

mountains, and I may add I have no fear that this will cause a conflict between state and nation.

My observation is that you very seldom have a conflict between state and nation unless some private interest is attempting to ignore the rights of both state and nation. Back of this controversy which we sometimes hear suggested between the state and the nation, you will find the interest of the predatory corporation that is as much an enemy to the people of the state as it is the enemy of the people of the nation; whenever we reach the point where the people recognize that they are greater than the corporation which they create, the settlement of state and national questions will become an easy matter, for patriots can then agree.

After one has acquainted himself with the necessity of preserving the forests on the water sheds, he naturally comes to the control of the water that comes tumbling down the mountain side. It is a little more than two years since my attention was called to this subject; the facts were given me by one who is in a position to know, and since that time I have had a fixed opinion that has been freely expressed in regard to the control of these mountain torrents, the commercialization of these mountain streams.

One who has not visited the old world can not understand the landlord system there. If you ask me what I regard as the greatest burden of the people of Europe I reply "landlordism." In some of these countries the people are so situated that those who till the soil transmit from generation to generation the right to pay rent, with no possibility of ownership; while, a few families transmit from child to child the right to collect rent, with no disposition to till the soil. I regard that as the greatest burden of Europe, and one of the blessings that we enjoy in this country is freedom from such landlordism as they have in the old world. I know of nothing that near approaches the system of landlordism in Europe than the proposed giving away of these mountain streams in perpetuity to great syndicates that through years of generations to come could exact their toll from a toiling people. Therefore, when we consider the use of these mountain streams, the first thing we must decide that there shall be no perpetual grant to a water power. Who can tell what that right will be worth a hundred years from now? Look back twenty-five years. Who could have estimated then the value of water power today? Within the last quarter of a century we have had a development of electricity that makes it possible to carry, for hundreds of miles, power generated by falling water. If you visit Canada you will find in the province of Ontario great towers carrying to the various cities the power generated at Niagara Falls. We are now in the very beginning of the use of electricity. No human being can measure the value of one of these water falls. What criminal folly then, for this generation to barter away the sacred rights of posterity to syndicates and corporations? So, it seems to me, that one of the important questions to be decided in the conservation of our natural resources, is that the principle of monopoly shall not be permitted in this country under any guise or in any form. Let us insist that wherever and whenever a franchise is granted it shall be granted for a term of years, and that that term shall not be so long, but that we can reasonably estimate today the value of it at the end of the term. No other principle is tenable in the discussion of this subject.

But one can not visit the mountains; one can not consider these streams that we are trying to protect without thinking of the reclamation of the arid lands. And here, I think we have a subject too that is only beginning to be understood. Go along a road and see on one side a desert, and on the other side a garden, and understand that the only difference is that one is not watered and the other is, and then irrigation becomes a subject of thrilling interest. Investigate and find how large a per cent of the people of the world live upon lands cultivated by irrigation. Learn how ancient and honorable an industry it is. Visit the communities, where, by use of the water under systems of irrigation a man can make a living for his family on 20, 30 or 40 acres, or even less. See how the people are brought together; how every advantage of the city is brought to the farm and then you will understand why the country has at last yielded to the demand that has come from the west, that some money should be spent in the reclamation of these lands.

We have next the impounding of water, the building of storage reservoirs. It is in its infancy. It ought to be continued until not one

drop of waste water is allowed to run down and flood the valleys in the spring. All of this water should be conserved. It ought to be spread out on the lands which need it, and then we can invite people from the crowded cities to avail themselves of the light and liberty and larger life of the country.

But, one subject leads on to another. You begin to reclaim arid lands, and then you ask yourself, why should we attempt to bring land under cultivation at large expense while we waste the land that we have, and that brings us to the very interesting subject that is presented at all of these congresses, the conservation of the fertility of the soil. A farmer this afternoon spoke of some people as robbers who robbed the soil of its fertility. I suppose I am one of the guilty ones, although I have done most of my robbing of the soil through agents rather than directly myself. And yet, I had my apprenticeship upon the farm, and when I was farming, it never occurred to me that I was wasting the soil. I was one who could claim pardon under the plea, "forgive them for they know not what they do." And yet, we can not be guiltless hereafter now that we understand of what we have been guilty.

Here is a subject that must interest every man who owns an acre of ground. What right has one to impoverish the soil? As was suggested today, we are not owners, we are merely tenants? The life of the individual is short. He lives, he works, he passes away. What right has the tenant of today to impoverish the estate upon which generations to come must live? Is it not worth while to have these experts tell us? Is it not worth while to have this fact impressed upon our minds and our consciences? And when we come to the conservation of the soil on the farms, we then understand the importance of the agricultural college. I rejoice that the agricultural college has shown such wonderful growth and development during the last twenty-five years. The interest which has been manifested in these schools is wonderful, and what does it mean? Not merely that our farms are to be better tended; not merely that our crops will be increased in quality and in value; that is not all. To my mind two important influences will grow out of this agricultural school in addition to the material advantages. I expect to see more inventions; I expect to see a quickened interest in improved machinery; that these men who go out from college to till the soil will add more and more of brain to the muscle when they till the soil; that the character of the work is to be dignified and elevated just, as in the factories we have found the character of the work constantly lifted up as larger and larger intelligence is brought into play in our industries. I expect to see this on the farm. But more than that, I expect to see the farmer a larger political factor in this government with the rising intelligence of the farmer boy.

The farmer has suffered. If you ask me why it is that we have seen the young men drifting into the city, why we have seen so many farms abandoned, or regarded as less desirable, I say that one of the reasons is that our consideration has been given to the things of the city, and not to the things of the country. Our laws have been made for the factory, and not for the farm. The men who represent industry in the city have been more numerously represented in the halls of legislation than the men who represent industry upon the farm, and one of the results of this higher education of our farmer boys will be, in my opinion, an increasing influence of the agricultural classes in all matters of legislation. I mention these as some of the subjects that are brought to our attention as we consider the various phases of this work of conservation. I am a believer in doing everything that can be done to make the farm an attractive place. It is the nursery of our great men and great women. It is the place where we train men in industry, self reliance, and in character. The man who comes nearest to nature has a tremendous advantage in the years of his youth. He deals with the works of the Almighty, while the boy in the town deals with the works of man. Is it strange that from the country and from the country life comes the strength, the purity, the character that help to make our city strong, and without which our cities would not be what they are today?

The man who lives upon the farm sees the miracle wrought about him constantly. The man in the city puts his eyes upon a man made machine; the man upon the farm comes daily in contact with those irresistible forces that lie back of all the products of the farm and the orchard. It is a splendid training; we can not

allow it to be destroyed. Tributes from the farm have come from the poets of every land: "Princes and lords may flourish or may fade, A breath can make them, as a breath has made; But a bold peasantry, a nation's pride When once destroyed, can never be supplied."

Take from any nation its bold peasantry, and you have impoverished it to an extent that figures cease to be valuable.

What will make our farms more attractive? It seems to me that just now there are a number of things that conspire to add to the attractiveness of the farm. Invention has already added largely to the comforts and the conveniences of the farmer. I live nearly four miles from the city. The telephone enables me to send and receive telegrams; it enables me to call the physician in a moment. I know no one thing that hung more heavily on the mother than the fact when sickness comes, or accident, it took so long to secure a physician. Today, with the telephone, we cut half in two, at least, the time between the accident and the relief. We find improvements that can be carried to the farm. Water in the house, light as good in the country as in the city. The light that I use in the country is as good as I ever had in the city, and it can now be furnished in small quantities, so that even the smallest house may be supplied. We find the rural free delivery grown until now in almost every section of our land the country is supplied as well as the city. The good roads movement is a growing movement, and will grow because the farmers will not long be content to have a "mud embargo" upon their liberty, so large a part of the year. It is not a matter of economy merely. I believe the good road is a social need as well as an economic requirement. With the good road you can have the union school, the community library; you can have a place for the farmers and their wives to meet other farmers and their wives; where you can have entertainment brought to them, where more light can be put into the life, and larger opportunity for social communion be had, electric lines are bringing the country and city nearer together. All these things are possible. All these things are coming and with their coming I hope to see the tide turn and the farm population increase rather than decrease in proportion to the urban population.

But, my friends, I have saved for the last the suggestion that I regard as most important. I have mentioned some of these things that have contributed to the desertion of the farm, some of the things which I hope will accelerate the return to the farm. I am interested in everything that has been said by those of whose speeches I have only heard, and by others to whose speeches I have listened. I believe in all of these things, but I believe there is one thing that we can not neglect. I am not sure but it is the most important factor in this whole discussion, the great need of the human race, less in this country than in any other, but a need here as well, is a proper conception of the dignity of labor. The struggle of mankind has been to avoid work. It has been to put the drudgery of life on somebody else, and Tolstoy has well said that, as soon as we can make somebody else do the unpleasant work we do not want to do, we then look down upon them and regard them as of a different class. Lack of sympathy is the chief cause of human injustice and of human misery. I repeat that what the world needs, and we as well as the rest of the world, though not so much for we have made more progress here than anywhere else in the world, is a proper conception of the dignity of labor. Our education is at fault if it separates the idea of intellectual progress from the idea of moral advancement. Sometimes our children are taught that they should get an education in order that they may escape from work that seems unpleasant. Education will not be a blessing to the world, but instead a curse, if it lifts man above the willingness to toil.

The most important thought that can be put into the mind of any child is that his education is to enlarge his capacity for work, not to relieve him from the necessity of toiling. We find in the cities young men earning small wages in a store where they can wear good clothes, keep their hands clean and do a work that is considered more respectable, when they might earn larger wages if they were willing to bear a larger share of the manual labor of the world. Not only do they escape from manual labor, but they miss the physical development that that toil brings. We find young men upon the farms taught that, if they manifest a little brightness, if they are a little more ambitious than those about them, they should look to the law, to