

W. Daniel James
Stockbridge Vt.
a Present from the
Author

ORATION,

DELIVERED AT CORNWALL, Vt.

ON THE

5TH DAY OF JULY, A. D. 1802.

FOR THE

ANNIVERSARY

OF

AMERICAN INDEPENDENCE.

By MARTIN POST.

**"AND SHEW THE WORLD TO WHAT SUPERNAL HEIGHTS,
"PEACE, LAWS, AND FREEDOM CAN EXALT MANKIND!"**

MIDDLEBURY,

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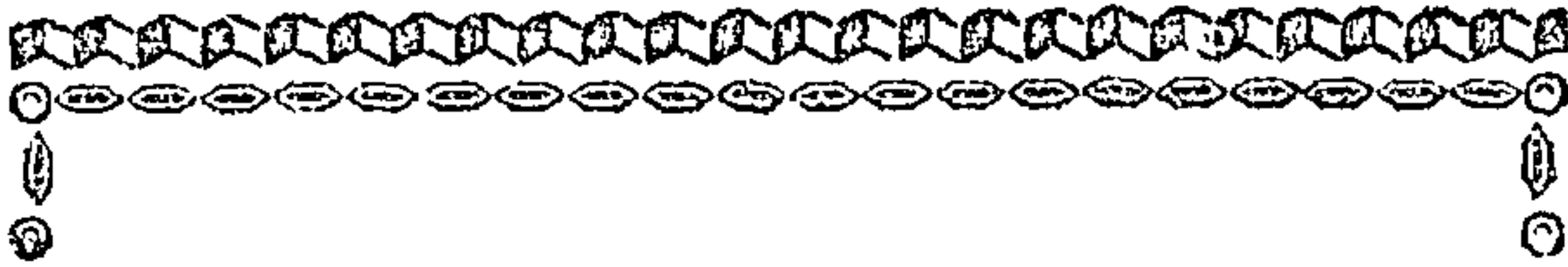
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Cornwall, July 5, 1802.

VOTED UNANIMOUSLY,

T H A T the Hon. JOEL LINSLEY, Esq.
NATHANIEL BLANCHARD, Esq. and Mr. RI-
VERIUS NEWELL, be a Committee to return the
thanks of this Assembly, to Mr. MARTIN POST,
for his Oration, this day delivered, and request
a copy for the press.

Rec. June 20, 1904



A N

ORATION, &c.

Friends, Fathers, and Fellow-Citizens,

MY YOUTH and inexperience might render it necessary for me to offer some apology for my present appearance in public; especially as I propose to deviate from the course which has been usually pursued by public speakers on this important occasion. But from my acquaintance with this audience, and from their knowledge of my inadequacy to the task allotted me, I presume they will expect nothing beyond a very imperfect production; and trust, that the errors of the head will not be too severely censured, where your candor will persuade you they do not proceed from the heart.

THE anniversary of that auspicious era which gave birth to our empire, has once more arrived. On this day, the memorable events which paved the way for the establishment of American Independence, naturally pass in review before us, and demand a share of our attention. Of those events I shall not, at this time, attempt a relation. Those interesting scenes, I know only by history; while you, venerable fathers, have been personally acquainted with them. To your recollection they must be ever present. And those days of toil, and nights of pain, which you endured; those sacrifices of blood and treasure, which you expended; those valuable lives which you hazarded, and which many laid down in support of the cause of Liberty, shall be always remembered with gratitude by us your offspring, and shall be faithfully transmitted down to the latest posterity.

From the contemplation of these objects, let us turn our attention to an employment equally patriotic, and highly interesting. You have effected your emancipation from the yoke of a foreign power ! You have amicably united in adopting a National Constitution of Government, which is the wonder and admiration of the Eastern World ; and which, with proper support, is sufficient to secure and preserve all the blessings of Independence, and rational Liberty. And, through the favour of Providence, the Nation has been hitherto conducted with safety through tempests which have shaken European States to their foundation. Much has been done in establishing Independence, and a free Constitution ; but there remains an important task still to be performed, and which will never cease to be a duty obligatory on every individual of the American Empire : viz. the preservation of that free government which we have established, in its pristine purity : Or, in other words, the performance of those duties, which, as a nation, we owe to ourselves and others.

THE *rights* of nations and of individuals, are more commonly the subjects of consideration, than those duties which are due from them ; the latter, will therefore, compose the theme for our present contemplation. I hope I shall not be accused of flattery, if I say, that the people of these United States are possessed of the sovereignty of the empire. All legitimate power being derived from the people, must consequently, be vested originally in them. The power of legislation is the supreme power in the State ; it is the highest authority which one man can exercise over another ; yet the people create even legislators themselves. Therefore, it follows, that the people are the only true source of lawful authority ; *and that the support of a free Constitution depends entirely on their knowledge and virtue.* Hence we perceive the obvious necessity, that in a free State, every individual should possess a competent knowledge of those duties, which are obligatory on the nation in its public capacity, and which are binding on him as a constituent part of the community.

A PRIMARY and fundamental duty of a good government is, to provide for the necessities of the State, by promoting and encouraging agriculture, commerce, and manufactures. Agri-

culture is a most ancient and honorable profession.—It is an institution of the law of Nature.—It is the “nursing father of the State;” the solid fund of riches and commerce; and the sure resource of national independence. Husbandmen ought always to receive every possible encouragement from government, which will not be inconsistent with the general welfare of the community. If partiality in respect of taxation can ever be exercised with propriety, in favor of any particular class of citizens, husbandmen compose that class.—Justice requires that they be esteemed, honored, and revered, as the Fathers of the nation, and the pillars which support the whole fabric of civil society.

MANUFACTURES and Commerce are important, as they dispose of the surplus stock produced by agriculture, and employ a multitude of hands which can be spared from the cultivation of the soil. They promote the mutual happiness of different nations, by supplying the various necessities of each, from the superfluities of the others. They diffuse, through every part of the nation, the means of procuring whatever is necessary, useful, or agreeable; they cause a circulation of money, create industry, animate labor, increase wealth, and render the country more populous and flourishing.

COMBINED with these objects, another duty of a good government is, to fortify the nation against attacks from without. This, in a free State, is best effected by a well regulated militia. The valor and patriotism of the citizens, with proper discipline, will form a barrier sufficiently formidable, against other nations; and supersede the necessity of a standing army, which is the dernier resort of tyranny, and the greatest curse that can befall a free people, except the loss of their virtue and patriotism, with which it is inseparably connected. For proof of the efficacy of the militia, let us view the renowned scenes in the past Revolution.—Let your imaginations transport you to Bunker’s hill, to Bennington, and the plains of Saratoga.—There behold promiscuous assemblages of half armed husbandmen, fired with the love of Liberty, resolutely defending their rights against troops who were considered to be the bravest in the world, and till then were thought invincible. The minions of despotism are unable

to stand in array against the sons of freedom ; they fall in ranks before them, or resign their arms submissive at their feet : until at length, those ferocious invaders, who, with bombastic insolence, and unparalleled effrontry, threatened American Liberty with instant destruction, are in their turn, annihilated and seen no more.

AN attention to agriculture, commerce, and manufactures, the regulation of the military power, and the protection of the State from external injuries, are measures of necessity. But these alone, are not sufficient to procure the happiness of the nation. That whatever may contribute to the true and solid enjoyment of felicity, demands the most serious attention of government, is a principle so obviously demonstrable, that to attempt a logical proof of it would be equally futile, and unnecessary. Happiness is the great end of the laws of Nature. It is the centre, to which all the duties of men and nations ultimately tend. The desire of felicity is the powerful spring of all human actions ; the attainment of it, the end of all they have in view ; and ought to be the grand object of the public inclination. Let us then seek for felicity where it may be found : and direct our attention to the pursuits of knowledge and virtue. The attainment of knowledge, is, in this country, generally easy ; and at the same time, is an object of such magnitude, as will amply compensate the greatest pains that can be taken to acquire it. Let us leave a hatred of the sciences to Eastern Despots, whose dominion is supported by ignorance. To them, the diffusion of knowledge is fatal, as the opening day to the thief and assassin, or the cheering rays of the morning sun to beasts of prey. But men of science are conscious that liberty, properly restrained, is the natural inheritance of mankind. They are capable of perceiving its advantages ; they know how to appreciate its sweets, and estimate its worth. And it would be as much impossible to bind a truly enlightened people, in the chains of despotism, as to prevent the return of spring, and the bloom of nature, or to bind waters in ice beneath a vertical sun.

THE proper season for laying the foundation of knowledge, is in the tender years of youth, when the mind is free and unbi-

assed, and like wax, it may be moulded into any form we please. It is a truth which cannot be too often inculcated, nor too strenuously enforced, that, with a proper cultivation of morals, *the preservation of liberty depends on the diffusion of useful knowledge among youth.* To delineate the blessings which will flow from a wise attention to the subject of education, would be an attempt too far exceeding the limits of my feeble powers. It is education which must form the minds of youth for the discharge of those important public and private duties, which are soon to be allotted to them. *This* will be a chief source of national felicity; it will smooth the path of the aged in their declining years; and will be a mean of procuring happiness to millions yet unborn, who will "rise up and call you blessed." If we look back to the ancient Republics, we shall find that their admirable systems of education, (though not perfect) were a principal source of their national greatness. Without an attention to education, Sparta, an inconsiderable city, would never have given law to half Asia; and without *this*, Rome would never have become mistress of the world. I might cite instances too numerous to mention, which would abundantly show, that nations who have distinguished themselves by their attachment to literature, and care of education, have always obtained the glorious rewards of their labor. Let the memorable examples of antiquity stimulate us to exert ourselves for the improvement of the arts and sciences. I will not impose on the understandings of my audience by attempting to *prove* that nation happiest, where the liberal arts and sciences flourish with vigor. Let the advocates of barbarism, ignorance, and superstition declaim against them; without stooping to answer their vain reasonings I appeal to experience. If, in this respect, we but compare the most civilized countries of Europe, with Turkey, Arabia, and Algiers, we may easily discover where the balance lies in favor of national greatness and felicity.

WITH a love of literature; let us combine a spirit of Philosophy.—Not that speculative philosophy, which consists in vain and impracticable theories, and which has of late, become so prevalent as to cast a stigma on the very name; but that true phi-

philosophy, which teaches us the knowledge of the human mind ;
 exposes to our view, the motives which actuate mankind ;
 teaches us to know ourselves ; and makes us rational beings.—
 That philosophy which inspires us with a spirit of benevolence, a
 love for our country, and the extension of universal philan-
 thropy to all mankind.—The love of our country, how glorious, and
 how animating the theme ! With it the breast of every individu-
 al ought to be fired, as with an unquenchable flame. The love
 of our country is dictated by nature ; it flows from those princi-
 ples of order and self-preservation which were originally implant-
 ed in man. In the most savage nations, it has always been cul-
 tivated with peculiar attention, and rewarded with the highest
 praise. But under a free government only, can it exist in full force.
 A tyrant may be feared and obeyed, but he cannot be esteemed ;
 his subjects, conscious that their labors are for the benefit of the
 prince alone, can never be actuated by the virtuous passion.—
 The greatest honors and rewards, fame and renown, have ever
 been attendant on the exertion of this generous principle. On
 the contrary, how base and infamous it is to injure our country :
 He who is hardened enough to be guilty of it, violates his most
 sacred obligations, dishonors himself by the blackest perfidy, and
 plunges into the lowest abyss of detestation : he becomes the
 scorn and contempt of mankind, and is hated and despised as a
 monster on earth. The illustrious Washington acquired immor-
 tal fame by his exertions for the good of his country ; but Ar-
 nold, and Dumourier, acting from a contrary principle, have in-
 herited that infamy, which the sweeping hand of time will nev-
 er obliterate.

No less necessary than the love of our country, is the love
 of justice. Without justice a nation would be but an assemblage
 of pirates ; a curse to others, and miserable among themselves ;
 but with it, few nations would be unhappy. It is then, our duty
 to make this virtue reign unrivalled in the State. Every indi-
 vidual has a claim to receive justice, therefore let all be assidu-
 ous to promote it. Unless this spirit actuates the nation, in vain
 may Legislators enact wise laws, and institute beneficial regula-
 tions : the most perfect laws are nugatory without the exercise

of the love of justice in the execution of them. Where the fountain of justice is corrupted by bribery and venality, the liberties of the nation must soon expire. Freedom and justice are coeval; they were born together; they will dwell together; they cannot be separated! If one be destroyed, the other will fall likewise. We have a memorable example of national disinterestedness, and the love of justice, in the history of the Athenian Republic. Aristides, who for his strict integrity, rightly merited the epithet of the Just, was appointed by the people, to hear a proposal made by Themistocles, which the latter had told them would be of great advantage to the commonwealth. The project proved to be no other than to burn the fleet of the allies, which then lay secure in the harbor of Athens, and by that means secure to her the sovereignty of Greece. Aristides informed the people that nothing could be more advantageous to them than the execution of this project, *but at the same time nothing could be more unjust.* The people, on hearing this, instantly decreed that Themistocles should abandon his scheme.—An example worthy to be written in letters of gold, and engraved on the hearts of all Americans!

BUT above all, the felicity of the nation depends on *the virtue of the people.* This alone, is capable of insuring public or private happiness. Virtue is the palladium of liberty, and the bulwark of the rights of man. It is the grand hinge on which the existence of freedom hangs suspended, and the support of all other public duties. Impressed with its importance, all nations, in all ages, have cherished some notions of virtue and religion; which, though they differed infinitely from the truth, were productive of numberless beneficial consequences. It is undeniably true, that the mythology of the ancient heathens operated more powerfully for the prevention of crimes, than all their laws and statutes. I would not be understood to be an advocate for the establishment of religion by law; that is, at best, but an establishment of hypocrisy; and hypocrisy is but a covering for treachery, knavery, falsehood, ambition, avarice, and whatever else can be imagined that is horrible, and destructive to national peace. It is exceeded only by that open and avowed infidelity, which destroys, at once, all the social virtues, cuts up by the roots, all the principles which support civil society, and sets both God and man at defiance. But I am an advocate for that true spirit of virtue and piety, which enables us to imitate

our All-Bountiful Creator and Preserver, by promoting the happiness of all around us. Those principles of religion and sound morality, which exist, not merely in profession, but are seated in the heart, and flow forth in acts of justice, benevolence, faith, and charity. That *virtue* whose fruits are honor, honesty, integrity, patriotism, the love of our country, and good will to all mankind. Conquerers may riot in fields of plunder! ambition may triumph in the sack of cities! whole nations may glory in licentiousness, and by force of arms, may soar, through rapine and murder, to extended empire! but to true felicity they are utter strangers. Their ill gotten wealth and power flies from them like the fleeting smoke; and their fall is commonly greater in proportion to the height to which they had been exalted. But true *virtue* teaches us to seek for happiness in the arts of peace, where alone it can be found.

HISTORY, both sacred and profane, furnishes us with abundant proof of this eternal truth, that virtue is the true source of national felicity. The ancient Israelites, so long as they continued in the paths of virtue, were prosperous and happy. What nation ever enjoyed a greater share of prosperity than this, during the reigns of David and Solomon? Though attacked by enemies on every side, while under the former, they were invariably successful, until, at length, they vanquished all their foes, and laid the foundation of that greatness and felicity which existed under the latter; and which equals any conception we can form of public happiness. The nation was peaceful and united; literature was encouraged; the arts and sciences flourished; riches flowed in upon them from every quarter; while justice ruled with an impartial hand, and raised them to the summit of glory. But see the reverse, when they no longer made *virtue* their guide; as in the reigns of Ahaz, Manasseh, and Josiah's sons; and more particularly in the last stage of their national existence, during their wars with the Romans. Here we may behold a true picture of a people without virtue. The nation was divided into three parties, who were continually cutting each other's throats. Here might be seen, brother contending with brother; mothers putting their children to death; husbands slaying their wives, and wives their husbands; while others, not having the courage to endure existence, ended their lives by their own hands. Justice was banished from among them; honor and integrity fled; humanity could

no more be found ; but anarchy, murder, and suicide reigned triumphant, till the Romans completed their destruction ; and put a period to their national misery and existence at the same time.

GREAT-BRITAIN may afford us another useful example. The nation, in former ages, enjoyed a liberal share of freedom : Parliaments were not afraid to oppose the will of the king, and vindicate the rights of the people. But in the reign of Charles II. a flood of immorality broke into the kingdom ; which has ever since been increasing, and sweeping liberty and virtue before it ; until the king has at length completely subjugated the parliament, and rendered it obsequious to his will. Dignities are now purchased with money ; offices of trust and honor are disposed of by sale ; their liberties are a mockery ; and their elections but a legalized system of bribery and corruption.

THE French nation, previous to the Revolution, besides being *chained* in complete despotism, were enthralled with the fetters of the Roman Catholic religion established by law. This bound their words and actions, but could not bind their minds. They easily discerned the folly of superstition ; and knowing no other system of religion, concluded that all virtue was a cheat, and secretly embraced the grossest infidelity. The nation was in this situation at the commencement of the Revolution. They burst the bonds of monarchy, annihilated their then existing tyrants, and declared themselves free. But, being destitute of *virtue* to guide them, they cast off all moral restraints ; plunged into the most unbounded licentiousness ; and after a nine year's struggle through scenes of blood and slaughter, their exertions, instead of confirming their liberties, have ended in the establishment of a *military despotism*.

AND can we expect to share a better fate than other nations, unless we avoid the rock on which they have shipwrecked ? If we do we shall most certainly be disappointed. It is in vain to look for *public* virtue where *private* virtue does not exist. The same licentious disposition which induced Arnold, at Montreal, to plunder a merchant for his private emolument, contrary to the laws of honor and good faith, induced him, at West-Point, to betray his country, and at New-London, to rob and murder his fellow-citizens. Men who combine talents with virtue, may be compared to suns which enlighten nations to prosperity and peace : but men of talents *without* virtue, are like comets, which illumine but to destroy. Feeble are all the ties

which can bind them to seek the interest of their country, without this principle implanted in the heart. Shall we, my countrymen, entrust the government of the State in the hands of men who cannot govern themselves? Are those the proper characters for legislators, who are the first to break thro' the laws of their own making; and by their example set them at defiance? Shall we entrust our invaluable rights and privileges, our lives and fortunes, with those, in whose hands we would not trust one dollar of our private property? Shall we delegate those to speak the voice of the nation, on whose private veracity we cannot depend? Shall we entrust the execution of the laws with those characters, with whom we would not risque the chastity of our wives and daughters a single hour? If we are wise in small concerns, for Heaven's sake, let us act wisely in those things on which our national existence depends.

VIRTUE has a tendency to promote union and harmony, and to banish party spirit. Party spirit is the bane of peace, and the destruction of empires. If we examine into the causes of the decline of States and Kingdoms, we shall ever find *this* to have been a most fruitful source of their dissolution: "*A nation divided against itself cannot stand.*" Party spirit is an evil which is almost inseparably connected with a Republican Government. It is the black cloud which is now spreading over this country, and portending tempest and ruin!

A CERTAIN degree of difference in opinion on political subjects may be very beneficial. It will tend to produce a thorough investigation of our rights; and preserve alive that watchfulness which is necessary for their preservation; but whenever it degenerates to party spirit, or faction, it becomes a most deplorable evil. Faction is peculiarly dangerous to free governments, because its operations are generally covered under the specious pretence of *seeking the good of the people*. Though honest men may be involved in the vortex of *parties*; yet where they rage to any considerable degree of violence, we shall ever find them to be conducted by certain ambitious characters, who, whatever may be their pretensions to public integrity; will invariably be found to pursue their own interest, at the expense of that of the community; and when they have obtained their object, they throw off the mask, and show the *people* that they have improved *them*, merely as a hobby horse, on which to ride into office. Korah and his companions flattered the people, and made great pretensions to the public good. "Ye take too much upon you," said they to Mo-

ses and Aaron, "seeing all the congregation are holy, every one of them; and the Lord is among them." Brissot, Danton, Robespierre, and Marat were all seeking the *good of the people*, till they obtained possession of the reins of government, and then they evinced the sincerity of their professions, by putting thousands of the best French citizens to the Guillotine. The leaders of the Whig and Tory parties in Great-Britain, have, alternately, as they have fallen into the minority, made the *good of the people* their pretended object; and stood forth the undaunted champions of liberty. But as they have, each in their turn, gained the ascendancy, and arrived at the *Paradise of Office*, they have invariably shifted their politics, deserted the people, and become strenuous advocates for the prerogatives of royalty. Virtue is the true criterion on which we are to form our opinions of men, and not on their professions. And though it is a fact too lamentably true, that he who wishes to steer a middle course, and avoid the extreme of either party, runs a risque of being despised by both, and may, probably, receive a kick on both sides; yet it is the duty of every honest man, and friend of his country, to endeavor to mitigate the rage of party to the extent of his power. Numerous *examples* might be cited from history, which would abundantly show the destructive effects of party spirit in free governments; I will name but two, drawn from nations which I have before had cause to mention.

THE Grecian Republic was composed of a number of small States and Cities, among which Athens and Sparta were the chief. These, taken individually, were inconsiderable in power; but when they united, they became irresistible; and during the continuance of their union, no power on earth was able to overcome them.—They were the scourge and terror of all the neighboring tyrants; and even the mighty host of Xerxes could make no impression upon them. The great Kingdom of Persia was frequently shaken by their efforts; and the monarch himself, though at an immense distance, made to tremble on his throne. But jealousy and party spirit, at length, found means to undermine their power and happiness. Faction, by degrees, gained the ascendancy, and governed in place of the laws. Instead of turning their arms against their common enemies, they converted them to their own destruction. Athens and Sparta ruined each other; and both conspired to ruin Thebes;—who miserably destroyed the Phocians. By these fatal dissensions they accomplished what the most powerful kings had attempted in

vain ; their power was reduced ; their finances were exhausted ; the degeneracy of their manners, and corruption of their morals kept pace with that spirit of faction by which they were ruled, until at last, they fell an easy prey to the ambition and intrigues of Philip of Macedon. After this period they never rose to any national importance. When liberty was rooted out from the soil, the arts and sciences ceased to flourish ; and even those illustrious heroes and sages, who were the wonder and admiration of the world, are now known no more.

THE Romans were, for a long time, a free people. They enjoyed a share of prosperity, which, in magnitude and duration, exceeded any thing of the kind recorded in history. While they preserved an union among themselves, no enemy was able to withstand them ; and they carried their arms with success wherever they pleased. But their ambition transported them beyond all rational bounds ; they gave themselves up to an insatiable desire for dominion and universal empire over the rest of the world. Their conquests introduced luxury into the State, and with it, all its concomitant evils ; among which, the most prominent was party spirit. From secret intrigue, they soon progressed to open faction, and civil war. Marius and Sylla began the fatal contest, which finally led to the destruction of Roman liberty. This contest was carried on with the most unheard of cruelty. As either party proved victorious, they wreaked their vengeance on the people, whether friends or foes : And thousands of the most worthy Roman citizens were inhumanly slaughtered in cold blood, with such brutal ferocity, as would cause even savages to shudder with horror. Sylla, at last, obtained the ascendancy, and was created perpetual dictator ; which was the leading step towards the establishment of tyranny. Cataline, and a number of others, then contrived to keep alive the spirit of faction, till Cesar, Pompey, and Crassus divided the empire between them. Here again new tempests rose ; commotions on commotions racked the distracted State to its very center ; till the battle of Pharsalia put an end to Roman liberty, and gave the empire to Cesar. The succeeding struggles for freedom, under Brutus and Cassius, proved ineffectual, and only served to rivet the chains of despotism more strongly under Augustus.

PARTY SPIRIT proved the ruin of ancient Carthage, Syracuse, and many other once free and flourishing States, which

have now scarce a name. In short, we can hardly find an instance of the destruction of liberty, or the downfall of a nation, but, in a greater or less degree, must be attributed to this source. And we, my countrymen, even in this happy land; begin, in some degree, to *see* and *feel* its direful effects. God grant we may never know the extent of them! Had I the eloquence of Cicero, I would attempt to expose some of the leading features of this demon of destruction! But language is too feeble to paint the half of its horrors! I shrink with dismay from the magnitude of the task! And shall we, with all the striking examples of antiquity before us, rashly precipitate ourselves into ruin? No. Let it never be said that America once possessed liberty, but suffered it to be wrested from her by faction, because she wanted virtue to preserve it.

WE are all Americans; our interests are the same; let our objects also be the same. Let us banish all local animosities, and State prejudices! Let not Virginia proscribe Connecticut; nor Connecticut traduce Virginia! Let us discard all ideas of a separation of the States; and cement the bands of union, on which our safety depends. May we suffer no distinctions to remain, but those which are created by talents and integrity! And may the epithets of party discrimination be swept away, and no longer disgrace the annals of our country! In all our transactions, let us keep in view those duties which are binding on us as a nation. Especially in our elections, let us be careful to delegate our power to men who are possessed of *knowledge* to discern the true interests of the nation; and *virtue* to pursue them. Men who will promote agriculture, commerce, and manufactures; are friendly to a well regulated militia; lovers of justice, and lovers of their country; who will prefer the public to their private interest; and who are patrons of the arts and sciences. Let us cultivate humanity and harmony among ourselves, and under the benign influence of the God of peace, we shall be ensured of respect abroad. Then may we with rapture look forward to the future glory of America.

TRANSPORTED with the pleasing theme, let us anticipate the greatness and felicity, which await our union and virtue. The vast extended forests, which this country still contains shall become fruitful fields! *The wilderness shall bud and blossom like the rose!* Those uncultivated wilds, which are now the haunt of beasts of prey, or men more savage, shall be converted to pleas-

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ant towns, and blooming gardens. Where once the wigwam stood, the stately dome shall rise! and where the Indian was wont to light his fire, to hold the war-dance, or to roast an unfortunate prisoner, shall sacred temples be erected, for the worship of Almighty God. Our cities and sea-ports shall rise to the highest commercial importance. Washington shall equal the fame of that immortal hero from whom it received its name! Philadelphia, the mart of the world, and New-York, the child of the ocean, shall transport the products of our soil, to the remotest regions! India's distant ports shall whiten with their sails, and with its silks and spices, make a generous return.— Baltimore and Charleston, shall surpass the lustre of Rome or Alexandria, and enrich our country with the produce of every quarter of the globe. Boston, the nursery of seamen, and first cradle of American liberty, shall protect our shores, guard us from maritime invasion, and unfurl the American flag with triumph, to the view of admiring nations!

*From the bold surges of Superior's northern waves,
To the most southern floods of Mississippi's length'ning stream,
Shall peaceful cultivation spread, and lofty cities rise,
Outshining ancient Tyre and Egypt!*

The Connecticut, the Delaware, the Potomack, the Ohio, and the Tennessee, while they water vales, which, in fertility, may compare with the vallies of Canaan, or the plains of Italy, may become equally renowned with those rivers which watered the garden of Eden!

VERMONT, by agriculture and manufactures, may rise to equal grandeur with any of her sister states! Our verdant hills shall vie with those of Bashan and Carmel! and our manufacturing towns shall rival the most eminent among civilized nations! Our seats of literature shall shine with transparent splendor! Greece shall lose its superiority in the arts and sciences! Newton, Descartes, and Franklin, shall no more stand alone in philosophy! Our poets and writers shall claim the palm with Milton, Pope, Addison, and Hume! As heroes, statesmen, and patriots, Epaminondas and Scipio, Demosthenes and Cicero, and even Washington himself shall not stand univalled! Then shall America become the land of harmony, the asylum of liberty, honor, justice, and virtue! Discord shall cease, and universal peace prevail, till time shall be no more! till suns desert their systems, and planets cease to roll.