

at last began to receive favourable notice even from its opposers, and its membership ran up to 800. In another case, where similar conditions prevailed, no progress was made for five years. Then a change of sentiment occurred, and the Grange added in a single year a hundred to its membership, and became a potent factor in general affairs. This sticking quality helps wonderfully when the Grange meets discouragements, and it tends to increase self respect of the members. They are sure at last to receive such consideration as they deserve, if they will abide by the principles of the Order and remain firm against all opposition, determined to succeed, no matter what influences are brought to bear against them.—*Husbandman*.

### BEAUTIFY YOUR HOMES.

The home should be as beautiful and pleasant as it is possible to make it. Home is the place of rest and pure enjoyment. It is the refuge from care, trouble, and all the tumults and turmoils of life. It is the one spot where the heart's purest affections garner themselves and seek their chosen resting place. It is the woman's first duty to make this dwelling place, over which she is the mother-queen, as cheery, cozy, and lovely as she can. The first requisite for this desired consummation is that she herself be happy, hopeful, pleasant, and contentedly agreeable. To become this she must live hygienically, she must eat proper food, wear comfortable clothes, and not be oppressed by too many cares and burdens. If she is her own housekeeper, she should study to do her work on the most simple and easy plan, cook but a few dishes at a time, and have each as perfect in itself as possible.

Woman has no more important duty than that of making home pleasant. Neatness and cleanliness are indispensable to a cheery, cozy-looking room. A plain room, plainly furnished and scrupulously clean, is far more bright and beautiful than a more pretentious one richly adorned with costly furniture that is soiled, mutilated, and always in disorder. A few thrifty, nicely kept flowering plants and trailing vines are one of the most enlivening adjuncts to a living room, and a sheltered, sunny window is far better for them, in moderately cool weather, than the over-heated and often dusty inside position, and they are just as easily seen also. A few nice pictures on the walls are always pleasing; but no picture that shocks the feelings should have a place there. Pictures of war, murder, death-bed scenes, animal fights, and other soul-harrowing views, ought never to be made at all, and especially allowed within the sacred precincts of home. Bright, gay, happy and inspiring views alone should meet the gaze of the family circle. Should there be unsightly objects in the room, or recesses that contain necessary adjuncts to comfort and convenience, a bright chintz curtain will screen them from view, and will of itself make a pleasant resting place for the eye. Should a bit of plastering fall from the wall, a piece of white muslin neatly pasted over the place will hide the defect and save all further scaling off and drippings of litter. In a thousand ways one can veil the ugly and add to the beautiful, until the humblest little home may become a very bower of pleasantness and cheerfulness.

The love of the beautiful needs the fostering care of every one who would make life pleasant and happy. Whoever creates a lovely picture, whether on canvas, in a poem, or on the broad brown bosom of mother earth, or in a cozy, cheerful home, adds to the world's priceless treasure, and does something towards elevating, refining, and beautifying the race.

### MOTHER'S GIRL.

Sleeves to the dimpled elbow,  
Fanned in the sweet blue eyes,  
To and fro upon errands  
The little maiden flies.  
Now she is washing dishes,  
Now she is feeding the chicks,  
Now she is playing with pussy,  
Or teaching Rover tricks.

Wrapped in a big white apron,  
Pinned in a checkered shawl,  
Hanging clothes in the garden,  
Oh, were she only tall!  
Hushing the fretful baby,  
Coaxing his hair to curl;  
Stepping around so briskly,  
Because she is mother's girl.

Hunting for eggs in the haymow,  
Petting old Brindle's calf,  
Riding Don to the pasture,  
With many a ringing laugh,  
Coming whenever you call her,  
Running wherever sent,  
Mother's girl is a blessing,  
And mother is well content.

In arranging for summer picnics, says the *Husbandman*, that will be held by many Granges, it is advisable that all fussy display be left off the programme. The picnic, to yield the best result, should be as free from care as it can be without hurtful neglect of any requirement. Bands of music are often employed at considerable cost of money, and with questionable propriety when the cost is out of proportion to the resources of the Grange. These meetings, to be most productive of good, should have the exercises so planned that they will yield pleasure to all concerned. But this is not possible when many of those most interested are burdened by excessive labour imposed by the meetings. In some cases speech making is not only admissible, but advantageous to all concerned. In other meetings it may be well to dispense with formal addresses. Everything must be left to the good judgment of those who have the management, and they will manifest good judgment when they leave off everything that has the character of fussy display.

### FARMING IN BABYLON AND EGYPT.\*

In "Egypt and Babylon," an interesting book recently published, we find the following respecting agriculture on the banks of the Nile and Tigris. It will be noticed that the writer deals with his subject at a period several centuries before the Christian Era:—

The primary source of the wealth of Babylon was its agriculture. Herodotus tells us that the yield of grain was commonly two hundred fold, and in some instances three hundred fold. Pliny asserts that the wheat crop was reaped twice, and afterwards afforded good keep for beasts. When Babylonia became a province of the Persian Empire, it paid a tribute of a thousand talents of silver, and at the same time furnished the entire provision of the Court during one-third of the year.

Notwithstanding these calls upon them, its satraps became enormously wealthy. To the wealth obtained by agriculture is to be added that derived from commerce, and from conquest. Scripture makes allusion to the agricultural wealth of the country when it enumerates among the chief calamities of the final invasion, the "cutting off of the sower, and of him that handled the sickle in the time of harvest" (Jer. i. 16); and, again, when it makes special mention of the "opening of the granaries," as a feature in the sack of the city (*ibid.* ver. 26).

The customs connected with farming and cattle keeping in Egypt, noticed in Exodus and the later books of the Pentateuch, include, besides the cultivation of certain cereals already mentioned: (a.) the comparative lateness of the wheat and *doora* harvest (Ch. ix. 81-82); (b.) the leaving of stubble in the fields after the gathering in

of the crops (Ch. v. 12); (c.) the general cultivation of the land after the fashion of a garden, (Deut. xi. 10); (d.) the employment of irrigation in such a way that the "foot" could direct the course of the life-giving fluid (*ibid.*); (e.) the cultivation of fruit trees, (Exod. ix. 25; x. 15); and (f.) the keeping of cattle, partly in the fields, partly in stalls or sheds, where they were protected from the weather (Ch. ix. 19-25). With respect to the first of these points, it may be observed that there is exactly the same difference now as that which the writer of Exodus notes—"Barley ripens and flax blossoms about the middle of February, or, at the latest, early in March," while the wheat harvest does not begin till April. There is thus a full month between the barley and the wheat harvest. The *doora* is also a late crop.

The mode of reaping wheat which prevailed in ancient Egypt is amply represented upon the monuments, and appears to have been such as to leave abundant stubble in the fields, as implied in Ch. v. 12. Not more than a foot of the straw was cut with the ear, two feet or more being left. The barley was probably reaped in the same way.

It is not, perhaps, quite clear what is meant in Deut. xi. 19, by the land of Egypt being cultivated "as a garden of herbs"; but most probably the reference is as Wilkinson suggests, to the ordinary implement of cultivation—the plough—being largely dispensed with, and a slight dressing with the hoe, if even so much as that, used instead. Herodotus witnesses to the prevalence of this method of cultivation, and the monuments occasionally represent it.

The absolute necessity of irrigation, and the nature of the irrigation, implied in the expression, "Where thou sowest thy seed, and waterest it with thy foot" (Deut. xi. 10), receive illustration from the pictures in the tombs, which show us the fields surrounded by broad canals, and intersected everywhere by cuttings from them, continually diminishing in size, until at last they are no more than rills banked up with a little mud, which the hand or "foot" might readily remove and replace, so turning the water in any direction that might be required by the cultivator.

Fruit trees are represented on the monuments as largely cultivated and much valued. Among them the vine holds the foremost place. A sceptical critic was once bold enough to assert that the statements in the Pentateuch which implied the existence of the vine in Egypt were distinct evidence of "the late origin of the narrative." But the tombs of Benihasara, which are anterior to the Exodus, contain representations of the culture of the vine, the vintage, the stripping off and carrying away of the grapes; of two kinds of wine presses, the one moved by the strength of human arms, the other by mechanical power; the storing of the wine in bottles or jars, and its transportation into the cellar. No one now doubts that the vine was cultivated in Egypt from a time anterior to Moses. The fig and the date bearing palm were likewise grown for the sake of the fruit, grapes and figs constituting the Egyptian lord's usual dessert, while the last mentioned fruit was also made into a conserve, which diversified the diet at rich men's tables.

The breeding and rearing of cattle was a regular part of the farmer's business in Egypt, and the wealth of individuals in flocks and herds was considerable. Three distinct kinds of cattle were affected—the long-horned, the short-horned, and the hornless. During the greater part of the year they were pastured in open fields, on the natural growth of the rich soil, or on artificial grasses which were cultivated for the purpose; but at the time of the inundation it was necessary to bring them in from the fields to the farmyards or villages, where they were kept in sheds or pens on ground artificially raised, so as to be beyond the reach of the river. Thus the cattle generally had "houses" (Exod. ix. 20), i.e., sheds or stalls, into which it was possible to bring them at short notice.

\* Egypt and Babylon from Sacred and Profane Sources, by George Rawlinson, M.A. New York: Charles Scribner's Sons.