

## NATIONAL GRANGE, U. S.

This body met in Louisville, Kentucky, last week, and passed some prominent measures in connection with the Order. The Order in Canada was specially mentioned, and a committee on foreign relations appointed to bring about reciprocal relations.

Judge Jones, of Illinois, was elected Master, and Mr. Smedley, of Ohio, Lecturer—two of the most prominent Grangers in America.

Stock Sales are reported regularly in the Granger.

## THE GRANGE—WHAT IS IT.

This question is frequently asked by those seeking information for their own guidance, whilst others ask it derisively. We would answer that the Grange embraces in its scope of action all that its most interested friends or ardent admirers could wish or expect, and is dependent only upon the good faith and zeal of each and every member to enable it to astonish the most sanguine in its results upon the social, intellectual, moral, frugal and industrial habits of the great agricultural body of this vast nation, yea, more, its reformatory aims are such as to commend themselves to every honorable, honest and just man and woman in our land. Socially, it brings together all on terms of equality, restricted only by that civility which characterizes the most refined society and dispenses its charities without ostentation, throwing around the unfortunate the sustaining arm of support and relief. Morally, it requires great probity and circumspection in the conduct, dealings and actions of its members. Intellectually, it commends and cultivates the highest order of discipline and mental training, regarding rural life and agricultural pursuits—the normal condition of mankind—as best suited to the vigorous and healthful developments of manhood and womanhood. It detects in the book of Nature pure, refined and inspiring lessons, independent and ennobling in their influence, and which draw around them the halo of virtue and divine wisdom. Frugality is an essential to the thrift and success of the husbandman, it is fostered by the domestic economy, and realized in the co-operative system of the Grange. Industry, energy and push are recommended as the instrumentalities to wealth, position and influence. Labor, yes, honest toil is ennobling, it carries with it the freshness of the primitive calling of man, and although it hardens the muscles, browns the skin and tires the body, 'tis compensated by the sweet consciousness of obeying the behest of man's Creator, "In the sweat of thy face shalt thou eat bread." Its reformatory objects are aimed at monopolies, extortioners, dishonest and incompetent officials, expensive forms of general, State and local governments, equality in the blessings, as well as the burdens of State; the abolition of courts, so far as compatible with the public safety.

With the foregoing frank and plain statement of what the Grange is, its aims and objects, who can demur at its proceedings? The question has been asked, how can these reforms be brought about? The answer is brief and simple: let every one who approves of the elevation of society and the perpetuity of good government unite with us in our efforts to establish the one and purify the other. Its membership eschew partisan slavery, criticize old party dogmas, finding that class legislation such as subsidies of public lands to railroad monopolies, high tariffs, high rates of interest (as are induced by the present national bond system), heavy taxation with a depreciated currency, all work a depletion to the value of property and labor, and sure ruin to the masses. Surely these are mammoth considerations calling for the giant hand of reform, and none have a deeper interest, or as well qualified for the work, as the thoughtful, sturdy, productive farmer.—*P. of H., Halltown, W. Va., in Farmer's Friend.*

## GOOD WORDS FOR THE GRANGE.

Nothing is more true than that Agriculture is the nursing mother of all the arts, and nothing is more untrue than the equally trite saying: "Agriculture is the most independent of all the industrial callings." But the last is only untrue because the farmers, oblivious of their own interests, have suffered themselves to become, through the omnipotent powers of combination, the slaves of political demagogues, and the victims of capitalists, corporations, middlemen and traders—mere vassals upon the lion's mane of agriculture—and each of which, collectively and individually, are indebted to the cultivator of the soil for the food which nourishes and the raiment which clothes their bodies. How common it is for farmers to neglect their business to enlist, body and soul, in ignoble party and local politics! How many plows are left to rust in the furrow, while the team is worn out in galloping through the country in the interest of some petty local, non-producing demagogue! The farmers, after ages of submission, intend in turn to wield in their own interests the powers of combination, and to become, what of right they ought to be, the real rulers of the land. The handwriting is on the wall—the days of monopoly are numbered.—*Turf, Field and Farm.*

The Granger is the only paper devoted to the interests of Patrons in Canada. Only 50 cents per annum. Full of Grange news. Every Patron should subscribe.

We are in receipt of the Granger, from London, Canada. Very interesting and very welcome. It must be a great help to our brethren in that section.—*Cincinnati Grange Bulletin.*

## FARMERS, LOOK AT THIS!!

## A MANUFACTURER TESTIFIES.

The great fight in the West between certain dealers, agents, manufacturers and the Grange, brought out some facts showing the cost of manufactured articles. McCormick, one of the largest manufacturers of the West, testified in relation to the cost of many articles which he manufactured and the price they were sold to farmer. Some of the articles are here enumerated:—

	Cost.	Paid.
One McCormick reaper.....	\$45	\$217
One DeLott reaper.....	45	180
Vanbrunt seeder.....	25	75
Owattona seeder.....	25	70
Sulky rake.....	20	45
Fanning mill.....	10	25
Plows.....	10	21½
Total.....	\$180	\$633½

Which gives a profit of \$453.50 on \$180 worth of machinery. As we have taken the above figures from the sworn testimony of McCormick himself, they are entitled to the fullest credence. If one of those large reapers used in the West costs only \$45 to manufacture, the cost of a mowing machine such as is used in New England must be much less. Exclusive of the royalty upon the patents, they should not cost to manufacture over one-half as much as those large reapers used in the West.

The *Scientific American*, in an article upon the "Profits We Pay," gives the cost of manufacture of each part of a sewing machine, and sums up the result of its investigations with this statement, "That the sewing machines that are usually sold from \$65 to \$125, cost from seven to fifteen dollars to manufacture, the average cost being eleven dollars and eighty-two cents." Three manufacturers of sewing machines in 1873 netting \$6,000,000 profits each, and the agents receiving over a greater profit than the manufacturers, making over \$40,000,000 of profits drawn from the farmers and mechanics of the country in a single year, by three sewing machine companies and their agents. Hundreds and thousands, even, of other articles, are paying similar profits to agents, dealers and manufacturers. Hundreds of millions of dollars are thus taken from the producers of the country annually. Can we wonder then that farmers do not pay better, and that laborers and mechanics cannot live at the prices they receive for their labor, which even are claimed to be excessive? Cut off those profits and the laborer can lay by money upon one half his present salary. Could the consumers buy direct at the mills or manufactory, and at the price agreed upon by the broker or agent, by far the greater portion of the excessive margin of profit would remain in the pocket of the consumers. This is impracticable and impossible as business has been heretofore conducted. Farmers and mechanics were isolated, without union, no concert of action and no means of communication with the manufacturers. The plan and purpose of the Patrons of Husbandry and Sovereigns of Industry secures this object. Saving to the consumers the excesses which arise from tolls charged by middlemen, the various parties who stand between the manufacturers and the producers of the raw material to supply his establishment, and the food for his laborers, and those who stand between the manufacturer and the consumer.—*D. E. Boydlett, Vermont Farmer.*

## CO OPERATION.

A co-operative society commences in persuasion; it proceeds by consent, it accomplishes its end by common efforts, it incurs mutual risks, intending that all its members shall mutually and proportionately share the benefits secured. The equality sought is not a mad equality of equal division of unequal earnings, but that just award of gains which is proportionate to work executed, to capital subscribed, or custom given. There is equality under the law when every man can obtain justice, however low his condition or small his means, there is equality when none may assault or kill the humblest person without being made accountable, there is equality when the evidence of all is valid in a justice court, irrespective of speculative opinion, there is equality of citizenship when all offices and honors are open to merit, there is equality of taxation when all are made to contribute to the support of the State according to their means, and there is equality in a co-operative society when the right of every worker is recognized to a share in the common gain in the proportion to which he contributes to it, in capital, or labor, or trade—by hand or head, and this is the only co-operation that is meant, and there is none when this is not secured.

Co-operation has turned toil into industry, which is labor working willingly, busily, knowing the reason why. Co-operation proposes that in all new combinations of labor lender and capital lender the produce of profits shall be distributed, in agreed proportions, over all engaged in creating the profit.

It touches no man's fortune, seeks no plunder, causes no disturbance in society, gives no trouble to statesmen, needs no trade's union to protect its interests, contemplates no violence, subverts no order, accepts no gifts, nor asks any favor, keeps no terms with the idle, and breaks no faith with the industrious. It is neither mendicant, servile, nor offensive, has its hands in no man's pocket, and does not mean that any hands shall remain comfortably in its own, it means self help, self independence, and such share in the common competence as labor can earn and thought can win. And this is the reason that that silent march of co-operation which few have noticed and whose future progress none can measure.—*By the author of "Logic of Co-operation."*

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## THE RITUAL AND SECRECY

## NECESSARY FOR THE PERMANENCE OF THE ORDER.

We find a good many asking, What do farmers want with a Ritual and a secret society? If there is anything good about the Grange what do they want to keep it a secret for? Bro Jno D. Wallis, of Illinois, in answering a similar question, says—

What would we have left if all of the Grange features were abolished? Nothing but a club meeting, which would not amount to much—not saying anything detrimental to clubs existing, yet they soon lose the interest. I claim that the Ritual, with the secrecy of the Order, are the very elements of success. When we reflect upon the fact that there are orders which have existed for ages amid wars and persecutions, when the members dare not let it be known that they belonged to the fraternity, when their meetings were not in the towns and cities as at present, but on the mountain tops and in the valleys, with pickets thrown out to guard against the approach of enemies—I say when we reflect on these facts, we may well pause and ask, why such permanency and success? The only solution we have is the secrecy, fraternity and mutual benefits. If, then, these elements are so effectual in securing success, permanency and prosperity in other orders, why not effectual in promoting the same interests in the Grange?

## WHAT THE GRANGE DESIRES.

"The desire of the Grange is direct business intercourse with the consumer, whose cooperation he seeks that reciprocal advantages may follow. So far as the middleman can aid and is indispensable to such intercourse, he is welcome. It is not intended to supplant him. But the business appears to be overgrown, and may require pruning. Too many men prefer to handle goods and products instead of manufacturing and producing them. This excess of labor power cannot and ought not to be spared from the ranks of production. No other argument is necessary to prove that the business of production is unremunerative than the fact that the business of distribution, including what are called the "professors," is so over crowded. When production becomes profitable it will become respectable. It ought always to be sufficiently profitable to induce the surplus labor from all other pursuits to engage in it. Perhaps this may happen when it is no longer obliged to support such surplus unproductive labor from its earnings. No class observer will deny that there is a superfluity of merchants and middlemen. It is evident there are not enough producers to supply distributors with business, hence the smaller amount done by each necessitates larger profits to afford them support. We would prefer to be one of a crowd of customers to support a merchant than to be a merchant of a small squad. We should expect to pay less tolls. We hold to the doctrine that customers have a right to insist upon reasonable tolls."

## GRANGE EDUCATION.

We organize for educational purposes. Our agricultural and other industrial classes are ignorant, and hence easily deceived. If we can become wiser who will be less deceived? We want to hear speeches, essays and discussions on farming, on finance, or transportation, on taxation and the various other topics that directly and indirectly affect us.

We organize for practical purposes, for selling our produce together, for buying our supplies in common, and other co-operative purposes that it may take long to learn and involve many failures, but which will make us freemen eventually; if in no other way by teaching us to deal for cash, and not pay huge profits to the middleman.

These organizations, especially the subordinate Grange and the farmers' club, will need earnest, practical and persevering men and women to make them succeed. They will not run themselves. They must be made attractive places to young and old, and they can be.—Three men in every club or Grange who will attend all the meetings, devise ways and means to make it attractive and interesting, a good secretary, who will make a good report of what is done to the local newspaper, regular and not too frequent meetings, open sessions in the cause of the Grange to which those who are friendly but not members can be invited, occasional and even frequent sociable meetings at the houses of members, would be my prescription for the success of a local Grange, or club.—*Hon. C. Flogg.*

Breeders will find the Granger an excellent medium for advertising. Look at our rates

## THE SOCIAL ADVANTAGES OF THE GRANGE.

A farmer recently remarked that worthy men who had lived for years within a mile or two of him, he never knew until he met them in the Grange, and that it had made for him many new and pleasant friends. No doubt every Granger has had the same experience. The members of every club or association find that it always enlarges the range of the acquaintance, and often of their friendship, and probably no one will deny that a man, by becoming a Granger, will increase the number of associates, and the opportunities for meeting with them. Therefore the low esteem in which many persons hold the social advantages of the Grange arises, we imagine, not so much from a disbelief in their existence as from a want of faith in their utility. In other words they do not so much dispute the Grange's capability for furnishing what are commonly called social advantages, as that such things are in any respect really advantageous.

## GRANGERS VS. MIDDLEMEN.

A correspondent of the *Brampton Conservator* puts it in this way in answer to a previous writer in that paper against the Grange system:

DEAR CONSERVATOR.—The success of the Order of the Patrons of Husbandry is evidently stirring up the bile of some of the middlemen. I noticed in your issue of October 20th, a communication over the signature "Consumer," judging from the spleen and spirit of the article, the signature is a misnomer, the writer must surely belong to a class which the farmers can dispense with, viz, the Middlemen. He reminds me of the fable of the mountain in labor, and let it brought forth a mouse. All men are consumers to a greater or less extent, yet if your correspondent "Consumer's" generalizing capacity is no greater than his intellectual, he will not materially affect the demand. With the consumer, in the proper sense of the term, farmers wish to cultivate the most friendly business relations, and are of opinion that they themselves are competent to negotiate without the assistance of middlemen. What wonderful philanthropy on the part of "Consumer"—"when the grain does not pay, the Middleman is the loser." Why, sir, if the grain does not pay, the farmer can but afford, and has the best right, to be the loser, and our monetary institutions are less likely to suffer. The farmer need not take his "slate and pencil" to ascertain that the whole sum received for his grain is not net profit; such sheer nonsense is contemptible and an insult to common sense; there are expenses over and above those named by Consumer, which the farmers can calculate and provide for as well as Mr. Middleman. Hear him again. "The farmer has no need for complaint, he gets a fair price for his grain." That is, reviewed from Mr. Middleman's standpoint, "let him go home with his money in his pocket, ask no questions, he has not sufficient intelligence or education to sell more than a load at a time, knows nothing about home or foreign markets or probable demand, cannot classify grain according to quality. All wisdom dwells with us!" Such is the legitimate influence from Consumer's epistle. With regard to classification of grain and injustice done to farmers, I will give one instance, related to me by a respectable farmer a few days ago: "Two farmers drove into market with their respective loads of barley (for convenience sake we'll call them A. and B.) A. sold for 86 cents per bushel, B., to test the judgment (or something else), of the buyer, took a sample from the mouth of A.'s bag, and on presenting it to the same man, was offered 76 cents a bushel." Surely such a buyer deserves the highest chair in the Middlemen's Association. Will Consumer show a "sufficient reason" for a downfall of 11 cts. per bushel in less than five minutes? Circumstances akin to the above have facilitated the Grange movement, and caused farmers collectively to do what many of them have been doing individually only on a larger scale—selling in bulk. The Worthy Master of a subordinate Grange (a character for whom Consumer seems to have a holy honor), publicly stated that their Grange, by so doing the present season, pocketed between five and six hundred dollars more in the sale of their barley alone than they should have done had Middlemen handled it. Both producer and consumer were better satisfied.

If farmers are such a class of swindlers as Consumer describes them, and would fain make the public believe, why not cut connection with them at once? "Selling musty barley, a firkin of salt for a firkin of butter, wheat not according to sample, and a thousand other convenient tricks." Now, Mr. Editor, I see nothing wrong in selling musty barley, if sold for what it is. As for selling a firkin of salt for a firkin of butter, I do not believe it ever was attempted in Canada; for delivering grain contra to sample, the law is short, sharp and decisive, and for the offence I would recommend its enforcement. The thousand other tricks exist only in the firmament of Consumer's diseased and prejudiced brain.

Nov. 9, 1875. Yours, etc., PATON.

## HOW THE ROCHEDEALE CO-OPERATIVE ASSOCIATION WAS STARTED.

In 1842, twenty-eight weavers formed this company. They were so poor that they could pay into the capital only four cents apiece per week. It took them two years to accumulate a capital of \$140. On a December evening in 1844, Todd Lane, a dingy little street in Rochdale, was crowded with a hooping, rable, gathering to see the opening of the weavers' shop. When the shutters of the little room the society had rented were taken down, the jeering crowd screamed with laughter at the almost empty shelves within. For a long time the 28 weavers were the only customers. They could not afford to hire a clerk, so they took turn to "keep the store" in the evenings. It was shut during the day. The scanty stock of groceries was soon sold. The proceeds bought a larger stock. This went, and the next, and the next, and so on. By buying their goods directly from the producers, they got them so cheaply that they could sell them below the usual prices, pay all the store expenses, and declare a small dividend on the capital. In 1845 their capital fund was \$910. Their membership was 74. Soon they rented a larger room and hired a manager. In 1846 they began to sell meat; in 1847, dry goods; in 1852, boots, shoes and clothing. In 1852 they opened a wholesale department. From the start the weavers have kept on weaving. This co-operative store is managed by persons they employ, but it does not interfere with their work.

One of our proudest achievements is to stop strife and lawsuits among the farmers. Where Granges flourish lawsuits diminish, and the little breaches that arise between brethren are healed without litigation.