The Pittsburgh Post.

ne XX. PITTSBURGH, TUESDAY MORNING, APRIL 29, 1862. Established 1842.

ITTSBURGH POST

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DAILY POST.

Remarks of HON. C. L. LAMBERTON,

Delivered in the Senate, March 11, 1862, on bill entitled "Joint Resolutions relative to the Abolition of Slavery in the District of Columbia."

[Concluded from Yesterday.]

I would carry the power of the government to the aid of every loyal man of the South. I would have him protected in every right that he has as a citizen of the Union and in accordance with the Constitution. This the government is bound to do. It is told that Richelieu, suffering under painful disease, sought in his suffering the help of a distinguished surgeon. He was told that to bring relief and cure the knife must be applied. As the noble representative of a noble profession was about to enter on his duty, he was reminded by the great cardinal, "Remember, sir, you operate upon the Prime Minister of France." To which this memorable reply was made by him who so well understood his mission to humanity: "Your Eminence, the humblest patient in my hospital is the Prime Minister of France to me."

So, sir, should the same dutiful care that is extended to the highest dignitary in the land, in the preservation of every constitutional right, be given in like manner to the humblest loyal citizen, whether in his little home in the free North, or, like the children of Tennessee's patriot Senator, he be a fugitive in the mountains, or a captive in a Southern prison. Follow the policy I have just indicated, and almost everywhere, save perhaps in South Carolina, you will find the terrorized people, when sure of protection, as on the banks of the Cumberland, "greeting the old flag with shouts of joy, and hailing it as a redeemer." I would undeceive the masses, who have been deluded by the leaders in rebellion. I would induce them to return to their allegiance; but I would crush with merciless hand the immediate authors of this insurrection. I would have the Constitution maintained as it is, and not for the sake of negro emancipation, have a new reading of the law, a new Constitution, and a new Union. This government was good enough for the men who established it, and it ought to be good enough for their posterity, who have inherited it. If we are not fighting to restore the Union and preserve the Constitution, what are we struggling for? If it is only a crusade against slavery, how have the conservative masses of all parties, professions and classes, who fill our army, been misled? How have they been duped who rushed at the call of the President, "to aid this effort to maintain the honor, the integrity and existence of our national Union," with a more fiery zeal and a holier enthusiasm than ever impelled knightly crusader to the rescue of the sepulchre of our Lord from the defiling touch of the infidel Saracen. If, sir, they are to be diverted from this high purpose, to support and extend abolition fanaticism, then indeed has that great army of six hundred thousand men, gathered from the hills and valleys of the North and West—the grandest army ever marshalled in the world—been enlisted under false pretences. Against this prostitution of the grand object of the war, at the dictate of a false philanthropy, I protest in the name of one-third of the voting population of my own county, who have entered the ranks of our army—I protest in the name of the thousands from the district I have the honor to represent on this floor, who have gone out to this great contest for the perpetuity of free government—I protest in the name of the Constitution and on behalf of the people.

I have shown, sir, and it has been declared on this floor, the proposed abolition of slavery in the District of Columbia, was but the "entering wedge" for negro emancipation. And it is most apparent that the Abolitionist does not intend to stop in the District of Columbia. The prophecy of the *Tribune* that "John Brown dead is a power in the land" is to be verified. An incciter of a servile insurrection, tried, convicted, condemned and executed as a felon, is now to be canonized.

This outlaw, whose "lawless invasion" of the soil of Virginia was even denounced by the Chicago Convention, as "among the gravest of crimes," is now to be immortalized by this Abolition party as a martyr to liberty. His admirers have written and talked fanaticism. They have preached it until their misguided disciples have rushed upon their own destruction; and, sir, at last they have even got to chanting it. I have before me, in the New York *Tribune* of February 28th, a paper that once advocated a peaceful dissolution of the Union and recognition of the Southern Confederacy, and the organ of the Republican party, a song set, to music, with the atrocious sentiment that

"John Brown's body lies mouldering in the grave,
His soul is marching on."

Helped out with the chorus, profane in this connection, of

"Glory, glory, hallelujah!"

Is it because John Brown, with his negro and half-crazed white followers, if unopposed, would have turned the murderous hand of the brutalized negro against innocent women and children, and would have wrapped the homes of a then peaceful Commonwealth in flames, the "glory hallelujah" is to ascend on high? Is it because rapine and murder have become ennobled, that this incendiary musical effusion is headed "a song that is now rather popular?"

If "his soul is marching on," as was its wont when in the body, to execute the mandates of Abolitionism, it seems to be drawing near this hall; but I hope that here at least, to use the language of the same song, none of

"His pet lambs will meet him on the way."

Can you perpetuate the Union by teaching such sentiments? Never, sir. Do such impious doctrines correspond with the record of the past, and accord with the justice of the present?

Mr. Speaker, in attempting to vindicate the constitutional rights of such of the people of the South as are loyal, I will not be misunderstood. I cannot in any way sympathize with the traitors. From my inmost soul I loathe and abhor them.

To the blind followers of the leaders, when they shall return to their allegiance and recognize the supremacy of the law, it might be well and wise to extend amnesty and pardon. In this we would only be guided by the experience of the past. But at the same time I would punish the leaders and immediate authors of this gigantic and fearful rebellion, with all the powers and penalties of offended law.

I would arrest the Davises, the Tombses, the Masons and Floyds of this insurrection. I would try them for treason, convict and execute them. I would go further, and visit just retribution upon the pestilent and rebellious city of Charleston, the accursed spot where this treason was hatched. I would seal its harbor, despite the English protest, and the whole fleet of peaceful commerce so much dreaded by its citizens. [illegible] I would raze its batteries, [illegible] I would plow [illegible] salt, that no [illegible] should ever be built upon it, that no human habitation should ever be established upon it, that no human being should ever live upon it, that it should be a desolation to all time, that the plowshare of ruin should pass over it, that the ploughman should turn his furrow in it, that the sower should sow it with salt, that the reaper should reap it as a desolation, that it should be as the cities of the plain and Gomorrah, that it should be as Sodom and Gomorrah, that it should be as the cities which the Lord God overthrew in his anger and in his wrath, that it should be as Babylon, that it should be as Nineveh, that it should be as Babylon of the nineteenth century, that the owl and the bittern should dwell therein, that it should be a habitation for the dragon and a court for the children of ostriches, that the screech owl should scream there, that the leper should howl there, that it should be a place where the unclean bird should build her nest, that it should be a place where the unclean and hateful reptile should come and dwell, that it should be a place where the unclean and the cast-out should come and dwell, that it should be a place where the unclean and the cast-out should come and dwell, that it should be a place where the unclean and the cast-out