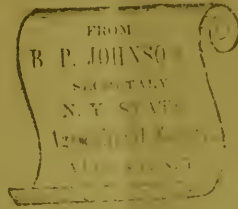


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ADDRESS

BEFORE THE

N. Y. STATE AGRICULTURAL SOCIETY,

At Utica, Friday, September 18. 1863.

BY REV. S. W. FISHER, D. D.,

PRESIDENT HAMILTON COLLEGE,

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ADDRESS.

Mr. President and Ladies and Gentlemen :

The scene before us is not only full of animation, but of interest to every one who has the happiness and progress of his race at heart. This great State—an empire in itself—is largely represented in its mechanical, and especially its agricultural interests. It is not merely an annual festival; it is a great school, where the results accomplished by the ablest and most practical minds in these departments are exhibited for instruction. You have assembled here from the farm, the shop, the counting-room and the office; from the valleys of the Susquehanna, the St. Lawrence and the Hudson and the shores of our beautiful lakes, to learn the progress which, as a State, we are making in those arts which are most essential to our support, our comfort and our civilization. The ancients had their Goddess of Agriculture. They reared altars and offered sacrifices and fruits to her in worship. They celebrated her festivals with music, feast-

ing, and often wild orgies. But they knew nothing of such a scene as this. Neither the Agora, at Athens, nor the Campus Martius, at Rome, in spite of all their boasted civilization, was ever illustrated by an exhibition such as on this spot now meets your eyes, and quickens the pulse of every true patriot. Most devoutly do we recognize the divine sovereignty that establishes natural laws, and orders propitious seasons. The farmer, above most men, is impressed with a sense of his dependence upon divine power, and in the pure light of Chistianity is ready to acknowledge it. A thousand circumstances teach him this truth; his daily life is full of those uncertainties which human power cannot determine. But, to-day, we recognize also another element of vast importance in our elevation—we recognize the manhood, the intelligence, the capacity for progress of the people. You see in this varied exhibition, mind entering into natural laws, and skill combining them to effect these rich products. For all that man can do, all that the highest intelligence can do, is to avail itself of the power God puts in our hands and use it most skillfully. The lightning is God's power; but man, by his intelligence, guides it harmlessly to the ground, or makes it his post-horse to flash

his thoughts round the world. This you see illustrated in a hundred forms to-day. I have listened to orators whose words have thrilled and moved multitudes; I have stood in vast libraries and studied the thoughts which the greatest minds have given to the world, but nowhere have I been more deeply impressed with the power of the human mind for intelligent effort than when moving amidst this exhibition of the products of our farmers and mechanics.

I have said that this exhibition was a school—a school for mutual instruction, where the most successful of the farmers and mechanics come to teach us by their solid, visible works, how much intelligence and skill, guiding the hand of labor, can effect in advancing these great interests. To see is to believe; to know what has been done leads to the inquiry *how* it can be done again, and this is father to the purpose, to do it yourself. No man, with his eyes open, enters this exhibition without getting either some new impulse towards producing what is excellent, or new ideas as to the way in which it may be done. Especially is this true of those whose interests and success lie in this direction. The farmer asks himself why he may not have as rich fruit and as fine vegetables;

why his lands may not produce as large a crop of grain ; why he cannot rear as good stock as any other man. These agricultural implements, which are working so great a revolution in farming, he examines to see what improvements have been made, and how he can best avail himself of them. The mechanic gets new ideas of excellence in workmanship, or has his ambition kindled to equal or surpass what he here sees. Among the old Romans there was a certain freedman whose crops so far surpassed those of his neighbors that they accused him of witchcraft and brought him to trial for it. When he appeared in the forum, he produced a stout daughter and some excellent implements,—as iron spades and shears,—and presenting these together with his oxen to the Senate, said, “These, Romans, are my charms.” Thanks to the light of a Christian civilization, we have advanced beyond the superstition which would hang a man for raising better crops than his neighbors. We go at once to the reason of things. How did he do it ? What instruments did he use ? What means did he employ ? and may I not use the same means and secure as good results ? And it is in this respect—in quickening men to ask this question and then in giving them

a satisfactory answer, that this State and these county societies, with our papers devoted to agriculture, are effecting a most admirable work for the people all through the State.

Now, gentlemen, the thought which rises uppermost as we survey this exhibition, the thought which forces itself upon my mind as I witness the success which has attended the efforts of these producers, is this, that precisely the same principle prevails here as in all other departments of human labor, the principle that intelligence, other things being equal, makes the superior farmer and mechanic. I do not mean that a mere classical scholar, or a profound lawyer, or a poet, or a fine writer, will necessarily be a good farmer. The field of knowledge is infinite, the objects to which it may be applied are various as the pursuits of man, and it is utterly impossible that any man should compass the whole or be eminent in all. Hence we must have a division of labor and of thought. One man takes this department and another that. Your department is that which embraces the production of fruits, grains and animals necessary for the support and comfort of society. And what I mean to say is, that intelligence here makes the superior producer; that,

with the same diligence and labor, a thorough mastery of all the knowledge belonging to your business will give the greatest success.

I do not belong to that school which thinks that ignorance is good enough for the masses of the people; that because a man must labor with his hands his intellect is a useless appendage. The first man God made, the highest, most intelligent of the race, was a farmer. He made it his business to apply his intelligence to the tilling of the soil and the cultivation of its fruit. He, who could go through the highest operations of the human mind, the work of giving fit names to all the objects of nature, was not too learned or too scientific to be a cultivator of the earth. This same principle of intelligence, which in everything else gives success, has its place here as the characteristic of the most successful operator. When you pass by a farm where everything is in its place, the fences all right, the fields waving with the finest crops, the trees bending beneath the weight of the best kind of fruit, the stock such as would adorn the park of a king, the house arranged for comfort, the barns and stables well planned and well kept, you feel instinctively that there is something there higher than mere diligence and

labor, that an intelligent mind, a master of his business, has guided the hand of labor and the result is *success*.

Take your mower and reaper for an illustration. It is but a mass of wood and iron. But reflect a moment what an amount of intelligence is involved in making these effective. You must first discover the ore and then guide the hand of labor in quarrying it. Then you must build your furnace and separate the stone and the iron. Then, by another process, you must change the internal structure of a part of it and crystallize it into steel. Then you must give shape to all its different parts. Then you must combine them into a certain relation, so as to make your force tell where you wish it. Then you must select the right kind of wood and fashion and fit it. Then apply your force. But if you use horses, you must first train and then harness them. You must tan your skins into leather, and shape and cut and sew it. And now harness your team to it, and let a *man*, not a clod, not an animal, hold the rein. See then how intelligence flashes from every part of it as it moves along. See through what long travail of patient thought, searching, inventing, experimenting, analyzing, combining, you have made a

machine—a reaper—an American reaper, that shall command the homage of the best minds in christendom, and bear away the palm over all similar contrivances in all parts of the world.

Take still another illustration—what, to some, may seem no illustration at all. Take one of those fruits—a pear, an apple—so large, rich and luscious. It may be that here and there nature alone may produce such fruit; but you cannot trust nature on a large scale. To raise such fruit uniformly you must put your mind into it; you must add your intelligence to guide the operations of nature; you must select the right position, the best soil, and the best fruit; you must graft and prune and care for your trees before you can secure so fine a product. Nature does much; but nature, directed by your intelligence, will do vastly more. Every one of these products is a result of nature's work and your work combined. And so God meant it should be. He meant that in this very way your own minds should find exercise and development, and you should fill out the measure of an intelligent man. He does not bring these things to you and say, eat and drink and enjoy yourselves. But he says, use your minds, let them guide your hands, and then nature will bless you with her richest fruits.

But, gentlemen, if you would have a just idea of the real dignity of your profession, you must view it in connection with the sciences to which it is intimately related; you must survey the field of knowledge which it actually covers in order to understand the high intelligence which, in this age of the world, its most successful prosecution imperatively demands. It is a libel upon the age and upon your department of labor to suppose that the least education and smallest amount of knowledge are sufficient to qualify you to master it. Let us look for a moment at the science of vegetable chemistry. It is only within a few years this science has assumed its present large proportions. The name of Liebig will at once suggest the immense progress it has made in a short period. Now, this science introduces you at once into that beautiful system of laws God has constituted for the production of food. It lays bare the secrets of nature, hidden from the foundation of the world. It associates your intelligence with that of Him who made this world for your benefit. It enlarges at once your sphere of thought. It stimulates, it exalts your thinking powers. It furnishes elements of thought, new ideas, which you can combine and follow out in a

hundred directions. And all this, too, lies legitimately within your own field of observation and labor. It takes the grain of wheat and tells you what are its component parts, what it gets from the air, the sun and the rain, and what it derives from the soil. It analyzes the soil and tells you of what it is composed, and instantly determines what soils are adapted to the different crops you wish to raise. Nay, more than this, it tells you not only of what elements your crops deprive the soil, but since God has kindly provided the materials to repair the waste made by production, it analyzes the vegetable, animal and mineral manures, and tells you how to combine, and then how to apply them so as to prepare your ground for the special harvest you wish to gather. Thus, it prepares you for your work. It enables you to see as with the eye of God. It gifts you with an intelligence as high, as noble, as quickening as that of the physician, or the lawyer, or the statesman.

I know some say, this is all theory; give us that which is practical. Very well; I, too, am seeking for that which is practical—that which will make you the finest producers in the world; that which will make our American farmers the most intelligent and successful in their business of

any on the globe. And I say that, to be successful, you must avail yourselves of all the knowledge that appropriately belongs to this business. Now, this science of which I speak is both experimental and theoretical. The mere experimenter is blind. He knows not what he does. He is like an empirical physician, who kills a dozen patients while he succeeds in saving one. He tries this and he tries that, with no real knowledge to guide him, and, of course, while he occasionally succeeds, in most cases he fails. So the mere theorist lives in the clouds, he swings in air, he has no anchorage. But this science puts these together. It assumes that God has built the world according to a wise plan; it finds out that plan by actual experiment; it rises to a comprehension of the laws which govern nature in all her generative processes. It associates you with God in your work. It tells you to know his laws and follow them, and you cannot fail of success; and in doing this it makes you most practical, because it has made you intelligent in those things on which production depends.

I have spoken of this science more particularly because it is intimately connected with these great interests. But this is far from being the only science which legitimately belongs to the

agriculturalist. There is botany, which will teach you the form and organic structure of the plants and trees you are to raise, and the flowers with which your wives and daughters are to adorn your dwellings. There is geology and mineralogy and metallurgy, teaching you the character and structure of the earth, and its minerals and metals—all of which belong to you, as one who should know how the world is built, and what precious things lie beneath and around you. There is natural philosophy, the principles of which are available in a hundred directions and for a great variety of objects. There is civil engineering; since you should know how to run your fences and construct your ditches, drains, embankments and roads. There is the law which controls the possession and alienation of lands and property, and which teaches you your rights and duties as a farmer and an American citizen. There is horticulture and rural architecture, and landscape gardening—cultivating your taste, and giving you the principles which will enable you to lay out your walks and plant your trees in such forms of beauty as will make all hearts glad as they look upon the surroundings of your home. Nor should it be deemed aside from your profession to understand political

economy, of which you constitute one of the great national elements; or the character of the markets and productions of your own and other countries; or the history of improvements in agriculture and arts; and to all this I would add a knowledge of mechanism, especially of those mechanical implements which belong to your business. There was an old law in Wales, that no man should handle a plow who could not make one. Now, this was making a mechanic of a farmer. But the principle is a good one, that he who is to use these tools daily should understand their structure and their application, and be able to use them so as to get the greatest benefit from them.

I have thus briefly enumerated a part of those sciences and arts which connect themselves directly with agriculture. Some of these are essential to the greatest success, while others belong to the literature of the profession; but they all combine to create the high and broad intelligence which should characterize the independent American farmer.

I know that many of you will say this is a fine ideal, but an ideal it is impossible to realize; that if the agriculturalists of our land should rise to this degree of intelligence they would be the most anomalous and extraordinary race of men in

the world. Now, I will not say merely that every man who means to do something should have a high ideal before him, even though he should not fully realize it; that he should have a higher ideal still for his own and his neighbors' children, and help them to work up to it. The man who aims at small results will not pass much beyond them; while the man of high aims may not fully attain them all, yet will he rise far beyond the less thoughtful and aspiring.

But, gentlemen, I propose to take high ground to-day, and justify this position to your intelligence. This is an age of progress; the last fifty years constitute the grandest cycle of progression known to history. In this advance, this nation of ours has stood and now stands in the front, and she is to lead the world for generations to come. We *are* an extraordinary people; planted as no other people ever was planted; developed as no other nation ever was developed; possessed of elements of power and progress such as no people have possessed since the world was formed. We have a Christianity that is living, active, untrammelled by the state, and free to work out the elevation of the masses; we have institutions of learning, and the means to give every child of this

republic a good education; we have free civil institutions that train us to self-government and stimulate us to self-development; we have a vast, a rich territory, where for centuries to come we shall have room to increase, and win independence and all material comforts. We combine the best energies of the most intelligent, the most active nations of the world. The Scot and the Saxon, the Irishman and the Frenchman, the Hollander and the German are here to-day, mingling their blood to form one product that shall illustrate all their excellencies without their defects, and that product is expressed by the proudest patent of nobility on earth—the name of an American citizen. We have already achieved what the old world regards with wonder—we have subdued a continent, net-worked it with canals and railroads; dotted it over with thriving towns and beautiful villages; built large cities; reared, on a vast scale, institutions of learning and religion; spread our commerce over every sea; and raised armies as brave, as skillful, as large as those of the greatest nations of the past. In science, in art, in literature, in jurisprudence, in statesmanship, we hold no mean position; and you, sir,* can testify how proudly the genius of America, expressed

in the practical arts, lifted itself beside the emblazoned Lion of England and the Lilies of France. And now, with all these advantages in actual possession, these triumphs already won, will any one say it is unworthy the profoundest intelligence and the clearest foresight to hold the opinion that we are to be an extraordinary people; that we ought to, and, unless some wonderful catastrophe shall dwarf these vast energies, we shall illustrate on a grand scale, more fully than the world has ever before seen, the capacity of a whole people for the most intelligent self-development in all the elements that constitute the highest style of manhood? I say, then, that as a people we should have a grand ideal ever before us. And while there is to be an advance in all other departments of life in this republic, will any one dare utter the sentiment that there is one class, and that representing interests the most vital to our success, which is not to share in this progress,—which is not to rise in intelligence and show itself worthy of a high place among the most successful workers for our national aggrandizement; that the farmers of America are to lag behind in this race, and not put forth the powers of their manhood to do and to be all that shall make them worthy

of these privileges—fit to stand among the princes of the earth?

Gentlemen, this is no Utopian idea. The advance which has been made in popular education justifies me in asserting that many years will not pass before we shall see it realized. It is but a few centuries since, in old England, the ability to read and write would, by the Common Law, be pleaded in abatement of punishment for crime; since the privilege of clergy, of the clerks, the *clerici*, the men who could read and write, saved many a rogue from the halter; since stout-fisted barons and lords had to make their *marks* instead of signing their names. What a contrast does this age of common schools and academies and colleges present to that! And what reason can any man assign for the limitation of our progress to that which we have already attained? The power to reach this advance is in your hands. The process is simple. All solid progress begins with the young. You bud or graft the young tree when you wish to obtain the best fruit. The foundations of rapid and permanent advancement can be laid most successfully in the minds of the generation that is now rising to the stage of action. Give the young the culture which will fit them for their

life work, and in a few years you will put a new face on society:

Nor is this so difficult a work as some may imagine. Allow me to make a supposition—to suppose that within the next decade every village or town should have appended to its central school or academy a department in which some of the branches most vital to your interests should be taught; that schools specially devoted to instruction in agriculture and the mechanical arts should be established in our State—not one or two, but, if need be, a dozen, so as to bring the advantages of this higher instruction home to your doors; that in every college there should be a department where men could be most thoroughly trained to occupy the post of instructors in these schools. Suppose all this to be true, and it needs no prophet to anticipate the magnificent result. This you have the power to effect. You are the strongest, the most independent power in the State. When you are ready to combine for the accomplishment of this great object, you will find men of high intelligence prepared to second your efforts and make them successful. When, mindful of the importance and dignity of your profession—no longer suffering the man whom you elect to

represent you to neglect your best interests—your voice shall be heard in our Legislature, as a power not to be resisted, then we shall see a new and nobler order of things rising around us. It was one of the earliest lessons taught me by parental lips, not to speak evil of dignities. And though sometimes the impulse to do it is strong, I do not intend to yield to it. But when I see a legislature largely elected by the farmers and mechanics of this State, spending months of turbulent agitation on the question whether the city of New York shall have another street railroad ; when I see the rights and interests of a whole State held in abeyance until they are shaped to suit the narrow views and partisan feelings of the advocates of a merely local project ; when I see a great measure, involving the interests of the farmers and mechanics of this State for generations to come, allowed but a few hours' debate ; when I see a magnificent gift of a million acres of land, designed for your benefit, limited for years to come to a small section of the State, and that, too, without consulting the views of those most deeply interested in the education of the people, in opposition to the expressed remonstrance of the able and honored men who for so many years have

guided the affairs of this association and done so much for the agricultural interests of the State ; then I feel that it is high time you began to exercise the powers which of right belong to you, and that you should have a voice in dictating the character of those measures which affect so largely the interests of your children.

I have dwelt longer on this point than I at first intended, but not so long as its importance demands. The real dignity of your profession is determined not by the fact that a few great men here and there have belonged to it. It springs from its relations to the best interests of society, and from the character of the majority of those engaged in it. I plead to-day, not for the sons of the wealthy, but for those who as farmers and mechanics are to live and serve the State by the labor of their hands. I contend that they should enjoy the highest advantages for mental culture, for a training suitable to their business, for the acquisition of an intelligence that shall make their work most effective, while it enables them to stand up in society among the foremost for real mental power. The time, the age, the progress made in other departments of life press the subject upon you ; and, when once your energies shall

be earnestly enlisted, there is nothing desirable in this direction which your combined efforts may not accomplish.

Permit me, now, to say a few words on another subject which at the present time is awakening deep interest among agriculturalists. I refer to the question of association. The principle it involves is one of vast power. It constitutes all the difference between the rill and the river. The rill is good in its place; it does a good work; it fertilizes and blesses the land through which it flows; but, it cannot drive a mill or bear up a steamboat. Associate it with a thousand other rills and it creates the power that impels immense masses of machinery, or carries on its bosom the commerce of a nation. One man in his place can do a good work; but there are some things which, isolated, he cannot do; and there are other things which he can do only at a great cost of time and labor. But combine his power with that of others, and there is scarcely anything of great importance, no work however grand, he may not accomplish. Popular association belongs almost exclusively to a free country. It cannot live and develop itself in the arid soil of slavery. Despotism is a class association, and oppresses the masses. Whenever

association appears among these it fears it; it throttles it, or allows it only a dwarfed and sickly existence. The people must not know their own power; isolated they are weak; associated they are mightier than nobles and kings. In our country, the principle of popular association is fundamental to our success. It is the animating principle of our government. It builds churches, railroads, canals, banks, asylums. It establishes schools and colleges. It forms societies for all purposes beyond the reach of individuals. It has organized and sustained these State and county associations for the promotion of agriculture and the mechanic arts. These immense gatherings of the people; this deep and enthusiastic interest; this splendid exhibition of the products of our soil and the skill of our artificers, are due to this principle.

Now, the point to which I wish to call your attention is this: that the power of association is in favor of those who constitute the great mass of our farmers—the men of limited means, the men who depend mainly upon their own labor and that of their sons for the cultivation of their farms. In respect to the division of estates, our policy is peculiar. In Rome, during the palmyest days

of the Republic, the amount of land owned by individuals was limited. But when she began to appropriate the wealth of other countries by her conquests and extortions, then these laws were abrogated. The result was that a few individuals monopolized the whole country. Slavery followed successful war, and, instead of the manly farmer, like Cincinnatus or Cato, slaves became the laborers. Agriculture declined; the fairest portions of Italy became depopulated, and the imperial city depends for her supply of breadstuffs upon the granaries of Egypt and Carthage. In England, the whole kingdom is owned by a few nobles and wealthy gentlemen. But, then, while vast tracts of country are uncultivated, yet, the absence of slavery, the principles of popular liberty and the progress of intelligence have saved her from the ruin which fell on Rome. Nowhere, probably, is there a country where agriculture has been so successfully systematized and reduced to a science as in England. Whatever wealth and intelligence could do, in the constitution of society, has been done. In France, the opposite principle prevails. Through the peculiar laws adopted since the revolution of 1790, estates have been divided and subdivided until, by the very minuteness of the

division, progress in agriculture has been practically arrested,

In our own country, the abolition of laws of entail prevents the perpetuation of great estates, and the accumulating monopoly of land in a few families, for any long period. On the other hand, the magnificence of our domain—the inheritance of the people—prevents the minute subdivision of estates, by putting it in the power of any man with economy and enterprize to possess himself of enough for his personal use. The result is, and will be for generations to come, that, while there are a few large estates, the mass of the land will be held by the people, in quantities sufficient to enable each owner, by diligence, economy and skill, to maintain his family in honorable independence, give his children a fair education and start them successfully in life.

Now, the effect of association, when rightly organized and with respect to legitimate objects, is to place the man of limited means largely upon an equality with the man of large means. The wealth of the one enables him to purchase the finest stock and the best instruments for his work. He commands the best talent. He can systematize his work, so as to get the largest return at the

smallest cost. And, in all this he has greatly the advantage. But association originates and puts into the hands of the majority a power which enables them to compete successfully with their richer neighbors. Take for instance the manufacture of cheese. The rich agriculturalist, with his 500 or 1,000 acres, and his 100 or 200 cows, by a proper system, can make an article which will bear a better price in market, and at a less cost to himself, than his neighbor who owns only a dozen cows. But when, by combining together, you introduce the same system, you attain precisely the same results. Your labor goes farther and gives you a richer reward.

This principle is available in various directions. I know of no reason why it may not apply to the purchase and use of the best agricultural implements, the best mowers and reapers, and the best threshing machines. In Wales, three centuries ago, a dozen men associated to purchase and use a single plow. In our frontier settlements, where labor is scarce and the work to be done great, it has been the custom for a whole neighborhood to assist each other in clearing the land and gathering in the harvest. We are far beyond the necessity of combination for those objects. But the

advance of agricultural science has produced other necessities, which press heavily upon the small farmer in his competition with those of large means, and which he can only meet by association with others. In the same way a company of individuals can import the finest stock in the world; and thus, in a short time, the whole land may enjoy the benefits of the best breeds of cattle and horses. Hitherto, this has been done by our wealthy and enterprising agriculturalists; but there is no reason why every farmer may not possess all the material advantages he needs to give him success. The power is in your hands; you have only to apply this principle among yourselves, with your characteristic energy and wisdom, and the next twenty years will witness an advance in your profession which otherwise a century would not secure.

There is still one topic to which, in justice to the great interests here represented, I wish to allude before I close. We are in the midst of war—a civil war—a war the most gigantic in its dimensions and issues known to history; a war remarkable for the immense armies engaged in it, the number of battles it has fought, and the vast extent of country over which it spreads; more re-

markable as a contest for the integrity of the Union, for the supremacy of the Constitution; a war, not on the part of the majority to enslave, but to maintain freedom and the supremacy of the ballot-box over the bayonet, and to perpetuate institutions essential to the full development of a true manhood. Yet, while this conflict is in progress, our villages, our towns and cities, exhibit an unexampled degree of prosperity; our industrial pursuits, with the exception of a single branch dependent on the cotton of the South, have received no sensible check. With the characteristic energy and power of adaptation of our people, we have rapidly adjusted our pursuits to our altered circumstances. We live, we grow, we engage in new enterprises, as men instinct with the vitality which true freedom inspires. And, while this is true of most branches of industry, it is specially true of that great interest which underlies all the rest—the interest which creates the material out of which all our wealth proceeds—the great agricultural interest. Among no class has there existed a more intense loyalty, a more steady patriotism, than among the farmers of this land. No class, in proportion to its numbers, has sent a larger representation in the field. Yet,

with all this diminution of their operative force, not an acre less of land has been sown; the crops have been harvested; the work of production to supply our soldiers in the field, and our citizens at home, has gone on with even increased vigor. In this hour of trial the farmer has exhibited rare energy; he has sometimes sent forth into the field of labor his patriotic daughters, to supply the place of sons gone to the field of war; he has called to his aid, more than ever before, the unrivaled productions of our mechanics to save labor. All over the land, he is seen rising up with indomitable energy to meet the exigencies of the great occasion.

Had this branch of industry been stricken down, commerce would have languished; credit would have been shaken; our armies would have been compelled to retire from the contest; the South, supplied by the forced labor of her slaves, would have triumphed. But, instead of that, the energies of freemen, favored by a kind Providence, have filled the land with the rich products of the soil. Where, in all history, can you find another nation that, in the midst of a gigantic civil war, not only maintained all her agricultural interests, but sent forth to other nations an immense surplus; thus maintaining our national credit and

sustaining our finances, while, at the same time, mindful of the dictates of humanity and religion, we freely contributed shipload after shipload of bread to feed the starving operatives of a government that, instead of sympathizing with us in our trials, has furnished the materials for a piratical war upon our commerce, and put into the hands of our enemies the most effective weapons to sweep that commerce from the ocean.

We recognize, gratefully, that benign Providence which, for the last three years, has made the earth so productive, and brought the nations of Europe to our doors for the food their own soil failed to supply. But it is fit and right that we should recognize and appreciate the energy and self-sacrifice of those who planted and reaped for us these rich harvests. The American farmer has given to the world the most illustrious examples of true patriotism. When the news of the battles of Lexington and Concord reached Gen. Putnam, he was plowing his own acres. Leaving his plow in the furrow, mounting his horse and bidding his family a hasty adieu, he hastened to draw his sword on Bunker Hill. He was the type of the patriotism of the farmers of the revolution. Their sons, inheriting their principles and their spirit,

have proved themselves worthy of so illustrious a parentage. Self-reliant, independent, the monarchs of their own domains, they are ready to use the plow or the sword, in resisting the assaults of despots from abroad or traitors at home, or in building up a nation the freest and grandest in the world. The State and the nation owe to them, far more than to any other class, their material and intellectual greatness. The children of the farmer, instinct with original enterprise, are found in all positions of power and influence. They supply the waste of life and counteract the inherent tendency to degeneracy in the large towns and cities. Our ablest mechanics, lawyers, physicians, divines; our most illustrious statesmen; our most scientific teachers; our merchants who have spread our commerce round the world; our pioneers whose hands have leveled the grand old forests and made the wilderness blossom; our ablest generals—the thunderbolts of war—in the great majority of cases, were not reared in the luxury and excitement of cities. They are the children of the soil; they breathed the pure air of heaven in their childhood; their youth was nurtured and grew strong for the work of life amidst the storms and sunshine and the invigorating labors of the country. With such

a country, possessed by intelligent, religious, sturdy freemen, with such institutions of religion and science and government, who can doubt that a glorious future is before us? With a country, so varied in climate, so rich in mineral treasures, so productive in its soil; with its valleys and hills and mountains, its forests and prairies, its lakes and rivers; its shores, washed by two oceans; where men of every temperament may develop their energies, and where all things stimulate them to progress; dotted over with colleges and schools and churches, and filled with all the elements of social progress, where in this world, if not here, should man assert his true nobility and rise to the loftiest height of greatness, and send forth his influence to civilize, evangelize and exalt the world?

I anticipate the future. I see this black cloud of war uplift and roll away, and the sun shine down upon a land impressed with the foot of neither slave nor traitor. I see this young giant, conscious of his strength, move forward in the work of civilization and humanity with irresistible power. And, as he advances, I see the hills and valleys of the North, the prairies of the Great Valley, the savannahs of the South, the slopes

washed by the western Main, filled with an intelligent, a religious, a rejoicing people—one in language, one in sympathy, one in government—the inheritors and possessors of the same institutions, the noblest development of humanity.

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