

Prof. R. in entering upon his subject, quoted a passage from Cousin, asserting that the destiny of every being, from the insect to man, was written in the faculties it possessed, and might be there read by the careful student. Man (said he) being of a triple nature, physical, intellectual, and moral, a full development of these will alone bring to him the destiny marked out in his creation, and whatever interferes with this development, is a violation of and a hindrance to that destiny. This fact not only assures us of the exalted ends of our individual existence, but also gives us a true measure of the adaptedness of the different provisions of government to man's well-being, and the gauge of the various helps that from time to time are brought forward for his elevation or happiness. It teaches us that Governments, Churches, Kingly position, and the so-called Superiority of Birth-right, are all appendages to manhood, and not its substance; made for man, not man for them. It even gives us a right view of the value of the social relations of life. It reasons after this fashion:—The real differences among men come from within, not from without. There is a true nobility in human nature, not that claimed and admitted by the present forms of Society, but the nobility of Soul.

From the first glimmering of thought in the ignorant and brutalized—from the grovelling desires and appetites of the sensual man, human character slopes upward, till

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From the first glimmering of thought in the ignorant and brutalized—from the grovelling desires and appetites of the sensual man, human character slopes upward, till

on the mountain peak stands the intellectual good man. I mean the *worker* and not simply the *prayer*. Whatever his condition, his heart is quick to feel, his mind clear to design, his hand strong and skillful to execute. His occupation is not the end but the means.

However good merchants, or doctors, or mechanics, or preachers, we may be, if our activity is bounded by what the world calls attention to business, and we never perceive that our avocation is truly useful only to the degree that it aids in our progress and in the progress of the world, we suffer ourselves to be blinded by our highest interests.

Our destiny is marked out for us, and over-rides these accidents of occupation, position and name. These are to us what tools are to the workman. Our true life is above them all, though exercised through them. As much higher as are the intellectual and moral powers than the mere physical, so much greater is the responsibility imposed upon us, after the primary attention to cleanliness and health, to work unceasingly to expand in ourselves these attributes, and to aid our fellows in the same great work. We must let nothing hinder us in this triple development of humanity, whether it come in the shape of slavery, prejudice, difficulties, devotion to business, pleasure, or in the more imposing garb of church organization.

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hand—in which all systems of improvement and education must have a terminus, and for whose success even Christianity weaves its beautiful frame work, we approach Government and ask it what it has done to further the individual destiny of each of its members. Has it put impediments in their way? Does it protect tyranny and push freedom to the wall? Has it its slaveholding representatives and sham-courts of justice, its fugitive slave law and colonization appropriations? Then we condemn it as false to its trust.

We come to the church and interrogate it in like manner. What do we find? Many truths preached, and many sins rebuked, God praised, Christ revered, the Holy Spirit invoked, children taken into the fold and taught of Daniel and Paul and Peter—until, as Theodore Parker hints, they almost come to believe that piety and goodness only dwelt with the men of the past:—and we have alms giving, and here and there good Samaritans caring for the sick—we have erudite and eloquent sermons, with some that are only sound. Charity abounds to overflowing, even to the covering of a multitude of national and social sins; our preachers tell us of a dreadful future towards which we are all hastening. But amid all, very rarely are we directed how to grapple with existing wickedness, that outside of our favorite chapel is festering in the body

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politic like a putrid sore. Is not Christianity for humanity on earth as well as for glory hereafter? How then can we be hemmed in by sectarianism, to labor only in its narrow vineyard? And how shall we labor otherwise unless we have a clearer vision? Shall men put faith in a system which does not acknowledge man's equal right to liberty and progress, nor labor for that end: which for any reason would crush his growing aspirations for light and holiness, and condemn him to the condition of a menial or chattel? Is not this the state of our so-called churches? Is not their own machinery of paramount importance, and does it not overlap individual independence? See how in the Romish Church, personality is lost in church obedience, and on the other hand, what freedom is granted in the simple forms of the Friends. Yet see how in both the idea of the dignity of man is received. The Roman Church, under the misguided claim of authority, having established, as it conceives, its right to hold in its keeping the temporal as well as the eternal interests of humanity, treats its followers with an equal justice. All are its children and are equally cared for. It knows no clime, no parentage, no title, no color. In this it is far more Christian than its creed. Now turn to Protestantism, and from Puseyism to Quakerism, in this country, humanity as such is not revered

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Wealth builds little chapels for the poor, to prevent the uncouth Mosaic work that a mixture of piety would present. Episcopalianism sets off its darker members to vegetate into life as best they may, and becomes so short sighted that it cannot see or remember its own congregations even in our own city. Presbyterianism and Methodism, for the more quiet devotion of their special followers, build their negroes pews, and even the Friends must have their negro bench.

Are these things a recognition of the sacred seal which God stamped on the human soul when he created it? Can truth ever have its clear vision and justice occupy its throne; while such wickedness possesses the land?

And how is it with us, my friends, here in Philadelphia? How stand our Churches on this question of Destiny? Is humanity with you above Methodism, or Presbyterianism, or Episcopalianism or Baptism? Do you see that bodily freedom is man's first great right, and that with it his mind is to be expanded and enlarged, made to thirst and hunger for truth, even as you teach him to hunger and thirst for righteousness? I judge of the work done in the Churches, by the effect produced on their members. You are pre-eminently a church going people. None are more so. Yet what you are doing outside of your Bethels and Shilohs and St. Thomases, for individual emancipation—for

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the slave, for the ignorant and degraded freeman? Where is your home literature—your family school—your interest in public Education? What is the evidence you give that amid your eating and drinking you find time to spare to build up in moral and intellectual beauty your own inner beings, and sympathy and money to spare to engage in the great warfare that is now being waged for liberty and the rights of man? Does our ministry magnify the dignity of human character as it ought? Does it tell man of the priceless faculties that lie folded up within him, and that he may not, like the servant of old, hide them in a napkin and hand them back without increase? Does it speak to the future mothers of an abject people, and charge them to seek for light, that from their loins no future slaves may spring?

To all these and kindred questions the church fails to answer favorably. She labors zealously, not wisely, for the spiritual condition of her own children, so long as they acknowledge her as mother. For humanity, as such, she seldom speaks. Here and there a voice, in advance of his people, will occasionally be heard; but it is only when the truth becomes too broad to be hemmed in by the feeble breast of the preacher, and it leaps for utterance.

But we are admonished to turn to reflections more directly connected with the present occasion. Passing by other social

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questions, and other institutions which invite our examination, and which concern the welfare of manhood, (including womanhood of course,) we approach with pleasure the establishment of the instrumentality that has especially called us together to night.

The aroma of a delightful atmosphere floats about us as we enter in the theme of books and their riches. The establishment of well furnished Libraries has been the care of every nation, either ancient or modern, that has risen to any literary eminence. Having this historical fact back before them, the Managers of the Institution over which I have the pleasure of presiding as Teacher, established and opened it in the room we are now occupying, on the basis of a fund, formed I believe from a combination of legacies. And now it is proposed to open in connection with the school, a public Library. That this is an essential auxiliary to the first part of their plan no one can doubt. That they have been far sighted enough to see that schools must be backed up, first by Libraries, and secondly, by that home intelligence which the use of libraries affords, is but an evidence of correct judgement on their part. We have been convened to night to give countenance to this plan, and you are invited to assist in carrying it on by availing yourselves of its privileges. The benefits that will grow out of the establishment

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of a Library in the midst of this community, seem so evident, that I scarcely know what inducements you need to give it a support. Education does not begin nor end in the school room. It is a lifetime discipline. Individuals from different causes are frequently thrown upon Society to begin there their true education, and many, from the pressure of external circumstances, get but occasional glimpses of the sunny streams of knowledge that glide through the school house. To such, this Library offers invaluable resources for redeeming the opportunities lost, either from early hindrances, or, from what is often the case, inattention and waste of privileges. If on every Sabbath we have carefully laid before us Christian duties, and feel benefitted thereby, we have here in the good books selected, both the intelligent teacher and minister. We have them in their own natural character. They are always true to themselves, and speak the same language ever, which cannot be said of many living teachers, since they vary often from their standards and creeds. The book-daguerreotype is superior to our more modern invention, for that varies with the light, and oftentimes fades. If the communion of mind with mind in actual life is so useful in evolving thought, sharpening the perceptions, and maturing the judgment, the Library furnishes the same kind of communion, with the additional ad-

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vantage that we can weigh subjects presented to the mind apart from those excitements which personal contact often engenders. We commune not merely with thought moulded by the influences, views and chance prejudices of present Society; but here are given us the mental strength of other countries and former times, and by all we may be refreshed as by living rivers, and grow stronger and stronger.

Again, the reflex influence of such a Library must be very great. It will place on the face of Society a number of richly developed and refined minds, and the consequence will be the awakening of other minds; there will be a struggle and a resurrection, so to speak, of intelligence now long dead.

We plead also for the Library on account of its humane influences. Education ought to be and must be a "family ambition, an inbred pride, a universal emulation; it must become a habit, an essential almost of social organization." Do you ask why your schools have not been, and are not now in a flourishing condition? The answer will be suggested in the inquiry, what has been the home aid afforded youth in the acquirement of knowledge? A proper direction and an incentive to search for information must always be kept up, to encourage the earnest seeker. Then wisdom will appear beautiful and her paths

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be pleasant. I am told that in one of your northern districts the character of a neighborhood has been entirely changed by the establishment of a school with a library attached. Those who were the disturbers of the public peace, have been redeemed from their past habits, and are availing themselves of the benefits of the library.

Again, we ought to support this public library (and we can sustain it, we are not too poor, as has been asserted; there is abundance of money among us had we the inclination to use it in this way,) because it will discipline and clothe properly the minds of those who lead in our public gatherings. We need just such an institution to counteract the loss of time and the indifference to vital interests, caused by ignorant and frivolous public speaking. It will enable writers and speakers to present truths and claims as they ought to be presented. Consider yourselves whether the character of our public meetings must not be benefitted by throwing into them a body of well-trained reasoners.

I appeal, further, for the support of this enterprise, in behalf of its influence on our young men, whom it will win from habits of dissipation, and the wasting of time in useless conversation and amusements: in behalf of our young women, that their minds and characters may be rightly formed, to fit them to be the fu-

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ture mothers of a new race of freemen. For mothers living and to come, I cannot plead too earnestly, for upon them, freedom being proclaimed, rests our main hope of elevation. The history of a people's progress is interwoven with the history of woman.

Wherever greatness points, it is allied with intelligence in her.

I plead lastly for teachers. In this term I include all my co-workers, whether intellectual or religious. I speak for them as for myself, and make bold to say to the managers that, in the prosecution of this plan, our wants ought to be regarded. As has been said in the plea of an eminent writer, "You trust the mechanic to judge of the tools of his trade, and you are surprised when he tells you that he must have hundreds or thousands of dollars to complete his outfit. You allow a ship builder to hide thousands out of sight in the hull of a ship—in bolts and knees, and what would seem to be but heavy and incumbering timbers; and you leave him to judge whether this or that timber, bolt or knee, is required to make the ship stout enough to ride the maddened ocean." "We ask that you shall give us the same confidence, since we are appointed to the high service of training the intellect and the character of men who, in a half generation, are to bless or curse this nation by their influence." We ask you to be liberal in giving us books suited

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to our calling, though they be a little costly, remembering that every such volume is the teacher of the teachers of the people, and the preacher to their preachers.

The general subject of education is one dear to my heart, for in this department of activity my best days have been spent. Experience has taught me whereof I speak, and what are the advantages of an intercourse with such pure, rich and solid books as shall here from time to time be gathered. The influence of the thought which you may lay up thus and disseminate, will reach far beyond your own life time. Let us therefore unite in forming and fostering this Institution. Give it our countenance, and some of the time which can well be spared from other things. Let us become intimate with those books that aid us in building up the moral and intellectual man, and that teach us how to keep the temple pure. Let us come to them with no determination to force their reasonings to the strengthening of cherished opinions—but rather let us be willing to test our own standards by what may be clearer visions of truth. In this wise, the benefits of this public library will be felt upon ourselves, and reach down to our posterity. In the great warfare that is now being waged between tyranny and freedom, every weapon is needed for the contest. Shall we let error run rampant, and become

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victorious, because, though right, we are disqualified to cope with it? Rather let us be prepared against every sophistry, to make it palpable and clear. Let us take into the conflict the shield of moral principle, and the keen blades of ready knowledge and argument; then, if we rightly direct our attacks, and fashion our defense, we shall come off more than conquerors over American slavery and American prejudice, and vindicate that truth with which I commenced my remarks to night, namely, that humanity and its true destiny is a problem of greater worth than the formal support of institutions, creeds and titles, and that, religion, to have its full power, must be allied with intelligence; for the soul that can

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