

Source A

The voice of the Southern people has not been heard, and may never be heard. Let not the people of the North mistake this silence for indifference. The Harper's Ferry invasion has advantaged the cause of Disunion, more than any other event that has happened since the formation of the Government; it has rallied to that standard men who formerly looked upon it with horror; it has revived, with tenfold strength, the desire for a Southern Confederacy. Previously determined friends of the Union may now be heard saying, 'If under the Union our peace is disturbed, our State is invaded, its peaceful citizens cruelly murdered, and all the horrors of servile war forced upon us, by those who should be our warmest friends; if the form of the Union is observed, but its spirit violated, and the people of the North sustain the outrage, then let Disunion come.'

Richmond Enquirer, 25 October 1859.

Source B

I have, may it please the court, a few words to say. In the first place, I deny everything but what I have all along admitted – my plan to free the slaves. I intended certainly to have made a clean thing of that matter, as I did when I went into Missouri and there took slaves and without the snapping of a gun on either side, moved them to Canada. I designed to have done the same thing again on a larger scale. That was all I intended. I never did intend murder, treason, or the destruction of property, or to incite slaves to rebellion, or to make insurrection.

I have another objection; it is unjust that I should suffer such a penalty. Had I interfered in the manner which I admit has been fairly proved (for I admire the truthfulness and candour of the witnesses who have testified) – had I so interfered on behalf of the rich, the powerful, the intelligent, the so-called great, or on behalf of any of their friends, or families, it would have been all right; and every man in this court would have deemed it an act worthy of reward, not punishment.

This court acknowledges, I suppose, the validity of the law of God. I see a book kissed here, the Bible. That teaches me that all things whatsoever I would that men should do to me, I should do even so to them. It teaches me, further, to remember them that are in bonds, as bound with them. I endeavoured to act up to that instruction. I say that I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done – as I have always freely admitted I have done – on behalf of his despised poor was not wrong, but right. Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments – I submit; so let it be done!

*John Brown's speech to the court following his conviction for murder, conspiracy and treason.
2 November 1859.*

Source C

It is useless to disguise the fact that the entire North and North-West are now abolitionists. The 'irrepressible conflict' between North and South has already commenced. Meetings upon meetings have been told to express sympathy and support for murderers and traitors but none, no, not one solitary expression of disapproval have we seen from any Northern State. And yet they claim to be our brethren and speak the same language, and worship the same God. Do these things indicate affection, brotherly kindness, Union? There can be no Union without affection – there can be no Union unless this aggressive policy of the North is stopped. We yield to none in our veneration of the Union but it is not now the Union that the Fathers bequeathed to us.

*Wilmington Daily Herald, 5 December 1859.
Wilmington is in Delaware, one of the border states.*

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