



Some men so love that they will not speak painful truth, and some men utter truth so bitterly as to destroy love; and both are evil-doers. A malignant speech of slavery will not do any good; and, most of all, it will not do any good who most excite our sympathy—the children of bondage. If we hope to ameliorate the condition of the slave, the first step must not be taken by getting the slave to quarrel with his master. We may be sure that he will employ mere wrath and force, and that he will strike upon and send forth, when his day comes, fearless men, who shall speak the truth for justice, in the spirit of love. Therefore, it is a matter, not merely of political and secular wisdom, but of Christian conscience, that those that have at heart the welfare of the enslaved should maintain a Christian spirit. This can be done without giving up one word of truth or one principle of righteousness. A man may be fearless and plain spoken, and yet give evidence of being sympathetic, and kind-hearted, and loving.

2. The breeding of discontent among the bondmen of our land is not the way to help them. Whatever gloomy thoughts the slave's own mind may brood, we are not to carry disquiet to him from without.

If I could have my way, every man on the globe should be a free man, and at once. But as they cannot be, will not be, for ages, it is best that a bitter discontent should be inspired in the hearts of the oppressed, and that they should be restless. Restlessness would bring freedom, they should never rest. But I firmly believe that moral goodness in the slave is the harbinger of liberty. The influence of national freedom will gradually reach the enslaved. It will hereby inspire that restlessness which precedes development. Germination is the most silent, but most disturbing of all natural processes. Slaves are bound to feel the universal summer of civilization. In this way they must come to restless yearnings. We cannot help that, and would not if we could. It is our duty that spring has come to them. The soul is coming up. There must be room for it to grow. But this is a very different thing from surly discontent, stirred up from without, and left to rankle in their unenlightened natures.

The time is rapidly coming when the Southern Christian will feel a new inspiration. We are not far removed from a revival of the doctrines of Christian manhood and the divine rights of men. When this pentecost comes, the slaves will be stirred by their own masters. We must work upon the master. Make him discontented with slavery, and he will speedily take care of the rest. Before this time comes, any attempt to excite discontent among the slaves will work mischief to them, and not good. And my experience—and I have had some experience in this matter—is, that men who tamper with slaves and incite them, are not themselves to be trusted. They are not honest men, unless they are men with money, and they usually are. They have lost their consciences, they usually have lost their consciences, they usually have lost their consciences. I do not know why it is so, but my experience has taught me that men who do such things are crafty, and come forth from such tampering unrelenting men. Conspirators, the world over, are bad men. And if I were in the South—and I think I have the reputation there of being a tolerably stout abolitionist—I should, not from fear of the master, but from the most deliberate sense of the injurious effects of it to the slave, never be so much as to stir up discontent among those that are in slavery. The condition of the slave must be changed, but the change cannot go on in one part of the community alone. There must be a change in the law, change in the church, change in the upper classes, change in the middle, and in all classes. Emancipation, when it comes, will come either by revolution, or by a change of public opinion in the whole community. Any insurrection which is adequate to the relief of the slave, which are not of a proportion and power sufficient to modify the thought and the feelings of the whole community. The evil is not partial. It cannot be cured by partial remedies. Our plans must include a universal change in policy, feeling, purpose, theory and practice, in the nation. The application of simple remedies to single spots, in this great body of disease, will serve to produce a useless irritation; it will merely fester the hand, but not cure the whole body.

No relief will be carried to the slaves of the South, as a body, by any individual or organized plans to carry them off, or to incite them to abscond.

The more enlightened and liberty-loving among the southern slaves bear too much of their masters' blood not to avail themselves of any opening to escape. It is their right—it will be their practice. Free locomotion is an incident to slave property which the master must not put any hindrance in the way of. Much used in providence to temper the severity of slavery. If, therefore, an enslaved man, acting from the yearnings of his own heart, desires to run away, who shall forbid him? In all the earth, wherever a human being is held in bondage, he has a right to slough his burden and break his yoke if he can. If he wishes liberty, and is willing to dare and suffer for it, let him; if by his manly courage he achieves it, he ought to have it. And I honor such a man!

Nay, if he has escaped, and comes to me, I owe him shelter, succor, defense, and God-speed to a final safety. If there were as many laws as there are lines in the fugitive slave law, and as many officers as there were lions in Daniel's lions' den, I would disregard every law but God's, and help the fugitive! The officers might catch me, but not him, if I could help it. A man whose own heart has inspired liberty and courage sufficient to enable him to achieve what he desires, shall never come to my door, and not be made as welcome as my own child. I will adopt him for God's sake, and for the sake of Christ, who broods over the weak and perishing. Nor am I singular in such feelings and purposes. Ten thousand men, even in the South, would feel and do the same. A man who would not help a fellow-creature flying for his liberty, must be either a villain or a politician.

But all this is very different from stirring up discontent, and setting on men to escape by outside influences.

I stand on the outside of this great cordon of darkness, and every man that escapes from it, running for his life, shall have some help from me, if he comes forth of his own free accord; yet I am not the man to go in and incite slaves to run away, to send any other man to do it, to approve it, or to countenance it. I do not believe we have a right to carry into the system of slavery a ferment of discontent for this reason: that it is not good for the slaves themselves. It is short-sighted humanity, at best, and poor policy for both the blacks and the whites. And I say again, I would not trust a man that would do it. It would injure the blacks chiefly and especially. How it would injure them will appear when I come to speak positively of what is the right way to promote the liberty of the enslaved. I may say here, however, that the higher a man is raised in the scale of being, the harder it will be to hold him in bondage, the easier it will be to hold him like an animal, the easier it will be to hold him in thrall and harness. The more you make slaveholders feel that when they oppress and sell a man, they are oppressing and selling God's image, the harder it will be for them to continue to engage in traffic in human beings. Therefore, whatever you do to inspire in the slave high and noble and godlike feelings, tends to loosen his chains; and whatever shall inspire in him base, low and cruel feelings, tightens them.

3. Still less would we tolerate anything like inhumanity and servile war. It would be the most cruel, hopeless, and desperate of all conceivable follies, to seek emancipation by the sword and by blood. And though I love liberty as my own life; though I long for it in every human being; though, if God, by unequivocal providences, should ordain that it should come again as of old, through terrible plagues on the first born, and by other terrors of ill, I should rather wish to see the Divine behest; yet, so far as human instrumentation is concerned, with all the consciousness of a man, with all the faith of a Christian, and with all the zeal and warmth of a philanthropist, I protest against any counsels that lead to insurrection, servile war, and bloodshed. It is bad for the master—bad for the slave—bad for all that are neighbors to them—bad for the whole land—bad from beginning to end! An evil so unminuted and malignant, that its origin can scarcely be doubted.

I believe, however, in the right of a people to assert and achieve their liberty. The right of a nation or citizen to freedom is not to be disputed. It belongs to all men on the face of the globe, with regard to complexion. A people have the right to change their rulers, their government, their whole political condition. The right is not either granted or limited in the New Testament. It is left, as air, water, and existence itself, as things not requiring command or legislation. But accord-

ing to God's words, so long as a man remains a servant, he must obey his master. The right of the slave to throw off the control of his master is not abrogated. The right of the subject to do this is neither defined nor limited.

But the use of this right must conform to reason and to beneficence. The leaders of a people slays no right to benefit their fellow-subjects in circumstances, by inciting them to rebel, under circumstances that afford not the slightest hope that their rebellion will rise to the dignity of a successful revolution.

The nations of Italy are showing great wisdom and fitness in their leaders for their work, in this very thing, that they are quelling freeful and irregular outbreaks, and holding the people steadfast, till success shall surely crown uprising revolution. This has been the eminent wisdom of that Hungarian exile—Kossuth.

In spite of all that is written and said against this noble hero, I stand by my first full faith in him. The uncrowned hero is the noblest man, after all, in Europe! And his statesmanship has been shown in this: that his burning sense of the right of his people to be free, has not led him to incite them to premature, partial, and easily over-matched revolt. A man may give his own life rather than abide in servitude, but he has no right to lead a whole people to slaughter, without the strongest probability of success. Soldiers can die. But a nation is made up of other materials besides armed men—it is made up of women, and children, and youth. These are to be considered—not merely men of muscle, and knuckle, and bone. And a man that leads a people has no right to incite that people to rise, unless there is a reasonable prospect that they will conquer.

Now, if the Africans in our land were intelligent; if they understood themselves; if they had religion; if they understood their own constitutions, and afterwards to defend and build themselves up in a civil State; then they would have just the same right to assume their independence that any nation has.

But does any man believe that this vast horde of uneducated Africans, if set free, would have cohesive power enough to organize themselves into a government, and maintain their independence? There is no man who believes this, I am not among them. Certainly that vast horde of slaves would be made immeasurably better by liberty; but I do not believe they would be made better by liberty gained by insurrection or rebellion. A regulated liberty; a liberty possessed with the consent of their masters; a liberty under the laws and institutions of the country; a liberty which should make them common beneficiaries of those institutions and principles which make us wise and happy—such a liberty would be a great blessing to them. Freedom, with law and government, is a good, but to deny them it is a mischief. And anything that tends to incite among men a vague insurrectionary spirit, is a great and cruel wrong to them.

If, in view of the wrongs of slavery, you say that you do not care for the master, but only the slave, I reply that you should care for both master and slave! If you do not care for the fate of the wrong-doing white man, I do care for the fate of the wrong-suffering black man. But even though your sympathy were only for the slave, then for his sake you ought to be his foe against, and discountenance anything like an insurrectionary spirit.

WHO TAUGHT JOHN BROWN?

The Herald says it was Mr. Seward; Wendell Phillips, that it was the Abolitionists; but Virginia has one double this, let him look at the seal of the Old Dominion. We have before us an impression of this seal, counter-signed by Henry A. Wise himself, and by the Secretary of the Commonwealth, George W. Munford. Thousands of such impressions have been scattered through Virginia by Gov. Wise, to teach their lessons to slaveholders and slaves. What is the device? An insurgent slave, his liberty cap flaunting in the air, his left hand grasping a pike, his right brandishing a sword over his prostrate master, whom he tramples under foot. What is the motto? 'Sic semper tyrannis,' which, freely translated, means, 'So perish every slaveholder, or, more freely, 'Hurrah for John Brown!' though the popular Virginia translation is, 'Resistance to tyrants is obedience to God.' The religious tone of this would suit the stern old Paritan of Harper's Ferry. His Massachusetts admirers who propose to erect a monument to his memory may perhaps find a model in the seal which Gov. Wise will affix to the seal of the Commonwealth. That seal is the solemn official affirmation by a great State of the insurrectionary right of the enslaved, it is a deliberate, time-hallowed approval of John Brown's appeal for aid in behalf of the oppressed. Henry A. Wise has John Brown in his power; the champion of the slaveholding class will put to death the champion of the slave. So he said to the veteran who lay upon the stone floor, his blood flowing from many wounds, 'But we protest, in the name of truth and honesty, against the Governor's order for the execution of an insurgent. Let us have no hypocrisy. Virginia has reached a crisis in her history. She should go where she belongs—among the oppressors of the human race—and have the honesty to admit her position. She should break her present seal and adopt another more true to fact. The new one should represent in the foreground a slave-driver, whipping his drove to the field; in the background, Governor Wise hanging John Brown, and the motto should be, 'Death to all champions of equal liberty.' This is really what the Governor holds to. Has he the manliness to act on his principles? Or will he continue scattering broadcast his insurrectionary imprints, and hanging those who believe their bloody lessons?—New York Tribune.

Governor Wise seems to have found out at last that it was little to be gained by a hurry in claiming Brown and his confederates as the exclusive prisoners of Virginia. He has discovered that the United States have longer arms than the State of Virginia, and can reach those whom Virginia cannot. He has, therefore, concluded to release his hold upon the of the untried Harper's Ferry prisoners, and to hand him over to the United States Circuit Court, in the hopes not only of convicting him, but other persons also who may have been aware of and have aided in Brown's enterprise, though not present at the time of its execution.

In treason, all are principals; and assuming that the seizure and holding of the arsenal at Harper's Ferry was an act of treason against the United States, then all those, whether present or not, who can be shown to have aided in that seizure, knowing the object in view, may be included in the same indictment as principals. There does not seem to be any provision in the laws of the United States authorizing the Court to change the venue. It is even provided that in all capital cases, twelve petit jurors shall be summoned from the county in which the offense was committed. It is, therefore, possible in this case to obtain bills of indictment by a Virginia grand jury, in the United States Circuit Court, against citizens of any of the States, to have them arrested by the authority of the United States, and brought to Virginia for trial, and then to have them tried by a Virginia petit jury, and even a jury from the same county in which the present State trials are going on. Nor would the prisoners, in case of this, be deprived of the privilege of carrying up the case, on questions of law, to the Supreme Court of the United States. By a strange omission, no appeal is allowed in criminal cases had in the Federal Courts, not even those of life and death, so that the prisoners would have to abide as to the facts the verdict of a Virginia jury, and as to the law of the case, the decisions of a Virginia Circuit Judge.

SUCCESS MAKES THE DIFFERENCE.

Yes, it is the successful man that 'takes.' No matter what enterprise you engage in, if you succeed, you are a good fellow, and worthy of applause; if you fail, though your mission was one that angels would envy you, you are a miserable fellow. This is the way of the world.

When Louis Napoleon lived in second-rate boarding-houses in New York, and couldn't pay his wash-woman, he was styled 'a miserable adventurer'; when he sprinkled the streets of Paris with the blood of his own citizens, and sent every good man into exile, and then put on the cap of an Emperor, he was the wisest, the greatest and best of all things that ever happened in the world; and the virtuous Queen of England put a garter upon his limb, and ate out of the same dish. Had a chance bullet let daylight into his vitals, he would have been only common carrion, and the Champs Elysee would never have glittered with his renown, and no Te-Deums would have been chanted in his behalf at Rome.

Had Old Brown rode like a thunderbolt through 'Old Virginia,'—had he force enough to have blasted every acre of her soil, and taken all her blacks, and whites too, and established himself on some isolated point where he could have kept all the government forces at bay,—why, he would have out-braved Alexander himself, and men would have looked upon him as a god! But he had only a feeble handful of men—was miserably organized, and only sought to liberate, at his own peril, a few miserable and despised niggers; and failing, even in that, what else can be expected than that the 'chivalry of all the States will consign him to everlasting infamy?—[Provincetown Banner.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, NOVEMBER 18, 1859.

THE PETITIONS.

For an Anti-Slave-Hunting Law, &c. We trust that the friends of Freedom in Massachusetts have got the Petitions to the next Legislature fairly commenced in their respective towns, and the work of circulation entered upon. In many places, we are glad to know, the work is already far advanced. Let Massachusetts now do a thorough and honorable work, and make her soil truly and actually FREE. Let her true sons and daughters every where take hold of this work cheerily, and at once. In each town, let them divide the labor, and make sure that the petitions are offered for signature to every man and woman.

Vermont has led the way, and set a noble example to her sister States. If those, whose minds and hearts are alive to the duties of the day, are not backward now, MASSACHUSETTS will take the same high ground this year. NEW YORK is pressing forward to do this same work, so clearly demanded by her honor and her self-respect; and there is great confidence that her next Legislature will take high and efficient action on the subject. MAINE, NEW HAMPSHIRE and RHODE ISLAND, at the East, OHIO, ILLINOIS and others at the West, are already moving; they cannot go back, and soon the whole North will be as one man, in repudiating forever the FUGITIVE SLAVE LAW, and all who defend or uphold it.

FRIENDS! be vigilant and active. Do your duty, and the selfish foes of Liberty amongst us will cease from their heartless occupation.

To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts:

The undersigned, citizens of MASSACHUSETTS, respectfully ask you to put an end to SLAVE-HUNTING, in Massachusetts, by enacting that no person who has been held as a Slave shall be delivered up, by any officer or court, State or Federal, within this Commonwealth, to any one claiming him on the ground that he owes 'service or labor' to such claimant, by the laws of one of the Slave States of this Union.

To the Senate and House of Representatives of Massachusetts:

We, the undersigned, citizens of the Commonwealth of Massachusetts, respectfully ask you to remove from the State House grounds—as no honor to the State, and repugnant to the moral sentiment of the PEOPLE—the STATUE OF DANIEL WEBSTER, whose last years were spent in defending the Fugitive Slave Bill, and whose last counsel to the Commonwealth was to 'conquer her prejudices' against Slave-hunting, and to return men to bondage 'with alacrity.'

EXECUTION OF CAPT. JOHN BROWN.

At a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, Nov. 1st, the following Resolution was adopted:—

Resolved, That it is recommended to the friends of impartial freedom throughout the Free States, in case of the execution of Capt. JOHN BROWN, now on trial for his life in Virginia, to observe that tragical event, ON THE DAY OF ITS OCCURRENCE, in such manner as by them may be deemed most appropriate in their various localities—whether by public meetings and addresses, the adoption of resolutions, private conferences, or any other justifiable mode of action—for the furtherance of the Anti-Slavery cause, and renewedly to consecrate themselves to the patriotic and Christian work of effecting the abolition of that most dangerous, unnatural, cruel and impious system of slavery, which is the fruitful source of all our sectional heart-burnings and conflicts, which powerfully and increasingly tends to promote servile insurrection and civil war, which cannot be more truly or more comprehensively described than as 'THE SUM OF ALL VILLANIES,' which is a burning disgrace and fearful blot to the whole country, and by the speedy extinction of which, alone, can the land be saved from violence, blood, and utter demoralization.

This recommendation has been widely copied by the press, and is favorably regarded in all directions. The Committee leave the mode and hour of observance to local choice. It will be observed that their appeal is not to abolitionists in special, but to all who profess to deplore the existence of slavery, the great source of all our national troubles, perils, and threatening judgments. The object of it is to make a strong moral demonstration that shall powerfully impress the South, and to gather up and concentrate the feelings and sympathies engendered by the occasion into a live thunderbolt, to be hurled with divine assistance at the head of the Colossal Iniquity of the land. The Syracuse Wesleyan says—'Now that the sentence has been passed upon Capt. Brown, to be executed the 2d of December, the recommendation urges itself upon the attention of all true Christians and philanthropists in view, not of contingency, but of solemn reality.'

It is probable that a public meeting will be held in Boston on the evening of Dec. 2d, with reference to the tragic event of the day.

In whatever form that event may be observed, it is suggested that contributions should then be taken up for the benefit of the suffering family of Capt. Brown and those of his slaughtered sons, unless previously made.

CONVENTION AT CUMMINGTON.

The Convention at Cummington holds to-morrow and next day, as will be seen by the notice in another column. We hope that the friends of freedom, in that part of the State, will take some pains to attend it, and to cause its voice to be heard throughout the State and Nation. No firmer or more intelligent friends of freedom live anywhere than are to be found among the hills of Western Massachusetts; and we trust they will do their whole duty to the cause in this eventful and glorious hour:—

'When a deed is done for Freedom, through the broad Earth's aching breast Runs a thrill of joy prophetic, trembling on from East to West, And the slave, where'er he cowers, feels the east wind to his wing, and the awful verge of manhood, as the energy sublime Of a century bursts full-blossomed on the thorny stem of time.'

Our readers will observe that, on account of public meetings to be held on Saturday and Monday next, Mrs. Dall's third and last lecture will be given at Mercantile Hall, on Saturday P. M., at 3 o'clock. It will be deeply respectful to the women of Boston,—to say nothing of the men,—if the hall be not filled to its utmost capacity. These lectures have been prepared with great labor, and evince a wide range of reading, rare literary ability, and a high and noble purpose.

THE SITUATION OF MASSACHUSETTS.

Dr. S. G. Howe says, in his letter in another column, that among the statutes of the American Union there exist certain deadly instruments by which the people of the North may be forced to uphold and defend the barbarous system of human slavery.

He says further, that Massachusetts is so trammelled by the bonds of the Union, that, as matters now stand, she cannot, or dares not, protect her citizens from being kidnapped by the slave power, and carried beyond her jurisdiction.

What is, to Dr. Howe, the value of a Union which at once commits an outrage upon his liberty, and restrains his native State, the community by which he is most highly respected and honored, from protecting him?

What is, to the Republican party, the value of a Union which repays their shouts of allegiance by assault upon one of their most honored leaders, and with that very allegiance tries their hands from defending him?

What is, to Massachusetts, the value of a Union which not only permits, but assists the commission of outrage upon the rights of her noblest citizens; and that upon her own soil, as well as within the domain of other States, preposterously called sister States, though they gnash their teeth at the mention of her name, insolently trample upon her Constitutional rights, deny her citizens who chance to come within their boundaries all freedom of speech and of the press, the rights of unmolested residence and locomotion, and the protection of law and its officers when they are assailed; nay, which make their law and its officers, *ex officio*, the most dangerous enemies of the people of Massachusetts!

Is not this Union, as described by Dr. Howe himself, very like that by which Peter was united to two soldiers, 'bound with two chains'? Does not a Providential voice say to us as to him—'Arise up quickly!'

Extract of a letter from a friend in the neighborhood of New York:—

'I heard with the deepest interest and with great satisfaction Wendell Phillips' lecture in Brooklyn on Tuesday evening, last. It has created a profound sensation here. It was the heroic, courageous word, just and truthful, needed in a critical hour. He had, in a large degree, the sympathies of the immense audience. Much as I admire his whole life, and love his noble character, I never before felt so fully to thank God for Wendell Phillips.'

Referring to the same lecture, the Anti-Slavery Buzzer exclaims, 'Grand! glorious! John Brown deserves such an advocate, and Wendell Phillips is worthy of such a client.'

Our friend Adin Ballou, of the Practical Christian, makes the following criticism:—

PHILLIPS OR BROWN. The young men of Henry Ward Beecher's congregation, Brooklyn, N. Y., are having a course of lectures. Wendell Phillips recently delivered one of the course, in Mr. Beecher's church, to a vast audience of delighted and astonished hearers, taking for his subject 'The Lesson of the Hour, Osawatimie Brown's heroism.' Mr. Phillips is a confirmed believer in the occasional necessity and utility of red revolution for humanity's sake. He is cured by no professions, perhaps by no silent motions of Christian Non-Resistance, and his lecture as reported shows that he goes in with a will for firelocks and sabres in behalf of a good cause, especially the abolition of slavery. Our personal admiration and friendship are with him, but our highest moral principles and convictions oblige us to protest against his red revolutionism, even though the end may seem to sanctify the means. However, we have one comfort left in his case; he makes no pretension to being a Non-Resistant.

Of course, it is not to be expected that our friend Ballou, with his non-resistance principles, should endorse everything in the lecture referred to; but, surely, he cannot fail to place a high estimate upon Mr. Phillips' fidelity to his own convictions of duty, to his exalted consistency of action, and to his rare moral courage in the utterance of the sentiments that came glowing from his lips. For one, we are free to say that if Mr. Phillips had not thus spoken, we should have been equally surprised and mortified.

This lecture has been put into a tract, which may be obtained at the Anti-Slavery Office, 21 Cornhill. Price 3 cents.

The lecture of Mr. Phillips, delivered as the opening one of the course of the Fraternity Lectures at the Tremont Temple, in tract form, is also for sale at the same place. To which is added Mr. P.'s memorial letter to Judge Shaw and President Walker on the Temperance question. Price 6 cents.

THE Rev. James Freeman Clarke, Pastor of the Church of the Disciples in Boston, and Secretary of the American Unitarian Association, preached on the Harper's Ferry Invasion, on Sunday, 6th inst. His text is a key to what he said: 'Heard feared John, knowing him to be a just man.' He thought the tragedy at Harper's Ferry freighted with consequences. It was like the clock, striking the fatal hour—the hour of the beginning of a new era in the conflict of Slavery. Such men as John Brown die, but their acts live forever. Call it fanaticism, folly, madness, wickedness—it rises before you stiff with its calm, marble features, more terrible in death than death, than in life and victory—the awful lineaments of conscience. It is one of those acts of madness which History cherishes and Poetry lauds forever to adorn with her choicest wreath of laurel.

SAFE ARRIVAL HOME. The numerous friends of Rev. SAMUEL J. MAY will be gratified to learn that, after an absence of ten months on a European tour for the benefit of his health, (which has been greatly improved by it,) he arrived safely at Boston on the 5th inst., where he was warmly greeted by a social gathering of his relatives and co-workers in the cause of suffering humanity. He then proceeded to Syracuse. Though arriving at eleven at night, he was met by a large crowd at the depot, who gave him a hearty welcome. The next day, he received the congratulations of his friends, and a public reception was arranged for him for the evening. He was received by his entire congregation at Convention Hall, and the services were of an unusually interesting character. Not the least agreeable incident of the evening was the presentation of a gold watch to the Rev. Joseph Angier of Milton, Mass., who has so acceptably supported the pulpit during Mr. May's absence. It was truly unexpected, and so overcome by his feelings was he, that he was unable to respond.

LETTER FROM DR. S. G. HOWE.

John Brown's self-concocted, independent raid into Virginia, (which took his friends by surprise as much as his enemies,) has been a jubilee for 'Democratic' scoundrelism; but the impudent attempt of the purchased tools and pimps of the Administration to make, as I humbly trust, 'the peace of God which passeth all understanding,' to rule in my heart. You may make such use of this as you see fit. God Almighty bless and reward you a thousand-fold!

Yours in sincerity and truth,  
JOHN BROWN.

The reply of John Brown is nobly characteristic of himself. His tender and considerate allusion to his own destitute family, and the families of those who have fallen with him, we trust will tend to prompt measures for their relief by pecuniary contributions from different parts of the country. Of Mrs. Child, the 'Herald of Gospel Liberty' says:—

'All honor to such a woman—the noble-hearted, the great-hearted Lydia Maria Child. She honors herself and her sex by her action. She does not justify her deeds; but she sees through them an honest man, broken down by a madman's deed, and she sees that have fallen him, misguided, but not malicious or depraved; and now when friends are absent, when foes are around, when gloom covers his track, and death approaches, she washes the matted blood from his wounded head, relieves the pains he suffers, and softens and lightens his path-way to the winter comfort of a woman's room, and turns not from duty at the sight of prison walls or the blackened scaffold!'

As regards Mr. Cook, to the best of my knowledge and belief, I never saw him; never corresponded with him; never even heard of him, since he was out-broke at Harper's Ferry. That event was unforeseen and unexpected by me; nor does all my previous knowledge of John Brown enable me to reconcile it with his characteristic prudence, and his reluctance to shed blood, or excite servile insurrection. It is still to me a mystery.

As to the heroic man who planned and led that forlorn hope, my relations with him in former times were such as no man ought to be afraid or ashamed to avow. If ever my testimony to his high qualities can be of use to him or his, it shall be forthcoming at the fitting time and place. But neither this nor any other testimony shall be extorted for unrighteous purposes, if I can help it.

There are, among the statutes of our Union, certain weapons, concealed as are the claws of the cat, in a velvet paw, which are seemingly harmless, but are really deadly instruments by which we of the North may be forced to uphold and defend the barbarous system of human slavery. For instance, a dishonest judge, in the remotest South, or in far off California, may, upon the affidavit of any white person, that the testimony of any citizen of Massachusetts is wanted in a criminal suit, send a Marshal, who may take such citizen before the judge, and there, among strangers, to recognize for his appearance in court, or be committed to jail.

Upon the stand, such expressions of opinion may be drawn from him as will mark him for an Abolitionist, and turn him out of the Court House to the tender mercies of a people once called civilized and generous, but among whom the love of fair play seems rapidly dying out.

MRS. CHILD AND JOHN BROWN.

The following dastardly fling at one of the noblest and most gifted women of this or any other age appeared in the Boston Transcript a few days since. Of course it is anonymous; for the author of it must be consciously a coward and a sneak, and hence has no perception of true heroism in others. The editor of the Transcript ought to blush for its appearance in his columns without censure.

Gov. WISE'S LETTER TO MRS. L. MARIA CHILD.—Mr. Editor.—The non-fulfillment of this lady's desire to visit Brown, after the receipt of a most courteous and well-conceived reply from the Executive of the State, has occasioned some surprise and regret. A Virginia, who has occasioned some surprise and regret, has occasioned some surprise and regret. A Virginia, who has occasioned some surprise and regret, has occasioned some surprise and regret. A Virginia, who has occasioned some surprise and regret, has occasioned some surprise and regret.

MRS. DALL'S SECOND LECTURE.

The second lecture of Mrs. Dall's course on 'Woman's Right to Labor,' delivered last Monday evening, spoke of those avenues to respectable and remunerative labor which are now open to women, and of the practical opposition which each new one will have, as most of these have had, to encounter. The lecturer gave affecting and instructive details of the manner in which each inch of this new ground has been won for women, by the heroic persistence of individuals in learning and practicing arts, trades and professions, to the conduct of which they fell themselves competent, against not only the difficulties inherent in these several tasks, but against factitious discouragements, created and imposed by men who wished to monopolize the gain of these several departments. She enforced anew the representation of the last lecture, that the root of this evil is not only a contempt for women, but a contempt for labor, existing in the community; and she urged, as a remedy, that women should, as a matter of course, as a matter of some art, trade, business or profession, by which money may be made. The advantage of this course would be, to hasten the process now going on, of equalizing the wages of male and female labor, to realize that class of women who are not dependent upon their labor for a subsistence from that indolent vacuity which is the base of so many lives, and to make the whole sex, in form as well as in fact, self-supporting, enabling the unmarried to support themselves, and the married more efficiently to help their husbands. The lecture closed with an impressive representation of the manner in which women are repelled from co-operation in the various occupations and professions which give a respectable standing in society to men, by the jealous and selfish opposition of the present incumbents, and of the shamefulness (and shamelessness too) of the means urged for such exclusion.

It is unexpressly disgraceful to the Unitarian clergy, (I specify them, because the Orthodox clergy do not pretend any particular solicitude for the interests that belong to this life,) that they do not show interest enough in this immensely important subject even to attend Mrs. Dall's lectures, though she offers them free admission. Pretending an interest in good morals, in improvement, in all that belongs to human welfare here, as well as hereafter, it was their duty to illustrate the necessities, to demand the rights, and to inculcate the duties of woman in their teaching and preaching; but, having utterly neglected this duty, and contented themselves with echoing the crudities of Homer and Solomon in regard to woman's sphere, they should at least come to hear a person so competent to discourse upon this subject, and so diligent in preparing herself to do it justice, as Mrs. Dall, if it were only to give her, and their congregations, the benefit of their criticism. Even this, however, is too much to be hoped from the mass of the clergy, and the few exceptional instances speedily incur suspicion and reproach among their clerical brethren. They have become so timid about venturing in advance of their people, that the lyceum now preaches a much higher tone of morality than the pulpit. The days of miracles being past, these successors of the prophets have openly gone and taken up their residence in Tarshish, without any apprehension of the catastrophe which overtook Jonah.—C. K. W.

On Wednesday, Nov. 2d, an address, introductory to the winter's course of Medical Lectures in the New England Female Medical College, was delivered by Prof. Marie E. Zakrzewska, the Resident Physician. The handsome building in Springfield street, originally erected for a Lying-in-Hospital, has now been purchased by the Female Medical College, and adapted to its purposes. The lecture-room was crowded with a highly intelligent audience, chiefly of ladies, and the lecture, an hour and a half in length, received most earnest attention.

I gave a clear and judicious analysis of the matters which should lead women to enter upon a course of medical study, and of the qualifications needed to such an undertaking. This was followed by a sketch of the progress of Medical Science, from those early days when it was shrouded in fable, and when Esculapius was deemed of super-human ancestry, through its various phases of pagan mysticism and monkish superstition, to the enlarged knowledge and improved methods of the present day. The lecturer spoke of Paracelsus in ancient, and Hahnemann in modern times, as among those who have materially modified the medical practice prevailing in their respective periods. She insisted earnestly on the importance of thorough and accurate knowledge, in one who undertakes the weighty responsibilities of medical practice; she touched, with quiet but effective strain, upon the unreasonable expectations often entertained, and the preposterous demands made, by patients upon physicians; and her closing address to the class who were about to commence their course of medical studies was an earnest, noble and affecting appeal to the highest motives, urging a conscientious persistence in the effort to make adequate preparation for them. Well would it be if the young men in our medical schools, all over the country, could hear from their teachers such appeals to the highest and best in their natures.—C. K. W.

INSANITY OF GERRIT SMITH.

Of all the sad commitments of the Harper's Ferry tragedy, no one is more affecting than the derangement of mind of that large-hearted philanthropist, Gerrit Smith. Doubtless it is thought by some that it was induced by fear of his being arrested, and carried to Virginia; but such a notion is unwarranted. We believe he was merely fearless; and, moreover, that he knew no more of John Brown's intentions or plans in regard to Harper's Ferry, prior to the outbreak, than Gov. Wise himself; and the fact that he desired voluntarily to go to Charlestown, and could be got to the Asylum at Utica only on the supposition that he was on his way to Virginia, shows how conscious he was of his innocence, even in his disordered state. The fact is, Mr. Smith has manifested a growing dependency of mind for a year or two past, owing to the failure of his hopes and expectations in various directions; till at last, shocked and overwhelmed by what has transpired at Harper's Ferry, his reason has given way. How many millions of hearts, on both sides of the Atlantic, will lament to hear the sad intelligence! May his recovery be sure and speedy!

LETTER FROM DR. S. G. HOWE.

John Brown's self-concocted, independent raid into Virginia, (which took his friends by surprise as much as his enemies,) has been a jubilee for 'Democratic' scoundrelism; but the impudent attempt of the purchased tools and pimps of the Administration to make, as I humbly trust, 'the peace of God which passeth all understanding,' to rule in my heart. You may make such use of this as you see fit. God Almighty bless and reward you a thousand-fold!

Yours in sincerity and truth,  
JOHN BROWN.

The reply of John Brown is nobly characteristic of himself. His tender and considerate allusion to his own destitute family, and the families of those who have fallen with him, we trust will tend to prompt measures for their relief by pecuniary contributions from different parts of the country. Of Mrs. Child, the 'Herald of Gospel Liberty' says:—

'All honor to such a woman—the noble-hearted, the great-hearted Lydia Maria Child. She honors herself and her sex by her action. She does not justify her deeds; but she sees through them an honest man, broken down by a madman's deed, and she sees that have fallen him, misguided, but not malicious or depraved; and now when friends are absent, when foes are around, when gloom covers his track, and death approaches, she washes the matted blood from his wounded head, relieves the pains he suffers, and softens and lightens his path-way to the winter comfort of a woman's room, and turns not from duty at the sight of prison walls or the blackened scaffold!'



POETRY.

For the Liberator. THE MESSAGE TO PHARAOH. He is despised and rejected of men, a man of sorrows, and acquainted with grief.—Isaiah, 53: 3.

A voice, as in old times with prophecy gifted,— The comfort of mourners, the hope of the free,— Still speaks from thy prison, 'If I be uplifted, Behold, all the nations shall come unto me!'

THE LIBERATOR.

HARPER'S FERRY AND ITS LESSON.

Extract from a Discourse delivered in the Unitarian Church, Dover, N. H., Sunday, Nov. 6, 1859.

It is a great mistake to term this act the beginning of bloodshed and civil war. Never could there be a greater error. We have had bloodshed and civil war for the last ten years; yes, for the last ten years. The campaign began on the 7th of March, 1850.

No, it is not true that the conflict of Harper's Ferry is the beginning of a civil war. That would be like saying that the capture of Yorktown was the beginning of the Revolutionary struggle.

He had a live religion also. He believed that God spoke to him in visions of the night. Yes, incredible as it may seem, this man actually believed in God! Why, he must have been 'mad'!

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ginn and Gov. Wise, he has captured the whole slave faction North and South. All his foes have turned Abolition missionaries. They toil day and night to do his bidding, and no President has as many servants as he.

The best Harper's ride in all his hand could scarcely throw a bullet a single mile, but in every corner of every township of thirty-three States, the press of the slave party is hurling his living and inspired words; words filled with God's own truth and power, and so more deadly to despotism than hosts of armed men.

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Sermon on the Mount. But to be hanged in Virginia is like being crucified in Jerusalem—it is the last tribute which sin pays to virtue.

John Brown realized the New Testament. He felt that he owed the same duty to the black man on the plains of Virginia that he did to his blood brethren. This was his insanity. He does not belong to this age; he reaches back to the first three centuries of the Christian church, when it was a proverb among the followers of Jesus, 'No good Christian dies in his bed.'

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Petition were adopted, of which the Committee desire to print and to circulate several thousand copies, together with other means of carrying on the work, requiring both labor and money.

It is hoped and confidently expected that this Letter, and appeal for funds to aid in the work of the Committee, a prompt and liberal response will be given by the readers of the Liberator in New York.

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IT IS NOT A DYE! MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER. The only preparation that has a EUROPEAN REPUTATION. Warranted not to contain deleterious substances.

Mrs. S. A. Allen's Hair Restorer. We can answer this question by saying that we have already seen persons who have derived benefit from it. Persons personally known to us have come voluntarily, and told us of good results to either themselves or friends, who have used it after it became known in St. Louis.

Mrs. S. A. Allen's Hair Restorer. There never has been a prescription or remedy for improving the hair, published in the Advocate, which was so fully endorsed by men of unquestioned standing, as in that of Mrs. S. A. Allen's.

Mrs. S. A. Allen's Hair Restorer. Among the very few preparations that we deem deserving of mention, we are by no means inclined to omit Mrs. S. A. Allen's Hair Restorer, and found to be all its inventor claims for it, and to deny its excellence would be to deny the assertions made in its favor by scores and hundreds of the most respectable persons.

THE PERSONAL LIBERTY MOVEMENT IN NEW YORK.

ALBANY, N. Y., Nov. 1, 1859. DEAR MR. GARRISON:—You will be glad to know that a State Personal Liberty Committee has recently been organized here to aid in vigorously pushing forward the Personal Liberty movement in the Empire State.

Several thousand copies of the following Appeal and form of Petition have been issued, and are being distributed throughout the State:— NEW-YORK A FREE STATE. At an informal meeting of persons favorable to the enactment of a Personal Liberty Law, held in Albany, on the 12th day of September, 1859, the following Appeal was adopted, and ordered to be published:—

ALBANY, N. Y., Nov. 1, 1859. DEAR FRIEND:—At a late informal meeting of friends of Freedom, held in this city, a Committee was formed for the purpose of securing the passage of a Personal Liberty Law for the State of New York.

FREEDOM IN NEW YORK.

TO THE EDITOR OF THE LIBERATOR: The time is at hand when earnest efforts, in the circulation of petitions throughout the State, should be commenced by all Abolitionists, and others who are friendly to the passage of a Personal Liberty Law, and desirous of putting an end to SLAVE-HUNTING.

It will be remembered by your readers, that last year there was an auspicious beginning in the work—that, in the Assembly, one of the largest majorities given for any measure during the session was for the Personal Liberty bill. It is true that in the Senate there was an adverse report, and no vote upon the bill. But we have for our encouragement, among other things, the significant fact that Senator DIXON, who made the adverse report in the Senate, when proposed for an important position, at the late Republican State Convention, was himself effectually set aside, on the ground, it is understood, of his having reported in favor of the Fugitive Slave Law, and against the legislation asked for by his Petition.

Recent events have opened to us a new and a most important chapter in the history of the gigantic struggle between freedom and slavery in America. In JOHN BROWN'S noble, self-sacrificing and heroic demonstration against slavery, in Virginia, we have heard a first, loud peal of that 'Liberty Bell' which shall shake day, perhaps not far distant in the future, proclaim liberty to the captive, and the opening of the prison doors to them that are bound.

ALBANY, N. Y., Nov. 1, 1859. DEAR FRIEND:—At a late informal meeting of friends of Freedom, held in this city, a Committee was formed for the purpose of securing the passage of a Personal Liberty Law for the State of New York.