

That from your example, there shall go out none, but salutary and elevating influences. Set for yourselves a standard of perfect integrity and of unflinching industry. Be true, be laborious. In your measures, and for good, seek to impress yourselves upon your age. Fond eyes are upon you. Warm hearts beat for you. The hope of good men, is in you. The Old North State is calling to you. Rise up then, to the high demands of parents, friends and country. Shake off ignoble ease. Despise low vice. Beneath you, be all artifice and cunning. Step forward in the simple spirit of truth, and take her banner into your hands. Bear it humbly, but bear it nobly. There is for you the highest authority, the most sacred example. Be the followers of Him, who in the trial of injustice, that terminated in His death declared—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

AN ADDRESS

DELIVERED BEFORE

THE TWO LITERARY SOCIETIES

OF

DAVIDSON COLLEGE,

NORTH CAROLINA,

BY

REV. ARCHIBALD BAKER,

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Respects of the Philanthropic Societies

ADDRESS.

*Gentlemen of the Philanthropic
and Eumenian Societies:*

Cold and indifferent must be the heart of that man, who does not indulge thoughts and feelings, peculiar to himself, when he enters upon scenes like these. When he sees on every hand, the Student moved by the same feelings that once beat in his own bosom—enjoying the same amusements, and walking the same paths of science. The current of thought is insensibly rushed back five, ten, fifteen years, as the case may be, while memory is busy unfolding the past. The periodical return of Examination and Commencement, with all their interest and anxiety—the sensible progress of intellect at each successive step—the hearty friendships formed during those eventful periods, of budding passions and bold hopes, crowd around us with recollections that touch the “harp of a thousand strings” with vibrations “rich though pensive.” With such feelings I stand before you at your bidding.

Animated by the honor you have conferred, I hastened with diligence and zeal, to the performance of my task—that the object of *your* wishes might be accomplished. Allow me here to congratulate you, as a favored few, surrounded with many privileges. You can contemplate the prospects of the American Student, who imbeds his hope in the future, as a motive of early action and vigorous effort—who holds in his hand the keys, by which he can enter into the lore of other times, far remote, but rich and luxuriant in thought, and exalted in genius.

What is a College but a point, where the light of science is brought to a focus—where every ray that has glanced from the great fountain of light, either in ancient or modern times,

may converge to warm and expand the growing intellect, and animate the soul to lofty aspirations—where the experience of the world, in all its chambers, under the most favorable circumstances, in every department of life—from the Prince to the Peasant—from the Epicure to the Stoic, and from the Philosopher to the fool, is gathered along the footsteps of ages and preserved for your advantage.

Whatever Philosophy has discovered in the wide fields of nature's amplitude, or in the most secret repositories of her dominions; whatever Poetry has created in the world of fancy, when her wing was unfettered by a cold and plodding philosophy, and whatever has been imposing and dazzling in the battle-fields of other times, we find stored away for the Student, to be held out to his view day after day.

With minds burning with a thirst for knowledge and high attainments, you have torn yourselves away from your paternal firesides—loaded with the prayers and good wishes of kind friends, you have turned slowly and thoughtfully from the home of your youth. Having reached this place of destination, you have practically declared that you believe that man is the "architect of his own fortune," by your vigorous attempt to explore the different fields of learning. Here at this spot, you have found those who are ready to conduct you into all their departments. With them you have walked thoughtfully over those classic grounds, hallowed by the memory of the illustrious, deposited in whose plains are the ashes of the Poet and Philosopher. You have lingered about the halls, where Isocrates taught lessons of morality, and where Plato reasoned. You have stood on the confines of the City of seven Hills, that was once a world of bristling domes and spires; around which are entwined the memory of the great, "where might be heard the war of thousands—the eloquent hum of human life, rising faintly on the air like the remote beating of the surf against the beach"—you have stood on the Capitoline Hill, where Romulus built his Asylum, where Tarpeia betrayed the City, and where Cæsar fell—you have surveyed the colossal remains

of a stupendous City, wholly abandoned to ruin, where the eye rested on a vast and voiceless plain, exhibiting the shadowy line of the Corso, and the blasted form of the Coliseum, which lifts itself into the heavens, to catch the gaze of every traveller and the admiration of every beholder—you have mused along the groves of Tusculanum, traversed the rich fields where learning flourished, now soothed by the music of Virgil, now electrified by the eloquence of Cicero, and ever and anon aroused by the noble daring of the warrior and statesman.

These scenes, together with all the events with which they are intimately connected, passing in review before you as you daily follow in the footsteps of the historian, the Philosopher and the Poet, must exert a powerful influence over your future lives. You can compare the past and the present, that you may shun the errors of the great in antiquity, practice their virtues, and make their conquests yours; and be impressed with the *true dignity* and nobility of mind, as well as the dangers to which it is exposed.

If we find within us a principle that is capable of indefinite expansion, on account of which man is exalted, and by the employment of which, nature's works are interpreted and the world explored, such a principle should not be overlooked. The mind in itself is a world of wonder, and while it is disposed to neglect its own operations, which are so hidden and intangible as to present a boundless field of research, and that of the most important as well as the most elevated employment; yet it is prone to roam through creation, to make conquests, and to enjoy the luxury of prying into the secrets of the Creator. Like the bird of passage, it soars all heights—visits every land—floats on every breeze—looks out on the broad expanse, but has little disposition to commune with itself, or to examine into its own wonderful formation. The study of mind is open to our investigation as well as that of matter, and who is prepared to say that the one is to be passed in silence, while the other is to be the object of unceasing attention. He that has mind of a high

order and capable of taking an elevated stand, may figure in the outer courts of the world, and display a knowledge in the different grades of science unsurpassed, still his claim to true greatness may well be disputed, until it is known that he can turn his eye from the world without, to that within, there to hold converse with his soul—to know himself. He must enter repeatedly, into the holy of holies of his own intellect, to offer sacrifice on the altar of his own spirit, while he communes with himself and his God.

It has often been said that the study of the science of mind is of little importance. But from observation, as well as experience, I am prepared to make a different statement. And there is no doubt, but the opposition to this noble and indispensable study, has been found principally among those who had not the patience, nor the ability necessary, in deep and successful investigation—either of which would be a sufficient reason for their opposition. It will be readily granted, that the husbandman should be prepared with implements suited to the field in which he is to labor, and that the soldier should be equipped for the battle which he is to fight; and why not the Student be prepared for the scene of his labor? There was a time when the youth was educated in the use of the sword and lance, preparatory to spending their lives in the “tented fields,” and such training was prudent and necessary in that uncivilized age; but the happy march of the human family in the “ways of truth,” has actually changed the mode of education from a physical to a mental training.

It is not for us to contend for a triumph over the physical force of the antagonist at the games or the tournament, or to take on our entrance in life, the shield and spear, as a badge of defence in war. No, the aspiring youth of the nineteenth century has a loftier and a more dignified work: it is for him to operate on mind, while the exercise of physical force is left to “the brutes that perish,” which is their peculiar gift.

The day has now arrived, when the great contest of the human family is mental—the sword is returned to its scab-

ard, and the roar of the cannon is hushed—the battle-field is now no longer the arena on which we expect to win laurels. Our theatre is the world of mind, and in every department—from the Prince on his throne to the peasant in his hovel—in every performance and in every enterprize, the intellect, wherever it predominates, will blaze out to the advantage of the possessor and the admiration of the beholder.

All creation is composed of mind and matter; the one is active the other inert. Matter is subject at all times to the control of mind. This truth is declared by the united voice of nature, for the universe of matter is every moment at the control of mind. The music of the spheres, together with all the grandeur and magnificence that exist in the lofty dome of nature's dwelling, is the result of the mind of the Creator.

“But should He hide his face, the astonished sun,
And all the extinguished stars, would loosening reel
Wide from their spheres, and chaos come again.”

And whatever is noble in man, is mind: it is his earnest of immortality—the gem which attracts the attention of two worlds. Shall man thus situated, spend his time tracing out the laws of matter, that shall perish—to the utter neglect of mind, which shall live forever? Call the science of mind what you will, it must ever stand high in the estimation of the wise and learned, and ever be sought as the pilot and leader, through the narrow defiles in the road that leads to true greatness.

But in the study of mind, it is not to be expected that we shall be able to pry into its essence; the end is gained for all practical purposes, when we trace out the faculties and laws, by which it is governed; nor do we expect so much to obtain practical knowledge, as to acquire an ability to wield that which we have already secured. It becomes then a matter of the first importance, for every Student who pants for high attainment—whose eye is fixed on greatness, to learn skilfully to use his weapon: he must keep it bright—

do it honor in every contest, have it ready for the shortest notice, and victory is his. The mind is the Student's weapon of defence—the instrument by which he is to fight his way up to the elevation of his hopes; and that instrument, when properly tempered and sprung, will enable the Student to dart like the "bird of the mountains" towards the blaze of every science, "with a wing that never tires, and an eye that never winks." But to neglect this science, may be considered hazardous in the extreme. It would be an imprudence approaching madness, to launch the bold steamer on restless waters, with a captain that knew nothing of the engine by which it is made to cut the waters, like a "thing of life;" and it would be no less rash, to talk of good fortune, or of depending on chance, as the hope of a safe and happy voyage. The man that beholds such a spectacle of rashness and folly, would not be surprised at any time, to hear that such a crew were lost in the trackless deep, or driven a wreck to some angry shore, there to remain a monument of their rashness. It is no less a scene of madness, for a youth with an intellect well strung, vigorous in action, bold in conception, and impatient of restraint, to be flung into the midst of commotions, or launched on the ocean of life, without a knowledge of the mysterious operations of that agent, which is the moving instrument of all his actions. How many wrecks have been made in the voyage of life by the unskilful? They set out with high hopes, and as they suppose, with brilliant prospects; but in their whole course they are beset with disappointments. Every thing they undertake seems to wither in their grasp—they build with one hand and literally tear down with the other. And the world looks on them as unfortunate, and joins them in casting all the blame of their distress on a kind Providence. Go, examine the habits of such men, and it will be found that they have not patience to commune with themselves—they have never known the advantage of sitting in judgment on their own acts, nor have they seen that with the strictest scrutiny and the most faithful research, they must ascertain the de-

fects in their habits of thought, so as to balance and trim their minds for successful operation.

That was a bright day to the world, in which LOCKE came forth in his strength, to sweep away the cobwebs and rubbish that had impeded the march of mind so long, and to break off the fetters by which it was bound two thousand years by the Aristotilian philosophy. It was a day no less propitious to the mental world, in giving impulse to the march of mind, and in securing the safety and happiness of the human family, than was the discovery of the needle in the mariner's compass, in forwarding the interests of the commercial world. That day was an *era* in the history of mind, in which it learned its sphere of action—its prescribed limits, that point which is fixed by the great Author of mind, when he said to it as he did to the restless deep, thus far shall thou come and no farther. This science takes the Student by the hand, and leads him into the different fields of operation, and kindly points out to him the employment that will insure success, and at the same time warns him faithfully against the dangers of attempting to overleap the known powers of the human understanding. It proves from various sources, that the mind misguided by its restless emotions, will ultimately plunge into scepticism; and that every attempt to search into those things that are hidden in the hand of Him, who "maketh darkness his pavillion round about," and every effort to navigate those unknown seas, where the flag of mortals is never seen, will be followed by despair at last; and the misguided spirit will fall from his lofty daring, like a balloon in a collapse. All who have spent their time in the pursuit of the delusive phantom of perpetual motion—in search for the philosopher's stone—the elixir of life—and in ascertaining the number of Angels that can stand upon the point of a needle, are of that unfortunate and deluded class. This science has a tendency to check the spirit of intolerance, and to give mind its proper station above matter. When we learn the character of the human intellect—its immutable laws—the powers of conscience—the eternal love

of truth of which it is capable, the dignity of mind makes a deep impression; and we are disposed to look upon the feeblest intellect with the profoundest respect, and if in error, instead of forcing it to measures of faith and conscience, with the sword and faggot, we are disposed to win and teach. What mistakes have been made by those in high places, when they were ignorant of the true nobility of mind, attempting to control it as passive matter? What suffering and bloodshed did the world endure from this source of ignorance, before the true philosophy of mind dawned, to set the captive mind at liberty and to check the hand of tyranny? It was during the reign of that wild and vague philosophy of the schools, that the evil spirit of intolerance had her day, and during that age of superstition she stained her hand in the blood of souls. It was when the world was chained by this false philosophy, that it was plunged into the mists and darkness, designated by the leaden age. Thus when the very fountains of thought were poisoned and perverted by the inventions and impurities, which the Schoolmen and Churchmen had gathered and coined, through their dark and bloody career, the streams that issued forth could not but send out in all their windings, a miasm that was destructive and blasting. And it was during the revival of this same philosophy, that Christianity was fettered at Rome—when she sat by the rivers of mystical Babylon, and hung her harps upon the willows, and wept when she remembered Zion. There can be no doubt but this false philosophy of mind, distorted as it was, and as it was capable of being—prostrating the claims of mind to immateriality and liberty—had much to do, in opening upon the world that tide of corruption, that deluged the Church for centuries. The mind thus endued with superstition on the one hand, and a sceptical philosophy on the other, was prepared for action in any scene, which a wicked and a depraved heart could suggest. The rights of men were disregarded, all humanity lost, and the freedom of thought absolutely prohibited. And should any noble spirit declare his sentiments after mature delibe-

ration and sincere conviction, he must either renounce what he knows to be true, or be used as a subject to light up the fires of Smithfield; or hang felon like on Tyburn; or pine away under the severe torture of those ghostly actors that figure within the hollow walls of the Inquisition.

But the time of deliverance has arrived—the spirit of intolerance is checked—Christianity is again planted on the foundation of the Apostles and Prophets. And under her mild influence, the mind is now extricated from the fetters of this vague and unsound philosophy of the schools; and it is a theme of no little interest, to the Patriot and Christian, to rehearse the rapid march of mind since this happy release.

It is the pride of the nineteenth century, to know that true science is united to Christianity in an everlasting union. They march together, and have the same object ever in view. Mind has asserted and maintained its nobility, and by the aid of Christianity, has proved its immortality. The spirit of intolerance may now stand aghast, while she is compelled to yield the palm to its unapproachable superiority. Mind is a monument of indestructibility; plunge it into the flames, and like the bush of Moses, it is unconsumed; chain the body in the dust, and like the Eagle when his pinions are fettered, the upward glancing of his bold eye shows the loftiness of his home and the purity of his element. Let it then, be known, understood, and felt, that when the human mind is expanded and well regulated, it is an independent principle—exalted and bold—scorns oppression—lives in thought—noble and dignified—elastic as the air we breathe—boundless as space—and durable as Eternity. It will be free.

With these thoughts before us, we must be impressed with the truth, that mind is the theatre of our action in life. And here I would respectfully remind the Graduating Class, that the study of this science is not to be dropped after we have perused LOCKE, and REID, and STUART. You will find that these authors are only guides to the study of your own minds, which are to be objects of your unceasing attention. Mark it well, the science of mind runs deep at the foundation of

every enterprize in life. Should you be called to fill high places, either in Church or State—if you have power, that power is over mind; if you have influence, that influence is to be exerted over mind, and much will depend on the manner in which it is used. Do you attempt to address your fellow-men, your business is with intellect—that you may convince, persuade and lead. It is literally one soul communing with others. Would you then be orators of distinction, you will learn the first rudiments in mind. Although there are no two minds exactly alike, the similarity is so great, that when we read one mind, all others are more or less familiar. The Orator is then, first to read his own mind patiently and carefully; then like the skilful musician, he can touch any chord in the human intellect, and produce a vibration in unison with his own. It is found by those, who have advanced far in this art, that the true secret is, in being able to let the mind tell its own story, without any conflict with the members of the body. Should the mind ever become so well acquainted with itself and its authority, as to use the different members of the body as instruments to convey its meaning, the man must be eloquent. The soul will then present itself through them, and display itself as the bottom of a stream shines through the limpid waters. And although it may be considered a hard lesson, it is highly important that these seeming little things should receive due attention. In the mind, is implanted a certain variety of tones and inflections, which are innate; these must be cultivated and drawn out, by frequent and repeated effort; and before the soul will yield up its secrets, we must reflect, comprehend, feel, and silently interrogate the mind and heart. By these exercises alone, the Orator arrives at the proper standard of tone and emphasis—which once found, will abide in the mind's memory for future service.

➤ Is your lot cast in the Church, where you are called to "train to holy war, the sacramental hosts of God's elect"—commissioned by the spiritual world above, to transact business with the spiritual departments of this world below,

in order to effect a reconciliation between an offended God and his guilty subjects, you cannot neglect the science of mind with impunity. Those who minister at the altar, are the guardians of the morals of the world; and it is for them to present the doctrines which keep in check the wayward passions of mind—it is for them to probe the human heart, which is naturally corrupt, that a cure for the malady may be administered, and that the soul may be elevated towards its primeval state of happiness and purity. How can such a delicate work be performed, without some knowledge of mind? If we possessed the glass of LAO, in which the visage of the soul was clearly exhibited as that of the body, the task in the study of mind would be comparatively light; or if we were like the fabled descendant of the sun, whose mind was light shining in all space, before whom all things were plain without the labor of study, then were an investigation of mind easy and pleasant. But this exalted office of the Church, is committed to earthen vessels, who are all alike—originally ignorant of themselves and their Creator; they *must* therefore, patiently investigate, and slowly march on their way, until this mortal shall have put on immortality.

But it may be your duty to figure in the Halls of legislation, where you will be the guardians of our happy government—happy, because it combines in its structure all that is good and wholesome in all other governments, rejecting at the same time, that which is oppressive and demoralizing—happy, because we speak a language that has grown out of those of antiquity with the march of mind—which is admitted to be the best and most comprehensive, now known upon earth. Having such a government, and speaking such a language, both of which have grown with the growth of the human intellect, may we not venture to say, that they shall both exist together. And as it is believed that the English language will ultimately extend itself throughout the literary and commercial world, while all others shall sink in silence before it, may we not hope that our happy form of govern-

ment will flourish over the ruins of those of oppression and tyranny. It was by the aid of a kind Providence, that the intellect, which was made a little lower than the Angels, and stamped at first by the image of the great I AM, has struggled up from its degradation by the fall, through many a revolution and many a bloody battle, and has gained many a noble victory before it reached its present elevated position.

And so long as our leaders will rise to authority from merit, and remain conscious that the field of their operation is mind, our vantage-ground may be held in safe keeping; but let these points be neglected, and our prospects are not so flattering. It is said, that high offices in government are like lofty peaks in mountains, to which no living creature ever ascends, but Eagles and reptiles. Should you expect ever to reach those lofty stations of honor and distinction in our government, scorn the idea of worming your way up like the hideous reptile, in the secret crevices and dark windings of the steep, but rise like the bold and fearless Eagle in the full blaze of day, and perch you there, to hear the shouts of your admirers below. Then, with hearts burning with true patriotism, guided by a true philosophy of mind, you shall bless the age in which you live.

With such preparations you shall be ready for every emergency—able to guard the citadel from every enemy, and stand firm during “wars and rumors of wars.” Now we may say, we have peace with ourselves and the world, and a kind Father in Heaven smiles upon us—the growth and prosperity of our nation is the wonder of the world. It is great, glorious and free. “We have a name that is revered abroad, and loved at home—a name which no enemy pronounces, but with respect, and no citizen hears, but with a throb of exultation.” But we must not forget the injunction, “when ye think ye stand, take heed lest ye fall.” The day of trial may not be far distant, and for aught we know, may be just at hand. We have daily intimations of political contests in other lands, as well as our own; and who can tell what a day may bring forth? We know

from experience, that the mental world—like that of the natural, is exposed to waving and commotion: for the passions of men have often been fanned into rage like the rolling deep, when lashed by the winds of heaven; and what has been may be again. We have seen the threatening cloud of discord extend itself across our political horizon, charged with the fury of destruction; and while every heart trembled with fear at the awful issue, the noble Statesman steps forth with an arm mighty like that of FRANKLIN, and by his skill in the philosophy of mind, he leaps into the “whirlwind and directs the storm”—“the thunder-bolt which was about to fall on the hearth-stone of every dwelling, is turned away—the sun of peace breaks from behind the fast receding clouds, and the bow of promise is seen to sit like an angel of peace on the glittering folds.” If the rage of the tempest can be disarmed of its terror by the hand of natural philosophy, the commotions of the mental world may be stayed and calmed, by the sublime philosophy of mind.

But it is fit, this spell should be broken—that the exercises of this day of interest should come to a close, and leave you to commune quietly with your friends and relations, to receive their hearty congratulations, and to indulge in the unmeasured love of parental affection. Then go in peace, and may you ever remember, that we are all “pilgrims and sojourners in the earth as our fathers were.”

“Here in this body pent,
Absent a while we roam,
And nightly pitch our moving tent
A day's march nearer home.”