CAPT. JOHN BROWN NOT INSANE.

One of the most painful incidents connected with the name of this old hero, is the attempt to prove him insane. Many journals have contributed to this effort from a friendly desire to shield the prisoner from Virginia's cowardly vengeance. This is a mistaken friendship, which seeks to rob him of his true character and dim the glory of his deeds, in order to save his life. Was there the faintest hope of successful release by this means, we would choke down our indignation and be silent; but a Virginia court would hang a crazy man without a moment's hesitation, if his insanity took the form of hatred of oppression; and this plea only blasts the reputation of this glorious martyr of liberty, without the faintest hope of improving his chance of escape.

It is an appalling fact in the history of the American people, that they have so far forgotten their own heroic age, as readily to accept the charge of insanity against a man who has imitated the heroes of Lexington, Concord, and Banker Hill.

It is an effeminate and cowardly age, which calls a man a lunatic because he rises to such self-forgetful heroism, as to count his own life as worth nothing in comparison with the freedom of millions of his fellowmen. Such an age would have sent Girod to a mad-house, and put Louis XVI in a straight-jacket. Such a people would have treated the defenders of Thermopylae as demoralized, and shot shut Caius Marcus in bedlam. Such a nation's population as ours has become under the depressions of slavery, would have struck the patriot's crown from the brow of Wallach, and recommended blisters and bleeding to the heroic Tell. Wallach was often and again, as desperately forgetful of his own life in defense of Scotland's freedom, as was Brown in striving for the American slave; and Tell's defiance of the Austrian tyrant, was as far above the appreciation of cowardly selflessness, as was Brown's treatment of the Virginia pirates.

Was Arnold Winkelman insane when he rushed to his death upon an army of spies, crying 'what is Fair for Liberty.' Are heroism and insanity synonyms in our American dictionary? Heaven help us if we look at these ancient types of patriotism, our sublime historic ideals of philanthropy, come to be treated as evidence of monstro-struck madness! Posterity will owe everlastings thanks to John Brown for lifting up once more the gaze of a nation grown fat and fishy on the garbage of lust and oppression, a true standard of American philanthropy, and each coming generation will pay its instalment of the debt.

No wonder that the aids and abettors of the huge, over- bearing and many-armed tyrant, which he grappled with in its own infernal den, should call him a mad man; but for those who profess a regard for him, and for human freedom, to join in the cruel slander, 'is the unkindest cut of all.'

Nor is it necessary to attribute Brown's deeds to the spirit of vengeance, invoked by the murder of his brave boys. That the barbarous cruelty from which he has suffered bad effect in intensifying his hatred of slavery, is doubtless true. But his own statement, that he had been contemplating a bold strike for the freedom of the slaves for ten years, proves that he had resolved upon his present course long before he, or his sons, ever set foot in Kansas. His entire procedure in this matter disproves the charge that he was prompted by an impulse of mad revenge, and shows that he was moved by the highest principles of philanthropy. His worthlessness of the lives of unarmed persons—his humane and courteous treatment of his prisoners—his cool self-possession all through his trials—and especially his calm, dignified speech on receiving his sentence, all conspire to show that he was neither insane, nor actuated by venal passion; and we hope that the country has heard the last of John Brown's name.

The explanation of his conduct is perhaps natural and simple on its face. He believes the Declaration of Independence to be true, and the Bible to be a guide to human conduct, and acting upon the doctrines of both, he threw himself against the serried ranks of American oppression, and enlisted into heroic deeds the love of liberty and hatred of tyrants, with which he was inspired from birth. He forsook acting upon his philanthropic and heroic soul. This age is too gross and sensual to appreciate his deeds, and so calls him mad; but the future will write his epitaph upon the hearts of a people freed from slavery, because he struck the first effectual blow.

Not only is it true that Brown's whole movement proves him perfectly sane and free from merely revengeful passion, but he stands at the bottom line of the philosophy which underlies the abolition movement. He has attacked slavery with the weapons precisely adapted to bring it to the death. Moral considerations have long since been exhausted upon slaveholders. It is in vain to reason with them. One might as well hunt bears with ethics and political economy for weapons, as to seek to 'pluck the spoiled out by the hand of the oppressor' by the mere force of moral law. Slavery is a system of brute force. It shields itself behind might, rather than right. It must be met with its own weapons. Capt. Brown has initiated a new mode of carrying on the crusade of Freedom, and his blow has sent dread and terror throughout the entire ranks of the physical army of slavery. His daring deeds may cost him his life, but priceless is the value of that life, the blow he has struck, will, in the end, prove to be worth its weight in gold.

Like Samson, he has laid his hands upon the pillars of this great national temple of cruelty and blood, and when he falls, that temple will swiftly crumble to its final doom, burying its denizens in its ruins.

Dr. George B. Cheever in Rochester—The Ladies' Anti-Slavery Society deserve our thanks for inviting Dr. Cheever to Rochester. His four sermons delivered in Corinthian Hall during the week, were a glorious protest against human oppression, made in the name of the great God of human nature and the gospel of Jesus Christ. The Bible argument against slavery was a tower of strength, armed with the thunders and lightning of God's word, 4ed by one of the best minds of the age, inspired with profound reverence for truth, and glowing with deep and tender love for man. Such men as Dr. Cheever restore our faith for the gospel minister and his vocation, and refresh and re-astring our confidence of soul in the religion of Christ.

We thank Dr. Cheever, in the name of the poor oppressed slaves of this three-guilty nation, for his brave words and iron-linked arguments in their cause, and for giving us a new revelation of the self-forgetful faithfulness and heroism of the true minister of the gospel in this age of clerical pluperfect and velvet.

Requisition for Gerrit Smith.—The report that Gov. Wise had made a requisition upon Gov. Morgan for the surrender of Gerrit Smith, has been contradicted by a dispatch from Richmond, Nov. 9.

The N. Y. Herald says that 'the next Congress will be the most important body that has met in the United States for the past fifty years. Its sessions will be called upon to discuss the present condition of our national affairs, which have lately assumed a very grave, not to say alarming and dangerous phase. The debates of the next Congress may go far to demonstrate whether or not our national experiment is a failure, and they will be watched with the most intense interest by the whole civilized world.'