

In our political system, we have heretofore acted in this manner, and the result is, a government stronger than the strongest despotism in the world, milder and more patriarchal than any of which we know, either from tradition or written history.

As cultivators of the soil, we can only apply natural laws, we cannot change them—we can only use the means which Providence (God in the Highest) has given us. How necessary then to understand these laws, and how useful to investigate the nature of the means by which we must operate. Without the knowledge acquired by these investigations applied to agriculture, it will fall behind, in a great degree, all other industrial pursuits. They employ all that true science teaches, experiments prove, or art inculcates; like the bee, they sip honey for their good from every flower. Shall the farmer, looking only to his own isolated experience, seek to improve his art by rejecting every thing that comes not within the sphere of his own immediate knowledge and experience? As well may he try to nourish himself by drawing from his bosom his own blood?

The practice of farming, taught by its own experience, unaided by science, will ever remain stationary, nay, it must recede, as it has done in all of those countries which have rejected it from their ignorance, or not applied it by reason of the curse of their governments. The countries at one time most fertile and productive, which sustained a population to the acre ten times that of our own, are now mere waste and barren deserts; on these countries the same sun shines as formerly, and the same dews are distilled; but practice has refused the teachings of science because ignorant of its benefits, and the State, looking to the interests of the few, careless of the rights of the many, has not unfolded to them its advantages. Such will be our condition (nay, in some places has it not been so already?) unless we, warned by their example, avoid their errors. Without the knowledge derived from scientific investigations, the art of agriculture must recede, or at least remain where it now is.

Either we must follow in the track of those who have gone before us, merely because they made it, and we know no other, or we must follow some authority without a why or wherefore, or we must improve by our unaided knowledge and experience the art which we follow, irrespective of, and uninfluenced by, assistance from any quarter. We must trust to one fact, not to many, and that which does not come under our own experience must be rejected, according to this view of the case. Experience or practice must, according to this doctrine,