



6
VALEDICTORY ADDRESS

TO THE

ANATOMICAL CLASS

OF THE

Philadelphia School of Anatomy,

DELIVERED ON

FRIDAY EVENING, FEBRUARY, 17, 1860,

BY

D. HAYES AGNEW, M. D.

LECTURER ON ANATOMY, SURGEON TO THE PHILADELPHIA HOSPITAL, ETC.

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PUBLISHED BY THE CLASS.
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PHILADELPHIA:

JOSEPH M. WILSON,

No. 111 SOUTH TENTH STREET, BELOW CHESTNUT.

1860.

Philadelphia School of Anatomy,

UPPER END OF COLLEGE AVENUE,

Between Market and Chestnut and Ninth and Tenth Streets.

THIS Institution, for instruction in *Special Surgical and Practical Anatomy*, has been in operation since 1820. Its classes are formed by the students and physicians in attendance at the different Medical Colleges of the city. All the facilities for obtaining anatomical knowledge, such as ample dissecting apartments, abundance of material, lecture room, and museum, are possessed. The large increase in the number of students has rendered it necessary to enlarge the accommodations of the Institution. Two courses are given annually.

SUMMER COURSE.

The SUMMER COURSE commences the first of April, and continues until the first of September, with a recess in July. The *Antiseptics* in use enable the student to pursue his dissections without any inconvenience whatever during the summer months. The Lectures are delivered three times a week, and embrace the most important subjects of *Descriptive and Surgical Anatomy*.

WINTER COURSE.

The WINTER COURSE commences the first of September, and continues until the first of March, during which the *Dissecting Rooms* are open from 8 o'clock, A. M. to 10 o'clock, P. M.

LECTURES are delivered every evening except Saturday, and cover the whole ground of Special and Surgical Anatomy.

The Medical Colleges allow the Student to dissect where he desires.

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D. HAYES AGNEW, M. D., *Lecturer.*

16 North Eleventh Street.

R. J. LEVIS, M. D.,
WILLIAM FLYNN, M. D.,
D. R. RICHARDSON, M. D.,
J. T. DARBY, M. D.,
ROBERT BOLLING, M. D., } *Demonstrators.*

PROCEEDINGS.

At a meeting of the class of the Philadelphia School of Anatomy, held on Friday evening, February 17th, on motion,

Mr. J. F. SHAFFNER was called to the Chair, and Mr. C. C. SHERRARD appointed Secretary.

The object of the meeting having been stated by the Chair, the following gentlemen from the University, Jefferson, Pennsylvania, and Dental Colleges, were appointed a committee to prepare resolutions expressive of their sentiments in regard to the Anatomical course of instruction just completed by Dr. D. HAYES AGNEW:

GEORGE H. PEETS.....	Mississippi.	T. J. REID.....	Arkansas.
WALTER WALLACE.....	Maryland.	JAMES E. SWASEY.....	N. Hampshire.
JAMES M. CLEMENS.....	Maryland.	T. A. OAKLEY.....	North Carolina.
P. H. ADAMS.....	South Carolina.	A. SEYDEL.....	Nicaragua.
WELLINGTON Y. LEONARD.....	Indiana.	W. J. McMAHAN.....	Alabama.
M. B. COLLINS.....	Missouri.	J. H. GOTWALD.....	Ohio.
WM. D. CHAMBERS.....	Kentucky.	THOMAS C. THOMPSON.....	Texas.
CHAS. M. FORD.....	New York.	JAMES H. LESTER.....	Georgia.
E. B. LAW.....	Tennessee.	JOSEPH ROBBINS.....	Illinois.
P. J. NICHOLS.....	Pennsylvania.	ROBERT CAMPBELL.....	Virginia.
THOS. J. YARROW.....	New Jersey.	N. H. TULLOSS.....	Iowa.
CHARLES H. BOARDMAN.....	Philadelphia.	JAMES S. HERRON.....	Florida.
W. RUD STEMMETZ.....	Germany.	HENRY D. LOCHENOUR.....	Pennsylvania.
R. A. MARTIN.....	Delaware.	JACOB B. GATCHEL.....	Pennsylvania.

The following resolutions were reported and adopted:

1. *Resolved*, That while the winter just passed has been one of unprecedented pleasure to us in the pursuit of our medical studies, in no course have we derived greater gratification or profit than in that of descriptive surgical and practical anatomy just completed in the Philadelphia School of Anatomy.

2. *Resolved*, That our advancement in these branches are due mainly to the untiring efforts of Dr. D. Hayes Agnew, to his unrivalled course of lectures, his finished manner of teaching, and his elegant and expressive illustrations of the various subjects of the course.

3. *Resolved*, That we cordially tender to Dr. Agnew our sincere thanks for his earnest efforts in our behalf, his constant interest in our progress, and his high-toned, gentlemanly courtesy and kindness to us as students and strangers.

4. *Resolved*, That the thanks of this class are due to the several Demonstrators for the faithful and able manner in which they have discharged their duties.

5. *Resolved*, That we acknowledge with respect the promptness and efficiency of the janitor, Mr. John Campbell.

6. *Resolved*, That in closing our studies in this school we do so believing it to be unequalled in the city for instruction in that particular branch to which it is especially devoted.

7. *Resolved*, That, believing the sentiments expressed in the valedictory address delivered this evening find a hearty response in the hearts of the class, a committee be appointed by the Chair to solicit of Dr. Agnew a copy for publication, together with the resolutions and catalogue of the school.

PROCEEDINGS

CORRESPONDENCE.

PHILADELPHIA, FEBRUARY 17, 1860.

DR. D. HAYES AGNEW:—

Dear Sir—At a meeting of the members of your Class, held February 17, 1860, after the close of your most interesting and appropriate valedictory remarks, a resolution was unanimously adopted, viz: That you be requested to favor the Class with a copy of your address for publication.

As the committee constituted for the purpose of carrying out the object of the Resolution, we, the undersigned, respectfully solicit, in behalf of the Class, a copy of your valedictory address, for the purpose of publication.

Yours, very Respectfully,

CHARLES M. FORD,
R. A. MARTIN,
E. B. LAW,
P. H. ADAMS.

PHILADELPHIA, FEBRUARY, 17, 1860.

GENTLEMEN—Your communication, conveying the resolutions of my Anatomical Class, has been duly received, in obedience to which I place the manuscript at your disposal, begging you at the same time to convey to the class my sincere acknowledgements for the kind sentiments expressed in their recent proceedings.

Very Respectfully, Your Obedient Servant,

D. HAYES AGNEW.

To Messrs. CHAS. M. FORD, R. A. MARTIN,
E. B. LAW, and P. H. ADAMS.

ADDRESS.

GENTLEMEN :

IT has been my privilege to deliver this winter, a course of lectures on human anatomy to the largest private class anywhere assembled for medical instruction. Never before have I witnessed so earnest an attention to the instructions from this stand, or more untiring zeal and interest in the practical duties of the course. This, I assure you, has in no small degree contributed to render my labors agreeable and hopeful, and for the many courtesies and flattering demonstrations which have been extended to me during the last five months in which we have been together, I now tender you my warmest acknowledgments.

Every season is marked by some event which distinguishes it from all which have preceded, and the one just past has not been singular in this respect. When I cast a glance over these seats I discover many faces absent, which had grown familiar from the regularity of their presence. This circumstance, and also the request of a portion of the class, constrains me to notice one of the most extraordinary incidents—one without a precedent in the history of this country—that of a large number of educated young men, prosecuting their professional studies, suddenly abandoning the institutions of one section for those of another. The question very naturally presents itself, what circumstances have determined this remarkable action? Have the schools of Philadelphia, so long famous for their devotion to medical education, become degenerate plants of a noble vine? Have those, their functionaries, who now stand forth as the expositors of our art lost their power to charm? their voices become mute, and their cunning departed? Has the Philadelphia Hospital, with a population over three thousand souls—the Pennsylvania Hospital, The Wills, and other eleemosynary institutions—no sick, no halt, no blind, upon which to demonstrate the practical power of medicine, and introduce

the student into the beneficent functions of his profession? Have the resources so necessary to sustain a body of zealous young men during the period of pupilage suddenly become dried up? Has some modern development cleft the great body of medicine in twain, and opinion, separated by a vast unbridged chasm, created independent and uncompromising parties? Medicine once held her court in Edinburgh, then her empire moved to London, then to Paris, and now, perhaps, to Vienna; yet the science was one, and still so continues one indissoluble, cemented unity—the same in Maine as at the Pacific, in Oregon as at the Gulf of Mexico. If none of these things, then, to what shall we look for an explanation? Whatever other circumstances may have conspired to bring about this event, it cannot be doubted but that the agitation of the long-vexed question of negro slavery was the exciting cause. Long confined to the arena of politics, this subject has, from various influences, been rising in magnitude until it has assumed an importance full of peril, and, like some mighty maelstrom, drawn into its revolving currents all occupations, trades, and professions. A subject, therefore, which has become so disturbing an element to the peace of the States; which has rent asunder large bodies of denominational Christians; which avows, with unblushing insolence, the most horrible doctrines, inciting to riot, rapine, and murder, and openly counselling and practising resistance to the supreme authority of the land; and which even threatens the proscription of our very seats of learning on account of their geographical relation to a particular line, may well challenge our most earnest attention.

The subject of slavery, like any other involving a question of morals, must be determined by principles deducible from the mind of the Governor of the Universe. The moral world is not a confusion, a thing of expediency and circumstance, which it sometimes appears to be, because, with our limited powers of observation and life, we fail to detect the sequential order of events. The consequent may be widely separated from the antecedent, and therefore their mutual connexion and dependence escape notice. Yet this is only a matter of time, not of fact. In the mind of God there can be no such thing as time, no past, no future. All events are alike present. With Him one day is as a thousand years, and a thousand years as one day. Physical science, while it undoubtedly does

produce moral results, yet more especially or objectively considered, appeals to our minds as intellectual beings, to be acted upon and influenced by material operations during the period of our present existence, and no longer; hence her order of antecedents and consequents is rapid, so as to impress the mind with the force of immediate induction. Moral science regards man not only as a social and imperfect being, but as the subject of a moral government, administered under established laws, which are not discoverable by mere intellectual processes. It, moreover, contemplates an existence in the future, which will be continually unfolding and unfolding throughout the ceaseless roll of eternity. Physical knowledge is one of experience, and our experience nothing more than the perception of the uniform relation of phenomena. The agents with which the mind operates are the senses, and we can either approve or condemn, according as the subject in question may or may not correspond with human experience. Moral science, to be reliable, must be founded upon a knowledge of the Divine will. This *will* can only be certainly known when it has been revealed, and this revelation we have to-day embodied in the Old and New Testament Scriptures. The moral sense alone, so much lauded by that class of persons who appear to be a great deal wiser than their Maker, is an uncertain and unreliable guide to direct us through the mazes of life. Before man cast away his glorious birth-right of human perfection, its behests were infallable; but, alas! the soul is now defaced, its pristine powers clouded and perverted, and the moral sense, like the broken pillars of some ancient ruin, which, although retaining marks of original beauty and the skill of him who embellished them with the architecture of his age, support alike the Rhus and the Ivy. To this Divine textbook—this fountain of all truth—we must bring all our maxims of moral ethics for adjustment, or rather to this must we go for light and instruction, whereby to form them, with the spirit and simplicity of children, resolved to abide their deliverance, whether it may or may not comport with our feelings or partialities. That a very different course is pursued by many we have abundant evidence. The mind is first made up to a judgment, and then the Bible is subpoenaed for its defence, questioned and cross-questioned, threatened and coaxed, put upon the rack of criticism and interpolation, a sentence seized upon here and another there, and these

all marshalled into line contrary to every principle of grammar and logical interpretation, an opinion is formed wreaking with the blood of violence. It is not "Speak, Lord, for thy servant heareth," with such persons, but hear, Lord, for thy servant speaketh. There is, therefore, a method, an order, a harmony, in the domain of morals as fixed and immutable as in the domain of physics. I say immutable, for a law once right is always aright. Circumstances may transpire in which we may not see proper to use aright, but these do not affect the right in the abstract, unless there is positive evidence that the Lawgiver has issued a repeal. The time may come when the nations of the earth may cease to wage war with one another, when they shall beat their spears into pruning hooks and their swords into ploughshares, yet the right to convert again these implements of gentle peace into instruments for battle will still exist, should honor or invasion demand their use.

With the light of Revelation to guide my mind, and with no purpose, if I know my heart, but that of truth, I cannot doubt but that the relation of master and slave may exist without sin. The Old Testament Scriptures abound with evidence touching this point, and tending to establish such a view. After examining the Old, we very naturally turn to the New Scriptures, enunciated and illustrated by Christ and his Apostles; and, surely, if the relation necessarily brings such disastrous consequences in its train, He who delivered such terrible rebukes against almost every vice of the day, and at a period, too, when there were sixty millions of slaves in the Roman empire, will certainly leave us a record of its condemnation; and yet, interpreting Scripture by Scripture, there is not a single passage, either expressed or implied, which will, to my mind, admit of such a construction, yet many, very many, which fully recognised its existence.

A great many carry out into practical life a class of opinions such as the following: "Man cannot hold property in man;" "all men are born free and equal;" "man is possessed of certain inalienable rights, among which are life, liberty, and the pursuit of happiness." To my mind these so-called axioms lack the elements of intuitive truth. If the will of Jehovah, written or expressed in his providential administrations, is alone to determine the right or wrong of moral action, then the whole history of man

is in direct antagonism to such declarations. The moral government has its rewards and punishments, and in its administration the Almighty sees proper to operate in some measure through human instrumentalities. Nations must, therefore, be regarded in an *official* light, and discharging acts in this capacity which would be obviously improper in any other. Just as in civil government an officer, armed in the panoply of the law and acting under its authority and sanction, may, without offence or guilt, imprison, punish, or even take the life of a criminal; yet no one would maintain his right to do so in a private capacity. Nor will the known immoral character of the functionary in the least diminish his authority, or justify resistance. Under such circumstances he is neither John Smith nor Peter Jones, nor saint nor sinner, but he is the automatic power of the law. Now, while it is not my object to elaborate in this place the slavery argument in detail, it may be expected that I shall allude in a general way to some of the evidence tending to establish the views expressed.

First, then, I oppose the Abolition movement because I believe it to be inconsistent with, and opposed to, the authority of the Bible. Let us place them in antithesis, and then judge for yourselves :

Abolitionism declares no man can purchase or hold property in his fellow-man. The Bible says : " And Abraham took Sarai, his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran, and he had sheep, and oxen, and he asses and men servants, and maid servants and she asses and camels." (*Gen. xii, 5-16.*) The word "*gotten*" is the same as "*pecuniam facere,*" to obtain by purchase, having therefore acquired his men and maid servants just as he had procured his oxen and camels. Again, the tenth commandment declares : " Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass." How could covetousness exist independent of ownership? Again : " And if the servant shall say, I love my master, my wife and my children ; I will not go out free, then his master shall bring him unto the judges ; he shall also bring him unto the door, or unto the door posts, and his master shall bore his ear through with an awl, and he shall serve him forever." (*Exod. xxi, 5-6.*) This was the law in reference even to a Hebrew, and it implies several

things diametrically opposite to modern anti-slavery teaching. It shows that servants do sometimes love their masters; that a condition of service may become perpetual; and that, although the servant availed himself of a legal regulation to obtain his freedom, still his wife and children would remain as the property of his master. "Pars sequitur ventrem." Again: "Every man servant that is bought for money, when thou hast circumcised him, then shall he eat." (*Exod.* xii, 14.) Again: "Both thy bond men and thy bond maids shall be of the heathen that are round about; you of them shall ye buy bond men and bond maids." (*Lev.* xxv, 44.)

Abolitionists deny that servants can be passed as legacies. The Bible declares "Ye shall take them, (speaking of the heathen) as an inheritance for your children after you, to inherit them for a possession, they shall be your bondmen forever."—*Lev.* xxv, 46.

Ah, but I hear some say, why resort to the old testament. This is an old, superannuated book, only fit for barbarians and entirely unsuited to the polite and refined humanity of this Augustan age; come, test the power of your weapon by the metal of the later revelation! The new testament is an emanation from the same God who delivered the old. God cannot be inconsistent with himself, and unless His repeal is here recorded, our views cannot change; but, to the law and the testimony:

Abolitionism counsels slaves to refuse obedience to their masters, Paul says, "Servants obey your masters," (*Col.* iii, 22,) "*despotais*," a strong term carrying with it the force of absolutism. Again, "Servants, obey in all things your masters according to the flesh." (*I. Peter*, ii, 18.) Abolitionism says to the slave, neither submit to, nor fear your masters. Peter says, "Servants be subject to your masters with all fear." Especially, says abolitionism, resist bad masters. Peter says, "not only the good and gentle but also the froward." Abolitionism teaches the slave to yield no honor or respect to his master. Paul says, "Let as many servants as are under the yoke count their masters worthy of all honor." (*I. Timothy*, vi, 15.) Abolitionism instructs the slave to retort upon his master, and whenever the opportunity offers to steal his property and be off. Paul says, "Exhort servants to be obedient to their own masters and to please them well in all things, not answering, not purloining." (*Titus*, ii, 9, 10.) Abolitionism advises

slaves to skulk labor whenever the master's back is turned. Paul teaches, "Servants obey not with eye service as men pleasers but in singleness of heart." Abolitionism counsels slaves to run away whenever opportunity may occur, and are constantly engaged in systematic efforts to this end, by engineering that invisible under ground railroad. Paul sent Onesimus back to his master, (*Philemon* x.) thus administering a rebuke to those who resist the rendition of fugitives from labor. Abolitionism declares the slaveholder is too vile to live upon the earth, and unfit for any place in heaven. Christ declared to those around in answer to the application of the Centurion to heal his slave, "Verily, I say unto you I have not found so great faith, no not in Israel." (*Matthew* viii, 9, 10.) In answer to the above it may be said that the term here translated servant, "*doulos*," does not mean a slave but a hired servant. If the latter, why is not the term *misthotos* employed in the above quotations as it is elsewhere, when this kind of service is spoken of, as where James and John are said to have left the ship with the hired servants. The conclusion seems inevitable that in all the passages presented and in such others as contain this word (over one hundred in number,) nothing short of a relation absolute and perpetual is intended.

But, again, I object, because the practical operation of the radical anti-slavery movement has been anything but good. It has brought in upon us hordes of fugitives, some of whom have, in rural and agricultural districts, reaped down the harvest of their sympathisers, and received no wages. It has made a people happy, contented, free from want and the anxiety of self-support, unsettled, homeless, and destitute. No better commentary is wanted than what we see at this very moment, agents traversing the country, soliciting contributions in behalf of the suffering negroes in Canada. Numerically considered they are in some places there, the dominant race, and have already by riot and seizure of the public schools, commenced paying their debt of gratitude to English sympathy.

It has done manifest injury to the morals of the race by bringing them in contact with the free negroes of the north, who are proverbally an idle and intemperate class.

It has inflicted great physical harm by inviting them to the rigors of a latitude inhospitable to the African constitution. Statistics

exhibit a fearful mortality among northern negroes, when compared with their southern brethern.

It has sown the seeds of strife among brethern who should dwell together in unity: it has driven a thousand rivets into the chains of the slave, and compelled, in self-defence, a more stringent legislation: it has been loud and boisterous in its professions for the slave, and yet by constitutional enactments excluded or driven him an out cast from many States: and last it involves a civil and social equality of cohabitation which God never intended, and which the Anglo-Saxon will never tolerate.

The relation of master and slave creates obligations which are mutual, and while the latter is bound to yield an honest, hearty and sincere obedience, the former is equally bound to exercise a conscientious supervision over the temporal and spiritual well-being of his servant.

With the abuses of slavery I have nothing to do; they are altogether foreign to this discussion. Men beat their wives and desert their children, but this furnishes no reason for the proscription of matrimony. The sum of all wickedness, villainy and vice is intemperance, and yet who will argue, that the use of alcohol under every circumstance is wrong.

The great difference it seems to me between the slave and the great mass of northern laborers is this: the former does little, receives no money wages, and is always more contented and better off at the end of the year; the latter toils like a serf, receives nine dollars a month, and is always more unhappy and poorer at the end of the year. England expects an operative to keep a wife and three children on twelve shillings a week and yet sends her emissaries abroad to testify against Americans for the sin of servitude. It may all be very beautiful for some persons to portray in glowing colors the delights of liberty, but what is freedom after all with an empty stomach, a bare back and hungry creditors at your heels.

When the African shall have passed through the alembic of servitude and been fitted to take his stand among the nations of the earth I know not. It will be God's time. Fanaticism and infidelity may continue to rave and fret, but they will neither hasten nor retard that event. The prospective elevation of the negro race has long been a subject of serious consideration among wise and good men,

both North and South, and who have concluded that the only scheme which promised anything for Africa was their gradual removal from this country, and hence the establishment of the Liberian Colony, a republic of colored men, more successful for its age than that of Plymouth or Jamestown, discharging all the functions of a well regulated Government, acknowledged by every considerable power on earth except our own; having done more to suppress the foreign slave trade than all the fleets of England and America combined, and which is destined to become a great mission centre, to make our religion, arts and language the inheritance of the one hundred millions of benighted Africa. Here is something tangible; something which contemplates good for the negro, and which the South have nobly sustained in the most disinterested and substantial manner.

Let us next, very briefly consider whether there really exists any sectional reasons of sufficient magnitude seriously to compromise the honor, and the equality of our people: The more I contemplate this whole subject, the more I am convinced that a great deal of the agitation and bad feeling between the North and the South result from misapprehension of the true state of things. In the North there are but three political organizations. There is the radical Anti-Slavery Party, commonly known as the Abolition Party. This advocates immediate, unconditional emancipation, with a faith so extreme, violent, and denunciatory that its very breath smells of anathema and treason: its members move with the noise of a host, but numerically considered they are quite contemptible. Next there is the Republican Party, which, while it declines any interference with slavery where it now exists, resists any extension beyond its present limits; and last, there is the Democratic Party, which, is satisfied to leave the whole subject of slavery, as of all others to the people of the territories themselves, either to have or not to have as the majority may deem proper. This party, by no means without spot or blemish, has possessed a wonderful element of vitality, by which it has maintained a distinct identity amid all the Protean mutations of political sentiment; and yet its members, like children, have quareled over their prosperity.

The heart of the old Whig Party throbbed its last pulsations with the death of Henry Clay, and the American organization, known by the *soubriquet* of "Know-Nothing," which came forth with

the growth of a fungus, in a night, like Jonah's gourd, has passed away as the morning dew leaving the shillelah and shamrock as invincible as ever.

But in the face of all this diversity of sentiment, the great party, the political salt of the earth is entirely overlooked. It is made up of numbers who have no personal ends to serve: who entertain no feelings but those of unmixed love for their land, her institutions, and her prosperity; men without crotchets, and whose minds are sufficiently large and comprehensive to take in their whole country. They are found bound to no party to obey blindly all its behests, be they good or bad. They stand upon the broad platform of the constitution, that charter of our rights, which regards all the members of this confederacy as brothers, equally to participate in her prosperity and adversity, her blood and her treasure, her acquisitions and her reverses. This is the only safe ground upon which to plant our feet, when all else is crumbling around. They avoid publicity, and though removed from public view, yet like Cincinnatus, they may be found at the plough, like Franklin in the walks of philosophy, like Rush, amid the cares of professional and professorial life, or like Everret carrying stones to build a monumental pile to the memory of George Wasington. They are mining the earth, engaged in the arts, enamoured with the pleasures of literature, crowding the walks of commerce: now on their way, hotfoot, to Norfolk or Portsmouth, when pestilence is abroad, and now transmitting their contributions to Lawrence to alleviate the disaster there. Upon this unpretending, quiet and unobtrusive element the salvation of the nation depends. It is a power slow to act, but irresistible, and always in the right direction when once in motion; it is the sword of Brennus which decides the balance when the scales tremble in uncertain vibrations; it is the mountain filled with invisible horses and chariots of fire, ready for battle; it is the unseen power, which, like the angel who smote down the Syrian hosts of Sennacherib, stands ready to confront the enemies of our blessed country, whether North or South, East or West.

This power only becomes demonstrative when things become extreme, and hence citizens of the Southern part of our confederacy are liable to become erroneously impressed by the noise and vapid exhibitions of professional politicians who are supposed to reflect

the sentiments of the great bulk of the community. Nothing can be further from the truth, and here is just where misunderstanding begins.

It is not to be doubted that those of our friends who so suddenly withdrew from us a few weeks ago, did so from motives of the highest self-respect, yet, under the most grievous misapprehension of the real condition of the public mind in this city. They witnessed public demonstrations of sympathy for the treasonable attempts of those whose plans, had they been consummated would have desolated their homes, and covered their land with rapine and blood; they heard their mothers and fathers, and sisters and brothers stigmatized by the most insulting epithets, and their citizens vilified in the most opprobrious terms. Indignation was natural under such circumstances, but the error consisted in accrediting these gatherings with the dignity of being exponents of the feelings of this community, a large number of those present having come from localities foreign to this city, and many more drawn there with sentiments utterly, diverse through curiosity or frolic. that there are those in the North who are equal at least in intent, to the most desperate crusade against the South, who would place a John Brown in every southern town, hamlet and district is not to be denied, yet compared with the immense odds of the contrary disposed, they are in such an insignificant minority, that to hold the whole North responsible for their madness, would be as unjust as for the latter to arraign the South before the tribunal of humanity, on account of the few who advocate the reopening of the African slave trade.

There is nothing in the past or present history of Philadelphia, or her institutions of learning, which can in the most remote way make the patronage of her, or them, by the citizens of the South, in the least inconsistent with either their honor or profit.

Since my residence in this city, I know that the corps of resident physicians of the Philadelphia Hospital has been largely composed of gentlemen from the South; that the same is true of the Episcopal Hospital, and also the St. Joseph's; that the chairs in our medical institutions have on several occasions been filled from the same source; that in many instances unions of a very tender nature have been consummated between the houses of York and Lancaster which nothing but death itself will dissolve; and in fine,

that they have enjoyed the same social courtesies as the *manor born*.

It is but a few years—nay, there are men now living who witnessed the event—since the independence of this country was established at the expense of much blood and treasure. The hearts of her people were knit together for seven long years as one man; shoulder to shoulder they marched together on many a hard-fought field, having one common cause and one common enemy, until victory perched upon their standards, and the invader was driven from our shores. Consider, too, we were but a handful of colonists, without money, without numbers, equipments, or military training; now toiling under the heat of the South, and then freezing at Valley Forge, naked and hungry, with enemies at home as well as abroad; leg weary and foot sore, until every step crimsoned the frost-bound earth with the blood of unshod and lacerated feet: these were the instruments and these the circumstances by which the God of battles made us a nation, for no arm but His could have wrought deliverance in so unequal a struggle.

A little later, when the patriots of that day came together, a few squares from this place, to adjust the inheritance, and for purposes of mutual safety and strength, to erect some common federal head and centre around which the States might cluster, even so early as that period, the devil attempted to sow tares and distract counsel by this very same slavery agitation. For many days this body was tossed upon the billows of discord and distraction, until the Convention seemed to be actually foundering on the quick-sands of dissolution. In this critical extremity, and at the suggestion of Benjamin Franklin, it was concluded they should go for a time to Him who is the God of nations, and the source of all wisdom, for light and direction. You all know the result. The spirit of peace and unity came down as oil upon the troubled waters, the subject was left just where the Constitution now leaves it, left there by the sanction of high heaven, and in answer to the prayers of those stern iron-souled patriots. Under this Constitution we have grown with almost fearful rapidity to be a great people, known and respected throughout the earth; a Christian nation whose beneficent operations are almost co-extensive with the world itself; with unlimited sources of wealth and power yet to be developed; with a

soil so genial and diversified in constitution as to bear on its bosom the productions of every clime, and a land broad and generous enough to sustain millions, a hundred times told, from every name, nation, and faith under the sun.

Now, of all remedies for the grievances which exist between the different sections of our country, dissolution would be the most impotent and calamitous: it would settle none of the issues now at stake: it would establish no better faith in regard to the subject of fugitives; indeed, it would be greatly worse: in the event of invasion or servile insurrection, there would be less safety: it would neither increase or diminish slave territory one foot, for it is geography and emigration, after all, which will regulate the operative industry of a State: it would doom the slave population to a most rigorous, hopeless servitude, and perhaps utter extermination. The line of separation would not be that of Mason and Dixon, and when drawn would soon be crimsoned with the blood of border warfare. A thousand subjects would come up for adjustment more vexatious than those which already exist, until all idea of peaceable separation would be simply impossible.

Shall we close our eyes to the lights of history as they glare with threatening effulgence in the firmament of the past? Look at Pagan Rome, advanced to the highest height of an unsanctified civilization and power, from the battle of Philippi to her utter prostration under the swarms of Northern barbarians who, led by Alaric, extinguished the last spark of her greatness: look at the old Teutonic history, Saxon and Dane exhausting each other with intestine war and strife, until the Scandinavian crushed both together under his iron heel: look at Mexico, with her amalgamated population, tossed on the sea of political and religious agitation, without compass or chart, a prey to revolution and faction. I say look to these, and you have the portrait of this land when the day of her dismemberment shall come. Indeed, it is impossible to contemplate the possibility of a Christian nation, overflowing with unrivalled prosperity, unique in its government, and existing at that period of the world which seems to be the focus of history and prophecy, madly precipitating a crisis which would paralyze the arm of industry, convert fruitful fields into uncultivated wastes, drive learning and art

to the seclusion of the cloister, and do more to consolidate European absolutism than all other events combined. No, no, until dishonor comes, dissolution is treason against heaven and humanity. Better war, better pestilence, better famine, a thousand times better all together; for then a common danger, terror, and distress would drive us once more from our strange gods, and bring us back to the common altar. And that such a catastrophe may never darken the horizon of this land, until the dissolution of all things, let us have the artisan inscribe *Union* upon every implement fashioned by his skill; on the plough, that the eye of the husbandman may rest upon it as he turns up the paternal acres of his native heath; upon the loom, that the fabricator of stuffs may weave it into the very warp and woof which he forms; upon the anvil, that every son of Vulcan may have an arm to strike for it, if needs be, and every workshop become a rampart of freedom; upon the canvass of our ships that it may float in the breeze of heaven, dedicating every vessel to its espousal, and imbuing with its power every American tar; let us have it incorporated with the counsels of the pulpit, the forum, and the very prayers of the nursery; let it be the American *shibboleth*, written everywhere and upon all things.

In conclusion, gentlemen, let me pray that, in whatever spot you may fix your habitation, you may never cease to cherish the name of AMERICAN CITIZEN, enjoy the richest rewards of your profession, and the choicest blessings of heaven.

ANATOMICAL CLASS.

SESSION 1859-60.

J. F. Shaffner.....	North Carolina.	John McGill.....	South Carolina.
A. H. Voorhies.....	Tennessee.	Elijah W. Ross.....	Pennsylvania.
A. Seydel.....	Nicaragua.	John H. Frantz.....	Maryland.
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James M. Leete.....	Mississippi.	P. J. Nichols.....	Pennsylvania.
J. H. Gotwald.....	Ohio.	T. H. Turner.....	Tennessee.
J. Avery Draper.....	Delaware.	J. A. Stewart.....	Alabama.
J. Solis Cohen.....	Pennsylvania.	J. F. Noland.....	South Carolina.
R. A. Martin.....	Delaware.	Theodore C. Yeaker.....	Pennsylvania.
R. J. Bonner.....	Mississippi.	Thomas S. Morrison.....	Pennsylvania.
T. Dupuy, M. D.....	Louisiana.	J. W. Wood.....	Alabama.
O. S. Iglehart, M. D.....	Maryland.	R. G. Shaw.....	Tennessee.
S. H. Gates.....	Georgia.	Charles E. Swasey.....	N. Hampshire.
James R. Lester.....	Tennessee.	J. R. Prince.....	Mississippi.
H. L. Jones.....	Georgia.	Thomas C. Thompson.....	Texas.
S. L. Davis.....	Georgia.	Thomas A. Smith.....	Virginia.
H. B. Jones.....	Georgia.	D. McKinney.....	Pennsylvania.
Joseph T. Van Buskirk.....	Virginia.	J. Stetler, M. D.....	Pennsylvania.
Alfred Delaney.....	Pennsylvania.	Samuel R. Dance.....	Virginia.
John M. Lawing.....	North Carolina.	J. A. Robinson.....	Virginia.
Isaac N. Jones.....	Tennessee.	J. R. Godwin.....	Virginia.
L. A. Wailes.....	Mississippi.	James C. Wood.....	Mississippi.
C. M. Gibson.....	Mississippi.	Thomas Wood.....	Mississippi.
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N. M. Scales.....	North Carolina.	Wm. A. Duggan.....	North Carolina.
W. Rud Steimmetz.....	Germany.	E. Barnes.....	North Carolina.
W. W. Withers.....	North Carolina.	Thomas J. Clopton.....	Virginia.
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Wm. Morrison.....	Pennsylvania.	Thomas J. Reid.....	Tennessee.
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L. H. Hill.....	North Carolina.	J. C. Bailey.....	North Carolina.
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Robert W. Keene.....	Kentucky.	M. M. Hultz.....	Pennsylvania.
A. M. Beers.....	Pennsylvania.	James H. Lester.....	Georgia.
J. M. Withrow.....	Pennsylvania.	A. J. Pinson.....	Georgia.
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