

responsibility which rests upon them. But the cultivation of the manhood of a nation comes from all sources in the commonwealth, and flows in upon the souls of its citizens from all its streams of influence:—from the EXECUTIVE, the prime head of authority, repressing passion, giving its wonted authority to cool, calm reason, illustrating in his life the quietness, the order, the patriotism, and the character, which it is his duty to promote; from the JUDGES on the bench, forgetful of persons, and passing, transitory circumstance, remembering the awful idea of justice above, preserving their ermine unspotted from the stains of spite and prejudice, of personality and partizanship; from the MERCHANT, who, by strict integrity, high honour, business capacity, courtesy, and promptness, incarnates the character of his country in the eyes of the foreigner, and gives pride and hope to his fellow-citizens; from the plodding, enterprising FARMER, married to the soil, and, like a faithful spouse, rejoicing in its fruitfulness; from the MECHANIC and the ARTIZAN—types of honest, patient industry, exhibiting, daily, thrift, skill, and ingenuity, the honest pride of manly energy and the dignity of healthful toil; from the SAILOR and the TRADER—the latter penetrating the wilderness, and the former ploughing the main, yet both exhibiting that boldness, endurance, daring, and courage which serve to fill up the hardy element of a people's character and to prompt its youth to ambition and adventure; from the TEACHER and the CLERGYMAN, the representatives of manners and refinement, of culture and enlightenment, of high morals and pure speech; holding the tender hearts of little children in their hands, and training the young, the mature, and the aged in those lofty truths and those Divine principles which sanctify *life* in all its phases, and which tell upon *eternity*!

These are some of the sources whence proceed the

cultivation of the men and manhood of a nation. I give but an epitome, for the full detail would be tiresome.

But besides these agencies, we must also consider the cultivation ITSELF: what it is in quality, nature, character, and purpose. This is too large a theme for one day's discussion, but some few simple things I may say. In this cultivation of manhood in the nation, boys and girls are to be our main material to act upon. And I would say that they should have every item of culture, every element of instruction, all the treasures of science and learning which we can possibly command. I hope there is no man here to-day who fears that learning will spoil our youth!—who, poor father!—

(“The booby father claims a booby son”—)

trembles lest his child, by too much knowledge, should get harm, and hurt, and injury! You may dismiss your fears; learning only spoils fools, and pedants, and smatterers—the creatures who can easily pick up tools, but know not how to use them—who pride themselves more upon the *show* of tools than men of common sense upon the skilful handling of them. Your true scholar is not such. *His* learning is his instrument; his knowledge is designed for good and useful ends, not for ornament and display; and whether it be his treasures are from the languages, or the rich revealings of history, or skill in the sciences, or the beautiful creations of art, in all he sees the great and plastic power of man for human well-being and human progress.

With all this mental culture, let it be also remembered, that man has a body, is of a composite nature, has a physical existence, as well as a head. Forgetfulness of this fact has greatly injured the cause of learning. Men have idly supposed that to cultivate manhood was to cultivate the brain merely. *True,*

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Maryland Historical Society

The Maryland State Colonization Society Papers

XIII. Colonization Pamphlets

2. The Duty of a Rising Christian State to Contribute.... by the Reverend A. Crummell  
London, 1856