

Both mental and physical, the world depends. What the farm produces sustains the lives of all; it is consumed by the population. As we are all required to eat and drink to sustain life we want the best the farm produces; we all prefer the rich, golden butter made from the cream of the Jersey, Ayrshire or Guernsey cow to that made of grease scarcely fit for anything but soap, and then we would much rather have flour from the pure wheat than the stuff that is now sometimes sold for flour. Yes, the farmer feeds all, and as all this depends on the farmer, should not he receive the honor—his occupation be equal to any profession?

There are those who cannot see beauty in farming; they cannot see beauty in anything but money; of that they get all they can and keep all they get, starve themselves for a little recreation, a little of the outside world, but they care for nothing but money; money is their idol; the beauties and glories of nature are all lost in their efforts to gain wealth. They are not the class of people that should be farmers; money does not grow on bushes on the farm as some seem to suppose; it is to be gained by hard labor; early and late, little by little, the farmer's wealth is accumulated.

There has been a gloom or shadow cast over the farmer's life. They are thought to be an ignorant, inferior class of people. There is so much drudgery, toil and labor to be done. Cannot we afford to labor and have our labor rewarded, faithfully performing our work? When we gather what we have sown we feel as though we were reaping benefits which rightfully belong to us; our labors have been honest, we have not cheated our neighbors or wronged any one. Another shadow cast over the farmer is his clothes. He does not wear as soft, smooth clothes as those that follow city life. He can dress well; he need not try to imitate the city fop or the Broadway swell. There is no reason why a person should be snubbed because his clothes are coarse and plain, if they are clean and whole. Perhaps he is as much more of a man than those dressed in the height of fashion. Clothes do not make the true and honest man. The finger of scorn is often pointed at the farmer on account of his seedy coat and coarse boots, but what care we farmers if that faded coat covers a true and honest heart.

Take hold and try and sustain the Grange, the band that holds the farmer so close under the control of others would soon be broken. But they have got it into their heads that it is a sort of grab-bag institution that none but the leading members or those that have the most wealth get any benefit, that others are brought into the Grange to be cheated out of what little they have, but it is not so. All members of the Grange, if they take hold and lift, share the same success. Some join the Grange with the idea that it is some great money making institution, and when they find that it is not, but something the members consider far more beneficial, they drop from the Grange, report it a humbug, etc., and so hurt the Grange. But we do not care to have such in the Order. They are only chaff; those that expect to gain reward must hold on to the plow.

Peoplesneer at the Grange; they ridicule the organization. Very well. Yet it lives, it even thrives. There have been many other organizations that incurred sneers and ridicule, contumely and obloquy, while they really deserved kind regard from all men. There are men who scoff at all good, but they die and the good lives. Does it discourage an earnest worker in a good cause when men who pass by him look askant or smile in derision of his labor? It may be unpleasant, even vexatious to be so regarded, but it should be no discouragement. When we are reminded of "hayseed in the hair," let us be charitable; our accusers may have something worse. If we go straight forward, doing duty in the Grange, and out, there will be no harmful results from sneers directed against our organization. If we are quite willing to pass for just what we are we shall be so accepted, notwithstanding misrepresentations; and if we waste no time fighting windmills we shall have more opportunity to accomplish work that will yield profit. We may safely assume that the Grange will not die of sneers, unless they come from the inside, in which case it can be spared.

The Grange cause is "booming," and if every Patron will do what he knows to be his duty, all will be well. Let none shrink back, but let the whole rank and file press forward in solid phalanx and victory will surely crown our banner.

our wayward footsteps onward in the path of safety, and as we continue to walk in this straight path our influence will be felt by all society that comes in contact with us. We cannot be too guarded in our actions towards society and each other. Sincere respect for our organization, good will and brotherly love one toward another, must and will bring the respect of society for us as Patrons. Let us then, by our very best actions, endeavor to shed abroad such an influence that will redound to our credit and bring home to us the respect that we are justly entitled to, just as we by our own actions show to the world at large that it owes us such.

We should waste no time in idle regrets. The gates of the past are closed. Whatever our errors have been, "Let the dead past bury its dead." We are in the present. Let us bring our hearts and thoughts in close union with each other. Here we stand each and every one of us on the broad platform of equality, united by the strong ties of Faith, Hope, Charity, and Fidelity. What golden opportunities we have before us; by our united actions should we prove to the world that we are worthy of the great high calling that has been entrusted to our care. We have imperative duties to perform; here is our sphere and here is our work; the work is not too large for us, neither is the responsibility too heavy. But earnestness of purpose is a virtue too many of us lack. We should cultivate more decision of character and give decided encouragement to all conscientious convictions of Patrons in regard to carrying out the principles that our noble Order inculcates. The present is the time to do whatever our hands find to do. The future is before us, but it is veiled from our eyes; we cannot take the work before us even into our thoughts; we must trust and hope, but out of the future comes each present hour; we must face it and be ready to give instant and faithful attention to the work of our organization for the coming year. No true Patron should excuse himself upon the plea of no time, for if we are sincere we can and will make time. There is not a Patron but has more time, and better time, than they ever had before they joined the Grange, for every hour's work that we are called upon to perform for the perpetuation of our Order, if we but have faith, adding thereto persever-

ance and no man's play, though we ought to have plenty of recess while it is going up to keep our hearts light and balance our brains. But the intervals mean work, and everyone who desires that this building shall be completed in a lasting manner (to use a homely phrase) must help handle the brick and mortar. These builders are what we want in every Grange; we need more workers that are willing to help rear this great structure, to counteract the influence of those that are too ready to pull down. So put your heads and hearts together, the present is the accepted time; devise plans by which the work will go forward as each hour of the future opens its gates to receive us, so that we may be enabled to say that we are carrying the very best of influence it is in the power of the Grange to produce into homes that are founded in love and into society at large.

If Not, Why Not!

It seems strange that we cannot dabble in stocks or insure our lives, or do a hundred other things without employing and paying somebody else to do it for us.

Yes, it seems strange, passing strange, indeed, that the expensive services of middlemen cannot be dispensed with, and the honest toilers in all avocations of life realize for their own benefit the just reward of their labor. How disheartening to the faithful worker on the farm or in the shop to know that of the fruits of his toil, his skill and his genius, he can have but little more than a slaveling's reward. How different with the manufacturer who modestly demands and receives on every piece of machinery he sends out of the shop a fair percentage of profit over and above all expenditures for material and labor. Then the middleman's commission is paid by the purchaser. In other words, the buyers pay the actual cost of the articles bought by them, and support the middleman and his family in ease and comfort besides. Truly our farmers are a charitable class of people or they would resist this unwarrantable claim on their bounty. It is folly to suppose for a moment that you can buy cheaper or get better terms from the middleman than from the manufacturer, because his support is derived from the excess he receives from you over and above the price he pays to the manufacturer. There is no other source from which his pay can come.

dlemen or go-betweens profit by the non-organization of industry and levy toll right and left, determining in most cases the price the purchaser must pay. To illustrate more plainly what we mean, we cite the following incident narrated by a gentleman uninterested in business pursuits but simply abroad for pleasure. Entering the business place of a manufacturer of shovels he asked the price of an article near by. "Well!" was the reply, "we sell them to the middlemen for eight pence and they retail them to their customers at one shilling and eight pence. If those who need them would come direct to us they could save the shilling they pay the go-between for his services."

This is a concise statement of actual facts and shows the system to be very improvident for society, for in more instances than one the buyer pays the middleman more than twice the cost of the article purchased.

Our farmers hold in their hands the remedy for this evil and can apply it at any time. The Grange was designed to meet and overcome this very difficulty, and where the principles of the Order are rigidly observed the members suffer nothing from this source. Co-operation renders it easy to buy direct from the manufacturer and producer such supplies as are needed. Every Grange should have its co-operative funds and each member of the organization should patronize only the authorized business house, and cease to purchase through middlemen. We have not space to elaborate on this point now, but if our readers will adopt this plan, we are satisfied that the result will be so satisfactory that they will never again have recourse to the services of the middlemen. We are not unmindful of the fact that as society is at present constituted the services of some agents, perhaps one in every twenty of those now acting in that capacity, may be a convenience to the public. But the number is too great and the tax they impose on the farmer too onerous and out of all proportion to the service rendered.

There is much to be gained by co-operation, nothing to be lost. Protection against the oppression of monied monopolies can only be had through unity of action and combination of effort. Perfect unity can best be secured by organization.