

# Southwestern Weekly Post.

WILLIAM D. COOKE,  
EDITOR & PROPRIETOR.

A FAMILY NEWSPAPER—NEUTRAL IN POLITICS.

TERMS,  
TWO DOLLARS PER ANNUM.

Devoted to all the Interests of The South, Literature, Education, Agriculture, News, the Markets, &c.

VOL. III—NO. 46.

RALEIGH, NORTH CAROLINA, SATURDAY, OCTOBER 21, 1854.

WHOLE NO. 150.

## AN ADDRESS

DELIVERED BEFORE THE  
N. C. STATE AGRICULTURAL SOCIETY,  
BY HON. KENNETH RAYNER,  
OF HERTFORD,  
At the Second Annual Fair of the Society, Thursday,  
October 19th, 1854.

My President and Gentlemen of the North Carolina State Agricultural Society, I have the honor to be assembled with you on this day exhibiting. It is a scene well calculated to awaken emotions of joyous pride for the present, and cheering hopes for the future, in the bosom of every patriot-son of the good Old North State. The promise held out by our last Fair, on this same spot—our then first essay in an agricultural field—has been more than fulfilled. The seeds of industry, enterprise, and State pride, then sown, happened to fall on fruitful soil; and by a diligent cultivation, have already ripened into a rich and abundant harvest.

What spectacle is better calculated to call into active play all the nobler and more generous impulses of our nature, than a scene like this? Whilst in our own country, the elements of political discord are in agitation throughout the borders of other States—whilst on two continents of the old world, opposing hosts are confronting each other ready for the work of slaughter—here, we meet together as friends and fellow-countrymen, for the purpose of making our common offerings around the altar of Concord, and of celebrating the anniversary of the pursuit of peace. A calm survey of this living and moving panorama, is well calculated to superinduce reflections of a moral as well as practical character—to stir up associations connected with our past history and future destiny. Centuries in the history of nations, and the progress of peoples are but as days in the lives of individuals. Carry your minds but two short centuries back and contrast in imagination, the scene then presented on this spot, with that which now greets our vision. The solitude of nature was then undisturbed by any sounds, but the hum of the breeze amid the boughs of primeval forests;—the presence of thousands of freemen, the wild and untraced beasts of the wilderness sought their lairs or crept stealthily to their prey—where are now standing in their stately improved specimens of those noble domestic animals, whose usefulness minister to human wants, and whose docility exacts the tribute of human kindness. Then the surface of the earth presented an unbroken mould, the vegetable deposits of ages—where, now, varied deposits of industry attest the efforts of human ingenuity for penetrating deeply into the bosom of the earth. Then, where from the cornfield, proceeded the only constructive element of authority, known to the government, within our vision an edifice, erected by freemen for the government of themselves. Aye, stand in sight, temples vocal with praise, to the great Dispenser of these manifold blessings—where then, amid the silence of solitude, the communion of the elements alone proclaimed his majesty and power. What has effected this mighty, this wonderful change? The avocation of nineteen centuries of this vast assemblage readily answers the question. This great change has been wrought by agricultural enterprise and the mechanic arts—those concomitants of civilization; which it is the object of our association to honor, encourage, and promote.

Nothing has been more clearly demonstrated by the history of the human race, than that man's natural state is the social state. This law of his relations of his existence. It is the source of his strength and true power. And it is remarkable that that animal the highest in the scale of intelligence, endowed with the highest intelligence, made in God's own likeness, second dependent on his kind, for exertion, for strength and happiness. This is the law of his being, no matter what may be the phase of civilization under which he lives. Man has never yet been found, in so degraded a condition, as to be able to dispense with it. The roving Indian, the Fee-fee cannibal, the Papuan of New Guinea, the Bushman of South Africa, are as subject to this decree of nature as the most elevated type of the Caucasian race. This tendency of man to the social state, is the origin of government itself. The protection of the weak against the strong, and the security to the ingenious and industrious, are the rewards of their labor, against violence and oppression, first led man to seek for safety in association—the theory of the social contract being, that what man consented to voluntarily, was afterwards enforced through constraint, by the depositaries of power. Happiness, as well as security, is another leading object of the social state. The private relations of life also appertain to the development of social life. The relations of parent and child, husband and wife, the great sources of man's temporal happiness, associations which cluster so many hallowed associations and tender sentiments, have their origin in the principle of association and mutual dependence. The discharge of the duties which man owes to his God, in all highly civilized states pertains to his social as well as his individual character. The early founders of the Christian Church, availed themselves of the social tendency of man, in organizing a pure worship, and in disseminating a pure faith. It was on the principle of association—by the organization of social communities, recognizing relative duties, benefits and burdens among their several members, that the Christian Church was planted. The cloister of the monk and the cell of the anchorite, is as much a perversion of man's religious, as the cave of the hermit, is of his social nature.

This principle of association is the great element, not only of man's security and happiness; but of his strength and power in the diffusion of knowledge, and in subduing and controlling the physical world. It is the striking feature in the rapid and unprecedented progress of the civilization of this age. The fable of the dying man, who presented to his sons a bundle of rods, which when kept bound together, their united strength could not break, but which when separated, each one could easily snap to pieces, contains the true philosophy of associated effort. It is associated wealth and enterprise, fostered and encouraged by government, that have elevated England to her proud and lofty position. It is this which has subdued an empire of more than a hundred million of souls in India, to her control—which has covered the ocean with her commerce—enabled her manufacturers to furnish the world—dug her canals—covered her surface with a network of railroads—and sent her missionaries into heathen lands upon the errand of peace and glad-tidings. Association has been equally potent in the advancement of science. Her Royal societies, for the promotion of science, by combining and concentrating the contributions of her wise men and philosophers, have done more during the present century, than the scattered and isolated efforts of individuals for ten centuries preceding; in unexplored and establishing data, as a standard, from which genius and labor pursue to achieve discovery, invention and knowledge still more startling, before the century shall expire. Her "Society for the diffusion of useful knowledge," has done more, in the last quarter of a century, to diffuse intelligence among the masses, and to elevate them in the social scale, than all the patronage of men of letters, by the wealthy and the great, since the revival of learning. It is this element of association, which has placed France at the head of Christendom in the abstract sciences. Her "Academy of Sciences," has continued to exist and flourish, through all the mutations of her government, fostered, honored, and encouraged by a great laboratory, through which the incubations of her greatest minds are submitted to the closest analysis, that the useful and the true may be eliminated for the benefit of mankind.

The elective character of the moral philosophy of the age is founded on this principle of association—that moral truth is not to be found in any isolated system of any individual mind; but by a combination of whatever, from all systems, experience has proven to be true in the past, awaiting the progress of events for the elucidation of other truths, as time rolls on.

In the application of science to the useful arts and the pursuits of life, association has achieved far more wonderful results in our own country, than in either England or France—the two most powerful and highly civilized States of European Christendom. The emancipation of the Mayflower, and the planting our infant colonies, had their origin in voluntary association. Combination of individual resources for the common good, effected what separate and detached exertions, without concentration, was too feeble to accomplish. It was by association and concert, that the early settlers were protected against the tomahawk of the savage, by which our great battle of freedom was fought and won, by which our free institutions were founded. It is association that has subdued a forest continent—tamed our rugged mountains—spanned our rushing rivers—bound us together by 13,000 miles of railroad—covered New England with workshops—disemboweled the earth of her mineral treasures—whitened the waters of every sea with our commerce—floating palaces—and taught streams to speak in a language, the lightning which reverberate in a moment echoes of our extremity of the continent to the other.

It has been no less efficient in ministering to our moral than our physical wants. It has filled our libraries with the lore of ages—founded our colleges and institutions of learning—pointed the spires of our churches heavenward—and sent the gospel to the heathen of every land. The secret of this mighty power of association is, that it teaches man the dignity and elevation of his nature—that his high mission is not to labor for himself alone—that he owes something to his fellow-men, in his day and generation. It appeals to the pride, the patriotism, the benevolence of each, to contribute a portion of his talents, and his means, to the advancement and prosperity of his fellow-men. It gives combined power to individual effort, it unites the experience and knowledge of individuals, for the common good of the whole, it creates an identity of interest and harmony of action. It offers a stimulus for renewed enterprise and industry; by the attrition of mind brightens the intellect; and by an interchange of ideas and individual experience, it enlarges the field of operation, for the development of the means of human enjoyment and the elevation of human character. But much as associated effort has ac-

chieved in our country, its task is just begun. Ours being a government, which, owing to its peculiar structure, renders the direct patronage and supervision of the objects of improvement in science, art, and industrial enterprise a matter of questionable—or perhaps, I ought rather to say, of questioned—policy; the greater is the responsibility resting on the citizen—the stronger the appeal to his benevolence and pride, to contribute his quota of influence, energy and wealth, in the advancement of any great movement, which promises to elevate the character of his country, or to enhance the prosperity and happiness of his fellow men. Ours also being a government, which recognizes perfect equality, both social and political, among all classes—in which all are entitled to equal benefits under it, and subject to equal burdens in supporting it—there is no country, where associated enterprise, promises so much harmony and concert to all; where there is such a close identity of interests, where the call upon every one is so loud, to aid in removing those obstacles to progress and improvement, which obstruct the prosperity of all alike; and to diffuse blessings which must equally enure in common to all.

Among the great improvements on which the associated intellect and enterprise of the civilized world is now engaged; agriculture and its hand-maid, the mechanic arts, so far as their objects and results are concerned, may be said to stand at the head. To advance and honor these great elements of national greatness, and human happiness, is the object of our association. For this we are assembled—and in the remarks I have made in reference to the nature and objects of associated effort, my purpose has been to show, that it is no mere holiday sport—no mere idle amusement, in which we are now engaged. This true, the occasion is well calculated to elicit the most exuberant feelings, the most pleasant hilarity, the most enticing amusement. But these are not the main primary objects of our association. They are flowers to be culled by the way side along our journey—but our ultimate aim is the advancement of our country's prosperity and power, the welfare and happiness of human kind. There is a deep philosophy in our aims. We are completely in the great race in which the intellect and industry of the world are engaged; in endeavoring to eliminate a still higher type of civilization, from the impulses and tendencies of the age, for those who are to come after us.

These annual Fairs and festivals, in honor of, and for the purpose of promoting agriculture and mechanical industry, though of but late origin, are destined to stamp the impress of their influence upon, and to mark an epoch in the history of the moral, social and political character of the age, more especially in this country. Their peculiar recommendation is, that they combine the useful with the agreeable. They impart instruction to the mind, whilst at the same time they minister to our pleasure, curiosity, and hilarity through an innocent gratification of the senses. But their chief excellence consists in exciting and stimulating the nobler sentiments of our nature. They produce combination of mental effort upon a given subject; and by an interchange of opinion and experience, they make available for the common good, the combined result of whatever may be useful and expedient in individual enterprise and ingenuity, in every portion of the land. They serve to impart most valuable information, in reference to the resources, productions, and industrial pursuits of different sections and localities—information so very indispensable to the politician, the economist, the legislator, and historian—in the absence of statistical bureaus, in which our country is lamentably deficient. It is hardly necessary to say, that they unburden the bosom of care, refresh the energies of our nature, and give us a relish for the manly, yet innocent amusements, which experience has proven to be necessary for the full development of man's noblest faculties. They exemplify the philosophy of Esop, in his fable of the unbent bow—that, by occasional relaxation from the laborious duties of life, we are the better enabled to discharge those duties, when the hour of labor comes. The joyous greetings and radiant countenances of the thousands who surround me—honored as we are, with the presence of the fair wives and daughters of the land, whose presence ever bespeaks a tribute to the refining and ennobling feelings of the heart—proclaim in language far more eloquent than any I can use, that the present is not only a "feast of reason," but also a "flow of soul." What is better calculated to minister to a laudable curiosity, than an inspection of these elements of labor saving machinery, by which man has harnessed the very forces of nature, and made them obedient to his will? What is better calculated to excite emotions of high intellectual enjoyment, and to identify in the mind of the beholder the farmer's home with calm contentment and comfort and pleasure, than the sight of those noble and highly improved animals in our stalls—whose beauty of form and docility of disposition are almost enough to make us converts to the doctrine of the author of "The Vestiges of Creation," that every type of animal existence is the development of one still lower, produced by some fortuitous combination of elements in the great laboratory of nature. But it is upon the moral and social relations of our people, that these Fairs, devoted to Agriculture and Mechanical

industry, are calculated to exercise the most important influence. They bring us together, make us acquainted with each others' advantages, wants, pursuits and feelings. They not only serve to convince us, that individual man is dependant on his kind for happiness—but that sections and localities, though diversified in pursuits and resources, are each dependent, dependent on each other, and identified in interest. A common bond of union is thus secured—a bond of union, stronger than one of statutes or parchments, because it is founded in kindness, good will, and affection; strengthened by associations of common pleasure and enjoyment, and annually renewed amid the greetings and congratulations of joy and gladness. What is better calculated to counteract selfishness, that great bane of the human heart, and to excite feelings of a generous benevolence, than this annual pilgrimage to our great festival; when every one comes prepared to contribute his offering of the fruits of his industry and experience, and to carry back in return the accumulated treasures of information and experience, contributed by all? What better calculated to do away with individual conceit and stubborn perseverance, in error in all industrial pursuits; and to elicit respect and consideration for whatever is useful and good in others; than the evidence here afforded, of how puny is each one's strength and wisdom, in comparison of those of the great whole; and of the opportunity here tendered of appropriating to his own use, the improvements and discoveries of the world around him? What is better designed to stimulate a laudable ambition to excel in industrial pursuits, than an exhibition of what others under no more favorable circumstances have achieved, by industry, care, labor, economy?—What is better designed to foster a noble and praiseworthy pride in the avocations of the farm or the workshop, than the tribute of praise and admiration, for the products of their labor, by friends and fellow countrymen—and the premiums and diplomas are trophies which are not to be estimated by dollars and cents, for money cannot buy them; but title papers of usefulness and worth, in their day and generation, which their heirs-looms to their children.

One of the happiest results, to be produced by these associations is the social revolution to be effected by the high position to which labor is to be elevated; by investing it in the public mind, with that dignity to which it is justly entitled. So stubborn is the prejudice of habit, so hard is it to efface the associations of past history, that for centuries, manual labor has been identified with degradation and vulgarity. In the military governments, that were established, from the very necessities of the times, or the ruins of the Roman Empire, and out of which originated the Feudal system, war was the great occupation of Christendom. Out of the Church, mind was directed to its successful pursuit, either for conquest or honor. It was the only passport to honor and power, the only road to respectability. For several centuries, the man known as "the learned professions," the occupied a humble position in the social scale. Law, medicine and divinity were the targets at which literary humor and baronial merit vented their jibes and sarcasms. The leech, the attorney and the priest, were associated with conceit, cunning, peevishness, and the gratification of sensual appetites in well-to-do larders and well filled cellars.—Merchandise was regarded as the calling of the ignoble and avaricious. And, although, in process of time, these pursuits rose in dignity and importance; when violence yielded to law; when owing to a progressive civilization, the saving of life was regarded as more useful than destroying it; when the dissemination of a purer faith extorted the tribute of respect for its teachers; when the acquisition of wealth placed the means of luxury and enjoyment within the reach of its possessors—still, mere manual labor, honest, unpretending labor, agricultural and mechanical labor, has continued to languish in obscurity—the eye-word of the fashionable and the idle, the scorn of the purse-proud and pretensions. But in this respect, a new era is beginning to dawn upon the world. The last quarter of a century has done more to revolutionize public sentiment on this subject, than the eighteen centuries preceding, since the commencement of the christian era. The diffusion of intelligence, the operations of commerce, and the utilitarian tendency of the age, are beginning to teach mankind that labor is the source of all wealth and prosperity, the basis of national strength and greatness. When we reflect that the object of our association is to enlarge the field of operation for labor, to secure to labor the rewards of its toil, to stimulate it to still greater exertions, and to enable it to accomplish the greatest results by economizing its powers; it is evident that the effect must be to dignify, honor and elevate labor. It is the laborer, especially, that we invite and welcome to our brotherhood. In our own country, above all others, labor must be destined soonest to reach its proper position. Our institutions recognize no distinctions in industrial pursuits. The road to honor, to wealth and to power are open to all alike. The framers of our institutions were true to the teachings of a past history. Not only the soldiers who fought our revolutionary battles, but many of their heroic leaders were laboring

men, artisans, and mechanics. Washington was a land-surveyor, Greene was a blacksmith, Wayne was a laboring farmer, Morgan was a wagon-driver. Our government, then, in its organic structure, has done for labor all it could. It is for voluntary association, then, to elevate labor in the social scale. I am pondering to no spirit of political socialism when I say that I have long thought society needed a radical reformation in regard to the estimate placed on labor. Why should the laboring man be excluded from the saloons of fashion, the hospitable board of the wealthy, the companionship of the great—I mean merely because he is a laboring man? Why is it that the young man who returns home from College with an education secured by the ceaseless savings of an industrious father, thinks it beneath his dignity to assist that father in the routine of his domestic occupations? or, the young lady, whose "accomplishments" have been paid for by the self-denial of an indulgent mother, thinks it a reproach to aid that mother in the discharge of the duties of a diligent house-wifery? It is because public opinion is all wrong in associating labor with degradation. Why is this? Labor is the first great law of nature. Nature herself is a great workshop where change, renovation and development are constantly going on. Inspiration tells us that the great Author of all things "rested from his labors" on the seventh day. The Redeemer of the world was known as "the carpenter's son," and it is thought by most biblical critics that he worked at the same trade until he entered on his great ministerial mission. The great apostle of the Gentiles was a tent-maker; and all the wisdom received at the feet of Gamaliel did not make him ashamed of his calling. And yet, strange to say, how many are there who profess the religion of the gradualist to associate, even around the altar, with artisans and laborers, whose very lands may have reared the temple in which they worship. How little do the sons and daughters of extravagance, of luxury and of ease, reflect, that after all, it is to the mechanic, the artisan, the laborer, that they are indebted for the means of their enjoyment—and on the poor pittance of wages received, and the toil to whose toil ingenuity and skill they are indebted, for the sumptuous viands with which they regale their appetites, or the costly habiliments in which they deck their persons. The purse-proud coxcomb who trends on downy carpets does not reflect that they are the product of the loom of the humble weaver—fashioned into beauty and softness, by his industrious hand, whilst his children are crying around him for bread. The gay and heartless votary of fashion, who identifies labor with vulgarity, does not reflect that the costly, costly tracery of laces and needle-work, in which she flaunts through the parlors of dissipation, were wrought in some lonely garret by fingers attenuated with want, in hurried moments, divided betwixt the exactions of a cruel task-master, and the attentions of a dying parent on a bed of straw. This is no sketch of fancy, it is stubborn fact.

I wish not to be misunderstood. It is not to be expected, or desired that intellect shall fraternize with ignorance or virtue with vice. A natural incongruity forbids such association. Public opinion needs no reformation in this respect.—But the reformation which is needed, and which we are led to hope, is silently working its way, is this—that the pursuits of honest labor shall no longer be a bar to the highest social position; and a stimulus thus given to the laboring man for the cultivation of his intellect, and development for the common good, of mental resources that might otherwise remain dormant; and by holding out to him the rewards of virtue, the paths of vice and dissipation may be shunned. These annual festivals of agricultural and mechanical industry, are working a powerful, though imperceptible moral influence in this respect. For the time being, they break down all the artificial barriers with which man has hedged in his lordly self. Our honors and rewards are to the most worthy. Honor dignities should be our motto. We have no use for drosses in our lives. Industry and labor are the elements of our success. If we are to effect any thing for the good of our country, or the welfare of our fellow-men, it must be through the agency of these great sources of human good.

It is not my purpose to attempt anything like a practical essay upon the details of a proper method of cultivating the soil, or the other kindred pursuits that appertain to rural life. I think it would be unsuited to the purpose of receiving instruction through the eye, rather than the ear. The fever of feeling is too intense, the pulse of excitement is too high, to tolerate any thing like a detailed routine of agricultural improvement, or farm husbandry. Every latitude, climate and soil have their own peculiar systems of detail; and in North Carolina, we have but too lately waked up to the importance of systematic agricultural improvement, to have any special established data, for the benefit of those who may desire practical information. For the present, we have to rely on those general principles which time and experience have proven to be applicable to all soils and climates—to be applicable to our peculiar condition, adapting them to our peculiar condition, as best we may. From the results of that adaptation, it is our aim and object, to develope information for the benefit of

those who may succeed us. Besides, I have too lately entered on my novice in this great and noble pursuit, to presume to give instruction to many whom I see around me, of whom I would fain aspire to be a humble follower. I am here to learn rather than to teach. And if I were to attempt any thing like practical information, I should have to resort to sources equally in reach of you all—the recorded achievements and experience of the great pioneers of agriculture in other hands. This knowledge few shillings will procure, where established facts and settled principles that have undergone the closest investigation, in the closet of the student, the crucible of the chemist and the experience of the practical farmer, are embodied in language, far more simple and happy than any at my command. If I were disposed to attempt a display of agricultural learning, I might, it is true, urge on you the importance of thorough draining; but then, I should only be asserting what is now an established principle in agriculture; and in attempting to prove that every drop of water, more than nature requires for the growth of vegetation, is poisonous to the soil, my language would be dull and tiresome, compared with the glowing accounts in which agricultural writers speak of the smiling fields, and luxuriant harvests in England and Scotland, and some parts of our own country; where for centuries had stagnated muddy pools and sodden wastes. I might descant on the importance of deep plowing and thorough pulverization of the soil; yet how common place would my remarks be, compared with the views of the agricultural chemist, who proves the philosophical principles, that the rationale of this consists in enabling light heat and the constituent elements of the atmosphere the better to penetrate to the roots of plants, for whose nourishment and growth they are indispensable.

I might speak of the benefits of a rotation of crops and the importance of a more extensive root culture; but to you it would be far more edifying to learn from standard works on agriculture, that every specimen of the vegetable creation, like every department of organized life, feeds upon its own peculiar food—and consequently, a constant succession of the same soil, will ultimately impoverish its productive power. I might speak of the importance of cultivating the grasses, both as an element of national wealth, and of permanent improvement; but why do this, when it is known to you that the hay crop of this country is second in value to the cotton crop only—when it is a well known fact that the greater the advancement of agricultural improvement in every country, the greater is the impetus attached to the cultivation of grasses—and when it is still further known, to our reproach, that eastern North Carolina annually pays to the northern States, hundreds of thousands of dollars, for the article of hay alone. I might urge the importance of cultivating less land, and of devoting our energies to its more thorough improvement; but my language would be far less impressive, than the rural beauty which has often greeted your vision when traveling through the northern States of this Union; where handsome cottages, a plentiful board, smiling faces, and happy homes, constitute the wealth, and minister to the happiness of the owners of but a few acres, every foot of which is in a high state of fertility, devoted to some useful purpose, and yielding an abundant reward for their labor. I might insist on the necessity of manure, as a means of restoring and improving the soil; and on the necessity of improving the soil, without the process of rational deduction, the importance of manure, as necessary to vigor of growth, and a sure return in fruit time, comes down to us sanctified by the moral teaching of the parable.—The life of the barren fig-tree was besought by the moral teacher of the world, till man and spared for one more year, till man should do his duty, in applying to it, the elements of fertility. The present condition of England, where in the last hundred years, the average of the wheat crop has been increased from an average of 12 to one of 24 bushels per acre, and in Massachusetts, to 50 or 60 bushels—of Massachusetts, where a soil, naturally barren and rugged, has been so subdued and improved as to support one of the most wealthy and powerful communities on the earth—afford a more eloquent and convincing argument, in favor of carefully preserving and restoring to the soil, the elements of manure, than language can utter or pen can write. As to the best means of preparing it, and method of applying it—that belongs rather to the laboratory of the chemist, than the rostrum of the orator. I might dilate on the importance of lime, which both theory and the experience have established to be the great basis of all permanent agricultural improvement; but why attempt this, when the immortal work of Ruffin, one of the greatest public benefactors of his time, on the great subject of manures, has in a plain and practical style, unfolded, not only treasures of knowledge, but mines of wealth, the existence of which were not dreamt of a few years since.

And so in regard to the entire catalogue of all branches of agricultural knowledge; if I were to presume to give

instruction, I should fall far short of what may be obtained in any good agricultural journal, or the countless works of standard authority, which are daily issuing from the press, in supply of the demand for agricultural knowledge. It is not the difficulty of obtaining information, that is the bar to our progress. It is the difficulty of removing long-cherished prejudices and ancient habits, of appreciating the wonderful progress in industrial enterprise that is in operation in the world around us, of awaking to the importance of availing ourselves of the vast stores of knowledge, that science and experience are daily bringing to light; of arousing a laudable ambition among our people to enlist as competitors in the great race of progressive improvement—these are all that is necessary to make our State one of the most prosperous, wealthy, and happy communities on earth. If I could be the humble instrument of stimulating your pride as North Carolinians; of impressing you with a sense of the high and honorable position you occupy, as the fillers of the soil; the influence you should exercise, in the moral, social, and political scale; the responsibility resting on you, in elevating the character of your country, and in diffusing the means of prosperity and happiness among your fellow-men; and the rights and privileges to which you are entitled under the government, as the great controlling and conservative element in our institutions, and the duty you owe to yourselves in asserting and maintaining them—if I could do this, I should feel that I had accomplished my task as the organ of the feelings and sentiments evoked by the occasion, in a manner honorable to myself and beneficial to my countrymen. But the theme is so vast, embracing so many interests, teeming with so many grand associations, as well moral as practical, that whilst I am overwhelmed with a grateful sense of the honor assigned me; I am appalled by the conviction of my inability to do justice to the subject and the occasion.

It is our good fortune, to live in an age of wonderful invention, of startling discovery, of astounding scientific development. It is emblematically the age of rapid progressive improvement. The striking peculiarity of the knowledge of the age, is the comfort and luxuries of necessities. In fact, it is the demand for that species of knowledge, that is whetting invention, stimulating ingenuity, and taxing intellect for its mightiest achievements. Geology, mineralogy, chemistry, botany, zoology, and natural philosophy, are not now cultivated, as the mere avocations of intellectual research, or to satisfy the philosopher's abstract thirst for knowledge; but as the instruments by which man is to subdue the material world to his control, and apply the immutable laws of nature, to the satisfying his wants. A minute knowledge and classification of primeval rocks, from the disintegration of which the soil is composed—the deductions arrived at from an acquaintance with the various strata and fossil deposits of the crust of the earth—an examination of the constituent elements of all material nature, their relations affinities and repulsions for each other—an acquaintance with the structure and vegetable physiology of plants and trees and flowers; and the principle of their growth, decay and reproduction—an understanding of the peculiarities, habits, and capacities of animals, whether of the higher type or of crawling insects—the study of those laws of motion, and physical forces, by which Infinite wisdom governs the boundless universe—all these branches of knowledge are now pursued with a vigor and tenacity, unknown to the votary of ancient learning, and to answer the purposes of practical utility. They are made to serve the purposes, and direct the course of the miner in his search for earth; and in ransacking the coal-fields which nature has laid aside in her great storehouse for the use of man, after the forests have fallen before a redundant population. They afford data, by which the physician is enabled to minister to human suffering; by which the manufacturer imparts the tints of beauty to his fabrics; by which the cutter tempers the edge of the implement of labor. They direct the engineer as he drives his car careering over the land—or propels his ship against wind and current.

It is to agriculture especially, that all these great departments of knowledge are coming to serve as handmaids. And it is a little remarkable, that agriculture, the oldest of human pursuits, the basis and support of every other branch of industry, should be indebted for its late wonderful advances, to the developments of other sciences; whilst their practical application requires materials furnished by agriculture alone. Mineralogy and geology teach the agriculturist the crude elements of which his soil is composed, and consequently, its peculiar adaptation to what may be most remunerative to his labor. Chemistry teaches him the component qualities of various manures; that he may conform his crop to the natural capacity of the soil; or by artificial means, apply those sources of fertility, in which the soil is deficient. Botany teaches him the constitution and character of the cereal grains, as well as of trees and flowers; and thus enables him to aid their growth, and protect them against their natural enemies, by the industry and care. Zoology teaches him the peculiarities, in (See Fourth Page.)