

THE
ANNUAL ADDRESS
DELIVERED BEFORE THE
DIAGNOTHIAN AND GOETHEAN
LITERARY SOCIETIES
OF
MARSHALL COLLEGE,
MERCERSBURG, PA.,
ON THE CONNECTION BETWEEN GOVERNMENT, AND SCIENCE AND
LITERATURE.

BY JOHN N. PUMROY, Esq.,
OF WASHINGTON CITY, D. C.

SEPTEMBER 8, 1846.

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1846.

CORRESPONDENCE.

MARSHALL COLLEGE, *Sept. 8, 1846.*

DEAR SIR:—Permit us, in behalf of the respective societies we represent, to tender you our warmest thanks, for the very interesting and excellent address with which you favored us this afternoon, and to solicit the additional favor of a copy for publication.

Yours, very truly,

E. L. ACKER,
GEO. B. RUSSELL,
WM. A. RANKIN,

Committee of the Diognothian L. Society.

GEO. WOLFF,

I. S. LOOSE,

C. M. JAMESON,

Committee of the Goethean L. Society.

JOHN N. PUMROY, Esq.

MERCERSBURG, *Sept. 9, 1846.*

GENTLEMEN:—I am pleased to learn that you found my address, of yesterday, interesting. The copy is at your disposal.

Respectfully yours,

JNO. N. PUMROY.

Messrs. ACKER, RUSSELL and RANKIN,

Committee of the Diag. Lit. Soc.

Messrs. WOLFF, LOOSE and JAMESON,

Committee of the Goethean Lit. Soc.

ADDRESS.

*Gentlemen of the Diognothian and Goethean Literary Societies:—*No earthly institution exerts a more powerful influence on the character and destiny of man, than civil government. Government, indeed, is but a creature of man's hands, a piece of his own workmanship; but after it is formed and established, it in a good degree, moulds and fashions its creator. Wherever you see an enlightened and prosperous people, and happy in all the aspects of society, you will find them favored with a good government; and wherever you see a people ignorant, oppressed and wretched, you will find them existing under the withering influence of a bad government. All the various interests of human life, are more or less affected by government. It not only acts on the physical being of man, but it reaches his mind and his heart. It is deemed appropriate, on the present occasion, to address you on the *connection between Government, and Science and Literature.*

In our country, mind sits enthroned in its mightiest power. Its achievements and triumphs have been brilliant. This is the result of civil liberty. Civil liberty is natural liberty, so far restrained by human laws, and no farther, as is necessary and expedient for the general advantage of the public. The law which restrains a man from doing mischief to his fellow citizens, though it diminishes the natural, increases the civil liberty of mankind. Our government leaves the citizen entire master of his own conduct, except in those points in which the public good requires some direction or restraint.

It is a grand characteristic of our government, that it throws no chains around the mind, but leaves it unfettered, and gives it full permission to wander abroad as far, and to soar as high, as its faculties can carry it. It grants liberty of speech, and of the press. Man has, naturally, as much right to publish his thoughts, as he has to think or to live. The Constitution of the United States declares, that "Congress shall make no law abridging the freedom of speech or the press." All the State Constitutions have similar provisions. They, however, who abuse this privilege, are held responsible for the injury resulting from such abuse. Redress can be obtained by the injured, from him who is guilty of slander or libel. In such a case, the law inflicts a severe penalty.

In no land beneath the sun, is there the same liberty of speech and of the press, that we enjoy. These mighty powers are here untrammelled. The vast range of thought is free to their utterance. They can boldly attack the official conduct of the highest officer of our government, but the reputation, the sacred character of the humblest citizen, is guarded from their assault. There are, also, provisions in our Federal and State Constitutions, securing liberty of conscience to all, in matters of religion. Man's free agency, in this high subject, is not infringing.

Our government was not reared by the gold of the conquered, or erected on the bones of the subject. It arose into being all glorious, the creation of wise and independent men. It sprang into life like Minerva from the brain of Jupiter, a full grown and splendid being. The early settlers of this country acted

under high and noble impulses, and they selected an ample and suitable theatre for a mighty nation to play a noble part; and here their sons have erected a government, well adapted to the great design of elevating the civil condition of man, and of developing his moral and mental resources. Here mind is emancipated. Here man has freedom to think, freedom to act, and freedom to adore. This freedom is the grand cause of our young nation's intellectual greatness. This has decked our land with schools, colleges and churches, and spread knowledge far and wide over our bounds. It has given a new impulse to the cause of science and literature. In no nation, during the same short period of its first existence, has the mind ever accomplished so much as here.

In physical science, we already stand pre-eminent. The trophies of physical science meet us every where, on all sides, and throw an air of witchery and enchantment around us. Wonders strike the eye, that surpass the dreams and fancies of the wisest men in times past. Should the philosophers of old times be permitted to return to earth, and view the doings of science in this new world, they would stand aghast with amazement. Ever since the human mind was roused up from the slumber of the dark ages, physical science has advanced rapidly: but our government has given a new impulse to its progress. No other nation, in the same period, has made as many discoveries of new truths in this department, as America; and no other nation has excelled us in applying science to art, and the useful purposes of life. Our government encourages this practical application, because, unlike all other governments, it throws no restrictions around any mechanical trade, and imposes no tax on any productive labor, or on any fabric of the mind. By its patent right laws, it gives to every man the use and disposition of any mechanical invention that he may devise. The patent office bears abundant proof, that we are cunning in finding out many inventions. Scientific and mechanic ingenuity is continually employed in moulding matter into new forms and new shapes, and effecting more singular metamorphoses, than Ovid ever conjectured. New machines are made to lessen human labor, to add to man's physical comforts, and to give him more leisure for study and reflection. We have arrived at that high point in the march of physical science, when science generally precedes art in making improvements; when principles suggest experiments more frequently than experiments suggest principles. European nations that have existed for centuries, have not reached the same heights in physical science, that we have. Engineers and mechanics are taken from us beyond the Atlantic to construct railroads, and make locomotives for Europe. In various ways has Europe gained advantage from our superior knowledge of nature's laws and of art. We see the results of science among us, in the farm, the work shop, and in our journeyings. We see science through past or coming centuries, tell to a minute the eclipses of heavenly bodies millions of miles in the distance, and thus shed light on chronology and history, on the past and the future. The accuracy of the calculations causes as much admiration to the minds of millions, as the phenomenon itself. Science traces the wild comet, at which superstition long trembled, in its vast and eccentric course through the Heavens, and can foretell its return to the view of earth's dwellers, hundreds of years after our brief course is run. Science makes the very satellites of the far distant planet Jupiter, subservient to the art of navigation, to the business of commerce, and to other useful purposes. It brings down the very lightning from Heaven, makes it a medical agent, and a messenger, quick as light, to convey our thoughts hundreds of miles over the land, by a Magnetic Telegraph. It could convey our thoughts even thousands of miles in an instant. Physical science has cast its magical and enchanting wand all over our country; and in gazing on its wonders and sublimities, a kind of veneration and awe fills the mind. We feel as if some mighty enchanter had come to earth from another world, had drawn

a great circle around us, had thrown within that circle a dazzling blaze of light, and with bright and gorgeous visions, held us captivated and entranced by his magical spells. Pennsylvania will long remember, with pride and gratitude, her citizens Godfrey, Rittenhouse and Franklin, for the advancement made by them in this department of knowledge.

It is in political science, particularly, that we have outstripped all other nations of the earth. In the formation of the Constitution of the United States, there was a brilliant display of intellect, as well as of patriotism. It was a novel and immense achievement, and in its results, it has exceeded the loftiest aspirations and most extravagant hopes of the friends of civil liberty. Its framers' minds were free; they were entirely separated from all other governments, and the spirit of the Declaration of Independence was yet warm and glowing in their hearts. There were indeed some favoring circumstances or lucky chances in the formation of this Constitution, still much praise is due to its projectors. The difference of opinion respecting the strength of the General Government, and the mutual concessions and compromises between the contending parties, caused a greater excellence and perfection in our national form of government, than if either party had fully prevailed. After a trial of fifty-seven years, it is now regarded by the friends of human rights in both hemispheres, as the great palladium of civil liberty. Allusion is now made to the Constitution of the United States as a display of intellect when uncontrolled. Previous to the formation of that instrument, we had a National Government under the form of a Confederation, but it had been found utterly inadequate for national purposes. There was no judiciary, and there was no executive to carry into effect the laws of Congress, and the Union of the States was incomplete. A grand political orrery has since been developed, which shows how the Federal Government and the States, like the sun and the planets, may each revolve in its prescribed and separate orbit, and may roll on in increasing splendor, as long as the sun and planets endure, if the people are only true to the great principles of our Constitution. This Constitution is the great bond of union between the states. It presents the new feature in government, of bounding and limiting delegated power by a written Constitution. By this instrument, the people say to their Representatives, "thus far shall ye go and no further." The sovereignty is still retained by the people, and they can change or annul the Constitution itself at their pleasure. The British Parliament can change the Constitution of the kingdom, but Congress and no other power but the people, in the way prescribed, dare infringe on this sacred instrument of our country's pride and shield. Judges are placed as sentinels and guards to watch over it, and protect it from encroachment, and let Congress pass a law that conflicts with its provisions, these judges silently, but majestically, pronounce it void and of no effect. There is a degree of sublimity in the powers which these judges exercise, when a few men, by reason and judgment, without soldiers and without tumult, pomp or parade, say of an act of Congress, that it shall not be enforced; when they calmly, noiselessly and fearlessly, proceed to set aside the acts of our national Legislature, because they are repugnant to the Constitution of the people. The structure of our government is a splendid achievement of human intellect, while it cheers the friends of liberty, and alarms tyrants and despots all over the world.

The debates held on our Constitution by its framers, and the writings found in such works as the *Federalist*, present to view the ablest dissertations on the science of government, that the world ever beheld. "There were giants in those days." No country in ancient or modern times has produced more profound strong and vigorous political writers, than such men as Hamilton and Jefferson. Livingston on Jurisprudence and Penal law, and Story and Kent on the principles of Jurisprudence and the Constitution and laws of our General

Government, have shed a lustre over these departments of knowledge. The most talented and learned statesmen and jurists of England pay homage to their merits.

At the present time, our countrymen can point with pride to Clay, Calhoun, Buchanan and Webster, as the ablest statesmen of the age.

In mental and moral philosophy, we have made no brilliant discoveries. Jonathan Edwards, however, has done considerable honor to his country in this department. His work on the will, with its deep and logical reasonings, commands attention and respect in both hemispheres. Our country has recently produced several able writers on the material organs which the mind employs in its operations. Wayland's work on moral philosophy, if not superior, may at least be classed with the best of the age. Dr. Rauch, the former president of this college, claims notice in this department. His work on Psychology, bears evidence of much reading and reflection. His devotion to the cause of science and literature, and his zealous efforts in establishing Marshall College, and in nourishing and protecting it in its infancy, reflect honor on his head and heart. The memory of Rauch shall live !

In general literature, though we cannot claim the highest distinction, there is still much to gratify, and much that gives promise of future eminence. Bancroft and Prescott hold a respectable rank as Historians. Cooper and Irving, as authors of novels and other works, have a fame here and beyond the Atlantic. In poetry, the pensive and glowing imagery of Bryant, the interesting originality of Halleck, the varied and thrilling strains of Sigourney, excite a glow of pleasure and enthusiasm in every American reader. None of these writers, however, bear the stamp of greatness, and our country should produce far better.

In natural science and mechanics, and in politics and political institutions, we have excelled all other nations of the earth, and we may well pride in what the American mind has accomplished in these departments ; but in mental and moral science, theology, and general literature, we are even in the rear of other nations. In these latter departments we have no work, to which we can point as superior to those of other nations, or which will go down to posterity with much honor. We sometimes in caricature represent the German, as a dull phlegmatic and slow-paced being, with a pipe continually in his mouth ; but the German mind has excelled the American mind, in producing works on mental and moral science, theology, poetry and general literature.

Our nation is yet in its infancy, and no people have yet risen to an exalted literature in a few years. It is not from any defect in our system of government, or from any want of original talent and genius, that we have not risen to a greater height. It is a mistaken idea which some entertain, that the first ages of a nation are the most favorable to the production of great literary works.

The minds of our people have been, in a good degree, employed in clearing the forest, in building houses, towns and cities, in constructing canals and railroads, and in perfecting our government and making laws. We have been turning the wilderness into a paradise, building up our manufactures, extending and perfecting our commerce, developing our physical resources, and in augmenting and distributing the wealth of our country. Our intellectual activity has, necessarily, been turned in a material direction. Our forefathers brought but little substance with them from the old world, and landing poor amid nature's wilds, they were driven to arduous labor for a subsistence. Their children inherit their habits of industry. We are, emphatically, an industrious and money-making people. It is to the honor of our government, that it stimulates men to make money, by its just protection of property, by the freedom it gives a man in choosing his occupation, and by the small amount of taxes compared with other governments, that it imposes. The general government, indeed,

imposes no direct taxes on the people. Its revenue is derived chiefly from a tariff and the public lands. We have had a more urgent and pressing work to perform, than the creation of a national literature.

Talent and genius are here exerted much in practical life. You can see their works in improvements, in agriculture, in manufactures, the mechanic arts, commerce and navigation. Genius skilfully constructs a locomotive or a boat, or ship, on a new model, reasons on currency, and sings with the music of the axe and the hammer, and gives dignity to labor. We see a strong force of talent exhibited in the gigantic strides with which enterprize moves forward. Our men of business exert a vigorous power of mind. They attack the lofty mountains, produce the thundering earthquake, and through their solid rocks, make a way for the rapid locomotive. They bring distant parts of our vast territory near together. The triumphs of intellect and industry are seen on every hand. Ere long, a railroad shall stretch from the Atlantic to the Pacific, and the loud snort of the steam horse shall be heard beyond the Rocky mountains. The American ship is often seen to follow the path of the setting sun, as its light glows on the waves of the blue Pacific, and finally to rise on the Eastern horizon, thus sailing round the world. What seas or oceans are not furrowed by the keels of our daring navigators? Where is the region where our commerce does not penetrate? The ocean paths from Greenland to Cape Horn, and from China to California, are well known to many of our seamen.

The vast physical resources of our country calling for development, and the character of our government, necessarily produce this desire for wealth, and this spirit of enterprize. It is natural that our people should be carried away in a material direction, and absorbed in gaining wealth. We have reason too, to rejoice that such is the case. The energetic movements of our people in acquiring wealth, prove that we are an active and earnest people, and their success proves, that the American mind is equal to its purpose. We have an enterprize that shrinks not and fails not. All this is full of promise. We are thus assured, that our people can act with all their might, and that what they undertake, they can accomplish. Our business men move forward with a keen eye that never slumbers or winks, and a quick step that never pauses or tires. We are thus assured, that when our physical wants are well supplied, and our desire for wealth in some degree gratified, that if we undertake the great work of literature, we shall be in earnest, and accomplish much. Your unequalled success in erecting two splendid edifices for your societies, proves that you possess energy, zeal and perseverance. This proves, that you can overcome many difficulties, and that you may excel in science and literature. A people sunk in poverty, can never rise to any respectable height in literature: they cannot contribute either by their minds or purses, towards a high literature, nor can they form a good audience for the orator or writer. A certain degree of independence, as to the means of living, is necessary, before our people can devote much time to reading and thinking, or be able to make bold intellectual efforts.

The scholar himself, all spiritual as he is, and with all his lofty aspirings, has a stomach and a body, and needs food and clothing. If hungry and poorly clad, he cannot soar into that brilliant world of gay dreams and fancies, into which genius delights to transport its votaries. Nor can he unbind his soul, to let his thoughts make deep research around, or soar free over the universe. He will feel that he is too closely joined to the clod of the valley, and too much environed by the gross realities of life. When he would give wings to his thoughts and imagination, he is drawn down to earth. At best, man is much like an Ostrich, that cannot fully fly nor is contented to walk: he is too much of a mere animal to enjoy fully pure intellectual or spiritual delights, and too much of an Angel, to be confined to animal gratifications. When a man has

an unusual thirst for intellectual pleasures, and at the same time is harassed with pressing want, he must be miserable indeed.

There are many unjust censures and foolish denunciations passed on our money-getting propensity. This propensity is one of the very best traits now visible in our national character. Our business men, generally, support law and order, and rarely lend their aid to encourage mobs or anarchy. It is they who build our school-houses, colleges and churches. They support our teachers and clergymen. For ages, business men, including merchants and tradesmen, as well as mechanics and common laborers, were regarded as an ignoble class. The only genteel pursuit was that of the soldier, the man killer, or hunter of wild beasts. These were the only occupations of kings, tyrants and nobles. Much of the present contempt of labor is traditional. It is time for us to abandon this old feeling of the dark ages, and to pay due honor to the occupations of the merchant, farmer, mechanic and laborer. Our business men are pioneers in the great cause of science and literature. They are performing an important mission. Their pursuit is not low and mean, as the scholar in his pride sometimes fancies. We need not blush to own, that the love of money is the great cause of the rapid progress of physical science and mechanics amongst us. The amount of physical labor requisite for man's subsistence is lessened by this progress, and the way prepared for mental effort in literature. Many a mechanic employs more science in his labors than Newton ever knew.

Often is our business man actuated by as pure and lofty motives, and as high an ambition in acquiring wealth, as ever actuated ancient hero, sage or warrior. He has often the soul of the true knight, and is moved by heroic and chivalrous motives. He is often a genuine philanthropist, and promotes mental and moral progress in the world. Literary men will cluster around the warrior, and pay him homage, but seldom will they entwine a garland of wreaths around the brow of the man of business, who, by long labor and unflinching integrity, has acquired much wealth, and applied it to noble objects. The pursuit of wealth only deserves censure, when it is itself pursued as the grand end and aim, or from selfish motives of covetousness or avarice. There is very little disposition among us, to hoard up money. Those who acquire money rapidly, generally spend it liberally. No people, in proportion to their wealth, have contributed more to benevolent objects than our people. There is scarcely such a thing as a thorough miser in our land, for the genius of our institutions frowns on such a character. The Bible, as well as reason, advises a man to provide for his own household, and it abounds with counsels to industry.

Sound ethics teach us, that there may be as much error in seeking knowledge, as itself the grand aim, as in seeking wealth. Good government, science, literature and wealth, should all be sought as means to still more exalted purposes. The elevation of man, the true prosperity and happiness of the community, and the honor of Heaven, should be the grand aim of government and literature, as well as of wealth.

A monarchy or an aristocracy is not adapted, like our republic, to produce a high literature. Monarchs and despots have indeed encouraged literature, but their protection has been uncertain and unsteady. Augustus and his Mæcenæ may pour out treasures in the support of literature to day, but Tiberias may proscribè and starve it to-morrow. The very patronage of the throne has, generally, fettered and enthralled the intellect. Monarchs and despots have made literature a mere instrument to flatter and extol themselves, and to increase and perpetuate their power. In monarchies, the literature of the opponents to the existing powers, has ever been the purest and loftiest. Where are now those writers, who contended for the *Jure divino* rights of kings? Where are the Filmer and the Hobbes of England? They have sunk to oblivion, or are remembered only to be despised. But the names of Sidney, Russell and

Hampden, still live in honor. It is those men in every age and nation, who have stood up, though with a forlorn hope, against the usurpers of government, or against despots, and have spoken and written in defence of human rights and eternal justice, whose memories are honored. They may have perished on the scaffold, or by the bloody guillotine, or by prison, but posterity will ever speak their praise.

"Who noble ends, by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius, let him reign or bleed,
Like Socrates, that man is great indeed!"

In recent times, how weak and contemptible is the literature of the Grenvilles and the Norths, the defenders of the British throne and despotic measures, when compared with Chatham, Burke, Fox and Sheridan, or with the Washingtons, Jeffersons, Henrys and Adams, of our Revolution! The literature which grows up under the shadow of the throne is sickly and effeminate, and it will not live, because it is false to the best interests of man. The more free and popular a government, the greater is the influence of popular esteem and applause. The huzzas of the people, cheer and reward a Jackson, a Scott and a Taylor, in military achievements; and also, the man of letters, when he writes for them.

In a monarchy, the moving principle in producing literature is at the centre—the Capital. But here, as sovereignty rests with the people, it is confined to no spot, but pervades the land. As free mental exercise is allowed to all, and every man is required to perform a part in the affairs of government, the people must necessarily rise in mental strength, and their ideas and aspirations must, necessarily, call forth some mighty ones, who will give vivid and glowing descriptions and expressions to the thoughts and images in the minds of the people.

Newspapers and other periodicals constitute, at present, our most popular literature. Although they contain much that is trifling, and much that is impure and noxious, still they contain as much fine writing, good poetry, and genuine eloquence, and as able disquisitions on government and political economy, as can be found in the periodicals of any other nation, or in the classics of France and England. One of our most ordinary papers will, sometimes, publish an essay, that is not equalled by any to be found in Addison, Steel or Johnson. In battling for the fundamental principles of our government, and for justice to man, newspapers form our light or flying artillery. This kind of artillery did much for our army in recently fighting on the Rio Grande, and led the Mexicans to say, that the balls came upon them too quickly for them to bear. Our newspapers fire quickly, and in rapid succession from all quarters. No doubt the wide circulation of our newspapers, causes our meager supply of notable books. The newspaper press must, however, be regarded as preparing the way for a high literature. Newspapers converse with the people on subjects most interesting to them, and on subjects to which their thoughts are often turned. They supply the immediate intellectual wants of the people, and thus lessen the demand for more elaborate and profound productions. This, however, will be their effect only for a time. They will, in the end, increase the demand for a deeper and higher literature. Newspapers are, indeed, not often long preserved, but their sentiments are preserved in the minds and hearts of the people, and in the public measures they secure.

It is an erroneous opinion, that a few men can create a national literature. The primary power comes from the mass. Shakspeare, Milton, Pope and Johnson, are not the creators of English literature, but rather the creatures of the higher spirit of the English nation. Great men are ever rather the effect or result of their age, than its makers. They do, however, re-act with a pow-

erful energy on the people of their nation and age, from whom their first impulses are derived. The distinguished writer is a glass which concentrates the rays of lofty thoughts and feelings which are scattered through the minds and hearts of the people. Men are more closely allied in literary matters, than is generally supposed. No man who lives entirely above and beyond the thoughts and feelings of his species, can ever rise to literary eminence. He may indeed, like the eagle, at times ascend to some lofty peak, and there, in deep and profound reverie, survey from his lofty height the moving world below him, and philosophize on its tendencies; but he must come down again, and stand side by side with his fellow beings, and sympathise with them in their sentiments and passions, their joys and sorrows, their hopes and fears, their truths and prejudices, their good and bad, their weal and woe, and must feel that he is one of them, if he would gain a lasting power over the mind and heart of his nation. All genuine literature is ever founded on the common sentiments and feelings of humanity. When a man stands aloof from his fellow beings, with pride or indifference, he may pipe, but the people will not dance; he may sing, but there will be no echo to his song; he may prophesy, but it will be in an unknown tongue; he may reason, but he cannot convince. The heart of the nation will not beat for him. Such an one can never strike the cords, that will vibrate through the souls of the American people, and vibrate after he is gone. Let our scholars and writers draw their chief inspiration, not from the past, not from books, not from England, not from a clique or coterie among us, but from the present, the living, the toiling and sweating, the joying and sorrowing, the dreading and hoping people around them, and from the free and high spirit of our civil institutions. This is a better source of inspiration, than the fountain of Helycon. When they seek a fellow feeling and harmony with that great mass of men, they may embody and interpret the spirit and views of our countrymen, and the genius that presides over our government.

It will only be, when our talented and learned men feel that they have a great work to perform, that a deep and exalted literature will be produced in our land. The oracle cannot be obtained, before the Pythoness feels the stirrings of the Divinity. Literature is never obtained, when sought after as an end. There must first be a necessity pressing on strong minds to write. It is folly to set about creating a national literature, as masons and carpenters would commence the building of a material edifice. It is also utter folly, as some propose, to set apart a class of men to build up our literature. There is no sound philosophy in this. A real national literature grows spontaneously out of the national soul. National literature is never the direct object of men's exertions, but is only an incident. Before they produce such a literature, their minds must be swelling with great thoughts. They must be fancying and dreaming of bright visions of beauty and truth. Their inmost hearts must be enlisted in some noble cause, and their minds must have some glimpses, and some clear perceptions of great and far-reaching truths. America must yet have literary men worthy of herself, for it is her destiny to produce them—men who will speak out in tones of an eloquence and power yet unknown, for truth, for justice, for liberty and for Heaven. Then will humanity open wide her ears, and her big heart will feel a deep and aspiring motion. Oh! it would be well if all the students in our colleges could be impressed with the idea, that a great work is here to be accomplished, that their hearts would become interested, and their energies put forth, that they would make firm resolves, aim high, and expect much. Let but energy and zeal urge them on, and they would elevate our literature, in using it as a means for the noblest ends.

Literature, if it would advance, must be true to the genuine American principle. The world has long been trying for government, a monarchy, a nobility and an aristocracy. Here we are trying man himself. Here man has obtained

an open field for action. Every where else has he been borne down and oppressed by kings, tyrants and nobles. Long ages has he struggled under every disadvantage, and though he has oft been defeated, has never yet despaired, and has never given up heart or hope, but has ever rallied anew, with fresh vigor for the combat. He has at last, in this new world, gained the vantage ground, and here he has set up for himself. He is not now forced to offer his life, or shed his blood, for the protection of his home. His hearth is sacred, his property is guarded, and he can think and act for himself. Now this being so, no scholar need expect any lasting fame, who does not speak and write for the supremacy of man. The supremacy of man is the great idea on which our government and nation are founded, and that idea must pervade all literature that will live in the hearts of our people. The writer who would have his name entered high on the records of his country's literary glory, must feel for man, and with him, not merely in the aggregate, but as an individual. If he employ the most powerful talents, and the most extensive learning and eloquence in defending any social or political measure, calculated to benefit a few only and give them an undue ascendancy, although he may be popular for a season, the mantle of eternal night and disgrace will at last be thrown over his memory. Why is it that Byron, with all his waywardness and errors, and in spite of all the denunciations heaped upon him, is still read and admired by millions? One great reason is, that he stood up for man. In thrilling numbers, and in burning and withering wrath, he denounced all despots, and in deep and pathetic tones, plead for the injured and oppressed, and having died in the cause of Grecian liberty, his memory, in spite of all his crimes, is consecrated. And why is it that Robert Burns, with all his faults, living at times in drunkenness and poverty, is so illustrious, that the thatched hut where he was born, is the resort of the literary pilgrim from all enlightened lands; that the spot where he lived is hallowed ground, and that a splendid monument is erected to his memory? It is chiefly because he felt deeply for his fellow man; that he shed the sympathetic tear; that he joyed and sorrowed with him, and when beholding him oppressed and perhaps sadly erring, would never forget that,

"A man's a man for aye that."

In any country that literature which depicts and honors the common sentiments of man, is the most durable. But here where man's supremacy and self government are fundamental principles, where the state is made for man, and not man for the state, literature that would survive a brief existence, must advocate, not the sovereignty of a king, of a state, of the rich, or of a few, or of any monopoly; but the sovereignty of man himself. There is a degree of grandeur and dignity in the very lowest of our species. Though man no longer floats on the calm and bright sea of moral perfection, but has been wrecked on the dark shore of moral evil, he is still majestic in his very ruins: though scorched and blackened by the fires of moral transgression, he yet bears lineaments of his high origin. He has yet a spark of the Divinity, and is allied to the highest intelligences. Here man himself *must rule*. This is the American principle. We see the principle manifested by the right of almost universal suffrage. Let the literary man plant himself on the instincts of humanity, and feel the uprisings and aspirations of the mind, and when moved by the Divinity of man, let him speak. When our scholars shall see a Divine worth in every brother man, and long to see him rise up, and walk forth in the image of his Maker: when they shall truly love their countrymen, and sympathise with them, espouse their cause, and bind themselves to it for life or for death, then they will adorn and elevate our literature. This is much better than to stand apart from society, hold lone reveries, and look on sunset and on sunrise.

If our literature advance to any very high degree, the law of progress must be observed. Man, as an individual, finds his proper condition to be one of

improvement. We can place no limits to the knowledge that man may attain. As soon as he rises to one eminence, or has scaled one height, he sees another rise above him.

“Hills peep o’er hills, and Alps on Alps arise.”

Man, by his capacity for continual progress, is distinguished from the inferior animals. They arrive at a certain point in knowledge, and there remain stationary. A new generation does not excel a preceding, or the most ancient one. The ox now knoweth his owner, but so he did thousands of years ago, and he is no wiser now than he was then. None of the inferior race show more skill in their works now, than they did in remote antiquity. The beavers displayed as much ingenuity in constructing their dams, and in building their houses, in our western forests, centuries before Columbus landed on our shores, as they do now. The swallow builds her nest no more skilfully now, than she did in the days of Queen Semiramis. The dove has no more sense now, than she had when she returned to Noah’s ark, over the wide waste of waters, with an Olive leaf in her mouth pluckt off.

This capacity for progress is the highest glory of man, and presents the brightest signature of the Almighty, that was stamped upon him at his creation, when the morning stars sang together, and the sons of God shouted for joy. Action and progress being laws of his nature, not only prove his eternal existence, but an immortal life and action. We cannot, indeed, grasp and comprehend infinitude, and we cannot fix the bounds to his progress, for it is illimitable. Let thought stretch its pinions, soar to the highest point it can reach, and man in his upward career, shall rise above it. We may go forth on the wings of the imagination through the Heavens, and over the earth, and we will ever see new fields of beauty and sublimity spreading beyond and above us. The unknown is ever before us, and the unattained rises above us.

Men have the same law of progress, as a race, that each has as an individual. Maturity is not reached in one generation, nor has it yet been reached after the lapse of six thousand years. One generation accumulates a stock of knowledge and wisdom, which serves as an outfit or starting place for its successor, and thus each new generation, in relation to its predecessor, and all past generations, stands on a vantage ground. We are older than our fathers were, for we have seen more of the world’s doings, have more of its experience, and live at a later period. Each departing age pours its treasures into the lap of its successor. The link of mind is never broken, and truth never dies, but grows and strengthens with the roll of centuries. In every age and clime, however stormy and tempestuous, the Divine intellect, like the electric flame, springs into life from the dark bosom of the clouds, rolls its voice over the chasms of gloomy periods, and lights up every summit which lifts its head from amid the surrounding darkness. By means of tradition and books, the ideas of the mightiest intellects, for six thousand years, have been brought down to us. Thought has been linked on thought in one long chain, extending over the past periods of the world’s existence. The first ring was wrought in Eden, and that was joined to the throne of the Eternal mind. The progress we make, we make not for ourselves alone. We are linked not only to the past, but with the future, and our progress is a progress for all coming generations till the end of time. This consideration opens to us a glorious prospect.

During the last three centuries, or since the waking up of the mind from its long sleep, the progress of man has been rapid. His way has been onward and upward. There have been alternate struggles and triumphs, lights and shadows, but out of every contest and change, some great truth, or some sacred right of man has come forth, born in battle and in blood. The path of human progress has been opening wider and ascending higher, light after light has burst upon it, shout after shout of victory has thrilled along it, rank after rank of strong men,

armed and anxious to battle for truth and the melioration of man, have pressed into it, and still the path has been widening more and more, and rising higher and higher, a blaze of dazzling glory illumines it, and a sound of rejoicing and triumph is heard, like the vast ocean's roar. The mariner's compass, the printing press, the discovery of America, the landing of the Puritan fathers on the rock of Plymouth, and their sacrifices for religious freedom, the Declaration of Independence, the struggles and blood of our forefathers for liberty, the Constitution of the United States, the steamboat, the locomotive and the magnetic telegraph, are all palpable and embodied expressions of the human mind, marking its power and its progress, and forming steps in the great ladder, like Jacob's of old, by which he climbs upwards. For ages, man has been advancing from the finite to the infinite, and towards acting out the principles of truth. He has been approaching the purity of abstract principles, and will soon learn, that whatever immunities he may enjoy belong also to the masses, and that whatever rights he arrogates to himself, he must grant to others.

Our system of government every where recognizes and encourages change and improvement. It leaves the mind free, that it may not be checked or impeded in an onward move. It authorizes the election of armies of legislators every year, to change or repeal old laws, or to make new ones. In most all other countries, progress, at least in political matters, involves revolution. Here it is the settled order, and we have constitutional provisions for improvement. All our measures for reforming man, our schools, our colleges and our churches, take for granted the truth that man is a progressive being.

Our country has reason to rejoice and pride in its many colleges of respectable standing, and a collegiate education is highly valuable and important—the best by far which our country affords. Still it is to be lamented that these institutions are generally too much wedded to the past. Their object seems to be merely to preserve and not increase the learning already acquired. Men often look to our colleges in vain for the guiding light and the helping hand in measures of reform. They study with the dead and teach systems of philosophy that are obsolete. Veneration for antiquity and submission to human authority are the burthens of their song. It is thus very seldom that any new truth for the benefit of man is brought forth in our colleges. They are generally mortgaged to the past. It is very rare that even in the physical sciences they make any valuable discoveries. They need a new vitality to be breathed into them; they need more of the spirit of the age, and more of a *forward* impetus. It is cheering to know that Marshall College is no slave placed under bondage to the past. It has been erected under German auspices, and the German mind is original and progressive. Minds of German origin placed under our free institutions, must necessarily move in an onward track. This college is fortunately formed less after the old English model than most of our colleges. The President now at the head of Marshall College, whose talents and learning are not surpassed by any one in our country, favors the onward march in science and literature. In an address recently delivered before this institution, after recommending a proper respect for history and authority, he says—"History is a process. It never stands still. The life which it includes, like all life, preserves itself by passing continually from one stage into another." Again he speaks of being "active in lending our strength freely and vigorously to the service of the movement with which we are borne along." It would be gratifying if our colleges generally exhibited such principles, and lent due aid in the great work of making advances. A man makes rather a ridiculous figure standing with fixed eyes gazing on the past, with his back turned to the future. As he has no eye in the hind part of his head, he is blind to all the prospects and glories of the future behind him, and he sees but little of the present world around him, as he is looking away, over, and beyond it, to the past.

It is not intended to disparage the study of the ancient classics. The study of the Latin and Greek languages disciplines the mind, strengthens the perceptive and reasoning faculties, and refines the taste. These languages furnish the key for studying the principal modern languages of Europe, and make us better acquainted with our own. They form a bond of union between the learned men of the past and present ages, and between the learned men of different nations at this time.

A proper respect is ever due to the past. It is owing to what the world has done that we are placed where we are. We are but a continuation and development of history, or of what has gone before us. From Greece and Rome we have derived some useful truths in philosophy, history and civil liberty. Even from dark periods of the world we have received important lessons. It was in ages obscured by mists and clouds, that the separation of the judicial from the executive powers was first effected; and that separation exhibits profound political wisdom. The mariner's compass, that guides the ship o'er the pathless ocean with unerring certainty, was first known and brought into use five hundred years ago. Its effects have been splendid. The printing press, which has given a powerful impulse to mind, spread knowledge over the earth, and done so much towards the elevation of man, was invented in centuries past, when but little light was shed upon the world. Knowledge had made but little progress when Columbus discovered this new continent. The trial by jury, which has been pronounced the great bulwark of civil liberty, and many of the best principles in our common law arose into being in ages of Gothic darkness and Saxon barbarism. It was more than two hundred years ago that Bacon published the true logic of investigating physical science, and it has been by pursuing his method, that such sublime discoveries have been made in our day. We have to go back to a remote period of antiquity, five hundred years before Christ, to trace the invention and first use of letters. We are not only indebted to the scientific and brilliant periods of the past, but even to periods of much mental darkness for some of our most important discoveries and inventions.

We are not, however, to be satisfied with what the past has done. We are to do more than merely to retain what is already known. Had past generations acted on this principle, we would now be in a state of barbarism. Men have not yet fully performed their mission. If this were so, it would be full time for us all to die. It is a law of nature, or of nature's author, that when an individual has fulfilled its work, it dies. All must perish when there is nothing further to be done, and man is immortal only on the condition of having an everlasting task work to be performed. But the human race is not yet to be annihilated, and therefore, we must *press on*.

In action is our life, and our lives are longer or shorter in proportion to the intensity with which we act. There are vast truths in science yet to be divulged. There are stars in the firmament, whose light has not yet come to earth, nor reached the wrapt vision of the Astronomer. There are depths in the human mind yet to be fathomed, and heights to be scanned. There are new mental and moral resources, and new springs of action yet to be unfolded. A literature worthy of our government and our nation, is yet to be written. Higher, more melodious, and soul thrilling songs are yet to be sung. We know well, that innovation is not necessarily reform, yet, when new ideas are presented, we should give them our attention. We should never forget, that the greatest reformers the world ever produced were, in their day, stigmatised as "idle dreamers," "seditious persons," or mere "babblers," and had often to suffer death for promulgating their new ideas. You know well the disgraceful treatment that the venerated Philosopher, Galileo, received, for teaching a new and sublime theory in nature and astronomy, and yet his theory was true. An

old system of thought, is not, necessarily true. The false philosophy of Aristotle, held the world in bondage more than two thousand years. Many an opinion that had grown hoary under the authority of ages, has been quietly conveyed to its last home, without a single mourner to honor its funeral.

I know well, that in the present day, there is a tendency to go from one extreme to the other, from implicit faith in old institutions, to utter incredulity. Such a spirit is as dangerous as it is unphilosophical, and it should be guarded against, lest the mind become completely unhinged and half-deranged, and the man become totally ship-wrecked. Unless, however, we honor the law of progress, our national literature will never rise to a commanding eminence. In China, where all is settled, and all change prohibited, literature makes no advances. It is just what it was long ages before civilized man ever trod our shores. She has plenty of schools, and rewards her literary men by offices under government, yet her literature does not advance, and what she has, is not worth naming. No new thought is there permitted, and no new problem comes up for solution, and consequently, literature is insipid, made up of empty forms and dull repetitions. Not one of her hundreds of millions of a population, during countless generations, has ever attracted much interest from the world. In that country, we see the close connection between government and literature, and we see the paralyzing and deadening effect of a despotic government on the mind and on learning. As our government, in its very principles, respects the law of progress; our literary writers, our philosophers, our metaphysicians, our poets and our theologians, must become the *model writers* of the world. It is the destiny of our country to produce them. Here too, as man has fair play, and every thing seems conspiring to elevate him, we will produce the *model man*, and literature will be one great means for that high end. We will have for truth, an empire, and for man, a name.

He who accomplishes much in advancing new truths, is generally a calm, deliberate and kind hearted man. He does not expect to take the world by storm, or become angry if men will not listen to him. He is satisfied, if he may but speak the truth. He knows, that if once uttered, it will never die, though it may not flourish till long after he is gone. He seeks not persecution or martyrdom, but the odium he has often to endure, is a proof of his sincerity. He holds on to the hallowed good that we have, from the past, and mildly offers good truths for the future. If not at once accepted, he lets it wait its time. His philosophy is both conservative and progressive. He is fearless and unflinching, but not too fast or rash. The German poet Goethe, after whom one of your societies is named, has described the spirit of true progress in a passage translated, I believe, by Bulwer :

" Like as a star,
That maketh not haste,
That taketh not rest;
It is ever fulfilling,
Its God given behest."

Whenever our authors become imbued with this progressive, cool and undaunted spirit, our literature must rise, and they will shine as stars.

History proves, that literature flourishes most, when the public mind is deeply interested with important questions. We will refer only to Germany for the last half century. There has been there, a deep and wide commotion of the moral and mental elements. All that was old and held sacred, was arraigned. The throne, the altar, and the state have been summoned before the bar of the popular mind. The people, in true German style, boldly stepped on the stage, and roughly demanded to play a part. Thrones have been subverted, and new systems and usages introduced. The consequence has been, a literature for Germany that will live. And are not the American people drawing near the crisis of revo-

lutions? All is agitation. Men are loosened from their old moorings, and are afloat on a tumultuous ocean. All that men have heretofore regarded as sacred and well established, is arraigned and put upon the defensive. New views are proposed, new institutions are projected, and an entire re-organization of the human race is contended for. Old opinions are abandoned, and often too, very recklessly. In the language of your President, "The signs of a new era were not more striking or urgent, just before the reformation itself, than they are at the present time." "The old, as it has existed for generations, perhaps for centuries, is found to be shorn of its original vitality and force." "Old forms, old institutions, old opinions still continue to stand, but the spirit by which they were once animated, is in a great measure gone." "The world, as it now stands, is fast hurrying, by inward contradiction and conflict, towards its own dissolution." "An entirely new order of life is to be revealed in the church, and in the world." Your President has thus, by his superior discernment and descriptive powers, ably depicted the present condition of things. The present unsettled condition of things is, indeed, not such a state, as a lover of peace and security would desire to render permanent. But how shall we change it? It is useless to dwell on threatening dangers. A terrible spirit has been raised, and no charm in eloquence or authority, can exorcise it. Clouds are gathered in the horizon, and what the end will be of the coming storm, we cannot tell, for we cannot draw aside the veil that conceals the future. One thing is certain, truth has never yet lost by any contest, and she will, eventually, come forth out of the approaching conflict and tempest, *right side up*. Powerful questions are soon to be solved. We must meet them as men. Returning more directly to our subject, we know that literature will gain strength and glory in the coming conflict. A mighty literature, like the lightning of Heaven and the thunder-bolt, has ever been the child of the storm. Like Venus, from the tumultuous Aegean sea, she will come forth from the tempest in grace and beauty, to charm and attract the world, and hush the excited elements in calm majesty.

All experience proves, that when the surface of society is calm, few rise to distinction in letters, but let its depths be stirred up, let its elements be lashed into commotion, and intellects of commanding power will arise, and like the moon in the Heavens, in silent majesty, they will attract the rolling waves towards them, and will produce the flowing and ebbing of the tide of the popular mind and feeling. Then will eloquence, which is but a speaking and living force of literature, exert a tremendous power in moving the minds of men. Others, by the pen, may accomplish still more. Although his tongue may not utter any soul stirring words, and his eye may not kindle and flash, the writings of a strong man are, at such a time, deeply felt far and wide. Harps will be turned to immortal song, that would, otherwise, hang forever on the willows. Literary men have ever operated powerfully on the destiny of the world. It is they who bring down fire from Heaven, and give to society its life and soul. We live in a time of moral turbulence. The opinions of men are unsettled and clashing, and great and startling events are about being disclosed. The fountains of the great deep have been broken up, and the storm-god has smitten the caverns. All signs portend that a great battle of mind is to be fought, compared with which, all battles of a mere physical kind, no matter how many thousands were engaged, dwindle into insignificance. It is no time now for the man of science and letters, to fold his arms. It is no proper period for the young aspirant to pause in the very beginning of his intellectual career. The tears of men and of Angels must fall over him, who wastes or perverts the boon of high intellect and learning. It is hoped, that the agitation of the public mind, like that of the ocean in the natural world, will purify itself, and scatter the seeds of truth, and that, eventually, the ocean of human minds will reflect more clearly, than now, the image of the Everlasting.

The division of our government into States, acts favorably on literature. As separate and distinct colonies had existed in our country, prior to the formation of our Federal Government, it was a consequence, that these colonies became States, and when united in one government, still retained separate and distinct governments, with sovereignty over "all their reserved rights." This arrangement was owing, chiefly, to the mere force of circumstances, but the wisdom of man could not have devised a better or nobler plan. Each State having a government of its own, separate from the General Government and other States, with full jurisdiction over a vast variety of interests, must, of course, possess many peculiar and characteristic features. By reason of the separation of the States, a spirit of emulation in literature is excited. The most conspicuous nations have been much influenced by this principle of our nature. France and England are much indebted to rivalry, for their high standing in letters. Even the division of Great Britain between England and Scotland, has had a sensible and happy effect on the cause of literature. The more power the States retain, consistently with the public good, and the more distinct and contrasted they are, the better for this high cause. The interest of literature requires, that the General Government should exercise no more powers, than those expressly granted in the Constitution, or such as are incidentally and directly necessary for carrying those powers into execution. There will be then less danger of dictatorship in literature. In ancient times, the sovereignty, both of State and literature, dwelt at Babylon, Thebes, Persepolis, at the city of Rome. Now it resides at Paris, Vienna, London. From these cities are issued laws, not only in civil affairs, but also in literature. In them is established a complete dictatorship in letters. It is, for the honor of our country, and the prosperity of literature, that we have no literary dictatorship in letters at our Capital. Sovereignty is not concentrated there. Indeed, the influence of Washington, in literature, including the literary power exercised by members of Congress, and all the officers of government assembled at Washington, is much less than it is at Philadelphia, New York or Boston. Sovereignty here pervades the land. The people of one State are not overawed by those of another. One State stimulates another. The erection of a new College in one State, leads to the erection of similar institutions in other States. Thus it is seen, that our State governments are calculated to impart life and vigor to our literary efforts. The power of Pennsylvania in controlling the affairs of our government, has ever been great. She has been called the Keystone in our political arch. Let her become the Keystone of the literary edifice that our nation is to build up, and thus doubly honor her name. All fear in regard to the extent of our Union, is groundless. Indeed, the greater the number of free and sovereign States united together, the stronger we become. The very increase of business that is thus given to the General Government, in its legitimate and appropriate sphere, will lessen the danger of encroachment on the peculiar rights and powers of the States, and will lessen the danger of power ever centring too much at Washington. Like the Banyan tree of India, the more upright props our government obtains, the firmer it becomes. We would be firmer and safer with forty States, than with thirteen. The star-spangled banner could wave over all, and afford ample protection to all. It was when ancient Greece was most divided into distinct States, that she made the most rapid progress in letters, and it was then that she became illustrious; and when the governments of her independent States were destroyed, the animating spirit of her literature took its flight forever. The little Republics of Italy, in the middle ages, when her little States were not overshadowed by the great powers of Europe, illustrate the same truth, for then those States produced writings that are now admired. The recent rapid progress of literature in the little States of Germany, proves the same truth. The State system of Germany, though by no means equal to ours, bids

fair with other causes, to carry German literature far beyond that of any other nation in Europe. Asia has her large and populous empires, with all power centred at the Capital, and there is despotism both in government and literature, and there all is stationary, and no one can wield a mighty pen.

The people of a colonial or provincial government have never yet, in the history of the world, been known to produce any able writing. They feel an enfeebling sense of dependence, and look invariably to their mother country, as their moral and intellectual superior. They borrow its language, laws, customs and opinions. In France, the term province is regarded as one of reproach. The best work published in Marseilles, or Bordeaux, is scarcely noticed in Paris. Who would dream of looking to the Canadas for a great work? Should the people there struggle manfully for independence, of which there are now some symptoms; we might then hope for some high thoughts. After Holland had thrown off the yoke of Spanish authority, the spirit of freedom and independence soon put up five Colleges. We all know what a mighty impulse our own Revolution and Independence gave to the human mind.

The first settlers of our country were, chiefly, from England, and in literary matters, they long looked to the mother country for direction and control. Before our Revolution, we consequently produced no literary work of any merit. It was not till the colonists commenced in earnest to struggle for independence, that our literature began to spring forth, and then it was confined chiefly to political subjects. After the political tie with England was severed, the people still retained much of the old feeling of colonists, and having much to do in improving our country, they still allowed England to manufacture their literature, as she did their cotton, except in political matters. We still possess something of the old feeling of colonists, and this is one reason why our literature has not progressed more rapidly. When we make any attempts, we copy too much after England. Our Colleges have been too much formed after English models, and this is one reason why so many of our College graduates, have imbibed principles adverse to true republicanism, and have been so often ignobly arrayed against the cause of the people. But our Colleges are changing for the better in this respect, and we may thank our German brethren, that this College is formed on more republican principles, than other Colleges of our land. The Germans have but little disposition to copy after the British. We have set up for ourselves in political matters, and we have accomplished much. It is time for us to set up for ourselves in literature.

From the nature of our government, and the free spirit of research that is abroad among us, we may expect that metaphysics, ethics, politics and theology, will excite a more deep and absorbing interest, and command more attention. They are vastly superior to the mere physical or natural sciences. There seems to be a great mistake among many, in relation to these studies. They believe in matter, but not in mind, in mechanics, not in ethics, in mathematics and chemistry, but not in politics and theology; hence, the paramount importance attached to the physical sciences. But in fact, the natural sciences are worth but little, without the mental and moral. A man may be master of all the physical sciences, and yet may be ignorant and a fool, in relation to all the great concerns of human life. Nature is very much what our minds make her. The voice she utters is but the voice we give her. In herself, she is silent and uninformative. She has never yet taught us any great moral or mental truth. We often fancy that she teaches, while she only reflects our own thoughts. She also images our feelings. She smiles when we are cheerful, and looks gloomy when we are sad. The beauty and wisdom we ascribe to her, are merely reflected from our own minds. It is the spirit of the Almighty breathed out from men's souls, that sheds beauty, grandeur and wisdom over the face of nature, that is otherwise dark, chaotic and mute. Men may be deeply devoted

to the physical sciences, and feel but little interest in the destiny of society. An ancient mathematician was found quietly solving a mathematical problem, whilst an enemy were beating down the walls of his native city, and butchering or carrying off, captive, his fellow citizens, and their wives and daughters. Tyrants will encourage a knowledge of the physical sciences. They have no dread of them, for they solve no political problem. When Napoleon was Emperor of France, he appointed professors in the physical sciences. He patronized Cuviers; but he who had deluged Europe with blood, whose name was a terror, and before whom kings had bowed, trembled when De Stael began to write on liberty and human rights. Neither could he tolerate the eloquent Cousin, who soared above the physical sciences, and dwelt on moral and political truths. The physical sciences, tell the people nothing of their wrongs and their rights. They shake no throne, and change no government, and tyrants may feel secure from their power. But let men penetrate into the institutions around them; let them talk and write in earnest on the proper position of man, on his high natural prerogatives, and examine how government is conducted, and for whose benefit: then tyrants and the privileged few tremble and grow pale, for the crack of doom is heard, and then the people will rise in their might, and swear that they will be men.

The study of the natural sciences is important, and any system of education is imperfect without them. But the moral and mental sciences must advance in the estimation of our people. It is they that call forth, and give exercise to the higher and nobler sentiments of our nature. They touch the moral sense, and move the heart and its sympathies. It is indeed, commendable to solve a problem in Euclid, but there are problems in ourselves and in society, the solution of which, is of much greater moment. Instruction in these higher departments is much needed by youth, because, errors in them are of the most serious consequences. It is utterly impossible to raise man to a high rank, and to elevate society, by the study of mere physical science alone. Man's mental and moral nature, his relation to society, his country and to Heaven, must all be investigated, and all his higher and nobler powers must be developed, before he can stand forth in the becoming attitude of a man.

The science of the mind, is the grand science for man. It deals with the mighty instrument employed in all study. The subject is the mind itself, of more worth than the universe, more sacred than earthly temples, and more splendid than all the grandeur of nature. The discovery of new laws in the mind has, already, opened to view new truths and new worlds in nature.

The natural sciences can, of themselves, effect nothing for the cause of religion. Nature points out no plan of redemption, and no mode of pardon and forgiveness, and throws no light on the darkness of the tomb. No cheering light glitters from the gloomy caverns of the grave, nor can any strong hope of a happy immortality enter the mind. Unaided reason cannot, in the works around us, find out the Almighty. Man can take his flight through the Heavens, and view countless other worlds, all governed by established laws; but he cannot behold Him whose arm is abroad on the universe. He only sees the work of his hands. The false and ridiculous systems of paganism, prove the insufficiency of nature's teachings. Some of the profoundest natural philosophers have denied the very existence of Him who made and governs all; and this proves the inadequacy of nature's instruction. From the very order and harmony of nature, they have been led to dethrone the Almighty, and place nature herself on the throne, and make her their Deity. To him who has right principles and views, every new discovery in the physical world, is an exhibition of the Creator's wisdom and goodness. Admiration and gratitude fills his heart. But the study of physical science alone, will not produce these principles and views. To the benevolent, every species of natural science is regarded as the

foundation of some art beneficent to man. To him, the highest glory of natural science is, in improving the condition and alleviating the miseries of mankind. But the study of physical science itself, is not particularly adapted to inculcate a spirit of benevolence.

The Creator, who is the author of all science and knowledge, has his established laws, and regular operations in the mind and heart, as well as in the material world. These laws, or truths, are as unchangeable as the throne of the Almighty.

The study of the mind shall yet furnish the torch which will illumine the past, and light up and explain much that is now dark and meaningless. It will give a key to unlock much that is now hidden in man's ways. Much of German talent is now employed in these studies, and though errors are consequently published, new truths will be discovered. We need more truths than Locke, Reid, Stewart and Browne have published, in mental science; and we need more light, than such writers as Paley, and our American Wayland, have thrown on ethics. These writers are all, indeed, radically and essentially erroneous and defective.

There is a great disposition among us, to place matter above mind. We expatiate on the immensity of creation, and on millions of other worlds, and then turn to man's insignificance. It is then forgotten, that man's mind is of more importance than mere lumps of matter, and all worlds. It will survive them all. It now measures the weight, dimensions and orbits of worlds, and thus shows its ascendancy over them. We speak of the falls of Niagara as grand and sublime, and are apt to forget that the human mind is a far more grand and sublime object. Every law of nature is exercised in the gentle rivulet that murmurs through the grove, that is exercised in the falls of Niagara, and just as much Divine power and goodness are displayed in the former, as in the latter. The fact that the falls of Niagara enlarge, very much, a man's ideas of the Divine power, is but an evidence of his mental weakness. Man, with plenty of powder and other physical means, such as mere money could provide, could utterly destroy the phenomenon of the cataract of Niagara, or could, at least, change it into a succession of cascades. It should never be forgotten, that mind and morals are as far above matter and physical truths, as Heaven is above earth; and our views of mind and morals must become more elevated, and our interest more absorbed, if our literature advance.

Gentlemen, you live in a glorious age, and stand on a noble soil. In this enlightened period, and in this exalted land, you are receiving the best education that our country can afford. Few, comparatively, in our day, enjoy the same advantages; and oh! how Socrates and Plato, Cicero and Demosthenes, would have rejoiced to live in an age like this, and be permitted to know what you may know, and to accomplish what you may accomplish! Your pursuits are lofty, and may afford pure and elevated pleasure. A vast world of thought opens wide before you. The field of science and literature is spread out before your admiring gaze; not dark as once, but well lighted up with torches. In this seat of learning, you are furnished with chart and compass, to steer your way.

Some of you have finished your collegiate course, and to-morrow will be the commencement of a new era in your lives. You will soon bid farewell to your instructors and associates, and go forth to act your parts on the busy stage of the world. All of you will, in a very few years, leave the sacred halls of your College and societies, and your places will be filled by others; thus presenting an epitome of the changing world. Your College days will long be remembered. Whether prosperity or adversity be your lot, your memories will often turn to Marshall College. No doubt you have all formed some true friendships with your fellow students. That friendship, which is begun and strengthened by pursuing similar studies, or by a generous rivalry, is sacred and hallowed.

It is not a friendship only of the heart, but it is strongly fastened on the intellect. It is apt to live. Absence and distance do not destroy it. You are indebted not only to your professors, but also to your fellow students, for intellectual aid. The social feeling, and the spirit of emulation, must exert upon you a powerful influence. Mind ever grows, by coming into close contact with other minds. How much purer and nobler is that friendship, which is formed between students from associating and studying together, than that friendship, if it deserves the name, which grows between those who unite in seeking the idle and sensual pleasures of life! A description by Cowley, of two young literary friends engaged in their midnight studies, contains beauty and truth;

"Say, for you saw us, ye immortal lights!
How oft, unwearied, have we spent the nights,
Till the Ladean stars, so famed for love,
Wondered at us from above.
We spent them not in toys, or lust, or wine,
But in search of deep philosophy,
Wit, eloquence and poetry,
Arts, which I loved, for they, my friend, were thine."

You do not inherit learning, nor is it yours by purchase. It is gained by labor, and it is emphatically your own, and no power or misfortune can deprive you of it. You will have resources within yourselves for pleasure.

You, no doubt, wish for fame. It is natural, and I would not check your ambition. Ambition was given to man for noble purposes. Nature spoke in truth and candor, in the dying exclamation of the Choctaw Chief, Pushmataha: "When I am gone, let the big guns be fired over me." Greatness, within a certain extent, is within your own control. Only appreciate your own powers. Aim high and at definite objects, then fix the firm resolve and press on, and greatness, in all probability, will be yours. More depends on the *will* and the determination, than on mental superiority. Newton, Locke, Bacon, Franklin and Washington, all possessed such will and determination, and they all labored assiduously. By following their example, you can make a name, and cheer on others. An American poet has said:

"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us,
Foot-prints on the sands of time.

"Foot-prints, that perhaps another,
Sailing o'er life's solemn main;
A forlorn and ship-wrecked brother,
Seeing, shall take heart again."

Our government allows no nobility, but that which nature gives, and no true distinction is obtained, but that which a man gains by his own exertions.

Your attention has been drawn to government and literature. Government presents ample objects for your ambition. The powerful influence of government on literature has been shown. Government lies at the foundation of all the vital interests of society. It affects all the deepest concerns of life. It is a mistaken idea, that it is little difference what kind of a government a people have, if they only have virtue. It is indeed, true, that virtue and religion are essential to the prosperity and happiness of a people. "*Stat res Roman moribus*" is applicable to any country. But when a government chains the mind and conscience, and when a people have to contribute two-thirds of the profits of their labor, for the privilege of being governed, as is now the case under some European governments; how can virtue, religion and intelligence prevail? Ignorance, immorality, superstition and irreligion must, necessarily cover the land as an awful pall. Destroy our glorious system of government and establish a despotism, and all that man holds sacred and dear would perish.

Our Colleges would crumble to ruins, and literature would retire into night and darkness.

Seek a high degree of political knowledge. Study profoundly the principles of our government, and our Federal and State Constitutions, and the laws that have been enacted by our Legislative bodies. Our Legislators have more frequently erred, from a want of proper political knowledge, than from a want of patriotism. Congress and our State Legislatures have, often, passed unconstitutional acts. To form *new* laws, the old ones should be well known. The imperfections, incongruities and contradictions, that are found in some of our Congressional and State acts, may all be traced to a want of proper political knowledge in those Legislative bodies. Half the law suits, brought before our courts of justice, and half the difficulties attending them, arise from unwise Legislation. Seek then for deep and high political knowledge, and if you are ever elevated to high political stations, or are called to direct the ship of State through the storms that threaten to overwhelm her, how important will be your knowledge. Many of our public men are deficient in elementary instruction, and in comprehension of idea. They can take but one view of a subject, and that is often dictated by mere local or partial interest, or by too intense a view of but one set of circumstances. They may be eloquent and brilliant in detail, but they cannot grasp the length, breadth and depth of a great subject. They want scope and comprehension of thought. They may be efficient when directed by others, but can never, themselves, conceive great plans, nor the means of carrying them out. Study, therefore, general principles. This is necessary to an enlargement of mind. A knowledge of details, with a habit of investigating particulars, is also indeed required, and it is when theoretical knowledge and practical skill are combined in the same person, that intellectual power works to the greatest advantage. A genuine principle cannot be carried out into ridiculous results. Many fine looking theories, in politics, are fallacious. To be tested, the facts on which they are founded, must be accurately observed. With light from the past, and with principles established in your own minds, by a long and laborious process of induction and thorough examination in all their bearings, should the weal or woe of millions hang upon the resolves of your minds, you will then not move along the perilous track in the gloom of midnight darkness, with the rashness or recklessness of conceited ignorance. Should you never be appointed to high posts, you may act powerfully, both by the voice and the pen, on the destiny of our Republic. We have opened a new volume in government, and are trying a new and grand experiment. It differs from all other governments, even from all other Republics of ancient or modern times. It is the last hope for the liberties of man. We must produce the result, either of a splendid triumph, or of deep mourning. The whole world is catching something, more or less, of the spirit of our government. Monarchical dynasties are trembling from our influence. We hold up a light that may guide the friends of liberty in other lands, and that may prove a torch to kindle the funeral pile of despotism all over the world. If true to our principles, how can our glory be measured, or who shall prescribe limits to it? The fame of all other governments, will be as a meteor's flash, to our sun's eternal light. Whatever may be your profession or occupation in life, you will all be individually responsible for the result of our government. There can be no neutrality consistent with duty. Citizens enjoying the protection of our government, under the shadow of its eagle wings, and the waving banner of its stars and stripes, are bound to do more than merely obey our laws. Even the alien is obliged to do this. Duty calls for an active support of our government, and for the promotion of measures for the public good. If our government look in vain for aid to our College graduates and learned men, where shall she look? Every man of talents and learning, properly directed, stands as a strong barrier in the

way of usurpation. I know well, that you have received no instruction here to become successful demagogues, or to gain distinction by unworthy means, a distinction which lasts but for a season, when the possessor wakes up, and finds that he is forgotten or despised.

It will be expected of you, that you will support law and order, and oppose anarchy in every shape, as the worst of despots; that you will support our principles of equal, civil and religious rights, and that you will labor to extend the blessings of government alike to all. Every spirit of exclusiveness must be opposed. It is this spirit which acts, as a curse, in all the governments of Europe. No aristocrat can ever endear himself to the American people, or gain any lasting fame. He may have talents, learning and eloquence, and the people may gaze at him, for a while, in wonder, but they will not take him to their hearts, and will, at last, turn coldly from him, and let him pass on unnoticed.

You are few in number, but your power, in our country will be great. You can do much for our government, and for the elevation of society, by conveying to the people just perceptions of truth, and extending true knowledge among them. Colleges are erected to influence, and not solely to be influenced by the opinions of the community. A College teaches the teachers. You are preparing to guide others. The self-taught in our country have, sometimes, surpassed the liberally educated. The raw recruit has, sometimes, beaten the trained soldier. But it would not be prudent or wise, for a country to dispense altogether with an organized and disciplined force, and trust its defences entirely to citizen soldiers. The recent victories of our army on the Rio Grande, show the efficiency of a regularly trained army. In the struggles and contests of science and literature, we want our trained bands as well as volunteers. But let every encouragement be held out to volunteers. Many undervalue the higher branches of learning. A man will sometimes eat bread that is made by a chemical process; he will improve his land by a means discovered by science; he will use various agricultural instruments that are the result of science; he will have his land measured by a surveyor; he will get into a railroad car or a steam-boat, and take his produce to a good market, at the rate of one hundred and fifty miles a day; he will look into his almanac, and find the very minute when an eclipse can be seen, and afterwards gaze at it with admiration and delight; and he will take down his Bible that scholars and literary men have translated and explained for him, read it, and regard it as his guide through life, and his hope of Heaven; and this very man will then, most inconsistently ask, what is the use of the higher branches of learning? He does not consider, that by the study of these high branches, the human mind was, about four hundred years ago, called forth from a state of darkness and barbarism, and that without them, we would yet be groping our way through a midnight gloom, under powers of despotism and cruelty.

Let it never be forgotten, that in government, the people are here sovereign. We are so apt to associate the trappings of royalty with sovereignty, or to look for some insignia of authority and power, that seeing none, it requires an effort of thought and imagination, to look beyond the veil to the presiding spirit. The mind alone can contemplate the governing power. That power is the common mind, made up of the collective intelligence, experience and virtue, and also of the prejudices, passions and infirmities of a vast multitude, bound together in one great co-partnership of generation with generation, of the living with the dead and millions unborn. The view inspires reverence and awe. The idea of *one will* pervading such a vast host, and of their acting with an overwhelming power, is august and imposing. This ruling Deity is withdrawn from the vulgar gaze, and reposes within the Sanctuary, "circling its throne with the majesty of darkness," whilst those who strut their brief and busy day on the prominent stage of life, and conduct the affairs of government, dazzling men's

eyes with their exercise of authority, are but its servants to do its will. That power not only appoints our law-givers, and the highest officers in our land, but can change or annul at pleasure, our whole system of government. You can exert much influence on that vast and majestic mind, that sits behind the curtain, and issues its silent but irresistible mandates in affairs of government. Are not true perceptions of truth and proper knowledge, of vast moment to those who form this governing power? and cannot you, who are educated to instruct others, do much to extend such perceptions, and such knowledge, and thus bring honor on yourselves, your College and your country? You will not only benefit our government and country, but will be aiding the cause of science and literature. For as are the people, so will be its writings. Whenever a people become imbued with just sentiments, filled with elevated ideas, and engaged in great and noble undertakings, a high literature must follow, as a necessary consequence. Then there will be those who will give utterance, form and embodiment to the general mind and heart, first sharing richly of that mind and heart themselves. One great object of Colleges, through their graduates, should be to extend the blessings of knowledge far and wide. At the most remote periods of science and literature, the many reaped not the advantages. Learning has, sometimes, shone only to render more brilliant some kingly reign. Only the mountain peaks of society felt its light, while at the base, where the great multitudes dwelt, all was utter darkness. Never yet has the state of society, as a whole, been intellectual, refined and elevated. The lights belonged to the higher grades of society, and they shone but for a time. The light has come on, but it has come from eminence to eminence. The people did not see it, and felt not its cheering and invigorating beams. Knowledge is, indeed, more generally diffused among our people, than any other people. Let it be your task, gentlemen, to spread it more and more, and cause it to strike deeper and rise higher. Let the genius of learning be courted and wooed from our Colleges and mountain heights, and let her come down and walk radiant with truth and loveliness, all over the land! Let the light be struck out from the mind of the mass, and its illuminations, like the sky, extend over all! Listen to the deep, sad and sweet music of humanity; and she, like an Angel, will inspire you with vigor in such efforts, and she herself, like an Angel, will reward you for all your deeds in her behalf! There is no immortality like that of benefitting men. Our Legislators and other public officers merely represent the people, and profess to obey their instructions. You can instruct the instructors, and aid in controlling public opinion, and thus exercise the highest possible power that can be exercised in our government. You can thus rule the prime rulers.

Our government looks to the people for instruction, and not the people to government. The ancient Grecians and Romans taught their youth, their principles of government. Even European monarchies, have their children instructed in their principles of government. The lessons taught, however, are lessons of submission and subjection. Here, where the people rule, why should not our children, in their schools, be taught the principles of liberty and human rights, or the principles of our government and constitutions? With but few exceptions, no such instruction is given in our schools. Pennsylvania appropriates, by law, several hundred thousand dollars annually, to the support of Common Schools, to make wise and good citizens of the rising generation, but it is a strange anomaly, that in these schools, scarcely any thing is taught of the principles of our government and laws. You can accomplish much, in having this defect in our system of education remedied. Our talented Secretary of State, faithful in the discharge of his duties as Superintendent of Common Schools, and who now honors us with his presence, has recommended the introduction of such studies in our schools. The intelligence of our people, is the very life and soul of our government. Unless political knowledge increase

more and more, demagogues will throw around the mass an illusive gilded snare, afterwards to crush it in their iron despotic grasp. From the most limited grant of powers, intriguing men, by new modes of construction and implication, can derive authority for arbitrary and oppressive acts. This is provided against, as far as practicable, in the separation of powers, and the different departments of government, and other constitutional checks, but after all, the great check to the unjust exercise of power, is the political knowledge of the people. For long ages have the people been enwrapped in darkness, and iron and sandalled feet have trodden them down, and oppressed them. Here let them rise! If you aid in raising them to a high station of intelligence, if not honored in your lives, you will each be cheered by an approving conscience, and a grateful posterity, will weave chaplets around your shrines, and they are better than the brightest garlands around the brow, which fade and wither with the wearer's cheeks, and are buried in the wearer's grave.

Should you seek a name in American literature, there is ample scope for the most towering intellect, and the loftiest ambition. Our literature is not what it should be, and foreign nations have thrown many aspersions upon us in consequence. Well may we wish for an exalted literature, for it is the noblest trait of character a nation can possess. It is through its literature, that a nation lives and its mental life is immortal. A nation's mighty population, its conquests, its extent of empire, its statistics of trade, its manners and customs, are all forgotten, or dwindle into insignificance, when compared with its intellectual dominion—the records of its mind and heart. No past nation sends forth an unfading lustre, but those that were distinguished in letters. Although their physical relics are mouldering and in ruins, there still remains a grandeur that time has not destroyed. Greece yet lives! and what is it but her literature, that renders her name imperishable? Other nations have sunk to oblivion, but her renown continues. It has stood like some tall pillar, amidst the wreck of other nations. Her people have fallen. Dr. King, an American missionary, has lately, by the court of Areopagus, at Athens, been found guilty of what the Greeks, in their ignorance, deem a high crime. His only crime was, that he taught the people wholesome truths, and sought to elevate them. But why do we sympathize with the present ignorant and degraded Greeks? It is the memory, that their country was once the rugged nurse of mighty men, the cradle of science, and the home of poetry and song. It is such a recollection, that produces the language:

Greece! Of all lands thou saddest lovely land!
Whoe'er hath seen, but loves thee, and but weeps,
To think that anguish still thy coronet steeps?

Rome too, will ever stand high in the annals of greatness, and have a splendor around her name, and chiefly, because she was the receptacle of learning, and the abode of orators and poets. The traveller through Greece and Rome, lingers, and gazes with interest and awe on spots hallowed by their literary men, and standing beside some crumbling arch or dome, he remembers, with a sacred and reverential feeling, that there the voice of some gifted orator or bard, may once have echoed in moving tones.

Those nations which have paid little or no attention to literature, are not only mentally, but morally inferior. An oppressive and bad government is, of course, found, for there is ever a mutual action and re-action between government and literature. This mental inferiority cannot be traced to physical causes: for a bright sun, a clear sky, a fertile soil, and a salubrious climate, may characterize the country where millions of ignorant and degraded beings dwell. A wilderness of mind, may exist amid a very paradise of external loveliness. Nature

may bloom in perpetual spring and light, whilst man's faculties lie dormant and darkened. The past nations, whose literature has been neglected, have

"Gone glimmering through the things that were,
A school boy's tale, the wonder of an hour."

The honor you may gain in producing high literary works, will be yours, and will be nobler than laurels dyed in blood. Wealth or title cannot be compared to such renown. Aristotle had royal honors paid him, but his fame rests not on that. Who cares what title Bacon had? His honor is, that he was the father of modern philosophy. The authors of superior writings have, in all ages, received applause and fame, and have been cherished in the hearts of their countrymen. The great have paid them reverence, and nations have delighted to lay their trophies on their altars. Kings pass into oblivion, whilst literary men, of their day, are honored; and some powerful kings are now known only, by their favorable attention to literary men, or have the ignoble fame of being their persecutors, while otherwise, they would have sunk to utter oblivion.

They are the men of true power, who exercise intellectual dominion over a people. After they pass away from earth, they are

"The dead but sceptred sovereigns,
Who rule our spirits from their urns."

The power of Alexander the Great, and of Bonaparte, passed away almost with their lives: but the eminent literary man, or he who publishes a single new truth, that is an active principle in life, never dies, but receives the benisons of coming ages, and lives through all time. The pen is mightier than the sword. Distinguished literary men not only bring honor to themselves, but to the whole country and nation to which they belong. Greece owes her glory to such men as Homer, Demosthenes, Socrates and Plato: and Rome owes much of her renown, to such men as Cicero and Virgil. Every nation takes pride in its literary men, and points to them as her highest crowns of honor. England, with all her regard for monarchs, dukes and peers, points to none of them in her history, with as much pride as to her untitled John Milton, Wm. Shakespeare, John Locke and Isaac Newton. They have contributed to her glory, more than all her kings and princes. No crowned head that Italy ever possessed, has ever flattered her self-esteem like Dante, or Petrarch, Tasso, or Ariosto. What name could supply the place of Cervantes to Spain? of Schiller or Goethe to Germany? of Corneille or Racine to France? of Walter Scott or Burns to Scotland. One man threw a dim moral light over China. Him the Chinese worship. It was Confucius, a man of letters.

We want in America, a literature whose voice will breathe energy, and awaken hope wherever its kindling tones are heard. We want our native land exhibited before us in a living, glowing and majestic form—its noble scenery converted into images of lofty thought, so that it will more attract our love. We want the inner spirit which animates our civil institutions, portrayed and set before us in its free, bold and generous attitude. We want a literature which will impart new motives to moral and intellectual action, communicate deep impulses to men, and awaken slumbering energies. We want a literature which will present before us our Declaration of Independence, and our written Constitutions, in all their grandeur and sacred truths, with a high expression and force, that will give form and life to their abstract ideas, so as to captivate and deeply interest our minds and hearts, and increase our attachment to them. We want a literature that will confer upon virtue, all the strength of principle and energy of passion; a literature that will remove freedom from senseless cant and hyperbole, and present her in such loveliness and grace, as to urge to all self sacrifice in her behalf. We want a literature that will embody the high ideas and dim visions of the American people, in justice and reality—a litera-

ture that will explain and do justice to the hidden meaning that lies beneath our party contests. We want a literature that will show that much of our folly, enthusiasm and fanaticism, is founded on aspirations and realities, which do honor to our nature. We want a literature that will shed new consecrations on man's life and destiny, that will vindicate reason, impart new power to conscience, new vitality to human affections, that will soften and elevate passion, guide enthusiasm in a right direction, and that will speak out in the high language of man, to a mighty nation of men. We want a literature that will ennoble and exalt our people, and one that is drawn much from their inspiration. A writer that would produce a popular and durable national work, must study the character, thoughts, feelings and high ideas of our people. He must sympathize with them, and then study deeply himself, his own mind and heart. He must study the American man. The mere imitation or echo of English or other European works will not do for us ; no, never !

Since the first settlement of our country till the present time, millions of men have here thought and acted in a higher and nobler manner, than men ever thought and acted before, and no writer has ever given a suitable expression to their thoughts and actions. Scene after scene, in one grand drama over our wide land, has been displayed, for which no poetry has yet found proper words. The reality has thus far been too great for adequate utterance in language. All is yet to be reflected from the broad mirror of a comprehensive and soul stirring literature.

Discipline the mind and improve the taste by the ancient classics, gain wisdom from the past, but never forget the high and superior spirit of the present age, and the lofty movements and aspirings of your fellow countrymen around you.

The best ancient and modern literary work may be surpassed. Those who say they cannot, place unwarranted limits to the human faculties, and seem to wish to restrain and check mental effort, and paralyze human energies. What man has done, can again be accomplished, and still more. Are not you as fearfully and wonderfully made as man ever was ? Does not the American spirit come as pure and vigorous from the Almighty, as it ever came to man, save to the first created in Eden ? Have men ever lived under better and more animating civil institutions than you do ? Has nature any where, more sublimity and grandeur in her scenery, in her mountains, lakes and rivers, than she presents here ? Did any people ever present a grander moral and intellectual scene, than ours do ? No author in ancient or modern times, has had greater advantages to produce works that will live, than you have. Surely the human race is not degenerating, but is advancing : and why may not the ablest work of ancient or modern times, except the Bible, be surpassed ? They shall be beaten, and it is the destiny of America to do it. He is no friend to human progress, and has too little faith in man, who says they cannot. The superior excellence in literature which, we believe, our country is destined to produce, is no idle dream. It is consistent with sound philosophy, and the laws of human progress. We have excelled all other nations in the physical sciences and in mechanics, and in politics and political institutions : and why may we not also excel them in literature ? The opening of new and vast fields in nature, has given us enlargement of view, and increased the range of imagery. This is suited to give a powerful impulse to mind, as the discovery of our new world by Columbus, roused up and invigorated the minds of Europe. Well may the conceptions of the American mind be kindled by the new and wide views afforded ! An expectation of greater excellence in literature lies deep in our minds, sparks as they are of the Divinity of Heaven. We read the best works ever written by man, and feel that something greater is wanted. There is a thirst for beauty and truth, which has never yet been quenched by the fountains opened up by the

mightiest minds. We listen to the best eloquence already produced, and wish for higher and more stirring words. We listen to the best songs already sung, and then pant for higher melodies. We feel that we can enjoy more, and conceive more, and America is destined to fill the void, and produce authors that will rise higher than any preceding ones in ancient or modern times: and why may not some of you become a portion of these authors?

This Western continent is now bursting into new life. The giant empire of the United States now reaches from the Atlantic to the Pacific, and will still become wider and wider. Our limits are not yet fixed. You may live to see sixty millions of a population under our government. What high prospects open before us! What a noble field for your loftiest efforts! You will weave the destiny of thousands in the present and coming generations. Our country will act powerfully on the world.

“We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime.”

We are commissioned to instruct Europe and the old nations of the earth in government, science and literature. You all know that the sun of science and literature has been moving from east to west round the world. After it shall have traversed our continent, it will have made its circuit round the habitable globe. It shone more brightly in Greece and Rome, than in Asia, and it shines more brightly in England, France and Germany, than it ever did in Greece and Rome. Then judging from its past progressive course, it must here shine in increased brightness, and beam with an effulgence that the world has never witnessed. Like the natural sun, should it be setting in Europe, it will here be in its meridian splendor. But science and literature, it is hoped, are destined to move again round the world. A new way by the North Pacific will be opened for us to the old nations of the earth, and we will send back science and literature to their first starting places, far nobler and more elevated science and literature, than ever came from them to us. We will send it back to Europe—to its old classic scenes. A new halo of glory will encircle the earth, and long will the revived, regenerated and rejoicing nations of the earth, praise and thank our country.

ERRATUM.

On page 16, 27th line from the top, “*five hundred* years before Christ,” should read “*fifteen hundred* years before Christ,” &c.