in establishing it. He starts with the physical anatomy of man as an evidence that his Creator intended him for an active rather than a meditative being. This I think he has adduced merely as a starting point, for it has not the slightest bearing on the point in question which is not, from which are we to expect the most good or evil, but from which do we actually experience it.

His next step is to assail men of meditation as being skeptics and science and literature as vehicles of their obnoxious tenets, from whose baneful influences he says man will never know exemption whose sting is more cruel than the sword more fatal than the asp. And here the Gentleman adopts that vain sophistry so often resorted to by the enemies of learning men who wish to disparage it either because they are unable to excel or because they have not the inclination to attempt it who would suffer man to grope on in his pristine state of ignorance and superstition from fear of his becoming an apostate from the Christian Religion and immersing himself ~~from~~ in the dark waters of infidelity. And where I ask did this vain therory take its origin and among what class is it most prevalent? The answer is written upon its very face. It sprang from ignorance without substantiation

© Copyright 2005 by the University Library, The University of North Carolina at Chapel Hill, all rights reserved.
Documenting the American South (http://docsouth.unc.edu/index.html)