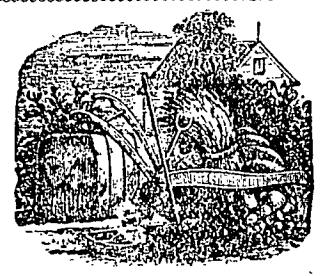


Agricultural.



ADDRESS OF HON. F. WATTS
AT THE
Pennsylvania Agricultural Fair,
Harrisburg, Sept. 28, 1855.

The last few years has given birth to a new era. Our attention has been arrested and our minds suddenly called to contemplate the importance of agriculture. Cultivators of the earth have been invited, ay, pressed to take their place in the race which is now being run in the world's progress. They have been startled by the sound that has been made for them; and they begin to think that there work to do beyond the precincts of the fair. They begin to feel, too, that the spirit of the enlightened mind which alone can give a right direction to the operations of matter, has been at work for them.

To those who have put their hands at hearts to the work of promoting this great interest, there is a pleasing consolation, an effective encouragement, too, in the reflection that they are upon the flowing tide of public favor; that those they benefit now look with confidence and pleasure upon the efforts they make; that whilst the fluctuations of business, the casualties of commerce, the interruptions of trade, the disturbances of society itself, are but incidents of the moment, only occurring to be as soon forgotten; that whilst amidst all the other and conflicting elements of busy life, the pleasing anticipations and profitable speculations of one class are the dreaded forebodings and dire calamities of another; all classes unite in the fervent prayer, the kindly sympathy, the lively hope, that success may crown the efforts of the farmer. His art now commands the study of the philosopher, the science of the scholar, the eloquence of the statesman; the whole world, with an unanimity which no other subject can command, lifts up its sympathizing voice to cry, 'God speed the plough.'

There is a reason for this to be found in the fact, that the products of this art contribute more largely than any other to human happiness, and that the art itself is better adapted to human skill. How shall we best promote this great object? is a question which addresses itself to all of us with a force which must command our attention.

First, then, study to know the subject which thus excites our common interests. Is it enough to understand, that if the earth be stirred, and the seeds be sown, that their product and all else is a natural result of God's providence? Is it enough that we should be told and believe that the plough is the best implement with which to till the earth, and that seed sown and gathered by the hand of man is all that is necessary to enable us to drag through the natural period of our existence, thus made toilsome and miserable? Is it enough, as to ourselves, to know that we live and move and have our being? Is that large portion of mankind who are engaged in that great first work of the world, content thus to grovel and crawl, only occasionally to be startled into an attitude of amazement at the products of the minds of men around them; and again to relapse into the contemplation of their own inferior condition? We answer emphatically, no! With regard to your own occupation you should rather look upon this lovely earth as the beautiful landscape of God's creation, imbued with the powers of life to breathe and feed, yielding its elements and products to the delicate and nursing operations of your hands.

Whilst you follow the plough, you should perceive its use; you should see in it, how the polished mind of man has infused mechanical science into its structure. You should mark well the work it has to do; and its adaptation to the work. You should contemplate those seeds you commit to the earth, and believe that it is not the work of chance that they grow—and that they too are imbued with the germinating powers of light and life, characterized in their existence by the qualities of good and bad. And you should know that perfect analogy which characterizes the life at its conception, the growth in its progress, the product of its results, and the final death of all animal and vegetable creation. But above all and over all, you should contemplate yourselves; that you are a part of the special work of God's hands, placed here and employed to direct and govern all these things. They are no artificial objects on which you are to expend your happy thoughts and lives, they are the delightful things of nature on which you operate, and nature operates with you in all your labors and sweetens them to your con-

tented spirit. This is the grand secret of your constant attachment to and enjoyment of agricultural pursuits. You work with nature and only modulate and benefit by her functions, as she takes up and quickens and completes the work of your hands. There is a living, moving, acting principle in all your labors which distinguishes them from other pursuits. The earth yields its strength and increase to the seed you cast upon it—the cattle that walk upon it—the winds seem to blow, the rains to fall, and the waters to run for you.—The very frosts and snows of winter give salutary check to the rankness of vegetation, lighten the soil, and destroy what is noxious for you—and every principle of animal and vegetable organization and existence co-operate to support and enrich you. There is a charm in this which must last while the spirit of man feels the stirrings of the spirit and power of God around him.

Farmers do not reason thus: but they feel it, and it is this mysterious and self-acting charm which has infused its sweetness into the hearts of rural people, in all ages of the world.

That farmers are not as intelligent and well informed as a parallel grade of society in towns, we mean to assert—that they are not truly aware of and united to defend their real interests, we mean to proclaim. Their scattered and isolated mode of life weighs against them on these points—but that they have more sincere hearts, and a sounder morality, is as indisputable. They have a pureness of purpose, a simplicity of mind as well as manners, that is more than an equivalent for the polish and conventional customs of society; and with it a cordiality which is only to be found in the good homely, hearty hospitality of a country house.

We have thus endeavored to impress upon you that, whilst you have much yet to learn, yours is a happy condition in life; and that your pursuit is so essential, and its improvement so important to yourselves and the world at large, as to claim for it a high place in the estimation of mankind. And it is for you to make this claim: for the world never respects the man who does not respect himself.

You are to take your place, then, in that race of honorable competition into which all the trades and occupations of life have entered, and whose goal is the honor and glory of exalting their own profession, and adding so much to the sum of human happiness. Who possesses advantages superior to yours? With every quality of soil, and with a climate which breathes into all the essential vegetables the breath of life, and into man the atmosphere of health, what do you want but to call into action the native strength of your own mind and the energies of your own hands?

And in this connection let me disabuse your minds of the hackneyed and thoughtless expression, that farmers and their societies should have nothing to do with politics. It has been quaintly and wisely said, that "politics is the science of government;" and in the operations of that government you are the operatives, and you are in duty bound to take an active and energetic part. We mean, not that miserable conspiracy among men, which has no other object than the pursuit of that power which gives to one party and takes from another—whose only principle is centered in the "loaves and fishes." But we do mean that system of ethics which regards the honor of the State, and the welfare, the prosperity and interests of its people. To this you are bound to look, or failing, to be abused and your interests trampled on.

Have you ever given yourselves the trouble to inquire whether the existing laws give sufficient protection to your rights and property? Has it been the subject of reflection with you, that the value of all your possessions is dependent upon the protection which the law affords them? Do you know, and if you do, have you inquired into the reason why, that to steal a shilling from a merchant's desk is a crime, whilst to steal your fruit or your growing corn, or tear down and carry away your fences, is no criminal offence at all? That whilst the merchant's shilling is protected by the fear of solitary confinement and labor, you are referred to the tardy and fruitless process of a civil remedy to recover damages from the worthless thief. Has it never occurred to you that you have not been sufficiently felt in the Legislature of your own State to demand a redress of such evils; for these are but some of them. Have you been taught by the history of the age in which you live, that whilst, at the bidding of political power, light-houses, buoys, and breakwaters are springing into existence to enrich the merchant, tariffs are enacted to protect the mechanic and the manufacturer—that whilst military tactics and engineering are taught at the expense of the government, ships and men are employed in the science of meteorology—and rights and inventions protected by public laws, there is no care for you? That when a contract of commerce and navigation, clothed under specious disguise of a "reciprocal treaty," is to be formed, and by which you are to be met by foreign competition in the gates of your own domestic market, your interests are no where? Amidst all the discussions which you have

heard or read of these departments of the government who so admirably manage the education of the army and navy; and who carefully protect the interest of commerce and navigation, have you ever heard of a department of agriculture? Is there even a bureau or a clerk, except that excrement which illegitimately hangs on the skirts of the Patent Office, which throws any protection over your interests, that are three fold greater than the aggregate of all the rest?

We put these questions that your attention may be drawn to the fact, that neither the numbers you count, nor the great importance of the business in which you are engaged, has ever given you that rank in society which secures for you all the blessings of a well managed government. Our object, too, is to ask of you to look seriously at this subject, to assert boldly and fearlessly your rights and your wants and to stand together and by your numbers command respect.

But to effect this there must be mind, there must be cultivated mind; for we should never cease to remember that intellect is that 'talent' which the goodness of God bestowed upon the creature of his own image, not that it should be buried in the earth, and restored upon the return of its Lord and Master, in its original simplicity, but that it should be cultivated, enlarged and appropriated to His great design. It is demanded of us all, then, that we should put our hand to the noble work of education; and, especially, that we should direct that education by a course of study which will fit the mind and adapt the energies of the body to that expansive, interesting and delightful subject in which you are engaged, and for which the world has yet done so little.

Your attention may be profitably employed by exhibiting this subject to you more in detail. I trust you are already impressed with the idea, that there is no reason why knowledge is not turned to the profitable account of the farmer, as well as the lawyer, the merchant, or the statesman; and when we speak of profitable account, we mean that gain which not only increases our worldly possessions, but fits us for the gratifying appreciation of the work of our own hands; for teaching whilst we are yet being taught, and for the intelligent understanding of all those elements and rules, too, of God's creation, with which we habitually deal.

The education which is diffused by the literary institutions of the present day, is unprofitable for you. And whilst we would not detract by thought, much less by expression, from the value of their teachings, preparatory to the pursuit of professional life, yet we cannot but look upon that sedentary process of a boy's study, and the brilliant result of his academic honors, as the attainment of a state of total unfitness for the practical art which you pursue. His body is without that muscular strength which gives energy and activity; his hands too soft and delicate to grapple with the implements of agriculture. But especially has his mind received those impressions of the pursuits of after life, and that view of the smooth and easy path by which he is to follow some one of them, as to make him turn with fear, if not disgust, from the fireside of his own father. In his youthful estimation he has so far outstripped his brothers and sisters, and even his parents, in the delicate conventionalities of life, as to make his association as disagreeable to him as it is irksome and formal to them.

It is a serious reflection, that in all the progress which the art of teaching has made; that all the advantages which the learned institutions offer for the instruction of youth, our country yet affords no school where the combined sciences of art and agriculture are taught. It is permitted to grovel along without the aid of other than the common mind, educated in the more common school.

Looking, then, at the mass of mankind who pursue the occupation of the farmer; at the immense amount of capital in their hands and under their guidance, a spirit of philanthropy should be excited, principles of political economy awakened, and that virtuous ambition which always stirs the hearts of men to deeds of noble action, should prompt you to devise some plan by which the hands and hearts and minds of youth should be made to work together in the acquisition of that kind of knowledge which will give to a farmer and his pursuits, that interest which will command the energies of his mind, as well as the labor of his body, and induce him to take that elevated rank in his intercourse with men which that knowledge will give him.

Regarding the personal comfort, contented spirit and daily happiness of the farmer, this subject commends itself to your consideration. The boy whose uneducated mind has never been elevated to the capacity of reason, whose ideas have never been enlightened to contemplate the light and life which exists in every atom of God's creation with which he habitually works, goes to his daily labor as a measured task, having in it no other interest than the lapse of time for which he must toil. But he whose enlightened intellect grasps the subject of his work; who can see the beautiful workings of Providence in imbedding germinating life in the bosom of a seed; who can

understand the powers and chemical combinations of the earth, which cause that germ to spring into existence and life, 'to bear fruit after its own kind,' who can appreciate the beauty and mechanism of that plant, providentially, and therefore, wisely constructed to meet the exigencies of heat and cold, drought and wet; who can look upon the mysterious workings of the mouths and lungs of the earth itself, whilst they gather food and light but to disseminate them through the organs of plants; who can examine with the eye of a mechanic, the implement of his art, and measure its fitness for the object of its employment—he it is who has elevated himself to the standard of a man; who has softened down the toil of labor to a pleasant occupation; who has afforded the example to the world, that the pursuit of agriculture is the pursuit of learning and happiness, as well as wealth.

How is this, so desirable an end, to be accomplished? In a word, by the adoption of a system of education which will combine the appropriate teaching of the mental and physical powers of men, and to give it practical effect, that such teaching be conducted upon the principle and in the spirit of enlarged economy. That whilst its advantages are brought within reach of those certain yet moderate gains of a farmer, those generous and noble impulses of the human heart which an enlarged intellect should always develop, may not be trammelled in their natural tendency to expand.

That the active, energetic exertions of the body should be brought into requisition to afford the means to educate the mind. That each should contribute thus to the aid of the other and the perfection of both, is a beautiful and striking system for the accomplishment of a great and philanthropic purpose. Whilst a boy feels that he is working out his own position in after life, he is imbued with that noble spirit of self dependence, which enables him in after time, and amidst the exigencies and troubles of life, and, indeed in any emergency, to take a firm hold and give a right direction.

What, and how much should we do to give practical operation to these views?

To farmers, permit us to say, you have an amount of interest in this subject which involves not only the more sordid consideration of property and its value, but the high toned character, the temporal happiness, and, we almost said, the eternal welfare of your children. And to this let me add, that which you should never cease to remember, that numbers may command respect; and then recur to that admirable, practical and commendable feature of the government under which we live, that the policy is wise which produces the greatest good to the greatest number.

It is for you, then, at all times, and on all proper occasions, to demand that in the practical workings of society your interests must be cared for; that whilst schools, academies and colleges receive the fostering care and bountiful endowments of the government, the farmers' school demands the like support. We would have you, too, constantly to summon yourself to the bar of your own conscience, to contemplate the duty you owe to your own children; to compare the life of ignorance as it gropes along its difficult path, which seems to have no other object than that it may breathe and live and die—with the brightened intellect of the intelligent man, who acts because he thinks—who moves in a sphere of usefulness and good, and whose steps mark the path he treads through life.

To the merchant and mechanic, the active and energetic motive powers of busy life, we address our claims, and ask of you, to look with favor upon any project which shall have for its object the education of the farmer.—The busy marts of men are filled with the products of his labor; his success and profits contribute largely to the trade and commerce which is the production of your enterprise.—Whilst the abundant yield to the husbandman enriches him, the result is felt in every department of the mechanic's shop. As, then, you move and make your impress on the minds of men, let it be tempered with the idea, that all business, whether in the merchant's store, the mechanic's shop, or the mariner's ship upon the ocean, is dependent for its working elements upon the products of the farm.

To the professor and the student—to you who already possess the lights of reason, and enjoy the fruits of knowledge, we appeal with confidence, that your influence may be thrown into the scale of agricultural progress—that whilst you have in your own hands that helm of power which gives direction to the elements of government, you will always have in mind, that to promote the true and efficient principles of political economy, to expand and increase the influence of that virtue, whereby alone we may hope to maintain our own free government and laws, is to educate the farmer. We ask of the statesman whilst he advocates the interest of his constituents at the bar of the Senate, of the lawyer who advocates the cause of his client at the bar of justice, and of that sacred office which advocates the cause of men at the bar of Heaven, that they may ever remember the magnitude of your temporal as well as eternal welfare.

Let us not forget to exhort those whose influence is always and so strongly marked upon the characters of men from the cradle to the grave, to think of these things. The mother whose affections root so deeply in the existence of her own offspring, whose anticipations are oft stimulated to most painful anxiety for the welfare of her own child, who watches its progress in life with an eye to doubt and danger, whose hopes may be elevated to thankfulness to the Giver of all good, that he has smiled graciously upon the career of her own dear child; or whose fearful forebodings may be realized in the spectacle that he is despised in the society of men, and frowned upon by the attributes of Heaven. We beg leave to remind you, that the influence of your power should always be felt in the impress of your continued influence.

In conclusion, we have a word to say with regard to these our annually occurring exhibitions. It is one of the characteristics of your occupation, and, as it has been already remarked, yours is necessarily an isolated mode of life, you have not the advantage of constant intercourse in the busy marts of men, where circulates the knowledge of the ever changing progress of things. Improvements in your own art, so far as your are concerned, lie buried in the Mechanic's shop. The discussions which your journals communicate, are often the unintelligible foreshadowing of something new; the marvellous accounts of the products of the field but serve to excite your incredulity. But here all is reality. You meet your friends who are embarked in the same enterprise of life, and whose thoughts and hearts are congenial with your own. You see many of whom you had before but heard. And here, you learn to realize the force of numbers, of intelligence, of strength, of which you are composed, and that power which may be wielded by your will. You carry hence to your homes, in your mind's eye, the beautiful models of your art, the judgement of their use, the calculation of their value. And you see those marvellous productions of the soil, which serve to expand your own views of the extent of the workings of your own skill. These are the delightful points in your life, to which the memory recurs with pleasure, and therefore we would have you to remember that these exhibitions are yours. That whilst you are their authors and finishers, no one of you should ever fail to be their friend and their patron.

WOMAN.—A pretty woman is one of the "institutions of this country—an angel in dry goods and glory. She makes sunshine, fourth of July and happiness wherever she goes.—Her prth is one of delicious roses, perfume and beauty. She is a sweet poem written in rare curls, choice calico and good principles. men stand up before her like so many admiration points, to melt into cream and then butter. Her words float around the ear like music, or the chimes of Sabbath bells. Without her, society would lose its truest attraction, the church its firmest reliance, and young men the very best of comforts and company. Her influence and generosity restrain the vicious, strengthen the weak, raise the lowly, flannel-shirt the heathen, and strengthen the faint-hearted. Wherever you find the virtuous woman, you also find pleasant firesides, bouquets, clean clothes, order, good living, gentle hearts, piety, music, light, and model institutions generally. She is the flower of humanity, a very Venus in dainty, and her inspiration is the breath of heaven.

JUVENILE ATROCITY.—"Aunt, I saw a gentleman in the hotel reading room, busy with two volumes at once."

"Why Charley—how was that?"
"Aunt—he had a volume of Dickens in one hand, and a volume of smoke a comin' out of his mouth."
"Naughty, naughty Charley!"

The finest idea of a thunder storm extant is when Wiggins came home tight. Now Wiggins is a teacher, and had been to a temperance meeting and drank too much lemonade, or something. He came into the room among his wife and daughters; and just then he tumbled over the cradle and fell whop on the floor. After a while he rose and said:
"Wife, are you hurt?" "No." "Girls, are you hurt?" "No."
"Terrible clap, wasn't it?"

ORPHANS COURT SALE.
On SATURDAY, the 20th of October, by virtue of an order of the Orphans Court of Cumberland County, to me directed, I will expose to public sale on the premises, in Dickinson township, at 10 o'clock, A. M. a certain
HOUSE and LOT OF GROUND
situate in said township, bounded by lands of Christopher Johnson's heirs, Dr. Wm. Mater and others, containing TWO ACRES, neat measure late the property of Elizabeth Shook, dec'd. This property is delightfully situated as a residence and the title is indisputable.
Terms—Five per cent of the purchase money to be paid on the confirmation of the sale. One half on the 1st of April, 1856, and the other half on the 1st of April, 1857, without interest. The two latter payments to be secured by recognizance in the Orphans Court.
HENRY SHENK, Administrator.
aug 20

FRENCH CORSETS.—Just received, a further supply of French Corsets of extra size. Also narrow Linen Fringes for trimming Hats, &c.
GEO. W. HITNER.
Fancy Printing well executed.