The Morning Post.

L. HARPER, EDITOR AND PROPRIETOR.

PITTSBURGH:
TUESDAY MORNING, JANUARY 19, 1847.

DEMOCRATIC CONVENTION.

At a meeting of the Democratic Committee of Correspondence, held at the "Washington Coffee House," Jan. 6th, 1847, the following resolution was, on motion of Mr. John A. Irwin, unanimously adopted, viz:

Resolved, That the Democrats of the several Wards, Townships, and Boroughs of the County of Allegheny, be requested to meet at the usual places of holding elections, on Saturday the 23d inst., in the townships at 2 o'clock, P. M., and in the wards and boroughs at 1½ o'clock, P. M., and choose two delegates to meet in Convention at the New Court House in the City of Pittsburgh, on Wednesday, the 27th day of January, 1847, at 11 o'clock, A. M., for the purpose of selecting delegates to represent Allegheny County in the State Convention, to be held at Harrisburgh on the 4th of March next.

JOHN C. DAVITT, Ch'n.
THOS. BLACKMORE, Sec'y.

Correspondence of the Daily Post.

Letter X.

HARRISBURGH, Jan. 15th, 1847.

The Tariff resolutions were brought up again to-day, after the regular business was disposed of. Mr. Knox of Tioga, replied to the Hon. Speaker's arguments on this question. Though a very young man, Mr. Knox possesses a well informed mind, and showed himself quite at home on this subject. Several other gentlemen spoke for a short time, some of whom had never before spoken on any public occasion; but a question like the present was calculated to bring up all the hidden worth of the House. Among those who advocated the Tariff of '42, was Mr. Philip Klingensmith of Armstrong. Though unaccustomed to public speaking, still he made one of the best speeches of the day; for being, as he expressed himself, nothing but a plain practical man, he did not attempt to show the orator, but argued from facts within his own knowledge; he showed conclusively that the Tariff of 1842 was the making of his county, ergo of all the state of Pennsylvania. He was listened to with the most marked attention, and when he concluded the speaker could scarcely restrain the House from the applause which his remarks deserved.

In the House, Mr. Bigham read a bill relative to certifying certain causes from the Court of Common Pleas of Allegheny County, to the District Court.

In the Senate, a number of petitions were presented, praying the repeal of all laws permitting the holding of slaves for any length of time within this commonwealth:

Petitions were presented for the erection of new counties.

One to be formed out of parts of the counties of Montgomery, Chester and Berks to be called Madison.

Another to be erected out of parts of Clearfield Indiana and Jefferson, to be called Pine.

A bill was reported from the committee on Finance, relative to Auctions and Auctioneers

The bill entitled a Supplement to an Act relative to Insurance Companies and Insurance Agencies not chartered by this Commonwealth, passed the Senate on final reading.

The bill provides that hereafter four dollars shall be paid into the State Treasury for each and every one hundred dollars premium, instead of twenty dollars for the same amount of premium, as it was by the law of 1839.

Mr. Darsie, on leave granted, read in place a bill to authorize the Canal Commissioners to ascertain and assess the damage of Alexander Black of the City of Pittsburgh.

The whigs are in caucus to-night, for the purpose of selecting a person for State Treasurer. I will defer closing my letter until I have the result.

10 o'clock at night. I have just learned the result. The Hon. John Banks, of Berks, is said to be our State Treasurer. The contest was mainly between Mr. Nicholson, of Beaver, and Mr. Bell, of Erie. After several ballotings, seeing no prospect of them being able to make a choice, Mr. Trego, of the city, proposed the name of George Banks, who was unanimously chosen as their nominee.

KARL.

Legislative Elections in Ohio.

EDWARD AVERY, Esq., of Wooster, has been elected Judge of the Supreme Court in Ohio.—We were lead into an error the other day in saying that Gen. STORKLY of Steubenville was elected Supreme Judge. He was nominated in Legislative caucus, but that was all. BENJAMIN S. COWEN, Esq., of St. Clairsville, has been elected President Judge of the 15th Judicial Circuit, composed of the counties of Belmont, Harrison, Jefferson, Monroe and Guernsey. EBENEZER B. SADLER has been elected President Judge of the 13th Circuit, and ARIUS NYE, Esq., President Judge of the 8th Circuit. ALBERT A. BLISS, Esq., has been elected Treasurer of State, and JOSEPH RIDGWAY, Sr., Warden of the Ohio Penitentiary. All "true blue whigs," of course.

☞ The Editor of the *Journal* squirms like a wounded snake. The "shot in the neck" has made him vomit up all his gall. The "miserable diddler" has our commiseration, for we pity a man that dies hard. His propensity to call ugly names sticks to him to the last—of course this was to be expected, as the prompting of his bosom companions the *blue devils*. With brazen impudence he denies ever having made his "creditors run." Was there never a "run" upon you, Mr. Diddle? If not, then blessed were they that expected little, for verily they were not disappointed!

The Editor of the *Journal* says it is ungentlemanly to lie. We agree with him, and will go farther we say it is *unmanly* to lie. A MAN never lies; but individuals *who claim* to be "gentlemen" very often lie *to the ruin of others*, by promising without the intention of every performing. These get their patronymic from the "*Gentleman in black*," the moral father of *black-legs*. But all this amounts to nothing. The editor of the Journal never *lied*. *He* never forfeited his word. *He* never broke his honor. *He* never made a promise in his life without fulfilling it to the letter. Oh, no! The Editor of the *Journal* is an *honorable* man—a *right honorable* "GENTLEMAN!"

But the pongun of the *Journal* has struck us with a potato ball. We are a "Paddy!" Oh, my country, how I suffer for you! We are a "*Paddy*," and he a *Native* to the manor born! "Miserable" hypochondriac! you should have reflected before you reproached us with being an Irishman, for the honored sire that gave *you* existence, and on whose bounty you are depending for your daily bread—"*gentleman*" as you are—is not *he* an *Irishman?*—We are an Irishman, or a "Paddy," if that suits the classic taste of the *Native* of the *Journal* better; and besides, we are not ashamed of the land of our birth—and we hope that no act of our life will ever cast a stain upon its green mantle.

DESPATCHES FOR THE POST:
BY ELECTRIC TELEGRAPH!

PHILADELPHIA, Jan. 18, 1847.
Monday, 8 o'clock, P. M.

CONGRESS.

SENATE.—A number of petitions were presented.

Reverdy Johnson, of Md., offered a resolution calling upon the Secretary of the Treasury for a Report detailing the operations of the Sub Treasury Law, and an opinion as to whether it interfered with the Finances of the Treasury.

The Bill providing for the appointment of a Surveyor of Oregon was engrossed.

The Land Graduation Bill was next taken up and discussed. The Bill was slightly amended, and the motion to engross postponed.

Vice President Dallas appointed Senator Cass a Regent in the Smithsonian Institute, in the room of Senator Pennybacker, died.

Mr. Breese, of Ill., put on the Committee on Commerce in the room of Senator Pennybacker, died.

HOUSE.—After a large amount of informal business was transacted, the House went into Committee of the Whole, and took up the Bill granting Land to the Volunteers.

Adjourned while discussing the Bills for increasing the pay of regulars and volunteers and granting land.

The discussions in both houses have been very dull to-day.

FROM NEW YORK.

The ship Rochester arrived in New York, from Liverpool, last night, but brought no important news.

SOUTHERN MAIL.

No news south of Montgomery, Alabama.

Pennsylvania Legislature.

We learn from the Telegraphic Dispatch of the American, that Mr. Daniel yesterday presented a petition from the Stockholders of the Merchants and Manufacturers' Bank for a renewal of its charter.

Also, petition of Commissioners of Allegheny county to be exempted from payment of damages for opening streets in new wards in Pittsburgh.

Bigham presented two of like import in the House. Committee on Banks in the Senate report a supplement to act incorporating 'Farmers' Deposit Bank, Pittsburgh.

Electing State Treasury—John Banks 71, J. R. Snowden 55. Hassan speaking on the Tariff.

☞ We are indebted to the Hon. JAMES BUCHANAN for a report upon the Consular system of the United States, in compliance with a resolution of the House of Representatives. It is an interesting document, and perhaps we may take occasion to refer to it hereafter.

☞ A meeting was to be held at Wooster, Ohio, on last Saturday, to take into consideration the subject of a Rail road from Pittsburgh, through Canton, Massillon and that place, to Mansfield, to there intersect the Mansfield and Sandusky Railroad.

☞ REFUS P. SPAULDING, Esq., of Akron, has been selected by the Ohio Legislature, to deliver a Eulogy upon the life and character of Brig. Gen. HARRISON.

☞ The Editor of the N. Y. *Tribune* was burnt in effigy on last Wednesday night, in consequence of remarks made in his paper about the volunteers for the war. We are opposed to effigy burnings and all species of mob law, but still we must confess that in the case of the Tribune the aggravation was very great.

☞ The Legislature of New Jersey organized on Tuesday by the appointment of John C. Smallwood, of Gloucester, President of the Senate, and other officers same as last year. In the House of Assembly, Dr. J. W. C. Evans, of Burlington, was elected Speaker, and Alex. M. Cumming, of Princeton, Clerk. Hon. Jacob W. Miller, it is said will be re-elected U. S. Senator.

☞ ALBERT J. TIRREL, who is charged with the murder of mrs. Bickford at Boston, and the burning of the house in which she lived, is now on trial for arson, in that city.

☞ It will be perceived by the letter of our Harrisburgh correspondent that Judge BANKS has received the caucus nomination for State Treasurer.

Auction Sales.

BY JOHN D. DAVIS, Auctioneer, south-east corning, the Diamond and Fifth sts., on Thursday morning, the 21st inst., at 10 o'clock, will be sold an extensive assortment of seasonable Dry Goods, among which are the following, viz.: Superfine Cloths, assorted colors, double and single milled Cassimeres, Satinetts in great variety, Kentucky Jeans, extra super Tweed, Water Proof Pilot Cloth, Twilled and Plain Red Flannels, Green and White Flannels, Furniture, Chitz Calicoes, Mixed Pins, Suspenders, Alpacas, Fancy Vestings, Bleached and Unbleached Shirtings and Sheetings.

At 2 o'clock, P. M., a large assortment of China and Queensware, Y. H. Tea, No. 1 Chocolate, Rice, Coal and Devonshire Shovels, Red Cords, Halter Ropes, Wire Screws, Feather Beds and Bedding, Mattresses and Looking Glasses, Globe Lamps, Carpetings, &c.; a large assortment of new and second hand Furniture, embracing nearly all articles wanted by housekeepers and others; 5 kegs Green Paint, 10 bxs. Sperm Candles, &c.

At 6½ o'clock, P. M., a general assortment of Dry Goods, from a store in the country; fine cutlery, Watches, Musical Instruments, Gum Shoes and Sandals, a great variety of good quality and ready made Clothing, coarse and fine Shirts, Hats and Caps, &c. (American copy.) jan19

Animal and Human Magnetism.

PROF. MILLS, of Virginia, respectfully announces to the citizens of Pittsburgh, that he will re-commence his Lectures and experiments on the above subject, at Philo Hall, on Wednesday, January 25th, when experiments of the most satisfactory character will be presented, showing the power of the human mind.

Doors to be open at 6½ o'clock. Lecture to commence at 7 o'clock.

Tickets 25 cents; to be had at the door. jn19-3t

Notice.

SIX firemen, three coal heavers, ten landsmen and five boys (from fifteen to eighteen years of age) will be entered for the U. S. Naval Service, on application to the undersigned at the Ship Yard of Joseph Tomlinson, Esq.

W. W. HUNTER,
jn19-d1w Lt. Superintending.

Collecting Agent.

THE undersigned will leave on Monday 25th inst., on a Collecting Tour through the county of Beaver in this state, and through the Eastern counties of Ohio. He will attend to the collection and settlement of Bills, Notes and accounts of every description; and he feels confident, from his experience and knowledge of business, that he can give entire satisfaction to all who may employ him. He is prepared to furnish the fullest references to such as may desire them. He respectfully invites the patronage of merchants, editors, and men of business generally. He may be seen during the week at this office.

jan18-d1w JAS. C. RICHEY.

For Rent.

A FARM containing two hundred acres situate about nine miles from Pittsburgh. The improvements are a large and comfortable house and barn (60 feet long,) 100 bearing apple trees, 60 acres cleared land, about 12 of which is meadow. The farm is well watered, on a good road and will be rented remarkably low—apply to

BLAKELY & MITCHELL,
jan18 Penn st., Pittsburgh.

WHITE BEANS—20 bbls. Small White Beans just rec'd on consignment and for sale by

MILLER & RICKETSON.
jn18

LECTURE

DELIVERED BEFORE THE PHILOMATHEAN SOCIETY, JANUARY 6, 1847.

BY DAVID RITCHIE, ESQ.

SUBJECT:—"*Pursuit and Distribution of Honor.*"

LADIES AND GENTLEMEN:—

Honor is the esteem and approbation given to excellence. It is bestowed by men upon those who are supposed to excel in qualities deserving of approval or admiration. The desire of honor has often been one of the strongest motives to exertion in minds of a high order, and many noble actions have been performed by those who hoped, as their greatest recompense, for the honor arising from good opinion of others. And really this honor is a worthy object of pursuit, for the smile of respect and approbation is one of the pleasantest that lights up the human countenance. The desire of honor, however, like all our other desires, though good in itself and often associated with other good qualities, is very liable to abuse and holds out strong temptations to unworthy actions. Men obtain authority and reach high places by gaining the esteem and approbation of others. It is of importance therefore to inquire what those actions and qualities are which ought to entitle men to honor; how we may distinguish those on whom we should bestow our respect and confidence; because, an error in this regard indicates something wrong in our own judgment or dispositions and holds out inducements to do wrong, as the mode of gaining our approval. It is of importance also to those who pursue honor to ascertain in what way they may fairly deserve it, because a mistake in this respect will (unless the affairs of the universe are badly conducted) lead to shame, and the candidate for glory will find himself the subject of reproof. Those who bestow honor unworthily, will be involved in trouble; and those who seek and obtain it, by improper means, secure their own subsequent degradation. But whether worthily or unworthily, honor is desired by all men. The bad desire it at all hazards, deserved or not. The blind impulse that is in them demands gratification. The good wish to deserve and obtain it as well for the benefit of others as for their own pleasure.

It is worth while in examining this subject to bestow some attention on the manner in which honor has been heretofore conferred as we may profit even by the mistakes of our predecessors.—We shall find that the idols of their time were sometimes men who had keen observation and ready tact enough to take advantage of the prevalent opinions or impulses, no matter whether good or bad, amidst which they lived, and sometimes they were persons really more under the influence of those opinions and impulses than other men, and therefore they were looked upon as leaders. The mass of men have of course always found the established opinion of the day as the standard, and as each one agreed with or varied from this standard he has been approved or condemned. Many of these established opinions have been erroneous, and consequently those who were wiser than to entertain them have been the objects of suspicion and persecution. They were not honored in their own day. The time had not come when they could successfully attempt to teach men the truth. The fiercest enemy of all goodness and wisdom and the most blind and ridiculous distributor of honour has always been superstition. It is hard, if not impossible, to find any people who have not worshipped gods much worse than they were themselves, and who, in the service of their imaginary deities were not ready to destroy any one who was guilty of the treason of refusing to adore a divinity, who, to say nothing of his absurdities, was morally worse than any of his worshippers.

The Egyptians, when very degraded, finding nothing human that was low enough to make a god of, betook themselves to the worship of beasts and reptiles. The savage Mexicans devoured their fellow men in honor of their gods, to whom the heart of the victim was first presented as an acceptable sacrifice; and Socrates, Cicero, or even Julius Cæsar would be degraded by a comparison with some of the gods worshipped in Greece and Rome. The priests of the reigning gods, as persons representing celestial power and majesty, and supposed to exert great influence at the highest court, have always been held in reverence, and enjoyed the highest honors. Men have always fancied their gods to be rich and powerful, whimsical and arbitrary, like earthly despots, and hence the despicable sycophancy to gain their favor, or the favor of their favorites, and hence also the shocking manifestations of hate and violence against all who attempted to teach any thing better. The consequence of this improper award of honor has been a life of meanness, if not of misery, and the pitying disapproval of succeeding ages. The fierce priest of a bad god, however revered in his day is at best the slave of a tyrant, at the same time that he is a tyrant over slaves. His memory will perish with the system of slavery, and the best apology that can be made for him is that he is a very disagreeable necessity. He does no honor to humanity, but is a sort of executioner. In pursuing and bestowing honor we should take warning by such examples, and reflect that those cruel persecutors of past times, however much they were then honored as the favorites of the Most High, are now justly held in contempt and abhorrence. Men who lived in the odor of sanctity and distributed the blessings and denounced the wrath of Heaven, in the presence of prostrate multitudes are now the wonder and jest of school boys. On the contrary, those whom they have denounced and persecuted as the enemies of God and man, are now held in honor as the friends of both. These things may occur again, and it therefore behoves men to beware how they denounce and persecute those who may deserve honor for entertaining worthier and truer ideas of the Divinity than the majority of those among whom they live.

On turning from the gloomy and baleful department of superstition, the attention is attracted by the pomp and circumstance of war. The military road to honor, although less disagreeable in many respects than that of superstition, is yet one that is pursued with much violence and injustice, and which only, under special circumstances, merits our approval. In war, it is true, man puts on much of his pomp and bravery; he exhibits great and admirable qualities of courage and skill and patience, his heart and mind are stirred to their utmost recesses; his bosom swells with the tremendous excitement of the battle; he conquers his enemy or dies a warrior's death, slain by his foe. His memory is honored, and those who do not engage in the war are filled with patriotism and courage by the recital of his deeds. Nations are roused from their lethargy and compelled to display all their energies by the clangor of arms. Great actions of skill and daring and self-devotion are performed on all sides; they are celebrated by poets and historians, and distant places and future ages are furnished at once with instruction and amusement. Legitimate war, too, cultivates a high and noble bearing towards our enemy, which forms a striking and beautiful contrast with the malice of private hate and of domestic factions. It is true that war is fierce and violent, that pain and death are in its course inflicted by man upon his fellow-man, that property is destroyed, labor wasted, that savage cruelty is sometimes manifested in its prosecution, and that famine and disease stalk in its train; but still there accompany war a dashing splendor, a free and daring heroism, a spirit of honor, chivalry and magnanimity, which make it the school of many noble virtues as well as of pain and vices.

War, by the urgent necessity of physical force, compels men to rouse up their energies in order to defend themselves. It teaches, by dear experience, the value of the most strenuous exertions of all the powers with which men are gifted. They must defend themselves; men are to be fought with and overcome. The exercise of the powers thus rudely called into action develops and strengthens them, and those who were lately slaves begin to feel something like freemen.

War, then, is not unmixed evil, and in some states of society, some periods of human development, seems to be absolutely necessary. It is the best thing under the circumstances. Doubtless a period will arrive when this coarse, rude discipline will be unnecessary and superseded by one of a more refined character, but hitherto, and perhaps now, war has its uses, in cultivating among cowards courage, and in teaching energy, skill, tact and activity to the idle and indolent.

War too has been a powerful means of extending civilization. It is almost a necessary result of warfare that the more barbarous shall be conquered by the more civilized, and learn from them in a short time what they would otherwise be many ages in acquiring. Even in the rare instances where comparatively civilized people have been overrun by barbarians, the result has been that, after the first tempest of war has passed away, the superior intelligence of the conquered nations has been rapidly infused into the victors. The higher the civilization of any people, moreover, the more difficult will it be for barbarians to conquer them. The superior knowledge of chemical and mechanical forces among what are now called civilized people, is such as to render a mere handful of men more than a match for thousands who, with equal courage, are inferior in the knowledge which can only be acquired by means of the institutions of civilized life. It is a good thing for barbarism to be compelled to render obedience, by force if necessary, to the superior wisdom of civilization, and this has been and possibly may yet be brought about by war. In the history of the present civilized world, the Roman General has preceded the Missionary and Philosopher.

He then that is great in war is deserving of honor. When he acts in defence of his country, or in freeing mankind from evil, he is doing good. His work is rude but necessary, and in its prosecution he may attain higher qualities of heart and mind, of gentleness and humanity, as well as of firmness, skill and courage, than are to be attained in many pursuits which are accompanied with no exertion of violence. Let us hope that the time approaches when war will be uncessary, but let us also be assured that it will never give place to a system of cowardice, avarice, and deceit. So long as these last continue, so long will war remain as their opposing force, their scourge and counteracting influence. A high minded soldier is a much nobler character than a cunning politician. He deserves a high place of honor, and such has been awarded to him by the consent of all ages and nations. The affectation of contempt for what is called physical courage, ought itself to be despised, for courage is an element in every character truly great. In war likewise many victories over the powers of Nature have been gained by those who were seeking only the means of triumph over a casual and temporary foe. Let due honor then be given to the warrior who, with courage, patience, skill and magnanimity, pursues his noble profession, while at the same time we look forward to the happier period when the motives of action and forms of discipline shall be more refined and less painful than they have unavoidably been heretofore.

Closely connected with war is the pursuit of politics. The successful politician is an object of high regard. To attain success he must, of course, have found means to please those who elevated him. If those who conferred the honor were wise, he has gained their approbation by good conduct; if they are wicked and foolish he has found some means of obtaining their favor, either by complying with their wickedness and folly, or by deceiving and overreaching them in order to accomplish his own purpose. The mere flattering of the leading passion of the sovereign (be it King or multitude,) has been found the most ready mode of obtaining the transient honor of present popularity, the species of honor most generally sought for by politicians. The attainment and retention of office is the object of their ambition, and they are little scrupulous with regard to the means by which that object is reached. Deceit and flattery offer easy roads to favor. In the strife of political parties, moreover, honors have not been distributed with reference to merit, but solely with refence to ability to render partizan services in acquiring and retaining, no matter by what means, place and power. It is true that many other motives are mingled, to some extent, with the desire of honor in the bosoms of those who seek office, but, with reference to the higher offices especially, the leading motive may be supposed to be the desire of honors. The misfortune has often been, that men supposed honor to consist in occupying a particular station without reference to their qualifications to fill it properly. Hence the object has been not so much to merit as to obtain office, and in order to succeed without merit the ready modes of flattery and deceit present themselves. No matter whether the government be monarchical or republican the unworthy seek advancement by those methods. Those, whether the citizens of a republic or monarchs, who are unfit to govern are deceived by those bad politicians, and bestow favors upon them, and the very fact that a man is fit for any distinguished station or deserving of honor, renders it impossible for him to obtain either.—Such a man cannot resort to falsehood, and therefore looks in vain for favor from those whose ignorance or depravity renders them the minions of, or, at least, incompetent judges of true merit. Any nation which desires a good reputation must be careful to bestow honor on men who are really worthy of it, for a nation obtains respect only by means of the great names which it exhibits to the world, and the elevation of bad persons to high places is conclusive evidence, either that the nation is destitute of great men, or that those who have power to confer honor are unfit for the trust. The man who gives honor or reverence to an unworthy object is a slave, and he who refuses honor to one to whom it is due, is a slave in a state of insurrection. That people or that sovereign is unfit to have the disposal of honors; who, without regard to the qualifications to discharge the duties of our office, fills every place with the partizans of one faction, and excludes from office and persecutes all others. Any country, be it republican or monarchial which encourages such a system is and ought to be on the road to ruin.—Such a course crushes freedom of thought and expression, encourages corrupt practices of every kind, and introduces inevitably the most odious vices of slavery. In fact it is slavery. It is hardly necessary to add that those who most frequently obtain favor in such governments are cunning dishonest persons to whom the sinuous courses of falsehood are not disagreeable. A really noble man would not be thankful for an office which had nothing better to offer to his view and to his hopes than such a prospect, and if the universe were so arranged as to permit the ultimate triumph of such an order of things, it would be a miserable failure. It seems then, not only those who seek, but those who bestow political honor to ascertain how it may be rightly pursued and conferred, otherwise disgrace and disaster await them. The true statesman will not descend to the pernicious arts of the demagouge. It is of course his duty to avoid giving unnecessary offence, to make the truth as attractive as possible, but, at the same time that he attempts nothing impracticable, he directs all his measures towards one point. His only object is to promote the welfare of those of whom he has charge. Even to gain their favor he will do nothing which tends to corrupt or debase the people. Rather than do so he is ready at all times to abstain from or surrender office or popularity. When driven to the alternative of doing wrong or resigning favor, the time is come when he can do most good by an example of self-sacrifice. A truly great statesman is one of the greatest of men. It is his part to survey the condition of the whole people. His genius and education should be such as to give him a lively appreciation of all that is good, and a quick eye to discover what is injurious in every department of human life. His wisdom and firmness should be sufficient for the guidance of the complicated interests and often discordant forces of a great people. He should have prudence to discover and avoid danger while it is yet at a distance, energy and courage to overcome it, where it is unavoidable. The education, the comfort, the happiness, the glory of the people is his object, kindness and persuasion are the means he uses wherever they are available, but whenever force is necessary he does not from mistaken motives of humanity hesitate about its application.

On leaving those who are engaged in war and civil government, the attention naturally rests on those men whose business it is to observe and describe others, the recorders of events, the historians. These are the men who keep up the communications between distant places and times.—Much depends upon their skill and fidelity, and to those who properly discharge their duty, a degree of honor is due only inferior to that awarded to the best of those whose deeds are celebrated. The historian ought to be able to appreciate the value of every thing that comes under his observation, so as to select whatever will be most proper to convey to posterity; he should be able to disentangle the most complicated motives, and fitted to sit in judgment on the foremost men of his time. In this feverish life of ours, there are too few enjoy the quiet requisites for just observation; and history too often assumes the aspect of partizan misrepresentation and declamation. Of so much higher regard are they deserving who in unfavorable times discharge well the duties of their important office.

A rare genius and highly to be prized, is a great poet. He is happy in being loved as well as honored. He winds himself into the affections at the same time that he commands admiration. He stimulates and purifies; exalts and refines the desires of men, polishes their language, and diffuses through nations and centuries the "thoughts that voluntary move harmonious numbers." How dull would our lives be were it not for the influence of the poets. The face of the earth deprived of its greenness, clothed in drab and deserted by its flowers—would scarcely be more dreary. Much of the best and solidest instruction is conveyed in poetry but, apart from that, he who throws a charm over life and interests and amuses us, deserves to be honored. He makes life desirable, makes us happy.

It is not enough to have men in the world who can perform great actions. We must make life so valuable that it shall be worth while to perform great actions. Things ought to be in proportion to one other, and there should be pleasures fit to compensate the pains and difficulties and dangers by which greatness is acquired. Greatness is of course displayed to most advantage on a noble theatre, and it is a high reward to a man of noble generosity to think that his pains and sacrifices are the means of conferring or protecting a life worth living. To poets then, to painters, to musicians, to all who adorn human life and make it elegant and agreable, let us give their appropriate honor. Those who look upon their pursuits as trifling, are themselves worse than triflers. They are too barbarous to appreciate and ignorant enough to affect to despise some of the Creator's noblest gifts.

Our respect and admiration then are due not only to those who perform great actions, but to all who contribute in a high degree to advance the happiness of our lives by opening up various sources of enjoyment. The approbation of a competent judge of his actions is of course the true honor which is the peculiar reward of merit. There are to be sure other rewards which ought to accompany that merit which entitles to honor such as competent wealth and station, but the former of these is generally obtained by a course of life the very reverse of one on which the reward of honor ought to be conferred. A mean, cunning and unfeeling avarice, are more potent acquirers and accumulators of wealth than the nobleness and generosity which prompt to actions deservedly called great. As civilization advances, it is to be hoped that some mode will be found of bringing the administration of the laws and the distribution of wealth more into conformity with the principles of sound reason and justice, and that the power of the purse, as well as all other powers, will be placed in the hands of those most competent and most disposed to wield it properly. It is not right that an ignorant, foolish or bad man should be permitted to control the earthly destinies of numbers of his fellow creatures. Petty tyrants of this sort are often more vexatious than great ones, and it is to be hoped that the earth will see the day when fraud or hard bargain can be enforced under the form of law, when the morality of contracts will be more narrowly scrutinized than it is at present, and when an advantage taken of ignorance or distress will be punished with the same ignominy as a brutal assault upon the weak, the sick or the defenceless. There is always a certain amount of deference paid to the possessor of wealth which, however despicable the owner of it may be, affords him a high gratification. It is requisite for the honor and happiness of humanity, that care should be taken to prevent men from profiting by their bad qualities, and to distribute both the wealth and the honors of society to the most deserving. He who with far sighted sagacity, directs and guides his own labor or the labor of other men in useful enterprises, deserves to acquire wealth; but the attempt to acquire it by many of the methods at present successfully practised, should be punished and not rewarded. It may be said that this is impracticable. If that were so it would be a pity, because it would prove that there was some defect in the order of things. It may be difficult. We of this generation may not be able to accomplish it, but we may commence the work and keep the end steadily in view. It certainly shews a want of confidence in the arrangement and government of the universe to doubt the practicability of accomplishing any purpose that is good. There may be great difficulties to overcome, but they must give way to skill and perseverance and the victory will be more honorable because hard won. We should always remember when speaking of the practicability of things, that what cannot be done suddenly is effected in the course of centuries. The main purpose of the Earth is the support and cultivation of men, and the time will no doubt arrive when its wealth and honors will be more wisely pursued and more judiciously distributed than they are at present, and he who most contributes to bring about a state of things where the prizes of human life will be fairly won an properly conferred, will deserve and receive the highest reward himself.

Hitherto the men who have obtained the highest honors have often been hurried along by some powerful impulse over which they had no control. Their skill and courage and other high qualities were displayed in gratifying the particular desire to which they were subject. A mind impelled and agitated in that manner is a mere chaos, its possessor is not master of himself and of course not entitled to the highest honor. He is not a freeman. He wants the governing power to say, not merely as to the means, but as to the end itself. I will or will not, as circumstances may render the one or the other proper. Persons impelled by strong impulses have often accomplished wonderful enterprises, and enthusiasts in every department have done much good as well as much harm. They are well suited to a rude unformed state of society, or to periods of uproar and revolution of which they are the natural product. They are meteors which add terror and splendor to darkness and storms, but they are soon dissipated and their splendor fades in the pure and kindly sunlight. Resembling this light calm and noble and life-giving are those who are masters of their passions, who restrain or direct their course at will, whose inaction does not arise from torpidity, whose action is not the result of blind impulse, who pursue good ends by judicious means; who, neither actuated by absurd hopes nor daunted by real difficulties, apply their energies to render the earth a commodious and beautiful dwelling place, and man a good and glorious being, happy in his present situation and active in preparing himself for his magnificent destinies. That his destinies are magnificent we may well believe, not only when we look out upon the worlds whose radiance glances upon us from the distant regions of space, not only when we consider what the idea and pursuit of honor themselves should teach us, but even when we look back upon the humble and painful progress which men have already made. It is not many generations since the light of a kindling civilization was barely perceptible. Barbarians fought for the opportunity of watering their flocks at a well, men worshipped foolish gods and beasts and reptiles, they believed the most wonderful nonsense about almost every thing, thought this earth was square and stationary and the sky something solid spread out over it. All their conceptions of the universe were not only erroneous but very childish. Their knowledge of the mechanical powers was very limited, and their whole life exhibited the weakness of infancy. But even then great hopes animated the bosoms of great men. In the midst of darkness and perplexity they looked with high anticipations towards the future. That future is fulfilling its promises, not, perhaps, in the precise mode they expected, but in one much greater and nobler. Man's vision is becoming almost boundless. The true system of the physical universe is disclosing itself under his examination and proves to be far more worthy of admiration than any one had ever dreamed. The grandest conceptions of ancient poets and philosophers were but the foolish prattlings of children. How could they in their infancy grasp at or comprehend or appreciate the works of the Architect of millions of solar systems, the rays of whose suns scarcely meet on the far-off boundaries, where their light itself seems to halt as if wearied by the distance it has travelled. In physical investigations men have already laid aside delusions and study and observe with candor for the purpose of learning what is the nature and what the qualities of the things by which they are surrounded. The truth is always found to be something much greater than any error which it displaces, as much so as the conceptions of the Deity are superior to any mistaken and paltry idea to which it may please a man of a few years to become strongly attached. Great honor has been attained and of right ought to be conferred on those good and intrepid spirits, who with so much patience and courage and genius have thrown down the obstacles to advancement in physical science, and displayed to admiring eyes the beauty and grandeur of Creation. It is right that the new planet should be called after him who first announced its existence. The name of Leverrier should be associated with his star, and honored by every man who views the heavens. But if this honor be due to him who observes the motions of the stars, it becomes us to pay much higher honor to him whose business is with those for whom the stars were made, who overthrows the obstacles which exist in men's minds to their own advancement, and who opens their eyes to behold the grandeur and beauty of their own nature, of a spiritual creation as far surpassing the narrow and sordid ideas of a weak and timid ignorance, as this magnificent prodigality of suns and firmaments surpasses the ideas of barbarian herdsmen who viewed them with childish wonder and superstition thousands of years ago.

The world has had enough of fierce fanatics and enthusiasts. The time is coming when small honor will be awarded to such persons, and, in truth, they desire but little. That a man is willing to expose his life, or encounter pain and hardship rather than surrender an opinion or in order to accomplish any purpose, is no evidence whatever, that his opinion is correct, or his purpose a good one. There is no belief however preposterous, and no object however base or wicked which men will not risk their lives and encounter difficulties and pain to support or to obtain. Gold lures men to all varieties of climate and into every danger of want, disease and violence from the Equator to the Poles. Thousands willingly risk their lives and endure misery year by year in the hope of its acquisition, yet no one pretends that this fierce desire of gain is greatly to be blamed, no matter what energy may be displayed in its enterprises. Every form of superstition moreover has its martyrs.—The Hindoo or the Mahometan will readily suffer death rather than renounce his faith. Yet no wise man would therefore pretend that these two contfleting systems of error were both true. Probably the devotion of both may arise from intense ignorance and selfishness, each one looking upon his Deity as a powerful partizan who will, without discrimination, reward those who declare for him and revenge himself furiously on all who take part with any other Deity—no matter how sincere their desire may be to do what is right. In bestowing honor we must learn to distinguish between such wild ignorant enthusiasm and the clear headed courage and benevolence of far seeing wisdom and true knowledge. In fact in order properly to judge of merrit he who judges it should be greater than he whose conduct is the subject of examination. An inferior person is necessarily incompetent to decide properly a question which he cannot understand, and his suffrage and sympathy may be won by qualities which deserve reproof rather than honor. Nevertheless the approval of one who is no good judge of what he commends may be used either to his benefit or his disadvantage. In point of pure honor it is worth nothing at all; but a good man will use the power he obtains through the good opinion of those who may not be competent judges for good purposes and look for his true and high reward from a judgment pronounced by one who understands.

Men, nevertheless, attracted by the loud noise and the advantages arising from present popularity are prone to disregard the judgment which must be pronounced upon their actions, and look only to the favor which bestows its rewards immediately. Time however has its revenges. The favorite dies, probably in the eyes of one who knows him he is a false, bad man, who could obtain no eminence except in a society lower than he is himself. If he happens to be great enough to aspire to favor with posterity, he will find that succeeding ages improve on the judgment of their predecessors, and that his fancied greatness becomes a subject of astonishment or derision.—True goodness and wisdom are always respectable, but all imposture, whether its garb may be sacred or secular, will be detected and punished. In the progress of time the false God, or saint, or prophet becomes a strange object of curiosity to the antiquary, and the great and popular politician dwindles into a cunning deceiver of persons who happened to be more ignorant than he was himself. Here then are the finest opportunities for the acquisition of honor; here one is relieved from the necessity of stern reproof, and the continued presence of the command thou shalt not. The department of development is one of cheerfulness, and its reach is higher than the one of prohibition. Dare any man look at the magnificent physical universe, or consider his own mental constitution, and say that life is meant to be sullen or barren? Why marble monuments adorn our graves, and the taste of man requires ornament over his mouldering bones. Terror, and grandeur, and solemnity are elements in the universe, and so also are all kinds of beauty, brilliant, magnificent and delicate—they are all good. But mere dullness is only one step removed from annihilation, a thing painful to contemplate.

Our lives ought to be interesting; it is said, when they become stupid. Let those who desire honor rouse up men's minds, awaken their curiosity and occupy, exercise and gratify their faculties. Teach them not only what are called the solid branches, but to cultivate music and painting, and poetry. The fruitful ground is covered with green and spangled with flowers, and the warm rays of the sun light up the sweet and gorgeous tints of earth's splendid and floating drapery, the atmosphere. Gently awaken the domestic affections, give them ardor and delicacy, and let men experience the bliss of mutual kindness. Convince them too, that purity and extended knowledge are requisite in all who aspire to public station. Those who assist in such labors will be in the pursuit of true honor, and they will not be disappointed. If they should fail in obtaining it from those whom they seek to benefit, it will be but for a time. Their real merit will certainly at some period be acknowledged, because there is one perfect Judge who will not suffer any thing that is good to be lost or unrewarded.

Those moreover who desire to remove the obstacles to human advancement will find it absolutely necessary to convince men of their true relations to this perfect Judge, otherwise their opinions will be continually warped by imaginary hopes and fears, and their estimate of character erroneous. There are many conflicting opinions upon this subject, and, of course, many of these are wrong; but the truth will, at some period be ascertained and will as far surpass the error as the noble and glorious qualities of Him who is First in all things surpass those of the weak and narrow minded mortal who fears to enquire what is the truth, cares nothing about it, and is only anxious to ascertain by what attifice he may best promote his own fancied interest. For those who desire to pursue honor, there is no nobler field than the one here displayed. To reconcile men to each other on subjects which have always excited the bitterest animosities, to lay open to their view the true proportions and relations of the spiritual as Copernicus and Galileo did of the physical world, would be an achievement of greater importance than their's and crowned with higher honor than is awarded to poets or astronomers. The present confusion cannot always continue, and whatever clamor it may cost, order will be established.—They will be angels of light who shall penetrate the dismal wilds of this chaos, vanquish its terrors, dispel the false hopes and vain fears of the lost and wandering, and instead of despair and presumption, give to the world well founded hope and confidence in truth and justice. They will obtain the highest post of honor, because they will excel in the qualities which most ennoble the possessor, and promote in the greatest degree the glory and happiness of mankind.

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