This kind of independence, itself, leads to, and makes respectability. It seems to be man's true element to cultivate the soil; he was made to be a shepherd, to have flocks and herds, and to till the land—it is after God's arrangement. It seems better adapted to his moral condition and moral susceptibilities than to plunge himself into commercial affairs.

Farming is no longer regarded in the light of drudgery and as a menial calling—that age has past—now it has got to be a scientific business, and becomes a proper subject for the fastest minds of the age. The Chemist, the Botanist, the Geologist, and the Mineralogist all find their professions very useful in farming; still farming can be successfully done, as it has been, and the farmer not theoretically learned in these sciences, he who is a faithful farmer is now regarded as engaged in the first, and most honorable pursuits of the age.

Your committee are of the opinion, that the business of farming heartily entered into is the shortest, surest road to respectability and influence; especially would it be to a people reproached, and maligned as are our people. The business itself is respectable, and gives character, besides it puts the one farmer, be he whom he may, upon the same level with his neighbors—their occupation is one, their hopes and interests are one; his neighbors see him now, not in other situations they may have done as a servant; but an independent man; they see him in the same position in society with themselves; they are not above him nor he above them; they are all alike upon a level; farmers, they respect their own calling, feel themselves independent—they must, and will respect his, and feel that he is alike independent; and as it is only by placing men in the same position in society, that all casts are lost sight of; all cast in his case, were he previously of the proscribed class, will fade away and be forgotten. In proof of which your committee would refer you to a statement from a body of colored farmers in Mercer Co., Ohio.

They say, "In our present residence in this county, we have never in any manner been injured by our white neighbors; but on the contrary we have been treated in a kind and friendly manner. They attend our meetings, come to our mill, employ our mechanics, and day laborers, buy our provisions, and we do the same by them. That is we all seek our own convenience and interest without regard to color."

Your committee are of the opinion also, that while farming renders the man independent and makes him wealthy, that it is the only possible way, wealth now open to our people—that by turning our attention to this mode of life, we may become wealthy. We have not the capital to engage successfully in other business, which, with a large amount of capital, and fortune's smile might soon lead to wealth; but there are tens of thousands of us in different parts of the country, of almost all ages, and each having capital enough to engage in the business of Agriculture, and all of whom in a few years might become a wealthy people, and thus change the whole face of society around us decidedly for the better. In proof of such might be the fact, we would again refer to another extract from the letter of our friends in Mercer Co., O. It is proper also to say, that these brethren only left the cities of the west in 1837, for the country, most of whom with but moderate means, to turn their attention to farming. They say, "We then agreeably to the advice of our abolition friends, resolved to save our money and move into the country, and try by labor, and economy, and honesty, and temperance, to earn for our people a better name than they had heretofore enjoyed. We have found by experiment, that the same money which paid our rent and marketing in the city, will purchase new land and improve it in the country. 'Tis true our undertaking was for us a new one. But the result is several hundred of us left our former occupations in the cities, and are now living on our own land. It was new timbered land when we bought it, and the nearest place we could purchase provisions was thirty miles distant. But we struggled along through the hardest of it. We own many thousands of acres of land. We have built comfortable houses to live in. Our land is cleared. We raise our own provisions and manufactures most of our own clothing. We have horses, and hogs, and cattle, and sheep. We have meeting houses and a school house. We have had a good school most of the time for six years. Our children have learned to read, and write, and cipher. We have Sunday schools where they are taught the principles of morality and religion. We have a saw mill and grist mill. We are striving to lead a quiet and orderly life. We wish to have our character plead for us." They further say, "We have cleared 1000 acres of wild land; made and laid up 450,000 rails, and built at least 200 different houses, to say nothing of some $10,000 which individuals of us have paid for our freedom."

They proceed to appeal to our brethren generally in very proper strains, and say, "And now, our colored brethren, we appeal to those of you who live in towns and follow those precarious occupations for a livelihood which prejudice has assigned to you; would you not be serving your country and your race to more purpose, if you were to leave your present residences and employments, and go out into the country and become a part of the bone and sinew of the land?" They proceed and say, "We the colored people must become more valuable to the State. We must help it to raise a revenue and increase its wealth, by throwing our labor into profitable employment. . . . Our employment must be of that character that people can see how we obtain a livelihood, and that we are useful. . . . But on the other hand, if our labor is all honorable and profitable, both to ourselves and the State, we shall have the increased satisfaction of a good living, and a good name, besides something to show as the fruits of our labor, and something to leave as an inheritance to our children."

The above testimony from our brethren in Carthage, is a case fully in point; it shows how decidedly those brethren in the short space of six years, though at first altogether unaccustomed to the business they are now following, have bettered their condition, how much more useful in all their relations, in their present circumstances they now may be than they could have been in their former ones; how much more full of hope and promise for the future for themselves and their children, are the circumstances in which they are now placed, than could have been the circumstances in which they formerly were. They have settled themselves down permanently, as well as usefully to themselves and others, and are not subject to those fluctuations and changes peculiar to a city life.