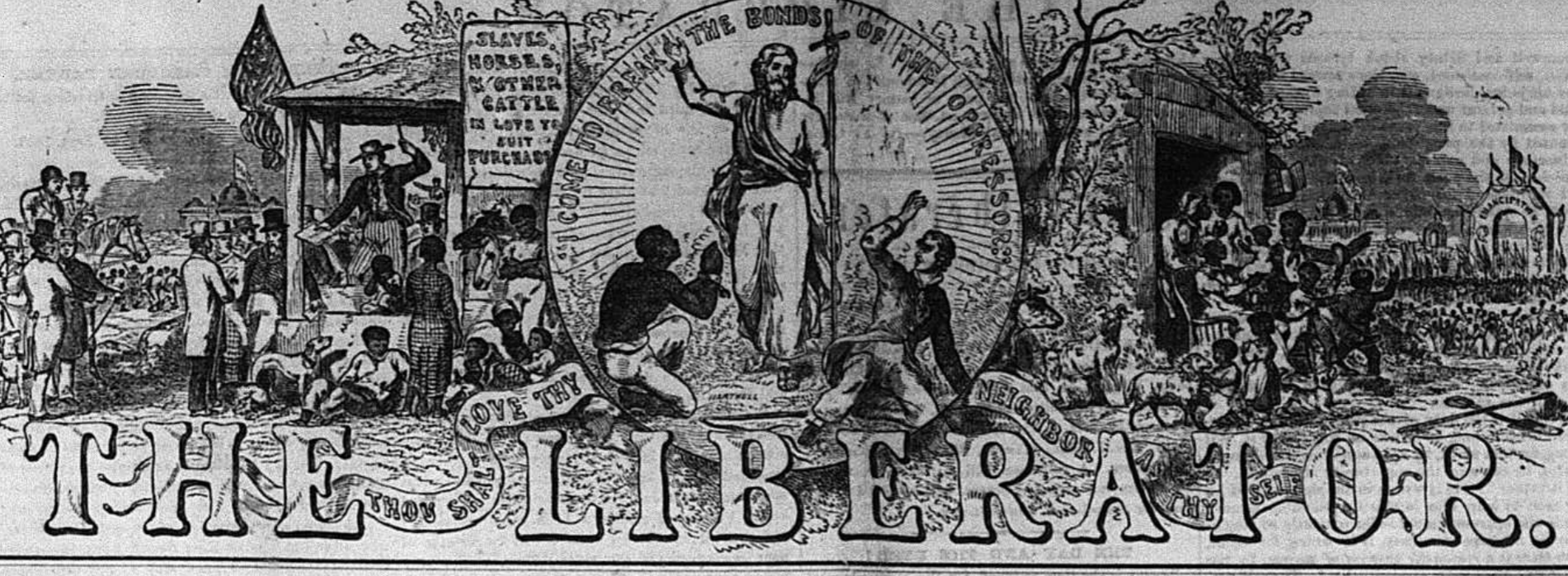


ROBERT F. WALLCUT, General Agent. TERMS - Two dollars and fifty cents per annum in advance.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz: FRANCIS JACKSON, EDWARD GREENE, SAMUEL PHILLIPS, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

VOL. XXIX. NO. 48.



REFUGE OF OPPRESSION.

THE INSTRUMENTS OF DEMAGOGUES--THEIR DESTINY.

Our Gerrit Smith is in an insane asylum--driven to madness by reflection upon the consequences of doctrines which his mind had long possessed.

ABOLITION SYMPATHY WITH THE EXECUTION OF BROWN.

The Executive Committee of the American Anti-Slavery Society in Boston, have recommended the day of Old Brown's execution to be solemnized by public observance.

A WARNING FROM ACCOMACK.

To the Editor of the New York Herald: Your late editorials on the outrageous treason of Old Brown & Co., at Harper's Ferry, are spoken of here in the highest terms of praise and commendation.

THE JOHN BROWN MEETING.

The meeting at Tremont Temple, on Saturday evening, was composed in general of the same class of persons who so enthusiastically applauded Mr. Emerson's blasphemous comparison of a justly convicted felon's gallows to the Cross of Christ.

SELECTIONS.

STRIKING AT HIGHER AND WICKEDER GAME.

When Stevens was arraigned for trial as one of the insurgents, in the Charleston Court, a despatch was received from Gov. Wise, directing that his trial be discontinued in that Court, and to be handed over to the U. S. authorities to be tried in the U. S. Court.

BROWN AND COOK.

Let Brown, as the master-actor in the bad affair, be hung. He has forfeited his life to the outraged laws of his country.

A SERIOUS MATTER.

Dr. Howe of Boston, like Col. Forbes and several other persons at the North, supposed to be in sympathy or less directly in the Harper's Ferry invasion, have taken their departure for Canada.

THE WARNING TO SECRETARY FLOYD.

The following is the anonymous letter received by Gov. Floyd, of which mention has been made: 'CINCINNATI, Aug. 20, 1859. Sir--I have lately received information of a movement of so GREAT IMPORTANCE that I feel it to be my duty to impart it to you without delay.'

THE HARPER'S FERRY TRAGEDY.

The whole country was thrilled with the movements of John Brown and his associates, in their daring and novel movements at Harper's Ferry in Virginia. It has been the burden of telegrams--the general press--addresses, political and religious--show clearly enough the public tone and temper in that vicinity.

JOHN BROWN A FEROCIOUS AND BLOODY SAVAGE!

You have repeatedly urged that John Brown should not be executed; and this on grounds of policy, not from any consideration of mercy due to him.

LAW JUDGE.

Let Brown, as the master-actor in the bad affair, be hung. He has forfeited his life to the outraged laws of his country.

A WIDE DIFFERENCE.

There are no pro-slavery men at the North, except those who have been made such by the course of the Abolitionists. Extremes beget extremes.

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THE DIFFERENCE.

When John Brown calls him a small band, and endeavors to stampede slaves from the borders of Virginia, and in the course of the transaction, two-thirds of the people are killed, contrary to the intentions and orders of Brown, which was that life and property should be spared--he is seized and placed upon a hot trial for his life.

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The United States Constitution is 'a covenant with death, and an agreement with hell.'

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution.

J. B. YERRINTON & SON, Printers.

WHOLE NUMBER, 1509.

I am an unworthy nephew of Deacon John, and I loved him much; and in view of the many choice friends I had had here, I am led the more earnestly to pray...

Your assurance of the earnest sympathy of the friends in my native land is very grateful to my feelings; and allow me to say a word of comfort to them...

As I believe most firmly that God reigns, I cannot believe that anything I have done, suffered, or may yet suffer, will be lost to the cause of God or of humanity...

But God's will, not mine, be done. I feel a comfortable hope that, like that erring servant of whom I have just been writing, even I may (through infinite mercy in Christ Jesus) yet die in faith...

Farwell, till we meet again. Your friend in truth, JOHN BROWN.

LETTER FROM JOHN BROWN IN PRISON.

The following letter from John Brown has been received by a gentleman in Boston:—

CHARLESTOWN, Jefferson Co., Va., Nov. 15, 1859.

MY DEAR SIR,—Your kind mention of some things in my conduct here which you approve, is very comforting indeed to my mind. Yet I am conscious that you do not see more than justice...

May I use that strength in showing his strength unto this generation, and his power to every one that is to come. I am most grateful for your assurance that my poor, shattered, heart-broken family will not be forgotten...

Farwell! Yours in truth, JOHN BROWN.

THE TRIAL OF JOHN BROWN.

In the palmy days of Judge Jeffries, when men were convicted of treason upon mere suspicion, there is no record of his having forced a prisoner to trial upon three distinct charges...

How could Brown challenge a jury with reference to his opinion upon all these charges? The offences alleged against him were all within, and constituted, one indictment. One jury man might find, in his own mind, that he was guilty of treason, and not of inciting insurrection...

But there is another feature of this so-called trial, more revolting and inhuman than the above. We defy an instance to be shown, in a civilized community, where a prisoner has been forced to trial for his life when so disabled by sickness and ghastly wounds as to be unable even to sit up during the proceedings...

JOHN BROWN AS A HERO.

The brave old man who lies in prison at Charlestown, Virginia, waiting the day of his execution, is teaching this nation lessons of heroism, of faith, and of duty, which will awaken its sluggish moral sense, and the almost forgotten memories of the heroes of the Revolution...

No man can study the demeanor of Brown during his trial, and read his final speech to the Court, without feeling that with all his errors of judgment, and his fatal mistake in the mode of his attack upon slavery, this forlorn old man is exhibiting a type of heroism which the world has hardly seen since...

Crown and Sidney shook tyrants with terror. Calm, self-consistent, courteous toward his accusers and his judge, benignant in feeling toward all men, mild and patient under personal injury, yet inflexibly committed to the cause of human freedom...

While it is the duty of the slave patiently to endure his lot so long as he sees no way out of it, is it wrong of him when, by a sudden foot or stroke of fate, he is presented with the opportunity of freedom...

And what is it that is thus on trial before the great public of these United States? What is it that is undergoing the scrutiny of thousands of eager eyes? What is it that will be hung up on the gallows in the gaze of all men?

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his life should have to pay the forfeit. In another age, when this institution shall be among the absolute errors of the past, the page of history will record this name, JOHN BROWN, as that of a martyr to unswerving and impartial liberty.

The Liberator.

BOSTON, DECEMBER 2, 1859.

EXECUTION OF CAPT. JOHN BROWN.

A public meeting will be held at the Tremont Temple, on FRIDAY EVENING, Dec. 2, with reference to the Execution of Captain JOHN BROWN, at Charlestown, Virginia, on that day.

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SMITH AND THOMPSON.

ON VIRGINIA SAVAGES, PAST AND PRESENT. Our readers will readily recall the touching story of John Smith, a fugitive slave and a young boy of...

THE VIRGINIA FRIGHT.

A steamer arrived from Norfolk, to-day, with two companies of troops, numbering one hundred and seventy men, who will go on to Charlottesville to-night on a special train.

The Richmond Dispatch says the people of Virginia ought to stay away from the execution of Brown and his comrades. It also says that visitors from other States, if they are permitted to be present, will have assigned to them a position where they can do no mischief.

It is now said that the new and extensive military movements have grown out of a confident belief, on the part of the Virginia officials, that an attempt at rescue will be made to-night.

Gov. Wise and Attorney-General Hunter profess to have received reliable information to that effect. CHARLESTOWN, Nov. 27. All is now comparatively quiet.

The Charleston correspondent of the Herald says the arrangements for Brown's execution are nearly completed. The military lines will enclose a mile square around the scaffold.

Gov. Wise states that the cause of this exclusion of spectators from the enclosure is, that in the event of an attempted rescue, an order to fire upon the prisoner will be given, in which case, should there be people within the lines, they would run the risk of sharing Brown's fate.

On Saturday and Sunday, the town was crowded with strangers and soldiers. Extensive preparations were made for the reception of additional military forces, which are hourly expected.

Both disputants were very much excited. The discussion had commenced about Mr. Seward's speech at Rochester, and had gone on until the language used by both was very fierce.

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THE ALLEGED INSANITY OF JOHN BROWN.

WE understand that the affidavits respecting the insanity of John Brown, Esq. of this city, prove conclusively the prevalence of insanity in his family.

This morning, Geo. H. Hoyt, Esq. received a letter from Brown written on Thursday. He thanks Mr. Hoyt for his services in his behalf, and expresses his regret that he has nothing but thanks to offer.

Mr. Brown receives as many as a hundred letters each day, large numbers of people writing simply to obtain his autograph.—Traveller.

THE QUESTION OF THE INSANITY OF BROWN. The Atlas and Ob. publishes a number of affidavits of inhabitants of Ohio, in regard to the insanity of Brown, which were submitted to Gov. Wise with the following letter from his counsel:—

His Excellency Henry A. Wise, Governor of Virginia: Sir—I herewith submit for your consideration the affidavits of the following named persons, to wit: Harvey Baldwin, Edwin Wetmore, Sylvester Craig, Nathan Alling, Milton Lusk, Gideon Mills, George Lewis, and Wm. W. Wells.

I am, with great respect, your obedient servant, SAMUEL CHILTON, Counsel for Brown.

THE PRISONERS AT CHARLESTOWN, VA. A Charleston Va., correspondent of the New York Times writes:—Brown was visited yesterday by Rev. James H. March, of the M. E. Church.

Every thing in the shape of business is suspended, and the inhabitants seem to do nothing but make efforts to provide for the military. Schools are suspended, and school-houses occupied as barracks.

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CALEB CUSHING'S GROUNDS FOR KIDNAPPING IN MASSACHUSETTS!

At the recent trial for kidnaping at Hyannis, in this State, the Honorable Caleb Cushing, as counsel for the defendants, (who were acquitted upon a technical point,) laid down and defended the following monstrous propositions. They strike at the foundation of all personal liberty and security.

The first clause of the Constitution relative to fugitives, contemplates the right of master to secure and return him, which State laws cannot impair.

It is clothed with authority to do this in any State. It would be no breach of the peace to use sufficient coercion to capture and return the slave.

The Constitution requires no aid from Congressional legislation to confer such power. The owner needs no process of law to legalize the seizure and return.

Any person has the right to arrest and return a fugitive as the agent of the owner. A slave secreting himself on a ship without the owner's consent is in his custody as an involuntary deposit.

Such custody continues unimpaired while in the jurisdiction of the United States until the slave is returned. A vessel duly registered in the United States is always a part of its territory, unless in the jurisdiction of a foreign government.

Fugitives escaping on a vessel are not discharged by the contract of a vessel into the jurisdictional limits of a State. The question whether a person is a slave in any State depends on the United States Laws.

All rights of recapture and return appertaining to an owner, an agent may exercise. The agent may be constituted by deed, letter or other unsealed proof, acts or implications.

Unsealed notification by owner sufficient to establish a person as agent. In extradition of fugitives, agency may proceed as in civil proceedings.

It then spoke for two hours in support of these views, claiming an acquittal under the United States Law, because the case was out of the jurisdiction of this Court.

The District Attorney, for the prosecution, argued that the alleged offences were committed within the jurisdiction of Massachusetts. He admitted that Jones was a slave and fugitive, but argued that the defence had not proved that the defendants were authorized agents.

THE KENTUCKY REPUBLICAN CONVENTION. The Cincinnati Gazette of the 17th says:—Representatives from several counties in the State of Kentucky met yesterday at the office of the Free South, to nominate representatives for the National Convention of the Republican Party, to be held in 1860.

The resolutions were brief and to the point, and a pattern well worth following, as follows:—Resolved, By Republicans of Kentucky, that they reaffirm and stand by the Philadelphia platform of 1856.

Resolved, That they are in favor of law and order, of State sovereignty, of National supremacy, of the Constitution and the Union. That they are determined to oppose to servile insurrection and illegal interference with slaves from at home or abroad.

Resolved, That they stand by and defend the freedom of speech, the liberty of the press, the rights of minorities and institutions, open to the will of the legal majority, the omnipotence of conventions, and the progressive civilization of ages.

JOHN BROWN'S FAMILY.

The undersigned having, at a meeting held in Tremont Temple, on the 19th inst., been appointed a Committee to take charge of such funds as may be tendered for the benefit of JOHN BROWN'S FAMILY, are ready to receive donations for that object, to which they shall be faithfully applied.

JOHN BROWN'S FAMILY. S. E. SEWALL, Chairman, 46 Washington street; JOHN A. BROWN, Treasurer, 23 Dock square; GEORGE BIGELOW, 23 Essex street; JOHN A. BROWN, 111 Essex street; HUMPHREY JAMESON, 484 Washington st. Boston, Nov. 23, 1859.

UNPAID PLEDGES in aid of the Massachusetts Anti-Slavery Society, made in January last, or previously to that time, are now payable; and it is hereby requested that the same may be paid at the earliest practicable day.

ADVERTISEMENTS.—A young woman from Demarara, who has lived several years in this country, wishes to return to her native land; and, in order to support herself there and help her mother, she has a very earnest desire to learn the milliner's trade.

ANTI-SLAVERY LECTURES. The Fifteenth Annual Course of Anti-Slavery Lectures will be held in Lyceum Hall, Salem, on successive Sabbath evenings, commencing in December inst.

REV. E. B. WILLSON, of Salem, will repeat in Lyceum Hall, in this city, on Monday evening, Dec. 5th, the sermon delivered in the North Church, on Sunday, 15th ult., from the text, "Remember those in bonds as bound with them."

CIVIL AND POLITICAL EQUALITY FOR WOMEN.—County Women's Rights Conventions, to be addressed by Mrs. Frances D. Gage, Lucy N. Colman and others, will be held as follows:—Bath, Steuben Co., Tuesday, Dec. 6.

AN ANTI-SLAVERY CONVENTION will be held at Pen Yan, Yates Co., on Tuesday and Wednesday, Dec. 6 and 7. Sessions at 2 and 7 o'clock, P. M.

LECTURES.—THOMAS VICKERS will respectfully inform Lecture Committees that he will deliver any of the following lectures in the New England States, during the two weeks immediately succeeding January 28, 1860:—

CHARLES L. REMOND will speak at NEPUNSET on Thursday evening, Dec. 1st, at a meeting called in reference to the Execution of JOHN BROWN, by the combined forces of Virginia and the United States.

WILLIAM WELLS BROWN will attend the meeting called for this day, Friday, at Providence, R. I., in reference to the execution of Capt. JOHN BROWN.

CHARLES L. REMOND will speak at NEPUNSET on Thursday evening, Dec. 1st, at a meeting called in reference to the Execution of JOHN BROWN, by the combined forces of Virginia and the United States.

PILLS AND POWDERS. FORTY YEARS IN THE WILDERNESS THEREOF. By the late Dr. Wm. A. Alcott. Is one of the most amusing and instructive books of the year. Price \$1.

Another Slander Told to the Count. It has been so often said that most people now believe it, that cultivators of the soil do not read. The fact that in so short a time THREE EDITIONS each of COPELAND'S COUNTRY LIFE and DR. DADD'S NEW CATTLE DOCTOR have been called for, gives the lie to this libel upon our intelligent yeomanry.

THE ORIGINAL 'SENSATION BOOK.' All others, excepting 'THE LAMPLIGHTER,' being mere abortive imitations. A new edition of 'UNCLE TOM'S CABIN,' 310th Edition, making a sale of THREE HUNDRED AND TEN THOUSAND COPIES of this unrivalled book. Price \$1 50 for the two volumes, with portraits of the Author and Little Eva.

THE BOOK FOR THE TIMES.

IN PRESS: THE LIFE OF CAPT. JOHN BROWN, THE LIBERATOR OF KANSAS, AND THE HERO OF HARPER'S FERRY. BY JAMES REDPATH.

A elegant 12mo. volume of 400 pages, illustrated, and embellished with a superb STEEL PORTRAIT OF THE GLORIOUS OLD MAN.

This book will be issued before the first of January, 1860, and will be a work of thrilling and fascinating interest. Price, \$1.00. A liberal per centage of the PROFITS resulting from its publication will be Given to the family of Brown.

THOUSANDS OF AGENTS will be wanted to supply the demand in every town, village and hamlet, throughout the country. Address, THAYER & ELDRIDGE, Publishers, Nos. 114 and 116 WASHINGTON STREET, BOSTON, MASS.

Portrait of John Brown. Will be published, on FRIDAY, DEC. 2d, by CHARLES H. BRAINARD, 322 WASHINGTON STREET, BOSTON.

A magnificent lithographic portrait of JOHN BROWN, drawn by Thomas M. Johnston, from a photograph taken for J. H. Webb, Esq., and the last picture for which the old hero ever sat.

A liberal portion of the profits will be given to the family of Captain Brown. PRICE, ONE DOLLAR. Sent by mail, free of postage, on receipt of the price.

For sale by Williams & Everett, 234 Washington street; Elliot & White, 322 Washington street; Wm. C. Nell, 21 Cornhill; and by printers generally. D. 2w

Ayer's Sarsaparilla. A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the most obstinate and chronic skin diseases.

This compound will be found a great promoter of health, and in the spring to give a complexion of the most beautiful hue. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any Sarsaparilla, but often no curative properties whatever.

DR. J. C. AYER & CO. LOWELL, MASS. Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral. has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed.

Ayer's Cathartic Pills, FOR THE CURE OF Costiveness, Jaundice, Dyspepsia, Indigestion, Dropsy, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, and Scald Head, and all the various Disorders, as a Diaper Pills, and for Purifying the Blood.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit us to recite the names of the Agents below named (which gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.)

POETRY.

For the Liberator. TO THE REV. SAMUEL J. MAY, On his Visit to England, 1859.

We heard of thee, noble friend of the slave, Friend of the wronged and oppressed; For, worn with the burden and heat of the day, God's tired laborer needed rest.

And we hoped to see thee with Spring's leaves and flowers, Still waited and hoped, day by day; Till, amid the full splendor of Summer's bright reign, We welcome ANOTHER MAY!

We heard thy grand words of Love, Freedom, and Truth; They thrilled like a war-trumpet's call, That bids Christ's valiant soldiers arm for the fight, Stern hearts that no dangers appal.

We saw, with delight, how in calm, social hours A true-hearted man dares unbend; And innocent mind, and wit, gentle as bright, Charm the circle who claim thee as friend.

Oh, that 'mid thy still widening circle of friends, The Good, and the True, and the Free, All whose love and whose reverence here thou hast won, May recall pleasant memories to thee!

And God grant, in the Master's vineyard to toil, His brave workman fresh health and strength, Till his spreading stems, bending with glorious fruit, Reward all thy labors at length.

Tenderden, (England.) JANE ASBURY.

For the Liberator. WEBSTER'S STATUE AT BOSTON.

With what regretful feelings did we read, How Massachusetts, thy degenerate sons, Sons of those pilgrims who, for conscience sake, Dared want, dared shipwreck, should disloyal prove To liberty, to conscience, should forget That unto all are given two great commands:

'Love God, your Father, first; and, next to him, (Jesus says nought about a brother's kin.) Love all mankind, your brethren, as yourselves.'

Talent and genius are rich, heaven-sent gifts, And men bow down before them, and forget, Though they exalt a man above his fellows, He is God's servant still; as such, must give A strict account to his most righteous Lord.

O, richly gifted Webster! hadst thou, then, Power to revisit Boston, when its crowds Did such mad, reverent homage to thy statue, As ignorant heathen, worshipping carved gods, What deep repentance for those gifts mispent, For opportunities lost, and past recall, For treason against conscience, hadst thou felt!

Once didst thou call the negro thy dark brother, Once feel, thou advocate the equal rights Of all thy countrymen, whatever their race, O, poor, heart-broken, disappointed man! Who, Esau-like, impatient, gavest up Thy great, thy glorious birthright, thy true freedom, Hungering after power, and the applause Of men thou couldst but so secretly despise:

O, thou heart-broken man! hadst thou then heard The noise of shouts and music, which arose, Like that from Dura's plain, when the proud king, Nebuchadnezzar, bade his subjects kneel Before his statue, with what pangs of shame Had thy awakened heart its sin confessed; Its guilt, its vast, its terrible mistake! And, deeply penitent, humbly declared, That to atone for all the mass of wrongs Thy cruel, wicked law caused the poor slave,— For all the ills thy words, thy influence, And thy example add to their hard lot,— Thou, Boston's worshipped one, wouldst gladly bear Even the fate of thy poor fugitive,

When, vainly flying from his degradation, He hears the human hound's voice, as it cheers Its aid, the bloodhound, rushing on to seize, And tear him—him thy brutal law has doomed; Humbly hadst thou declared, that to annul Thy most vile law, thou gladly wouldst endure Its terrible results; the bloodhound's fangs, The lash, the untold tortures—even that death, When the slow fire consumes the shrivelled frame.

There was a hero-prophet in old times, Who stood erect amid a prostrate crowd Of Baal's worshippers. Yet not alone Was he in Israel; for ten thousand more Brave men and women steadfastly refused, All idol worship—steadfastly refused, Loyal to conscience; joined no crowd, However rich or great, in doing evil, Honor, due honor to like noble ones, The sons and daughters of the Pilgrim State, Loyal to principle, loyal to Christ; That Christ who taught, who lived the law of love To God and man; that Christ who gave his life, A willing sacrifice, to prove his faith In this ennobling, generous, God-made law.

Tenderden, (England.) JANE ASBURY.

We publish the following effusion as sent to us, leaving our readers to decide for themselves as to the authorship of it. Its sentiments at least are true, and its spirit commendable.—[Ed. Lib.]

(From the Spirit of John Quincy Adams, through Dr. Stillé.) DEDICATED TO JOHN BROWN, BY DR. T. JOHN LEWIS.

'LIBERTY OR DEATH!' No! Massachusetts cannot give The boon thy soul doth fondly crave; The poor and pining fugitive Must on her soil remain a slave.

Her Bunker Hill, where patriot blood In Freedom's cause was freely spent, Cannot a shelter give to thee, Beneath its towering monument! For tyrants even there may tread, And hunt the flying bondsman down; May walk the spot which Warren's blood Made ever-consecrated ground!

Nor Faneuil Hall can open its door To give a welcome unto thee; Thou canst not press its sacred floor, And think thyself as truly free!

O, no! poor slave, thou canst not find A home where man for freedom fell—Th' oppressor there thy limbs may bind, And force thee back to Slavery's hell! In other lands, 'neath other skies, Thy flying form must seek alone The boon America denies— The precious right thyself to own!

And there in peace thou mayst enjoy The blessing England gives to thee; No tyrant foot dare touch her soil, To snatch away thy liberty!

What a disgrace! that America's gifted sons, and unlawful bondmen, whose fathers' blood was spilled for universal freedom, are now obliged to seek their freedom under the lion's paw of monarchical England!—O! give us liberty, or give us death!—I am yet too young to believe that God is a respecter of persons.—JOHN BROWN.

THE LIBERATOR.

SPEECH OF WENDELL PHILLIPS, ESQ. Delivered at a Public Meeting held in the Tremont Temple, Boston, Nov. 28th, in aid of the Family of John Brown.

I hardly know, ladies and gentlemen, what there is left for me to say in regard to the cause which has called us together to-night. Certainly, the speakers who have addressed us have covered almost all the points which would be spoken of naturally, in a meeting like this.

It is hard to say any thing, gleaming after them. And it is an unwelcome pleasure to me to know that a clergyman of the Old South pulpit has taken from me the choicest morsel of the speech I was about to make. (Laughter.) No man could come to this meeting, Boston-born, without that parallel in his mind which he has so eloquently presented to us, of the massacre of the 6th of March. Then, as now, full-fed Conservatism said it was 'madness—a few insane men flinging themselves against an empire.'

Then, as now, the question was before the courts, and the courts pronounced the law to be against the martyrs of the 6th of March. They acquitted the men who shot Attucks. My eloquent friend has omitted only one point of the parallel. Then, as now, the citizens flocked to the Old South Church as the appropriate place to express their indignation; and to-day, we do not go to the Old South Church, but, thank God! the Old South Church comes to us, speaking for us better than we can for ourselves.

I like this Old South-side View of Slavery. (Applause and laughter.) It smacks of the revolutionary flavor. If there is truth in Spiritualism, the man that stands in the pulpit of the Old South Church is a medium betwixt us and Joseph Warren and John Hancock; for truly, the sentiments with which they woke the patriotism of the town of Boston are identical with the doctrine which he has preached to us to-night. (Applause.) True, as he has told us, the critical history of modern times has picked flaws in the brave scenes of that March night; but he recollects well, as I do, that in John Hancock's oration, and Joseph Warren's, the men who felt the full flow of revolutionary fervor in their veins, and who felt, standing at the head of the Revolution, they owed to the martyrs of the 6th of March—in none of these contemporary judgments is there one word of adverse criticism.

On the contrary, there is the fullest and most complete endorsement. I know modern history has picked many flaws in the character of the men of the 6th of March, and later down. At this hour, as far as we can see, if we had asked God to make us a man that should stand before the nation as the representative of the American idea, unspotted, dignified, modest, resolute, merciful and Christian, it would seem as if a more perfect representative could not have been given us than the martyr of Harper's Ferry. (Applause.) In every word that he has spoken, in every act that he has done, in the whole history of the conflict and of every thing that has followed it, in the long life upon which the blaze of this event throws backward its light, there does not seem to have been a trait that we cannot with a whole heart honor. (Applause.) We have no apologies to make; we have no excuses to frame; we have no incidents to hide; we have no words to take back. It is the old Mayflower cropping out, and every son of the Pilgrims is able truthfully to say, that what he imagined Plymouth Rock, John Brown is. (Applause.) Read that simple recital in the Independent from the lips of his wife; honest, truthful, kneeling daily at his family altar, bringing up his children with daily recognition of their allegiance to God, banishing from his military troops, even in the tumult of Kansas, every man whose lips were familiar with a profane word, allowing neither intemperance nor any thing that could be called sensuality, drawing to himself the very model of the Puritans, passing his life in that guile, with one polar star before him from his very boyhood; for you know he says that the first thought that ever turned his heart toward the black race was when, on a Pennsylvania farm, a boy of ten, he found himself yoke-fellow with a negro of the same age—a smarter boy than himself, says the old man, more capable, brighter, and yet he was half starved, oppressed, turned out to the elements, treated half like a beast, and he said to himself (this thoughtful boy of ten years old)—'Why should a black skin make that difference between me and him?' and he has never been able to answer that question until to-day. His whole life has been an effort to answer it; and if Virginia sends him to his audit, we may believe that the Supreme Judge will hold that he has answered it at last. Look at him there in that Army! Not an unnecessary act of violence, not one moment provoked into intemperate action—neither by the death of his son nor comrades, nor by the ferocity of assailants provoked into a forgetful moment. What scene can history part for us more impressive—thank God, it is an American scene!—than that old, poor man, brought up at his mother's knees, and taught, in the language of inspiration, that 'he that loveth father or mother more than me is not worthy of me'—leaves wife and children alone and needy, standing in that Army wall, one hand holding the musket, and the other feeling the pulse of his dying son! Match it in the sublime moments of human patience, disinterestedness, and daring! (Applause.) What a contrast to the State of Virginia—what a revelation of national character! The man who indicted three wounds upon his body testifies with shameless pride, bearing a military title, that he entered that Army, saw an unarmed, defenceless man, who had acknowledged his surrender, and was pointed out to him as John Brown, head-on toward him with his sword, and wounds him through the body. The old man, folding his arms, bows his head, and the wretch repeats the blow on that uncovered head. ('Shame!' 'Shame!') The man was asked, 'Could you have the heart to strike the blow?' 'I would have cut his head off with another,' said the chivalry of Virginia, with the usual quiet. Well, is not that, with the folded arms and quiet demeanor, a proper representative of what the Northern idea should be? Could we ask a better symbol for history? Do you say the world forgets him? I tell you such instances mean more than they seem. They symbolize a universal feeling. Virginia has seen the only noble heart that this event has manifested within her borders, a girl, throwing herself between the muskets and the defenceless breast of one of the victims, clinging to his head and neck to shield him from bayonet and bullet—Miss Foulke. She symbolized the heart of Christendom, throwing itself between Virginia and that infirm old man; and Virginia will yet wake to see herself in the ruffian, and Christianity in that humane girl. (Applause.)

So much for the man. We come here to remember his children, his wife. He looks back upon the world he is quitting, and says to us who owe him the example of such virtue, 'I leave to you my wife and children.' Let us prove worthy of the legacy. Let us send him a message to-night from Boston—'We lay your wife and children in the very core of our hearts; they shall be sheltered as our own; be sure of it before you die.' Men say this enterprise was hopeless, that it was an imprudent enterprise. Goethe says there are prudent virtues, and there are higher virtues—virtues that never remind us of prudence. This is one of the latter. (Applause.) To be sure, it was an imprudent virtue, but we have lived many years, and we have heard of a great many instances of imprudent virtue. I have lived twenty years in Boston. I can remember a Western clergyman of this same Mayflower blood—God be praised that it sends out its veins East and West to bubble up wherever it is needed, for wherever there is a fierce battle to be fought for an idea, you can almost always trace its lineage back to old Plymouth Rock. They talk of building a monument of granite, and the

question down there is, where to fix its foundations. Well, I will tell you; they may lay one corner-stone at Harper's Ferry and the other at Alton, where Lovejoy flung his life away in the foolish attempt, so Boston said, to vindicate a free press. An Attorney General said, in Faneuil Hall, 'He died as the fool dieth;' and a Boston pulpit said, 'The guilt of the murder was not on the mobocrats, but on the man that died.' The Boston press said, 'What a fool—what a fanatic—what a failure—what good has he done?' If you will go to Alton—to-day, you will find that the repentant city has taken up his ashes for more sacred interment, and will yet build a more honorable monument to the only name that gives a moral interest to Alton. Some night, ten years hence, you will not find this platform so empty; all Boston will have found out that John Brown's enterprise was not a failure. When did man ever do more? Can you point me to a life, even if it was seventy years long, and had statues raised to it, that taught the American people half as much in seventy years of public life as this Litchfield school-master has taught us in a week? It seems to me that in judging lives, this man, instead of being a failure, has done more to lift the American people, to hurry forward the settlement of a great question, to touch all hearts, to teach us ethics, than a hundred men could have done, living each one to eighty years old. Is that a failure? The whole world talks about him. Every man's heart is stirred because of him. A great, bad State turns pale at the thought of him. But an enraged town and drunken soldiery, starting at the motion of a dry leaf, allow a stranger to remain among them, free from suspicion, when John Brown, the chief prisoner, certifies that they may trust the man! His word is better than a judge's warrant or the State law, and saves a life which the Constitution of the Union was impotent to shield! The whole world will yet ring with the heroism of his attempt. Is that a failure? Look at that anti-slavery catechism, his conversation with Senator Mason! See the New England farmer looming up a great man, and the dwarf Judges and Senators that stand about him, and the press printing that anti-slavery catechism to the number of 500,000 copies, forcing every American citizen to read it. Men say he should remember that lead is smelted in bullets, and much better made into types. Well, he fired one gun, and has had the use of the New York Herald and Tribune to repeat its echoes for a fortnight. (Applause.) Has any man ever used types better? But there is another item. What has he done? He has done this. Edmund Burke says a nation that call itself a civilized society, and keeps some half-dozen citizens in slavery, is but another name for tyranny. John Brown believed it. We see in this country a despotism doing great things illegally, and liberty doing nothing at all exactly according to law. We have seen the Missouri ruffians break into the United States army in the State of Missouri, take possession of the United States arms, carry them to Kansas, and bathe them in the blood of honest men, and the United States government has yet to utter its first word of criticism. Sworn testimony, spread out on the pages of a Congressional document, shows it; and yet the government is silent. John Brown takes possession of the United States army in Virginia, and never touches a gun nor a dollar. The world says he is a madman, guilty of treason, and the United States government is about to try him; that is, to try him in the person of his confederate. They ought to have tried him at first, but you recollect, in the words of the Dred Scott decision, the United States government has no rights which Virginia is bound to respect. The consequence is, that Virginia, after trying most of the men, has left the United States government only a test man to try the question. Now, John Brown takes these two principles. He says, by every rule of ethics, this is no real government. Justice is but a sham in the government. I look up at the United States government, and I see that it is a rule that suits its party purposes, and it is not just, it is not impartial, it is not universal. Such a man as our friend Brown who recognizes justice as more than law, and right as his polar star, determines that he will do what in him lies to establish justice. Men say that he is flinging away his life. That is for him to judge. Men say that the result is not worth the sacrifice. Suppose I could carry you back to Boston streets, on the evening after Bunker Hill fight. I'll carry you into Hutchinson's house, I will carry you into the parlors of any of the old colonial families. You will hear them saying, 'What a pity! Warren's dead; Hancock and Adams have fled; there is a warrant out against them; those devoted soldiers, and Mayhew, and Warren, and Sam Adams; how can these men answer it to the widows and children? What fools! a few farmers, to fling themselves against the embattled phalanx of the British Government!' It seemed so to men who were accustomed to look up to England. Doubtless the tories strengthened themselves, and many a patriot heart sank. But it was the beginning of the end. Was Warren's life worth giving? What did he establish? He established the example of resistance. He bade the colonies try their strength. He showed that that blood was equal to blood, and that right was right the world over. At Worms, Luther faced the princes of Germany, and went home, and the princes hid him, and the Catholics said, 'There is your brave man, that dare not show himself in the street; what a boaster he is! A ruined man!' Thus the world always attacks on the eve of one of those defeats which is a victory. But this is Brown's position. Dr. Channing said in one of his last essays, we have glued our swords to our sides; we have pledged the physical force of the State against the black man, and in favor of oppression; we are all the more bound by every Christian and humane consideration to let no opportunity slip for giving our moral influence in behalf of the slave. That is the way it lay in Channing's mind. We have given the sword to the white man; now give our tongues to the black. John Brown reasoned differently; he was a Calvinist of the old stamp. That faith is said to be at discount now; but after John Brown, I think we may pardon a dozen New York Observers. He said, for sixty years, we have given the sword to the white man; the time has come to give it to the black. What right had we to give it to oppression? You say it is the government; you say it is law; you say there is a parchment oath hid back there in 1787. He said to himself, I wonder if, when I go up to God, when, according to Hindoo phrase, 'Alone was thou born, alone shalt thou die, and alone shalt thou go up to judgment'—if, when God asks me, What did you do for those that were in bonds, when I ordered you to have a heart as bound with them? can I hide myself under the cobweb Constitution of 1787? And he said to himself, Lo! in that hour when I shall stand before the judgment seat eternal, as an American with the guilt of two generations of forgetfulness upon me, I will carry up the gratitude and forgiveness of the black race in my right hand. If my fathers sinned by promising to support the tyrant in his tyranny, I will not put off repentance to my children, but I will give the best I have, my life and my right hand, for the service of those whom my fathers forgot. In 1787, Massachusetts said, 'Let me go home and make money; let me go home and fill my harbors with commerce; let me hear the noise of the shuttle; let me see luxuriousness climb up the sides of my hills; and I swear to forget the bodmen; say, in the language of one of the sons that is to be born to me, 'I will be ready to buckle on my knapsack to put down the slave insurrection if it should occur.' And for sixty years she has stood with her foot on the heart of the black man. When the slave in his Carolina hovel was calculating his chances of escape, he brought into the scale against his hopes the marshalled ranks of the white men that was to pass through before he was to reach the foreign soil. He saw us standing

pledged to put him down. No protest that we could utter could reach him. Our white faces, under the Constitution of 1787, were conclusive demonstration that he had nothing to hope from us. John Brown has taught him, at Harper's Ferry, that there is hope for him amid the millions of the North. He has sent the gleam of a hopeful sun into the hovels of Carolina; he has taught the heart of the bondman to leap up and thank God for the Mayflower. If he has not taught the slave insurrection, and I do not think he has, he has sent him this message: 'There are friends for you working—abide your time, and help us.' I think, therefore, he has taught us a great lesson. He has exemplified a great moral; he has relieved us from a servility to forms; he has taught us to pierce down to the essence of things. We defy intellect, till we fancy every man mad, cannot give three reasons for every act, and cite seven statutes to justify raising his right hand rather than his left. But every now and then some sublime madman strikes the hour of the centuries; straightway fossil pedants and bloodless attorneys insist on proving how the world ought not to admire. Still the million hearts will melt; and looking back over centuries, bathed in the sunlight of that great deed, posterity wonders at the blindness which could not see in the very hand of God himself.

Of what, after all, is John Brown accused? Might he not say, in the touching words of Burke, 'The only charge against me is, that I have pushed the principles of benevolence and justice too far—farther than a cautious policy would warrant, and farther than the opinions of many would go along with me?' And might he not add with him, 'In every accident of life, in sorrow, in distress, I will call to mind this accusation, and be comforted.'

Can you look at that old man, on his pallet on the banks of the Potomac, can you know what he is here for, and can your heart give itself up to accuse him? Can you look back to his home, and not encircle it with your protecting arms? He has taught us the sacredness of impulse. Men say he will die. Perhaps he will. That indictment is a rag. It is a net with every thread broken. You might expect it—no blame to Mr. Hunter. He prepared it when a whole State was quaking in an earthquake, and had five minutes to do it in. You might as well have asked a man to model a constitution at Lisbon, during its earthquake. It is no shame to Mr. Hunter that he has put on record an indictment with rents in it so large that you might drive the whole population of Charleston through it, and not touch either side. (Laughter.) Every criminal lawyer knows it. Some men are simple enough to believe that there is professional character and legal pride and State dignity in the Virginia Court of Appeals to sustain the objections to that indictment. I do not believe it. I do not believe there is any thing in Virginia but great swelling words. There is nothing there to make a judge out of.

If there was any thing there to make a bench of judges deserving the name, if there was a profession there that had any professional pride, feeling the eye of the legal profession upon them, they would scout that indictment as a disgrace to judicial annals. But there is not. Virginia, with all her refinements, is too frightened to know which way she is looking, and if John Brown was a raving maniac, with both hands tied, he would be hung all the same. That is my belief. And yet every lawyer knows there isn't a thread on which to hang him. Virginia will find the warrant in her fears. But if he is sacrificed, the banks of the Potomac will be doubly red to history and to man, for the ashes of Washington rest there, and history will see for ever on its bank that old man on his pallet arraigned before the pirates. And if they hang him, the Father of his Country will be proud to make room for the ashes beside his own. (Great applause.) And let history add to the record, that he left wife and daughter, and they found son and father and husband in the American people, that never forgot to tend their footsteps and to shelter them, while God spared them the sight of those in whose veins the blood of the noble martyr is running. (Immense applause.)

CLAIM FOR DISCRIMINATION IN TRUTH-TELLING.

The Evangelist is distressed at some of the concessions made by Henry Ward Beecher respecting the (un)veracity of ministers and the (dis)honesty of church-members. It makes a formal remonstrance to him on that subject, which is ludicrously compounded of these two elements, one addressed to the reader, thus—'What can he possibly mean?' and the other addressed to Mr. Beecher, thus—'It's too bad of you to tell!'

Now, each of these considerations might be urged by itself with a certain amount of effect, but brought together in one article, they not only reveal their own discrepancy, (like oil and water poured into the same glass,) but show that it is 'the galled jade' that winces, and that the coat cut by the eccentric Brooklyn artist fits the Evangelist's back.

This representative of the church says, commenting on Mr. Beecher's lecture entitled 'Bargain-Makers,' and crying out when the tender places are touched by the probe— 'For instance: he informed his hearers that there was a great deal of double-dealing in the world, not only in the counting-room, but in politics, and at the bar, and then added, with a mock solemnity, 'The Church is the only place where men speak the truth!'

Which, if it meant anything, meant that Ministers of the Gospel are about as honest as the common run of men, and no more; and that we are not to expect of men sincerity and truth, when they stand up to proclaim the Gospel of Christ, any more than when they are trading in a store, driving a sharp bargain, or pleading a case at the bar.'

And again, the Evangelist says— 'Next to sneers at religious men, Mr. Beecher seems to delight in sneers at religious doctrines. For example: He was exposing the hollow and want of principle of men of our time, and said, perhaps truly, that there was a certain faith now in the days of Christ. If the Saviour should come, he would find plenty of faith of a certain kind—faith in the Trinity (with a shrug), faith in the Atonement—but no faith in truth and honesty.' Now what does Mr. Beecher mean by this? Does he mean to say that a man who devoutly believes in God, the Father, the Son, and the Holy Ghost, and in the Sacrifice of the Son of God for his salvation, is not more likely to be a man of truth and integrity, honest, upright and pure, than one who believes in none of these things? Is there no connection between religious faith and common morality?'

'What does Mr. Beecher mean by this?' do you ask? I will tell you, honest and devout Evangelist what he means. He means what was said by your representative in the American Tract Society, Reverend William A. Hallcox, one of the Corresponding Secretaries, in reply to the question—'Has not the Society published, on intemperance and other evils, what many Evangelical Christians do not approve?' To this he answered (in connection with the late Rev. John Knox)—'If it has not, so far as we know!'

This answer was made in the attempt to justify the Tract Society for refusing to publish about slavery.—The Society's claim was (and is) that Evangelical Christians were divided, both in opinion and practice, in regard to that subject, and that the invariable custom of the Society had been not to publish in relation to matters so controverted. The question above cited was asked for the purpose of bringing out in opposition to this utterly false claim, the notorious fact that the Society had published, in regard to the use of wine, tobacco, dancing, theatrical entertainments and the observance of the Sabbath, sentiments in regard to which, both in opinion and practice, the people whom they call Evangelical Christians are as absolutely divided, and as diametrically opposed, as in regard to slavery. But the unscrupulous Secretary took this bully by the horns, and boldly said—'It has not!'

What do you say to this answer, Reverend Editor of the Evangelist? Is a lie told in the Tract House,

and for the benefit of the Tract Society, thus made better than another lie? Is it 'justified' and 'sanctified' by these two circumstances? Is it taken out of the domain of Mr. Beecher's review and comment? Another thing that Mr. Beecher means is, what was said by your representative in the American Board of Commissioners for Foreign Missions, Rev. Dr. S. L. Pomroy, Secretary, in his recent visit to England. In answer to charges there made of a pro-Slavery position held by the Board, this Reverend Doctor promptly replied—'The Board now hold an anti-Slavery position.' He thus, for the time, silenced those who paid him the compliment of believing his word. But he knew that, at that moment, the Board were allowing the admission of slaveholders to their mission-churches in the Choctaw and Cherokee nations, just as you know that, at this moment, they are allowing the same thing in those of the Cherokee nation. Neither then nor since has the Board assumed an anti-Slavery position.' You join Dr. Pomroy in praising the Board, asking contributions to it, winking its delinquencies out of sight. But what do you say to this deliberate lie in its behalf?

Another thing that Mr. Beecher means is, such things as were said by Rev. Baron Stow, of the Rowe Street Baptist Church, in his recent visit to England. There was a natural curiosity felt there among his Baptist brethren, as well as by the members of the London 'Young Men's Christian Association,' to know something more about those 'respectable white persons' to whom the ownership of the Rowe Street pews is, by deed, restricted. The inquiries of these persons, made in a public meeting, put the Reverend Doctor in a difficult position. He met the emergency with courageous promptitude, and changed the impending censure into applause, by saying, as seriously as if they had been true, these two things: first, as to the 'respectable white' limitation in the pew-deeds of his church—that he knew nothing about it—never had seen it; never had heard of it!—next, as to his individual self—that he was an anti-slavery man!

What does the Evangelist think of statements like these? Why should they be tabooed subjects, Mr. Beecher? When he preaches or lectures on truth and the violation of it, why should his illustrations be confined to dealers in dry goods and politics, pure wines and spirits, cream of tartar and calico? Will the Evangelist tell us?—C. K. W.

WORTHY OF ENCOURAGEMENT.

PHILADELPHIA, November 20, 1859. MR. EDITOR—Permit me to say a few words, through your columns, in regard to an estimable lady of this city. I allude to Mrs. Sarah M. Douglass.

She has been known for many years among the Anti-Slavery people of Philadelphia, as a warm-hearted, self-sacrificing, intelligent advocate of the rights of her own race. I venture to say, that but few among the ranks of reform would be more generally known throughout the State, at this time, were it not that a strong dislike to notoriety, amounting almost to reserve, is an essential element of her character. As it is, she enjoys the friendship and respect of many, very many of the prominent friends of the cause in this city.

Mrs. Douglass has always thought that one of the best means of elevating the condition of the colored people is to educate them, and thus strengthen their self-respect by satisfying them that they possessed powers equal to those of their oppressors. With her heart and mind taught her was right in principle, she determined to act upon it. Quietly, unobtrusively, in the early days of her girlhood, she entered upon her vocation of teacher, and, for more than thirty years, she has steadily pursued it. Her success has been great. Several generations of children have received their education at her hands. Owing to her well-directed efforts, many colored men and women now enjoy the respect and esteem that intelligence and refinement always command.

For several years, Mrs. D. has occupied the situation of Principal of the Preparatory Department of the Institute for Colored Youth in this city. In this position, it is among her duties to teach reading. She possesses that rarest of accomplishments, reading well, to an eminent degree—and, unlike many other tutors, she knows how to convey her knowledge to others. At the late examination of the pupils of this Institute, the admirable performances of her classes in reading and elocution received the hearty commendation of all who had the privilege of hearing them.

For some time past, Mrs. Douglass has been qualified for some time past, Mrs. Douglass has been qualified for lecturing on the subjects of Anatomy and Physiology, and for this purpose has studied several seasons in one of the Female Medical Colleges in this city. During last winter, she delivered a course of lectures on these subjects to women, some of which I had the pleasure of attending, and was highly gratified to find that the earnestness of purpose that was so prominent in her as a teacher of children, was equally prominent when she performed the part of a teacher of women.

In scientific knowledge she proved herself the equal of any lecturer on Physiology that has appeared in this city, while her literary taste and culture enabled her to lighten the interest of her naturally interesting subject, by her style and illustration. Her text is explained by reference to a French Manikin Drawing, and the many other aids which have become indispensable in treating the science.

The object of this notice is to call attention particularly to Mrs. Douglass as a lecturer. She will, I am informed, repeat her highly interesting course this winter. J. J.

Slaveholders' Lash applied at the Worcester Old South Daily Morning Prayer Meeting.

FRIDAY MORNING, Oct. 28.—The subject of Slavery in connexion with the case of John Brown was introduced. A brother claiming to be from the South was led to say, he felt very sorry the subject of Slavery should have been spoken of, that it hurt and wounded his feelings, that he wanted to meet and talk only about Jesus, (1) and leave out all matters of controversy, and that the Chairman should call such brethren who spoke for freedom to order, and not allow them to proceed. Brother S. G. Deboiss said, we see brethren the necessity of confining ourselves to the Bible text (1) which was first read by the chairman; the danger and peril of turning aside on any matter of division is very great. Another brother from Cambridge spoke of his late experience, and told what the Lord had done for his soul, adding that a revival was going on in Cambridge, and that it began with the Temperance reformation. I felt my heart moved to ask the brethren how ruffians would feel to hear such reference to their traffic, how it would affect their piety and wound their feelings, and how it was possible for a Slaveholder to be any better friend of Jesus than a Rumseller. I earnestly hope my brethren who attend this Prayer Meeting will be faithful, and bear witness constantly to the two greatest sins of our day and country, (Intemperance and Slavery,) by speaking and praying both in meeting and out, with perfect freedom.

AN ORTHODOX CHURCH MEMBER OF TWENTY-FIVE YEARS' EXPERIENCE.

THE CHILICOTHE KIDNAPING CASE.—A Committee of the citizens of Chillicothe, appointed at the indignation meeting in that city to inquire into the circumstances of the kidnaping of Anderson, have reported the result of their investigations through The Spirit of the Liberator. No facts are developed which were not already known to the public; but from these, the Committee give their opinion that Anderson was taken from Ohio, not only without law, but by persons who had no claim to him, even under the fictitious of the Southern code. The attention of the Ross County Grand Jury is called to the case.—Ohio State Journal.

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.

This pleasant and valuable preparation has been used for many years by hundreds of the most distinguished and wealthy persons, who have previously tried all the nostrums of the day without success, some even injuring their hair and health. This is entirely different from all others.

IS THERE ANY VIRTUE IN Mrs. S. A. Allen's Hair Restorative?

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 before it became known in St. Louis.

MRS. S. A. ALLEN'S HAIR RESTORATIVE. Given universal satisfaction, wherever it has been used. It can be used with perfect safety, and its perfect freedom from all deleterious ingredients, renders it a very desirable article for the toilet.

MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is worthy of confidence. Philadelphia Christian Chronicle. Incorparably the best preparation we have ever used.

All are compelled to acknowledge Mrs. S. A. Allen's as the Hair Restorative. N. Y. Independent. Mrs. S. A. Allen's World's Hair Restorer has taken its place at the head of all articles of the kind. Michigan Christian Herald.

Dispel all doubts as to its efficacy. Knoxville Presbyterian Witness. 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. Buffalo Christian Advocate.

Another objection to dyes is the unwholesome color and appearance they give to the hair, and the only way to have grey hair assume a NATURAL YOUTHFUL COLOR, is to use that which will be effectual and yet not a dye—Mrs. S. A. Allen's World's Hair Restorer will do this. N. Y. Journal.

In these times, when every cosmetic is warranted as the greatest discovery of the present day, it is refreshing to come across that which is what it pretends to be. A really excellent article is Mrs. S. A. Allen's World's Hair Restorer. As an assistant to nature, it is of great service; and a man by using it, can prevent serious and unnecessary loss of hair. Its properties are perfectly harmless, it being a chemical compound of ingredients calculated to facilitate the natural growth of hair.

Another objection to dyes is the unwholesome color and appearance they give to the hair, and the only way to have grey hair assume a NATURAL YOUTHFUL COLOR, is to use that which will be effectual and yet not a dye—Mrs. S. A. Allen's World's Hair Restorer will do this. N. Y. Journal.

There is no Hair preparation, we believe, that has acquired more popularity than Mrs. S. A. Allen's World's Hair Restorer. Why is this? Simply because it is a preparation of real merit, and has never failed, in a single instance, to produce the good effects ascribed to it on the part of its proprietor. Its sales are constantly and most extensively, and we begin to think that it is discriminated most appropriately the 'World's Hair Restorer.'

We have reason to be assured that Mrs. S. A. Allen's World's Hair Restorer is among the best articles of its kind ever discovered; indeed the wide circulation and immense sales it has achieved, fully demonstrate that its efficacy is generally appreciated.—Railway Register.

Mrs. S. A. Allen's World's Hair Restorer.—As we were travelling in Massachusetts a short time since, we met a lady whose appearance indicated that she had attained the age of sixty. So we inquired, and but for her beautiful hair, we should have spoken several years. After some conversation she spoke of her hair, informing us that two years ago, at least one year, it was grey, and that she had feared that before then the whole would have turned or fallen off. But our friend read the papers, and acquainted herself with the various remedies for decaying hair, and at length determined to obtain Mrs. Allen's Restorer. She did so, and applied it according to the directions. She did so, and had passed, she assured us, that she had no more hair, even and beautiful head of hair, as when she was but sixteen years old. Her statement was confirmed by other members of the family, while we were informed that in the same neighborhood there were other instances where the same happy and signal effect had been produced by applying Mrs. S. A. Allen's World's Hair Restorer.

Among the very few preparations that we