THE

Influence of Material Agents

IN DEVELOPING MAN:

AN ADDRESS

Delivered before the Literary Societies of Wake Forest College,

The day before the Annual Commencement, June, 1858.

BY S. S. SATCHWELL, A. M. M. D.

WILMINGTON, N. C.
PUBLISHED BY ORDER OF THE PHILOMATHERIAN SOCIETY.
C. E. & R. BURR, PRINTERS.
1858.
CORRESPONDENCE.

PHILOMATHESIAN HALL, W. F. COLLEGE, N. C.,
June 10th, 1858.

Dear Sir:

At a meeting of the Philomathesian Society, the undersigned were appointed to return the thanks of this Society for the able and instructive Address delivered by you to-day before the two Literary Societies of this Institution and to request a copy for publication. Allow us to add our wishes that you will comply with the unanimous desire of our Society.

Respectfully yours,

T. D. BOONE,
J. C. H. JONES, { Committee,
J. W. BIDDLE,

Dr. S. S. SATCHWELL.

Wake Forest College, N. C.,
June 10th, 1858.

Gentlemen:

I thank the Philomathesian Society for their favorable estimate of my Address, but have to regret it was not more worthy of the occasion. It was prepared amid the constant pressure of professional engagements, and no one is more sensible of its imperfections than myself. Nevertheless, in compliance with your request, I herewith place it in your hands for publication. Accept my thanks for your courteous attention, and my best wishes for your prosperity and happiness.

Very truly, your friend,

S. S. SATCHWELL.


ADDRESS.

Gentlemen of the Philomathesian and Euzelian Societies:

I greet you with no ordinary emotion. I am grateful for the honor of your kind invitation to meet with you on so interesting an occasion. If I had consulted prudence, alone, I should have shrunk from the task of now facing that public criticism which is more to be dreaded than the Roman lion. But self-distrust has been overruled by a readiness to manifest my interest in the cause of human learning, and in the fortunes of this Institution, to which, I am under deep obligations. I knew, too, the liberal nature of your young and generous hearts. I have been too recently an occupant of the seats you now fill—it has been too short a time since I shared in the feelings and aspirations which now fill your unselfish bosoms, for me not to rest assured that you will excuse the imperfections of my offering, in the good intentions which prompt it. With this reliance, I have left for a day the cares of a laborious country practice, not to speak of the selfish struggles, unworthy scenes, and low ambitions of active life. Early enough will you experience their trying realities. Sufficiently soon will their lessons be written upon you in painful impressions. Soon enough will you discover the deceptions and treacheries of mankind. Your own lives, after all, will have to teach you the instability and deceitfulness of the world, and that it has nothing to satisfy the longings of your immortal natures. I would not cast a cloud over the bright firmament of your ardent hopes by dwelling upon trials and temptations which you cannot as yet easily appreciate. But I have come for the double purpose of expressing to you my sympathies in your pursuits, of bidding you God speed in your onward course of
honor and usefulness, and of asking of my beloved Alma Mater, in the spirit of the Prodigal Son, her forgiveness for time misspent, and for my wandering from the paths of the Muses. The passing scenes that give joy and welcome to the present, are mixed with the thronging memories of the past. It seems that I am almost living over again the halcyon days that I passed among the cooling shades of these memorable oaks, and the halls of science and philosophy of this noble Institution. The electric links of memory bring before me the familiar faces that met me at every turn. The hearty laugh of the informal crowd—the chosen few who shared my entire confidence—the pealing note of the bell that summoned me to study or recreation—the numerous incidents and places which the waves of time had well nigh effaced from the shore of memory, are all, with many more impressions, brought back in all their interest and freshness; and I again stand upon the theatre of my earlier efforts, with the radiance of those happy days beaming around me. Among those early impressions, are recorded, in unfading characters, the recollection of devoted Instructors. Never can I fail to remember, with gratitude, those good and faithful men under whose skilful direction I drank here at the bubbling fountains of knowledge. Now that public munificence has placed the College on a higher career of usefulness and distinction, let us cherish, in grateful remembrance, the labors of former Professors and Presidents. With stunted salaries, but heroic devotion, they adhered to her destinies through all her trials. Hosts of warmly attached friends are now looking forward with bright anticipations as to her future. Public opinion is favorably disposed. Never before was she so deeply grounded in public confidence. A heavy responsibility is imposed upon the Trustees. Let Excelsior be her motto. Let her become everywhere as renowned for talent and letters as she already is for the morals and manly deportment of her students. Give her a high position among the very best Institutions of the country. Still, let us not forget the claims of the men of the past. One of my Professors, the pure and scientific White, has sought a home among the more enterprising people of the North West. A talented and high-toned gentleman, he was an honor to the College and a blessing to the State. Another, the venerable ex-President Watte, still lingers among the hallowed walks of his former triumphs and present usefulness. His locks have whitened, and his cheeks furrowed by his anxious cares and labors for the College. When timid friends turned away, and enemies opposed, he threw himself into the breach, and risked his all in her behalf. Almost solitary and alone, he laid the foundation. For many years he struggled with a manly and devoted determination for her promotion. She now stands forth as a noble monument of his piety and patriotism. Long may he live to receive the praises and congratulations of affectionate pupils and Christian men. When his earthly sun shall set, the faithful biographer will have ample materials for a glowing chapter of his self-sacrificing and successful exertions in the cause of education and religion.

One of the chief difficulties of a speaker at these literary Commencements, is the selection of a theme. It is no easy task to choose one alike instructive to youth, and interesting to the varied taste and learning of those who grace these bright occasions with their presence. Fortunate is he who is able to excite in young and generous minds the glowing thought and high resolve. I make no such pretensions. Such ability belongs to others more gifted than your speaker. It is not given to every one to bend the bow of Ulysses. If, in my own imperfect manner, I can secure your attention to some reflections from my own limited knowledge and experience, I hope the hour we shall spend together will not be wholly useless.

It seems to me that one of the wants of the times is a more general knowledge of the providence of God as shown in his divinely established laws of nature. If men would give more study to these agents of instruction, they would not fall into so many of the social, political, and religious delusions of the day. Manifest destiny would be more generally acknowledged to be a truthful, living principle, and many existing errors in education and society would be more speedily abolished. I have thought it well, therefore, to offer you some thoughts on The influence of material agents in developing man.
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Let me premise, that one of the principal characteristics of ignorance, is to appear to be full of knowledge. In the ador of youth nothing seems beyond the reach of intellectual apprehension. But as time chases away the phantoms of youthful imagination, as events in philosophy, and realities in society undeceive us, we yield to the unwelcome conviction of the greatness of human vanity and the littleness of human knowledge. In the early period of civilization, men professed to explain with ease every natural phenomenon. They assumed to solve at once problems in any department. With the progress of science, these ancient explanations have, one by one, been rejected.—Men now admit that the ways of nature are complex. Her teachings are not to be held subordinate to the prejudices and bigotry of men. Progress is not improvement, unless based on the grand axiom of searching for knowledge, truth, and science, from Nature and Revelation. There are questions in law clear to the client, but doubtful to the lawyer; points in medical science easy to the patient, but perplexing to the physician; doctrines in theology plain to the fanatic, but disputed by the churches; affairs in politics for which a demagogue may rave, but from which the statesman will shrink. All nature too, harmonizes with Revelation. However obscure her laws, they are always uniform, from the humblest plant and smallest insect up to man, the noblest work of God. It has been the misfortune of most of the sciences to meet with fierce opposition at first on theological grounds. When Galileo proclaimed that the sun stood still and the earth moved, he was bitterly persecuted.—The Inquisition seized and sequestered his very manuscripts. The papal priesthood commanded him, under pain of death, to deny the fact. Now, it is familiar to every one, and the Bible is none the less revered by the immortal Harvey and Jenner encountered a similar opposition. At the time of the discovery of the circulation of the blood, no surgeon, over forty years of age, died a believer in Harvey’s theory. Christian men were alarmed at the idea of vaccination as subversive of Christianity. Copernicus and Kepler were obliged to conceal their wonderful truths from the deluded multitude, in order to avoid the persecutions of the bigoted hierarchy which governed the world in that day. Like Moses in the bulrushes, philosophy had to be hidden to save it from destruction. Like the infant Savior, truth fled into strange lands to save it from the Herods of intolerance and bigotry. Even within the past twelve years, since the world has been blessed by the discovery of Chloroform, which robs surgery of its sting and pain of its victory, a portion of the church has raised its voice of alarm at science. A body of Scotch clergymen publicly protested against its use, and denounced it as sinful and evasive of the divine will. Now it is everywhere conceded to be in unison with the divine nature. Geology is passing through the same fiery ordeal in relation to theology. It, too, has been regarded as infidel and subversive of the Bible. But the result of the contest, of which, during the present century, this science has been the battle-ground, is no longer uncertain. The clergy have studied geology for themselves, and every step confirms the truths of Revelation. Two leading admissions have been made by eminent geologists. One is an epoch of creation indefinitely remote in the pre-Adamite ages. The other is that Noah’s flood is insufficient to account for existing fossils, but was probably a local phenomenon confined to Asia. The old fashion ideas on these things may continue to prevail among the ignorant, but the question of the entire consistency between geology and the Bible is as definitely settled for centuries to come, as are the doctrines of Harvey and Galileo. The works of the Creator can never contradict the Bible. Religion has not gained, but lost, by the opposition which some Christian men have made to science. Science has gained no victories by the opposition which some of her votaries have made to religion. Both came from the Creator, and both agree and are true. God cannot be the author of contradiction.—They are Heaven-born copartners for the good of man and the glory of God. The Christian should go with the Philosopher to study God in his works. The Philosopher should go with the Christian to worship God in his Temples. The school-house and the Bible, the College and the Church, are canopied by the same grand dome of divine Providence. Men may reject the
faith of the gospel, the sublime doctrines of the cross may be a stumbling block to Jew and Greek, but the same Omnipotent hand which directed the wise men of the East to the Manger, is bringing the sciences, one by one, to lay their offerings at the feet of their Savior. The infidel who blasphemes religion in his im- pious heart, and the clergyman who rejects the laws of nature, from his ignorant head, are both unnatural and melancholy results—opposed to the divine order of things.

Viewing man in relation to physical agencies, he is seen to be adapted by his Creator to the material as well as immaterial world. Intellectual, as well as spiritual, but little lower than the angels, he alone, of all animated beings, enjoys the privilege of earth's domain unrestricted. By nature a cosmopolite, he knows no limits to his rambles. He can abide in the burning heat of the tropics, or, like the immortal Kane, can brave the extremes of arctic cold. He builds his stone cottage on the highest Alp, and finds a home in the lowest valley. He seasons his constitution to the poisonous fogs of the rice swamps, and the smoke of his fires may be seen curling upward from every oasis of the sandy desert. In the structure and offices of his body, how wisely he is adapted to the material agents around him! His bones and muscles for locomotion; his eyes for sight; his stomach for food; his brain for thought; his nerves, as electric wires, for conveying the impulses of his mind; his heart, as the throne of respiration and circulation, and for throbbing with the emotions and affections of our common nature. His Maker has endowed him with two wonderful gifts: One is the attribute of intelligence. This elevates him above all other animals. It enables him to bend all material agents to his own will, and to attain to that fullness of grace by which he can hereafter minister in white robes at the seat of divine mercy. The other is the gift of earth, as an appropriate theatre for the exercise of his intelligence. To subdue it, and to wring from its soil, with his own hands, his daily bread, is the divine command. Seed time and harvest, sunshine and dew, are never withheld from him who coerces the operations of nature to purposes of his own good. To labor, is a physiological necessity of our nature.

Whatever your position, bear in mind that on this law depends health, support, and life. The father who fails to teach his son to labor, is guilty of an inexcusable neglect of parental duty. The son who is too proud, or too indolent to work, is an unprofitable and degenerate specimen of humanity. Thankful am I that the precept and example of a kind father and devoted mother, taught me to work. I feel no hesitation in saying, before the thrones of beauty, wealth and fashion, that now surround me, that I was raised to the hard, manual labor of agricultural life. The stimulus of necessity has rendered industry the main element of whatever success I have thus far attained. The strange idea, which is becoming so common, that education excuses a young man from labor, is a great and growing evil of the day. The whole land is groaning under the evil. Parents encourage it by indulging their children at home. There is a growing disposition on the part of parents to allow their sons to revel in all the luxuries of wealth, appetite and ease. Money is lavished upon them to almost any extent. The cry is everywhere heard, that children rule parents, not parents the children. Thus are parents preparing their sons, by ungoverned and imperious wills, for every extravagance and violence, and for that alarming state of insubordination now so rife and ruinous among the youth of the land. The evil is increased by the vain struggle, which is becoming general even in our plain old North Carolina, to keep up appearances under straitened circumstances; and by an increasing disregard of those requirements of the physical and mental economy which the voice of nature continually proclaims.

In their influence upon mankind, the works of nature are much superior to those of art. We may gaze with admiration upon the almost vital forms of an Apollo, or Venus—but this does not thrill the heart with delight, nor crimson the cheeks with the blushes of love. I would not underrate the pleasures and utility of literary pursuits. I have felt their solace to the heart in many a melancholy hour. I would not depreciate the advantages of sculpture, painting, and architecture. Their refining and elevating influences upon human character are far
too little appreciated in our systems of education and manner of life. But the ennobling influences of literature and art fall below those of the works of nature. They do not equal the harmonies of music; the beauties of the landscape; the hues of the rainbow; the roaring of the tempest; the murmurs of the ocean; the sublimity of the heavens. These phenomena, as well as daily experience, teach us that we should employ our faculties upon objects consonant with their dignity and importance.

The pride of race seems innate. In all ages man has been quickened by the consciousness of dominion over temporal things. In obedience thereto, he has marched onwards with the rolling centuries, until he has spread over the whole length and breadth of the earth. On the plains of Shinar, at the base of the tower of Babel, the human family were first disposed to separate. Among the cliffs of central Asia his migrations first began. From thence the Hametic, the Shemitic, and the Japhetic civilization entered upon its appointed mission. After their dispersion, these three great families of Noah established themselves within certain limits. From these early abodes they have disseminated, sending their descendants, like ocean waves, to sweep over the plains of earth. Hence, the divisions of the human race. In the different climates we see most marked differences in color, stature, habits, morals, and intellect. There is every shade of complexion, from jet black to the fairest white; every stature, from the pigmy Esquimaux and Laplander to the tall Patagonian; every grade of intellect, from the abject Australian, who lives in hollow trees and eats human flesh, to the intellectual philosopher, whose intellect beams from every feature of his noble countenance. To these may be added every calling, hunting, agriculture, commerce, and the varied pursuits of savage and civilized life; every variety of food, from the grass and worms scratched from the ground, to the richest luxuries of the American epicure; every movement, from those who spend their lives in the narrow precincts of their nativity, to the wanderers of every clime; every kind of worship, from that of the Heathen, to his inanimate idol, to that of the Christian, in God's holy temple. Not the least difference is that of language. There are over three thousand different languages spoken among mankind.

Casting our eyes over the world and beholding such differences in human beings, the question arises, did these varied races descend from one common parent, and are they all alike capable of moral and intellectual improvement? The origin of man is a question of great moment. It has given rise to endless controversy. Volumes upon volumes are already the result. I shall not enter into the discussion. It seems to me, however, that the more the subject is investigated, the more will Scripture ethnography harmonize with scriptural and philological ethnologies—the more they will agree with each other and harmonize with the varied phenomena of the human family at all periods. The Bible considers all men to have descended from one parent. On this rests the mystery of original sin and the glorious plan of redemption. The “Divinity that shapes our ends” is not a mere fancy of the poet, or an allegory of mythology. There is a great “First Cause,” which shapes the destiny of nations and moulds the sphere of man’s moral and intellectual freedom. In obedience to its behests, mankind have taken their appointed places upon earth and are working out the designs of Creation. So long, however, as reason derides faith, so long as infidelity denies biblical truth, so long will names, venerable on the rolls of science, be adduced in support of theories inconsistent with the teachings of divine Revelation. The greatest naturalists, in every age, however differing in regard to Christianity, have held to the doctrine of the unity of human origin. Among the shining lights in support of this theory, are Linnaeus, Leibnitz, Buffon, Humboldt, Blumenbach, Cuvier, Owen, and many others of like distinction. The investigations of such men discover in all races the same number of bones, muscles, arteries, veins, and nerves, with a like distribution. In all exists the same power of speech, the same power of song, the same love of music. The African girl soon learns to warble the song which her quick ear catches from her mistress, though the latter is confined to the notes of her teacher. Among all races and colors there is a power of conscience; a sense of right and
wrong; a sentiment of religion; a dread of punishment beyond the grave; a hope of immortality.

The varieties of the human family, and their striking differences, to which we have alluded, have been referred to the varied influences of physical causes. Pre-eminent among these are heat, which determines complexion, and social condition—which determines the size of the brain and consequently the form of the skull. Among the proofs that climate influences the color, may be mentioned the case of the Jews. In the North of Europe they have a fair complexion; in their South-easterly distribution, their color deepens; in their original country they are tawny; farther on, brown; and in Malabar, almost black; and yet this race undoubtedly descended from one common parent. The negro race is a case in point. In this country the color of the negroes is lighter than the average color of the Africans reared in the warm climate of their native Africa. A still more general instance is seen in the Caucasian race. It reaches in one unbroken column across Western Asia, through Europe, and from Hindostan to the British Islands, and into America. In the North East their complexion is light; in the South East dark; and yet this family justly claims a common origin. While complexion of races is thus influenced by heat, the size of the brain, which determines the form of the skull, depends principally upon manner of life. Where climate is favorable, and where the elements of civilization, as plenty, ease and luxury abound, the people are intellectual and the skull is elliptical in shape. But where the genial light of the temperate zone is withheld, and where the races are in darkness and degradation, may be seen the moral and intellectual inferiority of a diminutive brain and an elongated skull. Science blends with the history of man in demonstration of this truth. It receives confirmation in two recognized methods of measuring the relative intellectual capacity of races. The manner of these measurements differ, but they agree in the practical deductions of a general fact. I refer to the methods of those distinguished naturalists, Blumenbach and Camper. They result from actual examinations of thousands of heads of different races. The position is affirmed by the investigations of a distinguished scientific gentleman of our own country. He has obtained and measured, more than one thousand skulls, of various races, and deduces the same general law. Compare together the two extremes, the Anglo-Saxon and the Hottentot, or Australian. The Anglo-Saxon has eighteen to twenty cubic inches more of brain than either of the others. Races intermediate, show a gradation between the extremes; anatomy assigning to each its relative rank in the scale. Those who would elevate the negro to the standard of the white man, must discover some way of adding largely—from fifteen to twenty per cent., at least—to his brain. All philanthropists and reformers, and all believers, as well as unbelievers in phrenology, must admit that the power to do this, resides alone in Omnipotence. The opinions of eminent phrenologists indicate but little hope for any very decided intellectual improvement in the future of the African race.

On the subject of races, no writer ranks more deservedly high than Blumenbach. He divides them into three principal families, the Caucasian, the Mongol, and the Ethiopian. The Caucasian is noted for his white complexion; the Mongol by olive; and the Ethiopian by black. There are also intermediate families, which have intermediate hues. The Caucasian presents a symmetrical head and a prominent forehead. The Mongol shows a depressed forehead and the jaw protrudes so as to be visible in a vertical direction. The negro presents a remarkable lateral compression of the face part of the skull; the lower part of the face comes forward so much beyond the upper that the cheekbones, the jaw, and the teeth, are visible from above; the surface of the skull is very much elongated and compressed. Thus it is that the striking distinctions between races are manifested by the difference in form of skull and size of the brain, the organ of intelligence.

This inequality is consistent with the theory of the unity of human origin, in view of the varied influences of physical causes. Where it began may not be known. The fact remains that it existed thousands of years ago. Climate, food, and civilization, may not only produce varieties of men, but exert such a char-
acteristic and permanent influence upon them, that centuries upon centuries of time and change of circumstances may be necessary to remove such fixity of character. Varieties, originating from physical causes, may, under the operation of this law of change, produce other varieties. These may continue, or degenerate, or perish, but they do not return to their original sources. Nature, everywhere, presents this truth in the vegetable and animal world. Why should not this be the case with man? Like rivers that flow onwards; like metals changed by chemical art, these varieties may take on new forms, enter into new combinations, but they do not return to their original sources. While we admit the operation upon individuals and races of this law of change, as connected with change of physical causes, yet, it needs to be qualified with the declaration, that the experience of the present day unites with the past, such as the records and monuments of Egypt, Assyria, and China, in demonstrating the remarkable proneness of the African and other inferior races to retain their peculiar characteristics for thousands upon thousands of years. The ancient burying grounds of Mexico and Peru; the history of Africa; the Monuments of Ninevah and Babylon; the writings of Homer, Herodotus, and the Bible, furnish evidence of the truth, that while the negro, and other inferior races, are capable of some improvement, yet, in the main, have they retained their inferiority through all known influences and all known time.

Each of the three prismatic races to which I have referred, the white, the olive, and the black, has subdivisions of tribes and nations distinct from one another. They have their distinguishing instincts, habits, customs, intellectual capacities, moral and religious sentiments. This is a most valuable truth to the statesman, the philanthropist and the christian. Even Napoleon, with all his marvellous powers, did not recognize it until the burning of Moscow; else he would have acted upon the belief that as Frenchmen could not be induced to burn Paris, neither would the Russians burn Moscow. The American Revolution taught England the same memorable truth, when she supposed that she could enslave the wills and bend the necks of her colonial subjects in the American Colonies. Correct is the statesman whose platform embraces these striking differences in national character. He learns to distinguish, as we all can easily distinguish, between an American, Englishman, Scotchman, and Irishman, as well as those of other nations. The same customs of social life; the same doctrines of medical practice; the same systems of government, are not alike applicable to all nations and tribes of men.

Circumstances may elevate or degrade nations, as well as individuals, though they cannot work a fundamental, organic change. These circumstances are ever varying. It is this principle of change, of amelioration, that we recognize in all our attempts to improve society. Its influence, as connected with material agencies, is every where seen. Plants and animals illustrate the law in the mutation of their changing localities and cultivation. Every organic germ is capable of assuming a variety of forms, though the germ itself still remains. Every atom in the universe may change its form and aspect, but still the atom remains. The dew drop that glintes on the blooming flower of a summer morn, may, the next day, be a tear couring the sorrowing cheeks of female beauty. The welcome zephyr of to-day, that fans the burning brow of a fevered patient, may, on to-morrow, either waft over the land the elements of some malignant disease that carries wo and weeping and death in all directions, or else be changed to a devastating hurricane, that submerges some ill-fated Central America, with her gallant Herndon and passengers, beneath the maddened billows of the roaring Atlantic. The same law of change influences the color and other subordinate attributes of men, though it may require centuries upon centuries to effect any fundamental difference in the more permanent organization of their moral and intellectual faculties.

All varieties of men are not disposed to increase and improve alike, morally and intellectually, under the same circumstances of civilization. The history of the Aborigines of our own country may be cited as evidence of the truth of this position. Notwithstanding the fostering care of the government, they
have fled from their hunting grounds and dwindled away before the superior intellect and civilization of the white man. A free government is ungenial to their nature. Many have perished; others have sought the genial theatre of a more arbitrary government. Their relations here to the whites were founded on principles contrary to nature. Sixty years ago one-half of the population of Georgia were Indians. Now these mighty tribes, except a remnant of Cherokees and Creeks, beyond the Mississippi, have ceased to exist. Their organization is unfavorable to the operations of free institutions. In the United States, the laws of nature have reduced their number to comparatively few. Further South, under a different government, they are flourishing. Of the seven millions of the population of Mexico, at least four millions are pure Indians. In South America, they are yet as numerous as ever. The indications of a more liberal government in that direction, are but symptoms of a decrease in future of the Indian population.

The history of the African race is a significant illustration of the truth of this principle. The Caucasians have been the rulers of the world—the depositories of all true civilization. The Mongols, with brains intermediate in size between the white and black, have achieved a semi-civilization beyond which they cannot go. The intellect of the negro has remained as dark as his complexion. He is still grovelling in the darkness and ignorance of the inter-tropical regions and sandy wastes of Africa. With here and there an exception, the lights of literature, science, and art, emit no beaming rays from the dark horizon of African intellect. What influence the curse pronounced upon Ham, the progenitor of a race to which negroes undoubtedly belong, has had upon the inferiority of the blacks, I shall not stop to enquire. It seems to be in accordance with the arrangements of Divine providence, either for dark color and servitude to have been directly decreed to negroes, or else for them to have been placed in such natural surroundings, as were designed by Almighty wisdom, to produce in them these characteristics. Whether pre-ordained to servitude or not, their organic nature and history demonstrate their natural condition to be one of subserviency to the superior will and intellect of the whites. The servitude of the negro to his master is but a natural relation. The voice of impartial history accepts the deductions of science in declaring that during the thousands of years the African races have existed, but few bright spots have been made on their intellectual records. As they are now, so they were in the days of Homer and Herodotus. Their mental characteristics have not been materially improved, either by the almost superhuman efforts of Missionaries, or by removal to regions more favorable than the pestilential climate and degrading vices of Africa. I treat this question in no political or sectional spirit. With no taste at any time for dabbling in the turbid waters of political strife, much less would I desire to do so now while attempting to minister at the altar of an Institution, founded in love and union, and dedicated to the good of man and the glory of God. But I would discuss it in the broad, liberal language of science, which knows no North, no South, no East, no West. If men would consult the political economy of nature, if they would examine this subject according to the laws of science and philosophy, which but speak the voice of the Creator, the murmurings of sectional discord would be hushed. The storm which every now and then threatens to destroy the glorious fabric of our government would subside beneath that permanent reign of peace and brotherly love designed by the God of nature. If the heads of the negroes, free or in servitude, of the United States, have materially improved in size and form, the experience and observation of our wisest men and ablest observers, have not been able to perceive the improvement.—Their brains and heads do not much differ, if at all, from those of the native negroes of Africa. Their color has brightened.—The hair of negro domestics grows longer. Contact with their masters has increased their intelligence. But the size of the brain and the form of the skull have been altered but little, if any.—There remain the same inability to govern themselves, the same disposition to yield a spontaneous submission to the superiority of the whites. This inferiority was stamped upon them at
some time by their Maker, and it would seem that nothing short of a miraculous power can remove it. All history proves that they cannot be made equal to the whites. They have never originated or sustained a civilization much beyond the confines of barbarism. These remarks apply to negroes wherever found, whether in the West Indies, or in Africa, or in our own Southern country, or at the North where they have enjoyed every advantage of education and civilization. The most talented negroes of the North—Frederick Douglass and others—were born and raised in the South. The Southern negro is more happy and more intelligent and more religious in his life of servitude than are his free brethren at the North. The Colony of Liberia, the child of American emancipation, is after all but little else than a failure so far as any decided intellectual improvement is concerned. But for the sublime exertions there of self-denying, heretic Missionaries of the Cross, the colony would soon lapse back to its former degradation. England has expended several hundred millions of dollars in destroying the natural relations of races in the West Indies, by abolishing human servitude there. Results prove that this vast sum could have been more wisely distributed among her millions of needy and perishing subjects at home. This experiment is but one of the many overwhelming proofs that the natural condition of the negro is that of servitude to the superior will and intellect of the white man. This obedience is willing, spontaneous, because it is but carrying out a decree of nature. In the material world, are everywhere seen stronger forces controlling the weaker. Throughout the realms of nature this principle is maintained. It causes the waters of rivers to flow to their ocean beds. It holds the satellites in subordination to the planets. It enables the white man, not by the whip, as some suppose, but by the force of his will, to secure from negro labor, the sugar, rice, corn, tobacco, and cotton of the South. The negro will almost starve rather than labor, unless urged on by the force of his master's will. This is seen in the case of the free negroes among us. They are the most worthless and degraded of our population. Free negroes are almost universally dishonest and mean. But negro slaves, when properly fed, clothed, and governed, are honest, faithful, and devoted. When made contented and happy as they always should be, they are attached to their master, and will stand by him at all hazards. But to preserve this relation which works so wisely for the good of both master and servant, he must treat them, never as equals, but always as inferiors, subject to his control.

The negro delights in a warm climate. In our sickliest localities he is constitutionally at home. Exposures that are fatal to the white man are injurious to the negro. Under the will of the whites, Southern negroes annually raise by their labor, three millions of bales of cotton, and three hundred thousand hogsheads of sugar, besides great quantities of various other agricultural products. All this is done under circumstances of contemptment, and increase of numbers which indicate their condition to be natural. If we can render human beings, stamped with inferiority, more happy than in their native clime—if we can improve their morals and give them the hopes of a future life, then is servitude, or slavery, as it is improperly called, a blessing to negroes. For their introduction here the South is not responsible. The philanthropy of the North in relation to Southern negroes is misguided. It is based on an ignorance of the peculiarities of the negro. The negroes of the North are the most degraded of the population. Compare any number of negro slaves with the same number of free negroes of the North, and there are at least five Christian communicants among the negroes of the South to one among the blacks of the North. At the North, since they have lost the protection of masters, idleness, intemperance, want, and disease, have swept away most of them. At the South they have steadily increased until they already number over four millions. They constitute a large proportion of our population. They are a portion of our household. They were the nurses of our mothers, and are the playmates of our children. Efforts to elevate them to a higher social and political condition than they occupy, embody a scientific error with a political folly. The South stands not alone on the rights of the Constitution, but upon the immovable basis of Science and Revelation. This
is the impregnable foundation of our Institutions. Here we can learn and defend our rights, and know our obligations. The master may learn his duty to his servant, and the servant his duty of obedience to him, and his accountability to God.

From these remarks it need hardly be observed that I regard as utopian many modern schemes for ameliorating the condition of mankind that contemplate a moral and intellectual equality of races. Not among these, however, would I rank a judicious system of Missionary operations for christianizing the world. Christianity is suited to every mental condition—to nations of every color and tongue—to the autocrat in his despotic robes, as well as to his defenceless and degraded subjects. It seems a part of the sublime system of Almighty benevolence that the heart may embrace religion though the head be shrouded in intellectual darkness. It is admitted that Missionaries to foreign lands leave behind them at home mighty masses of sin and misery that need the redeeming influences of the doctrines of the Cross. But when it is remembered that after all that has been done, two-thirds of mankind are yet living under a religious faith opposed to protestantism, surely the church needs be aroused from her slumbers. May the recent awakening give her more zeal for foreign as well as domestic missions. Listen! ye holy men of God to the Macedonian cry of the three hundred millions of the benighted in China overlapping her granite walls and mingling with the death wail from the gloom of idolatrous Asia. It is borne across the Mediterranean to join the mournful accents of degraded Africa now stretching forth her hands unto God. Heed its increasing notes as it gains strength from the papal chains that resist the struggles of Europe. Hearken to its inviting appeals as it comes pleading across the Atlantic to join echoes from the Isles of the sea, the wilds of South America, and the shores of the Pacific. Respond with willing voices and approving hearts to its powerful entreaties, ye Ministers and Churches of this favored land!

Degradation is not confined to the dark colored races of lower latitudes. The climates and hardships of the coldest latitudes dwarf the bodies and enfeeble the intellect of the white race.

In these cold regions we find material agents deteriorating man from his original type. It is in the mean of these high and low temperatures that the human family have attained, under the power of Caucasian blood, their highest condition of moral, physical, and intellectual development. This is the temperate zone which is under the dominion of the Caucasian race. Here man's activity and intellectual powers attain their greatest perfection. Here mankind have forced their way and maintained that elevated scale of civilization where moral virtue, rooted in intellectual light, governs the world. While in higher and lower latitudes it has made comparatively but little impression, it is in the temperate regions of the earth that art, science, and government began, and have made their greatest advancement. Here may be seen the most exalted fruits of human wisdom that history records. Here man has made his highest, noblest achievements, and here rests the destiny of human progress, in the future. And wherever in the temperate zone you find circumstances most favorable to the production of a complexion of a faint brown hue, there you see men and women in their highest estate. The temperate zone has been the birthplace and theatre of the great and good men of the earth. Here Providence assigned the home of the poets, philosophers, statesmen, warriors and divines, who have controlled the destinies of the world. The men who waged the wars of history—the men who have taken science from her lurking places to bless mankind—the men who have by art, government and religion, elevated their fellow men—the men who have borne the torch of freedom's flag over the earth, have been born and reared under the genial influences of a temperate sun. Here did the royal bard David compose and sing his immortal psalms. Here did Napoleon display his transcendent powers and perform his triumphant marches. Here did Moses and the Prophets, St. Paul and the other Apostles, exhibit their sublime virtues and accomplish their God-like wonders. Here did Demosthenes, and Cicero, Patrick Henry, Prentiss, Gaston, and Clay, thrill astonished assemblies with their electric fires of eloquence. Here did Hippocrates, Aristotle, Cullen, Galen, and Rush issue golden streams
of medical philosophy that have healed and blessed succeeding generations. Here did Luther, Melancthon, Calvin, and Mas-selon, conceive and promulgate mighty and eternal truths for the good of mankind. Here did the hero of heroes, our own immortal Washington, breast the storm of opposition in triumphantly leading our glorious forces through the fires of the Revolution. Here have those noble pillars of State, Hamilton, Calhoun, Webster, Jackson, Fillmore, Marey, and our own Macons, Manguns, and Badgers, upheld the most perfect form of government that Heaven ever vouchsafed to freemen. And it is the temperate zone that is hallowed as the birthplace of Him who, in the mighty exploits of human character, was the greatest, highest, noblest, best of all—the blessed Saviour and Redeemer of the world.

To Asia, history assigns the early seat of religion. To her belongs the triple honor of being the theatre of the creation, dispersion, and redemption of mankind. Europe is claimed as the early field of intellect, government, and art. America, drawing from both these sources, holds in her hands, the golden promise of a social and political millennium. Prior to her discovery, four great eras mark the history of the world. From the dispersion of mankind to the battle of Marathon—from the battle of Marathon to the downfall of the Roman Empire—from the downfall of the Roman Empire to the Reformation—from the Reformation to the settlement of this country, were four distinct periods of time, each stamping its peculiar impress upon Society, and all along moving the theatre of its grandeur Westward. From Egypt the march of civilization was through Chaldea, Greece, and Italy, into Europe. There intellect attained the meridian of its achievements. Population increased enormously. Mind needed more room. More materials for thought were demanded. The sails of the adventurous fleet of Agricola were trimmed for the Western ocean. Columbus rent the veil of the hidden future. A remarkable faith impelled him onward. The world was mad with enterprise. It thirsted for the possession of this new Atlantis. From his cradle in the East to these last limits of his wanderings, man had sought rest and peace and plenty, and found them not. He still pursued the flying bow of promise, casting her radiant beams to the fertile valleys and glittering hills of this Western land. The predictions of poets and philosophers become glorious realities. The march of time beat music to the progress of sovereignty.

"Westward the course of empire takes its way,  
The four first acts already past,  
A fifth shall close the drama with the day,  
Time's noblest offspring is the last."

Well may the American exult at the history of the settlement and independence of his country. Well may he thank Heaven for this favored land of equal laws and happy men. Whatever his origin, whether a descendant of the Puritans of the North, or of the Cavaliers, or Huguenots of the South, he can here behold, with patriotic pride, a new Exodus of the faithful from the dominion of the political and priestly Pharaohs. The few grains of mustard seed that were sown on Plymouth Rock, have grown into a mighty tree, whose overhanging branches span a wonderful nation. They distil the Heavenly dew of religious freedom and constitutional liberty to twenty-seven millions of people. The flag of American civilization is borne in triumph over every sea, and is greeted with the cheering applause of every nation.

The chosen instruments of God for leading his people into this Western wilderness, were taken, not from Westminster, Oxford, or Cambridge, but from the humble, middle classes. They were stern, strong, devoted, men, like the Apostles of old. Such men Heaven always selects for achieving necessary reforms in church and state. They despised a slavish adherence to the formalities of a state church. They combined indomitable energy of purpose, self-denial, a burning love for the right, qualities always necessary for those who accomplish great and good undertakings. Such men are generally found in the great middle class. Stout hearts and strong arms are necessary to success in righteous innovations upon old errors and established customs. Society is prone to resent such disturbance. Resistance, sometimes approaching to tyranny, is ever made to those who would
regulate errors and abuses. It was so in the Reformation. It continued so in the Revolution. It is so now.

Be prepared then gentlemen for the strong trials and heavy conflicts which await your entrance into active life. Look around you and what do you see even in the religious world? An intolerance of opinion which savors too much of that bigotry and persecution which roused your forefathers to strike for liberty or death. To examine the Bible for ourselves, and then as christian men to worship God in our own way, at the portals of our own judgment and conscience, is the proud heritage of American freemen. It is well for religion, it is good for patriotism, that our people have inherited an opposition to intolerance and tyrannical church government. It serves materially to keep in check those professed followers of Christ, who with none of the humility, love, and charity of the Gospel, would place the iron heel of oppression upon the necks of all who choose to think and act for themselves in matters of religion. Such men would close the doors of Heaven against all who would approach in any other direction than through the avenues of their own selfish construction. They are of that numerous class of religious vultures who exist on strife, and whose appetites are always whetted for preying upon those who differ with them.

In the political walks of life, you will find much to discourage independence of thought, and a moral, high toned course of action. Politics has become reduced to a trade so low, that in the policy of parties and in the distribution of their honors, all considerations of decency, merit and truth, are overleaped with entire impunity. Man in his private relations would scorn to do acts, which as a politician, he engages in without the least shame or hesitation. He, who becomes, by means however unscrupulous, the most successful politician, is generally lionized by his party as the greatest man. The current of political corruption sweeps remorselessly over the land, gathering in its resistless course the poisonous streams of lies, flatteries, and quackeries, which demagogues of all parties pour forth to deceive and mislead the very people whom they profess to respect and obey.—Good men shun such contamination. Thus are our best and purest men unwilling to enter the dirty arena of political life. In many of the counties of our own State, it is with much difficulty that men of character can be induced to run for the Legislature. Our electioneering campaigns have become to be mockery upon fairness, honor, and a genuine respect for the virtue and intelligence of the people. At least nine-tenths of the young men who embark upon the stormy sea of political life, become sooner or later, engulfed in whirlpools of destruction by the eddying currents of dissipation, gambling, or some other vicious habit.

But, gentlemen, be of good cheer. "Look not mournfully upon the past; it comes not back again. Wisely improve the present; it is yours. Go forth to the shadowy future, without fear and with many hearts." It is true, that talent and success, especially if combined with an inheritance of poverty and obscurity, must always incur the envy and opposition of meaner spirits. Merit must pay this penalty for its own superiority. It cannot escape the revenge of insignificant and inferior minds. What then? A cordial forgiveness in all such cases is the best way of securing your own happiness and of exhibiting an elevation of character that will justly exalt you in the estimation of all good men.

Lay deep and wide the foundation which you have here commenced. Qualify yourselves for the coming storms and battles of life. If you are simply good men, you may float smoothly along upon the bosom of Society, and you will be called easy and good natured. But, in addition, there be in you elements of greatness, you will think for yourselves. You will not be able to regard with composure existing wrongs and evils that await your entrance into the world. Your hatred of wrong will break through all the restraints which others may throw around you. You will instinctively find yourselves battling for the cause of truth and justice, and the rights of men. This will arouse an opposition that will seek to crush you. Your patience will be often tried. Your magnanimity will be called forth. You may be forsaken by the world. Friends may desert you, except a few, devoted, noble souls, like your own. But rely upon a good conscience and
upon God. Stand up at all hazards for the right. Be unaffected by the praise of friends, the flatteries of courtiers, or the denunciations of enemies. Unless you have the magnanimity thus to treat praise or abuse, you are wanting in the elements of greatness. Shape your course, not to suit the popular gale, but according to the everlasting principles of truth, right and justice. Take this position and maintain it, as citizens, as patriots, as Christians, even if you have to suffer the trials of another Gethsemane, or to bare your bosoms to the tortures of another Cross. Do this and all will be well. The brightness of an Eastern horizon will open to you. It will dispel the dark clouds of envy, detraction, and malice, which will gather around you. It will beckon you on to a better day where the glittering crowns of well earned fame and glorious success shall lay waiting at your feet.

"Press on, there's no such word as fail;
Press nobly on, the goal is near;
Ascend the mountain; breast the gale;
Look upward, onward, never fear."

In enumerating the obligations of our country to other nations, we are too apt to overlook the claims of Asia, in the way of science, and art. Our best linens and cottons are inferior to those made from time immemorial in the looms of India. The coffee we use for breakfast grew first in Arabia. The Chinese first taught us to make and use the cup and saucer in which to drink it. The clock which summons us each morning to the duties of the day was the invention of the East. The first prayer for daily bread arose from the side of a Syrian mountain. Persia gave us the cherry, the peach, and the plum. Alcohol was first distilled by the Arabians who have set us the worthy example of abstaining from its use. A thousand years before we were agitating the question of prohibitory liquor laws, the Prophet of Mecca had enacted them, and to this day they are enforced in Asia. There are no fortifications like those of the Chinese walls. The artisan wells of China, and her successful explorations three thousand feet into the interior of the earth to obtain coal gas, are superior to any thing of the kind in Europe or America. Arithmetic, Algebra, Chemistry and other sciences, were introduced into Europe by the Mahomedans.

Looking at the character of the Asiatic mind as compared with that of Europe and America, we find the former synthetical, the latter analytical. The contact of Asia with Europe was essential as furnishing to the latter the necessary materials of thought, and the mainspring of purpose. Europe derived from Asia a stimulus to civilization. Asia invents, but seeks repose. She has genius, but stagnation is her main feature of character. Her customs, arts, and systems, have remained stationary for thousands of years. On the other hand the analytical character of the European and American mind, is ever prone to investigate, to ask questions, to demand a reason. Hence the intellectual and political anarchy of the times. Doctrines which have passed as fundamental are now called in question. Scarce two men can be found who fully agree in social ethics, politics, and religion. To be satisfied with things as they are, to suffer injustice without complaint, is surely not so worthy a character as to require a reason, to insist upon right, and to accept the consequences of opposition.

Our country was opened by Heaven as the last refuge of humanity. Here are united the genial influences of a temperate climate with the blessings of a free government. Our institutions are every way favorable to intellectual improvement. This is because they are founded in nature. Here education opens wide her golden portals to all. The powerful influence of mutual effort pervades every ramification of our social, political, and religious system. The Grecian republics were not free beyond the walls of the single city of which they were chiefly composed. The arts of Greece were confined to her islands and coasts. The citizens of Rome were the slaves of a wealthy and accomplished aristocracy. How different the condition of the United States! The benefits of education and the blessings of civilization are infused into all classes, and everywhere from the ocean coasts to the interior. Population increases with marvelous rapidity. The impassable wilderness of one year is the next transformed into large farms and thriving towns. Nothing is bestowed on the chance of birth. Every avenue of profit and honor is open to personal competition. Our system appeals
to whatever of talent the land possesses. It hunts up the poor boy of genius, however obscure, and bids him rise. It teaches that bright eyes, skillful hands, and brave hearts, belong to the orphan children of poverty and rags, as well as to the pampered sons of luxury and wealth. The hard, sun burnt hand of toil, is stimulated to part with its last dollar that its children may enjoy means denied to itself. It encourages letters by generous rewards to those who pursue them for honor or profit. The history of our literary and professional men presents no such records of poverty and distress, as those of the old world. Cervantes was a beggar for bread. Shakespeare attained to no higher place than that of subordinate actor in his own plays. Milton was compelled by want to sell his best production for five pounds. Locke, the boast of English philosophy, was banished from Oxford for some assumed opposition to government. Johnson was imprisoned for five shillings. Burke petitioned without success for a professorship at Glasgow. More recent accounts of the appreciation of literary and professional men of other countries, are but little more favorable in the way of pecuniary remuneration. At this very day many of the first Surgeons of European Capitols, visit their patients in carriages that are mortgaged. Literature and science, receive a more steady, cheering patronage in this country than any other.

Our institutions, however, are not unmixed with evil. The causes are not all on the side of excellence and improvement. The material agents, food, clothing, and shelter, have much to do with the prosperity of any people. It is by these agencies that man prepares himself for vicissitudes of temperature. The management of temperature is the measure of his civilization. But by ignorance and neglect in these relations, and by a disregard of the laws of health in other ways, the American people are becoming more and more diseased. Mortality, especially among children, is greatly on the increase. One half of the population of the United States, perish annually before reaching the age of five years. Luxury, unwise indulgence to the appetites and wills of children, fashion, and ignorance of the laws of health are working an alarming amount of suffering and injury to the present and future generations. Statesmen forget that blights upon public health produce more pecuniary injury to the country than high or low tariffs, or the resumption of specie paying banks. Our architects have yet to learn that the introduction of ventilating contrivances in the useful art of architecture, is not less a personal duty to themselves than a patriotic duty to the country. Teachers have yet to learn that good air, sunshine, and exercise of the body, are as important to students as recitations in Geometry or Moral science. House-building and ventilation, are arts yet in their infancy. And yet in no respect, is the physical well being of mankind, especially when sick, of more importance than in this. It is only in modern times that attention has been called to the proper admission into human apartments of air, light and heat. When properly understood, ventilation will become an indispensable arrangement in every habitation. The recent method of warming houses by furnaces, is destined, in the opinion of that remarkable man, Professor Draper, of New York, to supplant the fire place and chimney. This great American philosopher and chemist, believes that furnaces combine more comfort to the body, more economy to the purse, and more safety to the health.

We have not the vigor of our ancestors. This mournful truth is written over the whole face of Society. Degeneracy stares us in the face on all sides. It is owing to man's disobedience of the laws of health. This pristine vigor will never be restored until man's appetites and passions are brought within the domain of conscience and religion. Weakness and suffering are not the appointed lot to the extent taught by some learned divines. They are very greatly owing to man's excesses and debaucheries. These engender appetites and diseases that shorten human life, and are entailed with increasing power and horror, upon the children of the guilty. The alcohol that corrupts the blood of the drinking father, engenders, by transmission, an appetite for strong drink in his unfortunate son. These, and kindred practices, and violations of the philosophy of health and of life, are sapping the constitution of the people, debasing their morals, and destroying the noble aspirations of a large portion of the youth of the coun-
Much of what passes for talent, is but the legitimate result of a strong, vigorous, robust, healthy body frame, ensnared to labor, and trained to resist the exposures and hardships of life.—At the time of David the average duration of human life was three score years and ten. Now it is in the United States about thirty-three years. In large cities the average is only twenty years. It is impious to suppose that man came from his Creator with all these liabilities to disease, and all the distempers which afflict his race. He has brought it upon himself by successive ages of ignorance, passions and lawless appetites. Not alone has he sustained one original fall, but from Adam till now he has had a succession of falls until the tradition of perfect health is unknown among us. It is a melancholy truth that the people of the United States madden their brains by annually drinking two hundred millions of gallons of intoxicating liquors. There is every year wasted in the country, for tobacco, the sum of forty-one millions of dollars. Of this amount, eight millions of dollars are annually expended in buying and dipping snuff. And yet, these articles, alcohol, tobacco and snuff, are not only unprofitable and useless to the human system, but every way injurious to its health, and to the cause of morality and to the refined sensibilities of our nature.

Men, eloquent and learned on all other subjects, are in these important matters of health inexcusably ignorant of the simplest elements. Professors in Colleges are well versed in all other systems except their own. Visit almost any of the Colleges and Universities of the country! Observe the pale, feeble, appearance of most of their students! Thousands of them, before as well as after graduation, are annually going down to premature graves—the melancholy victims of a neglect of the laws of health while obtaining an education. Such are not the necessary results of hard study, but violations of the philosophy of mental training: There is a wide-spread error in the idea of the public mind, that hard study injures health, and shortens human life. Facts prove otherwise. It is not hard study, but inattention to diet, and neglect of air, sunshine and exercise, that is every year filling thousands of premature graves with the most talented and promising young men of the land. Humanity, patriotism, and religion, appeal trumpet-tongued to trustees and teachers to institute a reform in this important matter. Let them arise from their lethargy, and save the noble young men who are now being educated as the hopes of the church and the Thermopylae of our national safety.

Clergymen, too, are noted exemplars of this disobedience. They everywhere show it by their dyspeptic looks and feeble bodies. They forget that the laws of health are the laws of God. It is for them to decide the difference between the sin of a wilful neglect of the divinely established laws of health, and that of a violation of the holy Sabbath, or of blasphemy of God's holy word.

Against these degenerating influences may be heard, above the selfish tumults of the times, the warning voice of men, always on the side of the public good. In all ages they have been the firm friends of true progress and the rights of man. Civilization knows no abler adherents; patriotism owns no truer heroes; science has had no wiser explorers; literature has no brighter ornaments; benevolence can claim no warmer hearts; the rolls of religion have the names of no purer disciples. I mean the Medical Profession. Not those representatives of the pseudo-medical systems, whose practice is irregular whose God is mammon, and whose success is so often destruction. But I mean intelligent, faithful, honorable, self-sacrificing Physicians of the regular Medical Profession. These are the men who are always in the front ranks of civilization, pleading, and working, for the enlightened progress of mankind. These are the men who are urging philanthropists to exercise a wise and correct discrimination in the objects of their philanthropy. These are the men who are appealing to parents, teachers, and trustees, not to neglect the physical, if they would wisely train the mental system. These are the men who are beseeching the patriots, legislators, and statesmen of the land, to promote the public good by sanitary enactments, and to regard more the public health, if they would transmit to their descendants a free, prosperous, and happy country.