent to do general household work. Apply to R. F. WALLCUT, 21 Cornhill.

WOMAN'S RIGHTS DOCUMENTS. The undersigned wishes to collect some six or eight sets of documents thus far published on this subject, to bind in as many volumes, and deposit in different public libraries. Any person, possessing spare copies of any of the Reports of Woman's Rights Conventions, will confer a favor by mailing them to the address below given.—as some of these pamphlets are now difficult to obtain. T. W. HIGGINSON, Worcester, Mass.

WANTED TO PURCHASE, 'BLAIR'S SLAVERY AMONG THE ROMANS.' WM. I. BOWDITCH, Jan. 6—3w

The Year 1853 Has been a year prolific in good Books. John P. Jewett & Company, Among their numerous issues, have published the following, which have met with great favor from the public, and large sales, and which should be found in every library.

Mrs. Child's Life of Isaac C. Hopper, One of the most intensely interesting books ever published. 10,000 copies in 4 months.

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The Infidelity of the Times: Being an exposure of the crudities and absurdities of Andrew Jackson Davis, and others of like faith. By a clergyman from Connecticut.

Lady's, Dec. 1st. A work so long and favorably known as the Boston Almanac simply needs announcing to secure its sale. This number will contain sixty new and superb engravings, twenty-four of these being the new churches of Boston built since 1842, elegantly engraved, with the usual variety of other matter. THE LADY'S ALMANAC, after the elegant style of the other, is a new claimant for public favor, which we believe it will find. It will be a most useful little pocket manual for the ladies, containing a great variety of useful receipts, budgets of flowers, and calendars and memoranda vignettes, pages for each day and month of the year, portraits of our most distinguished female authors, hints for the toilet, numerous engravings, &c. &c.; elegantly bound in cloth, with gilt edges. Same price as the Boston Almanac. For sale by all Booksellers.

OUR ILLUSTRATED JOURNALS.

FOWLERS AND WELLS PUBLISH the following Periodicals. They have an aggregate circulation of about One Hundred Thousand Copies.

These Popular and Professional Serials afford an excellent opportunity for bringing before the public, with Pictorial Illustrations, all subjects of interest, Physiological, Educational, Agricultural, Mechanical, and Commercial.

THE WATER-CURE JOURNAL AND HERALD OF REFORMS. Devoted to Hydropathy, its Philosophy and Practice; to Physiology and Anatomy, with Illustrative Engravings; to Dietetics, Exercise, Clothing, Occupations, Amusements, and those Laws which govern Life and Health. Published monthly, in convenient form for binding, at One Dollar a Year in advance.

'Every man, woman and child who loves health; who desires happiness, its direct result; who wants to 'live while he does live'; who 'rejoice in the day,' and really live, instead of being a mere walking corpse, should become at once a reader of this Journal, and practice its pre

POETRY.

From the Presbyterian. HEAVEN. BY T. HENKSTAD. I have great thoughts of thee, Thou unseen world, with all thy crowned souls...

GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber, Is there some hidden grief thou mayst not tell? Let not thy heart forsake thee: but remember His pitying eye, who sees and knows it well...

TO MY MOTHER.

My Mother! many a burning word Would not suffice the love to tell, With which my latest soul is stirred, As thoughts of thee my bosom swell...

TO A BLACKBIRD.

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THE LIBERATOR.

SUNDAY OBSERVANCE.

Though the following correspondence relates to a local transaction at Glasgow, Scotland, it embodies principles which are world-wide, and may therefore be read with universal interest.

REMONSTRANCE OF THE PRESBYTERY OF GLASGOW.

To the Owners and Conductors of the Steamboat called the Emperor.

GENTLEMEN.—At a meeting of the Presbytery of Glasgow, held on the 3rd day of August, 1853, it was moved and unanimously agreed to, that a committee be appointed to prepare a remonstrance against the practice of running steamboats on the Lord's-day for the purposes of pleasure and recreation, and to address it to the owners and conductors of the Emperor, which has for some time been employed in plying between this port and places on the river Clyde on that day.

REPLY.

TO THE GLASGOW PRESBYTERY OF THE ESTABLISHED CHURCH OF SCOTLAND.

GENTLEMEN.—On behalf of the owners of the steamboat Emperor, I beg leave to acknowledge the receipt of the remonstrance agreed to by your body at your meeting of August 3, and submitted on your behalf by the Rev. Dr. Barr and the Rev. Robert Gillan. We feel sorry that any act of our quarter, or that you should have felt it to be your duty to characterize any conduct of ours as you have done. Had such a document come from laymen, we would have passed it by unnoticed, as an uncalculated act of interference with the proceedings and opinions of men possessing as undoubted a right to judge and act for themselves in the matter of Sabbath observance, as any of our remonstrants. But, considering that you are members of an extensive ecclesiastical corporation, professing to represent the views of a considerable and respectable section of the public holding views in opposition to ours on the question under consideration, and that with a great proportion of these, Sunday travelling is looked upon as something opposed to Christianity and the authority of the Scriptures, we have been induced to give a special and extended answer to your remonstrance.

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thy cattle. (Exodus xx. 5.) And it is further declared that no cooking is to be performed on Sabbath-day. (Exodus xxxi. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)

The foregoing passages furnish a fair summary of the Jewish Sabbath law, which, if the Lord's-day is to be regarded as a whole, we should be bound to observe as a whole. To be consistent, no fire in this city should be allowed to smoke on the Sabbath day, no cooking should be permitted, not only should every kind of handicraft be suspended, but menial service be entirely dispensed with, and every violator of the law should be subjected to capital punishment.

But little inquiry is necessary to settle this point in an opposite sense to the one you maintain in your remonstrance. Christ, so far from favoring the Sabbath theory prevailing among the Pharisees and other Jews of his time, set himself against it. He taught that it was lawful to heal on the Sabbath day, which many doubted; that it was lawful for purposes of charity or necessity to work on the Sabbath day—a doctrine denied by the Pharisees; and he went beyond this, for he permitted his disciples to pluck and eat ears of corn on the Sabbath day, when walking in the fields—an act which does not appear to have been one of charity or necessity, and a direct violation of the letter of the law for the Sabbath day. He also permitted his disciples to break bread on the Sabbath day, which the Pharisees had forbidden. He also permitted his disciples to carry a mat on the Sabbath day, which the Pharisees had forbidden. He also permitted his disciples to carry a mat on the Sabbath day, which the Pharisees had forbidden.

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of Laodicea, that Christians ought not to Judaize and rest on the Sabbath. It was not till A. D. 321 that any body of Christians kept the first day of the week as a special holiday, and not until Constantine found it particularly expedient to amalgamate old and new creeds, to convert heathen temples into Christian churches, and to claim what it pleased him to call Christianity as the religion of the state.

The following terms—Let all the population of the towns rest, and the laborers of the arid lands cease. The agriculturist, however, may freely and lawfully attend to the cultivation of his fields: since it is not unfrequently happens that no day is more favorable for committing the seed to the furrows, or the vines to their trenches; and the advantages given us by the providence of Heaven ought not to be thrown away out of regard to the day—3 C. 12, 4. Quousque. Constantine, and not Christ or his apostles, is therefore the founder of the modern Sunday, though even here we look in vain for the rigid Puritanism of the Scottish Sabbath. We might, in order to prove that this ordinance of man's invention has never, until a comparatively modern time, been construed in the rigid sense expressed in your remonstrance, refer to the practice of all Christendom up to a late period.

For a long time, sports and pastimes were freely permitted on the Sunday, and in Rome, the public theatres were open. We can point to the most celebrated Protestant authorities, from Luther, Calvin, Melancthon, down to Archbishop Whately—men celebrated for piety as well as learning,—against the rigid observance of the Sabbath you seek to impose. It is only in the legislation and practice of the Puritans that we can find either law or authority for your view of Sabbath observance, against which we may set Christ, the apostles, the early fathers of the church, and the numerous rates which the deficiency in the enormous rates which the Department has been compelled to pay to Railroad Companies for the conveyance of the mails.

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The New York Reformer.—A Spiritual paper edited by the poet, Isaac C. Pray, Esq., has been discontinued for want of support. With his Spiritualism we had no sympathy, and thought but little of it in that respect; but as an advocate of free speech, and as a valuable paper, doing good service in the great cause of Mental Liberty, and therefore was worthy of a long and prosperous career.

The revenue of the last commercial year, ending 30th June last, is unprecedented. It has reached the immense amount of \$58,931,855 from customs, and \$2,405,408 from the lands and other miscellaneous sources, amounting in the aggregate to \$61,337,263; while the public expenditure for the same period, exclusive of the interest on the public debt, amounted to \$13,554,282; showing an excess of \$47,782,981 receipts over expenditures, or including the balance on hand at the beginning of the year, \$2,245,448. The public debt has been reduced during the year, from \$90,190,000 to \$86,488,708, a reduction of \$3,701,292.

The Colonization Law of Virginia.—It is stated in the recent Message of the Governor of Virginia, that in the three years during which the law of 1850 was in operation, to aid in the removal of colored persons to Liberia, only 419 freed blacks and slaves were removed from the State, at a cost to the Treasury of \$6,410. Under the present law, which was passed 6th April last, 240 colored persons have been sent to Liberia, at a cost to the Treasury of \$480,000, sufficient, as is supposed, to prevent any increase of the free colored population. But, the Governor asks, 'Suppose any increase of numbers is prevented, when and how shall we get rid of these 55,000? Shall we and our posterity always endure the existing evil? Shall we not rather endeavor to prevent the adoption of more efficient measures for their removal, leaving the selection of the mode to the united wisdom [villany] of the General Assembly.'

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WILLIAMS, PLUMB & CO., IMPORTERS AND WHOLESALE DEALERS IN CHINA, GLASS AND EARTHEN WARE.

No. 71 BARCLAY STREET, (One door East of Greenwich street), and in the immediate vicinity of the NORTH RIVER STEAMBOAT LANDINGS, and the NORTH RIVER AND ERIE RAILROAD DEPOTS.

THEIR assortment being complete in all the styles and qualities that comprise the stock of a Crocker House, they feel assured that they will be able to give the fullest satisfaction to all who may feel disposed to purchase their goods.

THE publication of a SERIES OF NEW POEMS, under this title, will commence in the KNICKERBOCKER MAGAZINE FOR DECEMBER. These Poems are intended to commemorate the heroism of the 'Blue Bladders,' and are from a pen thoroughly conversant with the Philosophy and History of that people.

1,000 Book Agents Wanted. To sell Pictorial and Useful Works for the year 1854. \$1,000 A YEAR. WANTED, IN EVERY SECTION OF THE UNITED STATES, active and enterprising men, to engage in the sale of some of the best books published in the country.

Reformed Medical Practice. DR. A. GIFFORD having returned to New Bedford, solicits a share of patronage in the community. Office and residence, Nos. 159 and 161 Union Street, New Bedford, Nov. 24—6t

Worcester Hydropathic Institution, No. 1 GLEN STREET. THIS Institution is well arranged for treatment all seasons. It will remain under the medical direction of Dr. GEORGE HOYT, until the return of Dr. ROGERS from Paris, in April, 1854.

VISITORS TO NEW YORK. CAN find accommodations, by the DAY or WEEK, at our establishment, 184 TWELFTH STREET, Corner of University Place, one Block West of Broad way. Terms—From \$1 to \$2 per day; from \$5 to \$10.00 per week.

GOOD NEWS FOR THE INVALID! LARRY SUNDERLAND'S Pamphlet on 'Holding My Nerve, without Drugs,' will be sent you, free of postage, on the receipt of one letter stamp, prepaid. Address 'New Method of Cure,' Boston, Ms. O 28

DR. J. S. ROCK, DENTIST, WILL remain in Boston for a short time, prior to his departure for Europe, and offers his professional services in Dentistry, having the highest testimonials as to his character and skill, from Elihu T. Loring, Professor of Operative Dentistry, in the Philadelphia College of Dental Surgery, &c. &c.

PROCEEDINGS OF THE HARTFORD BLE CONVENTION. FOR sale at this office: a bound volume of 283 pp. 27 gns 12mo. Price 75 cents. It can be sent by mail for 15 cents additional charge. Dec. 2.

PUBLIC FUNCTION OF WOMAN. JUST published, and for sale by ROBERT F. WALL CUT, 21 Cornhill, is a new and complete edition of 'The Public Function of Woman,' published in 1853, by THOMAS PARKER, Minister of the Twenty-Eighth Congregational Society, Phœnix, and lately reported by J. M. W. Yerrinton, and published by J. C. Estlin, Jr., 50 cents per dozen.