

tions, a permanent good will result not only to themselves but the country at large.

We are surprised to find the commercial world, who have hitherto been clamoring against the evils of the credit system and laying all the onus of its evils on the farming community, so backward in trying to remedy it by assisting the Grange Society in carrying out this proposed revolution to reduce their goods to the lowest figure for cash.

Just the Difference.

Farmers for a long time have been told they were the manna of the country; the bone and sinew; the honest tillers of the soil.

"A bold yeomanry their country's pride, When once destroyed can never be supplied;" and a host of other high-sounding and flattering terms. At every election this praise was dealt out with unmeasured liberality by candidates seeking their support. In fact, the intelligence, independence and nobleness of the farmer have been dilated upon by every class in the country. Other professions, to show how much they believed in this, were always willing to serve them in the capacity of representatives. It was considered a labor of love to devote their services to such a noble calling. Farmers themselves have lately begun to think seriously about the position they have been told they occupy and the influence they wield in the affairs of the country, and the life of independence and nobility they live, and have declared there is a vast difference between the real and ideal. They assert now the same doctrine, and are putting it into practice by forming societies called the Grange for their mutual benefit and instruction; but we find those who were so willing to accord to them such a high position in society are not willing or pleased they should put it into practice. A farmer as a hewer of wood and drawer of water will do very well; but thus far and no farther, say they. It was all right for us to state you were high-minded and intelligent when we wanted your support, but when you say it yourselves we can't agree with you. Farmers, who were called before intelligent, are now classed as the most ignorant in the community, instead of high-minded and generous, they are mean and penurious. No class has been so much the victims of clap-trap and deception as the farmers—not so much through ignorance, but through their honesty and confidence.

Grange Notes.

We cannot more easily do without merchants than we can do without shoemakers; we cannot more easily do without banks than blacksmiths; nor can we do without railroads and steamboats. It is only for a more equitable dealing with merchants, shoemakers, banks, blacksmiths, railroads and steamboats that the Patrons of Husbandry have associated themselves together in their granges.

These granges are not formed to make war on merchants, banks and railroads, but they are formed to issue, by combined and mutual support, fair and just dealings with whosoever they may deal—merchants, manufacturers, steamboats or railroads.

A grange that meets half an hour after the time fixed, hurries over the conferring of degrees in a slipshod skip-and-jump manner, dispenses with the sing-song as unnecessary, or because nobody chooses to lead; dwells unnecessarily long on unimportant matters, allows one or two to do all the talking, never encourages the sisters to say a word, postpones important questions, looks upon the organization only as a purchasing agency, and allow some members to be "excused" from everything, piling all the burden on a few—such a grange is a sore stumbling block, and its members will never know what solid prosperity or a good grange is until the noxious features are weeded out.

The Grangers' Bank of California does not rest for its support upon the shoulders of a few large capitalists, who, in such cases, almost always run a bank for speculative purposes, and generally for their own individual gain; but it has been founded upon the widely divided capital of the "bone and sinew" of the state, some 1,600 of whom have come up and pledged their names and money in aid of a financial institution which shall be as broad as the state, and which shall be so conducted as to grow with its growth and strengthen with its strength, until it shall equal any other banking institution on the Pacific coast. The future of the Granger's Bank is now as well assured as anything in the future, subject to human control, can well become. It is no longer an experiment, but is well out on the high tide of successful prosperity. We can freely recommend it to the confidence of patrons and all others who desire to do business with a banking institution founded and conducted upon correct banking principles—the good of the stockholders and community at large, rather than of the little ring of managers who control its business.

What do farmers most want? Strength and knowledge. How shall they gain strength? By combination. How knowledge? By personal observation and study, by consulting together and by reading thoughtfully the experience and observation of other men. How shall they combine? In any way that will bring their united strength to bear to resist common evils and to gain common benefits. There is already a powerful organization, the Order of Patrons, which can be made to do all, and to do all that we can ask of any organization. The Order is a mighty engine, and it only needs fire and wise direction to make it accomplish what we desire. In what way does this Order assist the farmer? It unites together those who have common interests; it gives them opportunity for consultation; it makes friends and co-workers of those who otherwise were strangers. What do the farmers wish to know? All that pertains to their business; all that pertains to their duties as men and citizens; all that is going on in the great world outside their farms. What do Patrons wish especially to know? All that is being done by members of the Order, or by the Order as a whole, to advance the farmer's interests; all that both friends and enemies are doing for or against their interests.

For whom else besides themselves have the farmers to provide? For their wives and children. What are the children's greatest wants? Good health and habits, and moral and intellectual instruction. Where shall this instruction be sought? From many sources, but chiefly after the parents' own precept and example, from books and papers put into their hands. Where shall the farmers find recorded the experience and observations of other men? Likewise in books and papers. How much does a good farmer's paper cost? From three to five cents a week. How much reading matter does it contain? The equivalent of a hundred pages of an ordinary book. But the papers in general, besides being far cheaper, are also fresher and of more interest than books, and every farmer, not only for protection from sharpers, but for the enlightenment and recreation of himself, his wife and his children, ought to take one or more. These are hard times, is it good economy to be ignorant? No.—Patron's Helper

The Right Sort of Co-operation for Grangers.

The following plan of Co-operation has been adopted by the Grangers of Kentucky.

For the purpose of buying and selling all domestic articles used by agricultural people, and those engaged as mechanics or artisans, and to do any and all legal business necessary to carry into effect the purchase and sale of the articles aforesaid.

This association shall endure and continue for the period of five years. The Company, in its incorporated name, may contract and be contracted with, sue and be sued, acquire and transfer all species of personal property, deemed necessary in carrying on its business, provided the indebtedness or liabilities of the company shall not, at any time, exceed \$10,000, and have a common seal which they may alter at pleasure.

The private property of the stockholder or members shall be exempt from liabilities for its debts. The capital stock of said company shall be \$10,000, divided into shares of \$5 each, and no member or subordinate Grange shall be allowed to take or hold more than twenty shares at any one time. The shares of stock may be transferred only by proper entry on the stock book of the company, whenever divided by the holder, and then only transferred to Patrons of Husbandry.

The company may commence business whenever there is one thousand shares subscribed, and at least \$2,500 paid in. The business of the company shall be conducted by a board of five directors, who shall elect from their own body a president and vice-president, and a secretary and treasurer to be elected from the stockholders, and outside of the directors, by the stockholders, on the first Thursday in October of each year after the present. Each member of stock be entitled to one vote for each share of stock owned by him, and votes may be cast in an election for directors by a written proxy. The board of directors shall have power to elect the treasurer and secretary, and remove them, or either of them, at pleasure.

They must take a bond with good security, sufficient to cover the amount likely to come into the treasurer's hands; also such bond from the agent.

The stockholders may be called together at any time by the Master of the County Grange, whose duty it shall be to make such call on the application of the owners of as much as \$1,000 in stock, and, at any such meeting, any director may be removed by a vote of a majority of the stockholders.

The board of directors shall have power to employ such persons as, in their opinion, may be necessary to carry out and perform the necessary labor to meet the ends of their organization; and the board of directors may adopt such rules and by-laws as they may deem necessary to carry out the purposes of the organization, not inconsistent with the constitutional laws of the United States or the State of Kentucky. A majority of the directors shall constitute a quorum for the transaction of business.

We recently visited the establishment of Mr. Geo. Jackson, of London, Ont. (late Geo. Gray). He has finished and in course of completion, several hundred of his celebrated gang plows. This establishment makes a specialty of this branch of manufacture, and is thus enabled to turn out a superior article with the latest improvements. They have spared no pains to make everything in the plow line perfect. Owing to his increased facilities, Mr. Jackson is able to sell at the very lowest price for cash to Patrons.

What Shall We Do?

It is time every Patron of Husbandry had seriously asked himself and herself this very important question: What shall we do? To the Patron of one or more years standing the question has peculiar significance. To the grange officer it is a momentous matter. To every deputy it is especially important. What shall we do? Many think the order overthrows everything and everybody, whereas, in some localities, the organization is almost wholly unknown. There is not a state or county that we know of where the patrons are absolutely in the majority; but in probably two-thirds of the towns or townships of the whole Union there are no more of the order. Then what shall we do?

First—The work of the organization must be continued. Towns or townships, populous enough to sustain good strong granges, and in which there are none, must receive the special care of the deputy. The leading farmers thereof must be informed of the grange and its objects, and an interest created looking to a good organization at an early day. Then the weaker granges must be looked after by the deputy, and steps speedily taken whereby they may become stronger, and able to withstand the assaults of any earthly enemy. Granges that are strong can profitably be visited, that the deputy may note and correct in the incipient any harmful tendency, as the admission of ineligible persons, the disclosure of secrets, the non observance of ritualistic work, any inaccuracies of the unwritten work, and that he may give information often, so important and desirable, while a grange is in session. The foregoing nearly answers the deputy's question, What shall we do?

Second—The work of every grange officer needs to be perfected. Many things that have been done, and well done, can be better done. There seems to be always room for improvement. But there is something to be done, when the grange is not in session. A word here and there by an officer always has some weight, as well outside the grange as in; and a quiet bit of information dropped casually in the hearing of a good farmer, often works a conversion, and the filling out of a blank application. It becomes grange officers to be very circumspect; but there is such a thing as being too careful—so careful that one can do nothing at all. This every patron ought to do and must avoid to amount to anything as a man, let alone a member of the order.

Third—Every member has a clear line of duty. What shall we do you say. As soon as in the grange, we must learn its principle legitimate objects, if we haven't learned them already. These learned, confidence in the brethren is the next step, accompanied by a thorough knowledge of the inner workings of the grange. Confidence established, then there is the work of co-operation. If we are to succeed we must learn to co-operate; and the measure of our success—now that our principles are unquestionably good—depends upon the extent and thoroughness of our co-operation. If we cannot have confidence our power is gone; if we cannot co-operate, both power and usefulness are at an end. The necessity and enthusiasm for organization have helped to make the grange the power that it is in point of numbers, but the other elements mentioned will be required to make it the power it can be for the benefit of all connected therewith.

Finally, what shall we do? We must continue to organize—bear that in mind. We must make organization more effective. We must confide more one in another, and by experience continue to have this confidence increased. We must co-operate together—stand, work, overcome together—and then what we all so earnestly desire will be consummated with an ease, directness and perfection that will startle as well as gratify us and every well meaning citizen.—Farmer's Friend.

The Granger as a Social Institution.

It has set in motion social activities and forces, which human words cannot adequately express. The old, selfish system of isolation is fast giving way before the onward, noiseless march of the Grange with its invigorating system of sociality. God has made us social beings, and the Grange-life lays hold of this element of our being and develops it.

The Grange meets a felt want among the agricultural classes—it reaches out into the rural districts, and gathers within its mystic fold the farmer, his wife, his sons and his daughters. These must have social intercourse with the world in order to fit them properly to act well their part in the struggles incident to human life. The one selfish system of caring only for myself, and knowing nobody, so prevalent is tottering on the verge of final overthrow.

Farmers are coming to know each other. In the townships and districts they are mingling and commingling in social intercourse, discussing their respective modes of farming, and otherwise improving their stores of knowledge. While the fathers and mothers are discussing the subjects which most interest them, the younger portion—the girls and boys—are in their way, whiling away their spare hours in social intercourse. The meeting of the Grange is looked forward to with the fondest delight. It is no labor to go three and four miles to the Grange meeting, because something is to be learned there. There, too, there is attraction in the social greetings of friends and neighbors, who are banded together by such loving ties. After the beautiful and impressive ceremonies of the order are said—after the pleasant business transactions have all come to an end—how we all linger and feel loth to separate from the dear friends whom we would never have learned to know except for the Grange.

"This is the rock of ages," said a tired father who had kept the cradle going two hours, and the baby still awake.

The Dignity of Labor.

AN ESSAY BY SISTER L. C., OF CHARLIE GRANGE, NO. 178.

As members of the Charlie Grange, we meet this evening for the purpose of informing ourselves of the best ways and means of making farm life both pleasant and profitable. Thus far we have found it to our advantage to unite with this society, so far as our pockets are concerned; but we fully intend that these monthly meetings spent here together shall tend to attract our brothers and sisters of this Order for other reasons than merely "saving the dollar." We are yet only in the cradle, as it were, ready to be rocked by the hand of a higher Order of the Society, and we must expect to be jostled about, for it is by experience we are taught. We do not say that farming is an easy occupation, for there is rough, heavy work, and then, again, easy, agreeable work.

Preparing the soil for a crop is a very essential thought, as different cereals require cultivation. The next requirement is good seed and proper time for sowing. The next thing considered is—how much seed shall be sown? The judicious farmer calculates all these items, and "goes forth carrying precious seed" with him. He sows with faith, expecting it will yield a bountiful crop. But, we ask, does he ever think whether or not it will prove a benefit to his neighbors? I answer—it will, by setting an example of industry to the community, showing them that whatever we engage in, to meet with success, we must pursue our profession with diligence, and, as the poet has it, we must

"Take the spade of Perseverance,
Dig the Field of Progress wide;
Every stubborn Weed of Error
Carry out and cast aside."

Now, we consider the pleasure of farm life consists in looking at the growth of these home products. First, the tender leaf, then the fresh green blade, and then the ripening grain. Can the weary toiling farmer look upon all these beauties and not feel somewhat repaid for his labor. Would we not consider that man an unthankful, thoughtless person who could survey the rich farming lands in time of harvest, and think only of the wealth it would bring him, without a thought of whence all these products come and for whose support they are grown. Now, I ask you, ought we to complain if they do not bring us the wealth we wished, since we receive enough for our sustenance? I answer—No! Rather give thanks for these blessings for which we are in no wise worthy. I consider it is not merely the toiling for these farm products alone that causes us to think farming is such a hard, slavish occupation. It is the anxiety on our minds, fearing we shall not receive as rich a recompense for our labor as our selfish minds would wish. I trust the day is coming when we will feel that it is the most agreeable, as well as the most independent occupation—in the truest sense—that we and our children can follow. As parents, we must instill in the minds of our children the beauties of Nature's ever-varied works. The sweet, fresh air of the country gives health to our physical frame, while cheerful labor gives dignity and nobleness of heart to manhood. As mothers, let me say how much is given to us to do. The said:

"The hand that rocks the cradle
Is the hand that rocks the world."

Therefore, it remains with us to sow the tiny seed in the garden of young immortal minds, and what great care should be taken in selecting the precious seed, "for as we sow, so shall we also reap." We are all laborers in life's great harvest field, and in the gathering in the grain may we each feel that we have gathered at least one sheaf for the garner of Heaven.

Stay on the Farm.

The experience of the mercantile world is, that about ninety in every one hundred who start in that branch of business fail to become first-class merchants, and that less than two per cent. ever become merchant princes. The statistics of other callings and trades represent equally as great a number, proportionally, of failures.

On the contrary the greatest number of successful men in any business is, without a doubt, the soil-tillers of the country. The reasons for this are evident to any person who will try to examine into the facts. The farmer, owing to the out-door labor, enjoys a share of good health and freedom from care that enables him to bend all the energies of his body and mind to the furtherance of his business interests on his lands. The continual change of scenes and modes of labor develops a manhood such as no other industry gives, while the bracing air and "gen" "ashing gives activity and powers of endurance without fatigue beyond any other avocation in life.

It is true the farm does not hold out the promise of speed-fortune like gambling or stock brokerage, or other speculative labor, but it always pays every draft that is properly drawn on her when endorsed by ordinary industry and systematic forethought. The professional beggars in every country originate in cities, towns and villages, and very rarely among the agriculturists. The same may be said in regard to the inmates of our asylums of every kind, where vice, poverty, degradation and misfortunes show their effects upon the past lives of unfortunate occupants.

Keep, then, the old homestead and stay on the farm, it makes the safest and happiest home, and will give food and raiment to the family at less cost and for less labor than any other place you can find, unless you become the accidental child of fortune, the chances of which are not less than one hundred to one against you.—National Granger.