

**HARRIET BEECHER STOWE**

**SUNNY  
MEMORIES  
OF FOREIGN  
LANDS**



**Harriet Beecher Stowe**

# **Sunny Memories of Foreign Lands**

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... "When thou haply seest  
Some rare note-worthy object in the travels,  
Make me partaker of thy happiness."

Shakespeare.



# Preface

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This book will be found to be truly what its name denotes, "Sunny Memories."

If the criticism be made that every thing is given *couleur de rose*, the answer is, Why not? They are the impressions, as they arose, of a most agreeable visit. How could they be otherwise?

If there be characters and scenes that seem drawn with too bright a pencil, the reader will consider that, after all, there are many worse sins than a disposition to think and speak well of one's neighbors. To admire and to love may now and then be tolerated, as a variety, as well as to carp and criticize. America and England have heretofore abounded towards each other in illiberal criticisms. There is not an unfavorable aspect of things in the old world which has not become perfectly familiar to us; and a little of the other side may have a useful influence.

The writer has been decided to issue these letters principally, however, by the persevering and deliberate attempts, in certain quarters, to misrepresent the circumstances which, are here given. So long as these misrepresentations affected only those who were predetermined to believe unfavorably, they were not regarded. But as they have had some influence, in certain cases, upon really excellent and honest people, it is desirable that the truth should be plainly told.



The object of publishing these letters is, therefore, to give to those who are true-hearted and honest the same agreeable picture of life and manners which met the writer's own, eyes. She had in view a wide circle of friends throughout her own country, between whose hearts and her own there has been an acquaintance and sympathy of years, and who, loving excellence, and feeling the reality of it in themselves, are sincerely pleased to have their sphere of hopefulness and charity enlarged. For such this is written; and if those who are not such begin to read, let them treat the book as a letter not addressed to them, which, having opened by mistake, they close and pass to the true owner.

The English reader is requested to bear in mind that the book has not been prepared in reference to an English but an American public, and to make due allowance for that fact. It would have placed the writer far more at ease had there been no prospect of publication in England. As this, however, was unavoidable, in some form, the writer has chosen to issue it there under her own sanction.

There is one acknowledgment which the author feels happy to make, and that is, to those publishers in England, Scotland, France, and Germany who have shown a liberality beyond the requirements of legal obligation. The author hopes that the day is not far distant when America will reciprocate the liberality of other nations by granting to foreign authors those rights which her own receive from them.

The *Journal* which appears in the continental tour is from the pen of the Rev. C. Beecher. The *Letters* were, for the most part, compiled from what was written at the time and

on the spot. Some few were entirely written after the author's return.

It is an affecting thought that several of the persons who appear in these letters as among the living, have now passed to the great future. The Earl of Warwick, Lord Cockburn, Judge Talfourd, and Dr. Wardlaw are no more among the ways of men. Thus, while we read, while we write, the shadowy procession is passing; the good are being gathered into life, and heaven enriched by the garnered treasures of earth.

H.B.S.



# Introductory

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The following letters were written by Mrs. Stowe for her own personal friends, particularly the members of her own family, and mainly as the transactions referred to in them occurred. During the tour in England and Scotland, frequent allusions are made to public meetings held on her account; but no report is made of the meetings, because that information, was given fully in the newspapers sent to her friends with the letters. Some knowledge of the general tone and spirit of the meetings seems necessary, in order to put the readers of the letters in as favorable a position to appreciate them as her friends were when they were received. Such knowledge it is the object of this introductory chapter to furnish.

One or two of the addresses at each of several meetings I have given, and generally without alteration, as they appeared in the public journals at the time. Only a very few could be published without occupying altogether too much space; and those selected are for the most part the shortest, and chosen mainly on account of their brevity. This is certainly a surer method of giving a true idea, of the spirit which actually pervaded the meetings than could be accomplished by any selection of mere extracts from the several speeches. In that case, there might be supposed to exist a temptation to garble and make unfair representations; but in the method pursued, such a suspicion is scarcely possible. In relation to my own

addresses, I have sometimes taken the liberty to correct the reporters by my own recollections and notes. I have also, in some cases, somewhat abridged them, (a liberty which I have not, to any considerable extent, ventured to take with others,) though without changing the sentiment, or even essentially the form, of expression. What I have here related is substantially what I actually said, and what I am willing to be held responsible for. Many and bitter, during the tour, were the misrepresentations and misstatements of a hostile press; to which I offer no other reply than the plain facts of the following pages. These were the sentiments uttered, this was the manner of their utterance; and I cheerfully submit them to the judgment of a candid public.

I went to Europe without the least anticipation of the kind of reception which awaited us; it was all a surprise and an embarrassment to me. I went with the strongest love of my country, and the highest veneration for her institutions; I every where in Britain found the most cordial sympathy with this love and veneration; and I returned with both greatly increased. But slavery I do not recognize as an institution of my country; it is an excrescence, a vile usurpation, hated of God, and abhorred by man; I am under no obligation either to love or respect it. He is the traitor to America, and American institutions, who reckons slavery as one of them, and, as such, screens it from assault. Slavery is a blight, a canker, a poison, in the very heart of our republic; and unless the nation, as such, disengage itself from it, it will most assuredly be our ruin. The patriot, the philanthropist, the Christian, truly enlightened, sees no other alternative. The developments of the present session of our national

Congress are making this great truth clearly perceptible  
even to the dullest apprehension.

C.E. STOWE.

Andover, *May* 30, 1854.

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# **Breakfast In Liverpool—April 11.**

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The Rev. Dr. M'Neile, who had been requested by the respected host to express to Mrs. Stowe the hearty congratulations of the first meeting of friends she had seen in England, thus addressed her: "Mrs. Stowe: I have been requested by those kind friends under whose hospitable roof we are assembled to give some expression to the sincere and cordial welcome with which, we greet your arrival in this country. I find real difficulty in making this attempt, not from want of matter, nor from want of feeling, but because it is not in the power of any language I can command, to give adequate expression to the affectionate enthusiasm which pervades all ranks of our community, and which is truly characteristic of the humanity and the Christianity of Great Britain. We welcome Mrs. Stowe as the honored instrument of that noble impulse which public opinion and public feeling throughout Christendom have received against the demoralizing and degrading system of human slavery. That system is still, unhappily, identified in the minds of many with the supposed material interests of society, and even with the well being of the slaves themselves; but the plausible arguments and ingenious sophistries by which it has been defended shrink with shame from the facts without exaggeration, the principles without compromise, the exposures without indelicacy, and the irrepressible glow of hearty feeling—O, how true to nature!—which characterize Mrs. Stowe's immortal book. Yet I feel assured

that the effect produced by Uncle Tom's Cabin is not mainly or chiefly to be traced to the interest of the narrative, however captivating, nor to the exposures of the slave system, however withering: these would, indeed, be sufficient to produce a good effect; but this book contains more and better than even these; it contains what will never be lost sight of—the genuine application to the several branches of the subject of the sacred word of God. By no part of this wonderful work has my own mind been so permanently impressed as by the thorough legitimacy of the application of Scripture,—no wresting, no mere verbal adaptation, but in every instance the passage cited is made to illustrate something in the narrative, or in the development of character, in strictest accordance with the design of the passage in its original sacred context. We welcome Mrs. Stowe, then, as an honored fellow-laborer in the highest and best of causes; and I am much mistaken if this tone of welcome be not by far the most congenial to her own feelings. We unaffectedly sympathize with much which she must feel, and, as a lady, more peculiarly feel, in passing through that ordeal of gratulation which is sure to attend her steps in every part of our country; and I am persuaded that we cannot manifest our gratitude for her past services in any way more acceptable to herself than by earnest prayer on her behalf that she may be kept in the simplicity of Christ, enjoying in her daily experience the tender consolations of the Divine Spirit, and in the midst of the most flattering commendations saying and feeling, in the instincts of a renewed heart, 'Not unto me, O Lord, not

unto me, but unto thy name be the praise, for thy mercy, and for thy truth's sake.'"

Professor Stowe then rose, and said, "If we are silent, it is not because we do not feel, but because we feel more than we can express. When that book was written, we had no hope except in God. We had no expectation of reward save in the prayers of the poor. The surprising enthusiasm which has been excited by the book all over Christendom is an indication that God has a work to be done in the cause of emancipation. The present aspect of things in the United States is discouraging. Every change in society, every financial revolution, every political and ecclesiastical movement, seems to pass and leave the African race without help. Our only resource is prayer. God surely cannot will that the unhappy condition of this portion of his children should continue forever. There are some indications of a movement in the southern mind. A leading southern paper lately declared editorially that slavery is either right or wrong: if it is wrong, it is to be abandoned: if it is right, it must be defended. The *Southern Press*, a paper established to defend the slavery interest at the seat of government, has proposed that the worst features of the system, such as the separation of families, should be abandoned. But it is evident that with that restriction the system could not exist. For instance, a man wants to buy a cook; but she has a husband and seven children. Now, is he to buy a man and seven children, for whom he has no use, for the sake of having a cook? Nothing on the present occasion has been so grateful to our feelings as the reference made by Dr. M'Neile to the Christian character of the book. Incredible as it may



seem to those who are without prejudice, it is nevertheless a fact that this book was condemned by some religious newspapers in the United States as anti-Christian, and its author associated with infidels and disorganizers; and had not it been for the decided expression of the mind of English Christians, and of Christendom itself, on this point, there is reason to fear that the proslavery power of the United States would have succeeded in putting the book under foot. Therefore it is peculiarly gratifying that so full an indorsement has been given the work, in this respect, by eminent Christians of the highest character in Europe; for, however some in the United States may affect to despise what is said by the wise and good of this kingdom and the Christian world, they do feel it, and feel it intensely." In answer to an inquiry by Dr. M'Neile as to the mode in which southern Christians defended the institution, Dr. Stowe remarked that "a great change had taken place in that respect during the last thirty years. Formerly all Christians united in condemning the system; but of late some have begun to defend it on scriptural grounds. The Rev. Mr. Smylie, of Mississippi, wrote a pamphlet in the defensive; and Professor Thornwell, of South Carolina, has published the most candid and able statement of that argument which has been given. Their main reliance is on the system of Mosaic servitude, wholly unlike though it was to the American system of slavery. As to what this American system of slavery is, the best documents for enlightening the minds of British Christians are the commercial newspapers of the slaveholding states. There you see slavery as it is, and certainly without any exaggeration.

Read the advertisements for the sale of slaves and for the apprehension of fugitives, the descriptions of the persons of slaves, of dogs for hunting slaves, &c., and you see how the whole matter as viewed by the southern mind. Say what they will about it, practically they generally regard the separation of families no more than the separation of cattle, and the slaves as so much property, and nothing else. Their own papers show that the pictures of the internal slave trade given in Uncle Tom, so far from being overdrawn, fall even below the truth. Go on, then, in forming and expressing your views on this subject. In laboring for the overthrow of American slavery you are pursuing a course of Christian duty as legitimate as in laboring to suppress the suttees of India, the cannibalism of the Fejee Islands, and other barbarities of heathenism, of which human slavery is but a relic. These evils can be finally removed by the benign influence of the love of Christ, and no other power is competent to the work."

# **Public Meeting In Liverpool—April 13.**

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The Chairman, (A. Hodgson, Esq.,) in opening the proceedings, thus addressed Mrs. Beecher Stowe: "The modesty of our English ladies, which, like your own, shrinks instinctively from unnecessary publicity, has devolved on me, as one of the trustees of the Liverpool Association, the gratifying office of tendering to you, at then request, a slight testimonial of their gratitude and respect. We had hoped almost to the last moment that Mrs. Cropper would have represented, on this day, the ladies with whom she has cooperated, and among whom she has taken a distinguished lead in the great work which you had the honor and the happiness to originate. But she has felt with you that the path most grateful and most congenial to female exertion, even in its widest and most elevated range, is still a retired and a shady path; and you have taught us that the voice which most effectually kindles enthusiasm in millions is the still small voice which comes forth from the sanctuary of a woman's breast, and from the retirement of a woman's closet—the simple but unequivocal expression of her unfaltering faith, and the evidence of her generous and unshrinking self-devotion. In the same spirit, and as deeply impressed with the retired character of female exertion, the ladies who have so warmly greeted your arrival in this country have still felt it entirely consistent with the most sensitive delicacy to make a public response to your appeal, and to hail with acclamation your thrilling protest against

those outrages on our common nature which circumstances have forced on your observation. They engage in no political discussion, they embark in no public controversy; but when an intrepid sister appeals to the instincts of women of every color and of every clime against a system which sanctions the violation of the fondest affections and the disruption of the tenderest ties; which snatches the clinging wife from the agonized husband, and the child from the breast of its fainting mother; which leaves the young and innocent female a helpless and almost inevitable victim of a licentiousness controlled by no law and checked by no public opinion,—it is surely as feminine as it is Christian to sympathize with her in her perilous task, and to rejoice that she has shed such a vivid light on enormities which can exist only while unknown or unbelieving. We acknowledge with regret and shame that that fatal system was introduced into America by Great Britain; but having in our colonies returned from our devious paths, we may without presumption, in the spirit of friendly suggestion, implore our honored transatlantic friends to do the same. The ladies of Great Britain have been admonished by their fair sisters in America, (and I am sure they are bound to take the admonition in good part,) that there are social evils in our own country demanding our special vigilance and care. This is most true; but it is also true that the deepest sympathies and most strenuous efforts are directed, in the first instance, to the evils which exist among ourselves, and that the rays of benevolence which flash across the Atlantic are often but the indication of the intensity of the bright flame which is shedding light and heat on all in its immediate

vicinity. I believe this is the case with most of those who have taken a prominent part in this great movement. I am sure it is preeminently the case with respect to many of those by whom you are surrounded; and I hardly know a more miserable fallacy, by which sensible men allow themselves to be deluded, than that which assumes that every emotion of sympathy which is kindled by objects abroad is abstracted from our sympathies at home. All experience points to a directly opposite conclusion; and surely the divine command, 'to go into all the world, and preach the gospel to every creature,' should put to shame and silence the specious but transparent selfishness which would contract the limits of human sympathy, and veil itself under the garb of superior sagacity. But I must not detain you by any further observations. Allow me, in the name of the associated ladies, to present you with this small memorial of great regard, and to tender to you their and my best wishes for your health and happiness while you are sojourning among us, for the blessing of God on your children during your absence, and for your safe return to your native country when your mission shall be accomplished. I have just been requested to state the following particulars: In December last, a few ladies met in this place to consider the best plan of obtaining signatures in Liverpool to an address to the women of America on the subject of negro slavery, in substance coinciding with the one so nobly proposed and carried forward by Lord Shaftesbury. At this meeting it was suggested that it would be a sincere gratification to many if some testimonial could be presented to Mrs. Stowe which would indicate the sense,

almost universally entertained, that she had been the instrument in the hands of God of arousing the slumbering sympathies of this country in behalf of the suffering slave. It was felt desirable to render the expression of such a feeling as general as possible; and to effect this it was resolved that a subscription should be set on foot, consisting of contributions of one penny and upwards, with a view to raise a testimonial, to be presented to Mrs. Stowe by the ladies of Liverpool, as an expression of their grateful appreciation of her valuable services in the cause of the negro, and as a token of admiration for the genius and of high esteem for the philanthropy and Christian feeling which animate her great work, *Uncle Tom's Cabin*. It ought, perhaps, to be added, that some friends, not residents of Liverpool, have united in this tribute. As many of the ladies connected with the effort to obtain signatures to the address may not be aware of the whole number appended, they may be interested in knowing that they amounted in all to twenty-one thousand nine hundred and fifty-three. Of these, twenty thousand nine hundred and thirty-six were obtained by ladies in Liverpool, from their friends either in this neighborhood or at a distance; and one thousand and seventeen were sent to the committee in London from other parts, by those who preferred our form of address. The total number of signatures from all parts of the kingdom to Lord Shaftesbury's address was upwards of five hundred thousand."

Professor Stowe then said, "On behalf of Mrs. Stowe I will read from her pen the response to your generous offering: 'It is impossible for me to express the feelings of my heart at

the kind and generous manner in which I have been received upon English shores. Just when I had begun to realize that a whole wide ocean lay between me and all that is dearest to me, I found most unexpectedly a home and friends waiting to receive me here. I have had not an hour in which to know the heart of a stranger. I have been made to feel at home since the first moment of landing, and wherever I have looked I have seen only the faces of friends. It is with deep feeling that I have found myself on ground that has been consecrated and made holy by the prayers and efforts of those who first commenced the struggle for that sacred cause which has proved so successful in England, and which I have a solemn assurance will yet be successful in my own country. It is a touching thought that here so many have given all that they have, and are, in behalf of oppressed humanity. It is touching to remember that one of the noblest men which England has ever produced now lies stricken under the heavy hand of disease, through a last labor of love in this cause. May God grant us all to feel that nothing is too dear or precious to be given in a work for which such men have lived, and labored, and suffered. No great good is ever wrought out for the human race without the suffering of great hearts. They who would serve their fellow-men are ever reminded that the Captain of their salvation was made perfect through suffering. I gratefully accept the offering confided to my care, and trust it may be so employed that the blessing of many "who are ready to perish" will return upon your heads. Let me ask those—those fathers and mothers in Israel—who have lived and prayed many years for this cause, that as they prayed

for their own country in the hour of her struggle, so they will pray now for ours. Love and prayer can hurt no one, can offend no one, and prayer is a real power. If the hearts of all the real Christians of England are poured out in prayer, it will be felt through the heart of the whole American church. Let us all look upward, from our own feebleness and darkness, to Him of whom it is said, "He shall not fail nor be discouraged till he have set judgment in the earth." To him, the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.'—These are the words, my friends, which Mrs. Stowe has written, and I cannot forbear to add a few words of my own. It was our intention, as the invitation to visit Great Britain came from Glasgow, to make our first landing there. But it was ordered by Providence that we should land here; and surely there is no place in the kingdom where a landing could be more appropriate, and where the reception could have been more cordial. [Hear, hear!] It was wholly unexpected by us, I can assure you. We know that there were friendly hearts here, for we had received abundant testimonials to that effect from letters which had come to us across the Atlantic—letters wholly unexpected, and which filled our souls with surprise; but we had no thought that there was such a feeling throughout England, and we scarcely know how to conduct ourselves under it, for we are not accustomed to this kind of receptions. In our own country, unhappily, we are very much divided, and the preponderance of feeling expressed is in the other direction, entirely in opposition, and not in favor. [Hear, hear!] We knew that this city had been the scene of some of the greatest, most disinterested,



and most powerful efforts in behalf of emancipation. The name of Clarkson was indissolubly associated with this place, for here he came to make his investigations, and here he was in danger of his life, and here he was protected by friends who stood by him through the whole struggle. The names of Cropper, and of Stephen, and of many others in this city, were very familiar to us—[Hear, hear!]  
—and it was in connection with this city that we received what to our feelings was a most effective testimonial, an unexpected letter from Lord Denman, whom we have always venerated. When I was in England in 1836, there were no two persons whom I more desired to see than the Duke of Wellington and Lord Denman; and soon I sought admission to the House of Lords, where I had the pleasure both of seeing and hearing England's great captain; and I found my way to the Court of Queen's Bench, where I had the pleasure of seeing and hearing England's great judge. But how unexpected was all this to us! When that book was written, in sorrow, and in sadness, and obscurity, and with the heart almost broken in the view of the sufferings which it described, and the still greater sufferings which it dared not describe, there was no expectation of any thing but the prayers of the sufferers and the blessing of God, who has said that the seed which is buried in the earth shall spring up in his own good time; and though it may be long buried, it will still at length come forth and bear fruit. We never could believe that slavery in our land would be a perpetual curse; but we felt, and felt deeply, that there must be a terrible struggle before we could be delivered from it, and that there must be suffering and martyrdom in this cause, as in every other great cause;

for a struggle of eighteen years had taught us its strength. And, under God, we rely very much on the Christian public of Great Britain; for every expression of feeling from the wise and good of this land, with whatever petulance it may be met by some, goes to the heart of the American people. [Hear, hear!] You must not judge of the American people by the expressions which have come across the Atlantic in reference to the subject. Nine tenths of the American people, I think, are, in opinion at least, with you on this great subject; [Hear, hear!] but there is a tremendous pressure brought to bear upon all who are in favor of emancipation. The whole political power, the whole money power, almost the whole ecclesiastical power is wielded in defence of slavery, protecting it from all aggression; and it is as much as a man's reputation is worth to utter a syllable boldly and openly on the other side. Let me say to the ladies who have been active in getting up the address on the subject of slavery, that you have been doing a great and glorious work, and a work most appropriate for you to do; for in slavery it is woman that suffers most intensely, and the suffering woman has a claim upon the sympathy of her sisters in other lands. This address will produce a powerful impression throughout the country. There are ladies already of the highest character in the nation pondering how they shall make a suitable response, and what they shall do in reference to it that will be acceptable to the ladies of the United Kingdom, or will be profitable to the slave; and in due season you will see that the hearts of American women are alive to this matter, as well as the hearts of the women of this country. [Hear, hear!] Such was the mighty influence

brought to bear upon every thing that threatened slavery, that had it not been for the decided expression on this side of the Atlantic in reference to the work which has exerted, under God, so much influence, there is every reason to fear that it would have been crushed and put under foot, as many other efforts for the overthrow of slavery have been in the United States. But it is impossible; the unanimous voice of Christendom prohibits it; and it shows that God has a work to accomplish, and that he has just commenced it. There are social evils in England. Undoubtedly there are; but the difference between the social evils in England and this great evil of slavery in the United States is just here: In England, the power of the government and the power of Christian sympathy are exerted for the removal of those evils. Look at the committees of inquiry in Parliament, look at the amount of information collected with regard to the suffering poor in their reports, and see how ready the government of Great Britain is to enter into those inquiries, and to remove those evils. Look at the benevolent institutions of the United Kingdom, and see how active all these are in administering relief; and then see the condition of slavery in the United States, where the whole power of the government is used in the contrary direction, where every influence is brought to bear to prevent any mitigation of the evil, and where every voice that is lifted to plead for a mitigation is drowned in vituperation and abuse from those who are determined that the evil shall not be mitigated. This is the difference: England repents and reforms. America refuses to repent and reform. It is said, 'Let each country take care of itself, and let the ladies of England attend to

their own business.' Now I have always found that those who labor at home are those who labor abroad; [Hear, hear!] and those who say, 'Let us do the work at home,' are those who do no work of good either at home or abroad. [Hear, hear!] It was just so when the great missionary effort came up in the United States. They said, 'We have a great territory here. Let us send missionaries to our own territories. Why should we send missionaries across the ocean?' But those who sent missionaries across the ocean were those who sent missionaries in the United States; and those who did not send missionaries across the ocean were those who sent missionaries nowhere. [Hear, hear!] They who say, 'Charity begins at home,' are generally those who have no charity; and when I see a lady whose name is signed to this address, I am sure to find a lady who is exercising her benevolence at home. Let me thank you for all the interest you have manifested and for all the kindness which we have received at your hands, which we shall ever remember, both with gratitude to you and to God our Father."

The Rev. C.M. Birrell afterwards made a few remarks in proposing a vote of thanks to the ladies who had contributed the testimonial which had been presented to the distinguished writer of Uncle Tom's Cabin. He said it was most delightful to hear of the great good which that remarkable volume had done, and, he humbly believed, by God's special inspiration and guidance, was doing, in the United States of America. It was not confined to the United States of America. The volume was going forth over the whole earth, and great good was resulting, directly and

indirectly, by God's providence, from it. He was told a few days ago, by a gentleman fully conversant with the facts, that an edition of Uncle Tom, circulated in Belgium, had created an earnest desire on the part of the people to read the Bible, so frequently quoted in that beautiful work, and that in consequence of it a great run had been made upon the Bible Society's depositories in that kingdom. [Hear, hear!] The priests of the church of Rome, true to their instinct, in endeavoring to maintain the position which they could not otherwise hold, had published another edition, from which, they had entirely excluded all reference to the word of God. [Hear, hear!] He had been also told that at St. Petersburg an edition of Uncle Tom had been translated into the Russian tongue, and that it was being distributed, by command of the emperor, throughout the whole of that vast empire. It was true that the circulation of the work there did not spring from a special desire on the part of the emperor to give liberty to the people of Russia, but because he wished to create a third power in the empire, to act upon the nobles; he wished to cause them to set free their serfs, in order that a third power might be created in the empire to serve as a check upon them. But whatever was the cause, let us thank God, the Author of all gifts, for what is done.

Sir George Stephen seconded the motion of thanks to the ladies, observing that he had peculiar reasons for doing so. He supposed that he was one of the oldest laborers in this cause. Thirty years ago he found that the work of one lady was equal to that of fifty men; and now we had the work of one lady which was equal to that of all the male sex. [Applause.]

# **Public Meeting In Glasgow—April 15.**

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The Rev. Dr. Wardlaw was introduced by the chairman, and spoke as follows:—

"The members of the Glasgow Ladies' New Antislavery Association and the citizens of Glasgow, now assembled, hail with no ordinary satisfaction, and with becoming gratitude to a kindly protecting Providence, the safe arrival amongst them of Mrs. Harriet Beecher Stowe. They feel obliged by her accepting, with so much promptitude and cordiality, the invitation addressed to her—an invitation intended to express the favor they bore to her, and the honor in which they held her, as the eminently gifted authoress of Uncle Tom's Cabin—a work of humble name, but of high excellence and world-wide celebrity; a work the felicity of whose conception is more than equalled by the admirable tact of its execution, and the Christian benevolence of its design, by its exquisite adaptation to its accomplishment; distinguished by the singular variety and consistent discrimination of its characters; by the purity of its religious and moral principles; by its racy humor, and its touching pathos, and its effectively powerful appeals to the judgment, the conscience, and the heart; a work, indeed, of whose sterling worth the earnest test is to be found in the fact of its having so universally touched and stirred the bosom of our common humanity, in all classes of society, that its humble name has become 'a household word,' from the palace to the cottage, and of the extent of its circulation