

# Anti-Slavery and Reform Papers

This book contains a compilation of Henry David Thoreau's works about slavery and civil reform.

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# Slavery in Massachusetts

*An Address, delivered at the Anti-Slavery Celebration at Framingham, July 4th, 1854.*

I lately attended a meeting of the citizens of Concord, expecting, as one among many, to speak on the subject of slavery in Massachusetts; but I was surprised and disappointed to find that what had called my townsmen together was the destiny of Nebraska, and not of Massachusetts, and that what I had to say would be entirely out of order. I had thought that the house was on fire, and not the prairie; but though several of the citizens of Massachusetts are now in prison for attempting to rescue a slave from her own clutches, not one of the speakers at that meeting expressed regret for it, not one even referred to it. It was only the disposition of some wild lands a thousand miles off, which appeared to concern them. The inhabitants of Concord are not prepared to stand by one of their own bridges, but talk only of taking up a position on the highlands beyond the Yellowstone River. Our Buttricks and Davises and Hosmers are retreating thither, and I fear that they will leave no Lexington Common between them and the enemy. There is not one slave in Nebraska; there are perhaps a million slaves in Massachusetts.

They who have been bred in the school of politics fail now and always to face the facts. Their measures are half measures and make-shifts merely. They put off the day of settlement indefinitely, and meanwhile the debt accumulates. Though the Fugitive Slave Law had not been the subject of discussion on that occasion, it was at length faintly resolved by my townsmen, at an adjourned meeting, as I learn, that the compromise compact of 1820 having been repudiated by one of the parties, "Therefore, . . . the Fugitive Slave Law of 1850 must be repealed." But this is not the reason why an iniquitous law should be repealed. The fact which the politician faces is merely, that there is less honor among thieves than was supposed, and not the fact that they are thieves.

As I had no opportunity to express my thoughts at that meeting, will you allow me to do so here?

Again it happens that the Boston Court-House is full of armed men, holding prisoner and trying a man, to find out if he is not really a slave. Does any one think that justice or God awaits Mr. Loring's decision? For him to sit there deciding still, when this question is already decided from eternity to eternity, and the unlettered slave himself, and the multitude around have long since heard and assented to the decision, is simply to make himself ridiculous. We may be tempted to ask from whom he received his commission, and who he is that received it; what novel statutes he obeys, and what precedents are to him of authority. Such an arbiter's very existence is an impertinence. We do not ask him to make up his mind, but to make up his pack.

I listen to hear the voice of a Governor, Commander-in-Chief of the forces of Massachusetts. I hear only the creaking of crickets and the hum of insects which now fill the summer air. The Governor's exploit is to review the troops on muster days. I have seen him on horseback, with his hat off, listening to a chaplain's prayer. It chances that that is all I have ever seen of a Governor. I think that I could manage to get along without one. If *he* is not of the least use to prevent my being kidnapped, pray of what important use is he likely to be to me? When freedom is most endangered, he dwells in the deepest obscurity. A distinguished clergyman told me that he chose the profession of a clergyman, because it afforded the most leisure for literary pursuits. I would recommend to him the profession of a governor.

Three years ago, also, when the Simms tragedy was acted, I said to myself, there is such an officer, if not such a man, as the Governor of Massachusetts,—what has he been about the last fortnight? Has he had as much as he could do to keep on the fence during this moral earthquake? It seemed to me that no keener satire could have been aimed at, no more cutting insult have been offered to that man, than just what happened,—the absence of all inquiry after him in that crisis. The worst and the most I chance to know of him is, that he did not improve that opportunity to make himself known, and worthily known. He could at least have *resigned* himself into fame. It appeared to be forgotten that there was such a man or such an office. Yet no doubt he was endeavoring to fill the gubernatorial chair all the while. He was no Governor of mine. He did not govern me.

But at last, in the present case, the Governor was heard from. After he and the United States government had perfectly succeeded in robbing a poor innocent black man of his liberty for life, and, as far as they could, of his Creator's likeness in his breast, he made a speech to his accomplices, at a congratulatory supper!

I have read a recent law of this State, making it penal for any officer of the "Commonwealth" to "detain or aid in the . . . detention," anywhere within its limits, "of any person, for the reason that he is claimed as a fugitive slave." Also, it was a matter of notoriety that a writ of replevin to take the fugitive out of the custody of the United States Marshal could not be served, for want of sufficient force to aid the officer.

I had thought that the Governor was, in some sense, the executive officer of the State; that it was his business, as a Governor, to see that the laws of the State were executed; while, as a man, he took care that he did not, by so doing, break the laws of humanity; but when there is any special important use for him, he is useless, or worse than useless, and permits the laws of the State to go unexecuted. Perhaps I do not know what are the duties of a Governor; but if to be a Governor requires to subject one's self to so much ignominy without remedy, if it is to put a restraint upon my manhood, I shall take care never to be Governor of Massachusetts. I have not read far in the statutes of this Commonwealth. It is not profitable reading. They do not always say what is true; and they do not always mean what they say. What I am concerned to know is, that that man's influence and authority were on the side of the slaveholder, and not of the slave,—of the guilty, and not of the innocent,—of injustice, and not of justice. I never saw him of whom I speak; indeed, I did not know that he was Governor until this event occurred I heard of him and Anthony Burns at the same time, and thus, undoubtedly, most will hear of him. So far am I from being governed by him. I do not mean that it was anything to his discredit that I had not heard of him, only that I heard what I did. The worst I shall say of him is, that he proved no better than the majority of his constituents would be likely to prove. In my opinion, he was not equal to the occasion.

The whole military force of the State is at the service of a Mr. Suttle, a slaveholder from Virginia, to enable him to catch a man whom he calls his property; but not a soldier is offered to save a citizen of Massachusetts from being kidnapped! Is this what all these soldiers, all this *training*, has been for these seventy-nine years past? Have they been trained merely to rob Mexico and carry back fugitive slaves to their masters?

These very nights, I heard the sound of a drum in our streets. There were men *training* still; and for what? I could with an effort pardon the cockerels of Concord for crowing still, for they, perchance, had not been beaten that morning; but I could not excuse this rub-a-dub of the "trainers." The slave was

carried back by exactly such as these; i.e. by the soldier, of whom the best you can say in this connection is, that he is a fool made conspicuous by a painted coat.

Three years ago, also, just a week after the authorities of Boston assembled to carry back a perfectly innocent man, and one whom they knew to be innocent, into slavery, the inhabitants of Concord caused the bells to be rung and the cannons to be fired, to celebrate their liberty,—and the courage and love of liberty of their ancestors who fought at the bridge. As if *those* three millions had fought for the right to be free themselves, but to hold in slavery three millions others. Now-a-days, men wear a fool's-cap, and call it a liberty-cap. I do not know but there are some, who, if they were tied to a whipping-post, and could but get one hand free, would use it to ring the bells and fire the cannons to celebrate *their* liberty. So some of my townsmen took the liberty to ring and fire. That was the extent of their freedom; and when the sound of the bells died away, their liberty died away also; when the powder was all expended, their liberty went off with the smoke.

The joke could be no broader, if the inmates of the prisons were to subscribe for all the powder to be used in such salutes, and hire the jailers to do the firing and ringing for them, while they enjoyed it through the grating.

This is what I thought about my neighbors.

Every humane and intelligent inhabitant of Concord, when he or she heard those bells and those cannons, thought not with pride of the events of the 19th of April, 1775, but with shame of the events of the 12th of April, 1851. But now we have half buried that old shame under a new one.

Massachusetts sat waiting Mr. Loring's decision, as if it could in any way affect her own criminality. Her crime, the most conspicuous and fatal crime of all, was permitting him to be the umpire in such a case. It was really the trial of Massachusetts. Every moment that she hesitated to set this man free, every moment that she now hesitates to atone for her crime, she is convicted. The Commissioner on her case is God; not Edward G. God, but simple God.

I wish my countrymen to consider, that whatever the human law may be, neither an individual nor a nation can ever commit the least act of injustice against the obscurest individual, without having to pay the penalty for it. A government which deliberately enacts injustice, and persists in it, will at length even become the laughing-stock of the world.

Much has been said about American slavery, but I think that we do not even yet realize what slavery is. If I were seriously to propose to Congress to make mankind into sausages, I have no doubt that most of the members would smile at my proposition, and if any believed me to be in earnest, they would think that I proposed something much worse than Congress had ever done. But if any of them will tell me that to make a man into a sausage would be much worse,—would be any worse,—than to make him into a slave,—than it was to enact the Fugitive Slave Law,—I will accuse him of foolishness, of intellectual incapacity, of making a distinction without a difference. The one is just as sensible a proposition as the other.

I hear a good deal said about trampling this law under foot. Why, one need not go out of his way to do that. This law rises not to the level of the head or the reason; its natural habitat is in the dirt. It was born and bred, and has its life, only in the dust and mire, on a level with the feet; and he who walks

with freedom, and does not with Hindoo mercy avoid treading on every venomous reptile, will inevitably tread on it, and so trample it under foot,—and Webster, its maker, with it, like the dirt-bug and its ball.

Recent events will be valuable as a criticism on the administration of justice in our midst, or, rather, as showing what are the true resources of justice in any community. It has come to this, that the friends of liberty, the friends of the slave, have shuddered when they have understood that his fate was left to the legal tribunals of the country to be decided. Free men have no faith that justice will be awarded in such a case. The judge may decide this way or that; it is a kind of accident, at best. It is evident that he is not a competent authority in so important a case. It is no time, then, to be judging according to his precedents, but to establish a precedent for the future. I would much rather trust to the sentiment of the people. In their vote, you would get something of some value, at least, however small; but in the other case, only the trammelled judgment of an individual, of no significance, be it which way it might.

It is, to some extent, fatal to the courts, when the people are compelled to go behind them. I do not wish to believe that the courts were made for fair weather, and for very civil cases merely; but think of leaving it to any court in the land to decide whether more than three millions of people, in this case, a sixth part of a nation, have a right to be freemen or not? But it has been left to the courts of *justice*, so called,—to the Supreme Court of the land,—and, as you all know, recognizing no authority but the Constitution, it has decided that the three millions are, and shall continue to be slaves. Such judges as these are merely the inspectors of a pick-lock and murderer's tools, to tell him whether they are in working order or not, and there they think that their responsibility ends. There was a prior case on the docket, which they, as judges appointed by God, had no right to skip; which having been justly settled, they would have been saved from this humiliation. It was the case of the murderer himself.

The law will never make men free; it is men who have got to make the law free. They are the lovers of law and order, who observe the law when the government breaks it.

Among human beings, the judge whose words seal the fate of a man furthest into eternity is not he who merely pronounces the verdict of the law, but he, whoever he may be, who, from a love of truth, and unprejudiced by any custom or enactment of men, utters a true opinion or *sentence* concerning him. He it is that *sentences* him. Whoever can discern truth has received his commission from a higher source than the chiefest justice in the world, who can discern only law. He finds himself constituted judge of the judge. Strange that it should be necessary to state such simple truths!

I am more and more convinced that, with reference to any public question, it is more important to know what the country thinks of it, than what the city thinks. The city does not *think* much. On any moral question, I would rather have the opinion of Boxboro than of Boston and New York put together. When the former speaks, I feel as if somebody *had* spoken, as if *humanity* was yet, and a reasonable being had asserted its rights,—as if some unprejudiced men among the country's hills had at length turned their attention to the subject, and by a few sensible words redeemed the reputation of the race. When, in some obscure country town, the farmers come together to a special town-meeting, to express their opinion on some subject which is vexing the land, that, I think, is the true Congress, and the most respectable one that is ever assembled in the United States.

It is evident that there are, in this Commonwealth at least, two parties, becoming more and more distinct,—the party of the city, and the party of the country. I know that the country is mean enough,

but I am glad to believe that there is a slight difference in her favor. But as yet, she has few, if any organs, through which to express herself. The editorials which she reads, like the news, come from the seaboard. Let us, the inhabitants of the country, cultivate self-respect. Let us not send to the city for aught more essential than our broadcloths and groceries; or, if we read the opinions of the city, let us entertain opinions of our own.

Among measures to be adopted, I would suggest to make as earnest and vigorous an assault on the press as has already been made, and with effect, on the church. The church has much improved within a few years; but the press is almost, without exception, corrupt. I believe that, in this country, the press exerts a greater and a more pernicious influence than the church did in its worst period. We are not a religious people, but we are a nation of politicians. We do not care for the Bible, but we do care for the newspaper. At any meeting of politicians,—like that at Concord the other evening, for instance,—how impertinent it would be to quote from the Bible! how pertinent to quote from a newspaper or from the Constitution! The newspaper is a Bible which we read every morning and every afternoon, standing and sitting, riding and walking. It is a Bible which every man carries in his pocket, which lies on every table and counter, and which the mail, and thousands of missionaries, are continually dispersing. It is, in short, the only book which America has printed, and which America reads. So wide is its influence. The editor is a preacher whom you voluntarily support. Your tax is commonly one cent daily, and it costs nothing for pew hire. But how many of these preachers preach the truth? I repeat the testimony of many an intelligent foreigner, as well as my own convictions, when I say, that probably no country was ever ruled by so mean a class of tyrants as, with a few noble exceptions, are the editors of the periodical press in *this* country. And as they live and rule only by their servility, and appealing to the worse, and not the better, nature of man, the people who read them are in the condition of the dog that returns to his vomit.

The *Liberator* and the *Commonwealth* were the only papers in Boston, as far as I know, which made themselves heard in condemnation of the cowardice and meanness of the authorities of that city, as exhibited in '51. The other journals, almost without exception, by their manner of referring to and speaking of the Fugitive Slave Law, and the carrying back of the slave Simms, insulted the common sense of the country, at least. And, for the most part, they did this, one would say, because they thought so to secure the approbation of their patrons, not being aware that a sounder sentiment prevailed to any extent in the heart of the Commonwealth. I am told that some of them have improved of late; but they are still eminently time-serving. Such is the character they have won.

But, thank fortune, this preacher can be even more easily reached by the weapons of the reformer than could the recreant priest. The free men of New England have only to refrain from purchasing and reading these sheets, have only to withhold their cents, to kill a score of them at once. One whom I respect told me that he purchased Mitchell's *Citizen* in the cars, and then threw it out the window. But would not his contempt have been more fatally expressed if he had not bought it?

Are they Americans? are they New-Englanders? are they inhabitants of Lexington and Concord and Framingham, who read and support the *Boston Post, Mail, Journal, Advertiser, Courier, and Times*? Are these the Flags of our Union? I am not a newspaper reader, and may omit to name the worst.

Could slavery suggest a more complete servility than some of these journals exhibit? Is there any dust which their conduct does not lick, and make fouler still with its slime? I do not know whether the *Boston Herald* is still in existence, but I remember to have seen it about the streets when Simms was

carried off. Did it not act its part well,—serve its master faithfully? How could it have gone lower on its belly? How can a man stoop lower than he is low? do more than put his extremities in the place of the head he has? than make his head his lower extremity? When I have taken up this paper with my cuffs turned up, I have heard the gurgling of the sewer through every column. I have felt that I was handling a paper picked out of the public gutters, a leaf from the gospel of the gambling-house, the groggery, and the brothel, harmonizing with the gospel of the Merchants' Exchange.

The majority of the men of the North, and of the South and East and West, are not men of principle. If they vote, they do not send men to Congress on errands of humanity; but while their brothers and sisters are being scourged and hung for loving liberty, while—I might here insert all that slavery implies and is, —it is the mismanagement of wood and iron and stone and gold which concerns them. Do what you will, O Government, with my wife and children, my mother and brother, my father and sister, I will obey your commands to the letter. It will indeed grieve me if you hurt them, if you deliver them to overseers to be hunted by hounds or to be whipped to death; but, nevertheless, I will peaceably pursue my chosen calling on this fair earth, until perchance, one day, when I have put on mourning for them dead, I shall have persuaded you to relent. Such is the attitude, such are the words of Massachusetts.

Rather than do thus, I need not say what match I would touch, what system endeavor to blow up; but as I love my life, I would side with the light, and let the dark earth roll from under me, calling my mother and my brother to follow.

I would remind my countrymen, that they are to be men first, and Americans only at a late and convenient hour. No matter how valuable law may be to protect your property, even to keep soul and body together, if it do not keep you and humanity together.

I am sorry to say, that I doubt if there is a judge in Massachusetts who is prepared to resign his office, and get his living innocently, whenever it is required of him to pass sentence under a law which is merely contrary to the law of God. I am compelled to see that they put themselves, or rather, are by character, in this respect, exactly on a level with the marine who discharges his musket in any direction he is ordered to. They are just as much tools, and as little men. Certainly, they are not the more to be respected, because their master enslaves their understandings and consciences, instead of their bodies.

The judges and lawyers,—simply as such, I mean,—and all men of expediency, try this case by a very low and incompetent standard. They consider, not whether the Fugitive Slave Law is right, but whether it is what they call *constitutional*. Is virtue constitutional, or vice? Is equity constitutional, or iniquity? In important moral and vital questions, like this, it is just as impertinent to ask whether a law is constitutional or not, as to ask whether it is profitable or not. They persist in being the servants of the worst of men, and not the servants of humanity. The question is, not whether you or your grandfather, seventy years ago, did not enter into an agreement to serve the Devil, and that service is not accordingly now due; but whether you will not now, for once and at last, serve God,—in spite of your own past recreancy, or that of your ancestor,—by obeying that eternal and only just Constitution, which He, and not any Jefferson or Adams, has written in your being.

The amount of it is, if the majority vote the Devil to be God, the minority will live and behave accordingly,—and obey the successful candidate, trusting that, some time or other, by some Speaker's casting-vote, perhaps, they may reinstate God. This is the highest principle I can get out or invent for

my neighbors. These men act as if they believed that they could safely slide down a hill a little way—or a good way—and would surely come to a place, by and by, where they could begin to slide up again. This is expediency, or choosing that course which offers the slightest obstacles to the feet, that is, a down-hill one. But there is no such thing as accomplishing a righteous reform by the use of "expediency." There is no such thing as sliding up hill. In morals, the only sliders are backsliders.

Thus we steadily worship Mammon, both school and state and church, and on the seventh day curse God with a tintamar from one end of the Union to the other.

Will mankind never learn that policy is not morality,—that it never secures any moral right, but considers merely what is expedient? chooses the available candidate,—who is invariably the Devil,—and what right have his constituents to be surprised, because the Devil does not behave like an angel of light? What is wanted is men, not of policy, but of probity,—who recognize a higher law than the Constitution, or the decision of the majority. The fate of the country does not depend on how you vote at the polls,—the worst man is as strong as the best at that game; it does not depend on what kind of paper you drop into the ballot-box once a year, but on what kind of man you drop from your chamber into the street every morning.

What should concern Massachusetts is not the Nebraska Bill, nor the Fugitive Slave Bill, but her own slaveholding and servility. Let the State dissolve her union with the slaveholder. She may wriggle and hesitate, and ask leave to read the Constitution once more; but she can find no respectable law or precedent which sanctions the continuance of such a Union for an instant.

Let each inhabitant of the State dissolve his union with her, as long as she delays to do her duty.

The events of the past month teach me to distrust Fame. I see that she does not finely discriminate, but coarsely hurrahs. She considers not the simple heroism of an action, but only as it is connected with its apparent consequences. She praises till she is hoarse the easy exploit of the Boston tea party, but will be comparatively silent about the braver and more disinterestedly heroic attack on the Boston Court-House, simply because it was unsuccessful!

Covered with disgrace, the State has sat down coolly to try for their lives and liberties the men who attempted to do its duty for it. And this is called *justice*! They who have shown that they can behave particularly well may perchance be put under bonds for *their* good *behavior*. They whom truth requires at present to plead guilty are, of all the inhabitants of the State, pre-eminently innocent. While the Governor, and the Mayor, and countless officers of the Commonwealth are at large, the champions of liberty are imprisoned.

Only they are guiltless, who commit the crime of contempt of such a court. It behooves every man to see that his influence is on the side of justice, and let the courts make their own characters. My sympathies in this case are wholly with the accused, and wholly against their accusers and judges. Justice is sweet and musical; but injustice is harsh and discordant. The judge still sits grinding at his organ, but it yields no music, and we hear only the sound of the handle. He believes that all the music resides in the handle, and the crowd toss him their coppers the same as before.

Do you suppose that that Massachusetts which is now doing these things,—which hesitates to crown these men, some of whose lawyers, and even judges, perchance, may be driven to take refuge in some



poor quibble, that they may not wholly outrage their instinctive sense of justice,—do you suppose that she is anything but base and servile? that she is the champion of liberty?

Show me a free state, and a court truly of justice, and I will fight for them, if need be; but show me Massachusetts, and I refuse her my allegiance, and express contempt for her courts.

The effect of a good government is to make life more valuable,—of a bad one, to make it less valuable. We can afford that railroad, and all merely material stock, should lose some of its value, for that only compels us to live more simply and economically; but suppose that the value of life itself should be diminished! How can we make a less demand on man and nature, how live more economically in respect to virtue and all noble qualities, than we do? I have lived for the last month,—and I think that every man in Massachusetts capable of the sentiment of patriotism must have had a similar experience,—with the sense of having suffered a vast and indefinite loss. I did not know at first what ailed me. At last it occurred to me that what I had lost was a country. I had never respected the government near to which I lived, but I had foolishly thought that I might manage to live here, minding my private affairs, and forget it. For my part, my old and worthiest pursuits have lost I cannot say how much of their attraction, and I feel that my investment in life here is worth many percent less since Massachusetts last deliberately sent back an innocent man, Anthony Burns, to slavery. I dwelt before, perhaps, in the illusion that my life passed somewhere only *between* heaven and hell, but now I cannot persuade myself that I do not dwell *wholly within* hell. The site of that political organization called Massachusetts is to me morally covered with volcanic scoriae and cinders, such as Milton describes in the infernal regions. If there is any hell more unprincipled than our rulers, and we, the ruled, I feel curious to see it. Life itself being worth less, all things with it, which minister to it, are worth less. Suppose you have a small library, with pictures to adorn the walls,—a garden laid out around,—and contemplate scientific and literary pursuits, and discover all at once that your villa, with all its contents, is located in hell, and that the justice of the peace has a cloven foot and a forked tail,—do not these things suddenly lose their value in your eyes?

I feel that, to some extent, the State has fatally interfered with my lawful business. It has not only interrupted me in my passage through Court Street on errands of trade, but it has interrupted me and every man on his onward and upward path, on which he had trusted soon to leave Court Street far behind. What right had it to remind me of Court Street? I have found that hollow which even I had relied on for solid.

I am surprised to see men going about their business as if nothing had happened. I say to myself, "Unfortunates! they have not heard the news." I am surprised that the man whom I just met on horseback should be so earnest to overtake his newly bought cows running away,—since all property is insecure, and if they do not run away again, they may be taken away from him when he gets them. Fool! does he not know that his seed-corn is worth less this year,—that all beneficent harvests fail as you approach the empire of hell? No prudent man will build a stone house under these circumstances, or engage in any peaceful enterprise which it requires a long time to accomplish. Art is as long as ever, but life is more interrupted and less available for a man's proper pursuits. It is not an era of repose. We have used up all our inherited freedom. If we would save our lives, we must fight for them.

I walk toward one of our ponds; but what signifies the beauty of nature when men are base? We walk to lakes to see our serenity reflected in them; when we are not serene, we go not to them. Who can be serene in a country where both the rulers and the ruled are without principle? The remembrance of my

country spoils my walk. My thoughts are murder to the State, and involuntarily go plotting against her.

But it chanced the other day that I scented a white water-lily, and a season I had waited for had arrived. It is the emblem of purity. It bursts up so pure and fair to the eye, and so sweet to the scent, as if to show us what purity and sweetness reside in, and can be extracted from, the slime and muck of earth. I think I have plucked the first one that has opened for a mile. What confirmation of our hopes is in the fragrance of this flower! I shall not so soon despair of the world for it, notwithstanding slavery, and the cowardice and want of principle of Northern men. It suggests what kind of laws have prevailed longest and widest, and still prevail, and that the time may come when man's deeds will smell as sweet. Such is the odor which the plant emits. If Nature can compound this fragrance still annually, I shall believe her still young and full of vigor, her integrity and genius unimpaired, and that there is virtue even in man, too, who is fitted to perceive and love it. It reminds me that Nature has been partner to no Missouri Compromise. I scent no compromise in the fragrance of the water-lily. It is not a *Nymphaea Douglassii*. In it, the sweet, and pure, and innocent are wholly sundered from the obscene and baleful. I do not scent in this the time-serving irresolution of a Massachusetts Governor, nor of a Boston Mayor. So behave that the odor of your actions may enhance the general sweetness of the atmosphere, that when we behold or scent a flower, we may not be reminded how inconsistent your deeds are with it; for all odor is but one form of advertisement of a moral quality, and if fair actions had not been performed, the lily would not smell sweet. The foul slime stands for the sloth and vice of man, the decay of humanity; the fragrant flower that springs from it, for the purity and courage which are immortal.

Slavery and servility have produced no sweet-scented flower annually, to charm the senses of men, for they have no real life: they are merely a decaying and a death, offensive to all healthy nostrils. We do not complain that they *live*, but that they do not *get buried*. Let the living bury them; even they are good for manure.

# Prayer

Not with fond shekels of the tested gold,  
Nor gems whose rates are either rich or poor,  
As fancy values them: but with true prayers,  
That shall be up at heaven, and enter there  
Ere sunrise; prayers from preserved souls,  
From fasting maids, whose minds are dedicate  
To nothing temporal.

Shakespeare.

Pythagoras said that the time when men are honestest, is when they present themselves before the gods. If we can overhear the prayer, we shall know the man. But prayers are not made to be overheard, or to be printed, so that we seldom have the prayer otherwise than it can be inferred from the man and his fortunes, which are the answer to the prayer, and always accord with it. Yet there are scattered about in the earth a few records of these devout hours, which it would edify us to read, could they be collected in a more catholic spirit than the wretched and repulsive volumes which usurp that name. Let us not have the prayers of one sect, nor of the Christian Church, but of men in all ages and religions, who have prayed well. The prayer of Jesus is, as it deserves, become a form for the human race. Many men have contributed a single expression, a single word to the language of devotion, which is immediately caught and stereotyped in the prayers of their church and nation. Among the remains of Euripides, we have this prayer: "Thou God of all! infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring, and by what means they may avoid them." In the Phædrus of Plato, we find this petition in the mouth of Socrates: "O gracious Pan! and ye other gods who preside over this place! grant that I may be beautiful within; and that those external things which I have may be such as may best agree with a right internal disposition of mind; and that I may account him to be rich, who is wise and just." Wacic the Caliph, who died A. D. 845, ended his life, the Arabian historians tell us, with these words: "O thou whose kingdom never passes away, pity one whose dignity is so transient." But what led us to these remembrances was the happy accident which, in this undevout age, lately brought us acquainted with two or three diaries, which attest, if there be need of attestation, the eternity of the sentiment and its equality to itself through all the variety of expression. The first is the prayer of a deaf and dumb boy.

"When my long-attached friend comes to me, I have pleasure to converse with him, and I rejoice to pass my eyes over his countenance; but soon I am weary of spending my time causelessly and unimproved, and I desire to leave him (*but not in rudeness*), because I wish to be engaged in my business. But thou, O my Father, knowest I always delight to commune with thee in my lone and silent heart; I am never full of thee; I am never weary of thee; I am always desiring thee. I hunger with strong hope and affection for thee, and I thirst for thy grace and spirit.

"When I go to visit my friends, I must put on my best garments, and I must think of my manner to please them. I am tired to stay long, because my mind is not free, and they sometimes talk gossip with me. But, O my Father, thou visitest me in my work, and I can lift up my desires to thee, and my heart is cheered and at rest with thy presence, and I am always alone with thee, *and thou dost not steal my time by foolishness*. I always ask in my heart, Where can I find thee?"

The next is a voice out of a solitude as strict and sacred as that in which nature had isolated this eloquent mute.

"My Father, when I cannot be cheerful or happy, I can be true and obedient, and I will not forget that joy has been, and may still be. If there is no hour of solitude granted me, still I will commune with thee. If I may not search out and pierce my thought, so much the more may my living praise thee. At whatever price, I must be alone with thee; this must be the demand I make. These *duties* are not the life, but the means which enable us to show forth the life. So must I take up this cross, and bear it willingly. Why should I feel reproved when a busy one enters the room? I am not idle, though I sit with folded hands; but instantly I must seek some cover. For that shame I reprove myself. Are they only the valuable members of society who labor to dress and feed it? Shall we never ask the aim of all this hurry and foam, of this aimless activity? Let the purpose for which I live be always before me; let every thought and word go to confirm and illuminate that end; namely, that I must become near and dear to thee; that now I am beyond the reach of all but thee.

"How can we not be reconciled to thy will? I will know the joy of giving to my friend the dearest treasure I have. I know that sorrow comes not at once only. We cannot meet it, and say, now it is overcome, but again, and yet again its flood pours over us, and as full as at first.

"If but this tedious battle could be fought,  
Like Sparta's heroes at one rocky pass,  
'One day be spent in dying,' men had sought  
The spot and been cut down like mower's grass."

The next is all in metrical form. It is the aspiration of a different mind, in quite other regions of power and duty, yet they all accord at last.

"Great God, I ask thee for no meaner pelf  
Than that I may not disappoint myself,  
That in my action I may soar as high  
As I can now discern with this clear eye.

"And next in value, which thy kindness lends,  
That I may greatly disappoint my friends,  
Howe'er they think or hope that it may be,  
They may not dream how thou'st distinguished me.

"That my weak hand may equal my firm faith,  
And my life practise more than my tongue saith;  
That my low conduct may not show,  
Nor my relenting lines,  
That I thy purpose did not know,  
Or overrated thy designs."

The last of the four orisons is written in a singularly calm and healthful spirit, and contains this petition:—

"My Father! I now come to thee with a desire to thank thee for the continuance of our love, the one for the other. I feel that without thy love in me, I should be alone here in the flesh. I cannot express my gratitude for what thou hast been and continuest to be to me. But thou knowest what my feelings are. When naught on earth seemeth pleasant to me, thou dost make thyself known to me, and teach me that which is needful for me, and dost cheer my travels on. I know that thou hast not created me and placed me here on earth, amidst its toils and troubles, and the follies of those around me, and told me to be like thyself, when I see so little of thee here to profit by; thou hast not done this, and then left me to myself, a poor, weak man, scarcely able to earn my bread. No; thou art my Father, and I will love thee, for thou didst first love me, and lovest me still. We will ever be parent and child. Wilt thou give me strength to persevere in this great work of redemption. Wilt thou show me the true means of accomplishing it.... I thank thee for the knowledge that I have attained of thee by thy sons who have been before me, and especially for him who brought me so perfect a type of thy goodness and love to men.... I know that thou wilt deal with me as I deserve. I place myself, therefore in thy hand, knowing that thou wilt keep me from all harm so long as I consent to live under thy protecting care."

Let these few scattered leaves, which a chance, as men say, but which to us shall be holy, brought under our eye nearly at the same moment, stand as an example of innumerable similar expressions which no mortal witness has reported, and be a sign of the times. Might they be suggestion to many a heart of yet higher secret experiences which are ineffable! But we must not tie up the rosary on which we have strung these few white beads, without adding a pearl of great price from that book of prayer, the "Confessions of Saint Augustine."

"And being admonished to reflect upon myself, I entered into the very inward parts of my soul, by thy conduct; and I was able to do it, because now thou wert become

my helper. I entered and discerned with the eye of my soul (such as it was), even beyond my soul and mind itself the Light unchangeable. Not this vulgar light which all flesh may look upon, nor as it were a greater of the same kind, as though the brightness of this should be manifold greater and with its greatness take up all space. Not such was this light, but other, yea, far other from all these. Neither was it so above my understanding, as oil swims above water, or as the heaven is above the earth. But it is above me, because it made me; and I am under it, because I was made by it. He that knows truth or verity, knows what that Light is, and he that knows it, knows eternity, and it is known by charity. O eternal Verity! and true Charity! and dear Eternity! thou art my God, to thee do I sigh day and night. Thee when I first knew, thou liftedst me up that I might see there was what I might see, and that I was not yet such as to see. And thou didst beat back my weak sight upon myself, shooting out beams upon me after a vehement manner, and I even trembled between love and horror, and I found myself to be far off, and even in the very region of dissimilitude from thee."

# Civil Disobedience

I heartily accept the motto,—“That government is best which governs least”; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe,—“That government is best which governs not at all”; and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for, in the outset, the people would not have consented to this measure.

This American government,—what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired to posterity, but each instant losing some of its integrity? It has not the vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people themselves. But it is not the less necessary for this; for the people must have some complicated machinery or other, and hear its din, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed on, even impose on themselves, for their own advantage. It is excellent, we must all allow. Yet this government never of itself furthered any enterprise, but by the alacrity with which it got out of its way. *It* does not keep the country free. *It* does not settle the West. *It* does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of India-rubber, would never manage to bounce over the obstacles which legislators are continually putting in their way; and, if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.

But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but *at once* a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. Can there not be a government in which majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the rule of expediency is applicable? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume, is to do at any time what I think right. It is truly enough said, that a corporation has no conscience; but a corporation of conscientious men is a

corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. A common and natural result of an undue respect for law is, that you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys, and all, marching in admirable order over hill and dale to the wars, against their wills, ay, against their common sense and consciences, which makes it very steep marching indeed, and produces a palpitation of the heart. They have no doubt that it is a damnable business in which they are concerned; they are all peaceably inclined. Now, what are they? Men at all? or small movable forts and magazines, at the service of some unscrupulous man in power? Visit the Navy-Yard, and behold a marine, such a man as an American government can make, or such as it can make a man with its black arts,—a mere shadow and reminiscence of humanity, a man laid out alive and standing, and already, as one may say, buried under arms with funeral accompaniments, though it may be,—

"Not a drum was heard, not a funeral note,  
As his corse to the rampart we hurried;  
Not a soldier discharged his farewell shot  
O'er the grave where our hero we buried."

The mass of men serve the state thus, not as men mainly, but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, posse comitatus, &c. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others,—as most legislators, politicians, lawyers, ministers, and office-holders,—serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the Devil, without *intending* it, as God. A very few, as heroes, patriots, martyrs, reformers in the great sense, and men, serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it. A wise man will only be useful as a man, and will not submit to be "clay," and "stop a hole to keep the wind away," but leave that office to his dust at least:—

"I am too high-born to be propertied,  
To be a secondary at control,  
Or useful serving-man and instrument  
To any sovereign state throughout the world."

He who gives himself entirely to his fellow-men appears to them useless and selfish; but he who gives himself partially to them is pronounced a benefactor and philanthropist.

How does it become a man to behave toward this American government to-day? I answer, that he cannot without disgrace be associated with it. I cannot for an instant recognize that political organization as *my* government which is the *slave's* government also.



All men recognize the right of revolution; that is, the right to refuse allegiance to, and to resist, the government, when its tyranny or its inefficiency are great and unendurable. But almost all say that such is not the case now. But such was the case, they think, in the Revolution of '75. If one were to tell me that this was a bad government because it taxed certain foreign commodities brought to its ports, it is most probable that I should not make an ado about it, for I can do without them. All machines have their friction; and possibly this does enough good to counterbalance the evil. At any rate, it is a great evil to make a stir about it. But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer. In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact, that the country so overrun is not our own, but ours is the invading army.

Paley, a common authority with many on moral questions, in his chapter on the "Duty of Submission to Civil Government," resolves all civil obligation into expediency; and he proceeds to say, "that so long as the interest of the whole society requires it, that is, so long as the established government cannot be resisted or changed without public inconveniency, it is the will of God that the established government be obeyed, and no longer.... This principle being admitted, the justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expense of redressing it on the other." Of this, he says, every man shall judge for himself. But Paley appears never to have contemplated those cases to which the rule of expediency does not apply, in which a people, as well as an individual, must do justice, cost what it may. If I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself. This, according to Paley, would be inconvenient. But he that would save his life, in such a case, shall lose it. This people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people.

In their practice, nations agree with Paley; but does any one think that Massachusetts does exactly what is right at the present crisis?

"A drab of state, a cloth-o'-silver slut,  
To have her train borne up, and her soul trail in the dirt."

Practically speaking, the opponents to a reform in Massachusetts are not a hundred thousand politicians at the South, but a hundred thousand merchants and farmers here, who are more interested in commerce and agriculture than they are in humanity, and are not prepared to do justice to the slave and to Mexico, *cost what it may*. I quarrel not with far-off foes, but with those who, near at home, co-operate with, and do the bidding of, those far away, and without whom the latter would be harmless. We are accustomed to say, that the mass of men are unprepared; but improvement is slow, because the few are not materially wiser or better than the many. It is not so important that many should be as good as you, as that there be some absolute goodness somewhere; for that will leaven the whole lump. There are thousands who are *in opinion* opposed to slavery and to the war, who yet in effect do nothing to put an end to them; who, esteeming themselves children of Washington and Franklin, sit down with their hands in their pockets, and say that they know not what to do, and do nothing; who even postpone the question of freedom to the question of free-trade, and quietly read the prices-current along with the

latest advices from Mexico, after dinner, and, it may be, fall asleep over them both. What is the price-current of an honest man and patriot to-day? They hesitate, and they regret, and sometimes they petition; but they do nothing in earnest and with effect. They will wait, well disposed, for others to remedy the evil, that they may no longer have it to regret. At most, they give only a cheap vote, and a feeble countenance and God-speed, to the right, as it goes by them. There are nine hundred and ninety-nine patrons of virtue to one virtuous man. But it is easier to deal with the real possessor of a thing than with the temporary guardian of it.

All voting is a sort of gaming, like checkers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions; and betting naturally accompanies it. The character of the voters is not staked. I cast my vote, perchance, as I think right; but I am not vitally concerned that that right should prevail. I am willing to leave it to the majority. Its obligation, therefore, never exceeds that of expediency. Even voting *for the right* is *doing* nothing for it. It is only expressing to men feebly your desire that it should prevail. A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of masses of men. When the majority shall at length vote for the abolition of slavery, it will be because they are indifferent to slavery, or because there is but little slavery left to be abolished by their vote. *They* will then be the only slaves. Only *his* vote can hasten the abolition of slavery who asserts his own freedom by his vote.

I hear of a convention to be held at Baltimore, or elsewhere, for the selection of a candidate for the Presidency, made up chiefly of editors, and men who are politicians by profession; but I think, what is it to any independent, intelligent, and respectable man what decision they may come to? Shall we not have the advantage of his wisdom and honesty, nevertheless? Can we not count upon some independent votes? Are there not many individuals in the country who do not attend conventions? But no: I find that the respectable man, so called, has immediately drifted from his position, and despairs of his country, when his country has more reason to despair of him. He forthwith adopts one of the candidates thus selected as the only *available* one, thus proving that he is himself *available* for any purposes of the demagogue. His vote is of no more worth than that of any unprincipled foreigner or hireling native, who may have been bought. O for a man who is a *man*, and, as my neighbor says, has a bone in his back which you cannot pass your hand through! Our statistics are at fault: the population has been returned too large. How many *men* are there to a square thousand miles in this country? Hardly one. Does not America offer any inducement for men to settle here? The American has dwindled into an Odd Fellow,—one who may be known by the development of his organ of gregariousness, and a manifest lack of intellect and cheerful self-reliance; whose first and chief concern, on coming into the world, is to see that the Almshouses are in good repair; and, before yet he has lawfully donned the virile garb, to collect a fund for the support of the widows and orphans that may be; who, in short, ventures to live only by the aid of the Mutual Insurance company, which has promised to bury him decently.

It is not a man's duty, as a matter of course, to devote himself to the eradication of any, even the most enormous wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I do not pursue them sitting upon another man's shoulders. I must get off him first, that he may pursue his contemplations too. See what gross inconsistency is tolerated. I have heard some of my townsmen say, "I should like to have them order me out to help put down an insurrection of the slaves, or to march to Mexico;—see if I would go"; and yet these very men have each, directly by their allegiance, and so indirectly, at

least, by their money, furnished a substitute. The soldier is applauded who refuses to serve in an unjust war by those who do not refuse to sustain the unjust government which makes the war; is applauded by those whose own act and authority he disregards and sets at naught; as if the State were penitent to that degree that it hired one to scourge it while it sinned, but not to that degree that it left off sinning for a moment. Thus, under the name of Order and Civil Government, we are all made at last to pay homage to and support our own meanness. After the first blush of sin comes its indifference; and from immoral it becomes, as it were, unmoral, and not quite unnecessary to that life which we have made.

The broadest and most prevalent error requires the most disinterested virtue to sustain it. The slight reproach to which the virtue of patriotism is commonly liable, the noble are most likely to incur. Those who, while they disapprove of the character and measures of a government, yield to it their allegiance and support, are undoubtedly its most conscientious supporters, and so frequently the most serious obstacles to reform. Some are petitioning the State to dissolve the Union, to disregard the requisitions of the President. Why do they not dissolve it themselves,—the union between themselves and the State,—and refuse to pay their quota into its treasury? Do not they stand in the same relation to the State, that the State does to the Union? And have not the same reasons prevented the State from resisting the Union, which have prevented them from resisting the State?

How can a man be satisfied to entertain an opinion merely, and enjoy *it*? Is there any enjoyment in it, if his opinion is that he is aggrieved? If you are cheated out of a single dollar by your neighbor, you do not rest satisfied with knowing that you are cheated, or with saying that you are cheated, or even with petitioning him to pay you your due; but you take effectual steps at once to obtain the full amount, and see that you are never cheated again. Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary, and does not consist wholly with anything which was. It not only divides states and churches, it divides families; ay, it divides the *individual*, separating the diabolical in him from the divine.

Unjust laws exist: shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy *is* worse than the evil. *It* makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to be on the alert to point out its faults, and *do* better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?

One would think, that a deliberate and practical denial of its authority was the only offence never contemplated by government; else, why has it not assigned its definite, its suitable and proportionate penalty? If a man who has no property refuses but once to earn nine shillings for the State, he is put in prison for a period unlimited by any law that I know, and determined only by the discretion of those who placed him there; but if he should steal ninety times nine shillings from the State, he is soon permitted to go at large again.

If the injustice is part of the necessary friction of the machine of government, let it go, let it go: perchance it will wear smooth,—certainly the machine will wear out. If the injustice has a spring, or a

pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn.

As for adopting the ways which the State has provided for remedying the evil, I know not of such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to. I came into this world, not chiefly to make this a good place to live in, but to live in it, be it good or bad. A man has not everything to do, but something; and because he cannot do *everything*, it is not necessary that he should do *something* wrong. It is not my business to be petitioning the Governor or the Legislature any more than it is theirs to petition me; and, if they should not hear my petition, what should I do then? But in this case the State has provided no way: its very Constitution is the evil. This may seem to be harsh and stubborn and unconciliatory; but it is to treat with the utmost kindness and consideration the only spirit that can appreciate or deserves it. So is all change for the better, like birth and death, which convulse the body.

I do not hesitate to say, that those who call themselves Abolitionists should at once effectually withdraw their support, both in person and property, from the government of Massachusetts, and not wait till they constitute a majority of one, before they suffer the right to prevail through them. I think that it is enough if they have God on their side, without waiting for that other one. Moreover, any man more right than his neighbors constitutes a majority of one already.

I meet this American government, or its representative, the State government, directly, and face to face, once a year—no more—in the person of its tax-gatherer; this is the only mode in which a man situated as I am necessarily meets it; and it then says distinctly, Recognize me; and the simplest, the most effectual, and, in the present posture of affairs, the indispensablest mode of treating with it on this head, of expressing your little satisfaction with and love for it, is to deny it then. My civil neighbor, the tax-gatherer, is the very man I have to deal with,—for it is, after all, with men and not with parchment that I quarrel,—and he has voluntarily chosen to be an agent of the government. How shall he ever know well what he is and does as an officer of the government, or as a man, until he is obliged to consider whether he shall treat me, his neighbor, for whom he has respect, as a neighbor and well-disposed man, or as a maniac and disturber of the peace, and see if he can get over this obstruction to his neighborliness without a ruder and more impetuous thought or speech corresponding with his action. I know this well, that if one thousand, if one hundred, if ten men whom I could name,—if ten *honest* men only,—ay, if *one* honest man, in this State of Massachusetts, *ceasing to hold slaves*, were actually to withdraw from this copartnership, and be locked up in the county jail therefor, it would be the abolition of slavery in America. For it matters not how small the beginning may seem to be: what is once well done is done forever. But we love better to talk about it: that we say is our mission. Reform keeps many scores of newspapers in its service, but not one man. If my esteemed neighbor, the State's ambassador, who will devote his days to the settlement of the question of human rights in the Council Chamber, instead of being threatened with the prisons of Carolina, were to sit down the prisoner of Massachusetts, that State which is so anxious to foist the sin of slavery upon her sister,—though at present she can discover only an act of inhospitality to be the ground of a quarrel with her,—the Legislature would not wholly waive the subject the following winter.

Under a government which imprisons any unjustly, the true place for a just man is also a prison. The proper place to-day, the only place which Massachusetts has provided for her freer and less desponding spirits, is in her prisons, to be put out and locked out of the State by her own act, as they

have already put themselves out by their principles. It is there that the fugitive slave, and the Mexican prisoner on parole, and the Indian come to plead the wrongs of his race, should find them; on that separate, but more free and honorable ground, where the State places those who are not *with* her, but *against* her,—the only house in a slave State in which a free man can abide with honor. If any think that their influence would be lost there, and their voices no longer afflict the ear of the State, that they would not be as an enemy within its walls, they do not know by how much truth is stronger than error, nor how much more eloquently and effectively he can combat injustice who has experienced a little in his own person. Cast your whole vote, not a strip of paper merely, but your whole influence. A minority is powerless while it conforms to the majority; it is not even a minority then; but it is irresistible when it clogs by its whole weight. If the alternative is to keep all just men in prison, or give up war and slavery, the State will not hesitate which to choose. If a thousand men were not to pay their tax-bills this year, that would not be a violent and bloody measure, as it would be to pay them, and enable the State to commit violence and shed innocent blood. This is, in fact, the definition of a peaceable revolution, if any such is possible. If the tax-gatherer, or any other public officer, asks me, as one has done, "But what shall I do?" my answer is, "If you really wish to do anything, resign your office." When the subject has refused allegiance, and the officer has resigned his office, then the revolution is accomplished. But even suppose blood should flow. Is there not a sort of blood shed when the conscience is wounded? Through this wound a man's real manhood and immortality flow out, and he bleeds to an everlasting death. I see this blood flowing now.

I have contemplated the imprisonment of the offender, rather than the seizure of his goods,—though both will serve the same purpose,—because they who assert the purest right, and consequently are most dangerous to a corrupt State, commonly have not spent much time in accumulating property. To such the State renders comparatively small service, and a slight tax is wont to appear exorbitant, particularly if they are obliged to earn it by special labor with their hands. If there were one who lived wholly without the use of money, the State itself would hesitate to demand it of him. But the rich man,—not to make any invidious comparison,—is always sold to the institution which makes him rich. Absolutely speaking, the more money, the less virtue; for money comes between a man and his objects, and obtains them for him; and it was certainly no great virtue to obtain it. It puts to rest many questions which he would otherwise be taxed to answer; while the only new question which it puts is the hard but superfluous one, how to spend it. Thus his moral ground is taken from under his feet. The opportunities of living are diminished in proportion as what are called the "means" are increased. The best thing a man can do for his culture when he is rich is to endeavor to carry out those schemes which he entertained when he was poor. Christ answered the Herodians according to their condition. "Show me the tribute-money," said he;—and one took a penny out of his pocket;—if you use money which has the image of Cæsar on it, and which he has made current and valuable, that is, *if you are men of the State*, and gladly enjoy the advantages of Cæsar's government, then pay him back some of his own when he demands it; "Render therefore to Cæsar that which is Cæsar's, and to God those things which are God's,"—leaving them no wiser than before as to which was which; for they did not wish to know.

When I converse with the freest of my neighbors, I perceive that, whatever they may say about the magnitude and seriousness of the question, and their regard for the public tranquillity, the long and the short of the matter is, that they cannot spare the protection of the existing government, and they dread the consequences to their property and families of disobedience to it. For my own part, I should not like to think that I ever rely on the protection of the State. But, if I deny the authority of the State when it presents its tax-bill, it will soon take and waste all my property, and so harass me and my children without end. This is hard. This makes it impossible for a man to live honestly, and at the same time comfortably, in outward respects. It will not be worth the while to accumulate property; that would be

sure to go again. You must hire or squat somewhere, and raise but a small crop, and eat that soon. You must live within yourself, and depend upon yourself always tucked up and ready for a start, and not have many affairs. A man may grow rich in Turkey even, if he will be in all respects a good subject of the Turkish government. Confucius said: "If a state is governed by the principles of reason, poverty and misery are subjects of shame; if a state is not governed by the principles of reason, riches and honors are the subjects of shame." No: until I want the protection of Massachusetts to be extended to me in some distant Southern port, where my liberty is endangered, or until I am bent solely on building up an estate at home by peaceful enterprise, I can afford to refuse allegiance to Massachusetts, and her right to my property and life. It costs me less in every sense to incur the penalty of disobedience to the State, than it would to obey. I should feel as if I were worth less in that case.

Some years ago, the State met me in behalf of the Church, and commanded me to pay a certain sum toward the support of a clergyman whose preaching my father attended, but never I myself. "Pay," it said, "or be locked up in the jail." I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster; for I was not the State's schoolmaster, but I supported myself by voluntary subscription. I did not see why the lyceum should not present its tax-bill, and have the State to back its demand, as well as the Church. However, at the request of the selectmen, I condescended to make some such statement as this in writing:—"Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I have not joined." This I gave to the town clerk; and he has it. The State, having thus learned that I did not wish to be regarded as a member of that church, has never made a like demand on me since; though it said that it must adhere to its original presumption that time. If I had known how to name them, I should then have signed off in detail from all the societies which I never signed on to; but I did not know where to find a complete list.

I have paid no poll-tax for six years. I was put into a jail once on this account, for one night; and, as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up. I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way. I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through, before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and *they* were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog. I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.

Thus the State never intentionally confronts a man's sense, intellectual or moral, but only his body, his senses. It is not armed with superior wit or honesty, but with superior physical strength. I was not born to be forced. I will breathe after my own fashion. Let us see who is the strongest. What force has a multitude? They only can force me who obey a higher law than I. They force me to become like themselves. I do not hear of *men* being *forced* to live this way or that by masses of men. What sort of

life were that to live? When I meet a government which says to me, "Your money or your life," why should I be in haste to give it my money? It may be in a great strait, and not know what to do: I cannot help that. It must help itself; do as I do. It is not worth the while to snivel about it. I am not responsible for the successful working of the machinery of society. I am not the son of the engineer. I perceive that, when an acorn and a chestnut fall side by side, the one does not remain inert to make way for the other, but both obey their own laws, and spring and grow and flourish as best they can, till one, perchance, overshadows and destroys the other. If a plant cannot live according to its nature, it dies; and so a man.

The night in prison was novel and interesting enough. The prisoners in their shirt-sleeves were enjoying a chat and the evening air in the doorway, when I entered. But the jailer said, "Come, boys, it is time to lock up"; and so they dispersed, and I heard the sound of their steps returning into the hollow apartments. My room-mate was introduced to me by the jailer, as "a first-rate fellow and a clever man." When the door was locked, he showed me where to hang my hat, and how he managed matters there. The rooms were whitewashed once a month; and this one, at least, was the whitest, most simply furnished, and probably the neatest apartment in the town. He naturally wanted to know where I came from, and what brought me there; and, when I had told him, I asked him in my turn how he came there, presuming him to be an honest man, of course; and, as the world goes, I believe he was. "Why," said he, "they accuse me of burning a barn; but I never did it." As near as I could discover, he had probably gone to bed in a barn when drunk, and smoked his pipe there; and so a barn was burnt. He had the reputation of being a clever man, had been there some three months waiting for his trial to come on, and would have to wait as much longer; but he was quite domesticated and contented, since he got his board for nothing, and thought that he was well treated.

He occupied one window, and I the other; and I saw, that, if one stayed there long, his principal business would be to look out the window. I had soon read all the tracts that were left there, and examined where former prisoners had broken out, and where a grate had been sawed off, and heard the history of the various occupants of that room; for I found that even here there was a history and a gossip which never circulated beyond the walls of the jail. Probably this is the only house in the town where verses are composed, which are afterward printed in a circular form, but not published. I was shown quite a long list of verses which were composed by some young men who had been detected in an attempt to escape, who avenged themselves by singing them.

I pumped my fellow-prisoner as dry as I could, for fear I should never see him again; but at length he showed me which was my bed, and left me to blow out the lamp.

It was like travelling into a far country, such as I had never expected to behold, to lie there for one night. It seemed to me that I never had heard the town-clock strike before, nor the evening sounds of the village; for we slept with the windows open, which were inside the grating. It was to see my native village in the light of the Middle Ages, and our Concord was turned into a Rhine stream, and visions of knights and castles passed before me. They were the voices of old burghers that I heard in the streets. I was an involuntary spectator and auditor of whatever was done and said in the kitchen of the adjacent village-inn,—a wholly new and rare experience to me. It was a closer view of my native town. I was fairly inside of it. I never had seen its institutions before. This is one of its peculiar institutions; for it is a shire town. I began to comprehend what its inhabitants were about.

In the morning, our breakfasts were put through the hole in the door, in small oblong-square tin pans, made to fit, and holding a pint of chocolate, with brown bread, and an iron spoon. When they called for the vessels again, I was green enough to return what bread I had left; but my comrade seized it, and said that I should lay that up for lunch or dinner. Soon after he was let out to work at haying in a neighboring field, whither he went every day, and would not be back till noon; so he bade me good-day, saying that he doubted if he should see me again.

When I came out of prison,—for some one interfered, and paid that tax,—I did not perceive that great changes had taken place on the common, such as he observed who went in a youth, and emerged a tottering and gray-headed man; and yet a change had to my eyes come over the scene,—the town, and State, and country,—greater than any that mere time could effect. I saw yet more distinctly the State in which I lived. I saw to what extent the people among whom I lived could be trusted as good neighbors and friends; that their friendship was for summer weather only; that they did not greatly propose to do right; that they were a distinct race from me by their prejudices and superstitions, as the Chinamen and Malays are; that, in their sacrifices to humanity, they ran no risks, not even to their property; that, after all, they were not so noble but they treated the thief as he had treated them, and hoped, by a certain outward observance and a few prayers, and by walking in a particular straight though useless path from time to time, to save their souls. This may be to judge my neighbors harshly; for I believe that many of them are not aware that they have such an institution as the jail in their village.

It was formerly the custom in our village, when a poor debtor came out of jail, for his acquaintances to salute him, looking through their fingers, which were crossed to represent the grating of a jail window, "How do ye do?" My neighbors did not thus salute me, but first looked at me, and then at one another, as if I had returned from a long journey. I was put into jail as I was going to the shoemaker's to get a shoe which was mended. When I was let out the next morning, I proceeded to finish my errand, and having put on my mended shoe, joined a huckleberry party, who were impatient to put themselves under my conduct; and in half an hour,—for the horse was soon tackled,—was in the midst of a huckleberry field, on one of our highest hills, two miles off, and then the State was nowhere to be seen.

This is the whole history of "My Prisons."

I have never declined paying the highway tax, because I am as desirous of being a good neighbor as I am of being a bad subject; and, as for supporting schools, I am doing my part to educate my fellow-countrymen now. It is for no particular item in the tax-bill that I refuse to pay it. I simply wish to refuse allegiance to the State, to withdraw and stand aloof from it effectually. I do not care to trace the course of my dollar, if I could, till it buys a man or a musket to shoot one with,—the dollar is innocent,—but I am concerned to trace the effects of my allegiance. In fact, I quietly declare war with the State, after my fashion, though I will still make what use and get what advantage of her I can, as is usual in such cases.

If others pay the tax which is demanded of me, from a sympathy with the State, they do but what they have already done in their own case, or rather they abet injustice to a greater extent than the State requires. If they pay the tax from a mistaken interest in the individual taxed, to save his property, or prevent his going to jail, it is because they have not considered wisely how far they let their private feelings interfere with the public good.



This, then, is my position at present. But one cannot be too much on his guard in such a case, lest his action be biassed by obstinacy, or an undue regard for the opinions of men. Let him see that he does only what belongs to himself and to the hour.

I think sometimes, Why, this people mean well; they are only ignorant; they would do better if they knew how: why give your neighbors this pain to treat you as they are not inclined to? But I think again, this is no reason why I should do as they do, or permit others to suffer much greater pain of a different kind. Again, I sometimes say to myself, When many millions of men, without heat, without ill will, without personal feeling of any kind, demand of you a few shillings only, without the possibility, such is their constitution, of retracting or altering their present demand, and without the possibility, on your side, of appeal to any other millions, why expose yourself to this overwhelming brute force? You do not resist cold and hunger, the winds and the waves, thus obstinately; you quietly submit to a thousand similar necessities. You do not put your head into the fire. But just in proportion as I regard this as not wholly a brute force, but partly a human force, and consider that I have relations to those millions as to so many millions of men, and not of mere brute or inanimate things, I see that appeal is possible, first and instantaneously, from them to the Maker of them, and, secondly, from them to themselves. But, if I put my head deliberately into the fire, there is no appeal to fire or to the Maker of fire, and I have only myself to blame. If I could convince myself that I have any right to be satisfied with men as they are, and to treat them accordingly, and not according, in some respects, to my requisitions and expectations of what they and I ought to be, then, like a good Mussulman and fatalist, I should endeavor to be satisfied with things as they are, and say it is the will of God. And, above all, there is this difference between resisting this and a purely brute or natural force, that I can resist this with some effect; but I cannot expect, like Orpheus, to change the nature of the rocks and trees and beasts.

I do not wish to quarrel with any man or nation. I do not wish to split hairs, to make fine distinctions, or set myself up as better than my neighbors. I seek rather, I may say, even an excuse for conforming to the laws of the land. I am but too ready to conform to them. Indeed, I have reason to suspect myself on this head; and each year, as the tax-gatherer comes round, I find myself disposed to review the acts and position of the general and State governments, and the spirit of the people, to discover a pretext for conformity.

"We must affect our country as our parents;  
And if at any time we alienate  
Our love or industry from doing it honor,  
We must respect effects and teach the soul  
Matter of conscience and religion,  
And not desire of rule or benefit."

I believe that the State will soon be able to take all my work of this sort out of my hands, and then I shall be no better a patriot than my fellow-countrymen. Seen from a lower point of view, the Constitution, with all its faults, is very good; the law and the courts are very respectable; even this State and this American government are, in many respects, very admirable and rare things, to be thankful for, such as a great many have described them; but seen from a point of view a little higher, they are what I have described them; seen from a higher still, and the highest, who shall say what they

are, or that they are worth looking at or thinking of at all?

However, the government does not concern me much, and I shall bestow the fewest possible thoughts on it. It is not many moments that I live under a government, even in this world. If a man is thought-free, fancy-free, imagination-free, that which *is not* never for a long time appearing *to be* to him, unwise rulers or reformers cannot fatally interrupt him.

I know that most men think differently from myself; but those whose lives are by profession devoted to the study of these or kindred subjects, content me as little as any. Statesmen and legislators, standing so completely within the institution, never distinctly and nakedly behold it. They speak of moving society, but have no resting-place without it. They may be men of a certain experience and discrimination, and have no doubt invented ingenious and even useful systems, for which we sincerely thank them; but all their wit and usefulness lie within certain not very wide limits. They are wont to forget that the world is not governed by policy and expediency. Webster never goes behind government, and so cannot speak with authority about it. His words are wisdom to those legislators who contemplate no essential reform in the existing government; but for thinkers, and those who legislate for all time, he never once glances at the subject. I know of those whose serene and wise speculations on this theme would soon reveal the limits of his mind's range and hospitality. Yet, compared with the cheap professions of most reformers, and the still cheaper wisdom and eloquence of politicians in general, his are almost the only sensible and valuable words, and we thank Heaven for him. Comparatively, he is always strong, original, and, above all, practical. Still his quality is not wisdom, but prudence. The lawyer's truth is not Truth, but consistency, or a consistent expediency. Truth is always in harmony with herself, and is not concerned chiefly to reveal the justice that may consist with wrong-doing. He well deserves to be called, as he has been called, the Defender of the Constitution. There are really no blows to be given by him but defensive ones. He is not a leader, but a follower. His leaders are the men of '87. "I have never made an effort," he says, "and never propose to make an effort; I have never countenanced an effort, and never mean to countenance an effort, to disturb the arrangement as originally made, by which the various States came into the Union." Still thinking of the sanction which the Constitution gives to slavery, he says, "Because it was a part of the original compact,—let it stand." Notwithstanding his special acuteness and ability, he is unable to take a fact out of its merely political relations, and behold it as it lies absolutely to be disposed of by the intellect,—what, for instance, it behooves a man to do here in America today with regard to slavery, but ventures, or is driven, to make some such desperate answer as the following, while professing to speak absolutely, and as a private man,—from which what new and singular code of social duties might be inferred? "The manner," says he, "in which the governments of those States where slavery exists are to regulate it, is for their own consideration, under their responsibility to their constituents, to the general laws of propriety, humanity, and justice, and to God. Associations formed elsewhere, springing from a feeling of humanity, or any other cause, have nothing whatever to do with it. They have never received any encouragement from me, and they never will." [These extracts have been inserted since the lecture was read -HDT]

They who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humility; but they who behold where it comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountain-head.

No man with a genius for legislation has appeared in America. They are rare in the history of the world. There are orators', politicians, and eloquent men, by the thousand; but the speaker has not yet

opened his mouth to speak, who is capable of settling the much-vexed questions of the day. We love eloquence for its own sake, and not for any truth which it may utter, or any heroism it may inspire. Our legislators have not yet learned the comparative value of free-trade and of freedom, of union, and of rectitude, to a nation. They have no genius or talent for comparatively humble questions of taxation and finance, commerce and manufactures and agriculture. If we were left solely to the wordy wit of legislators in Congress for our guidance, uncorrected by the seasonable experience and the effectual complaints of the people, America would not long retain her rank among the nations. For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?

The authority of government, even such as I am willing to submit to,—for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know nor can do so well,—is still an impure one: to be strictly just, it must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual. Even the Chinese philosopher was wise enough to regard the individual as the basis of the empire. Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man? There will never be a really free and enlightened State, until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at last which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose, if a few were to live aloof from it, not meddling with it, nor embraced by it, who fulfilled all the duties of neighbors and fellow-men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which also I have imagined, but not yet anywhere seen.

# A Plea for Captain John Brown

*Read to the citizens of Concord, Mass., Sunday Evening, October 30, 1859.*

I trust that you will pardon me for being here. I do not wish to force my thoughts upon you, but I feel forced myself. Little as I know of Captain Brown, I would fain do my part to correct the tone and the statements of the newspapers, and of my countrymen generally, respecting his character and actions. It costs us nothing to be just. We can at least express our sympathy with, and admiration of, him and his companions, and that is what I now propose to do.

First, as to his history. I will endeavor to omit, as much as possible, what you have already read. I need not describe his person to you, for probably most of you have seen and will not soon forget him. I am told that his grandfather, John Brown, was an officer in the Revolution; that he himself was born in Connecticut about the beginning of this century, but early went with his father to Ohio. I heard him say that his father was a contractor who furnished beef to the army there, in the war of 1812; that he accompanied him to the camp, and assisted him in that employment, seeing a good deal of military life,—more, perhaps, than if he had been a soldier; for he was often present at the councils of the officers. Especially, he learned by experience how armies are supplied and maintained in the field,—a work which, he observed, requires at least as much experience and skill as to lead them in battle. He said that few persons had any conception of the cost, even the pecuniary cost, of firing a single bullet in war. He saw enough, at any rate, to disgust him with a military life; indeed, to excite in him a great abhorrence of it; so much so, that though he was tempted by the offer of some petty office in the army, when he was about eighteen, he not only declined that, but he also refused to train when warned, and was fined for it. He then resolved that he would never have anything to do with any war, unless it were a war for liberty.

When the troubles in Kansas began, he sent several of his sons thither to strengthen the party of the Free State men, fitting them out with such weapons as he had; telling them that if the troubles should increase, and there should be need of him, he would follow, to assist them with his hand and counsel. This, as you all know, he soon after did; and it was through his agency, far more than any other's, that Kansas was made free.

For a part of his life he was a surveyor, and at one time he was engaged in wool-growing, and he went to Europe as an agent about that business. There, as everywhere, he had his eyes about him, and made many original observations. He said, for instance, that he saw why the soil of England was so rich, and that of Germany (I think it was) so poor, and he thought of writing to some of the crowned heads about it. It was because in England the peasantry live on the soil which they cultivate, but in Germany they are gathered into villages, at night. It is a pity that he did not make a book of his observations.

I should say that he was an old-fashioned man in his respect for the Constitution, and his faith in the permanence of this Union. Slavery he deemed to be wholly opposed to these, and he was its determined foe.

He was by descent and birth a New England farmer, a man of great common-sense, deliberate and practical as that class is, and tenfold more so. He was like the best of those who stood at Concord Bridge once, on Lexington Common, and on Bunker Hill, only he was firmer and higher principled

than any that I have chanced to hear of as there. It was no abolition lecturer that converted him. Ethan Allen and Stark, with whom he may in some respects be compared, were rangers in a lower and less important field. They could bravely face their country's foes, but he had the courage to face his country herself, when she was in the wrong. A Western writer says, to account for his escape from so many perils, that he was concealed under a "rural exterior"; as if, in that prairie land, a hero should, by good rights, wear a citizen's dress only.

He did not go to the college called Harvard, good old Alma Mater as she is. He was not fed on the pap that is there furnished. As he phrased it, "I know no more of grammar than one of your calves." But he went to the great university of the West, where he sedulously pursued the study of Liberty, for which he had early betrayed a fondness, and having taken many degrees, he finally commenced the public practice of Humanity in Kansas, as you all know. Such were *his humanities* and not any study of grammar. He would have left a Greek accent slanting the wrong way, and righted up a falling man.

He was one of that class of whom we hear a great deal, but, for the most part, see nothing at all,—the Puritans. It would be in vain to kill him. He died lately in the time of Cromwell, but he reappeared here. Why should he not? Some of the Puritan stock are said to have come over and settled in New England. They were a class that did something else than celebrate their forefathers' day, and eat parched corn in remembrance of that time. They were neither Democrats nor Republicans, but men of simple habits, straightforward, prayerful; not thinking much of rulers who did not fear God, not making many compromises, nor seeking after available candidates.

"In his camp," as one has recently written, and as I have myself heard him state, "he permitted no profanity; no man of loose morals was suffered to remain there, unless, indeed, as a prisoner of war. 'I would rather,' said he, 'have the small-pox, yellow-fever, and cholera, all together in my camp, than a man without principle.... It is a mistake, sir, that our people make, when they think that bullies are the best fighters, or that they are the fit men to oppose these Southerners. Give me men of good principles,—God-fearing men,—men who respect themselves, and with a dozen of them I will oppose any hundred such men as these Buford ruffians.'" He said that if one offered himself to be a soldier under him, who was forward to tell what he could or would do, if he could only get sight of the enemy, he had but little confidence in him.

He was never able to find more than a score or so of recruits whom he would accept, and only about a dozen, among them his sons, in whom he had perfect faith. When he was here, some years ago, he showed to a few a little manuscript book,—his "orderly book" I think he called it, — containing the names of his company in Kansas, and the rules by which they bound themselves; and he stated that several of them had already sealed the contract with their blood. When some one remarked that, with the addition of a chaplain, it would have been a perfect Cromwellian troop, he observed that he would have been glad to add a chaplain to the list, if he could have found one who could fill that office worthily. It is easy enough to find one for the United States army. I believe that he had prayers in his camp morning and evening, nevertheless.

He was a man of Spartan habits, and at sixty was scrupulous about his diet at your table, excusing himself by saying that he must eat sparingly and fare hard, as became a soldier, or one who was fitting himself for difficult enterprises, a life of exposure.

A man of rare common-sense and directness of speech, as of action; a transcendentalist above all, a man of ideas and principles,—that was what distinguished him. Not yielding to a whim or transient impulse, but carrying out the purpose of a life. I noticed that he did not overstate anything, but spoke within bounds. I remember, particularly, how, in his speech here, he referred to what his family had suffered in Kansas, without ever giving the least vent to his pent-up fire. It was a volcano with an ordinary chimney-flue. Also referring to the deeds of certain Border Ruffians, he said, rapidly paring away his speech, like an experienced soldier, keeping a reserve of force and meaning, "They had a perfect right to be hung." He was not in the least a rhetorician, was not talking to Buncombe or his constituents anywhere, had no need to invent anything but to tell the simple truth, and communicate his own resolution; therefore he appeared incomparably strong, and eloquence in Congress and elsewhere seemed to me at a discount. It was like the speeches of Cromwell compared with those of an ordinary king.

As for his tact and prudence, I will merely say, that at a time when scarcely a man from the Free States was able to reach Kansas by any direct route, at least without having his arms taken from him, he, carrying what imperfect guns and other weapons he could collect, openly and slowly drove an ox-cart through Missouri, apparently in the capacity of a surveyor, with his surveying compass exposed in it, and so passed unsuspected, and had ample opportunity to learn the designs of the enemy. For some time after his arrival he still followed the same profession. When, for instance, he saw a knot of the ruffians on the prairie, discussing, of course, the single topic which then occupied their minds, he would, perhaps, take his compass and one of his sons, and proceed to run an imaginary line right through the very spot on which that conclave had assembled, and when he came up to them, he would naturally pause and have some talk with them, learning their news, and, at last, all their plans perfectly; and having thus completed his real survey he would resume his imaginary one, and run on his line till he was out of sight.

When I expressed surprise that he could live in Kansas at all, with a price set upon his head, and so large a number, including the authorities, exasperated against him, he accounted for it by saying, "It is perfectly well understood that I will not be taken." Much of the time for some years he has had to skulk in swamps, suffering from poverty and from sickness, which was the consequence of exposure, befriended only by Indians and a few whites. But though it might be known that he was lurking in a particular swamp, his foes commonly did not care to go in after him. He could even come out into a town where there were more Border Ruffians than Free State men, and transact some business, without delaying long, and yet not be molested; for, said he, "No little handful of men were willing to undertake it, and a large body could not be got together in season."

As for his recent failure, we do not know the facts about it. It was evidently far from being a wild and desperate attempt. His enemy, Mr. Vallandigham, is compelled to say, that "it was among the best planned and executed conspiracies that ever failed."

Not to mention his other successes, was it a failure, or did it show a want of good management, to deliver from bondage a dozen human beings, and walk off with them by broad daylight, for weeks if not months, at a leisurely pace, through one State after another, for half the length of the North, conspicuous to all parties, with a price set upon his head, going into a court-room on his way and telling what he had done, thus convincing Missouri that it was not profitable to try to hold slaves in his neighborhood?—and this, not because the government menials were lenient, but because they were afraid of him.

Yet he did not attribute his success, foolishly, to "his star," or to any magic. He said, truly, that the reason why such greatly superior numbers quailed before him was, as one of his prisoners confessed, because they *lacked a cause*,—a kind of armor which he and his party never lacked. When the time came, few men were found willing to lay down their lives in defence of what they knew to be wrong; they did not like that this should be their last act in this world.

But to make haste to *his* last act, and its effects.

The newspapers seem to ignore, or perhaps are really ingorant of the fact, that there are at least as many as two or three individuals to a town throughout the North who think much as the present speaker does about him and his enterprise. I do not hesitate to say that they are an important and growing party. We aspire to be something more than stupid and timid chattels, pretending to read history and our Bibles, but desecrating every house and every day we breathe in. Perhaps anxious politicians may prove that only seventeen white men and five negroes were concerned in the late enterprise; but their very anxiety to prove this might suggest to themselves that all is not told. Why do they still dodge the truth? They are so anxious because of a dim consciousness of the fact, which they do not distinctly face, that at least a million of the free inhabitants of the United States would have rejoiced if it had succeeded. They at most only criticise the tactics. Though we wear no crape, the thought of that man's position and probable fate is spoiling many a man's day here at the North for other thinking. If any one who has seen him here can pursue successfully any other train of thought, I do not know what he is made of. If there is any such who gets his usual allowance of sleep, I will warrant him to fatten easily under any circumstances which do not touch his body or purse. I put a piece of paper and a pencil under my pillow, and when I could not sleep, I wrote in the dark.

On the whole, my respect for my fellow-men, except as one may outweigh a million, is not being increased these days. I have noticed the cold-blooded way in which newspaper writers and men generally speak of this event, as if an ordinary malefactor, though one of unusual "pluck,"—as the Governor of Virginia is reported to have said, using the language of the cock-pit, "the gamest man he ever saw,"—had been caught, and were about to be hung. He was not dreaming of his foes when the governor thought he looked so brave. It turns what sweetness I have to gall, to hear, or hear of, the remarks of some of my neighbors. When we heard at first that he was dead, one of my townsmen observed that "he died as the fool dieth"; which, pardon me, for an instant suggested a likeness in him dying to my neighbor living. Others, craven-hearted, said disparagingly, that "he threw his life away," because he resisted the government. Which way have they thrown *their* lives, pray?—such as would praise a man for attacking singly an ordinary band of thieves or murderers. I hear another ask, Yankee-like, "What will he gain by it?" as if he expected to fill his pockets by his enterprise. Such a one has no idea of gain but in this worldly sense. If it does not lead to a "surprise" party, if he does not get a new pair of boots, or a vote of thanks, it must be a failure. "But he won't gain anything by it." Well, no, I don't suppose he could get four-and-sixpence a day for being hung, take the year round; but then he stands a chance to save a considerable part of his soul,—and *such* a soul!—when you do not. No doubt you can get more in your market for a quart of milk than for a quart of blood, but that is not the market that heroes carry their blood to.

Such do not know that like the seed is the fruit, and that, in the moral world, when good seed is planted, good fruit is inevitable, and does not depend on our watering and cultivating; that when you plant, or bury, a hero in his field, a crop of heroes is sure to spring up. This is a seed of such force and vitality, that it does not ask our leave to germinate.

The momentary charge at Balaclava, in obedience to a blundering command, proving what a perfect machine the soldier is, has, properly enough, been celebrated by a poet laureate; but the steady, and for the most part successful, charge of this man, for some years, against the legions of Slavery, in obedience to an infinitely higher command, is as much more memorable than that, as an intelligent and conscientious man is superior to a machine. Do you think that that will go unsung?

"Served him right,"—"A dangerous man,"—"He is undoubtedly insane." So they proceed to live their sane, and wise, and altogether admirable lives, reading their Plutarch a little, but chiefly pausing at that feat of Putnam, who was let down into a wolf's den; and in this wise they nourish themselves for brave and patriotic deeds some time or other. The Tract Society could afford to print that story of Putnam. You might open the district schools with the reading of it, for there is nothing about Slavery or the Church in it; unless it occurs to the reader that some pastors are *wolves* in sheep's clothing. "The American Board of Commissioners for Foreign Missions" even, might dare to protest against *that* wolf. I have heard of boards, and of American boards, but it chances that I never heard of this particular lumber till lately. And yet I hear of Northern men, and women, and children, by families, buying a "life membership" in such societies as these. A life-membership in the grave! You can get buried cheaper than that.

Our foes are in our midst and all about us. There is hardly a house but is divided against itself, for our foe is the all but universal woodenness of both head and heart, the want of vitality in man, which is the effect of our vice; and hence are begotten fear, superstition, bigotry, persecution, and slavery of all kinds. We are mere figureheads upon a hulk, with livers in the place of hearts. The curse is the worship of idols, which at length changes the worshipper into a stone image himself; and the New-Englander is just as much an idolater as the Hindoo. This man was an exception, for he did not set up even a political graven image between him and his God.

A church that can never have done with excommunicating Christ while it exists! Away with your broad and flat churches, and your narrow and tall churches! Take a step forward, and invent a new style of outhouses. Invent a salt that will save you, and defend our nostrils.

The modern Christian is a man who has consented to say all the prayers in the liturgy, provided you will let him go straight to bed and sleep quietly afterward. All his prayers begin with "Now I lay me down to sleep," and he is forever looking forward to the time when he shall go to his "*long rest*." He has consented to perform certain old-established charities, too, after a fashion, but he does not wish to hear of any new-fangled ones; he doesn't wish to have any supplementary articles added to the contract, to fit it to the present time. He shows the whites of his eyes on the Sabbath, and the blacks all the rest of the week. The evil is not merely a stagnation of blood, but a stagnation of spirit. Many, no doubt, are well disposed, but sluggish by constitution and by habit, and they cannot conceive of a man who is actuated by higher motives than they are. Accordingly they pronounce this man insane, for they know that *they* could never act as he does, as long as they are themselves.

We dream of foreign countries, of other times and races of men, placing them at a distance in history or space; but let some significant event like the present occur in our midst, and we discover, often, this distance and this strangeness between us and our nearest neighbors. *They* are our Austrias, and Chinas, and South Sea Islands. Our crowded society becomes well spaced all at once, clean and handsome to the eye,—a city of magnificent distances. We discover why it was that we never got beyond compliments and surfaces with them before; we become aware of as many versts between us and them



as there are between a wandering Tartar and a Chinese town. The thoughtful man becomes a hermit in the thoroughfares of the market-place. Impassable seas suddenly find their level between us, or dumb steppes stretch themselves out there. It is the difference of constitution, of intelligence, and faith, and not streams and mountains, that make the true and impassable boundaries between individuals and between states. None but the like-minded can come plenipotentiary to our court.

I read all the newspapers I could get within a week after this event, and I do not remember in them a single expression of sympathy for these men. I have since seen one noble statement, in a Boston paper, not editorial. Some voluminous sheets decided not to print the full report of Brown's words to the exclusion of other matter. It was as if a publisher should reject the manuscript of the New Testament, and print Wilson's last speech. The same journal which contained this pregnant news, was chiefly filled, in parallel columns, with the reports of the political conventions that were being held. But the descent to them was too steep. They should have been spared this contrast,—been printed in an extra, at least. To turn from the voices and deeds of earnest men to the *cackling* of political conventions! Office-seekers and speech-makers, who do not so much as lay an honest egg, but wear their breasts bare upon an egg of chalk! Their great game is the game of straws, or rather that universal aboriginal game of the platter, at which the Indians cried *hub, bub!* Exclude the reports of religious and political conventions, and publish the words of a living man.

But I object not so much to what they have omitted, as to what they have inserted. Even the *Liberator* called it "a misguided, wild, and apparently insane—effort." As for the herd of newspapers and magazines, I do not chance to know an editor in the country who will deliberately print anything which he knows will ultimately and permanently reduce the number of his subscribers. They do not believe that it would be expedient. How then can they print truth? If we do not say pleasant things, they argue, nobody will attend to us. And so they do like some travelling auctioneers, who sing an obscene song, in order to draw a crowd around them. Republican editors, obliged to get their sentences ready for the morning edition, and accustomed to look at everything by the twilight of politics, express no admiration, nor true sorrow even, but call these men "deluded fanatics,"—"mistaken men,"—"insane," or "crazed." It suggests what a *sane* set of editors we are blessed with, *not* "mistaken men"; who know very well on which side their bread is buttered, at least.

A man does a brave and humane deed, and at once, on all sides, we hear people and parties declaring, "I didn't do it, nor countenance *him* to do it, in any conceivable way. It can't be fairly inferred from my past career." I, for one, am not interested to hear you define your position. I don't know that I ever was, or ever shall be. I think it is mere egotism, or impertinent at this time. Ye needn't take so much pains to wash your skirts of him. No intelligent man will ever be convinced that he was any creature of yours. He went and came, as he himself informs us, "under the auspices of John Brown and nobody else." The Republican party does not perceive how many his *failure* will make to vote more correctly than they would have them. They have counted the votes of Pennsylvania & Co., but they have not correctly counted Captain Brown's vote. He has taken the wind out of their sails,—the little wind they had,—and they may as well lie to and repair.

What though he did not belong to your clique! Though you may not approve of his method or his principles, recognize his magnanimity. Would you not like to claim kindredship with him in that, though in no other thing he is like, or likely, to you? Do you think that you would lose your reputation so? What you lost at the spile, you would gain at the bung.

If they do not mean all this, then they do not speak the truth, and say what they mean. They are simply at their old tricks still.

"It was always conceded to him," *says one who calls him crazy*, "that he was a conscientious man, very modest in his demeanor, apparently inoffensive, until the subject of Slavery was introduced, when he would exhibit a feeling of indignation unparalleled."

The slave-ship is on her way, crowded with its dying victims; new cargoes are being added in mid-ocean; a small crew of slaveholders, countenanced by a large body of passengers, is smothering four millions under the hatches, and yet the politician asserts that the only proper way by which deliverance is to be obtained, is by "the quiet diffusion of the sentiments of humanity," without any "outbreak." As if the sentiments of humanity were ever found unaccompanied by its deeds, and you could disperse them, all finished to order, the pure article, as easily as water with a watering-pot, and so lay the dust. What is that that I hear cast overboard? The bodies of the dead that have found deliverance. That is the way we are "diffusing" humanity, and its sentiments with it.

Prominent and influential editors, accustomed to deal with politicians, men of an infinitely lower grade, say, in their ignorance, that he acted "on the principle of revenge." They do not know the man. They must enlarge themselves to conceive of him. I have no doubt that the time will come when they will begin to see him as he was. They have got to conceive of a man of faith and of religious principle, and not a politician or an Indian; of a man who did not wait till he was personally interfered with or thwarted in some harmless business before he gave his life to the cause of the oppressed.

If Walker 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. 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 officeholders 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*?—and we become criminal in comparison. Do yourselves the honor to recognize him. He needs none of your respect.

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.

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.

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.

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, and all those other unjust laws which he took up arms to annul!

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 same 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.

Read his admirable answers to Mason 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 Gesler, and the Inquisition. 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.

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 Sharpe's rifles, while he retained his faculty of speech,—a Sharpe's rifle of infinitely surer and longer range.

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

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.

It is a relief to turn from these slanders to the testimony of his more truthful, but frightened jailers and hangmen. Governor Wise 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 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, Stephens, and Coppic, it was hard to say which was most firm."

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

The testimony of Mr. Vallandigham, 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."

"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. 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."

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.

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!

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?

The United States have a coffer 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*.

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. What should we think of the Oriental Cadi 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 cooeping 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 tunnelled 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.

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.

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.

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 Sharpe's 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 Sharpe's rifles and the revolvers were employed in a righteous cause. The tools were in the hands of one who could use them.

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?

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 veil 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, 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!* We don't understand that sublime sentence which some worthy got sculptured on his gravestone once. We've interpreted it in a grovelling and snivelling sense; we've wholly forgotten how to die.

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.

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!

One writer says that Brown's peculiar monomania made him to be "dreaded by the Missourians as a super natural 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!"

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.

When I reflect to what a cause this man devoted himself, and how religiously, and then reflect to what cause 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.

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.

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? 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.

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 law-makers 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?

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.

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.

"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."

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 wilfully and wickedly hold in bondage."

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

"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."

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

"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."

"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."



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.

# Paradise (To Be) Regained

*"Democratic Review," New York, November, 1843.*

We learn that Mr. Etzler is a native of Germany, and originally published his book in Pennsylvania, ten or twelve years ago; and now a second English edition, from the original American one, is demanded by his readers across the water, owing, we suppose, to the recent spread of Fourier's doctrines.<sup>1</sup> It is one of the signs of the times. We confess that we have risen from reading this book with enlarged ideas, and grander conceptions of our duties in this world. It did expand us a little. It is worth attending to, if only that it entertains large questions. Consider what Mr. Etzler proposes:

"Fellow-men! I promise to show the means of creating a paradise within ten years, where everything desirable for human life may be had by every man in superabundance, without labor, and without pay; where the whole face of nature shall be changed into the most beautiful forms, and man may live in the most magnificent palaces, in all imaginable refinements of luxury, and in the most delightful gardens; where he may accomplish, without labor, in one year, more than hitherto could be done in thousands of years; may level mountains, sink valleys, create lakes, drain lakes and swamps, and intersect the land everywhere with beautiful canals, and roads for transporting heavy loads of many thousand tons, and for travelling one thousand miles in twenty-four hours; may cover the ocean with floating islands movable in any desired direction with immense power and celerity, in perfect security, and with all comforts and luxuries, bearing gardens and palaces, with thousands of families, and provided with rivulets of sweet water; may explore the interior of the globe, and travel from pole to pole in a fortnight; provide himself with means, unheard of yet, for increasing his knowledge of the world, and so his intelligence; lead a life of continual happiness, of enjoyments yet unknown; free himself from almost all the evils that afflict mankind, except death, and even put death far beyond the common period of human life, and finally render it less afflicting. Mankind may thus live in and enjoy a new world, far superior to the present, and raise themselves far higher in the scale of being."

It would seem from this and various indications beside, that there is a transcendentalism in mechanics as well as in ethics. While the whole field of the one reformer lies beyond the boundaries of space, the other is pushing his schemes for the elevation of the race to its utmost limits. While one scours the heavens, the other sweeps the earth. One says he will reform himself, and then nature and circumstances will be right. Let us not obstruct ourselves, for that is the greatest friction. It is of little importance though a cloud obstruct the view of the astronomer compared with his own blindness. The other will reform nature and circumstances, and then man will be right. Talk no more vaguely, says he, of reforming the world,—I will reform the globe itself. What matters it whether I remove this humor out of my flesh, or this pestilent humor from the fleshy part of the globe? Nay, is not the latter the more generous course? At present the globe goes with a shattered constitution in its orbit. Has it not asthma, and ague, and fever, and dropsy, and flatulence, and pleurisy, and is it not afflicted with vermin? Has it not its healthful laws counteracted, and its vital energy which will yet redeem it? No doubt the simple powers of nature, properly directed by man, would make it healthy and a paradise; as the laws of man's own constitution but wait to be obeyed, to restore him to health and happiness. Our panaceas cure but few ills, our general hospitals are private and exclusive. We must set up another Hygeia than is now worshipped. Do not the quacks even direct small doses for children, larger for adults, and larger still for oxen and horses? Let us remember that we are to prescribe for the globe itself.

This fair homestead has fallen to us, and how little have we done to improve it, how little have we cleared and hedged and ditched! We are too inclined to go hence to a "better land," without lifting a finger, as our farmers are moving to the Ohio soil; but would it not be more heroic and faithful to till and redeem this New England soil of the world? The still youthful energies of the globe have only to be directed in their proper channel. Every gazette brings accounts of the untutored freaks of the wind,—shipwrecks and hurricanes which the mariner and planter accept as special or general providences; but they touch our consciences, they remind us of our sins. Another deluge would disgrace mankind. We confess we never had much respect for that antediluvian race. A throughbred business man cannot enter heartily upon the business of life without first looking into his accounts. How many things are now at loose ends. Who knows which way the wind will blow to-morrow? Let us not succumb to nature. We will marshal the clouds and restrain tempests; we will bottle up pestilent exhalations; we will probe for earthquakes, grub them up, and give vent to the dangerous gas; we will disembowel the volcano, and extract its poison, take its seed out. We will wash water, and warm fire, and cool ice, and underprop the earth. We will teach birds to fly, and fishes to swim, and ruminants to chew the cud. It is time we had looked into these things.

And it becomes the moralist, too, to inquire what man might do to improve and beautify the system; what to make the stars shine more brightly, the sun more cheery and joyous, the moon more placid and content. Could he not heighten the tints of flowers and the melody of birds? Does he perform his duty to the inferior races? Should he not be a god to them? What is the part of magnanimity to the whale and the beaver? Should we not fear to exchange places with them for a day, lest by their behavior they should shame us? Might we not treat with magnanimity the shark and the tiger, not descend to meet them on their own level, with spears of sharks' teeth and bucklers of tiger's skin? We slander the hyena; man is the fiercest and cruellest animal. Ah! he is of little faith; even the erring comets and meteors would thank him, and return his kindness in their kind.

How meanly and grossly do we deal with nature! Could we not have a less gross labor? What else do these fine inventions suggest,—magnetism, the daguerreotype, electricity? Can we not do more than cut and trim the forest,—can we not assist in its interior economy, in the circulation of the sap? Now we work superficially and violently. We do not suspect how much might be done to improve our relation to animated nature even; what kindness and refined courtesy there might be.

There are certain pursuits which, if not wholly poetic and true, do at least suggest a nobler and finer relation to nature than we know. The keeping of bees, for instance, is a very slight interference. It is like directing the sunbeams. All nations, from the remotest antiquity, have thus fingered nature. There are Hymettus and Hybla, and how many bee-renowned spots beside? There is nothing gross in the idea of these little herds,—their hum like the faintest low of kine in the meads. A pleasant reviewer has lately reminded us that in some places they are led out to pasture where the flowers are most abundant. "Columella tells us," says he, "that the inhabitants of Arabia sent their hives into Attica to benefit by the later-blowing flowers." Annually are the hives, in immense pyramids, carried up the Nile in boats, and suffered to float slowly down the stream by night, resting by day, as the flowers put forth along the banks; and they determine the richness of any locality, and so the profitableness of delay, by the sinking of the boat in the water. We are told, by the same reviewer, of a man in Germany, whose bees yielded more honey than those of his neighbors, with no apparent advantage; but at length he informed them, that he had turned his hives one degree more to the east, and so his bees, having two hours the start in the morning, got the first sip of honey. True, there is treachery and selfishness behind all this; but these things suggest to the poetic mind what might be done.

Many examples there are of a grosser interference, yet not without their apology. We saw last summer, on the side of a mountain, a dog employed to churn for a farmer's family, travelling upon a horizontal wheel, and though he had sore eyes, an alarming cough, and withal a demure aspect, yet their bread did get buttered for all that. Undoubtedly, in the most brilliant successes, the first rank is always sacrificed. Much useless travelling of horses, *in extenso*, has of late years been improved for man's behoof, only two forces being taken advantage of,—the gravity of the horse, which is the centripetal, and his centrifugal inclination to go ahead. Only these two elements in the calculation. And is not the creature's whole economy better economized thus? Are not all finite beings better pleased with motions relative than absolute? And what is the great globe itself but such a wheel,—a larger treadmill,—so that our horse's freest steps over prairies are oftentimes balked and rendered of no avail by the earth's motion on its axis? But here he is the central agent and motive-power; and, for variety of scenery, being provided with a window in front, do not the ever-varying activity and fluctuating energy of the creature himself work the effect of the most varied scenery on a country road? It must be confessed that horses at present work too exclusively for men, rarely men for horses; and the brute degenerates in man's society.

It will be seen that we contemplate a time when man's will shall be law to the physical world, and he shall no longer be deterred by such abstractions as time and space, height and depth, weight and hardness, but shall indeed be the lord of creation. "Well," says the faithless reader, "'life is short, but art is long'; where is the power that will effect all these changes?" This it is the very object of Mr. Etzler's volume to show. At present, he would merely remind us that there are innumerable and immeasurable powers already existing in nature, unimproved on a large scale, or for generous and universal ends, amply sufficient for these purposes. He would only indicate their existence, as a surveyor makes known the existence of a water-power on any stream; but for their application he refers us to a sequel to this book, called the "Mechanical System." A few of the most obvious and familiar of these powers are, the Wind, the Tide, the Waves, the Sunshine. Let us consider their value.

First, there is the power of the Wind, constantly exerted over the globe. It appears from observation of a sailing-vessel, and from scientific tables, that the average power of the wind is equal to that of one horse for every one hundred square feet. We do not attach much value to this statement of the comparative power of the wind and horse, for no common ground is mentioned on which they can be compared. Undoubtedly, each is incomparably excellent in its way, and every general comparison made for such practical purposes as are contemplated, which gives a preference to the one, must be made with some unfairness to the other. The scientific tables are, for the most part, true only in a tabular sense. We suspect that a loaded wagon, with a light sail, ten feet square, would not have been blown so far by the end of the year, under equal circumstances, as a common racer or dray horse would have drawn it. And how many crazy structures on our globe's surface, of the same dimensions, would wait for dry-rot if the traces of one horse were hitched to them, even to their windward side? Plainly, this is not the principle of comparison. But even the steady and constant force of the horse may be rated as equal to his weight at least. Yet we should prefer to let the zephyrs and gales bear, with all their weight, upon our fences, than that Dobbin, with feet braced, should lean ominously against them for a season.

Nevertheless, here is an almost incalculable power at our disposal, yet how trifling the use we make of it. It only serves to turn a few mills, blow a few vessels across the ocean, and a few trivial ends besides. What a poor compliment do we pay to our indefatigable and energetic servant!

Men having discovered the power of falling water, which, after all, is comparatively slight, how eagerly do they seek out and improve these *privileges*? Let a difference of but a few feet in level be discovered on some stream near a populous town, some slight occasion for gravity to act, and the whole economy of the neighborhood is changed at once. Men do indeed speculate about and with this power as if it were the only privilege. But meanwhile this aerial stream is falling from far greater heights with more constant flow, never shrunk by drought, offering mill-sites wherever the wind blows; a Niagara in the air, with no Canada side;—only the application is hard.

There are the powers, too, of the Tide and Waves, constantly ebbing and flowing, lapsing and relapsing, but they serve man in but few ways. They turn a few tide-mills, and perform a few other insignificant and accidental services only. We all perceive the effect of the tide; how imperceptibly it creeps up into our harbors and rivers, and raises the heaviest navies as easily as the lightest chip. Everything that floats must yield to it. But man, slow to take nature's constant hint of assistance; makes slight and irregular use of this power, in careening ships and getting them afloat when aground.

This power may be applied in various ways. A large body, of the heaviest materials that will float, may first be raised by it, and being attached to the end of a balance reaching from the land, or from a stationary support, fastened to the bottom, when the tide falls, the whole weight will be brought to bear upon the end of the balance. Also, when the tide rises, it may be made to exert a nearly equal force in the opposite direction. It can be employed wherever a *point d'appui* can be obtained.

Verily, the land would wear a busy aspect at the spring and neap tide, and these island ships, these *terre infirmæ*, which realize the fables of antiquity, affect our imagination. We have often thought that the fittest locality for a human dwelling was on the edge of the land, that there the constant lesson and impression of the sea might sink deep into the life and character of the landsman, and perhaps impart a marine tint to his imagination. It is a noble word, that *mariner*,—one who is conversant with the sea. There should be more of what it signifies in each of us. It is a worthy country to belong to,—we look to see him not disgrace it. Perhaps we should be equally mariners and terreners, and even our Green Mountains need some of that sea-green to be mixed with them.

The computation of the power of the Waves is less satisfactory. While only the average power of the wind, and the average height of the tide, were taken before, now the extreme height of the waves is used, for they are made to rise ten feet above the level of the sea, to which, adding ten more for depression, we have twenty feet, or the extreme height of a wave. Indeed, the power of the waves, which is produced by the wind blowing obliquely and at disadvantage upon the water, is made to be, not only three thousand times greater than that of the tide, but one hundred times greater than that of the wind itself, meeting its object at right angles. Moreover, this power is measured by the area of the vessel, and not by its length mainly, and it seems to be forgotten that the motion of the waves is chiefly undulatory, and exerts a power only within the limits of a vibration, else the very continents, with their extensive coasts, would soon be set adrift.

Finally, there is the power to be derived from Sunshine, by the principle on which Archimedes contrived his burning-mirrors, a multiplication of mirrors reflecting the rays of the sun upon the same spot, till the requisite degree of heat is obtained. The principal application of this power will be to the boiling of water and production of steam. So much for these few and more obvious powers, already used to a trifling extent. But there are innumerable others in nature, not described nor discovered. These, however, will do for the present. This would be to make the sun and the moon equally our

satellites. For, as the moon is the cause of the tides, and the sun the cause of the wind, which, in turn, is the cause of the waves, all the work of this planet would be performed by these far influences.

"We may store up water in some eminent pond, and take out of this store, at any time, as much water through the outlet as we want to employ, by which means the original power may react for many days after it has ceased.... Such reservoirs of moderate elevation or size need not be made artificially, but will be found made by nature very frequently, requiring but little aid for their completion. They require no regularity of form. Any valley, with lower grounds in its vicinity, would answer the purpose. Small crevices may be filled up. Such places may be eligible for the beginning of enterprises of this kind."

The greater the height, of course, the less water required. But suppose a level and dry country; then hill and valley, and "eminent pond," are to be constructed by main force; or, if the springs are unusually low, then dirt and stones may be used, and the disadvantage arising from friction will be counterbalanced by their greater gravity. Nor shall a single rood of dry land be sunk in such artificial ponds as may be wanted, but their surfaces "may be covered with rafts decked with fertile earth, and all kinds of vegetables which may grow there as well as anywhere else."

And, finally, by the use of thick envelopes retaining the heat, and other contrivances, "the power of steam caused by sunshine may react at will, and thus be rendered perpetual, no matter how often or how long the sunshine may be interrupted."

Here is power enough, one would think, to accomplish somewhat. These are the Powers below. O ye millwrights, ye engineers, ye operatives and speculators of every class, never again complain of a want of power: it is the grossest form of infidelity. The question is, not how we shall execute, but what. Let us not use in a niggardly manner what is thus generously offered.

Consider what revolutions are to be effected in agriculture. First, in the new country a machine is to move along, taking out trees and stones to any required depth, and piling them up in convenient heaps; then the same machine, "with a little alteration," is to plane the ground perfectly, till there shall be no hills nor valleys, making the requisite canals, ditches, and roads as it goes along. The same machine, "with some other little alterations," is then to sift the ground thoroughly, supply fertile soil from other places if wanted, and plant it; and finally the same machine, "with a little addition," is to reap and gather in the crop, thresh and grind it, or press it to oil, or prepare it any way for final use. For the description of these machines we are referred to "Etzler's Mechanical System," pages 11 to 27. We should be pleased to see that "Mechanical System." We have great faith in it. But we cannot stop for applications now.

Who knows but by accumulating the power until the end of the present century, using meanwhile only the smallest allowance, reserving all that blows, all that shines, all that ebbs and flows, all that dashes, we may have got such a reserved accumulated power as to run the earth off its track into a new orbit, some summer, and so change the tedious vicissitude of the seasons? Or, perchance, coming generations will not abide the dissolution of the globe, but, availing themselves of future inventions in aerial locomotion, and the navigation of space, the entire race may migrate from the earth, to settle some vacant and more western planet, it may be still healthy, perchance unearthly, not composed of dirt and stones, whose primary strata only are strewn, and where no weeds are sown. It took but little art, a simple application of natural laws, a canoe, a paddle, and a sail of matting, to people the isles of the Pacific, and a little more will people the shining isles of space. Do we not see in the firmament the

lights carried along the shore by night, as Columbus did? Let us not despair nor mutiny.

"The dwellings also ought to be very different from what is known, if the full benefit of our means is to be enjoyed. They are to be of a structure for which we have no name yet. They are to be neither palaces, nor temples, nor cities, but a combination of all, superior to whatever is known.

"Earth may be baked into bricks, or even vitrified stone by heat,—we may bake large masses of any size and form, into stone and vitrified substance of the greatest durability, lasting even thousand of years, out of clayey earth, or of stones ground to dust, by the application of burning-mirrors. This is to be done in the open air, without other preparation than gathering the substance, grinding and mixing it with water and cement, moulding or casting it, and bringing the focus of the burning-mirrors of proper size upon the same."

The character of the architecture is to be quite different from what it ever has been hitherto; large solid masses are to be baked or cast in one piece, ready shaped in any form that may be desired. The building may, therefore, consist of columns two hundred feet high and upwards, of proportionate thickness, and of one entire piece of vitrified substance; huge pieces are to be moulded so as to join and hook on to each other firmly, by proper joints and folds, and not to yield in any way without breaking.

"Foundries, of any description, are to be heated by burning-mirrors, and will require no labor, except the making of the first moulds and the superintendence for gathering the metal and taking the finished articles away."

Alas! in the present state of science, we must take the finished articles away; but think not that man will always be the victim of circumstances.

The countryman who visited the city, and found the streets cluttered with bricks and lumber, reported that it was not yet finished; and one who considers the endless repairs and reforming of our houses might well wonder when they will be done. But why may not the dwellings of men on this earth be built, once for all, of some durable material, some Roman or Etruscan masonry, which will stand, so that time shall only adorn and beautify them? Why may we not finish the outward world for posterity, and leave them leisure to attend to the inner? Surely, all the gross necessities and economies might be cared for in a few years. All might be built and baked and stored up, during this, the term-time of the world, against the vacant eternity, and the globe go provisioned and furnished, like our public vessels, for its voyage through space, as through some Pacific Ocean, while we would "tie up the rudder and sleep before the wind," as those who sail from Lima to Manilla.

But, to go back a few years in imagination, think not that life in these crystal palaces is to bear any analogy to life in our present humble cottages. Far from it. Clothed, once for all, in some "flexible stuff," more durable than George Fox's suit of leather, composed of "fibres of vegetables," "glutinated" together by some "cohesive substances," and made into sheets, like paper, of any size or form, man will put far from him corroding care and the whole host of ills.

"The twenty-five halls in the inside of the square are to be each two hundred feet square and high; the forty corridors, each one hundred feet long and twenty wide; the eighty galleries, each from 1,000 to 1,250 feet long; about 7,000 private rooms, the whole surrounded and intersected by the grandest and

most splendid colonnades imaginable; floors, ceilings, columns, with their various beautiful and fanciful intervals, all shining, and reflecting to infinity all objects and persons, with splendid lustre of all beautiful colors, and fanciful shapes and pictures.

"All galleries, outside and within the halls, are to be provided with many thousand commodious and most elegant vehicles, in which persons may move up and down like birds, in perfect security, and without exertion.... Any member may procure himself all the common articles of his daily wants, by a short turn of some crank, without leaving his apartment.

"One or two persons are sufficient to direct the kitchen business. They have nothing else to do but to super-intend the cookery, and to watch the time of the victuals being done, and then to remove them, with the table and vessels, into the dining-hall, or to the respective private apartments, by a slight motion of the hand at some crank.... *Any very extraordinary desire of any person may be satisfied by going to the place where the thing is to be had; and anything that requires a particular preparation in cooking or baking may be done by the person who desires it.*"

This is one of those instances in which the individual genius is found to consent, as indeed it always does, at last, with the universal. This last sentence has a certain sad and sober truth, which reminds us of the scripture of all nations. All expression of truth does at length take this deep ethical form. Here is hint of a place the most eligible of any in space, and of a servitor, in comparison with whom all other helps dwindle into insignificance. We hope to hear more of him anon, for even a Crystal Palace would be deficient without his invaluable services.

And as for the environs of the establishment:—

"There will be afforded the most enrapturing views to be fancied, out of the private apartments, from the galleries, from the roof, from its turrets and cupolas,—gardens, as far as the eye can see, full of fruits and flowers, arranged in the most beautiful order, with walks, colonnades, aqueducts, canals, ponds, plains, amphitheatres, terraces, fountains, sculptural works, pavilions, gondolas, places for public amusement, etc., to delight the eye and fancy, the taste and smell.... The walks and roads are to be paved with hard vitrified large plates, so as to be always clean from all dirt in any weather or season....

"The walks may be covered with porticos adorned with magnificent columns, statues, and sculptural works; all of vitrified substance, and lasting forever. At night the roof, and the inside and outside of the whole square, are illuminated by gas-light, which, in the mazes of many-colored crystal-like colonnades and vaultings, is reflected with a brilliancy that gives to the whole a lustre of precious stones, as far as the eye can see. Such are the future abodes of men.... Such is the life reserved to true intelligence, but withheld from ignorance, prejudice, and stupid adherence to custom."

Thus is Paradise to be Regained, and that old and stern decree at length reversed. Man shall no more earn his living by the sweat of his brow. All labor shall be reduced to "a short turn of some crank," and "taking the finished articles away." But there is a crank,—O, how hard to be turned! Could there not be a crank upon a crank,—an infinitely small crank?—we would fain inquire. No,—alas! not. But there is a certain divine energy in every man, but sparingly employed as yet, which may be called the crank within,—the crank after all,—the prime mover in all machinery,—quite indispensable to all work. Would that we might get our hands on its handle! In fact, no work can be shirked. It may be postponed



indefinitely, but not infinitely. Nor can any really important work be made easier by co-operation or machinery. Not one particle of labor now threatening any man can be routed without being performed. It cannot be hunted out of the vicinity like jackals and hyenas. It will not run. You may begin by sawing the little sticks, or you may saw the great sticks first, but sooner or later you must saw them both.

We will not be imposed upon by this vast application of forces. We believe that most things will have to be accomplished still by the application called Industry. We are rather pleased after all to consider the small private, but both constant and accumulated force, which stands behind every spade in the field. This it is that makes the valleys shine, and the deserts really bloom. Sometimes, we confess, we are so degenerate as to reflect with pleasure on the days when men were yoked like cattle, and drew a crooked stick for a plough. After all, the great interests and methods were the same.

It is a rather serious objection to Mr. Etzler's schemes, that they require time, men, and money, three very superfluous and inconvenient things for an honest and well-disposed man to deal with. "The whole world," he tells us, "might therefore be really changed into a paradise, within less than ten years, commencing from the first year of an association for the purpose of constructing and applying the machinery." We are sensible of a startling incongruity when time and money are mentioned in this connection. The ten years which are proposed would be a tedious while to wait, if every man were at his post and did his duty, but quite too short a period, if we are to take time for it. But this fault is by no means peculiar to Mr. Etzler's schemes. There is far too much hurry and bustle, and too little patience and privacy, in all our methods, as if something were to be accomplished in centuries. The true reformer does not want time, nor money, nor co-operation, nor advice. What is time but the stuff delay is made of? And depend upon it, our virtue will not live on the interest of our money. He expects no income, but outgoes; so soon as we begin to count the cost, the cost begins. And as for advice, the information floating in the atmosphere of society is as evanescent and unserviceable to him as gossamer for clubs of Hercules. There is absolutely no common sense; it is common nonsense. If we are to risk a cent or a drop of our blood, who then shall advise us? For ourselves, we are too young for experience. Who is old enough? We are older by faith than by experience. In the unbending of the arm to do the deed there is experience worth all the maxims in the world.

"It will now be plainly seen that the execution of the proposals is not proper for individuals. Whether it be proper for government at this time, before the subject has become popular, is a question to be decided; all that is to be done is to step forth, after mature reflection, to confess loudly one's conviction, and to constitute societies. Man is powerful but in union with many. Nothing great, for the improvement of his own condition, or that of his fellow-men, can ever be effected by individual enterprise."

Alas! this is the crying sin of the age, this want of faith in the prevalence of a man. Nothing can be effected but by one man. He who wants help wants everything. True, this is the condition of our weakness, but it can never be the means of our recovery. We must first succeed alone, that we may enjoy our success together. We trust that the social movements which we witness indicate an aspiration not to be thus cheaply satisfied. In this matter of reforming the world, we have little faith in corporations; not thus was it first formed.

But our author is wise enough to say, that the raw materials for the accomplishment of his purposes are "iron, copper, wood, earth chiefly, and a union of men whose eyes and understanding are not shut up

by preconceptions." Ay, this last may be what we want mainly,—a company of "odd fellows" indeed.

"Small shares of twenty dollars will be sufficient,"—in all, from "200,000 to 300,000,"—"to create the first establishment for a whole community of from 3,000 to 4,000 individuals,"—at the end of five years we shall have a principal of 200 millions of dollars, and so paradise will be wholly regained at the end of the tenth year. But, alas, the ten years have already elapsed, and there are no signs of Eden yet, for want of the requisite funds to begin the enterprise in a hopeful manner. Yet it seems a safe investment. Perchance they could be hired at a low rate, the property being mortgaged for security, and, if necessary, it could be given up in any stage of the enterprise, without loss, with the fixtures.

But we see two main difficulties in the way. First, the successful application of the powers by machinery, (we have not yet seen the "Mechanical System,") and, secondly, which is infinitely harder, the application of man to the work by faith. This it is, we fear, which will prolong the ten years to ten thousand at least. It will take a power more than "80,000 times greater than all the men on earth could effect with their nerves," to persuade men to use that which is already offered them. Even a greater than this physical power must be brought to bear upon that moral power. Faith, indeed, is all the reform that is needed; it is itself a reform. Doubtless, we are as slow to conceive of Paradise as of Heaven, of a perfect natural as of a perfect spiritual world. We see how past ages have loitered and erred; "Is perhaps our generation free from irrationality and error? Have we perhaps reached now the summit of human wisdom, and need no more to look out for mental or physical improvement?" Undoubtedly, we are never so visionary as to be prepared for what the next hour may bring forth.

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The Divine is about to be, and such is its nature. In our wisest moments we are secreting a matter, which, like the lime of the shell-fish, incrusts us quite over, and well for us if, like it, we cast our shells from time to time, though they be pearl and of fairest tint. Let us consider under what disadvantages Science has hitherto labored before we pronounce thus confidently on her progress.

Mr. Etzler is not one of the enlightened practical men, the pioneers of the actual, who move with the slow, deliberate tread of science, conserving the world; who execute the dreams of the last century, though they have no dreams of their own; yet he deals in the very raw but still solid material of all inventions. He has more of the practical than usually belongs to so bold a schemer, so resolute a dreamer. Yet his success is in theory, and not in practice, and he feeds our faith rather than contents our understanding. His book wants order, serenity, dignity, everything,—but it does not fail to impart what only man can impart to man of much importance, his own faith. It is true his dreams are not thrilling nor bright enough, and he leaves off to dream where he who dreams just before the dawn begins. His castles in the air fall to the ground, because they are not built lofty enough; they should be secured to heaven's roof. After all, the theories and speculations of men concern us more than their puny accomplishment. It is with a certain coldness and languor that we loiter about the actual and so-called practical. How little do the most wonderful inventions of modern times detain us. They insult nature. Every machine, or particular application, seems a slight outrage against universal laws. How many fine inventions are there which do not clutter the ground? We think that those only succeed which minister to our sensible and animal wants, which bake or brew, wash or warm, or the like. But are those of no account which are patented by fancy and imagination, and succeed so admirably in our dreams that they give the tone still to our waking thoughts? Already nature is serving all those uses which science slowly derives on a much higher and grander scale to him that will be served by her.

When the sunshine falls on the path of the poet, he enjoys all those pure benefits and pleasures which the arts slowly and partially realize from age to age. The winds which fan his cheek waft him the sum of that profit and happiness which their lagging inventions supply.

The chief fault of this book is, that it aims to secure the greatest degree of gross comfort and pleasure merely. It paints a Mahometan's heaven, and stops short with singular abruptness when we think it is drawing near to the precincts of the Christian's,—and we trust we have not made here a distinction without a difference. Undoubtedly if we were to reform this outward life truly and thoroughly, we should find no duty of the inner omitted. It would be employment for our whole nature; and what we should do thereafter would be as vain a question as to ask the bird what it will do when its nest is built and its brood reared. But a moral reform must take place first, and then the necessity of the other will be superseded, and we shall sail and plough by its force alone. There is a speedier way than the "Mechanical System" can show to fill up marshes, to drown the roar of the waves, to tame hyenas, secure agreeable environs, diversify the land, and refresh it with "rivulets of sweet water," and that is by the power of rectitude and true behavior. It is only for a little while, only occasionally, me thinks, that we want a garden. Surely a good man need not be at the labor to level a hill for the sake of a prospect, or raise fruits and flowers, and construct floating islands, for the sake of a paradise. He enjoys better prospects than lie behind any hill. Where an angel travels it will be paradise all the way, but where Satan travels it will be burning marl and cinders. What says Veeshnoo Sarma? "He whose mind is at ease is possessed of all riches. Is it not the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?"

He who is conversant with the supernal powers will not worship these inferior deities of the wind, waves, tide, and sunshine. But we would not disparage the importance of such calculations as we have described. They are truths in physics, because they are true in ethics. The moral powers no one would presume to calculate. Suppose we could compare the moral with the physical, and say how many horse-power the force of love, for instance, blowing on every square foot of a man's soul, would equal. No doubt we are well aware of this force; figures would not increase our respect for it; the sunshine is equal to but one ray of its heat. The light of the sun is but the shadow of love. "The souls of men loving and fearing God," says Ealeigh, "receive influence from that divine light itself, whereof the sun's clarity, and that of the stars, is by Plato called but a shadow. *Lumen est umbra Dei, Deus est Lumen Luminis*. Light is the shadow of God's brightness, who is the light of light," and, we may add, the heat of heat. Love is the wind, the tide, the waves, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it can move the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within which will dispense with a paradise without. But though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends. True, it is the motive-power of all successful social machinery; but, as in physics, we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand-mills; as the mechanical forces have not yet been generously and largely applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet. It has patented only such machines as the almshouse, the hospital, and the Bible Society, while its infinite wind is still blowing, and blowing down these very structures too, from time to time. Still less are we accumulating its power, and preparing to act with greater energy at a future time. Shall we not contribute our shares to this enterprise, then?

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1. The Paradise within the Reach of all Men, without Labor, by Powers of Nature and Machinery. An Address to all intelligent Men. In Two Parts. By J. A. Etzler. Part First. Second English Edition. London. 1842. pp. 55.

# Herald of Freedom

*From "The Dial," Boston, April, 1844.*

We had occasionally, for several years, met with a number of this spirited journal, edited, as abolitionists need not to be informed, by Nathaniel P. Rogers, once a counsellor at law in Plymouth, still farther up the Merrimac, but now, in his riper years, come down the hills thus far, to be the Herald of Freedom to these parts. We had been refreshed not a little by the cheap cordial of his editorials, flowing like his own mountain-torrents, now clear and sparkling, now foaming and gritty, and always spiced with the essence of the fir and the Norway pine; but never dark nor muddy, nor threatening with smothered murmurs, like the rivers of the plain. The effect of one of his effusions reminds us of what the hydropathists say about the electricity in fresh spring-water, compared with that which has stood over night, to suit weak nerves. We do not know of another notable and public instance of such pure, youthful, and hearty indignation at all wrong. The Church itself must love it, if it have any heart, though he is said to have dealt rudely with its sanctity. His clean attachment to the right, however, sanctions the severest rebuke we have read.

Mr. Rogers seems to us to have occupied an honorable and manly position in these days, and in this country, making the press a living and breathing organ to reach the hearts of men, and not merely "fine paper and good type," with its civil pilot sitting aft, and magnanimously waiting for the news to arrive,—the vehicle of the earliest news, but the *latest intelligence*,—recording the indubitable and last results, the marriages and deaths, alone. This editor was wide awake, and standing on the beak of his ship; not as a scientific explorer under government, but a Yankee sealer rather, who makes those unexplored continents his harbors in which to refit for more adventurous cruises. He was a fund of news and freshness in himself,—had the gift of speech, and the knack of writing; and if anything important took place in the Granite State, we might be sure that we should hear of it in good season. No other paper that we know kept pace so well with one forward wave of the restless public thought and sentiment of New England, and asserted so faithfully and ingenuously the largest liberty in all things. There was beside more unpledged poetry in his prose than in the verses of many an accepted rhymers; and we were occasionally advertised by a mellow hunter's note from his trumpet, that, unlike most reformers, his feet were still where they should be, on the turf, and that he looked out from a serener natural life into the turbid arena of politics. Nor was slavery always a sombre theme with him, but invested with the colors of his wit and fancy, and an evil to be abolished by other means than sorrow and bitterness of complaint. He will fight this fight with what cheer may be.

But to speak of his composition. It is a genuine Yankee style, without fiction,—real guessing and calculating to some purpose, and reminds us occasionally, as does all free, brave, and original writing, of its great master in these days, [Thomas Carlyle](#). It has a life above grammar, and a meaning which need not be parsed to be understood. But like those same mountain-torrents, there is rather too much slope to his channel, and the rainbow sprays and evaporations go double-quick-time to heaven, while the body of his water falls headlong to the plain. We would have more pause and deliberation, occasionally, if only to bring his tide to a head,—more frequent expansions of the stream,—still, bottomless, mountain tarns, perchance inland seas, and at length the deep ocean itself.

Some extracts will show in what sense he was a poet as well as a reformer. He thus raises the anti-slavery "war-whoop" in New Hampshire, when an important convention is to be held, sending the

summons,—

"To none but the whole-hearted, fully-committed, cross-the-Rubicon spirits..... From rich 'old Cheshire,' from Rockingham, with her horizon setting down away to the salt sea.... from where the sun sets behind Kearsarge, even to where he rises gloriously over *Moses Norris's* own town of *Pittsfield*,—and from Amoskeag to Ragged Mountains,—Coos—Upper Coos, home of the everlasting hills,—send out your bold advocates of human rights, wherever they lay, scattered by lonely lake, or Indian stream, or 'Grant' or 'Location,' from the trout-haunted brooks of the Amoriscoggin, and where the adventurous streamlet takes up its mountain march for the St. Lawrence.

"Scattered and insulated men, wherever the light of philanthropy and liberty has beamed in upon your solitary spirits, come down to us like your streams and clouds; and our own Grafton, all about among your dear hills, and your mountain-flanked valleys,—whether you *home* along the swift Ammonoosuck, the cold Pemigewassett, or the ox-bowed Connecticut....

"We are slow, brethren, dishonorably slow, in a cause like ours. Our feet should be as 'hinds' feet.' 'Liberty lies bleeding.' The leaden-colored wing of slavery obscures the land with its baleful shadow. Let us come together, and inquire at the hand of the Lord, what is to be done."

And again; on occasion of a New England Convention, in the Second-Advent Tabernacle, in Boston, he desires to try one more blast, as it were, "on Fabyan's White Mountain horn."

"Ho, then, people of the Bay State,—men, women, and children; children, women, and men, scattered friends of the *friendless*, wheresoever ye inhabit,—if habitations ye have, as such friends have not *always*,—along the sea-beat border of Old Essex and the Puritan Landing, and up beyond sight of the sea-cloud, among the inland hills, where the sun rises and sets upon the dry land, in that vale of the Connecticut, too fair for human content and too fertile for virtuous industry,—where deepens the haughtiest of earth's streams, on its seaward way, proud with the pride of old Massachusetts. Are there any friends of the friendless negro haunting such a valley as this? In God's name, I fear there are none, or few; for the very scene looks apathy and oblivion to the genius of humanity. I blow you the summons, though. Come, if any of you are there.

"And gallant little Rhode Island; *transcendent* abolitionists of the tiny Commonwealth. I need not call you. You are *called* the year round, and, instead of sleeping in your tents, stand harnessed, and with trumpets in your hands,—every one!

"Connecticut! yonder, the home of the Burleighs, the Monroes, and the Hudsons, and the native land of old George Benson! are you ready? 'All ready!'

"Maine here, off east, looking from my mountain post like an everglade. Where is your Sam. Fessenden, who stood storm-proof 'gainst New Organization in '38? Has he too much name as a jurist and orator, to be found at a New England Convention in '43? God forbid. Come one and all of you from 'Down East' to Boston, on the 30th, and let the sails of your coasters whiten all the sea-road. Alas! there are scarce enough of you to man a fishing boat. Come up mighty in your fewness."

Such timely, pure, and unpremeditated expressions of a public sentiment, such publicity of genuine indignation and humanity, as abound everywhere in this journal, are the most generous gifts which a

man can make.

# Thomas Carlyle and His Works

*Graham's Magazine, Philadelphia, March, 1847.*

[Thomas Carlyle](#) is a Scotchman, born about fifty years ago, "at Ecclefechan, Annandale," according to one authority. "His parents 'good farmer people,' his father an elder in the Secession church there, and a man of strong native sense, whose words were said to 'nail a subject to the wall.' "We also hear of his "excellent mother," still alive, and of "her fine old covenanting accents, concerting with his transcendental tones." He seems to have gone to school at Annan, on the shore of the Solway Frith, and there, as he himself writes, "heard of famed professors, of high matters classical, mathematical, a whole Wonderland of Knowledge," from Edward Irving, then a young man "fresh from Edinburgh, with college prizes, ... come to see our schoolmaster, who had also been his." From this place, they say, you can look over into Wordsworth's country. Here first he may have become acquainted with Nature, with woods, such as are there, and rivers and brooks, some of whose names we have heard, and the last lapses of Atlantic billows. He got some of his education, too, more or less liberal, out of the University of Edinburgh, where, according to the same authority, he had to "support himself," partly by "private tuition, translations for the booksellers, &c," and afterward, as we are glad to hear, "taught an academy in Dysart, at the same time that Irving was teaching in Kirkaldy," the usual middle passage of a literary life. He was destined for the Church, but not by the powers that rule man's life; made his literary *début* in Fraser's Magazine, long ago; read here and there in English and French, with more or less profit, we may suppose, such of us at least as are not particularly informed, and at length found some words which spoke to his condition in the German language, and set himself earnestly to unravel that mystery,—with what success many readers know.

After his marriage he "resided partly at Comely Bank, Edinburgh; and for a year or two at Craigenputtock, a wild and solitary farm-house in the upper part of Dumfriesshire," at which last place, amid barren heather hills, he was visited by our countryman, Emerson. With Emerson he still corresponds. He was early intimate with Edward Irving, and continued to be his friend until the latter's death. Concerning this "freest, brotherliest, bravest human soul," and Carlyle's relation to him, those whom it concerns will do well to consult a notice of his death in Fraser's Magazine for 1835, reprinted in the Miscellanies. He also corresponded with Goethe. Latterly, we hear, the poet Sterling was his only intimate acquaintance in England.

He has spent the last quarter of his life in London, writing books; has the fame, as all readers know, of having made England acquainted with Germany, in late years, and done much else that is novel and remarkable in literature. He especially is the literary man of those parts. You may imagine him living in altogether a retired and simple way, with small family, in a quiet part of London, called Chelsea, a little out of the din of commerce, in "Cheyne Row," there, not far from the "Chelsea Hospital." "A little past this, and an old ivy-clad church, with its buried generations lying around it," writes one traveller, "you come to an antique street running at right angles with the Thames, and, a few steps from the river, you find Carlyle's name on the door." "A Scotch lass ushers you into the second story front chamber, which is the spacious workshop of the world maker." Here he sits a long time together, with many books and papers about him; many new books, we have been told, on the upper shelves, uncut, with the "author's respects" in them; in late months, with many manuscripts in an old English hand, and innumerable pamphlets, from the public libraries, relating to the Cromwellian period; now, perhaps, looking out into the street on brick and pavement, for a change, and now upon some rod of



grass ground in the rear; or, perchance, he steps over to the British Museum, and makes that his studio for the time. This is the fore part of the day; that is the way with literary men commonly; and then in the afternoon, we presume, he takes a short run of a mile or so through the suburbs out into the country; we think he would run that way, though so short a trip might not take him to very sylvan or rustic places. In the mean while, people are calling to see him, from various quarters, few very worthy of being *seen* by him; "distinguished travellers from America," not a few; to all and sundry of whom he gives freely of his yet unwritten rich and flashing soliloquy, in exchange for whatever they may have to offer; speaking his English, as they say, with a "broad Scotch accent," talking, to their astonishment and to ours, very much as he writes, a sort of Carlylese, his discourse "coming to its climaxes, ever and anon, in long, deep, chest-shaking bursts of laughter."

He goes to Scotland sometimes, to visit his native heath-clad hills, having some interest still in the earth there; such names as Craigenputtock and Ecclefechan, which we have already quoted, stand for habitable places there to him; or he rides to the seacoast of England in his vacations, upon his horse Yankee, bought by the sale of his books here, as we have been told.

How, after all, he gets his living; what proportion of his daily bread he earns by day-labor or job-work with his pen, what he inherits, what steals,—questions whose answers are so significant, and not to be omitted in his biography,—we, alas! are unable to answer here. It may be worth the while to state that he is not a Reformer in our sense of the term,—eats, drinks, and sleeps, thinks and believes, professes and practises, not according to the New England standard, nor to the Old English wholly.

Nevertheless, we are told that he is a sort of lion in certain quarters there, "an amicable centre for men of the most opposite opinions," and "listened to as an oracle," "smoking his perpetual pipe."

A rather tall, gaunt figure, with intent face, dark hair and complexion, and the air of a student; not altogether well in body, from sitting too long in his workhouse,—he, born in the border country and descended from mosstroopers, it may be. We have seen several pictures of him here; one, a full-length portrait, with hat and overall, if it did not tell us much, told the fewest lies; another, we remember, was well said to have "too combed a look"; one other also we have seen in which we discern some features of the man we are thinking of; but the only ones worth remembering, after all, are those which he has unconsciously drawn of himself.

When we remember how these volumes came over to us, with their encouragement and provocation from month to month, and what commotion they created in many private breasts, we wonder that the country did not ring, from shore to shore, from the Atlantic to the Pacific, with its greeting; and the Boones and Crockets of the West make haste to hail him, whose wide humanity embraces them too. Of all that the packets have brought over to us, has there been any richer cargo than this? What else has been English news for so long a season? What else, of late years, has been England to us,—to us who read books, we mean? Unless we remembered it as the scene where the age of Wordsworth was spending itself, and a few younger muses were trying their wings, and from time to time, as the residence of Landor, Carlyle alone, since the death of Coleridge, has kept the promise of England. It is the best apology for all the bustle and the sin of commerce, that it has made us acquainted with the thoughts of this man. Commerce would not concern us much if it were not for such results as this. New England owes him a debt which she will be slow to recognize. His earlier essays reached us at a time when Coleridge's were the only recent words which had made any notable impression so far, and they found a field unoccupied by him, before yet any words of moment had been uttered in our midst. He had this advantage, too, in a teacher, that he stood near to his pupils; and he has no doubt afforded reasonable encouragement and sympathy to many an independent but solitary thinker.

It is remarkable, but on the whole, perhaps, not to be lamented, that the world is so unkind to a new book. Any distinguished traveller who comes to our shores is likely to get more dinners and speeches of welcome than he can well dispose of, but the best books, if noticed at all, meet with coldness and suspicion, or, what is worse, gratuitous, off-hand criticism. It is plain that the reviewers, both here and abroad, do not know how to dispose of this man. They approach him too easily, as if he were one of the men of letters about town, who grace Mr. Somebody's administration, merely; but he already belongs to literature, and depends neither on the favor of reviewers, nor the honesty of booksellers, nor the pleasure of readers for his success. He has more to impart than to receive from his generation. He is another such a strong and finished workman in his craft as Samuel Johnson was, and, like him, makes the literary class respectable. Since few are yet out of their apprenticeship, or, even if they learn to be able writers, are at the same time able and valuable thinkers. The aged and critical eye, especially, is incapacitated to appreciate the works of this author. To such their meaning is impalpable and evanescent, and they seem to abound only in obstinate mannerisms, Germanisms, and whimsical ravings of all kinds, with now and then an unaccountably true and sensible remark. On the strength of this last, Carlyle is admitted to have what is called genius. We hardly know an old man to whom these volumes are not hopelessly sealed. The language, they say, is foolishness and a stumbling-block to them; but to many a clearheaded boy, they are plainest English, and despatched with such hasty relish as his bread and milk. The fathers wonder how it is that the children take to this diet so readily, and digest it with so little difficulty. They shake their heads with mistrust at their free and easy delight, and remark that "Mr. Carlyle is a very learned man"; for they, too, not to be out of fashion, have got grammar and dictionary, if the truth were known, and with the best faith cudgelled their brains to get a little way into the jungle, and they could not but confess, as often as they found the clew, that it was as intricate as Blackstone to follow, if you read it honestly. But merely reading, even with the best intentions, is not enough: you must almost have written these books yourself. Only he who has had the good fortune to read them in the nick of time, in the most perceptive and recipient season of life, can give any adequate account of them.

Many have tasted of this well with an odd suspicion, as if it were some fountain Arethuse which had flowed under the sea from Germany, as if the materials of his books had lain in some garret there, in danger of being appropriated for waste-paper. Over what German ocean, from what Hercynian forest, he has been imported, piecemeal, into England, or whether he has now all arrived, we are not informed. This article is not invoiced in Hamburg nor in London. Perhaps it was contraband. However, we suspect that this sort of goods cannot be imported in this way. No matter how skilful the stevedore, all things being got into sailing trim, wait for a Sunday, and aft wind, and then weigh anchor, and run up the main-sheet,—straightway what of transcendent and permanent value is there resists the aft wind, and will doggedly stay behind that Sunday,—it does not travel Sundays; while biscuit and pork make headway, and sailors cry heave-yo! It must part company, if it open a seam. It is not quite safe to send out a venture in this kind, unless yourself go supercargo. Where a man goes, there he is; but the slightest virtue is immovable,—it is real estate, not personal; who would keep it, must consent to be bought and sold with it.

However, we need not dwell on this charge of a German extraction, it being generally admitted, by this time, that Carlyle is English, and an inhabitant of London. He has the English for his mother-tongue, though with a Scotch accent, or never so many accents, and thoughts also, which are the legitimate growth of native soil, to utter therewith. His style is eminently colloquial, and no wonder it is strange to meet with in a book. It is not literary or classical; it has not the music of poetry, nor the pomp of philosophy, but the rhythms and cadences of conversation endlessly repeated. It resounds with emphatic, natural, lively, stirring tones, muttering, rattling, exploding, like shells and shot, and with

like execution. So far as it is a merit in composition, that the written answer to the spoken word, and the spoken word to a fresh and pertinent thought in the mind, as well as to the half thoughts, the tumultuary misgivings and expectancies, this author is, perhaps, not to be matched in literature.

He is no mystic, either, more than Newton or Arkwright or Davy, and tolerates none. Not one obscure line, or half line, did he ever write. His meaning lies plain as the daylight, and he who runs may read; indeed, only he who runs can read, and keep up with the meaning. It has the distinctness of picture to his mind, and he tells us only what he sees printed in largest English type upon the face of things. He utters substantial English thoughts in plainest English dialects; for it must be confessed, he speaks more than one of these. All the shires of England, and all the shires of Europe, are laid under contribution to his genius; for to be English does not mean to be exclusive and narrow, and adapt one's self to the apprehension of his nearest neighbor only. And yet no writer is more thoroughly Saxon. In the translation of those fragments of Saxon poetry, we have met with the same rhythm that occurs so often in his poem on the French Revolution. And if you would know where many of those obnoxious Carlyleisms and Germanisms came from, read the best of Milton's prose, read those speeches of Cromwell which he has brought to light, or go and listen once more to your mother's tongue. So much for his German extraction.

Indeed, for fluency and skill in the use of the English tongue, he is a master unrivalled. His felicity and power of expression surpass even his special merits as historian and critic. Therein his experience has not failed him, but furnished him with such a store of winged, ay and legged words, as only a London life, perchance, could give account of. We had not understood the wealth of the language before. Nature is ransacked, and all the resorts and purlieus of humanity are taxed, to furnish the fittest symbol for his thought. He does not go to the dictionary, the word-book, but to the word-manufactory itself, and has made endless work for the lexicographers. Yes, he has that same English for his mother-tongue that you have, but with him it is no dumb, muttering, mumbling faculty, concealing the thoughts, but a keen, unwearied, resistless weapon. He has such command of it as neither you nor I have; and it would be well for any who have a lost horse to advertise, or a town-meeting warrant, or a sermon, or a letter to write, to study this universal letter-writer, for he knows more than the grammar or the dictionary.

The style is worth attending to, as one of the most features of the man which we at this distance can discern. It is for once quite equal to the matter. It can carry all its load, and never breaks down nor staggers. His books are solid and workmanlike, as all that England does; and they are graceful and readable also. They tell of huge labor done, well done, and all the rubbish swept away, like the bright cutlery which glitters in shop windows, while the coke and ashes, the turnings, filings, dust, and borings lie far away at Birmingham, unheard of. He is a masterly clerk, scribe, reporter, writer. He can reduce to writing most things,—gestures, winks, nods, significant looks, patois, brogue, accent, pantomime, and how much that had passed for silence before, does he represent by written words. The countryman who puzzled the city lawyer, requiring him to write, among other things, his call to his horses, would hardly have puzzled him; he would have found a word for it, all right and classical, that would have started his team for him. Consider the ceaseless tide of speech forever flowing in countless cellars, garrets, parlors; that of the French, says Carlyle, "only ebbs toward the short hours of night," and what a drop in the bucket is the printed word. Feeling, thought, speech, writing, and, we might add, poetry, inspiration,—for so the circle is completed; how they gradually dwindle at length, passing through successive colanders, into your history and classics, from the roar of the ocean, the murmur of the forest, to the squeak of a mouse; so much only parsed and spelt out, and punctuated, at last. The few who can talk like a book, they only get reported commonly. But this writer reports a new

"Lieferung."

One wonders how so much, after all, was expressed in the old way, so much here depends upon the emphasis, tone, pronunciation, style, and spirit of the reading. No writer uses so profusely all the aids to intelligibility which the printer's art affords. You wonder how others had contrived to write so many pages without emphatic or italicized words, they are so expressive, so natural, so indispensable here, as if none had ever used the demonstrative pronouns demonstratively before. In another's sentences the thought, though it may be immortal, is as it were embalmed, and does not *strike* you, but here it is so freshly living, even the body of it not having passed through the ordeal of death, that it stirs in the very extremities, and the smallest particles and pronouns are all alive with it. It is not simple dictionary *it*, yours or mine, but it. The words did not come at the command of grammar, but of a tyrannous, inexorable meaning; not like standing soldiers, by vote of Parliament, but any able-bodied countryman pressed into the service, for "Sire, it is not a revolt, it is a revolution."

We have never heard him speak, but we should say that Carlyle was a rare talker. He has broken the ice, and streams freely forth like a spring torrent. He does not trace back the stream of his thought, silently adventurous, up to its fountain-head, but is borne away with it, as it rushes through his brain like a torrent to overwhelm and fertilize. He holds a talk with you. His audience is such a tumultuous mob of thirty thousand, as assembled at the University of Paris, before printing was invented. Philosophy, on the other hand, does not talk, but write, or, when it comes personally before an audience, lecture or read; and therefore it must be read to-morrow, or a thousand years hence. But the talker must naturally be attended to at once; he does not talk on without an audience; the winds do not long bear the sound of his voice. Think of Carlyle reading his French Revolution to any audience. One might say it was never written, but spoken; and thereafter reported and printed, that those not within sound of his voice might know something about it. Some men read to you something which they have written in a dead *language*, of course, but it may be in a living *letter*, in a Syriac, or Roman, or Runic character. Men must *speak* English who can *write* Sanscrit; they must speak a modern language who write, perchance, an ancient and universal one. We do not live in those days when the learned used a learned language. There is no writing of Latin with Carlyle; but as Chaucer, with all reverence to Homer, and Virgil, and Messieurs the Normans, sung his poetry in the homely Saxon tongue,—and Locke has at least the merit of having done philosophy into English,—so Carlyle has done a different philosophy still further into English, and thrown open the doors of literature and criticism to the populace.

Such a style,—so diversified and variegated! It is like the face of a country; it is like a New England landscape, with farm-houses and villages, and cultivated spots, and belts of forests and blueberry-swamps round about, with the fragrance of shad-blossoms and violets on certain winds. And as for the reading of it, it is novel enough to the reader who has used only the diligence, and old line mail-coach. It is like travelling, sometimes on foot, sometimes in a gig tandem; sometimes in a full coach, over highways, mended and unmended, for which you will prosecute the town; on level roads, through French departments, by Simplon roads over the Alps, and now and then he hauls up for a relay, and yokes in an unbroken colt of a Pegasus for a leader, driving off by cart-paths, and across lots, by corduroy roads and gridiron bridges; and where the bridges are gone, not even a string-piece left, and the reader has to set his breast and swim. You have got an expert driver this time, who has driven ten thousand miles, and was never known to upset; can drive six in hand on the edge of a precipice, and touch the leaders anywhere with his snapper.

With wonderful art he grinds into paint for his picture all his moods and experiences, so that all his forces may be brought to the encounter. Apparently writing without a particular design or responsibility, setting down his soliloquies from time to time, taking advantage of all his humors, when at length the hour comes to declare himself, he puts down in plain English, without quotation marks, what he, Thomas Carlyle, is ready to defend in the face of the world, and fathers the rest, often quite as defensible, only more modest, or plain spoken, or insinuating, upon "Sauerteig," or some other gentleman long employed on the subject. Rolling his subject how many ways in his mind, he meets it now face to face, wrestling with it at arm's length, and striving to get it down, or throw it over his head; and if that will not do, or whether it will do or not, tries the back-stitch and side-hug with it, and downs it again, scalps it, draws and quarters it, hangs it in chains, and leaves it to the winds and dogs. With his brows knit, his mind made up, his will resolved and resistless, he advances, crashing his way through the host of weak, half-formed, *dilettante* opinions, honest and dishonest ways of thinking, with their standards raised, sentimentalities and conjectures, and tramples them all into dust. See how he prevails; you don't even hear the groans of the wounded and dying. Certainly it is not so well worth the while to look through any man's eyes at history, for the time, as through his; and his way of looking at things is fastest getting adopted by his generation.

It is not in man to determine what his style shall be. He might as well determine what his thoughts shall be. We would not have had him write always as in the chapter on Burns, and the Life of Schiller, and elsewhere. No; his thoughts were ever irregular and impetuous. Perhaps as he grows older and writes more he acquires a truer expression; it is in some respects manlier, freer, struggling up to a level with its fountain-head. We think it is the richest prose style we know of.

Who cares what a man's style is, so, it is intelligible,—as intelligible as his thought. Literally and really, the style is no more than the *stylus*, the pen he writes with; and it is not worth scraping and polishing, and gilding, unless it will write his thoughts the better for it. It is something for use, and not to look at. The question for us is, not whether Pope had a fine style, wrote with a peacock's feather, but whether he uttered useful thoughts. Translate a book a dozen times from one language to another, and what becomes of its style? Most books would be worn out and disappear in this ordeal. The pen which wrote it is soon destroyed, but the poem survives. We believe that Carlyle has, after all, more readers, and is better known to-day for this very originality of style, and that posterity will have reason to thank him for emancipating the language, in some measure, from the fetters which a merely conservative, aimless, and pedantic literary class had imposed upon it, and setting an example of greater freedom and naturalness. No man's thoughts are new, but the style of their expression is the never-failing novelty which cheers and refreshes men. If we were to answer the question, whether the mass of men, as we know them, talk as the standard authors and reviewers write, or rather as this man writes, we should say that he alone begins to write their language at all, and that the former is, for the most part, the mere effigies of a language, not the best method of concealing one's thoughts even, but frequently a method of doing without thoughts at all.

In his graphic description of Richter's style, Carlyle describes his own pretty nearly; and no doubt he first got his own tongue loosened at that fountain, and was inspired by it to equal freedom and originality. "The language," as he says of Richter, "groans with indescribable metaphors and allusions to all things, human and divine, flowing onward, not like a river, but like an inundation; circling in complex eddies, chafing and gurgling, now this way, now that"; but in Carlyle, "the proper current" never "sinks out of sight amid the boundless uproar." Again: "His very language is Titanian,—deep, strong, tumultuous, shining with a thousand hues, fused from a thousand elements, and winding in labyrinthic mazes."

In short, if it is desirable that a man be eloquent, that he talk much, and address himself to his own age mainly, then this is not a bad style of doing it. But if it is desired rather that he pioneer into unexplored regions of thought, and speak to silent centuries to come, then, indeed, we could wish that he had cultivated the style of Goethe more, that of Richter less; not that Goethe's is the kind of utterance most to be prized by mankind, but it will serve for a model of the best that can be successfully cultivated.

But for style, and fine writing, and Augustan ages, that is but a poor style, and vulgar writing, and a degenerate age, which allows us to remember these things. This man has something to communicate. Carlyle's are not, in the common sense, works of art in their origin and aim; and yet, perhaps, no living English writer evinces an equal literary talent. They are such works of art only as the plough and corn-mill and steam-engine,—not as pictures and statues. Others speak with greater emphasis to scholars, as such, but none so earnestly and effectually to all who can read. Others give their advice, he gives his sympathy also. It is no small praise that he does not take upon himself the airs, has none of the whims, none of the pride, the nice vulgarities, the starched, impoverished isolation, and cold glitter of the spoiled children of genius. He does not need to husband his pearl, but excels by a greater humanity and sincerity.

He is singularly serious and untrivial. We are everywhere impressed by the rugged, unwearied, and rich sincerity of the man. We are sure that he never sacrificed one jot of his honest thought to art or whim, but to utter himself in the most direct and effectual way,—that is the endeavor. These are merits which will wear well. When time has worn deeper into the substance of these books, this grain will appear. No such sermons have come to us here out of England, in late years, as those of this preacher,—sermons to kings, and sermons to peasants, and sermons to all intermediate classes. It is in vain that John Bull, or any of his cousins, turns a deaf ear, and pretends not to hear them: nature will not soon be weary of repeating them. There are words less obviously true, more for the ages to hear, perhaps, but none so impossible for this age not to hear. What a cutting cimeter was that "Past and Present," going through heaps of silken stuffs, and glibly through the necks of men, too, without their knowing it, leaving no trace. He has the earnestness of a prophet. In an age of pedantry and dilettantism, he has no grain of these in his composition. There is nowhere else, surely, in recent readable English, or other books, such direct and effectual teaching, reproving, encouraging, stimulating, earnestly, vehemently, almost like Mahomet, like Luther; not looking behind him to see how his *Opera Omnia* will look, but forward to other work to be done. His writings are a gospel to the young of this generation; they will hear his manly, brotherly speech with responsive joy, and press forward to older or newer gospels.

We should omit a main attraction in these books, if we said nothing of their humor. Of this indispensable pledge of sanity, without some leaven, of which the abstruse thinker may justly be suspected of mysticism, fanaticism, or insanity, there is a superabundance in Carlyle. Especially the transcendental philosophy needs the leaven of humor to render it light and digestible. In his later and longer works it is an unfailing accompaniment, reverberating through pages and chapters, long sustained without effort. The very punctuation, the italics, the quotation-marks, the blank spaces and dashes, and the capitals, each and all are pressed into its service.

Carlyle's humor is vigorous and Titanic, and has more sense in it than the sober philosophy of many another. It is not to be disposed of by laughter and smiles merely; it gets to be too serious for that: only they may laugh who are not hit by it. For those who love a merry jest, this is a strange kind of fun,—rather too practical joking, if they understand it. The pleasant humor which the public loves is but the innocent pranks of the ball-room, harmless flow of animal spirits, the light plushy pressure of

dandy pumps, in comparison. But when an elephant takes to treading on your corns, why then you are lucky if you sit high, or wear cowhide. His humor is always subordinate to a serious purpose, though often the real charm for the reader is not so much in the essential progress and final upshot of the chapter, as in this indirect side-light illustration of every hue. He sketches first, with strong, practical English pencil, the essential features in outline, black on white, more faithfully than Dryasdust would have done, telling us wisely whom and what to mark, to save time, and then with brush of camel's hair, or sometimes with more expeditious swab, he lays on the bright and fast colors of his humor everywhere. One piece of solid work, be it known, we have determined to do, about which let there be no jesting, but all things else under the heavens, to the right and left of that, are for the time fair game. To us this humor is not wearisome, as almost every other is. Rabelais, for instance, is intolerable; one chapter is better than a volume,—it may be sport to him, but it is death to us. A mere humorist, indeed, is a most unhappy man; and his readers are most unhappy also.

Humor is not so distinct a quality as, for the purposes of criticism, it is commonly regarded, but allied to every, even the divinest faculty. The familiar and cheerful conversation about every hearthside, if it be analyzed, will be found to be sweetened by this principle. There is not only a never-failing, pleasant, and earnest humor kept up there, embracing the domestic affairs, the dinner, and the scolding, but there is also a constant run upon the neighbors, and upon Church and State, and to cherish and maintain this, in a great measure, the fire is kept burning, and the dinner provided. There will be neighbors, parties to a very genuine, even romantic friendship, whose whole audible salutation and intercourse, abstaining from the usual cordial expressions, grasping of hands, or affectionate farewells, consists in the mutual play and interchange of a genial and healthy humor, which excepts nothing, not even themselves, in its lawless range. The child plays continually, if you will let it, and all its life is a sort of practical humor of a very pure kind, often of so fine and ethereal a nature, that its parents, its uncles and cousins, can in no wise participate in it, but must stand aloof in silent admiration, and reverence even. The more quiet the more profound it is. Even Nature is observed to have her playful moods or aspects, of which man seems sometimes to be the sport.

But, after all, we could sometimes dispense with the humor, though unquestionably incorporated in the blood, if it were replaced by this author's gravity. We should not apply to himself, without qualification, his remarks on the humor of Richter. With more repose in his inmost being, his humor would become more thoroughly genial and placid. Humor is apt to imply but a half satisfaction at best. In his pleasantest and most genial hour, man smiles but as the globe smiles, and the works of nature. The fruits *dry* ripe, and much as we relish some of them in their green and pulpy state, we lay up for our winter store, not out of these, but the rustling autumnal harvests. Though we never weary of this vivacious wit, while we are perusing its work, yet when we remember it from afar, we sometimes feel balked and disappointed, missing the security, the simplicity, and frankness, even the occasional magnanimity of acknowledged dulness and bungling. This never-failing success and brilliant talent become a reproach.

Besides, humor does not wear well. It is commonly enough said, that a joke will not bear repeating. The deepest humor will not keep. Humors do not circulate but stagnate, or circulate partially. In the oldest literature, in the Hebrew, the Hindoo, the Persian, the Chinese, it is rarely humor, even the most divine, which still survives, but the most sober and private, painful or joyous thoughts, maxims of duty, to which the life of all men may be referred. After time has sifted the literature of a people, there is left only their Scripture, for that is writing, *par excellence*. This is as true of the poets, as of the philosophers and moralists by profession; for what subsides in any of these is the moral only, to reappear as dry land at some remote epoch.

We confess that Carlyle's humor is rich, deep, and variegated, in direct communication with the backbone and risible muscles of the globe,—and there is nothing like it; but much as we relish this jovial, this rapid and **delugeous** way of conveying one's views and impressions, when we would not converse but meditate, we pray for a man's diamond edition of his thought, without the colored illuminations in the margin,—the fishes and dragons, and unicorns, the red or the blue ink, but its initial letter in distinct skeleton type, and the whole so clipped and condensed down to the very essence of it, that time will have little to do. We know not but we shall immigrate soon, and would fain take with us all the treasures of the East; and all kinds of *dry*, portable soups, in small tin canisters, which contain whole herds of English beeves boiled down, will be acceptable.

The difference between this flashing, fitful writing and pure philosophy is the difference between flame and light. The flame, indeed, yields light; but when we are so near as to observe the flame, we are apt to be incommoded by the heat and smoke. But the sun, that old Platonist, is set so far off in the heavens, that only a genial summer-heat and ineffable daylight can reach us. But many a time, we confess, in wintry weather, we have been glad to forsake the sunlight, and warm us by these Promethean flames. Carlyle must undoubtedly plead guilty to the charge of mannerism. He not only has his vein, but his peculiar manner of working it. He has a style which can be imitated, and sometimes is an imitator of himself.

Certainly, no critic has anywhere said what is more to the purpose, than this which Carlyle's own writings furnish, which we quote, as well for its intrinsic merit as for its pertinence here. "It is true," says he, thinking of Richter, "the beaten paths of literature lead the safest to the goal; and the talent pleases us most which submits to shine with new gracefulness through old forms. Nor is the noblest and most peculiar mind too noble or peculiar for working by prescribed laws; Sophocles, Shakespeare, Cervantes, and in Richter's own age, Goethe, how little did they innovate on the given forms of composition, how much in the spirit they breathed into them! All this is true; and Richter must lose of our esteem in proportion." And again, in the chapter on Goethe, "We read Goethe for years before we come to see wherein the distinguishing peculiarity of his understanding, of his disposition, even of his way of writing, consists! It seems quite a simple style, [that of his?] remarkable chiefly for its calmness, its perspicuity, in short, its commonness; and yet it is the most uncommon of all styles." And this, too, translated for us by the same pen from Schiller, which we will apply not merely to the outward form of his works, but to their inner form and substance. He is speaking of the artist. "Let some beneficent divinity snatch him, when a suckling, from the breast of his mother, and nurse him with the milk of a better time, that he may ripen to his full stature beneath a distant Grecian sky. And having grown to manhood, let him return, a foreign shape, into his century; not, however, to delight it by his presence, but, dreadful, like the son of Agamemnon, to purify it. The matter of his works he will take from the present, but their form he will derive from a nobler time; nay, from beyond all time, from the absolute unchanging unity of his own nature."

But enough of this. Our complaint is already out of all proportion to our discontent.

Carlyle's works, it is true, have not the stereotyped success which we call classic. They are a rich but inexpensive entertainment, at which we are not concerned lest the host has strained or impoverished himself to feed his guests. It is not the most lasting word, nor the loftiest wisdom, but rather the word which comes last. For his genius it was reserved to give expression to the thoughts which were throbbing in a million breasts. He has plucked the ripest fruit in the public garden; but this fruit already least concerned the tree that bore it, which was rather perfecting the bud at the foot of the leaf-stalk. His works are not to be studied, but read with a swift satisfaction. Their flavor and gust is like what



poets tell of the froth of wine, which can only be tasted once and hastily. On a review we can never find the pages we had read. Yet they are in some degree true natural products in this respect. All things are but once, and never repeated. These works were designed for such complete success that they serve but for a single occasion.

But he is wilfully and pertinaciously unjust, even scurrilous, impolite, ungentlemanly; calls us "Imbeciles," "Dilettants," "Philistines," implying sometimes what would not sound well expressed. If he would adopt the newspaper style, and take back these hard names—But where is the reader who does not derive some benefit from these epithets, applying them to himself?

He is, in fact, the best tempered, and not the least impartial of reviewers. He goes out of his way to do justice to profligates and quacks. There is somewhat even Christian, in the rarest and most peculiar sense, in his universal brotherliness, his simple, child-like endurance, and earnest, honest endeavor, with sympathy for the like. Carlyle, to adopt his own classification, is himself the hero as literary man. There is no more notable workingman in England, in Manchester or Birmingham, or the mines round about. We know not how many hours a day he toils, nor for what wages, exactly: we only know the results for us.

Notwithstanding the very genuine, admirable, and loyal tributes to Burns, Schiller, Goethe, and others, Carlyle is not a critic of poetry. In the book of heroes, Shakespeare, the hero as poet, comes off rather slimly. His sympathy, as we said, is with the men of endeavor; not using the life got, but still bravely getting their life. "In fact," as he says of Cromwell, "everywhere we have to notice the decisive practical *eye* of this man; how he drives toward the practical and practicable; has a genuine insight into what *is* fact." You must have very stout legs to get noticed at all by him. He is thoroughly English in his love of practical men, and dislike for cant, and ardent enthusiastic heads that are not supported by any legs. He would kindly knock them down that they may regain some vigor by touching their mother earth. We have often wondered how he ever found out Burns, and must still refer a good share of his delight in him to neighborhood and early association. The *Lycidas* and *Comus*, appearing in *Blackwood's Magazine*, would probably go unread by him, nor lead him to expect a *Paradise Lost*. The condition-of-England question is a practical one. The condition of England demands a hero, not a poet. Other things demand a poet; the poet answers other demands. Carlyle in London, with this question pressing on him so urgently, sees no occasion for minstrels and rhapsodists there. Kings may have their bards when there are any kings. Homer would *certainly* go a-begging there. He lives in Chelsea, not on the plains of Hindostan, nor on the prairies of the West, where settlers are scarce, and a man must at least go *whistling* to himself.

What he says of poetry is rapidly uttered, and suggestive of a thought, rather than the deliberate development of any. He answers your question, What is poetry? by writing a special poem, as that Norse one, for instance, in the *Book of Heroes*, altogether wild and original;—answers your question, What is light? by kindling a blaze which dazzles you, and pales sun and moon, and not as a peasant might, by opening a shutter.

Carlyle is not a *seer*, but a brave looker-on and reviewer; not the most free and catholic observer of men and events, for they are likely to find him preoccupied, but unexpectedly free and catholic when they fall within the focus of his lens. He does not live in the present hour, and read men and books as they occur for his theme, but having chosen this, he directs his studies to this end. If we look again at his page, we are apt to retract somewhat that we have said. Often a genuine poetic feeling dawns

through it, like the texture of the earth seen through the dead grass and leaves in the spring. The History of the French Revolution is a poem, at length translated into prose,—an Iliad, indeed, as he himself has it,—"The destructive wrath of Sansculotism: this is what we speak, having unhappily no voice for singing."

One improvement we could suggest in this last, as indeed in most epics,—that he should let in the sun oftener upon his picture. It does not often enough appear, but it is all revolution, the old way of human life turned simply bottom upward, so that when at length we are inadvertently reminded of the "Brest Shipping," a St. Domingo colony, and that anybody thinks of owning plantations, and simply turning up the soil there, and that now at length, after some years of this revolution, there is a falling off in the importation of sugar, we feel a queer surprise. Had they not sweetened their water with revolution then? It would be well if there were several chapters headed "Work for the Month,"—Revolution-work inclusive, of course,— "Altitude of the Sun," "State of the Crops and Markets," "Meteorological Observations," "Attractive Industry," "Day Labor," &c, just to remind the reader that the French peasantry did something beside go without breeches, burn châteaux, get ready knotted cords, and embrace and throttle one another by turns. These things are sometimes hinted at, but they deserve a notice more in proportion to their importance. We want not only a background to the picture, but a ground under the feet also. We remark, too, occasionally, an unphilosophical habit, common enough elsewhere, in [Alison's](#) History of Modern Europe, for instance, of saying, undoubtedly with effect, that if a straw had not fallen this way or that, why then—but, of course, it is as easy in philosophy to make kingdoms rise and fall as straws.

The poet is blithe and cheery ever, and as well as nature. Carlyle has not the simple Homeric health of Wordsworth, nor the deliberate philosophic turn of Coleridge, nor the scholastic taste of Landor, but, though sick and under restraint, the constitutional vigor of one of his old Norse heroes, struggling in a lurid light, with Jötuns still, striving to throw the old woman, and "she was Time,"—striving to lift the big cat, and that was "the Great World-Serpent, which, tail in mouth, girds and keeps up the whole created world." The smith, though so brawny and tough, I should not call the healthiest man. There is too much shop-work, too great extremes of heat and cold, and incessant ten-pound-ten and thrashing of the anvil, in his life. But the haymaker's is a true sunny perspiration, produced by the extreme of summer heat only, and conversant with the blast of the zephyr, not of the forge-bellows. We know very well the nature of this man's sadness, but we do not know the nature of his gladness.

The poet will maintain serenity in spite of all disappointments. He is expected to preserve an unconcerned and healthy outlook over the world, while he lives. *Philosophia practica est eruditionis meta*,—Philosophy practised is the goal of learning; and for that other, *Oratoris est celare artem*, we might read, *Herois est celare pugnam*,—the hero will conceal his struggles. Poetry is the only life got, the only work done, the only pure product and free labor of man, performed only when he has put all the world under his feet, and conquered the last of his foes.

Carlyle speaks of Nature with a certain unconscious pathos for the most part. She is to him a receded but ever memorable splendor, casting still a reflected light over all his scenery. As we read his books here in New England, where there are potatoes enough, and every man can get his living peacefully and sportively as the birds and bees, and need think no more of that, it seems to us as if by the world he often meant London, at the head of the tide upon the Thames, the sorest place on the face of the earth, the very citadel of conservatism.

In his writings, we should say that he, as conspicuously as any, though with little enough expressed or even conscious sympathy, represents the Reformer class, and all the better for not being the acknowledged leader of any. In him the universal plaint is most settled, unappeasable, and serious. Until a thousand named and nameless grievances are righted, there will be no repose for him in the lap of nature, or the seclusion of science and literature. By foreseeing it, he hastens the crisis in the affairs of England, and is as good as many years added to her history.

To do himself justice, and set some of his readers right, he should give us some transcendent hero at length, to rule his demigods and Titans; develop, perhaps, his reserved and dumb reverence for Christ, not speaking to a London or Church of England audience merely. Let *not* "sacred silence meditate that sacred matter" forever, but let us have sacred speech and sacred scripture thereon.

Every man will include in his list of worthies those whom he himself best represents. Carlyle, and our countryman Emerson, whose place and influence must ere long obtain a more distinct recognition, are, to a certain extent, the complement of each other. The age could not do with one of them, it cannot do with both. To make a broad and rude distinction, to suit our present purpose, the former, as critic, deals with the men of action,—Mahomet, Luther, Cromwell; the latter with the thinkers,—Plato, Shakespeare, Goethe; for, though both have written upon Goethe, they do not meet in him. The one has more sympathy with the heroes, or practical reformers, the other with the observers, or philosophers. Put their worthies together, and you will have a pretty fair representation of mankind; yet with one or more memorable exceptions. To say nothing of Christ, who yet awaits a just appreciation from literature, the peacefully practical hero, whom Columbus may represent, is obviously slighted; but above and after all, the Man of the Age, come to be called workingman, it is obvious that none yet speaks to his condition, for the speaker is not yet in his condition.

Like speaks to like only; labor to labor, philosophy to philosophy, criticism to criticism, poetry to poetry. Literature speaks how much still to the past, how little to the future, how much to the East, how little to the West,—

In the East fames are won,  
In the West deeds are done.

One merit in Carlyle, let the subject be what it may, is the freedom of prospect he allows, the entire absence of cant and dogma. He removes many cart-loads of rubbish, and leaves open a broad highway. His writings are all unfenced on the side of the future and the possible. Though he does but inadvertently direct our eyes to the open heavens, nevertheless he lets us wander broadly underneath, and shows them to us reflected in innumerable pools and lakes.

These volumes contain not the highest, but a very practicable wisdom, which startles and provokes, rather than informs us. Carlyle does not oblige us to think; we have thought enough for him already, but he compels us to act. We accompany him rapidly through an endless gallery of pictures, and glorious reminiscences of experiences unimproved. "Have you not had Moses and the prophets? Neither will ye be persuaded if one should rise from the dead." There is no calm philosophy of life here, such as you might put at the end of the Almanac, to hang over the farmer's hearth, how men shall live in these winter, in these summer days. No philosophy, properly speaking, of love, or friendship, or

religion, or politics, or education, or nature, or spirit; perhaps a nearer approach to a philosophy of kingship, and of the place of the literary man, than of anything else. A rare preacher, with prayer, and psalm, and sermon, and benediction, but no contemplation of man's life from the serene oriental ground, nor yet from the stirring occidental. No thanksgiving sermon for the holy days, or the Easter vacations, when all men submit to float on the full currents of life. When we see with what spirits, though with little heroism enough, wood-choppers, drovers, and apprentices take and spend life, playing all day long, sunning themselves, shading themselves, eating, drinking, sleeping, we think that the philosophy of their life written would be such a level natural history as the Gardener's Calendar and the works of the early botanists, inconceivably slow to come to practical conclusions.

There is no philosophy here for philosophers, only as every man is said to have his philosophy. No system but such as is the man himself; and, indeed, he stands compactly enough; no progress beyond the first assertion and challenge, as it were, with trumpet blast. One thing is, certain,—that we had best be doing something in good earnest henceforth forever; that 's an indispensable philosophy. The before, impossible precept, "*know thyself*" he translates into the partially possible one, "*know what thou canst work at.*" Sartor Resartus is, perhaps, the sunniest and most philosophical, as it is the most autobiographical of his works, in which he drew most largely on the experience of his youth. But we miss everywhere a calm depth, like a lake, even stagnant, and must submit to rapidity and whirl, as on skates, with all kinds of skilful and antic motions, sculling, sliding, cutting punch-bowls and rings, forward and backward. The talent is very nearly equal to the genius. Sometimes it would be preferable to wade slowly through a Serbonian bog, and feel the juices of the meadow.

Beside some philosophers of larger vision, Carlyle stands like an honest, half-despairing boy, grasping at some details only of their world systems. Philosophy, certainly, is some account of truths, the fragments and very insignificant parts of which man will practise in this workshop; truths infinite and in harmony with infinity; in respect to which the very objects and ends of the so-called practical philosopher will be mere propositions, like the rest. It would be no reproach to a philosopher, that he knew the future better than the past, or even than the present. It is better worth knowing. He will prophesy, tell what is to be, or in other words, what alone is, under appearances, laying little stress on the boiling of the pot, or the condition-of-England question. He has no more to do with the condition of England than with her national debt, which a vigorous generation would not inherit. The philosopher's conception of things will, above all, be truer than other men's, and his philosophy will subordinate all the circumstances of life. To live like a philosopher is to live, not foolishly, like other men, but wisely and according to universal laws. If Carlyle does not take two steps in philosophy, are there any who take three? Philosophy having crept clinging to the rocks, so far, puts out its feelers many ways in vain. It would be hard to surprise him by the relation of any important human experience, but in some nook or corner of his works you will find that this, too, was sometimes dreamed of in his philosophy.

To sum up our most serious objections in a few words, we should say that Carlyle indicates a depth,—and we mean not impliedly, but distinctly,—which he neglects to fathom. We want to know more about that which he wants to know as well. If any luminous star or undissolvable nebula is visible from his station which is not visible from ours, the interests of science require that the fact be communicated to us. The universe expects every man to do his duty in his parallel of latitude. We want to hear more of his inmost life; his hymn and prayer more; his elegy and eulogy less; that he should speak more from his character, and less from his talent; communicate centrally with his readers, and not by a side; that he should say what he believes, without suspecting that men disbelieve it, out of his never-misunderstood nature. His genius can cover all the land with gorgeous palaces, but the reader

does not abide in them, but pitches his tent rather in the desert and on the mountain-peak.

When we look about for something to quote, as the fairest specimen of the man, we confess that we labor under an unusual difficulty; for his philosophy is so little of the proverbial or sentential kind, and opens so gradually, rising insensibly from the reviewer's level, and developing its thought completely and in detail, that we look in vain for the brilliant passages, for point and antithesis, and must end by quoting his works entire. What in a writer of less breadth would have been the proposition which would have bounded his discourse, his column of victory, his Pillar of Hercules, and *ne plus ultra*, is in Carlyle frequently the same thought unfolded; no Pillar of Hercules, but a considerable prospect, north and south, along the Atlantic coast. There are other pillars of Hercules, like beacons and light-houses, still further in the horizon, toward Atlantis, set up by a few ancient and modern travellers; but, so far as this traveller goes, he clears and colonizes, and all the surplus population of London is bound thither at once. What we would quote is, in fact, his vivacity, and not any particular wisdom or sense, which last is ever synonymous with sentence [*sententia*], as in his contemporaries Coleridge, Landor, and Wordsworth. We have not attempted to discriminate between his works, but have rather regarded them all as one work, as is the man himself. We have not examined so much as remembered them. To do otherwise would have required a more indifferent, and perhaps even less just review, than the present.

All his works might well enough be embraced under the title of one of them, a good specimen brick, "On Heroes, Hero-Worship, and the Heroic in History." Of this department he is the Chief Professor in the World's University, and even leaves Plutarch behind. Such intimate and living, such loyal and generous sympathy with the heroes of history, not one in one age only, but forty in forty ages, such an unparalleled reviewing and greeting of all past worth, with exceptions, to be sure,—but exceptions were the rule before,—it was, indeed, to make this the age of review writing, as if now one period of the human story were completing itself, and getting its accounts settled. This soldier has told the stories with new emphasis, and will be a memorable hander-down of fame to posterity. And with what wise discrimination he has selected his men, with reference both to his own genius and to theirs,—Mahomet, Dante, Cromwell, Voltaire, Johnson, Burns, Goethe, Kichter, Schiller, Mirabeau,—could any of these have been spared? These we wanted to hear about. We have not as commonly the cold and refined judgment of the scholar and critic merely, but something more human and affecting. These eulogies have the glow and warmth of friendship. There is sympathy, not with mere fames, and formless, incredible things, but with kindred men,—not transiently, but life-long he has walked with them.

No doubt, some of Carlyle's worthies, should they ever return to earth, would find themselves unpleasantly put upon their good behavior, to sustain their characters; but if he can return a man's life more perfect to our hands than it was left at his death, following out the design of its author, we shall have no great cause to complain. We do not want a daguerreotype likeness. All biography is the life of Adam,—a much-experienced man,—and time withdraws something partial from the story of every individual, that the historian may supply something general. If these virtues were not in this man, perhaps they are in his biographer,—no fatal mistake. Really, in any other sense, we never do, nor desire to, come at the historical man,—unless we rob his grave, that is the nearest approach. Why did he die, then? *He* is with his bones, surely.

No doubt Carlyle has a propensity to *exaggerate* the heroic in history, that is, he creates you an ideal hero rather than another thing: he has most of that material. This we allow in all its senses, and in one narrower sense it is not so convenient. Yet what were history if he did not exaggerate it? How comes it that history never has to wait for facts, but for a man to write it? The ages may go on forgetting the

facts never so long, he can remember two for every one forgotten. The musty records of history, like the catacombs, contain the perishable remains, but only in the breast of genius are embalmed the souls of heroes. There is very little of what is called criticism here; it is love and reverence, rather, which deal with qualities not relatively, but absolutely great; for whatever is admirable in a man is something infinite, to which we cannot set bounds. These sentiments allow the mortal to die, the immortal and divine to survive. There is something antique, even, in his style of treating his subject, reminding us that Heroes and Demi-gods, Fates and Furies, still exist; the common man is nothing to him, but after death the hero is apotheosized and has a place in heaven, as in the religion of the Greeks.

Exaggeration! was ever any virtue attributed to a man without exaggeration? was ever any vice, without infinite exaggeration? Do we not exaggerate ourselves to ourselves, or do we recognize ourselves for the actual men we are? Are we not all great men? Yet what are we actually to speak of? We live by exaggeration. What else is it to anticipate more than we enjoy? The lightning is an exaggeration of the light. Exaggerated history is poetry, and truth referred to a new standard. To a small man every greater is an exaggeration. He who cannot exaggerate is not qualified to utter truth. No truth, we think, was ever expressed but with this sort of emphasis, so that for the time there seemed to be no other. Moreover, you must speak loud to those who are hard of hearing, and so you acquire a habit of shouting to those who are not. By an immense exaggeration we appreciate our Greek poetry and philosophy, and Egyptian ruins; our Shakespeares and Miltons, our Liberty and Christianity. We give importance to this hour over all other hours. We do not live by justice, but by grace. As the sort of justice which concerns us in our daily intercourse is not that administered by the judge, so the historical justice which we prize is not arrived at by nicely balancing the evidence. In order to appreciate any, even the humblest man, you must first, by some good fortune, have acquired a sentiment of admiration, even of reverence, for him, and there never were such exaggerators as these.

To try him by the German rule of referring an author to his own standard, we will quote the following from Carlyle's remarks on history, and leave the reader to consider how far his practice has been consistent with his theory. "Truly, if History is Philosophy teaching by Experience, the writer fitted to compose history is hitherto an unknown man. The Experience itself would require All-knowledge to record it, were the All-wisdom, needful for such Philosophy as would interpret it, to be had for asking. Better were it that mere earthly Historians should lower such pretensions, more suitable for Omniscience than for human science; and aiming only at some picture of the things acted, which picture itself will at best be a poor approximation, leave the inscrutable purport of them an acknowledged secret; or, at most, in reverent faith, far different from that teaching of Philosophy, pause over the mysterious vestiges of Him whose path is in the great deep of Time, whom History indeed reveals, but only all History, and in Eternity, will clearly reveal."

Carlyle is a critic who lives in London to tell this generation who have been the great men of our race. We have read that on some exposed place in the city of Geneva, they have fixed a brazen indicator for the use of travellers, with the names of the mountain summits in the horizon marked upon it, "so that by taking sight across the index you can distinguish them at once. You will not mistake Mont Blanc, if you see him, but until you get accustomed to the panorama, you may easily mistake one of his court for the king." It stands there a piece of mute brass, that seems nevertheless to know in what vicinity it is: and there perchance it will stand, when the nation that placed it there has passed away, still in sympathy with the mountains, forever discriminating in the desert.

So, we may say, stands this man, pointing as long as he lives, in obedience to some spiritual magnetism, to the summits in the historical horizon, for the guidance of his fellows.

Truly, our greatest blessings are very cheap. To have our sunlight without paying for it, without any duty levied,—to have our poet there in England, to furnish us entertainment, and, what is better, provocation, from year to year, all our lives long, to make the world seem richer for us, the age more respectable, and life better worth the living,—all without expense of acknowledgment even, but silently accepted out of the east, like morning light as a matter of course.

# Life without Principle

*Atlantic Monthly, Boston, October, 1863.*

At a lyceum, not long since, I felt that the lecturer had chosen a theme too foreign to himself, and so failed to interest me as much as he might have done. He described things not in or near to his heart, but toward his extremities and superficialities. There was, in this sense, no truly central or centralizing thought in the lecture. I would have had him deal with his privatest experience, as the poet does. The greatest compliment that was ever paid me was when one asked me what *I thought*, and attended to my answer. I am surprised, as well as delighted, when this happens, it is such a rare use he would make of me, as if he were acquainted with the tool. Commonly, if men want anything of me, it is only to know how many acres I make of their land,—since I am a surveyor,—or, at most, what trivial news I have burdened myself with. They never will go to law for my meat; they prefer the shell. A man once came a considerable distance to ask me to lecture on Slavery; but on conversing with him, I found that he and his clique expected seven eighths of the lecture to be theirs, and only one eighth mine; so I declined. I take it for granted, when I am invited to lecture anywhere,—for I have had a little experience in that business,—that there is a desire to hear what *I think* on some subject, though I may be the greatest fool in the country,—and not that I should say pleasant things merely, or such as the audience will assent to; and I resolve, accordingly, that I will give them a strong dose of myself. They have sent for me, and engaged to pay for me, and I am determined that they shall have me, though I bore them beyond all precedent.

So now I would say something similar to you, my readers. Since *you* are my readers, and I have not been much of a traveller, I will not talk about people a thousand miles off, but come as near home as I can. As the time is short, I will leave out all the flattery, and retain all the criticism.

Let us consider the way in which we spend our lives.

This world is a place of business. What an infinite bustle! I am awaked almost every night by the panting of the locomotive. It interrupts my dreams. There is no sabbath. It would be glorious to see mankind at leisure for once. It is nothing but work, work, work. I cannot easily buy a blank-book to write thoughts in; they are commonly ruled for dollars and cents. An Irishman, seeing me making a minute in the fields, took it for granted that I was calculating my wages. If a man was tossed out of a window when an infant, and so made a cripple for life, or scared out of his wits by the Indians, it is regretted chiefly because he was thus incapacitated for—business! I think that there is nothing, not even crime, more opposed to poetry, to philosophy, ay, to life itself, than this incessant business.

There is a coarse and boisterous money-making fellow in the outskirts of our town, who is going to build a bank-wall under the hill along the edge of his meadow. The powers have put this into his head to keep him out of mischief, and he wishes me to spend three weeks digging there with him. The result will be that he will perhaps get some more money to hoard, and leave for his heirs to spend foolishly. If I do this, most will commend me as an industrious and hard-working man; but if I choose to devote myself to certain labors which yield more real profit, though but little money, they may be inclined to look on me as an idler. Nevertheless, as I do not need the police of meaningless labor to regulate me, and do not see anything absolutely praise-worthy in this fellow's undertaking, any more than in many an enterprise of our own or foreign governments, however amusing it may be to him or them, I prefer



to finish my education at a different school.

If a man walk in the woods for love of them half of each day, he is in danger of being regarded as a loafer; but if he spends his whole day as a speculator, shearing off those woods and making earth bald before her time, he is esteemed an industrious and enterprising citizen. As if a town had no interest in its forests but to cut them down!

Most men would feel insulted, if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages. But many are no more worthily employed now. For instance: just after sunrise, one summer morning, I noticed one of my neighbors walking beside his team, which was slowly drawing a heavy hewn stone swung under the axle, surrounded by an atmosphere of industry,—his day's work begun,—his brow commenced to sweat,—a reproach to all sluggards and idlers,—pausing abreast the shoulders of his oxen, and half turning round with a flourish of his merciful whip, while they gained their length on him. And I thought, Such is the labor which the American Congress exists to protect,—honest, manly toil,—honest as the day is long,—that makes his bread taste sweet, and keeps society sweet,—which all men respect and have consecrated: one of the sacred band, doing the needful but irksome drudgery. Indeed, I felt a slight reproach, because I observed this from a window, and was not abroad and stirring about a similar business. The day went by, and at evening I passed the yard of another neighbor, who keeps many servants, and spends much money foolishly, while he adds nothing to the common stock, and there I saw the stone of the morning lying beside a whimsical structure intended to adorn this Lord Timothy Dexter's premises, and the dignity forthwith departed from the teamster's labor, in my eyes. In my opinion, the sun was made to light worthier toil than this. I may add, that his employer has since run off, in debt to a good part of the town, and, after passing through Chancery, has settled somewhere else, there to become once more a patron of the arts.

The ways by which you may get money almost without exception lead downward. To have done anything by which you earned money *merely* is to have been truly idle or worse. If the laborer gets no more than the wages which his employer pays him, he is cheated, he cheats himself. If you would get money as a writer or lecturer, you must be popular, which is to go down perpendicularly. Those services which the community will most readily pay for, it is most disagreeable to render. You are paid for being something less than a man. The State does not commonly reward a genius any more wisely. Even the poet-laureate would rather not have to celebrate the accidents of royalty. He must be bribed with a pipe of wine; and perhaps another poet is called away from his muse to gauge that very pipe. As for my own business, even that kind of surveying which I could do with most satisfaction, my employers do not want. They would prefer that I should do my work coarsely and not too well, ay, not well enough. When I observe that there are different ways of surveying, my employer commonly asks which will give him the most land, not which is most correct. I once invented a rule for measuring cord-wood, and tried to introduce it in Boston; but the measurer there told me that the sellers did not wish to have their wood measured correctly,—that he was already too accurate for them, and therefore they commonly got their wood measured in Charlestown before crossing the bridge.

The aim of the laborer should be, not to get his living, to get "a good job," but to perform well a certain work; and, even in a pecuniary sense, it would be economy for a town to pay its laborers so well that they would not feel that they were working for low ends, as for a livelihood merely, but for scientific, or even moral ends. Do not hire a man who does your work for money, but him who does it for love of it.

It is remarkable that there are few men so well employed, so much to their minds, but that a little money or fame would commonly buy them off from their present pursuit. I see advertisements for *active* young men, as if activity were the whole of a young man's capital. Yet I have been surprised when one has with confidence proposed to me, a grown man, to embark in some enterprise of his, as if I had absolutely nothing to do, my life having been a complete failure hitherto. What a doubtful compliment this is to pay me! As if he had met me half-way across the ocean beating up against the wind, but bound nowhere, and proposed to me to go along with him! If I did, what do you think the underwriters would say? No, no! I am not without employment at this stage of the voyage. To tell the truth, I saw an advertisement for able-bodied seamen, when I was a boy, sauntering in my native port, and as soon as I came of age I embarked.

The community has no bribe that will tempt a wise man. You may raise money enough to tunnel a mountain, but you cannot raise money enough to hire a man who is minding *his own* business. An efficient and valuable man does what he can, whether the community pay him for it or not. The inefficient offer their inefficiency to the highest bidder, and are forever expecting to be put into office. One would suppose that they were rarely disappointed.

Perhaps I am more than usually jealous with respect to my freedom. I feel that my connection with and obligation to society are still very slight and transient. Those slight labors which afford me a livelihood, and by which it is allowed that I am to some extent serviceable to my contemporaries, are as yet commonly a pleasure to me, and I am not often reminded that they are a necessity. So far I am successful. But I foresee, that, if my wants should be much increased, the labor required to supply them would become a drudgery. If I should sell both my forenoons and afternoons to society, as most appear to do, I am sure, that for me there would be nothing left worth living for. I trust that I shall never thus sell my birthright for a mess of pottage. I wish to suggest that a man may be very industrious, and yet not spend his time well. There is no more fatal blunderer than he who consumes the greater part of his life getting his living. All great enterprises are self-supporting. The poet, for instance, must sustain his body by his poetry, as a steam planing-mill feeds its boilers with the shavings it makes. You must get your living by loving. But as it is said of the merchants that ninety-seven in a hundred fail, so the life of men generally, tried by this standard, is a failure, and bankruptcy may be surely prophesied.

Merely to come into the world the heir of a fortune is not to be born, but to be still-born, rather. To be supported by the charity of friends, or a government-pension,—provided you continue to breathe,—by whatever fine synonymes you describe these relations, is to go into the almshouse. On Sundays the poor debtor goes to church to take an account of stock, and finds, of course, that his outgoes have been greater than his income. In the Catholic Church, especially, they go into Chancery, make a clean confession, give up all, and think to start again. Thus men will lie on their backs, talking about the fall of man, and never make an effort to get up.

As for the comparative demand which men make on life, it is an important difference between two, that the one is satisfied with a level success, that his marks can all be hit by point-blank shots, but the other, however low and unsuccessful his life may be, constantly elevates his aim, though at a very slight angle to the horizon. I should much rather be the last man,—though, as the Orientals say, "Greatness doth not approach him who is forever looking down; and all those who are looking high are growing poor."

It is remarkable that there is little or nothing to be remembered written on the subject of getting a living: how to make getting a living not merely honest and honorable, but altogether inviting and glorious; for if *getting* a living is not so, then living is not. One would think, from looking at literature, that this question had never disturbed a solitary individual's musings. Is it that men are too much disgusted with their experience to speak of it? The lesson of value which money teaches, which the Author of the Universe has taken so much pains to teach us, we are inclined to skip altogether. As for the means of living, it is wonderful how indifferent men of all classes are about it, even reformers, so called,—whether they inherit, or earn, or steal it. I think that Society has done nothing for us in this respect, or at least has undone what she has done. Cold and hunger seem more friendly to my nature than those methods which men have adopted and advise to ward them off.

The title *wise* is, for the most part, falsely applied. How can one be a wise man, if he does not know any better how to live than other men?—if he is only more cunning and intellectually subtle? Does Wisdom work in a tread-mill? or does she teach how to succeed *by her example*? Is there any such thing as wisdom not applied to life? Is she merely the miller who grinds the finest logic? It is pertinent to ask if Plato got his *living* in a better way or more successfully than his contemporaries,—or did he succumb to the difficulties of life like other men? Did he seem to prevail over some of them merely by indifference, or by assuming grand airs? or find it easier to live, because his aunt remembered him in her will? The ways in which most men get their living, that is, live, are mere make-shifts, and a shirking of the real business of life,—chiefly because they do not know, but partly because they do not mean, any better.

The rush to California, for instance, and the attitude, not merely of merchants, but of philosophers and prophets, so called, in relation to it, reflect the greatest disgrace on mankind. That so many are ready to live by luck, and so get the means of commanding the labor of others less lucky, without contributing any value to society! And that is called enterprise! I know of no more startling development of the immorality of trade, and all the common modes of getting a living. The philosophy and poetry and religion of such a mankind are not worth the dust of a puff-ball. The hog that gets his living by rooting, stirring up the soil so, would be ashamed of such company. If I could command the wealth of all the worlds by lifting my finger, I would not pay such a price for it. Even Mahomet knew that God did not make this world in jest. It makes God to be a moneyed gentleman who scatters a handful of pennies in order to see mankind scramble for them. The world's raffle! A subsistence in the domains of Nature a thing to be raffled for! What a comment, what a satire, on our institutions! The conclusion will be, that mankind will hang itself upon a tree. And have all the precepts in all the Bibles taught men only this? and is the last and most admirable invention of the human race only an improved muckrake? Is this the ground on which Orientals and Occidentals meet? Did God direct us so to get our living, digging where we never planted,—and He would, perchance, reward us with lumps of gold?

God gave the righteous man a certificate entitling him to food and raiment, but the unrighteous man found a *fac-simile* of the same in God's coffers, and appropriated it, and obtained food and raiment like the former. It is one of the most extensive systems of counterfeiting that the world has seen. I did not know that mankind were suffering for want of gold. I have seen a little of it. I know that it is very malleable, but not so malleable as wit. A grain of gold will gild a great surface, but not so much as a grain of wisdom.

The gold-digger in the ravines of the mountains is as much a gambler as his fellow in the saloons of San Francisco. What difference does it make, whether you shake dirt or shake dice? If you win, society is the loser. The gold-digger is the enemy of the honest laborer, whatever checks and compensations

there may be. It is not enough to tell me that you worked hard to get your gold. So does the Devil work hard. The way of transgressors may be hard in many respects. The humblest observer who goes to the mines sees and says that gold-digging is of the character of a lottery; the gold thus obtained is not the same thing with the wages of honest toil. But, practically, he forgets what he has seen, for he has seen only the fact, not the principle, and goes into trade there, that is, buys a ticket in what commonly proves another lottery, where the fact is not so obvious.

After reading Howitt's account of the Australian gold-diggings one evening, I had in my mind's eye, all night, the numerous valleys, with their streams, all cut up with foul pits, from ten to one hundred feet deep, and half a dozen feet across, as close as they can be dug, and partly filled with water,—the locality to which men furiously rush to probe for their fortunes,—uncertain where they shall break ground,—not knowing but the gold is under their camp itself,—sometimes digging one hundred and sixty feet before they strike the vein, or then missing it by a foot,—turned into demons, and regardless of each other's rights, in their thirst for riches,—whole valleys, for thirty miles, suddenly honeycombed by the pits of the miners, so that even hundreds are drowned in them,—standing in water, and covered with mud and clay, they work night and day, dying of exposure and disease. Having read this, and partly forgotten it, I was thinking, accidentally, of my own unsatisfactory life, doing as others do; and with that vision of the diggings still before me, I asked myself, why *I* might not be washing some gold daily, though it were only the finest particles,—why *I* might not sink a shaft down to the gold within me, and work that mine. *There* is a Ballarat, a Bendigo for you,—what though it were a sulky-gully? At any rate, I might pursue some path, however solitary and narrow and crooked, in which I could walk with love and reverence. Wherever a man separates from the multitude, and goes his own way in this mood, there indeed is a fork in the road, though ordinary travellers may see only a gap in the paling. His solitary path across-lots will turn out the *higher way* of the two.

Men rush to California and Australia as if the true gold were to be found in that direction; but that is to go to the very opposite extreme to where it lies. They go prospecting farther and farther away from the true lead, and are most unfortunate when they think themselves most successful. Is not our *native* soil auriferous? Does not a stream from the golden mountains flow through our native valley? and has not this for more than geologic ages been bringing down the shining particles and forming the nuggets for us? Yet, strange to tell, if a digger steal away, prospecting for this true gold, into the unexplored solitudes around us, there is no danger that any will dog his steps, and endeavor to supplant him. He may claim and undermine the whole valley even, both the cultivated and the uncultivated portions, his whole life long in peace, for no one will ever dispute his claim. They will not mind his cradles or his toms. He is not confined to a claim twelve feet square, as at Ballarat, but may mine anywhere, and wash the whole wide world in his tom.

Howitt says of the man who found the great nugget which weighed twenty-eight pounds, at the Bendigo diggings in Australia: "He soon began to drink; got a horse, and rode all about, generally at full gallop, and, when he met people, called out to inquire if they knew who he was, and then kindly informed them that he was 'the bloody wretch that had found the nugget.' At last he rode full speed against a tree, and nearly knocked his brains out." I think, however, there was no danger of that, for he had already knocked his brains out against the nugget. Howitt adds, "He is a hopelessly ruined man." But he is a type of the class. They are all fast men. Hear some of the names of the places where they dig: "Jackass Flat,"—"Sheep's-Head Gully,"—"Murderer's Bar," etc. Is there no satire in these names? Let them carry their ill-gotten wealth where they will, I am thinking it will still be "Jackass Flat," if not "Murderer's Bar," where they live.

The last resource of our energy has been the robbing of graveyards on the Isthmus of Darien, an enterprise which appears to be but in its infancy; for, according to late accounts, an act has passed its second reading in the legislature of New Granada, regulating this kind of mining; and a correspondent of the "Tribune" writes: "In the dry season, when the weather will permit of the country being properly prospected, no doubt other rich *guacas* [that is, graveyards] will be found." To emigrants he says: "Do not come before December; take the Isthmus route in preference to the Boca del Toro one; bring no useless baggage, and do not cumber yourself with a tent; but a good pair of blankets will be necessary; a pick, shovel, and axe of good material will be almost all that is required": advice which might have been taken from the "Burker's Guide." And he concludes with this line in Italics and small capitals: "*If you are doing well at home, stay there,*" which may fairly be interpreted to mean, "If you are getting a good living by robbing graveyards at home, stay there."

But why go to California for a text? She is the child of New England, bred at her own school and church.

It is remarkable that among all the preachers there are so few moral teachers. The prophets are employed in excusing the ways of men. Most reverend seniors, the *illuminati* of the age, tell me, with a gracious, reminiscent smile, betwixt an aspiration and a shudder, not to be too tender about these things,—to lump all that, that is, make a lump of gold of it. The highest advice I have heard on these subjects was grovelling. The burden of it was,—It is not worth your while to undertake to reform the world in this particular. Do not ask how your bread is buttered; it will make you sick, if you do,—and the like. A man had better starve at once than lose his innocence in the process of getting his bread. If within the sophisticated man there is not an unsophisticated one, then he is but one of the Devil's angels. As we grow old, we live more coarsely, we relax a little in our disciplines, and, to some extent, cease to obey our finest instincts. But we should be fastidious to the extreme of sanity, disregarding the gibes of those who are more unfortunate than ourselves.

In our science and philosophy, even, there is commonly no true and absolute account of things. The spirit of sect and bigotry has planted its hoof amid the stars. You have only to discuss the problem, whether the stars are inhabited or not, in order to discover it. Why must we daub the heavens as well as the earth? It was an unfortunate discovery that Dr. Kane was a Mason, and that Sir John Franklin was another. But it was a more cruel suggestion that possibly that was the reason why the former went in search of the latter. There is not a popular magazine in this country that would dare to print a child's thought on important subjects without comment. It must be submitted to the D. D.s. I would it were the chickadee-dees.

You come from attending the funeral of mankind to attend to a natural phenomenon. A little thought is sexton to all the world.

I hardly know an *intellectual* man, even, who is so broad and truly liberal that you can think aloud in his society. Most with whom you endeavor to talk soon come to a stand against some institution in which they appear to hold stock,—that is, some particular, not universal, way of viewing things. They will continually thrust their own low roof, with its narrow skylight, between you and the sky, when it is the unobstructed heavens you would view. Get out of the way with your cobwebs, wash your windows, I say! In some lyceums they tell me that they have voted to exclude the subject of religion. But how do I know what their religion is, and when I am near to or far from it? I have walked into such an arena and done my best to make a clean breast of what religion I have experienced, and the

audience never suspected what I was about. The lecture was as harmless as moonshine to them. Whereas, if I had read to them the biography of the greatest scamps in history, they might have thought that I had written the lives of the deacons of their church. Ordinarily, the inquiry is, Where did you come from? or, Where are you going? That was a more pertinent question which I overheard one of my auditors put to another once,—“What does he lecture for?” It made me quake in my shoes.

To speak impartially, the best men that I know are not serene, a world in themselves. For the most part, they dwell in forms, and flatter and study effect only more finely than the rest. We select granite for the underpinning of our houses and barns; we build fences of stone; but we do not ourselves rest on an underpinning of granitic truth, the lowest primitive rock. Our sills are rotten. What stuff is the man made of who is not coexistent in our thought with the purest and subtlest truth? I often accuse my finest acquaintances of an immense frivolity; for, while there are manners and compliments we do not meet, we do not teach one another the lessons of honesty and sincerity that the brutes do, or of steadiness and solidity that the rocks do. The fault is commonly mutual, however; for we do not habitually demand any more of each other.

That excitement about Kossuth, consider how characteristic, but superficial, it was!—only another kind of politics or dancing. Men were making speeches to him all over the country, but each expressed only the thought, or the want of thought, of the multitude. No man stood on truth. They were merely banded together, as usual, one leaning on another, and all together on nothing; as the Hindoos made the world rest on an elephant, the elephant on a tortoise, and the tortoise on a serpent, and had nothing to put under the serpent. For all fruit of that stir we have the Kossuth hat.

Just so hollow and ineffectual, for the most part, is our ordinary conversation. Surface meets surface. When our life ceases to be inward and private, conversation degenerates into mere gossip. We rarely meet a man who can tell us any news which he has not read in a newspaper, or been told by his neighbor; and, for the most part, the only difference between us and our fellow is, that he has seen the newspaper, or been out to tea, and we have not. In proportion as our inward life fails, we go more constantly and desperately to the post-office. You may depend on it, that the poor fellow who walks away with the greatest number of letters, proud of his extensive correspondence, has not heard from himself this long while.

I do not know but it is too much to read one newspaper a week. I have tried it recently, and for so long it seems to me that I have not dwelt in my native region. The sun, the clouds, the snow, the trees say not so much to me. You cannot serve two masters. It requires more than a day's devotion to know and to possess the wealth of a day.

We may well be ashamed to tell what things we have read or heard in our day. I do not know why my news should be so trivial,—considering what one's dreams and expectations are, why the developments should be so paltry. The news we hear, for the most part, is not news to our genius. It is the stalest repetition. You are often tempted to ask, why such stress is laid on a particular experience which you have had,—that, after twenty-five years, you should meet Hobbins, Registrar of Deeds, again on the sidewalk. Have you not budged an inch, then? Such is the daily news. Its facts appear to float in the atmosphere, insignificant as the sporules of fungi, and impinge on some neglected *thallus*, or surface of our minds, which affords a basis for them, and hence a parasitic growth. We should wash ourselves clean of such news. Of what consequence, though our planet explode, if there is no character involved in the explosion? In health we have not the least curiosity about such events. We do not live

for idle amusement. I would not run round a corner to see the world blow up.

All summer, and far into the autumn, perchance, you unconsciously went by the newspapers and the news, and now you find it was because the morning and the evening were full of news to you. Your walks were full of incidents. You attended, not to the affairs of Europe, but to your own affairs in Massachusetts fields. If you chance to live and move and have your being in that thin stratum in which the events that make the news transpire,—thinner than the paper on which it is printed,—then these things will fill the world for you; but if you soar above or dive below that plane, you cannot remember nor be reminded of them. Really to see the sun rise or go down every day, so to relate ourselves to a universal fact, would preserve us sane forever. Nations! What are nations? Tartars, and Huns, and Chinamen! Like insects, they swarm. The historian strives in vain to make them memorable. It is for want of a man that there are so many men. It is individuals that populate the world. Any man thinking may say with the Spirit of Lodin,—

"I look down from my height on nations,  
And they become ashes before me;—  
Calm is my dwelling in the clouds;  
Pleasant are the great fields of my rest."

Pray, let us live without being drawn by dogs, Esquimaux-fashion, tearing over hill and dale, and biting each other's ears.

Not without a slight shudder at the danger, I often perceive how near I had come to admitting into my mind the details of some trivial affair,—the news of the street; and I am astonished to observe how willing men are to lumber their minds with such rubbish,—to permit idle rumors and incidents of the most insignificant kind to intrude on ground which should be sacred to thought. Shall the mind be a public arena, where the affairs of the street and the gossip of the tea-table chiefly are discussed? Or shall it be a quarter of heaven itself,—an hypæthral temple, consecrated to the service of the gods? I find it so difficult to dispose of the few facts which to me are significant that I hesitate to burden my attention with those which are insignificant, which only a divine mind could illustrate. Such is, for the most part, the news in newspapers and conversation. It is important to preserve the mind's chastity in this respect. Think of admitting the details of a single case of the criminal court into our thoughts, to stalk profanely through their very *sanctum sanctorum* for an hour, ay, for many hours! to make a very bar-room of the mind's inmost apartment, as if for so long the dust of the street had occupied us,—the very street itself, with all its travel, its bustle, and filth, had passed through our thoughts' shrine! Would it not be an intellectual and moral suicide? When I have been compelled to sit spectator and auditor in a court-room for some hours, and have seen my neighbors, who were not compelled, stealing in from time to time, and tiptoeing about with washed hands and faces, it has appeared to my mind's eye, that, when they took off their hats, their ears suddenly expanded into vast hoppers for sound, between which even their narrow heads were crowded. Like the vanes of windmills, they caught the broad, but shallow stream of sound, which, after a few titillating gyrations in their coggy brains, passed out the other side. I wondered if, when they got home, they were as careful to wash their ears as before their hands and faces. It has seemed to me, at such a time, that the auditors and the witnesses, the jury and the counsel, the judge and the criminal at the bar,—if I may presume him guilty before he is convicted,—were all equally criminal, and a thunderbolt might be expected to descend and consume

them all together.

By all kinds of traps and signboards, threatening the extreme penalty of the divine law, exclude such trespassers from the only ground which can be sacred to you. It is so hard to forget what it is worse than useless to remember! If I am to be a thoroughfare, I prefer that it be of the mountain-brooks, the Parnassian streams, and not the town-sewers. There is inspiration, that gossip which comes to the ear of the attentive mind from the courts of heaven. There is the profane and stale revelation of the bar-room and the police court. The same ear is fitted to receive both communications. Only the character of the hearer determines to which it shall be open, and to which closed. I believe that the mind can be permanently profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality. Our very intellect shall be macadamized, as it were,—its foundation broken into fragments for the wheels of travel to roll over; and if you would know what will make the most durable pavement, surpassing rolled stones, spruce blocks, and asphaltum, you have only to look into some of our minds which have been subjected to this treatment so long.

If we have thus desecrated ourselves,—as who has not?—the remedy will be by wariness and devotion to reconsecrate ourselves, and make once more a fane of the mind. We should treat our minds, that is, ourselves, as innocent and ingenuous children, whose guardians we are, and be careful what objects and what subjects we thrust on their attention. Read not the Times. Read the Eternities.

Conventionalities are at length as bad as impurities. Even the facts of science may dust the mind by their dryness, unless they are in a sense effaced each morning, or rather rendered fertile by the dews of fresh and living truth. Knowledge does not come to us by details, but in flashes of light from heaven. Yes, every thought that passes through the mind helps to wear and tear it, and to deepen the ruts, which, as in the streets of Pompeii, evince how much it has been used. How many things there are concerning which we might well deliberate whether we had better know them,—had better let their peddling-carts be driven, even at the slowest trot or walk, over that bridge of glorious span by which we trust to pass at last from the farthest brink of time to the nearest shore of eternity! Have we no culture, no refinement,—but skill only to live coarsely and serve the Devil?—to acquire a little worldly wealth, or fame, or liberty, and make a false show with it, as if we were all husk and shell, with no tender and living kernel to us? Shall our institutions be like those chestnut-burrs which contain abortive nuts, perfect only to prick the fingers?

America is said to be the arena on which the battle of freedom is to be fought; but surely it cannot be freedom in a merely political sense that is meant. Even if we grant that the American has freed himself from a political tyrant, he is still the slave of an economical and moral tyrant. Now that the republic,—the *res-publica*,—has been settled, it is time to look after the *res-privata*,—the private state,—to see, as the Roman senate charged its consuls, "*ne quid res-privata detrimenti caperet*," that the *private* state receive no detriment.

Do we call this the land of the free? What is it to be free from King George and continue the slaves of King Prejudice? What is it to be born free and not to live free? What is the value of any political freedom, but as a means to moral freedom? Is it a freedom to be slaves, or a freedom to be free, of which we boast? We are a nation of politicians, concerned about the outmost defences only of freedom. It is our children's children who may perchance be really free. We tax ourselves unjustly. There is a part of us which is not represented. It is taxation without representation. We quarter troops, we quarter fools and cattle of all sorts upon ourselves. We quarter our gross bodies on our poor souls, till the former eat up all the latter's substance.



With respect to a true culture and manhood, we are essentially provincial still, not metropolitan,—mere Jonathans. We are provincial, because we do not find at home our standards,—because we do not worship truth, but the reflection of truth,—because we are warped and narrowed by an exclusive devotion to trade and commerce and manufactures and agriculture and the like, which are but means, and not the end.

So is the English Parliament provincial. Mere country-bumpkins, they betray themselves, when any more important question arises for them to settle, the Irish question, for instance,—the English question why did I not say? Their natures are subdued to what they work in. Their "good breeding" respects only secondary objects. The finest manners in the world are awkwardness and fatuity, when contrasted with a finer intelligence. They appear but as the fashions of past days,—mere courtliness, knee-buckles and small-clothes, out of date. It is the vice, but not the excellence of manners, that they are continually being deserted by the character; they are cast-off clothes or shells, claiming the respect which belonged to the living creature. You are presented with the shells instead of the meat, and it is no excuse generally, that, in the case of some fishes, the shells are of more worth than the meat. The man who thrusts his manners upon me does as if he were to insist on introducing me to his cabinet of curiosities, when I wished to see himself. It was not in this sense that the poet Decker called Christ "the first true gentleman that ever breathed." I repeat, that in this sense the most splendid court in Christendom is provincial, having authority to consult about Transalpine interests only, and not the affairs of Rome. A prætor or proconsul would suffice to settle the questions which absorb the attention of the English Parliament and the American Congress.

Government and legislation! these I thought were respectable professions. We have heard of heaven-born Numas, Lyeurguses, and Solons, in the history of the world, whose *names* at least may stand for ideal legislators; but think of legislating to *regulate* the breeding of slaves, or the exportation of tobacco! What have divine legislators to do with the exportation or the importation of tobacco? what humane ones with the breeding of slaves? Suppose you were to submit the question to any son of God,—and has He no children in the nineteenth century? is it a family which is extinct?—in what condition would you get it again? What shall a State like Virginia say for itself at the last day, in which these have been the principal, the staple productions? What ground is there for patriotism in such a State? I derive my facts from statistical tables which the States themselves have published.

A commerce that whitens every sea in quest of nuts and raisins, and makes slaves of its sailors for this purpose! I saw, the other day, a vessel which had been wrecked, and many lives lost, and her cargo of rags, juniper-berries, and bitter almonds were strewn along the shore. It seemed hardly worth the while to tempt the dangers of the sea between Leghorn and New York for the sake of a cargo of juniper-berries and bitter almonds. America sending to the Old World for her bitters! Is not the sea-brine, is not shipwreck, bitter enough to make the cup of life go down here? Yet such, to a great extent, is our boasted commerce; and there are those who style themselves statesmen and philosophers who are so blind as to think that progress and civilization depend on precisely this kind of interchange and activity,—the activity of flies about a molasses-hogshead. Very well, observes one, if men were oysters. And very well, answer I, if men were mosquitoes.

Lieutenant Herndon, whom our Government sent to explore the Amazon, and, it is said, to extend the area of slavery, observed that there was wanting there "an industrious and active population, who know what the comforts of life are, and who have artificial wants to draw out the great resources of the country." But what are the "artificial wants" to be encouraged? Not the love of luxuries, like the tobacco and slaves of, I believe, his native Virginia, nor the ice and granite and other material wealth

of our native New England; nor are "the great resources of a country" that fertility or barrenness of soil which produces these. The chief want, in every State that I have been into, was a high and earnest purpose in its inhabitants. This alone draws out "the great resources" of Nature, and at last taxes her beyond her resources; for man naturally dies out of her. When we want culture more than potatoes, and illumination more than sugar-plums, then the great resources of a world are taxed and drawn out, and the result, or staple production, is, not slaves, nor operatives, but men,—those rare fruits called heroes, saints, poets, philosophers, and redeemers.

In short, as a snow-drift is formed where there is a lull in the wind, so, one would say, where there is a lull of truth, an institution springs up. But the truth blows right on over it, nevertheless, and at length blows it down.

What is called politics is comparatively something so superficial and inhuman, that, practically, I have never fairly recognized that it concerns me at all. The newspapers, I perceive, devote some of their columns specially to politics or government without charge; and this, one would say, is all that saves it; but, as I love literature, and, to some extent, the truth also, I never read those columns at any rate. I do not wish to blunt my sense of right so much. I have not got to answer for having read a single President's Message. A strange age of the world this, when empires, kingdoms, and republics come a-begging to a private man's door, and utter their complaints at his elbow! I cannot take up a newspaper but I find that some wretched government or other, hard pushed, and on its last legs, is interceding with me, the reader, to vote for it,—more importunate than an Italian beggar; and if I have a mind to look at its certificate, made, perchance, by some benevolent merchant's clerk, or the skipper that brought it over, for it cannot speak a word of English itself, I shall probably read of the eruption of some Vesuvius, or the overflowing of some Po, true or forged, which brought it into this condition. I do not hesitate, in such a case, to suggest work, or the almshouse; or why not keep its castle in silence, as I do commonly? The poor President, what with preserving his popularity and doing his duty, is completely bewildered. The newspapers are the ruling power. Any other government is reduced to a few marines at Fort Independence. If a man neglects to read the Daily Times, government will go down on its knees to him, for this is the only treason in these days.

Those things which now most engage the attention of men, as politics and the daily routine, are, it is true, vital functions of human society, but should be unconsciously performed, like the corresponding functions of the physical body. They are *infra*-human, a kind of vegetation. I sometimes awake to a half-consciousness of them going on about me, as a man may become conscious of some of the processes of digestion in a morbid state, and so have the dyspepsia, as it is called. It is as if a thinker submitted himself to be rasped by the great gizzard of creation. Politics is, as it were, the gizzard of society, full of grit and gravel, and the two political parties are its two opposite halves,—sometimes split into quarters, it may be, which grind on each other. Not only individuals, but states, have thus a confirmed dyspepsia, which expresses itself, you can imagine by what sort of eloquence. Thus our life is not altogether a forgetting, but also, alas! to a great extent, a remembering, of that which we should never have been conscious of, certainly not in our waking hours. Why should we not meet, not always as dyspeptics, to tell our bad dreams, but sometimes as *eupeptics*, to congratulate each other on the ever-glorious morning? I do not make an exorbitant demand, surely.

# Wendell Phillips Before the Concord Lyceum

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Concord, Mass., March 12, 1845.

Mr. Editor:—

We have now, for the third winter, had our spirits refreshed, and our faith in the destiny of the Commonwealth strengthened, by the presence and the eloquence of Wendell Phillips; and we wish to tender to him our thanks and our sympathy. The admission of this gentleman into the Lyceum has been strenuously opposed by a respectable portion of our fellow-citizens, who themselves, we trust,—whose descendants, at least, we know,—will be as faithful conservers of the true order, whenever that shall be the order of the day,—and in each instance the people have voted that they *would hear him*, by coming themselves and bringing their friends to the lecture-room, and being very silent that they *might* hear. We saw some men and women, who had long ago *come out, going in* once more through the free and hospitable portals of the Lyceum; and many of our neighbors confessed, that they had had a "sound season" this once.

It was the speaker's aim to show what the State, and above all the Church, had to do, and now, alas! have done, with Texas and slavery, and how much, on the other hand, the individual should have to do with Church and State. These were fair themes, and not mistimed; and his words were addressed to "fit audience, *and not few*."

"We must give Mr. Phillips the credit of being a clean, erect, and what was once called a consistent man. He at least is not responsible for slavery, nor for American Independence; for the hypocrisy and superstition of the Church, nor the timidity and selfishness of the State; nor for the indifference and willing ignorance of any. He stands so distinctly, so firmly, and so effectively alone, and one honest man is so much more than a host, that we cannot but feel that he does himself injustice when he reminds us of "the American Society, which he represents." It is rare that we have the pleasure of listening to so clear and orthodox a speaker, who obviously has so few cracks or flaws in his moral nature,—who, having words at his command in a remarkable degree, has much more than words, if these should fail, in his unquestionable earnestness and integrity,—and, aside from their admiration at his rhetoric, secures the genuine respect of his audience. He unconsciously tells his biography as he proceeds, and we see him early and earnestly deliberating on these subjects, and wisely and bravely, without counsel or consent of any, occupying a ground at first from which the varying tides of public opinion cannot drive him.

No one could mistake the genuine modesty and truth with which he affirmed, when speaking of the framers of the Constitution, "I am wiser than they," who with him has improved these sixty years' experience of its working; or the uncompromising consistency and frankness of the prayer which concluded, not like the Thanksgiving proclamations, with—"God save the Commonwealth of Massachusetts," but—God dash it into a thousand pieces, till there shall not remain a fragment on which a man can stand, and dare not tell his name,—referring to the case of Frederick ———; to our disgrace we know not what to call him, unless Scotland will lend us the spoils of one of her Douglasses, out of history or fiction, for a season, till we be hospitable and brave enough to hear his

proper name,—a fugitive slave in one more sense than we; who has proved himself the possessor of a *fair* intellect, and has won a colorless reputation in these parts; and who, we trust, will be as superior to degradation from the sympathies of Freedom, as from the antipathies of Slavery. When, said Mr. Phillips, he communicated to a New Bedford audience, the other day, his purpose of writing his life, and telling his name, and the name of his master, and the place he ran from, the murmur ran round the room, and was anxiously whispered by the sons of the Pilgrims, "He had better not!" and it was echoed under the shadow of Concord monument, "He had better not!"

We would fain express our appreciation of the freedom and steady wisdom, so rare in the reformer, with which he declared that he was not born to abolish slavery, but to do right. We have heard a few, a very few, good political speakers, who afforded us the pleasure of great intellectual power and acuteness, of soldier-like steadiness, and of a graceful and natural oratory; but in this man the audience might detect a sort of moral principle and integrity, which was more stable than their firmness, more discriminating than his own intellect, and more graceful than his rhetoric, which was not working for temporary or trivial ends. It is so rare and encouraging to listen to an orator who is content with another alliance than with the popular party, or even with the sympathizing school of the martyrs, who can afford sometimes to be his own auditor if the mob stay away, and hears himself without reproof, that we feel ourselves in danger of slandering all mankind by affirming, that here is one, who is at the same time an eloquent speaker and a righteous man.

Perhaps, on the whole, the most interesting fact elicited by these addresses, is the readiness of the people at large, of whatever sect or party, to entertain, with good will and hospitality, the most revolutionary and heretical opinions, when frankly and adequately, and in some sort cheerfully, expressed. Such clear and candid declaration of opinion served like an electuary to whet and clarify the intellect of all parties, and furnished each one with an additional argument for that right he asserted.

We consider Mr. Phillips one of the most conspicuous and efficient champions of a true Church and State now in the field, and would say to him, and such as are like him, "God speed you." If you know of any champion in the ranks of his opponents, who has the valor and courtesy even of Paynim chivalry, if not the Christian graces and refinement of this knight, you will do us a service by directing him to these fields forthwith, where the lists are now open, and he shall be hospitably entertained. For as yet the Red-cross knight has shown us only the gallant device upon his shield, and his admirable command of his steed, prancing and curvetting in the empty lists; but we wait to see who, in the actual breaking of lances, will come tumbling upon the plain.

# The Last Days of John Brown

*Read at North Elba, July 4, 1860.*

John Brown's career for the last six weeks of his life was meteor-like, flashing through the darkness in which we live. I know of nothing so miraculous in our history.

If any person, in a lecture or conversation at that time, cited any ancient example of heroism, such as Cato or Tell or Winkelried, passing over the recent deeds and words of Brown, it was felt by any intelligent audience of Northern men to be tame and inexcusably farfetched.

For my own part, I commonly attend more to nature than to man, but any affecting human event may blind our eyes to natural objects. I was so absorbed in him as to be surprised whenever I detected the routine of the natural world surviving still, or met persons going about their affairs indifferent. It appeared strange to me that the "little dipper" should be still diving quietly in the river, as of yore; and it suggested that this bird might continue to dive here when Concord should be no more.

I felt that he, a prisoner in the midst of his enemies, and under sentence of death, if consulted as to his next step or resource, could answer more wisely than all his countrymen beside. He best understood his position; he contemplated it most calmly. Comparatively, all other men, North and South, were beside themselves. Our thoughts could not revert to any greater or wiser or better man with whom to contrast him, for he, then and there, was above them all. The man this country was about to hang appeared the greatest and best in it.

Years were not required for a revolution of public opinion; days, nay hours, produced marked changes in this case. Fifty who were ready to say on going into our meeting in honor of him in Concord, that he ought to be hung, would not say it when they came out. They heard his words read; they saw the earnest faces of the congregation; and perhaps they joined at last in singing the hymn in his praise.

The order of instructors was reversed. I heard that one preacher, who at first was shocked and stood aloof, felt obliged at last, after he was hung, to make him the subject of a sermon, in which, to some extent, he eulogized the man, but said that his act was a failure. An influential class-teacher thought it necessary, after the services, to tell his grown-up pupils, that at first he thought as the preacher did then, but now he thought that John Brown was right. But it was understood that his pupils were as much ahead of the teacher as he was ahead of the priest; and I know for a certainty, that very little boys at home had already asked their parents, in a tone of surprise, why God did not interfere to save him. In each case, the constituted teachers were only half conscious that they were not *leading*, but being *dragged*, with some loss of time and power.

The more conscientious preachers, the Bible men, they who talk about principle, and doing to others as you would that they should do unto you,—how could they fail to recognize him, by far the greatest preacher of them all, with the Bible in his life and in his acts, the embodiment of principle, who actually carried out the golden rule? All whose moral sense had been aroused, who had a calling from on high to preach, sided with him. What confessions he extracted from the cold and conservative! It is remarkable, but on the whole it is well, that it did not prove the occasion for a new sect of *Brownites* being formed in our midst.

They, whether within the Church or out of it, who adhere to the spirit and let go the letter, and are accordingly called infidel, were as usual foremost to recognize him. Men have been hung in the South before for attempting to rescue slaves, and the North was not much stirred by it. Whence, then, this wonderful difference? We were not so sure of *their* devotion to principle. We made a subtle distinction, forgot human laws, and did homage to an idea. The North, I mean the *living* North, was suddenly all transcendental. It went behind the human law, it went behind the apparent failure, and recognized eternal justice and glory. Commonly, men live according to a formula, and are satisfied if the order of law is observed, but in this instance they, to some extent, returned to original perceptions, and there was a slight revival of old religion. They saw that what was called order was confusion, what was called justice, injustice, and that the best was deemed the worst. This attitude suggested a more intelligent and generous spirit than that which actuated our forefathers, and the possibility, in the course of ages, of a revolution in behalf of another and an oppressed people.

Most Northern men, and a few Southern ones, were wonderfully stirred by Brown's behavior and words. They saw and felt that they were heroic and noble, and that there had been nothing quite equal to them in their kind in this country, or in the recent history of the world. But the minority were unmoved by them. They were only surprised and provoked by the attitude of their neighbors. They saw that Brown was brave, and that he believed that he had done right, but they did not detect any further peculiarity in him. Not being accustomed to make fine distinctions, or to appreciate magnanimity, they read his letters and speeches as if they read them not. They were not aware when they approached a heroic statement,—they did not know when they *burned*. They did not feel that he spoke with authority, and hence they only remembered that the *law* must be executed. They remembered the old formula, but did not hear the new revelation. The man who does not recognize in Brown's words a wisdom and nobleness, and therefore an authority, superior to our laws, is a modern Democrat. This is the test by which to discover him. He is not wilfully but constitutionally blind on this side, and he is consistent with himself. Such has been his past life; no doubt of it. In like manner he has read history and his Bible, and he accepts, or seems to accept, the last only as an established formula, and not because he has been convicted by it. You will not find kindred sentiments in his commonplace book, if he has one.

When a noble deed is done, who is likely to appreciate it? They who are noble themselves. I was not surprised that certain of my neighbors spoke of John Brown as an ordinary felon, for who are they? They have either much flesh, or much office, or much coarseness of some kind. They are not ethereal natures in any sense. The dark qualities predominate in them. Several of them are decidedly pachydermatous. I say it in sorrow, not in anger. How can a man behold the light, who has no answering inward light? They are true to their *right*, but when they look this way they see nothing, they are blind. For the children of the light to contend with them is as if there should be a contest between eagles and owls. Show me a man who feels bitterly toward John Brown, and let me hear what noble verse he can repeat. He'll be as dumb as if his lips were stone.

It is not every man who can be a Christian, even in a very moderate sense, whatever education you give him. It is a matter of constitution and temperament, after all. He may have to be born again many times. I have known many a man who pretended to be a Christian, in whom it was ridiculous, for he had no genius for it. It is not every man who can be a freeman, even.

Editors persevered for a good while in saying that Brown was crazy; but at last they said only that it was "a crazy scheme," and the only evidence brought to prove it was that it cost him his life. I have no doubt that if he had gone with five thousand men, liberated a thousand slaves, killed a hundred or two

slaveholders, and had as many more killed on his own side, but not lost his own life, these same editors would have called it by a more respectable name. Yet he has been far more successful than that. He has liberated many thousands of slaves, both North and South. They seem to have known nothing about living or dying for a principle. They all called him crazy then; who calls him crazy now?

All through the excitement occasioned by his remarkable attempt and subsequent behavior, the Massachusetts Legislature, not taking any steps for the defence of her citizens who were likely to be carried to Virginia as witnesses and exposed to the violence of a slaveholding mob, was wholly absorbed in a liquor-agency question, and indulging in poor jokes on the word "extension." Bad spirits occupied their thoughts. I am sure that no statesman up to the occasion could have attended to that question at all at that time,—a very vulgar question to attend to at any time!

When I looked into a liturgy of the Church of England, printed near the end of the last century, in order to find a service applicable to the case of Brown, I found that the only martyr recognized and provided for by it was King Charles the First, an eminent scamp. Of all the inhabitants of England and of the world, he was the only one, according to this authority, whom that church had made a martyr and saint of; and for more than a century it had celebrated his martyrdom, so called, by an annual service. What a satire on the Church is that!

Look not to legislatures and churches for your guidance, nor to any soulless *incorporated* bodies, but to *inspired* or inspired ones. What avail all your scholarly accomplishments and learning, compared with wisdom and manhood? To omit his other behavior, see what a work this comparatively unread and unlettered man wrote within six weeks. Where is our professor of *belles-lettres* or of logic and rhetoric, who can write so well? He wrote in prison, not a History of the World, like Raleigh, but an American book which I think will live longer than that. I do not know of such words, uttered under such circumstances, and so copiously withal, in Roman or English or any history. What a variety of themes he touched on in that short space! There are words in that letter to his wife, respecting the education of his daughters, which deserve to be framed and hung over every mantel-piece in the land. Compare this earnest wisdom with that of Poor Richard.

The death of Irving, which at any other time would have attracted universal attention, having occurred while these things were transpiring, went almost unobserved. I shall have to read of it in the biography of authors.

Literary gentlemen, editors, and critics, think that they know how to write, because they have studied grammar and rhetoric; but they are egregiously mistaken. The *art* of composition is as simple as the discharge of a bullet from a rifle, and its masterpieces imply an infinitely greater force behind them. This unlettered man's speaking and writing are standard English. Some words and phrases deemed vulgarisms and Americanisms before, he has made standard American; such as "*It will pay*" It suggests that the one great rule of composition,—and if I were a professor of rhetoric I should insist on this,—is, to *speak the truth*. This first, this second, this third; pebbles in your mouth or not. This demands earnestness and manhood chiefly.

We seem to have forgotten that the expression, a *liberal* education, originally meant among the Romans one worthy of *free* men; while the learning of trades and professions by which to get your livelihood merely was considered worthy of *slaves* only. But taking a hint from the word, I would go a step farther, and say, that it is not the man of wealth and leisure simply, though devoted to art, or

science, or literature, who, in a true sense, is *liberally* educated, but only the earnest and *free* man. In a slaveholding country like this, there can be no such thing as a *liberal* education tolerated by the State; and those scholars of Austria and France who, however learned they may be, are contented under their tyrannies, have received only a *servile* education.

Nothing could his enemies do, but it redounded to his infinite advantage,—that is, to the advantage of his cause. They did not hang him at once, but reserved him to preach to them. And then there was another great blunder. They did not hang his four followers with him; that scene was still postponed; and so his victory was prolonged and completed. No theatrical manager could have arranged things so wisely to give effect to his behavior and words. And who, think you, was the manager? *Who* placed the slave-woman and her child, whom he stooped to kiss for a symbol, between his prison and the gallows?

We soon saw, as he saw, that he was not to be pardoned or rescued by men. That would have been to disarm him, to restore to him a material weapon, a Sharpe's rifle, when he had taken up the sword of the spirit,—the sword with which he has really won his greatest and most memorable victories. Now he has not laid aside the sword of the spirit, for he is pure spirit himself, and his sword is pure spirit also.

"He nothing common did or mean  
Upon that memorable scene,  
Nor called the gods with vulgar spite,  
To vindicate his helpless right;  
But bowed his comely head  
Down as upon a bed."

What a transit was that of his horizontal body alone, but just cut down from the gallows-tree! We read, that at such a time it passed through Philadelphia, and by Saturday night had reached New York. Thus, like a meteor it shot through the Union from the Southern regions toward the North! No such freight had the cars borne since they carried him Southward alive.

On the day of his translation, I heard, to be sure, that he was *hung*, but I did not know what that meant; I felt no sorrow on that account; but not for a day or two did I even *hear* that he was *dead*, and not after any number of days shall I believe it. Of all the men who were said to be my contemporaries, it seemed to me that John Brown was the only one who *had not died*. I never hear of a man named Brown now,—and I hear of them pretty often,—I never hear of any particularly brave and earnest man, but my first thought is of John Brown, and what relation he may be to him. I meet him at every turn. He is more alive than ever he was. He has earned immortality. He is not confined to North Elba nor to Kansas. He is no longer working in secret. He works in public, and in the clearest light that shines on this land.

THE END.