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The general object of Brown appears to have been commendable in the highest degree. What nobler design can any man have than to free the slave? His aim was good, all must admit, and if blamed, it can only be for the choice of measures. That he attempted to run slaves, rather than free them by the slow process of legal and social reform, is doubtless chargeable upon him, but to actors themselves must often be left the selection of means, and if they so determine, an exodus may be as constitutional as an emancipation act. The Stampede is only a practical use of the Bill of Rights which God incorporated in the charter of human existence. Legislation adds nothing to a man's rights, it merely helps maintain the rights with which the Creator endowed the race. The only question then is, was there a reasonable prospect for success in this case? It must be acknowledged there was not. Humanly the enterprise was hopeless and foolish. But let it not be forgotten that as much may be said of nearly all the great achievements that have blessed the world, and that too, whether conducted by God or man. In their incipient stages, these movements have uniformly appeared preposterous, and their originators have been awarded poverty, disgrace, and death. Nor is there any better way of serving a good cause, than to die for it. It is questionable whether John Brown could have done more than he has done. He can die, and it is death that the world wants; nothing so helps on a good cause as the death of its best friends. "The blood of the martyrs is the seed of the Church." So also in the state. Its foundation is cemented by patriotic blood. Bunker Hill and its fellow

fields of carnage tell the price of our civil liberties. Our African bondmen will have freedom, but not until the ground on which they have toiled, has been abundantly watered with their blood. The south will not allow a peaceable and legal enfranchisement; one of a different kind it cannot prevent. Pharaoh had a call to the use of gentle means for emancipation, but as he did not choose to regard it, Providence took another way. What scenes of slaughter are reserved for the slave states of this Union, is of course hidden from us, but but nevertheless such scenes must come, if God has not changed his plan of governing the world.

In the light of these facts, the question of Brown's sanity is easily disposed of—he is no more insane than all the heroes and martyrs of the past. The very circumstances of the case prove him not only sane, but possessed of the very highest degree of intellectual and moral force. Of what more sublime or excellent thing is a man capable than to offer himself deliberately to death for the benefit of the oppressed? This Brown has done, and the highest upon the list of fame have done no more. The point was to die for a good cause, and he is likely to succeed. He seems impatient to mingle his blood with the blood of his martyred sons. The age capable of estimating him has not yet come. For the present, men will write him down as an insurrectionist, as a murderer, as mad; but posterity will rejudge such judgments and give him the honor due to the noblest of men. His speech before the court shows what was the state of the man's mind and morals, and is an unanswerable reply to all who impeach either his reason or his integrity.