

we cannot depend upon the healthy action of the brain and the mind. And the degree of irregularity existing in one of these vital organs is the index of the derangement in the others. Just so, if in any country a false or defective system of religion prevails, we may be sure to find corresponding deficiencies and errors in its system of education and its principles of liberty. In like manner, if we find its inhabitants ignorant, we can safely infer that its religion is proportionably erroneous, and its freedom defective. And if the liberties of a country have been usurped by the despotism of the many, or of the few, we may be sure that in the same ratio, its religion will be corrupt and its plans of education imperfect.

Such is my explication and elucidation of the general principle advanced. I may seem to have taken strong ground ; but I trust it can be maintained by an appeal to REASON, to the BIBLE, and to EXPERIENCE. I proceed, therefore, to defend my position by evidence drawn from these three sources.

Preliminary to this argument, however, let me say, lest my positions should be misunderstood, that in maintaining the inseparable connection and mutual dependence of these three pillars of a nation's glory and strength, I do not contend that they are equally important. It will be universally admitted that the brain, the lungs, and the heart are inseparably connected and mutually dependent. But who does not know that the brain occupies a place, and executes functions in the system, of preëminent importance? The influence that emanates from it, along the conducting nerves, causes the heart to beat and the lungs to heave : in fact, all the phenomena of vitality depend upon it ; and so, in the present world, do the far more wonderful phenomena of intellect. But it is nevertheless true, that disordered action in the heart, or the lungs,