

RECENTLY IN KENTUCKY.—The Louisville Courier of the 21st inst. contains the following account of a proposed slave insurrection:—

The citizens of Frankfort, the capital of the State, and Versailles, in Woodford county, have been excited for some days, but by no means alarmed, at a report of a threatened rising of the negroes in those counties.

On Saturday a despatch from Harper's Ferry, Virginia, advised the Mayor of Frankfort that the negroes, at the instigation of some white scoundrels, designed an attack on that city and Versailles; and when these places fell, it was their intention to devastate the country around.

The information was obtained through an intercepted letter from an abolitionist named Day, addressed to Osawatimie Brown. The intelligence was so direct and of such an alarming character that Mr. Hunter, the prosecuting attorney at Charlottesville, Va., deemed it his duty to advise the authorities in Frankfort as above.

Immediately on its reception, the Mayor of Frankfort called the trustees together to devise means to avert such a calamity. Precautionary measures were taken in that city, and in Versailles, by appointing an extra police force and patrols for each district in the counties. The new military company organized last week in Versailles were ready to respond with alacrity at the first sound of the tocsin of war.

This abolitionist Day has been connected with the notorious Delia Webster, who was once in the Kentucky penitentiary for running off negroes. He was driven away from the county some years ago for his negro-stealing propensities. If he is caught on this side of the river again, we reckon he will be hung.

FREE SPEECH IN VIRGINIA.—The Norfolk Herald gives accounts of several instances of free speech, among which we copy the following:—

One was that of a resident on Ferry Point, opposite this city, John Fletcher by name, who came from Washington city some five years ago.

On Tuesday last, in the grocery store of his neighbor, Mr. James P. Jones, in the presence of ten or twelve whites, he was conversing about the Harper's Ferry affair. He avowed himself an abolitionist, and asserted that there were many in Norfolk and Portsmouth, but that they were afraid to say so; but he was free, white and twenty-one, and had no hesitation in declaring that if he had five hundred or five thousand dollars, he would give one half of it for the release or rescue of John Brown.

The by-standers were highly indignant at such language, and immediately had information of it lodged with T. Portlock, Esq., J. P., who thereupon issued his warrant for the apprehension of Fletcher. The warrant was given to officer John M. Drury to execute, who proceeded to Fletcher's dwelling, and knocked for admittance at his front door; but he made his appearance at a side door, and being told by the officer that he must go with him, said he would do so, and retired to get his coat and hat; but on his return he did not come to be taken. The officer then attempted to seize him, when he held the door nearly closed with one hand, while with the other he drew a knife, which he held up in a threatening manner, and said, "you, if you attempt to enter, I will kill you." Mr. Drury then went and summoned persons to his assistance; and on his return, Fletcher, after consulting with members of his family, and being threatened with a forcible entrance by the posse without, quietly reentered, and was taken off to jail to undergo an examination.

AN ABOLITIONIST CAUGHT IN ALABAMA.—We heard on Saturday that an abolitionist emissary had been detected at Prattville, in Autauga county, on the previous day, and rather summarily dealt with by the citizens of that village. He was immediately arrested and put upon his trial, which resulted in his being bound over in the sum of \$10,000.

It is stated that this fellow had in his possession several letters from some of Brown's men in the North, relative to the plans of that infamous band of rebellion, and containing advice as to how he should act—at what point to fix up his headquarters, &c., &c. He was first arrested on suspicion of being the murderer of McCrabb, and, on examination, these incendiary documents were found about his person. We hope to be able to give full particulars of this affair in our issue of Tuesday. The plot, indeed, seems to thicken.—Montgomery Advertiser, Nov. 28.

FRIGHTENED BY A BLIND GIRL.—The Wheeling Intelligencer publishes the statement of a blind girl, who was recently expelled from Martinsburg, Va., on suspicion of being an Abolitionist. She says: "Some of the people treated me kindly enough, but the lady of the house insisted that I was an Abolitionist; that coming as I did from Indiana, I was not entitled to believe a gentleman came into my room uninvited, and questioned me in an impudent manner. I applied to a minister who said he would be glad to assist me, but would advise me not to stay during the excitement. It was in consequence of this that I was compelled to leave." In addition to this, the conductor of the train upon which the blind lady and her sister arrived, told us, in the presence of a number of gentlemen, that the ladies were not permitted to remain. He was asked if he knew them, and upon replying that he did not, was told that 'they could not stay there.'

SENT AWAY.—No less than four men, suspected of being abolition emissaries, were arrested in our city on Friday and Saturday, had examination before a committee appointed by the citizens, and were finally discharged with directions to leave, and their faces turned Northward—which injunction they seemed to obey, not only readily but thankfully. We understand that there was no strong, positive evidence of very improper conduct on the part of any of them, and, therefore, we refrain from giving a description of them. It is best for all transient Northern men to have a known and honest business when they come South just now, and we do not condemn the disposition to expel them if they cannot exhibit such a creditable one, nevertheless, we trust the people of this and every other Southern community will continue to act coolly and cautiously—that they will not inflict personal violence without sufficient proof that it is deserved.—Columbus (Ga.) Enquirer.

Two persons, whose presence was considered undesirable on account of abolitionism, were ridden on a rail at Kingstree, S. C., on Wednesday of last week. One was an old man, and the other a young man of good personal appearance. They were carried about the village, borne by negroes, and expelled to sing while travelling in this manner. They were then turned loose. They took the noon train for Charleston, but the other passengers refusing to ride with them, they were put out of the train, at St. Stephen's station.

A correspondent of a Charleston (S. C.) paper is highly indignant at what he calls "a clear case of impertinence," viz: a Yankee peddler canvassing that city with a Constitution of the United States in bronze, with gilt frame. It is not the market for any such document as that.

The Charleston, S. C. Courier contains a letter giving an account of a great excitement in Williamsburg. Two Northern teachers, W. J. Dodd and K. A. P. Hamilton, have been living as private teachers in the families of Messrs. Henry D. Shaw and S. J. Beadley, for upwards of a year; but, since the Harper's Ferry affair, have become objects of suspicion. A meeting of citizens was called, and they were requested to leave. The gentlemen in whose family they are, opposed the action of the meeting, as reflecting upon them. At a subsequent meeting, it was determined to permit the obnoxious individuals to remain until their present school expires, on the 1st, the other on the 15th of December.

The Rockville (Md.) Journal says that a man was arrested near the Great Falls, in that county on Wednesday last, for the expression of a feeling of sympathy with the late rebellion at Harper's Ferry. He is now in the county jail.

SECTION OF MEDICAL STUDENTS.—Philadelphia, Dec. 20.—A meeting of Southern medical students to-day, it was resolved to meet in a body from the school in this city, and go to the Southern colleges. There was a large attendance; Jefferson College will lose 200, and Pennsylvania University 100 students. They will proceed in a body to-morrow night, in a special train, from the Baltimore depot. The proceedings were conducted throughout with great decorum and propriety, and there was no exhibition of violent feeling. A number will go to the Richmond Medical College.

MOCK HANGING OF JOHN BROWN BY NEGROES. The Southville (Va.) Register says—

On Friday night, the 22d inst., Old Osawatimie Brown was (in effigy) escorted through the streets by a large concourse of men and boys, and a goodly number of servants, who were more than pleased. The old murderer, horse-thief and traitor was seated in a wagon, supported by negro Ben, who performed the office of executioner as systematically as any old sheriff could have done. Indeed, the negroes enjoyed the proceedings beyond measure, and we are convinced they would, if necessary, arm themselves with Osawatimie pikes to aid in defending their masters. A black man played the fife, with which he "made the welkin ring."

A CASE OF LYCHING.—A correspondent informs us that—

A man, supposed to be an Abolitionist, of dark complexion, with black hair and a scar over the left eye, about five feet eleven inches in height, calling himself James W. Rivers, was taken up on the 13th inst., by the Vigilance Committee of Grahamville, (S. C.) who had him tarred and feathered, and the right side of his head shaved.

Norris E. Stearns, of Greenfield, Mass., a straight-out Democrat, was recently driven from Georgetown, S. C., where he went to sell maps, because he was from the North; and a subscriber to the Greenfield Gazette, in Georgia, has been obliged to discontinue his subscription on account of the anti-Northern feeling there. Nothing sectional in these and similar incidents, of course! The South is composed of national men!

At Danville, Va., a clerk in the Post-Office saw a man throw a letter, which he had just gotten, into the stove, and, on taking it out, found it to be a proposition for running off slaves. The man was arrested.

WHITE FAMILIES LEAVING VIRGINIA. The New York Times correspondent says that it has reliable information when it states that, in consequence of the Harper's Ferry affair, the heavy property-holders of Virginia begin to see that the subject of slavery is destined to produce interminable strife in that State in the future, and materially decrease the value of property. Families are accordingly preparing to leave the State; panic pervades all classes of citizens; there is no freedom of speech; suspicion and distrust are abroad; the last resort to check the progress of crime, the jury system, has become weak and corrupt; the spirit of religion is dying out, and infidelity taking its place. The country, according to this representation, is in fact but one degree removed from a state of anarchy.

Col. S. A. Cooley, of this city, was in Charlottesville, Va., last week. Mr. Penfield, agent of Sharpe's Rifle Company, was also there. Both were under arrest, but were treated kindly. Mr. Penfield showed a letter of introduction from the Secretary of War, Mr. Floyd. Col. Cooley protested that he was no abolitionist. But all availed nothing. The officer said, "Gentlemen, we have no reason to believe that either of you meditate harm; but the authorities have directed that the movements of all strangers shall be guarded; this is absolutely necessary for our safety; persons pretending to be friendly have been among us for some time, and our horses and cattle have been poisoned at night; our barns and sheds and haystacks have been destroyed by fire; the property of some of the jurors in John Brown's case has been burnt by incendiaries; we have only stopped these alarming proceedings by the most decided action in permitting no strangers to be staying about here in idleness. Messrs. Cooley and Penfield, seeing the absolute necessity for the regulations which had been established, then left the place.—Harford Times, Dec. 14.

A correspondent of the Missouri Republican says that F. P. Blair was near being arrested by the gens-d'armes of Virginia, while eating his dinner at Martinsburg. He was let off, he adds, on giving assurances that he was going to Washington as fast as the locomotive would carry him.

Mr. Ashley, a Republican member of Congress from Ohio, went to Charlottesville, Va., and witnessed the execution of John Brown. Some hours before the execution, he was discovered to be a spy, and he plainly avowed himself to the crowd to be a Republican member of Congress. His intrepidity alone saved his life. He was insulted, his head was threatened with a hundred times, but by cool bearing he put his pain-stricken foes to shame, and they did not venture to attack him.

James Powers, a workman on the new State House at Columbia, S. C., being charged with seditious language, was treated to thirty-nine lashes, and a coat of tar and feathers, on Saturday night last, by a committee of vigilantes.

LIFE IN VIRGINIA. A private letter from a postmaster in Virginia, whose locality we do not indicate, for fear of exposing him to mob violence, says:—

We are in the midst of a Reign of Terror here. There is no certainty that letters duly mailed will not be opened on their way. All men of Northern birth now here are under surveillance by the so-called Vigilance Committee; and any one suspected of thinking slavery less than divine is placed under close watch. Those who have been taking the New York Tribune are objects of especial ban. A company of ten came into the office last Monday, and gave notice that I must not give out any more Tribunes to the subscribers here. The law of Virginia punishes by fine and imprisonment a postmaster who gives out what are denounced as incendiary journals. The law of the United States punishes by fine and imprisonment, and further incapacitates from ever holding the office again, any postmaster who shall withhold or refuse to deliver any paper sent to a regular subscriber at his office. So here I am in a pretty fix!

John C. Underwood, Esq., writing to Horace Greeley under date of Ocoquan, Prince William Co., Va., Dec. 21, 1859, says—There are some ten or twelve copies of the Tribune taken at this office, and the Postmaster refuses to deliver them to the subscribers! The Attorney-General of this State has pronounced them incendiary!

Here is another proof that there is neither honor nor honesty at the South—

Post Office, Lynchburg, Va., Dec. 2, 1859. Mr. HORACE GREELEY—Sir:—I hereby inform you that I shall not, in future, deliver from this office copies of the Tribune which come here, because I believe them to be of an incendiary character which are forbidden circulation alike by the laws of the land, and a proper regard for the safety of society. You will, therefore, discontinue them. Respectfully, E. H. GLASS, P. M.

The following letter is furnished by the Ohio merchants who were arrested at Harper's Ferry. What submissive lick-spittles they are!

Baltimore, Dec. 2d, 1859. To THE PUBLIC.—We, the undersigned, having been arrested by the military authorities of the State of Virginia, on the morning of Wednesday last, while proceeding over the Baltimore and Ohio Railroad as passengers for the East, were disposed to overlook the detentions and annoyances to which we were subjected, in the belief that the officers were imposed upon, and acted entirely from erroneous information. Observing, however, that we are accused of having expressed ourselves antagonistically to the State, regarding its prisoners at Charlottesville, and that this is offered as a reason for our arrest, we deem it due to ourselves thus publicly to declare the statement entirely without foundation; that we are not public agitators of any sort, but ordering business men quietly pursuing our own affairs. We would, at the same time, in view of the numerous exciting reports that are being published, take occasion to declare that we were treated with every proper consideration by the military and citizens of Martinsburg, where our arrest took place, and that as soon as our case was made known to the Railroad company, the President and other officers promptly telegraphed to the Commanding-General, and procured our release, and, moreover, as further evidence of our exertions of the Baltimore and Ohio Company from all blame for this unusual proceeding, and an entire confidence that no further annoyance to passengers will occur, we propose to return to our homes in the West, by that route to-morrow.

Signed, J. W. VANSANT, Fairfield Co., Ohio. J. B. GLASSFORD, Morgan Co., Ohio. J. L. COLLINS, Hocking Co., Ohio.

The Liberator.

BOSTON, DECEMBER 30, 1859.

A SUPPLEMENTAL NUMBER OF THE LIBERATOR.

In consequence of the immense mass of matter which the Harper's Ferry tragedy and the execution of John Brown and his associates have thrown upon our hands, and for a title of which we cannot find room in our columns, we shall publish an extra number of THE LIBERATOR, gratuitously, to be dated December 31, 1859—thus making the number to consist of FIFTY THREE numbers. Among other interesting articles, it will contain a thrilling letter from the distinguished French exile, Victor Hugo—another from Lydia Maria Child in reply to one from Mrs. Mason of Virginia—and one from Theodore Parker—all in reference to the character and proceedings of John Brown. We shall also publish the doings of several commemorative meetings on the 2d of December, which we have not yet been able to notice.

THE TWENTY-SIXTH NATIONAL ANTI-SLAVERY SUBSCRIPTION.

The Anti-Slavery families who have so long made Boston the seat of this annual social occasion, gratefully renew their invitation to all the early friends of Freedom, and cordially extend it to the multitudes of new friends in every part of the land, whom the past year has made; earnestly entreating the satisfaction of their company at

THE MUSIC HALL, BOSTON,

On Wednesday, January 26th. Soiree at 7 o'clock.

The general arrangements for the day and evening the same as last year.

We, who now unite in this heartfelt invitation, are not of Northern origin exclusively; some are of the South, and some have been slaveholders. But all seeing clearly that the present must be a year of unexampled moral exertion, if our country is to be carried successfully through the present hopeful crisis, unite in extending our friends to meet us in this way at the opening, for mutual understanding and co-operation, counsel and encouragement, sympathy and congratulation. Never were the signs of the peaceful extinction of slavery so full and propitious to the eyes long trained to read their truth.

We shall shortly send special invitations to both the earlier and later friends. In the mean time, we entreat all who love their native land, and are beginning to feel deeply moved, to serve and save it, to consider the necessity of steady, long-sustained, unremitting exertion, such as we carry on, and to uphold it now by presence, if possible—at all events by letter and by sympathy. The names of such as have reasons for avoiding publicity will be sacredly kept, and our grateful expressions conveyed to them by private acknowledgment.

Let none who sympathize with us be absent because our special invitation may fail to reach them, for accident and omission, however carefully guarded against, are almost unavoidable in issuing invitations on so large a scale; and the occasion is one that we trust, bring to our acquaintance many now unknown to us, whose co-operation will be most valuable.

We entreat any whose love of the cause induces them to hesitate about making what they account a small subscription, to remember that while the largest sum is small in comparison with the grandeur of the Cause, the smallest may be the expression of high feeling, high thinking, and self-sacrifice.

MARIA WESTON CHAPMAN, MARY MAY, LOUISA LORING, ELIZA LEE FOLLEN, L. MARIA CHILD, HENRIETTA SARGENT, ANNE WARREN WESTON, MARY GRAY CHAPMAN, HELEN ELIZA GARRISON, SARAH SHAW RUSSELL, FRANCES MARY ROBBINS, CAROLINE WESTON, SARAH P. REMOND, MARY WILLEY, SARAH BLAKE SHAW, SUSAN C. CABOT, ELIZA ANDREW, SARAH P. ATKINSON, LYDIA D. PARKER, ELIZA F. EDDY, ABBY FRANCIS, SARAH RUSSELL MAY, ABBY KELLEY FOSTER, SARAH H. SOUTHWICK, EVELINA A. S. SMITH, ANN REBECCA BRAMHALL, AUGUSTA G. KING, ELIZABETH VON ARNIM, ANNA SHAW GREENE, ELIZA ATHORNE, MARY ELIZABETH SARGENT, MATTIE GARFIELD, ANNE LANGDON ALGER, MARY E. STEARNS.

REMEMBER THE TERMS. To our SUBSCRIBERS. Those of our subscribers who have not paid for the current year—that is, from January 1st, 1859, to January 1st, 1860—are reminded of the standing rule by which their papers will be discontinued after February 1st, 1860, unless payment for the same be previously sent.

The Financial Committee, in calling attention to the above standing rule, would also ask every subscriber, for the sake of the cause, as well as for the sake of the paper, to do what in him lies to extend the circulation of the Liberator, at least to the extent of procuring each one an additional name for our list.

THE PETITION FOR PROHIBITING SLAVE-HUNTING IN MASSACHUSETTS. Friends! the time is short, and the work of securing names to the petition should be taken up and completed without loss of time. Do not let the work be thrown entirely on one or two persons in any place. In every town let a committee, of men and women, representing all parts of the town, be selected, who will see that the petition is presented at every house. By this division of labor, the work will be easily and speedily done. It needs only this effort to secure, we believe, the names of five-sixths of the men and women of Massachusetts to the petition. Many hearts and hands are now at work for this object throughout the North. Let Massachusetts not be found wanting.

Give the petition to your representative in the Legislature; or, if preferred, send it to the care of SAMUEL MAY, Jr., 21 Cornhill, Boston.

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.

A timely, able and outspoken Discourse on 'The Harper's Ferry Tragedy,' by Rev. Frederick Frothingham, of Portland, occupies the principal portion of our last page. Read it!

LOW GRADE OF MORAL DISCRIMINATION IN THE CHURCHES.

A proverb, the first part whereof represents a church theory, and the second part an obvious fact, has long been current in New England, to this effect: 'All deacons are good, but there's odds in deacons.' The same sort of thing may be stated (if we choose thus to combine the popular idea with the actual fact, in one sentence) respecting Tract Societies. There are now in this country three Tract Societies, of three different kinds, as follows:—

1. The American Tract Society, originally established and ever since carried on as a national institution, and (in connection with other labors) giving its influence to uphold our other national institution of slavery.

2. The Tract Society at Boston, which had originally a local name and a limited field of operation, which was made auxiliary to the National Society at the formation of the latter in New York, and has remained its auxiliary to the month of May in the present year, thoroughly supporting, through most of that period, its pro-slavery policy, which has now (after extending its field of operations to embrace the whole country, in violation of a deliberate pledge made to its principal) assumed a transitional position in regard to slavery, whereof this is the first and the pre-eminently phase: The Boston Society declares itself 'not an Anti-Slavery Society,' but also declares itself willing fraternally to discuss 'those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote.'

Those of the publications of this Society which thus far illustrate its meaning and purpose in regard to slavery are three. The first condemns 'oppression' generally, without naming the particular form of oppression called slavery; the second takes for granted that slavery is right, but requires the master to give the slave religious instruction; and the third opposes the immediate emancipation of the slaves.

3. The American Reform Tract and Book Society, established at Cincinnati, Ohio, which (in connection with other labors) carries on a hearty, active and thorough warfare with slavery, opposing it instead of merely discussing it, and opposing the root instead of merely the branches.

These things being so, these three Societies existing and holding these three essentially different positions, a Convention met at Chicago on the 18th of October last, drawn together by a Call to 'Western Evangelical Christians opposed to the policy and operations of the American Tract Society on the subject of American slavery.' This Convention appointed a Committee to report a plan of operations, and adopted their report, which contains the following sentence:—

'It is cause of devout gratitude to God, that in this emergency (the persistence of the American Tract Society in the pro-slavery policy which it has pursued from the beginning) just the instrumentalities the churches need offer themselves. Two Tract Societies which give the subject of slavery its proper place in their publications, one at the East (A. T. S. at Boston) and the other at the West (A. R. T. and B. S. at Cincinnati) are ready to help in the work that lies before us. We recognize the gracious providence of God in the history and present position of each of them.'

The Report, constantly speaking of the Boston and Cincinnati Societies as identical in their position, as equally right, and as equally to be trusted and aided by those who wish to protest against the American Tract Society, formally recommended that overtures be made to both for co-operation with a 'United Western Tract Agency' now to be formed, and these overtures have accordingly been made.

The want of moral discernment shown in proposing co-operation at the same time to two bodies so different in character (as if one should simultaneously join the American Anti-Slavery Society and the American Colonization Society) is one evidence among many of the extent to which both intellect and the moral sense are deteriorated in our popular churches. Their members seem incapable of distinguishing between right and wrong in any new thing—any thing in which their course is not designated by the traditions of the elders.

But this folly of classing together a Society which declares itself anti-slavery, and one which declares itself not anti-slavery—a Society which vigorously opposes slavery itself in all its relations, and one which expressly stipulates that it will deal only with the abuses of slavery, deal even with those only by fraternal discussion, and not by opposition, and abstain even from discussing such of these abuses as are connected with politics—this folly is committed not merely by this new Western Convention, but by the Oberlin Evangelist, and even by the Christian Press, the organ of the Cincinnati Society, and the Directors of that Society itself. For the body last mentioned, in their reply to the overture of the Western Convention, decline it, not on the ground of principle, not as refusing to be unequally yoked together with unbelievers, but merely on the prudential ground that—

'To our view, by the practical workings of the plan recommended at Chicago, should it go into effect, the A. R. T. and B. S. would cease to retain and enjoy the powers of independent existence.'

The Cincinnati Society and its organ have spoken manfully against slavery, but they shrink from rebuking the Janus-faced character and time-serving policy of the Boston Society.—c. x. w.

THE DEATH OF JOHN BROWN. 'No! no! their ashes shall not die, But, borne to every land, Where'er their sainted dust shall fall, Upspringing a holy band.

'Though Satan by his might may kill, And stop their powerful voice, They triumph o'er him in their death, And still in Christ rejoice.'

Truth is the same, eternal, universal, whether he be baptized in the blood of the three young martyrs which called forth the preceding lines from the overflowing joy that filled Luther's soul at their triumphant death, in resisting despotism under the name of the Holy Catholic Church of Rome, or in the blood of old John Brown, who has been added to the long list of martyrs, for upholding and defending it against the despotism of the so-called Christian Democracy of America.

The deed has been committed. He is gone: where the wicked cease from troubling, and the weary are at rest; gone from the criticism of friends and the aspersions of foes; gone to the bar of eternal justice, where all secrets shall be revealed, and every act receive its due reward; gone to dwell in the fullness of that charity which the infinite Father looks in compassionate pity on all his wayward and erring children. It becomes us now to study well our duty. In the eloquent words of another:—'We may be done with John Brown, but he has not done with us. He has summoned this nation to judgment.' From the stillness of that noon-tide hour come back to us the thrilling echoes of that voice, resolute unto death, bidding us study well the lesson he has left us. A stern one it is, but a stern discipline of mind and body was his. The great acts of his life, whether in their method deserving of censure or praise, when judged by the law of divine rectitude, are but the natural fruits of faithful adherence to the theology that had been taught him, and unswerving fidelity to his views of religious morality, as he gathered them from the precepts of the Old Testament. Never was man more richly blest than he. As if the hand of God had guarded him with peculiar care, he was rewarded for more glorious achievements than the capture of Harper's Ferry. 'Christ saw fit to take from me a sword of steel, after I had carried it for a time; but he has put another in my hand—the sword of the Spirit; and with it he has already won the homage of the world, and the peaceful victories of the martyr have eclipsed the fame of the hero. Unconscious-

ly, in teaching us that it is not all an abstraction to die for an idea, he has been used as the symbol of faith, which, true to its own ideas of duty, whether right or wrong in its method, has been overruled by God for the accomplishment of purposes as far-reaching as eternity. Like the convulsive throes of an earthquake, he has suddenly roused us from our midnight slumbers to escape from the yawning chasm beneath us. He has marshalled the advancing hosts of Slavery and Freedom, presenting this great cause as God's Messiah, which,

—offering each the bloom or blight, Parts the goats upon the left hand, and the sheep upon the right, And the choice goes by for ever 'twixt that darkness and that light.'

He has frightened the heroic preacher of Plymouth Church into a non-resistant, and summoned all professing non-resistants to a test of their principles. He has revealed the impotent timidity of the South, and the Constitutional weakness of the North. The North may forget him, as she has similar tragedies before, but the South, never. Like a nightmare, he will haunt her with troubled breath, till sleep shall be a stranger to her eyelids. Sleep! Slavery has murdered sleep! My Republican friends, standing by the grave of him who has blended all our souls in one common wave of sympathy, gladly would we lay aside every badge of contention, and henceforth dwell in that spirit of union which for a few brief moments has made us feel its blessed thrills; but the aching heart and quivering lip of the slave mother and her child, speaking through the mouth of him who bore them with his latest fleeing to the throne of the Eternal, bid us—

'If we have whispered truth, Whisper no longer; But speak as the tempest does, Sternly and stronger.'

This nation is summoned before the tribunal of the world's conscience to answer the question, Who killed John Brown? Virginia said, 'We have a law, and by that law he must die.' Massachusetts said, 'If Virginia hangs John Brown, she is a scoundrel,'—and went on calculating her chances for the Presidency. Let us compare notes, and see what is the difference between Massachusetts and Virginia. One endorses the Fugitive Slave Law by erecting a statue to Daniel Webster, and the other executes it. One talks, and the other acts. Again I ask, what is the difference? 'Oh, you say, 'we do not endorse the Fugitive Slave Law; it was the Daniel Webster of Plymouth Rock.' What! you begin to feel so sensibly the decay of our national greatness as to despair of getting a living representative of the spirit of freedom, and must dig up the dead fossils of the past? Joshua R. Giddings, the old veteran who needs only the opportunities to be another John Brown, in his seat in Congress, a few years since, told the South that if she would let us alone, we would not interfere with her slavery; and then, said he, 'as a band of brothers, we will meet together to legislate.' And we have before us the practical workings of this theory in the brotherhood of Gov. Wise and John Brown, placing the sinner on the throne, and the saint on the scaffold.

People of the North! ye are the Belshazzar to whom John Brown is the hand-writing on the wall. If you heed not its warnings, well may it be said of you, 'neither would you be persuaded though one rose from the dead.' How long will you be the willing partners of a confederacy which, in the person of Margaret Garner, compelled the sovereign State of Ohio, with Gov. Chase at the head, to bow herself in the dust, and confess her vassalage to the Slave Power?—which dares to lay its sinister hand on the royalty of a Phillips and the fidelity of a Brown? It is fitting that the government which could arraign Wendell Phillips for treason in Massachusetts should hang John Brown on a scaffold in Virginia. Think not that we do not appreciate your feelings, and read your thoughts. We know that in many of you burns an intense hatred of slavery, which lacks only a knowledge of, and confidence in, the right method, to banish it from the soil. What is this bugbear, Disunion, at the sound of which you tremble worse than at perdition itself? A few years since, there sprung up all over the Union a mushroom party called the Know Nothings. Its origin and history may be traced in this wise: One murky, misty night, when the air was particularly oppressive to the lungs, and the political horizon loomed up with heavy, portentous vapors, somebody, mistaking the overshadowing gloom of the country for the shadow of the Pope extending across the water, called upon the people to resist his encroachments. Straightway there rose up, like Jonah's gourd, in the night, a large army, powerful enough to fight a shadow; but what was their dismay on finding in the morning that the Pope of Rome had enough to do to maintain his supremacy at home, and had no intention of coming here to fight with ideas, the shadow which they really saw being reflected from their own Pope at Washington! The Republicans, with all their professed abhorrence of slavery, have so much greater of disunion, that they are seeking to avoid that, rather than array their forces against slavery, and therefore they tolerate the yoke of the Constitution. Witness the protestations with which they are renewing their fealty to the Union, because the South has seized the present occasion to accuse them of disloyalty.' She knows better. Though a coward, she is not a fool. She only seizes it as a watchword for making a fresh onslaught on our liberties. She knows that the moment she whistles and throws the bone, the North is ready to catch it.

We mean by disunion simply, that when the General Government makes it a crime to permit the common offices of humanity, we should re-enact the law of God' on our own soil, so to administer justice and execute righteousness. You shudder at the thought of a civil war into which this would plunge us. It is no wonder that such an absurdity should create divisions among Abolitionists. No wonder that the stretch of charity which on the one side seeks to show up to the best advantage that undercurrent of feeling which, for the honor of our common humanity, we may hope does exist, should be met on the other by the clear, irresistible logic, that such short-sighted, hollow-hearted sophistry should never be christened by the sacred name of Anti-Slavery. Civil war, forsooth! With whom will you fight? With the ghost of some departed Calhoun, or the shadow of what was once intellectual greatness, now sighing its requiem amid the floating melodies of Boston Common? You know, and the South knows, that she has in her midst four million kegs of gunpowder ready to explode the moment the force that guards it shall be directed to another point. This might furnish a ludicrous theme, were it not for the serious consequences involved. It is no occasion for mirth when a nation that traces its origin to the simple faith that freighted the Mayflower, and its freedom to the spirit of independence that spurred a tyrant's yoke, and dared to trust the people with the untrod experiment of self-government, becomes so lost to all sense of national honor and rectitude as to submit willingly to the galling chains of servitude, because its moral vision is so obscured as to read God's law backward, and interpret the forebodings of its own destruction as the harbinger of a more successful compromise with sin. Suppose you should get a Republican President, (which you never will), what could he do? He is bound hand and foot by certain clauses of the Constitution, inserted expressly for the protection of slavery, and, according to Dr. Howe, backed up by weapons which, though concealed 'like the claws of a cat in a velvet paw,' are none the less dangerous because they are concealed. Even Mr. Giddings dare not stand up in Congress, and raise his right hand in the presence of God and his fellow-men, so far to perjure himself to the slaveholding oligarchy of the South, as to avow that it is the design of the Republican party to abolish slavery.

'Slavery will ultimately die out, if we can prevent it to its present limits.' It is useless to argue the point. If the long array of facts showing the triumph of the Slave Power in every event since the Union was formed fail to carry conviction, words are powerless. The devastations slavery has wrought in blunting the moral sense of this nation, is most sadly displayed in the blind infatuation with which the people still pursue this wild phantasm of the Union, even when the South, no longer content with the specie guaranteed to her by the Constitution, is striking her bloody hands after the richest prey New England can yield. I recollect seeing suspended above one of our principal streets, last Fourth of July, this inscription:—'The fathers, where are they? Methought, as I gazed upon that, that underneath there should have been placed another:—'The children, where are they? They are slumbering on a volcano, which every day's event threatens to overwhelm them with its burning lava. Subsequent events have shown that it would not have been ill-timed. On the evening of the eventual 2d of December, a Massachusetts Statesman, having made some very pertinent allusion to the fact that in the war of the Revolution, colored men fought for their masters' freedom, being themselves even here in Massachusetts, placed himself in the same list, virtually confessing himself a slave fighting for his master, the Union, by acknowledging the punishment with which he swore allegiance to the Constitution, while the thought apparently never occurred to him that in so doing he was sacrificing his manhood, and forfeiting the liberty he had inherited. Never are we so degraded as when unconscious of our degradation. When Abby Foster, with her usual fidelity, rose and rebuked him, his position was sustained by a minister of the Gospel, his position was acknowledged leader of pulpits anti-slavery in this city, recognizing it as the only peaceful way in which slavery could be overthrown. We do not expect politicians to live on faith, but on good sense. We have a right to expect something of a clear insight into principle from those who profess mission it is to proclaim the sublime truths of faith and immortality. It was a sad evidence of the colossal power with which we have yet to contend, that, standing on the threshold of eternity, that the events of that day had summoned us, when it would seem that the soul, catching a nearer glimpse of spiritual realities, would be raised above the things of time and sense to a nearer communion with the sources of all inspiration, should yet fall short of a knowledge of the meaning of the simple text, that Satan cannot cast out Satan, and read in the beautiful law of God's harmony and love only ruin and desolation. God will never hasten the millennium; it is a moral impossibility. We shall never effect emancipation, so long as we admit that there is a spot on our soil which shall allow the 'wild and giddy phantasy that man can hold property in man.'

Massachusetts and Virginia, joined together in the unholy compact! Well may ye clasp your arms in sisterly embrace. But, stop! already the cold dew-drops start in clammy ice-drops from your brows, and the spirit of John Brown looks down from his celestial heights to witness the hour when the last gay shall rend the chain, and usher into freedom the millions of human souls now waiting at death's door for deliverance. People of Massachusetts! when will you rise up in the dignity of your manhood, and rescind the immortal Declaration of Independence from the infamy that hangs over it, and prove that it means freedom for all! Recall your Charles Sumner from the United States Senate, and proclaim to the world that you have your soil a place for honest men. Tell your Henry Wilson that it is far preferable to be hung as traitors, than remain the willing partners of a government which makes allegiance to God treason to itself. Send your Gov. Banks back to Wallham as his reward for incarnating the 7th of March speech into a divinity for the people of Massachusetts, conquering their prejudices, to fall down and worship, but which, thank God, they never will!

Young men of the Commonwealth, upon whom rests the responsibility of guiding it safely through the shoals that threaten its existence, profit by the experience of the past, but be not misled by its errors. If it cannot be saved by doing justly, it will certainly perish by following injustice. Prove yourselves worthy descendants of that Pilgrim band whose rich legacy of faith is not yet exhausted, and dare to trust God and the future, as they trusted the past. We may not be able to see exactly how redemption will come, but

