

# A Plea for Captain John Brown - Part 2

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[36] If Walker (18) may be considered the representative of the South, I wish I could say that Brown was the representative of the North. He was a superior man. (19) He did not value his bodily life in comparison with ideal things. He did not recognize unjust human laws, but resisted them as he was bid. For once we are lifted out of the trivialness and dust of politics into the region of truth and manhood. No man in America has ever stood up so persistently and effectively for the dignity of human nature, knowing himself for a man, and the equal of any and all governments. In that sense he was the most American of us all. He needed no babbling lawyer, making false issues, to defend him. He was more than a match for all the judges that American voters, or office-holders of whatever grade, can create. He could not have been tried by a jury of his peers, because his peers did not exist. When a man stands up serenely against the condemnation and vengeance of mankind, rising above them literally *by a whole body*, — even though he were of late the vilest murderer, who has settled that matter with himself, — the spectacle is a sublime one, — didn't ye know it, ye *Liberators*, ye *Tribunes*, ye *Republicans*? (20) — and we become criminal in comparison. Do yourselves the honor to recognize him. He needs none of your respect.

[37] As for the Democratic journals, they are not human enough to affect me at all. I do not feel indignation at anything they may say.

[38] I am aware that I anticipate a little, — that he was still, at the last accounts, alive in the hands of his foes; but that being the case, I have all along found myself thinking and speaking of him as physically dead.

[39] I do not believe in erecting statues to those who still live in our hearts, whose bones have not yet crumbled in the earth around us, but I would rather see the statue of Captain Brown in the Massachusetts State-House yard, than that of any other man whom I know. I rejoice that I live in this age, that I am his contemporary.

[40] What a contrast, when we turn to that political party which is so anxiously shuffling him and his plot out of its way, and looking around for some available slaveholder, perhaps, to be its candidate, at least for one who will execute the Fugitive Slave Law,[\(21\)](#) and all those other unjust laws which he took up arms to annul!

[41] Insane! A father and six sons, and one son-in-law, and several more men besides, — as many at least as twelve disciples, — all struck with insanity at once; while the sane tyrant holds with a firmer gripe than ever his four millions of slaves, and a thousand sane editors, his abettors, are saving their country and their bacon! Just as insane were his efforts in Kansas. Ask the tyrant who is his most dangerous foe, the sane man or the insane. Do the thousands who know him best, who have rejoiced at his deeds in Kansas, and have afforded him material aid there, think him insane? Such a use of this word is a mere trope with most who persist in using it, and I have no doubt that many of the rest have already in silence retracted their words.

[42] Read his admirable answers to Mason [\(22\)](#) and others. How they are dwarfed and defeated by the contrast! On the one side, half-brutish, half-timid questioning; on the other, truth, clear as lightning, crashing into their obscene temples. They are made to stand with Pilate, and Gessler, and the Inquisition.[\(23\)](#) How ineffectual their speech and action! and what a void their silence! They are but helpless

tools in this great work. It was no human power that gathered them about this preacher.

[43] What have Massachusetts and the North sent a few *sane* representatives to Congress for, of late years? — to declare with effect what kind of sentiments? All their speeches put together and boiled down, — and probably they themselves will confess it, — do not match for manly directness and force, and for simple truth, the few casual remarks of crazy John Brown, on the floor of the Harper's Ferry engine house; — that man whom you are about to hang, to send to the other world, though not to represent *you* there. No, he was not our representative in any sense. He was too fair a specimen of a man to represent the like of us. Who, then, were his constituents? If you read his words understandingly you will find out. In his case there is no idle eloquence, no made, nor maiden speech, no compliments to the oppressor. Truth is his inspirer, and earnestness the polisher of his sentences. He could afford to lose his Sharps rifles, while he retained his faculty of speech, — a Sharps rifle [\(24\)](#) of infinitely surer and longer range.

[44] And the *New York Herald* reports the conversation verbatim! It does not know of what undying words it is made the vehicle.

[45] I have no respect for the penetration of any man who can read the report of that conversation and still call the principal in it insane. It has the ring of a saner sanity than an ordinary discipline and habits of life, than an ordinary organization, secure. Take any sentence of it, — "Any questions that I can honorably answer, I will; not otherwise. So far as I am myself concerned, I have told everything truthfully. I value my word, sir." The few who talk about his vindictive spirit, while they really admire his heroism, have no test by which to detect a noble man, no amalgam to combine with his pure gold. They mix their own dross with it.

[46] It is a relief to turn from these slanders to the testimony of his more truthful, but frightened jailers and hangmen. Governor Wise [\(25\)](#) speaks far more justly and

appreciatingly of him than any Northern editor, or politician, or public personage, that I chance to have heard from. I know that you can afford to hear him again on this subject. He says: "They are themselves mistaken who take him to be a madman. . . . He is cool, collected, and indomitable, and it is but just to him to say that he was humane to his prisoners. . . . And he inspired me with great trust in his integrity as a man of truth. He is a fanatic, vain and garrulous," (I leave that part to Mr. Wise) "but firm, truthful, and intelligent. His men, too, who survive, are like him. Colonel Washington [\(26\)](#) says that he was the coolest and firmest man he ever saw in defying danger and death. With one son dead by his side, and another shot through, he felt the pulse of his dying son with one hand, and held his rifle with the other, and commanded his men with the utmost composure, encouraging them to be firm, and to sell their lives as dear as they could. Of the three white prisoners, Brown, Stevens, and Coppoc, it was hard to say which was most firm."

[47] Almost the first Northern men whom the slaveholder has learned to respect!

[48] The testimony of Mr. Vallandigham,[\(27\)](#) though less valuable, is of the same purport, that "it is vain to underrate either the man or his conspiracy. . . . He is the farthest possible removed from the ordinary ruffian, fanatic, or madman."

[49] "All is quiet at Harper's Ferry," say the journals. What is the character of that calm which follows when the law and the slaveholder prevail? I regard this event as a touchstone designed to bring out, with glaring distinctness, the character of this government. We needed to be thus assisted to see it by the light of history. It needed to see itself. When a government puts forth its strength on the side of injustice, as ours to maintain slavery and kill the liberators of the slave, it reveals itself a merely brute force, or worse, a demoniacal force. It is the head of the Plug-Uglies.[\(28\)](#) It is more manifest than ever that tyranny rules. I see this government to be effectually allied with France and Austria in oppressing

mankind. There sits a tyrant holding fettered four millions of slaves; here comes their heroic liberator. This most hypocritical and diabolical government looks up from its seat on the gasping four millions, and inquires with an assumption of innocence: "What do you assault me for? Am I not an honest man? Cease agitation on this subject, or I will make a slave of you, too, or else hang you."

[50] We talk about a *representative* government; but what a monster of a government is that where the noblest faculties of the mind, and the *whole* heart, are not *represented*. A semi-human tiger or ox, stalking over the earth, with its heart taken out and the top of its brain shot away. Heroes have fought well on their stumps when their legs were shot off, but I never heard of any good done by such a government as that.

[51] The only government that I recognize, — and it matters not how few are at the head of it, or how small its army, — is that power that establishes justice in the land, never that which establishes injustice. What shall we think of a government to which all the truly brave and just men in the land are enemies, standing between it and those whom it oppresses? A government that pretends to be Christian and crucifies a million Christs every day!

[52] Treason! Where does such treason take its rise? I cannot help thinking of you as you deserve, ye governments. Can you dry up the fountains of thought? High treason, when it is resistance to tyranny here below, has its origin in, and is first committed by, the power that makes and forever recreates man. When you have caught and hung all these human rebels, you have accomplished nothing but your own guilt, for you have not struck at the fountain-head. You presume to contend with a foe against whom West Point cadets and rifled cannon point not. Can all the art of the cannon founder tempt matter to turn against its maker? Is the form in which the founder thinks he casts it more essential than the constitution of it and of himself?

[53] The United States have a coffle of four millions of slaves. They are determined to keep them in this condition; and [Massachusetts](#) is one of the confederated overseers to prevent their escape. Such are not all the inhabitants of Massachusetts, but such are they who rule and are obeyed here. It was Massachusetts, as well as Virginia, that put down this insurrection at Harper's Ferry. She sent the marines there, and she will *have to pay the penalty of her sin*.

[54] Suppose that there is a society in this State that out of its own purse and magnanimity saves all the fugitive slaves that run to us, and protects our colored fellow-citizens, and leaves the other work to the Government, so called. Is not that government fast losing its occupation, and becoming contemptible to mankind? If private men are obliged to perform the offices of government, to protect the weak and dispense justice, then the government becomes only a hired man, or clerk, to perform menial or indifferent services. Of course, that is but the shadow of a government whose existence necessitates a Vigilant Committee.[\(29\)](#) What should we think of the Oriental Cadi [\(30\)](#) even, behind whom worked in secret a Vigilant Committee? But such is the character of our Northern States generally; each has its Vigilant Committee. And, to a certain extent, these crazy governments recognize and accept this relation. They say, virtually, "We'll be glad to work for you on these terms, only don't make a noise about it." And thus the government, its salary being insured, withdraws into the back shop, taking the constitution with it, and bestows most of its labor on repairing that. When I hear it at work sometimes, as I go by, it reminds me, at best, of those farmers who in winter contrive to turn a penny by following the coopering business. And what kind of spirit is their barrel made to hold? They speculate in stocks, and bore holes in mountains, but they are not competent to lay out even a decent highway. The only *free* road, the Underground Railroad, is owned and managed by the Vigilant Committee. *They* have tunneled under the whole breadth of the land. Such a government is losing its power and

respectability as surely as water runs out of a leaky vessel, and is held by one that can contain it.

[55] I hear many condemn these men because they were so few. When were the good and the brave ever in a majority? Would you have had him wait till that time came? — till you and I came over to him? The very fact that he had no rabble or troop of hirelings about him would alone distinguish him from ordinary heroes. His company was small indeed, because few could be found worthy to pass muster. Each one who there laid down his life for the poor and oppressed was a picked man, culled out of many thousands, if not millions; apparently a man of principle, of rare courage, and devoted humanity; ready to sacrifice his life at any moment for the benefit of his fellow-man. It may be doubted if there were as many more their equals in these respects in all the country, — I speak of his followers only, — for their leader, no doubt, scoured the land far and wide, seeking to swell his troop. These alone were ready to step between the oppressor and the oppressed. Surely they were the very best men you could select to be hung. That was the greatest compliment which this country could pay them. They were ripe for her gallows. She has tried a long time, she has hung a good many, but never found the right one before.

[56] When I think of him, and his six sons, and his son-in-law, not to enumerate the others, enlisted for this fight, proceeding coolly, reverently, humanely to work, for months if not years, sleeping and waking upon it, summering and wintering the thought, without expecting any reward but a good conscience, while almost all America stood ranked on the other side, — I say again that it affects me as a sublime spectacle. If he had had any journal advocating "*his cause*" any organ, as the phrase is, monotonously and wearisomely playing the same old tune, and then passing round the hat, it would have been fatal to his efficiency. If he had acted in any way so as to be let alone by the government, he might have been suspected. It was the fact that the tyrant must give place to him, or he to the tyrant, that

distinguished him from all the reformers of the day that I know.

[57] It was his peculiar doctrine that a man has a perfect right to interfere by force with the slaveholder, in order to rescue the slave. I agree with him. They who are continually shocked by slavery have some right to be shocked by the violent death of the slaveholder, but no others. Such will be more shocked by his life than by his death. I shall not be forward to think him mistaken in his method who quickest succeeds to liberate the slave. I speak for the slave when I say that I prefer the philanthropy of Captain Brown to that philanthropy which neither shoots me nor liberates me. At any rate, I do not think it is quite sane for one to spend his whole life in talking or writing about this matter, unless he is continuously inspired, and I have not done so. A man may have other affairs to attend to. I do not wish to kill nor to be killed, but I can foresee circumstances in which both these things would be by me unavoidable. We preserve the so-called peace of our community by deeds of petty violence every day. Look at the policeman's billy and handcuffs! Look at the jail! Look at the gallows! Look at the chaplain of the regiment! We are hoping only to live safely on the outskirts of *this* provisional army. So we defend ourselves and our hen-roosts, and maintain slavery. I know that the mass of my countrymen think that the only righteous use that can be made of Sharps rifles and revolvers is to fight duels with them, when we are insulted by other nations, or to hunt Indians, or shoot fugitive slaves with them, or the like. I think that for once the Sharps rifles and the revolvers were employed in a righteous cause. The tools were in the hands of one who could use them.

[58] The same indignation that is said to have cleared the temple once will clear it again. The question is not about the weapon, but the spirit in which you use it. No man has appeared in America, as yet, who loved his fellow-man so well, and treated him so tenderly. He lived for him. He took up his life and he laid it down for him. What sort of violence is that which is encouraged, not by



soldiers, but by peaceable citizens, not so much by laymen as by ministers of the Gospel, not so much by the fighting sects as by the Quakers, and not so much by Quaker men as by Quaker women?

[59] This event advertises me that there is such a fact as death, — the possibility of a man's dying. It seems as if no man had ever died in America before; for in order to die you must first have lived. I don't believe in the hearses, and palls and funerals that they have had. There was no death in the case, because there had been no life; they merely rotted or sloughed off, pretty much as they had rotted or sloughed along. No temple's vail was rent, only a hole dug somewhere. Let the dead bury their dead. The best of them fairly ran down like a clock. Franklin, — Washington, — they were let off without dying; they were merely missing one day. I hear a good many pretend that they are going to die; or that they have died, for aught that I know. Nonsense! I'll defy them to do it. They haven't got life enough in them. They'll deliquesce like fungi,[\(31\)](#) and keep a hundred eulogists mopping the spot where they left off. Only half a dozen or so have died since the world began. Do you think that you are going to die, sir? No! there's no hope of you. You haven't got your lesson yet. You've got to stay after school. We make a needless ado about capital punishment, — taking lives, when there is no life to take. *Memento mori!* [\(32\)](#) We don't understand that sublime sentence which some worthy got sculptured on his gravestone once. We've interpreted it in a groveling and sniveling sense; we've wholly forgotten how to die.

[60] But be sure you do die, nevertheless. Do your work, and finish it. If you know how to begin, you will know when to end.

[61] These men, in teaching us how to die, have at the same time taught us how to live. If this man's acts and words do not create a revival, it will be the severest possible satire on the acts and words that do. It is the best news that America has ever heard. It has already quickened the feeble pulse of the North, and infused more and more generous blood into her

veins and heart than any number of years of what is called commercial and political prosperity could. How many a man who was lately contemplating suicide has now something to live for!

[62] One writer says that Brown's peculiar monomania made him to be "dreaded by the Missourians as a supernatural being." Sure enough, a hero in the midst of us cowards is always so dreaded. He is just that thing. He shows himself superior to nature. He has a spark of divinity in him.

"Unless above himself he  
can  
Erect himself, how poor a thing is  
man!" [\(33\)](#)

[63] Newspaper editors argue also that it is a proof of his *insanity* that he thought he was appointed to do this work which he did, — that he did not suspect himself for a moment! They talk as if it were impossible that a man could be "divinely appointed" in these days to do any work whatever; as if vows and religion were out of date as connected with any man's daily work; as if the agent to abolish slavery could only be somebody appointed by the President, or by some political party. They talk as if a man's death were a failure, and his continued life, be it of whatever character, were a success.

[64] When I reflect to what a casue this man devoted himself, and how religiously, and then reflect to what casue his judges and all who condemn him so angrily and fluently devote themselves, I see that they are as far apart as the heavens and earth are asunder.

[65] The amount of it is, our "*leading men*" are a harmless kind of folk, and they know *well enough* that *they* were not divinely appointed, but elected by the votes of their party.

[66] Who is it whose safety requires that Captain Brown be hung? Is it indispensable to any Northern man? Is there no resource but to cast this man also to the Minotaur? [\(34\)](#) If you do not wish it, say so distinctly. While these

things are being done, beauty stands veiled and music is a screeching lie. Think of him, — of his rare qualities! — such a man as it takes ages to make, and ages to understand; no mock hero, nor the representative of any party. A man such as the sun may not rise upon again in this benighted land. To whose making went the costliest material, the finest adamant; sent to be the redeemer of those in captivity; and the only use to which you can put him is to hang him at the end of a rope! You who pretend to care for Christ crucified, consider what you are about to do to him who offered himself to be the savior of four millions of men.

[67] Any man knows when he is justified, and all the wits in the world cannot enlighten him on that point. The murderer always knows that he is justly punished; but when a government takes the life of a man without the consent of his conscience, it is an audacious government, and is taking a step towards its own dissolution. Is it not possible that an individual may be right and a government wrong? Are laws to be enforced simply because they were made? or declared by any number of men to be good, if they are not good? Is there any necessity for a man's being a tool to perform a deed of which his better nature disapproves? Is it the intention of lawmakers that *good* men shall be hung ever? Are judges to interpret the law according to the letter, and not the spirit? What right have *you* to enter into a compact with yourself that you will do thus or so, against the light within you? Is it for *you* to *make up* your mind, — to form any resolution whatever, — and not accept the convictions that are forced upon you, and which ever pass your understanding? I do not believe in lawyers, in that mode of attacking or defending a man, because you descend to meet the judge on his own ground, and, in cases of the highest importance, it is of no consequence whether a man breaks a human law or not. Let lawyers decide trivial cases. Business men may arrange that among themselves. If they were the interpreters of the everlasting laws which rightfully bind man, that would be another thing. A counterfeiting law-factory, standing half in a slave land and half in a free! What kind of laws for free men can you expect from

that?

[68] I am here to plead his cause with you. I plead not for his life, but for his character, — his immortal life; and so it becomes your cause wholly, and is not his in the least. Some eighteen hundred years ago Christ was crucified; this morning, perchance, Captain Brown was hung. These are the two ends of a chain which is not without its links. He is not Old Brown any longer; he is an angel of light.

[69] I see now that it was necessary that the bravest and humanest man in all the country should be hung. Perhaps he saw it himself. I *almost fear* that I may yet hear of his deliverance, doubting if a prolonged life, if *any* life, can do as much good as his death.

[70] "Misguided"! "Garrulous"! "Insane"! "Vindictive"! So ye write in your easy-chairs, and thus he wounded responds from the floor of the Armory, clear as a cloudless sky, true as the voice of nature is: "No man sent me here; it was my own prompting and that of my Maker. I acknowledge no master in human form."

[71] And in what a sweet and noble strain he proceeds, addressing his captors, who stand over him: "I think, my friends, you are guilty of a great wrong against God and humanity, and it would be perfectly right for any one to interfere with you so far as to free those you willfully and wickedly hold in bondage."

[72] And, referring to his movement: "It is, in my opinion, the greatest service a man can render to God."

[73] "I pity the poor in bondage that have none to help them; that is why I am here; not to gratify any personal animosity, revenge, or vindictive spirit. It is my sympathy with the oppressed and the wronged, that are as good as you, and as precious in the sight of God."[\(35\)](#)

[74] You don't know your testament when you see it.

[75] "I want you to understand that I respect the rights of the poorest and weakest of colored

people, oppressed by the slave power, just as much as I do those of the most wealthy and powerful."

[76] "I wish to say, furthermore, that you had better, all you people at the South, prepare yourselves for a settlement of that question, that must come up for settlement sooner than you are prepared for it. The sooner you are prepared the better. You may dispose of me very easily. I am nearly disposed of now; but this question is still to be settled, — this negro question, I mean; the end of that is not yet."

[77] I foresee the time when the painter will paint that scene, no longer going to Rome for a subject; the poet will sing it; the historian record it; and, with the Landing of the Pilgrims and the Declaration of Independence, it will be the ornament of some future national gallery, when at least the present form of Slavery shall be no more here. We shall then be at liberty to weep for Captain Brown. Then, and not till then, we will take our revenge.

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## Notes

**18.** Probably David Walker (1785-1830), a free black originally from the South - His *Appeal*, published in September of 1829, was one of the most radical anti-slavery documents, with its call for slaves to revolt against their masters. - [back](#)

**19.** Thoreau did not know about Brown's atrocities in Kansas at this time, and judged him only from personal experience - [back](#)

**20.** Common names for newspapers - [back](#)

**21.** The Compromise of 1850 revised the Fugitive Slave Bill, giving slaveowners "the right to organize a posse at any point in the United States to aid in recapturing runaway slaves." All courts and police in the United States were obligated to assist them" Private citizens were required to assist in the recapture of runaways, and people caught helping slaves served jail time and payed fines and restitution

to the slaveowner. - [back](#)

**22.** James Murray Mason (1798-1871) United States Representative and Senator from Virginia, represented the Confederate States of America to Great Britain and France during the American Civil War - [back](#)

**23.** Pontius Pilate, Roman governor, known as the man who ordered the crucifixion of Jesus - In 15th century legend, Albrecht Gessler ordered William Tell to shoot an apple off his son's head - The inquisition was a series of initiatives by the Roman Catholic Church aimed at securing religious unity, sometimes with persecution of alleged heretics - [back](#)

**24.** The Sharps Rifle Manufacturing Company was formed in Hartford, Connecticut in 1855, and produced one of the most common and best known breechloaders used during the Civil War - [back](#)

**25.** Henry Alexander Wise (1806-1876) elected governor of Virginia in 1855, after campaign directed against the "Know-Nothings," with his accusation that they were Abolitionists in disguise. The execution of John Brown on December 2, 1859, was one of the last acts of his administration. - [back](#)

**26.** Brown's party broke into the home of Col. L. W. Washington, early in the morning of October 17th, and forced him and four servants to accompany them to Harper's Ferry. - [back](#)

**27.** On October 18, Virginia Governor Henry Wise, Virginia Senator James Mason, and Ohio Representative Clement Vallandigham arrived in Harpers Ferry, and questioned Brown. - [back](#)

**28.** A violent street gang in the west end of Baltimore, 1854-1860 - [back](#)

**29.** Northern vigilance committees provided fugitive slaves with food, clothing, shelter, and helped them get to Canada, which did not recognize the Fugitive Slave Act. [Thoreau was a part of this process](#) - [back](#)

**30.** (also Qadi, Qazi or Kadi) - a judge ruling in accordance with Islamic religious law - [back](#)

**31.** To become fluid or soft on maturing, as with some fungi - [back](#)

**32.** Latin for "Remember your death" - [back](#)

**33.** Samuel Daniel (1562-1619) Renaissance English poet, from "Epistle to the Lady Margaret" - [back](#)

**34.** In Greek mythology, the Minotaur was part man and part bull. - [back](#)

**35.** A question was asked of Brown after his capture: "Upon what principle do you justify your acts?" Brown answered: "Upon the Golden Rule. I pity the poor in bondage that have none to help them: that is why I am here; not to gratify any personal animosity, revenge or vindictive spirit. It is my sympathy with the oppressed and the wronged, that are as good as you and as precious in the sight of God." - [back](#)

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