

more favourable to the entire development of the human faculties, to the unfolding and perfecting of this physical, this intellectual, this moral and immortal being which God has given us, than any other employment. It has more to do with nature in her freshness, and less to do with contaminations and corruptions of artificial life. It imparts vigour to the body and to the mind—it leaves the soul free from feverish excitements, to imbibe as it were with its growth the lessons which nature teaches; in fine, it is capable of ministering the most successfully of all arts, and of all occupations to health, to intelligence and to virtue. It creates, as it were, the elements of individual and of national prosperity; it secures independence to the citizen, and independence to the state: as it was the first, so it is the chief, the most important, the most entirely *fundamental* of all the mere earthly occupations allotted to man. In itself embracing, as it does, such high interests, it is full of dignity. Oh, too happy agriculturist, exclaimed the Roman poet, if they only knew their own blessings! How ennobling, how full of dignity, might we exclaim, are the pursuits of agriculture, if they were but duly appreciated! There has been, we think, a tendency in the public mind to depreciate these pursuits. This tendency has been owing in no small degree to the attraction of ostentatious wealth, to the eager spirit of gain, to the desire of sudden riches, that are more frequently obtained by other pursuits, than by agriculture, to the undue homage that has been paid to other professions and other arts. Far be it from us to say anything in disparagement of any useful profession: As between all sciences there is a kind of relationship, a bond of affinity, so between all useful arts there is a similar connection. Agriculture is allied to them all; but she is allied

to them rather as a parent than a sister art. But if there be any one cause which has operated more than others to depress agriculture in public sentiment, to assign her a lower place in the scale of dignity, it is that agriculturists themselves have not properly appreciated their own vocation: They seem not to have been impressed with a just sense of the rank and character which it might attain: they seem not to have felt its capabilities, to have been inspired with the force of its own genius. Regarding it as the primeval occupation of man, the source of useful arts, as necessarily embracing among its followers the great body of the inhabitants of almost every state, as in itself eminently suited to the development of the faculties of man, they would surely entertain for themselves and for their calling in life the highest respect. This self-respect, this just appreciation of their dignity, would be rendered manifest by the position they would assume, and maintain in society, by an appropriate exterior, of manners, and of dress, by an arrangement in their dwellings, their grounds, their farms, in all that which regards their external condition, characterized by order, by neatness, by propriety; especially would it be rendered manifest by a prevailing spirit of improvement, by a thirst for knowledge, by systems of education fitted to impart a very high degree of intelligence by physical, by intellectual, and by moral culture. The sentiment certainly prevails, in some degree, and to some extent, that any thing is good enough for the farmer. It pervades the minds even of farmers themselves. Are the manners rough and uncouth, it is said, they are the manners of a farmer. Is the dress slovenly and unbecoming, disfiguring the human form which God made to wear, a noble aspect, we are apt to regard it