

# THE GRANGE VISITOR

ISSUED SEMI-

MONTHLY

BY THE EXECUTIVE

COMMITTEE OF THE

Michigan State

Grange, P. of H.



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## THE GRANGE VISITOR,

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**J. T. COBB, Editor and Manager.**  
To whom all communications should be addressed, at Schoolcraft, Mich.  
Remittances should be by Registered Letter, Money Order or Draft.

### To Contributors.

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CORRESPONDENTS will please remember that we depend on them for matters of interest to the readers of the VISITOR, and that so far we have relied on volunteers. Do not overlook this.

## THE CIDER MILL.

BY JOHN G. WHITNEY.

Under the blue New England skies,  
Flooded with sunshine a valley lies.

The mountains clasp it warm and sweet  
Like a sunny child to their rocky feet.

Three pearly lakes on a hundred streams  
Lie on its quiet heart of dreams.

Its meadows are greenest ever seen;  
Its harvest fields have the brightest sheen;

Through its trees the softest sunlight shakes,  
And the whitest lilies gem its lakes.

I love, oh! better than words can tell,  
Its every rock and grove and dell;

But most I love the gorge where the rill  
Comes down by the old browf cider-mill.

Above the clear springs gurgle out,  
And the upper meadows wind about;

Then join, and under willows flow  
Round knolls where blue beech whip-stocks  
grow,

To rest in a shaded pool that keeps  
The oak-trees clasped in its crystal deeps.

Sheer twenty feet the water falls  
Down from the old dam's broken walls.

Patters the knobby boulders gray  
And, laughing, hies in the shade away.

Under great rocks, through trout brooks still,  
With many a tumble down to the mill.

All the way down the nut-trees grow,  
And squirrels hide above and below.

Acorns, beech nuts, chestnuts there  
Drop all the fall through the hazy air;

And burs roll down with curled up leaves,  
In the mellow light of harvest eves.

Forever there the still, old trees  
Drink a wine of peace that has no lees.

By the road-side stands the cider mill,  
Where a lowland slumber waits the rill;

A great brown building, two stories high,  
On the western hillside warm and dry;

And odoriferous piles of apples there  
Fill with incense the golden air;

And heaps of pumice mixed with straw,  
To their amber sweets the late flies draw.

The carts back up to the upper door,  
And spill their treasures in on the floor:

Down through the toothed wheels they go  
To the wide, deep cider-press below.

And the screws are turned by slow degrees  
Down on the straw-laid cider cheese;

And with each turn a fuller stream  
Bursts from beneath the groaning beam.

An amber stream the gods might sip  
And fear no morrow's parched lip;

But wherefore gods? Those ideal toys  
Were soulless to real New England boys.

What classic goblet ever felt  
Such thrilling touches through it melt,

As throbs electric along a straw,  
When boyish lips the cider draw?

The years are heavy with weary sounds,  
And their discords life's sweet music drowns;

But yet I hear, oh! sweet, oh! sweet,  
The rill that bathed my bare, brown feet;

And yet the cider drips and falls  
On my inward ear at intervals;

And I lead at times in a sad, sweet dream,  
To the babbling of that little stream;

And I sit in a visioned autumn still,  
In the sunny door of the cider-mill.

STATISTICS prove that women's teeth decay at an earlier age than men's, which conclusively proves that spruce gum is more injurious than tobacco.

## NATIONAL GRANGE OF THE PATRONS OF HUSBANDRY.

MASTER'S OFFICE,  
MONTICELLO, MINN.,  
October 14, 1879.

Worthy Brothers and Sisters:

The Thirteenth session of the National Grange will be held in the city of Canandaigua, N. Y., commencing November 19th, 1879.

Accommodations have been secured at the Canandaigua Hotel at \$1.25 per day, so writes Worthy Bro. Wayne. Faithfully and fraternally,  
SAM'L E. ADAMS.

## The Grange to Meet Common Wants and a Common Good.

No organization can expect to continue any longer than the causes which called it into existence remain. As soon as these are satisfied, the organization they inspired must cease to exist. This fact is illustrated in the history of the Whig and Tory parties of Revolutionary times, and of the Abolition party of more recent date. Changed conditions removed the plea for their continuance. The same principles apply to modern social organizations. Necessity, particularly in the larger cities, compels this phase of co-operation. There is no such lonely place in the world as a great city, where every one is a stranger. This fact gives bond and unity to many an organization which would not otherwise survive the generation that gave it life. But the mere purpose of forming acquaintances, of a place to spend a pleasant evening, to know and be known, is apt to degenerate to a social glass, or the pleasures of the table. Hence we find that, in every instance, they have taken a higher range, and become beneficiary institutions with life assurance connections. The Grange organization forms no exception to the general principle here laid down. In the first instance the isolation of the farmer's life, which carries with it more than an abnegation of social intercourse, suggested and gave cement to the building. But where the want of society was not felt, to build on this ground would be hopeless. Here follow, then, as a legitimate result of the earliest endeavors to place the new Order not only on the necessities and pleasures of friendly intercourse, but also upon the wants of the agricultural class, and the means of satisfying these wants. These purposes alone, ought to make the Grange organization not only national but permanent; for the reason that human wants will ever exist, and the more extended the power to satisfy and remove these wants, the more efficient it becomes. Nor is there any necessity or probability that the wants of which we write will ever be fully satisfied. They belong to ourselves—are a part of human nature, and cry aloud. They undelle success in life, they stimulate and enforce the diffusion of knowledge, they point with a steady finger to the vantage ground wrought out by noble aims and purposes. The history of mankind shows how utterly helpless the individual is to attain this, when unaided. Men flatter themselves, and in the pride of self-conceit, believe they need no outside help. They are too blind to see that the strength of which they boast is not of themselves, but the co-operation which a vitalized civilization gives. And if this civilization of itself throws up barriers of defense, and give the opportunities for a forward progress, how much the more, when unity of sentiment shall enforce a unity of action. These individual operators remind one of the valiant

Knights of the Round Table who went out in quest of wrong to defend truth, and protect virtue; but back of it all was selfish egotism. The evils they would cure still exist. All truth, like all knowledge is linked by a golden chain, and that chain must encircle humanity.—*Ex.*

## Farmers' Clubs and the Grange Again.

I was a good deal interested in the address of Mr. N. A. Dunning, of Mason, before the Ingham County Farmers' Club, as reported in the VISITOR of Oct. 15th. I was also much pleased with the editorial review of this published portion of the address. Some thoughts occurred to me in reading the address which do not recur in the review in the VISITOR.

Mr. Deming, in arraiguing the Grange for its short comings, in his attempt to prove the superiority of the Farmers' Club over the Grange, asks: "Whoever rode on a railroad built by the Grange? Whoever rode on the deck of a steamer constructed by them? Have they ever established a telegraph line, board of trade, or a system of exchanges, &c.?"

Now it seems to me that he was presuming on the forbearance of his audience when he was asking such questions, for such a purpose.

How natural it would have been for some one of his audience who was in sympathy with the Grange movement to have asked Mr. Dunning to point out some railroad or ship built by some farmers' club, or some board of trade organized, or telegraph line or banking institution established, by a like body of agriculturists.

That little flight of oratory of Mr. Dunning could not have been well considered or it never would have been uttered and allowed to go into print.

When the Grange was organized it found all these institutions in working order, each doing its especial work, and working in its own interest.

The Grange was organized to protect the farmers' welfare, and not with a view of antagonism to any of these existing organizations, unless they should overstep the bounds of their legitimate and lawful rights, to the injury of farming interests.—In such cases, it is true, the Grange has innovated.

Nor does the Grange, interfere with honorable fair dealing traders, but it insists on its right and the right of its members to buy where it can buy the cheapest for cash, and to sell for the best prices that can be obtained.

Does not Mr. Dunning do this in his mercantile life, and why have not farmers the same right?

I am making this article longer than intended, for I do not like long articles. I had designed, when starting out with this, to give my experience, and the result of my observation as to the relative merits of farmers' clubs and the Grange system in promoting the farmer's interests, but I will reserve these observations until your next number. c.

## What Farmers Cannot Conceal.

A poor farmer cannot conceal the fact that he is a poor farmer. All his surroundings proclaim the verdict against him. His horses, cattle, wagons, harness, plows, fences, fields, even his wife and children bear unmistakable evidence against him. On the other hand, all these things will testify favorably on behalf of good farmers. Every passer-by can read the evidence *pro* or *con*. This fact alone ought to stimulate every one to do his best, for the sake of his own character, as well as interest; for he may rest assured that passers-by will pronounce judgment according to the evidence.—*Exchange.*

## Master's Department.

J. J. WOODMAN, - - - PAW PAW

### Meeting of the National Grange.

The thirteenth annual session of the National Grange will be held in the city of Canandaigua, New York, commencing on Wednesday, Nov. 19th, 1879. Arrangements have been made with the hotels for the accommodation of members and visitors at reduced rates.

All members of the Order in good standing in their subordinate Granges will be admitted to the meetings, but they should be provided with a certificate of membership, duly signed and sealed. Such a certificate will be of service to Patrons attending the National Grange, and no one should go without such certificate, or a "visiting-card."

It is expected that many members of the Order from this State will avail themselves of this opportunity to attend a session of the National Grange, and meet their brothers and sisters from almost every portion of our common country, and counsel with them upon matters relating to the interest of farmers, and the welfare of our noble Order.

I expect to leave home on the 14th, and all communications should be addressed to, "Canandaigua House, Canandaigua, N. Y."

All petitions should be there at the opening of the session.

### State Grange Meeting.

The seventh annual meeting of the State Grange of Michigan will be held in the Representative Hall of the new State House, in the city of Lansing, commencing at 10 o'clock A. M., of Tuesday, December 9th, 1879, and continuing four days.

The limited time for the session renders it very important that all voting members should be there promptly at the opening.

Members of the Order throughout the State are cordially invited to attend, and, by their presence and words of cheer, aid and encourage their brothers and sisters in the State Grange in the discharge of the arduous duties devolving upon them. Everything bids fair for a pleasant and interesting session.

### The Lecturer of the National Grange.

It gives me great satisfaction to be able to announce that the Patrons of this State are so well pleased with Bro. Whitehead's lectures, that they have called him back to the State for the third time, and he is now lecturing to full meetings, and leaving many valuable and lasting impressions upon the minds of his hearers. I trust they may continue to call him to the State, until every Patron and farmer in Michigan have had an opportunity to hear him.

Let the good work go on.

### Public Meetings and General Condition of the Order.

If the number of public Grange meetings which have been held in the several Counties and districts during the present year are any indication of a reviving interest, and the general prosperity of the Order in this State, there is certainly no cause for discouragement. As definite information upon this point is desirable, I call upon the Secretaries of the County and District Granges, and Councils, to inform me by card how many have been held in your County during the year, and by whom addressed? also, how many private lectures (as far as known) have been delivered to the subordinate Granges, and by whom? and how many Grange halls have been erected or purchased for Grange use during the year.

State briefly the general condition of the Order in your County, and where there is a dormant Grange, which can be revived, give number and name of such Grange, and what means, in your opinion, are necessary to accomplish the work.

Send in these items of information at your earliest possible convenience. Let no County fail to report. If the Secretary of the County Grange, or Council, is absent from home, or for any cause unable to furnish the information, let some brother or sister volunteer to make the report.

### To Young Men.

To lackadaisical youths, with an inner consciousness of fitness for a "great life mission," we particularly commend the following sensible advice:

It is easier to be a good business man than a poor one. Half the energy displayed in keeping ahead, that is required to catch up when behind, will save credit, give more time to business, and add to the profit and reputation of your word. Honor your engagements. If you promise to meet a man, or do a certain thing at a certain moment be ready at the appointed time. If you have work to do, do it at once, cheerfully, and therefore more correctly and speedily. If you go on business, attend promptly to the matter in hand, and then as promptly go about your business. Do not stop to tell stories in business hours.

If you have a place of business, be found there when wanted. No man can get rich by sitting around saloons and stores. Never "fool" on business matters. If you employ others, be on hand and see that they attend to their duties, and to direct with regularity, promptness, and liberality. Do not meddle with any business you know nothing of. Never buy any article simply because the man who sells it will take it out in trade. Trade is money. Time is money. A good business habit and reputation is always money. Make your place of business attractive and pleasant; and then stay there to wait on customers.

Never use quick words or allow yourself to make hasty or ungentlemanly remarks to those in your employ; for to do so lessens their respect for you and your influence over them. Help yourself and others will help you. Be faithful over the interests confided to your keeping, and all in good time your responsibilities will be increased. Do not be in too great haste to get rich. Do not build until you have arranged and laid a good foundation. Do not—as you hope or work for success—spend time in idleness. If your time is your own, business will suffer if you do. If your time is another's, you have no more right to steal than to steal money. Be obliging. Strive to avoid harsh words and personalities. Do not kick every stone in the path; more miles can be made in a day by going steadily on, than by stopping to kick. Pay as you go. A man of honor respects his word as he does his bond. Help others when you can, but never give when you cannot afford to, simply because it is fashionable. Learn to say no. No necessity of snapping it out dog-fashion, but say it firmly and respectfully. Have but few confidants, and the fewer the better. Use your own brains rather than those of others. Learn to think and act for yourself. Be honest. Be vigilant. Keep ahead rather than behind the times.

Young men, cut this out, and if there is folly in the argument, let us know.—*Exchange.*

### Natural History.

"What ferocious-looking animal is this?"

"That is the editor."

"Indeed! Are they very dangerous?"

"Sometimes. When cornered up they have been known to go through a convenient back window. Generally they are mild and passive."

"When are they most dangerous?"

"When intruded on by a book-agent who wants a forty-line local for a seventy-five cent book, or by a poet with verses about gentle spring."

"Are editors cross to each other?"

"Only when separated by several blocks of buildings."

"Do they often have fearful combats with each other?"

"Occasionally, when they go out in opposite directions, and come upon each other by accident."

"Are editors ever cowhided?"

"Sometimes the small ones are, but the big ones are very rarely molested."

"Do editors eat?"

"They do. It was formerly supposed that they ate at long intervals and upon rare occasions, but is now a well authenticated fact that they can eat a great deal when they get it."

"What kind of food do they like most?"

"They are not very particular. While they won't refuse quail on toast, fried crab or roast Turkey about Christmas time, they have been known to make a hearty repast off a dish of cold turnips and a consumptive herring."

### "Can they eat concert tickets?"

"We believe not. Some people have gained this continuous impression from false teachings in early life, but no authenticated instances of such a thing is on record."

"Do editors go free into shows?"

"They do when they give dollar-and-a-half locals for a twenty-five cent ticket."

"Are all editors bald, like this one?"

"No; only married ones are bald. "But let us pass on, the editor does not like being stared at"—*Ex.*

### Advice to Professional Men.

To professional men, men of business, and indeed all who are engaged in pursuits requiring more or less severe mental work, coupled with more or less confinement, exercise is, of course, the condition *sine qua non* of recreation to be recommended. This fact is so obvious that I need not dwell upon it further than to make one remark. This is to warn all such persons that their feelings are no safe guides as to the amount of muscular exercise that is requisite to maintaining full and sustained health. By habitual neglect of sufficient exercise the system may, and does, accommodate itself to such neglect; so that not only may the desire for exercise cease to be a fair measure of its need, but positive exhaustion may attend a much less amount of exercise than is necessary to long continuance of sound health. However strong and well, therefore, a man may feel notwithstanding his neglect of exercise, he ought to remember that he is playing a most dangerous game, and that sooner or later his sin will find him out—either in the form of dyspepsia, liver, kidney, or other disease, which so surely creeps upon the offender against nature's laws of health. According to Dr. Parkes, the amount of exercise that a healthy man ought to take without fatigue is, at the least that which is required for raising 150 feet four tons per diem. This, in mere walking, would, in the case of a man of ordinary weight, be represented by a walk of between eight and nine miles along level ground, or one mile up a tolerably steep hill; but it is desirable that the requisite amount of exercise should be obtained without throwing all the work on one set of muscles. For this reason, walking ought to be varied with rowing, riding, active games, and, where practicable, hunting or shooting, which, to those who are fond of such sport, constitute the most perfect form of recreative exercise.—*The Nineteenth Century.*

### Sheep and Wool Notes.

Do not let your lambs breed the first year, but give a little extra care the first winter.

If the wool of a sheep will pay the expenses of care and keeping, is not the carcass increase clear gain?

Raising sheep is like most any other business. If a man understands his business and attends to it, he is almost certain of success.

Take care of the health of your sheep. Put a little pine tar in your feed trough in winter, and give a little sulphur occasionally with their salt.

Take care to keep your flock as even in flesh as you can the whole year around. Too fat and then too poor has a bad effect, both on the sheep and the wool.

It is now estimated that with all our woolen machinery in operation we should have to import about 70,000,000 pounds of wool, for which it would be a low estimate to say we must pay over \$10,000,000 in gold.

The little "greasy Merinos," as they are sometimes derisively called, though possessing fewer attractions for the eye of the casual observer than most other breeds of sheep, are the backbone of the wool-growing industry of more than one nation.—*Exchange.*

W. V. Granger writes as follows to the *New York Tribune*: "I have used salt for the cabbage-worm at the rate of a large teaspoonful of salt to a pail of water, for the last two years with perfect success; two applications have been all that was needed; it killed the worms (or at least they all died) without hurting the cabbage at all."

It rains on the just and on the unjust—on the just mainly because the unjust have borrowed their umbrellas.

### Why Woolen.

Why should woolen, rather than cotton, be worn next to the skin in cold weather? Because it is a slow conductor of heat,—it does not let the natural warmth of the body readily escape.

Substances greatly differ in this respect. Some are very slow and others very rapid conductors. A person may hold a rod of glass in his hand while he melts the other end of it in a flame; an iron rod of the same length would burn his hand long before the other end was red hot. Now woolen is one of our slowest conductors, and the very best covering we have to imprison the heat of the body when exposed to sudden cold.

It is the sudden changes of our climate that rack our physical system and yearly sweep thousands of our people to the grave. We can stand almost any degree of slow change; but these great and sudden changes task all our endurance to bear, and our skill to alleviate them.

Our special need therefore, especially in fall and spring—and, indeed, the winter through, since we have fallen into the habit of over-heating our houses, is to wear that clothing which will retain as much as possible of our natural warmth. While the chill winds from the ocean, or the icy winds from the pole, are smiting at our vitals, we must protect ourselves.

Girls and young women should be thoroughly protected. They are more susceptible to weather changes, have less resistance, and suffer worse consequences than their elders; and yet they are just the ones that are left most exposed.

Mothers should look to this—see that their daughters are properly clad and also duly trained to right ideas on the subject of clothing. Remember it is not cotton flannel—but good substantial woolen all over. As for cotton stockings in winter, to wear them is sheer wickedness. We don't know what to say of those who die of wearing cotton stockings and thin shoes. Are they not suicides?—*Wool Growers Bulletin.*

### Grange Politics.

The politics as taught in the Grange are intended to enable the farmers to fit themselves to fill, with ability, any position in the government. Not that we desire any class legislation, but that our profession and interests shall no longer be ignored.

In the Grange meetings we can come together as good citizens, looking not only to our own welfare and interests, but the welfare and interest of the whole country, and of all people of whatever class or profession; and calmly and intelligently to consider some of those expensive trappings of government, both State and National, and see if they cannot be dispensed with without any very great detriment or injury to the public service. We will go further and see if some very important improvements may not be introduced to enhance the general prosperity, and while doing this we will also have an eye to our own agricultural interest, upon which rests the prosperity of all others. We will constantly and persistently insist that the Agricultural Bureau shall be recognized and shall be conducted in the interest of the farming community, instead of partisan politicians, and that it shall have at its head a Cabinet officer who will see to it that it is so conducted.—*Virginia Granger.*

ACCORDING to the London *Graphic* the Paris Exhibition medals have not been so highly valued as was expected, for nearly 2,000 bronze medals remain unclaimed, as well as 300 silver and 23 gold. Several American exhibitors, too, are grumbling over their diplomas, which display some stupid translations, owing to the unfamiliarity of the commissioners with the American vernacular. Thus the diploma intended for the Gardner Gun Company is granted for a "Fusil pour la Jardiniere," the Waterbury Button Company receives its award in the name of "Waterbury, Button & Company," and the worst of all, the Providence Tool Company becomes the "Providence Fool Company."

A FELLOW, notorious for untruthfulness, being advised to lay aside such an evil habit, said, "I can't help it." "Poh!" said his adviser, "begin by telling one truth a day."

## Communications.

## Life Insurance in the Grange.

ELMIRA, N. Y., Oct. 22, 1879.  
Worthy Bro. Cobb:

I recall the promise made several months ago to present some thoughts to the readers of your sprightly little VISITOR, in regard to the Patrons' Aid Society, and the general subject of life insurance as a fixture of our Order. I told you that when the busy harvest season was over, and I had time to write, and brother Patrons had time to read, think, and attend their Grange meetings I would turn their thoughts to a subject to which farmers as a class have not given deserved consideration. In many ways the Grange has quietly lifted the farmer out of well worn ruts. It has awakened his thought, broadened his mental grasp, and more fully developed in him the man and the citizen. The tendency of life on the farm, we must admit, is to make us exclusive, and even narrow in our views of life. There is no need of this. Farm life ought to be the most ennobling occupation of man. The tiller of the soil is the most closely associated with nature, and has before him ever changing beauties of landscape and varying condition of scenery.

As farmers we are dependent more on the dispensations of Providence than any other class. Refreshing rain and timely sunshine are required to bring fruition to our labors. We may sow, but unless nature supplies the conditions of growth we have no harvest to reap. We learn to have faith in nature's laws, but it is a blind unswerving faith. We sow and till and reap from year to year without giving careful thought to plans for the future. There is need of looking ahead. The strong man of to-day will not be strong forever. He is able now to labor, and make a living and perhaps a little more. In the days of his vigorous manhood he should strive to lay by a store for the time when he has reason to expect his strength will be weakness, and he can no longer plow and reap and sow, and bear the rigors of exhaustive manual labor. If we were all to live to a ripe old age we could lay our plans wisely with a view to providing for the care of our families when we were taken from them, but we know not but that in the midst of our greatest strength, in the prime of our life and usefulness when full of hope and confidence in our powers when we have incurred debt and assumed burdens, to carry which our best services are required, we may be stricken down and borne away from those who need our labor for their support.

The farmer in common with other classes insures his buildings against loss by fire, yet the chances of such loss are not great, but it is the part of prudence, especially for the man who has no surplus ready means, to pay a certain share yearly in order that he may receive compensation for his loss in the event of the destruction of his property by fire. The motive which sends an honest prudent man to insure his buildings should also have weight in prompting him to insure his life. His buildings may never burn but he is sure to die, and may be taken away by accident or suddenly, and leave his family without the ready means necessary for their comfort.

Insurance in any form is a system of co-operation. Individuals pay into a general fund their *pro rata* amounts to be drawn upon by the unfortunates. The nearer the plan of insurance approaches pure and simple co-operation the cheaper it must become. The farther it is mystified by complex systems, the more offices and machinery are required, and greater the expense. Insurance, both life and fire, in the speculative times succeeding the war was carried far away from safety and sound principles. The stock companies partook more of the nature of banking institutions than of simple insurance companies. They flourished as long as the people rushed to them with their deposits; but overwhelmed with funds which should have been guarded as sacred trusts, the officers squandered their depositors' money on costly edifices, they paid out lavishly in princely saloons, and distributed it among herds of agents in order to keep up the inflaming tide which the hard times finally checked. The income ceased but the demands increased, old members died but new ones did not come to take their places. As a result, many companies failed, even though

they were paid lavishly for the protection they promised. The wasteful extravagance and unsatisfactory management of stock insurance companies gave rise to a popular demand for insurance on a simple and cheaper plan. Secret societies, like the Masonic fraternity afforded all the necessary machinery to take the place of the costly agency systems, and provide insurance at the least possible cost. Companies were organized, the whole plan being simply to band together with an agreement on the part of the members to pay a fixed amount on the event of the death of a brother member, and the amount so paid to go to the family or designated beneficiary of the deceased brother. There was no fixed annual premium provided sufficiently high to cover all risks and leave a balance for profit. The cost to the membership (the insured) was to depend on the number of deaths—payment to be made only when a death occurred. Membership fees were established according to age, making but a nominal charge to the young, and increasing it with the age of the applicant. There was no accumulation of funds from premiums, none whatever except such as prudent management might be able to save from the small membership fees and this fund was set aside for defraying necessary expenses, so that the cost to members should be only on account of death's claims. This plan by its successful and beneficent work rapidly commended itself to the public, and has in the last few years spread wonderfully throughout the country. Several sworn semi-secret organizations have been established, the corner stones of which—yes, their whole substance is life insurance on the co-operative plan.

In the early days of the Grange in New York a few active, thoughtful Patrons who had been members of Masonic and Odd Fellows Aid societies and relief associations, conceived the plan of a similar organization within the Grange. They reasoned that farmers are as healthy a class of citizens as can be found anywhere. They are not exposed to the infectious and epidemic diseases which depopulate cities and villages. They ought to have the benefits of life insurance at the least possible cost. If they join together for the mutual protection of each other's families, they can reasonably expect such protection at a very small cost. With due care the plan was considered, and the Patrons' Aid society was organized in December, 1874. Most farmers are slow to take hold of a new thing. They are very cautious, especially in regard to movements for their own benefit and managed by their own class. We can be duped and duped again by smooth-tongued, persistent agents, but we are over shy and distrustful of ourselves. There were plenty of farmers to commend the plan of the aid society, but they were not ready to join it at once. They must wait and see how it prospered. The first year brought no less than 400 members, but no death occurred. In order to hasten growth in the State, it was provided that until a certain date members should be received at reduced fees. During the last month of the reduced fees there was a general rush into the Society, over six hundred applications being received. Many of these members joined on the spur of the moment, without sufficiently considering the step, and there were some who soon dropped out. The cautious Patrons who did not join with the crowd thought they saw discouragement in the slowness with which members were received after the excitement had subsided, and especially in the fact that some who had joined permitted themselves to neglect payments of such assessments. Times were hard. Even the small amount required to secure membership could be illly spared by many who felt the need of such insurance as the Society provided; so that in spite of careful management and commendable zeal on the part of the managers of the Society, it held its course without material gains in membership. Some recruits were received, but only about enough to take the places of the dead and deserters. Another obstacle in the way of growth was the feeling that there ought to be similar societies in every State. Members of the Order in other States, instead of joining our society, in which they had the same rights as though they were residents of New York, gave their attention to the organization of societies within their own States. They did not realize the

work and patience necessary to establish such institutions, and only a few, after many efforts, met with anything like success. It has been one source of weakness in our efforts too much. One good, strong, prosperous life insurance association is worth more to the credit of the Order than a weakly organization in each State of the Union.

The Grange has helped to nationalize our people to a marked degree, but there is yet room to depress State levies in movements in which we have a common interest and a common purpose.

But I have already written too much for one letter. In future communications I will give a more detailed account of the progress and success of our Society, with a full statement of its management, requisites, cost of insurance, &c. Meanwhile, should any of your readers desire information on points not touched in my letters, it will afford me pleasure to answer their inquiries, either through your columns or by personal letter.

Here, in New York, we feel some pride in the beneficent work of the Aid Society, and we would be glad to welcome to membership many hundred of Patrons from our sister State of Michigan, whose sons and daughters are knit so closely to us by kindred ties and past associations. All over your great and prosperous commonwealth are to be found men and women whose earlier days were spent in New York. We are proud of what they have done. Their labors have brought credit to themselves, and are regarded with pleasure by those from among whom they went out to seek their fortunes and establish homes.

With the best of wishes for the broadest success of the Order in Michigan, and the kindest fraternal regards, I am  
Your friend,  
J. S. VAN DUZER.

## "Excelsior" on Reforms of the Day.

FARMINGTON, Mich.,  
Oct. 19th, 1879.

Bro. J. T. Cobb:

Your department of the GRANGE VISITOR shows that you are not entirely satisfied with the legislation of the last Legislature. Are you not a little difficult and hard to please?

Whatever their short-comings may have been, can you forget that they struck a staggering, if not a death-blow, at extortionate usury? If I am mistaken, I will stand corrected, but I am quite positive that the rate of interest was reduced from 7 to 6 per cent,—that is, in the absence of a specified rate in each special contract. That kills usury.

The next Legislature must strangle the monster, Intemperance. And I predict that the prohibitory law will be framed in these words:

"Give a drunkard only one glass of liquor at a time, except when he calls for more—then let him have it; but in the absence of a special contract, one glass shall be considered the legal amount."

That law will silence the monster Intemperance—and the Prohibitionists too.

Bro. Cobb, I don't want you to print this in the ladies' department, as you did a communication of mine once before, for I belong to the nobler sex, and will have nothing to do with the ignoble and plebeian classes, except that some day I hope they may be obliged to bow very low to me.

To think of a woman's wanting to take part in making laws that are made for her to obey. Preposterous.

We, the nobler sex, squelched that idea some time ago, but we ought to have kept right on and decreed that no man should have a right to vote who has no visible means, but labor, for his support.

More than that—we ought to decree that no man who owns less than 80 acres of land, or its equivalent in other property, should be allowed to vote. Men with very large property should have a number of votes, just like shareholders in stock companies. Worthy men would scrabble to gain the qualification of electors, while the unworthy would sink back discouraged where they belong.

I think they keep the different classes in their proper places a great deal better in England than we do in this country.

For some time I have noticed that the American ship of state has been trimming her sails Englandward, but I am

out of all manner of patience at the slow progress she has made. I suppose it would not do for her to try to make up for lost time, for in that way she might smash things generally, like the express train at Jackson; but if we let up on the lower classes occasionally, and play our cards judiciously, we may yet establish an American nobility upon the firm and everlasting English basis. Then we can write nobility with a big N; and then I shall be found among the noblest of the nobles, for my motto is  
EXCELSIOR.

## Good Granger Grit.

FOREST HILL, Gratiot Co. }  
Oct. 2nd, 1879. }

Bro. J. T. Cobb:

I thought that a line from Summerton Grange would be the means of informing you and the many readers of the VISITOR that in the midst of death we yet live. The membership of our Grange is sadly depleted, but a few names, barely a working number yet meet to conduct our meetings. It is a pleasing fact that most of our officers are ready and willing to attend to the duties of their office. Some of us are determined to maintain our Grange until it is reduced to less than two members. Although the other Granges around us are dead or dormant we do not feel justified in abandoning our cause or despising the vows we have made. We were called upon by a member of Pine River Grange the other day, who advised us to give up the organization. Said he; "You can't do nothing, the Granges outside are most all gone down; we've let a blacksmith's family into our hall. There hasn't been a meeting there for more than a year, they just quarrelled every time they met." I replied, "Such examples are not for us to follow, and should not be a motive to induce a disgraceful surrender of our Charter."

One year ago the question of "surrendering our Charter" came up for discussion in our Grange, and was freely and fully met, and those who came there to see the Grange lay "in state," declared that it would be some time before it would pass into that condition. From that time until last June we had good meetings, they were interesting and profitable to all live working Grangers. The harvest time came around with the year and the working members failed to get together and as a result, no Grange was called. It is fitting that harvest and seeding time should occupy a proper share of the time and attention, but they should not monopolize our time and thro'ts, to the exclusion of everything pertaining to our mental and social interests. Our Grange met again in September, and some of our members were there, ready to be "gone through" holding up their hands, because, "two months had elapsed and we hav'n't had any meeting." A revival is now absolutely necessary to regain the lost ground, and bring up the stragglers and fainting ones. This experience will do us good, for it puts the Grange element on trial, bringing out our faith and confidence in the institution. We have to show what was the object of the organization, what work it had to do, what work it has done, and the vast amount of labor yet to perform to bring the producing class into a united army of veterans daring to advance and defend the principles of equity and justice. Almost every individual who joined the Grange did so because of some principle or object. Have these principles or objects ceased to be? or, have we failed to work for these principles and support that object, verily the latter, because principles cannot die. Too many of us joined the Grange to make money, a purely mercenary motive, and because we have not amassed fortunes in this agricultural movement of the farmers, why, "the Grange don't amount to nothin'." And flying the track, we evince how little we have learned of the great principles of our noble Order.

The Grange is a leading star, calling up the laboring classes to a higher, better plane of life and action. To draw out and develop the womanhood and manhood of its members, to put them in possession of what they need every day in every branch of their business. Who then can think of failing, let each one of us take up the standard and advance up the height, for the view from a higher position will be an abundant reward for the labor done.

T. L. TRAVIS.  
Summerton Grange, No. 310.

## THE GRANGE VISITOR.

SCHOOLCRAFT, NOV. 1, 1879.

## Secretary's Department.

J. T. COBB, - - - SCHOOLCRAFT.

Officers and members of Subordinate Granges in corresponding with this office, will please always give the Number of their Grange.

## THE GRANGE VISITOR.

## Our Offer—An Inducement.

Everybody says times are improving; and without getting "everybody's" opinion we are quite sure that nearly everything we have to buy costs more than it did three or six months ago.

We notice this don't hold true with newspapers or periodicals of any kind. The price of this class of goods can and does go down, but never up. We shall not try to explain why they are not subject to the same commercial laws and principles that seem to reach nearly everything else. But who ever heard of an advance of ten or fifteen per cent in the price of any periodical?

We hear and read about "splendid offers," "rare inducements," "jack-knife premiums, and kindred offers for the work of getting new subscribers.

We have no store goods or truck of any kind to offer. We are trying to make a good paper for the Patrons of Michigan—one they cannot afford to do without—and we are quite willing that the Patrons of other States should have the reading of it. As we don't want to be setting still and looking on while others are making laudable efforts to extend the area of their usefulness, we have concluded to send the VISITOR to all new subscribers for the remainder of this year and for 1880, for 50 cents.

We don't know what the State Grange will do with the paper at its next session, but we feel safe in making this offer, and if any change is made by enlargement or otherwise, these new subscribers will not suffer loss on that account.

## OUR SCHOOLS AGAIN.

About most matters that are of any importance there is likely to exist, differences of opinion, honestly entertained.

This arises first from the fact that people themselves are all *unlike* in their mental make up, and, secondly, we all have different surroundings and are subject to different influences, and are therefore likely to reach different conclusions from this cause alone, if the first did not exist.

We are very much gratified that the article copied from the Lansing *Republican* and "Our Schools" should have called forth so promptly replies from our lady contributors.

While we do not feel inclined to surrender or retreat from the field and give up, that the views we expressed are erroneous, we are quite sure that only good can come by a little good-natured conflict of opinion upon this subject.

We incline to the belief that, in this instance, there is not such a wide difference between us as would seem at the first glance.

We endorse most heartily much that "Matron" has said in her excellent written article.

If our reviewers do not claim that all scholastic education is of such benefit to the people as to justify the imposition of an unlimited tax upon the people for its unlimited encour-

agement and support—then our principal point of disagreement would be where to stop. We assume that there is a point *somewhere* in education, as well as in everything else, *beyond which* it is neither right or demanded by the best interests of society to extend it, by levying a tax upon the property of the country.

We shall not for a moment pretend that the people of this country, as a whole, are sufficiently educated, but until it is shown that the liberally educated make better citizens and better business men, we shall hold to the opinion we now entertain, that when under the operation of our law, backed by its provisions for compulsory attendance, every child and youth is given an opportunity to acquire a good English education, society will have discharged its whole duty in this direction.

We are fully in accord with "Matron" in all she says about the importance of farmers having a better education, and that "They need to learn to think, and to express their thoughts in clear terse language."

An important truth well stated, and quite within the scope of the education which should be tendered to the youth of our State, and her advice, that a solid foundation for an education should begin at home, if followed, would largely remove all differences of opinion between us upon this subject.

"Matron" has been exceedingly fortunate in her relations to the graduates of graded schools, and we hope education in geography, bookkeeping and history has reached the standard of excellence which she has described as their having attained in other departments of study.

Not occupying the same standpoint, all do not see things exactly alike.

When we see graduates that cannot do justice to a dozen scholars in a district school, on account of their imperfect knowledge of the primary branches, and see professional men who have had the so called best educational advantages, with the "big head" to that degree that they are of no use to the community in which they live, and very little use to themselves, and there is scarcely a village in the State that cannot furnish specimens of this class, who, because of their education, eschew honest labor and crowd the professions with incompetent men, who as lawyers are shysters, as preachers are lame ducks, and as physicians, if not quacks, are neither useful nor ornamental in the profession we are forced to the conclusion that the stuffing process has often served to disqualify the person from occupying his or her proper place in the community as a useful citizen.

Look over the list of successful business men. Take the Governors of this State, and Michigan has reason to be proud of them, as honorable gentlemen and successful administrators of her laws, and what per cent have been favored with all the advantages of a liberal education? Were the product of our schools to furnish more or better evidence of the great value of Greek and Latin to the common mind (often very common) we should be more willing to appreciate its value, and be more willing to tax a community to educate three or five per cent, more or less, of the pupils of our schools in these and kindred studies. But our observation has not discovered satisfactory evidence that society receives any adequate return for its investment in that direction. It neither restrains from violation of law, or saves them from becoming dependent upon public charity.

Nor does it seem to provide them

with the attributes which characterize gentlemen and ladies; unless nature has kindly provided them in advance with a good, level head, or in other words, a fair supply of common sense, which, after all, is absolutely essential in turning out a good specimen of humanity.

In bringing this subject before our readers, we had no purpose to say one word in disparagement of education. We believe in it, and have cheerfully contributed of our means for nearly forty years in support of it.

We realize that education signifies the difference between civilization, with its ten thousand opportunities to promote human happiness and the mental darkness and obscurity of barbarism itself. Nor would we restrict and narrow (as our critics seem to suppose) the teaching in our graded schools to "reading, writing and arithmetic, with a smattering of geography and history thrown in," or attempt to "cheat" anyone into such a "belief." On the contrary, we would have *all these, and more*, well taught by competent teachers, skilled in the work, and such service paid for by a tax on the property of the State.

But for teachers to be employed instructing boys without beards, and girls in short dresses, in French and Latin, at the expense of the whole people, is an absurdity, an imposition, and a trespass upon the rights of those who contribute to the educational funds of the State.

We do not take the ground that a State should not make any provision for education beyond the common branches, but, as we have before remarked, there is a point somewhere that cannot in justice be passed without demanding that education in every department of the mechanical arts is a legitimate object of State support and control.

The questions involved are delicate and difficult of *exact* settlement—and all discussion serves to enlighten the popular mind, and will perhaps some time bring us to the right position on these questions, for there is some where a standard that, if adhered to, will bring the greatest good to the greatest number. We cannot devote more time to this subject in this issue.

## THE GRANGE.

From the *Peterboro' Transcript* (N. H.) of a late date, we clip the following very complimentary notice of work done by Bro. Moore.

We have few members in or out of the State more ready to make a speech in behalf of the Order than Bro. Moore. He has cheerfully and promptly responded to many calls during the last two years and always makes a good, sound, practical speech.

"The meeting of Peterboro' Grange P. of H. last Monday evening was fully attended. After the transaction of the regular business, Thomas F. Moore of Adrian Mich., Grand Worthy Overseer of the State Grange, was introduced, and spoke for upwards of an hour, giving a very interesting history of the Grange movement in the West, showing what it has accomplished and the work which remains to be done. He took a broad, National view of the subject, and his speech was characterized by a high sentiment and rare powers of expression. He showed himself a perfect master of the subject, and held his audience in breathless attention by his eloquence and easy and graceful manners and gestures. It was a rare treat to those present and its influence will long be felt as a stimulant to more active and earnest work by the members of Peterboro' Grange. We only wish that every farmer in town could have heard him."

We have only time to call attention to the article in this number on "Life Insurance," from the pen of Bro. J. S.

Van Duser, Sec'y of the Patrons' Aid Society, of New York. We gave this subject some attention in the VISITOR at one time, and shall take occasion to refer to it again soon.

Read Bro. Van Duser's article.

We have on our exchange list the *Wool Growers' Bulletin*, published at Steubenville, O., issued weekly during the wool season, and monthly, or semi-monthly, the remainder of the year, or twenty-five numbers during the year, for fifty cents. It is a small but exceedingly well-filled sheet, and we advise every sheep-farmer to take and read it. He will get the worth of his money, and more too.

We have made an effort to secure reduced rates for those who desire to attend the session of the National Grange, but have failed, as it is alleged that the passenger agents of the railroads of the State have come to an agreement not to give reduced rates beyond our State line.

## Programme of Oakland Pomona Grange.

The following is the programme of Oakland Pomona Grange, No. 5, to be held at Tenney Plains Grange Hall, Nov. 11th, 1879:

- 10:00 A. M. Opening.
- 10:30 " Fall Plowing, Lyman Cate.
- 11:15 A. M. Fences, A. E. Green.
- 12:00 M. Basket Lunch.
- 1:00 P. M. Reports from Subordinate Granges.
- 1:30 P. M. How Shall we Manage our Husbands? by the Ladies Present.
- 2:00 P. M. Grange Scrap Bag, Mrs. G. M. Shattuck.
- 2:30 P. M. How to Improve the Rural Schools, J. W. King.
- 3:15 P. M. Should Parents Encourage the Children to Join the Grange? Mrs. Chas. Wager.
- 4:00 P. M. Farm Help, J. R. Tindall.
- 4:45 " Farmers' Gardens, Mrs. C. K. Carpenter.
- 5:15 P. M. Supper.
- 7:00 " Conferring Fifth Degree.
- 8:00 " Grange Work, E. C. Herington.

The above is to be interspersed with music, at the option of the Master.

Fraternally,  
A. J. CROSBY, Jr.,  
Lecturer

## Grange Meetings.

LITCHFIELD, Mich., Oct. 13th.

The November meeting of Hillsdale Pomona Grange, No. 10, will be held at Acme Grange Hall, near the State line, on Wednesday, Nov. 5th, 1879.

All members of the Order in this part of the State are invited by the Pomona and Acme Granges to attend. Subject for discussion, "Local Affairs."

G. M. GARDNER,  
Sec'y.

LOWELL, Mich., Oct. 13th.

The next meeting of the Lowell District Council, P. of H., will be held at Alton Grange Hall, Kent Co., on Saturday, Nov. 8th.

E. HANSCOMB,  
Sec'y.

A special meeting of Oakland County Pomona Grange, No. 5, P. of H., will be held at the hall of the Tenney Plains Grange, two miles west of Highland Station, on Tuesday, Nov. 11th. All fourth degree members are invited to attend.  
J. JACKSON, Sec.

WHEN farmers can give up their prejudices, their petty jealousies of each other, and inform themselves fully of the great necessity of organization, and how co-operative efforts will benefit themselves and their families, they will crowd into the Grange by tens of thousands, and make it what it should be, the leading and most powerful organization of America. We believe the day is not far distant when farmers will change the short-sighted policy of the past and substitute organization and co-operative efforts for disorganization and economy.—*Patron of Husbandry.*

## Lecturer's Department.

C. L. WHITNEY, - - - MUSKOGON.

## Among the Laborers.

As announced in the last number of the VISITOR, Bro. Whitehead is again among the Patrons of this State. He reached Schoolcraft on Wednesday last, the 22d, met and spent the night with Worthy Secretary Cobb. We left home on Tuesday, the 21st, and spent a night and a day with Bro. and Sister Woodman, on our way to the labors advertised in connection with the Lecturer of the National Grange.

We joined Bro. Whitehead at Schoolcraft, and were soon at Three Rivers, where we changed cars, after waiting an hour, and quickly arrived at Centreville, the scene of the day's labor.

Bro. Wm. B. Langley met us at the depot, with a hearty Patron's grip, that assured us of a hearty welcome at the hall,—where we found soon after a goodly assemblage, in spite of cold, and rain, and snow, and sleet that had been the portion of those who traveled that morning.

Introductions, handshaking and greetings over, we had a little time to look around and see who had come. Most of the Grangers of St. Joseph County were there and as full of energy as usual. Bros. Hays and Hebron and their wives, from Cass County, were among the first we saw; they had ridden a long distance, as had Bro. and Sister A. Haas, and Bro. Albert Judson, master of Brady Grange, of Kalamazoo County, to hear our worthy brother speak words of cheer and instruction.

Dinner was announced, and we had to obey, or the sisters would frown.

Dinner dispatched, we were summoned to the Court House, where had assembled those who had come to hear and learn. We here noticed a "Chief among us takin' notes," and was told that he was from Three Rivers: an old acquaintance he was,—and now, friend Cook, did you not really enjoy our meeting, especially the latter part of it?

A friendly clergyman present opened the meeting by prayer, and we were called upon to give the brothers and sisters words of cheer, which, in our feeble manner, we tried to do.

Bro. Whitehead followed, and for an hour and a half was diligent in forcibly explaining the aims and objects of our beloved Order, to the satisfaction of all hearers.

After supper at the hall, the work of the private session began.

A word about the hall of Centreville Grange: Some years since the Grange was fortunate in the purchase of the old Union School building, and rearranged the upper story for a hall, dining room, ante-room, and preparation room—all in good shape and size and very convenient. The dining-room lies alongside the hall, into which it opens, with folding doors. It is well supplied with tables and chairs, and has sufficient dishes to set the table. A large, well-furnished coal-stove occupies one corner, and meals are always served warm here. In the ante-room is ample sitting room for those who wish to warm before entering the session room.

The Grange hall is ample in its dimensions and numerous appointments. Its elegant organ, beautiful carpet and tastefully selected pictures, are all the results of the earnest labors of the sisters of this enterprising Grange.

Let others go and do likewise, and make pleasant Grange homes for themselves.

The evening was given to instruction in the inner teaching of our Order, and the duties of the Grange in the present and near future. Would that all brothers and sisters could have been present and have caught the inspiration of the hour.

Bro. Whitehead is doing even more efficient work this time than on former visits, although he left a sick bed to come here.

The labors of the day closed, and we were soon in the cozy home of Bro. and Sister Langley, who fed and slept us all they could in five hours, as at six A. M. we bade them adieu and rode seven miles to take the train that was to bear us towards our next appointment.

En route to Grand Rapids, we had the pleasure of the company of Bro. Neasmith, Commissioner of the State Land Office, from whom we had the confirmation of the fact that the State

Grange was to have the use of Representative Hall, in our beautiful Capitol, again at its next session, beginning Dec. 9th.

Just as we were leaving Kalamazoo, we had the pleasure of taking the friendly hand of one of the firm of Bemt & Son, of Lansing, our hosts at the Lansing House last winter.

At Lowell Bro. Scranton met us and took us 12 miles towards the straits of Mackinaw, to Grattan, where a yard full of vehicles and sheds full of horses (a Grange sign) told us of a large meeting here,—nor were we disappointed. After a hasty dinner, we went to the church near by and found it full, and with chair and everything ready for pleasant and profitable labor.

We addressed the anxious listeners for an hour, and was followed by our efficient National Lecturer, who here, as everywhere he goes, made earnest warfare against the opponents of farmers' interests and rights.

Supper was served in the Grange Hall, upon tables reaching the entire length of the room, which were well filled by the Patrons who were to stay to the evening session.

The hall of Grattan Grange was described by us three years ago, when we had the pleasure and honor of dedicating it. Pictures and other decorations have been added to its walls, and a pleasant Grange home it is.

The evening session was one of general interest and instruction to all who filled the hall. Six Granges were represented here, and they were much benefited by Bro. Whitehead's lessons upon the degrees and the symbolic instruction of our Order. Let each member carry home with him the pearls of seed here given, and at once plant, and watch and tend until they take root in other Patron hearts, and the whole Order be enlivened.

Hard not the fine gold you have had placed in your hands, but beautify the temple of our whole Order by its use.

At a late hour we shook the parting hand of a hundred or more, and went to the home of Bro. C. W. Slayton, where we took a sleep of three hours, and, after breaking our fast, we rode 11 miles to Lowell, to take the train.

On the westward bound train we found Bro. (and late Asst.-Steward) Mattison, of Ionia, bound for Kalamazoo with an insane charge.

Changing at Nunica, and passing in sight of home, we soon found ourselves in a very muddy town known as Fremont Centre. Bro. A. E. Upton met us soon after our arrival and directed us to a place of refreshment. In spite of mud and long distance, the Patrons soon began to come into town. At 10 A. M. we visited the Patrons' co-operative store, and we found it successfully carried on, proving that farmers can "mind their own business," and the Grange is teaching them how to do it.

At 10:30 a fine audience had assembled in the Congregational church, and the work of the day began. The pastor of the church gave an address of welcome, which was followed by singing and prayer, and that by singing, after which we spoke for an hour to a very attentive audience. After an excellent picnic dinner, Bro. Whitehead took the platform, and for two hours had the marked attention of a crowded house, as he spoke of the Grange and its work done and to be done, answering the many foolish objections raised against the Order by those who don't understand its objects.

As we went from the church to the Grange hall, which is pleasant and commodious, being situated over the Grange store, we heard many an expression from farmer and Patron that they had been well paid for coming the long distance to attend such a meeting.

At 5 P. M. the private session began in the hall, which was well-filled by Patrons, all of whom seemed glad to be there. Opening in due form, we were again upon our feet, insisting with all our strength that now was the time to begin the largest general advance along the lines of our Order ever made in this State. Everywhere the Patrons we visited seem ready to join in the forward movement,—why wait a moment? Advance! is the word; pass it along the entire line, and let every officer repeat and execute it, setting the example, and every Patron will follow it.

Bro. Whitehead then, for an hour and a half, did his best in teaching the lessons of our beautiful ritual,—how the Order seeks by signs, symbols and emblems to impress great truths upon our minds, and inculcate the grand precepts of life's success.

The Grange then closed in form, and we said good-bye and hurried to the train—reaching it just in time, and we were soon at home, where a pleasant little gathering of our own Grange had met to welcome us and our honored guest, who spent Sunday with us, to rest and refresh himself, so as to be prepared for the coming week's still more extended and arduous duties, in four or five different Counties.

## Items.

It has been arranged so that subscribers to the VISITOR can get *Our Little Grangers* for 25 cents a year.

We have heard of fair booms and political and other booms,—why can't the farmers of Michigan have a Grange boom, for six months or longer. Get some Lecturer and start right off, don't wait for something to turn up.

## Correspondence.

LOWELL, Mich., Oct. 13th, '79.

Bro. J. T. Cobb:

At a regular meeting of the Lowell District Council, the following preamble and resolution were adopted, and a copy ordered sent to the VISITOR for publication:

WHEREAS, The *Post and Tribune Co.*, of Detroit, used its influence in behalf of the farmers of the State of Michigan in the trial of the Lee & Teal farm gate swindle; therefore,

Resolved, That the Lowell District Council tender a vote of thanks to the *Post and Tribune Co.* for its timely encouragement, advice and aid, while we were litigating this matter in the U. S. Court.

This Council is sustained by eight sub-Granges on the line of Kent and Ionia Counties, viz.: South Boston, Bowen Centre, Vergennes, South Lowell, West Campbell, Keene, Central and Alton Granges.

The membership consists of delegates from said Granges.

At the last meeting Bro. A. S. Stannard was elected Master, E. Hanscomb Sec'y, and J. C. English Purchasing Agent.

Our meetings are generally well attended, interesting, and strictly for the good of the Order.

E. HANSCOMB, Sec'y.

ARENAC Bay Co., Oct. 7th, 1879.

Bro. Cobb:

I enclose my quarterly report and two dollars. I see the recommendation in the VISITOR in regard to printing the Declaration of Principles. I believe that can be improved on by having Subordinate Grange By-Laws printed, and the two bound together. I suppose, of course, that all Subordinate Grange By-Laws are not alike, but by binding in blank pages, corrections could be made by the respective Granges, those pages would also serve a good purpose for pasting in amendments. I will endeavor to have No. 597 order fifty copies in whatever form you see fit to print them.

We held a fair and picnic in our hall on the 20th ult. We invited the public and had a good attendance, and a fine show of produce, in spite of some opposition that we encountered. I think such meetings are useful generally, and will prove so to us in particular.

Yours, fraternally,  
JOS. F. PAYEA, Sec., 597.

## Kerosene Oil.

Many and various are the uses to which this oil is put. In no way is its application more satisfactory than in the successful management of poultry. The hens become lousy, and a little of this oil rubbed under their wings and on their heads, soon drives away the intruders; the roosts become infested with mites and other vermin, and a moderate "painting" them with oil soon improves matters in that direction; the birds get the crab leg, or poultry itch—the legs becoming rough and unsightly, from its effects—when one or two (no more) applications of the oil with a feather, soon kills the accari, and the legs assume the natural size and color. In the many uses to which kerosene oil can be applied, care must be taken not to use it too liberally, else it may be found that injury instead of benefit will result; when man, and not the oil, must be condemned.—*Ex.*

## Ladies' Department.

"For What Do We Live?"

The question, "For What Do We Live?" might be answered from a religious, moral, social, intellectual, and financial stand point, but we propose, in the few remarks we make upon the subject, to combine all these so far as we may.

We consider, of course, that a perfect life is so in all of these particulars, that we cannot cultivate any one of these, to the exclusion of any or all the others, and have as grand success in our life as though each had its proper share of attraction. For example—if we live entirely for the sake of making money, we shall never attain perfection, or as near that as humanity can hope to reach.

Let us look at a person whose ideas of happiness, both present and future, depends entirely on the amount of money he can make. How high are his aims, do they rise above his bank account? Does he realize that he has been given a mind and heart that should be cultivated and daily made better? Is he a pleasant companion, or does he do any good in the world?

Oh, no! He makes money his idol, and bows down and worships it.

No one who devotes all his energies to making money, does so for what good things money will bring, but for the mere pleasure of hoarding the dollars and cents. Can anyone become so wedded to money and fulfill the great object for which they were created?

"He that maketh haste to get rich, shall not be guiltless."

Are we not in danger of giving too much of our life, strength, eye, and our mind, to this object? Do we cultivate our social, intellectual, moral and religious well-being as much as we should?

If the housewife lives only to be a model cook, or aims only so high as to have her house in the best of order, rather than make a comfortable and happy home, will her children be apt to seek a high plane of existence, or will they love that home any better than they would if the chairs were sometimes seen out of an exact row, or occasionally a fly dared to intrude upon the sacred portals. We believe in order and neatness, but we also believe it can be made an idol of as much as money can.

The old adage, "All work and no play makes Jack a dull boy," is a very true one, and we have all doubtless seen it exemplified among our acquaintances.

As it is the constantly used plow that shows the bright land-side, and not the one left to adorn the fence corner, so with our mental attainments,—if we bury our talent in a napkin, can we expect it to acquire ten other talents?

Thus it is socially. If we never mingle with others than our own family, will we not become dwarfed in our ideas, feel awkward if we meet a stranger, and, on the whole, find we have lived for too narrow and unworthy an object, namely, ourselves.

Have we any right to live entirely for ourselves, or even our own families? Have not our neighbors, and, in a measure, the world at large, a right to some portion of our time, our mind, and our purse?

We believe they have—else why were we created with the gift of speech if it was not that we might convey our thoughts and ideas, and thus be of benefit to others, and not live entirely for ourselves.

Has not a glorious opportunity been offered us in this, our organization, for doing good to those of our calling who have heretofore been willing to look upon life as only given us to enable us to earn our daily bread.

The poet says, "It is not all of life to live," and in the Grange we have a schoolmaster that shall teach us what to live for, if we only heed the instructions there received. Are we doing all we can to help others? or, like the sponge, do we drink all the knowledge that is dispensed, and in our turn impart nothing to others? We think not. Each one has thoughts and ideas of his own, and they may be just what some one else may need for his assistance. Then why not do what we can to help others, and thus fulfill the true object for which we should live.

Can you think of anything more forlorn in the world than a person who could truly say, "I care for nobody and nobody cares for me"? Such a one would remind us of the deadly upas

tree that casts a baleful influence over all that may come near, or the tree that has been blasted by fire, and left alone and uncared for, a blot upon the landscape, as it rears its blackened form towards heaven.

If we cultivate the "flowers of good works," root out the weeds of selfishness and avarice, and gather into our life the roses of kindness and affection,

"You may break, you may shatter the vase if you will.

But the scent of the rose will cling to it still." And our memory, like sweet incense, will linger around the hearts of those for whom we have lived. CHLOE.

#### Aunt Kate's Letter to Myra.

Sister Myra:

You may think it strange to receive a letter from me, but you seem like an old acquaintance,—you write my mind so often in the VISITOR. I think that if we should ever see each other it would not take us long to get acquainted.

I am glad you stick to your old name—Myra. Since the other sisters have changed their names, I can't remember their first name. I have heard that it was a bad sign to change grown people's names, but I don't believe in signs much.

As it is the fashion to send likenesses in a newspaper or letter, I will send you a pen photo of myself. I am rather small, weigh 110, have brown hair, with some gray, blue eyes, slightly Roman nose, thin lips, and rather large mouth. So you see I don't band-some much, as the saying is,—but may be I am clever! I forgot to tell you that I wear my hair short, but it is for comfort, and I dress for comfort also. I try to possess independence enough to dress decently and comfortably, regardless of style or fashion—although I don't believe in looking remarkably odd. The reason I have written so much about myself is that I may attend the State Grange, and if I do, I hope you will give me the sign of recognition. You must not be as bashful as I was when I attended the Rockford picnic, in August. Bro. J. J. Woodman addressed the assembly. I was well paid for the trouble of going. Bro. Woodman is an earnest worker in the Grange cause, and is just the man we want in the field,—he will vindicate our cause, I believe under all circumstances, and long may he live. I was so bashful that I did not dare to speak to Bro. Woodman, and there was no one to introduce us. You may think that a little strange, but a sister and myself went alone with a horse and carriage, and it was some 15 miles we had to drive. All were strangers to us, or nearly so. I don't think we should be afraid to recognize a brother or sister of the Order by signs or words, even if we are strangers.

I must tell you something about our Grange. We number 130 members, about half of them being young people, and I am glad of that; we want them to fill our places when we step off the stage; we want them to understand the true principles of the Grange. We have enjoyed peace and harmony as a rule among us, and have a good hall, suitably furnished.

Oh, dear! I must stop, my letter is too long already, and I have not written half as much as I would like to. Excuse mistakes, and write soon; it is ten o'clock P. M.

October 16th.

I thought that I had not written three cents worth, so I write a few words more. I have not much more news, but I will tell you that my husband has been very sick since I last wrote, but is now better, and I am not able to attend Grange this evening, being slightly ill; but I thought I would write and ask you what you thought of that article on "Woman Sufferage." I think the person that wrote it had the subject well digested. I guess her head is about level.

Myra, if you wish to write to me, address "Aunt Kate, Grattan, Kent Co., Mich."

The next time I write, I will do so by daylight, if possible. I think it will please Bro. Cobb better, seeing that he is the corrector. I hope my sisters will keep our department full. Let us talk, if it is not always as smart as we would wish. Good-bye, Myra; my paper is full; my love to you and yours,

AUNT KATE.

NATURE may color a maiden's cheek, but whiskey does the business for a man's nose.

#### The Model Farmer.

I did not expect to be called upon to tell you "what I know about farming," but as I am something of a farmer, having been brought up on a farm and lived among what some people call pretty good farmers, I think I have a fair idea of what a model farm ought to be. In the first place I would say that the owner of such a farm must be a model farmer, and have pride enough about him to have everything about his farm looking grand and beautiful. A farm that I should choose for a model farm would be a little elevated, easily drained, and well watered, by a good stream running through it, or provided with good wells of water. The farm should be well laid out with a road, or what is generally called a lane, running through the center of the farm, with the fields equally divided, with a good farm gate to each field, and each gate numbered. Good farm buildings, these we must not forget, for they have something to do in making a model farm. The practice of putting up good buildings close to the public highway is not a good one, and the only reason that I can give for this usage is that when the farmers first settled in this new country, they wanted to get as near the road as they could, or where they expected a road some time, and there they built their log cabins, and cleared the first land along the highway; and I think that is one reason why so many orchards were set out along the road, and in time the orchards have grown up to be grand and beautiful, but they frequently shut off all views from the highway. Then the well is there, and a few nice evergreens may be growing near, and in a few years a new and comfortable house will be built. The most of these houses are built three or four rods from the road, with no chance for anyone to make a lawn, if he should want one.

I think that near the road is not the place to locate farm buildings. Some farmers say that the best place is back from the road, in the center of the farm. This would give the tramps and patent right men and lightning-rod swindlers a little further to walk to get to the house, but I would be glad if they had to walk clear out of the State. The model farm should have a good farmhouse so planned as to save unnecessary running by the good housewife. A good wood-house, kept well-filled with dry wood, good well-planned barns, a suitable distance back of the house, neat and durable fences around the buildings—with trees planted where they would be useful and ornamental.

An orchard should be on the west or north of the buildings, and sufficient room allowed in front of the house for a nice, large lawn, and in it a few clusters of evergreens, and dotted here and there with a variety of shade trees and flowers.

Then there are still other things about a model farm that must not be overlooked. A farm that is covered with rubbish, large stones, old logs, weeds about and around the premises, has twice enough to take all the model out of it. But the model farmer will see to it that his fields are all in order and ready for the harvester.

Bro. Robins says that there is nothing that will provoke a good Granger more than to get home from the Grange some Sunday morning and find all the stock on the farm in a nice field of wheat, just before harvest.

We too often see farm implements laying around in the field, or in the fence corners, or where they were used last. This ought not to be. The model farmer will provide a place for his farm implements, and keep them there, and then he knows where to find them when wanted.

A farm that has a few shade trees around and about the premises are attractive and pleasant, but some farmers claim that trees are always in the way. If this be the case, transplant them or others on each side of your farm lane, where they will add beauty to the farm and provide shade for your stock, and also to the weary plowman and harvester. The good Lord saw fit to give trees, he also saw fit to place us here among them; then let us do our duty and spare the trees; it is well for us to remember the good advice that is given here in this Grange, from time to time, to plant trees to cultivate flowers, for this not only draws the attention of the passer-by, but it makes it pleasant for all whom we have around us, and if our families live to grow up, and one by one leave their old home to settle elsewhere, they will look back on the old

homestead, and fancy how they see the grand old orchard, shady grove, the pleasant door-yard and cultivated flowers. With these recollections, they too will plant trees and cultivate flowers for their successors.

Then, sisters and brothers, let our motto be "Onward!" and the good Lord, who always watches over us, will make our deeds of kindness to be like bread cast upon the waters, to return after many days.

MRS. S. ROBERTS.  
Read before Capital Grange, Lansing, September 27th.

#### The Education of Farmer's Sons and Daughters.

We are all, doubtless, familiar with the expression, "only a farmer," or "only a farmer's daughter," from which we might infer that farmers' sons and daughters are not very brilliant and need little, if any, education. We sometimes hear a remark like the following: "George likes school, and is bound to have an education. I think he will make his mark in the world. But Charlie cares very little about his books, therefore, I think I will make a farmer of him."

Cannot he make a mark in the world if he is a farmer? If there is any one living who needs an education to fully enjoy his vocation, it is the farmer, and without it he does not know the wealth of the soil, he cannot talk with the birds, the bees, the insects and the flowers. Then, too, he is liable to make mistakes. For instance, some farmers have been known to kill all the birds they find in their cherry trees and strawberry patches, because they did not know that the birds were among their best friends, in carrying off insects which do great harm.

I dislike to hear a young man say all the education he cares for is just enough to become a farmer. He may possibly be quite successful financially, but what of his intellect? Certainly it was intended that the mind should expand and grow with the body, and if this is not accomplished, he is not prepared to occupy the place he would were it otherwise.

We have heard all about making home so pleasant and attractive that the children will not desire to leave it for the crowded city, and I heartily sanction the idea. Experience tells us that in order to be happy we must be industrious, keeping our minds and hands busy.

Children can be taught to love the farm and farm work. If the parents love the farm, seeing the beauties which surround them, they inculcate the same spirit in the children. On the other hand, if they dislike their work, calling it farm drudgery, the children will do the same.

The boys and girls of to-day will ere long be expected to fill the places now occupied by their elders, and whether they do the work well greatly depends on their education. In order to prepare themselves for the work before them, they should grasp every opportunity for improvement. Those belonging to the Grange have the chance of advancing if they wish to do so, by taking part in the discussions, making suggestions which will enlighten others, and by investigation improve their own minds. While attending school they are paving the way for future usefulness. Many farmers' sons and daughters are obliged to leave school at the ages of 18 or 20, but their education need not cease here. If they have a thirst for knowledge, a strong desire to become useful to society, they can be advancing each year by having some systematic plan of reading. Of course if they read all the novels they can find, there will be little time for history (which is so fascinating) or anything which will enlighten the mind and improve the intellect. Happy are they who can take a regular course in some good college, and become brilliant lights in society. It should not discourage those who can not, for we must all remember that unless we improve the one talent we have, that may be taken from us, for it is rather difficult for us to remain in one place, and if we are not advancing, we are in danger of retrograding. Let each farmer's son and daughter make the determination to crush the idea that has been prevalent in the land, that they are of little account, by making men and women who are able to take any position assigned them. I am aware that wealth carries great power, but a true lady or gentleman will respect a

person for his worth, will admire his intellect, and value his true, noble principles above the greatest genius or most brilliant wit. Mrs. A. N. W. Bainbridge, Mich.

#### Benefits of the Grange.

Bro. J. T. Cobb:

When I receive your valuable little paper, I involuntarily look at the ladies' column to see what new thoughts and ideas are there presented.

It seems so strange and good that farmers' wives and daughters have a place assigned them in a paper; that they are asked to devote a part of their time to writing their thoughts, their experience, making practical suggestions, that (if heeded) will save labor, time and strength, thereby assisting and encouraging others along the journey of life.

Oh! how I love the Grange! How much I wish it had existed in the days of my girlhood. How much better qualified I should have been to take up the work of to-day.

'Tis in the Grange our views are enlarged, and our minds are expanded. 'Tis there we can learn to express our ideas, and prepare ourselves to work in society, to aid in the great reforms of the day.

You, my young sisters, in the morning of life, have a rich harvest in store for you. You can glean rapidly, many of you being fresh from the school-room, where you are accustomed to think, study, write essays, and perform other mental labor.

Remember, there is work for you, not only in the future, which spreads out before you, but even now.

Many of you have promised to furnish something for our department; why are you so slow to fulfill your promises? This work should not rest on the mothers alone; consider your superior advantages, compare the present with the past. Think of the text books we used; of our days of school, and your months, yes years. Think of our sacrifices and self denial, that our children might have opportunities for education. Throw open the shutters and let in the sunlight of to-day upon us. Share with us the knowledge which you have been gleaming, thereby giving evidence that you appreciate these blessings. We feel we have a right to ask this of you.

We do not want a long prosy essay upon something foreign to our work and interests, but short, spicy articles,—something that will call out thought and discussion, that will tend to make our paper both interesting and instructive.

We should feel that this is our work. Therefore, let us not shirk responsibility, but stand in our places, ever ready to discharge our duty according to the best of our ability.

AUNT CLARA.

#### Thoughts on Dress.

BY LETTIE LESTER.

There has been a great deal said and written about dress and fashion, but there still remains much to be said on the subject. Some people seem to think that if they would be good they must go around looking like some beggar or a great rag doll, or dress as near like their grandparents did as possible.

Now, I do not like to see people think too much of dress, as some of them do, so that they have no mind, for any thing higher, but I do like to see them have a proper regard for their appearance. When people are so taken up with dress that they judge all of their friends by the clothes they wear, they are in a way to make themselves ridiculous and thoroughly disliked by more sensible people.

On the other hand, it is everyone's duty to look as well as they can, and always look neat at least, and this one can do without going to any great expense either.

Always try to have one suit which is fit for extra occasions. Some people, when they have a new suit, wear it every where they go until it is spoiled, and then, when they have occasion to go out to some entertainment, they have nothing to wear.

Always dress within your means. In buying and making your clothes, use the best judgment you possess, and buy nothing which you can not afford.

Remember that a calico dress, neatly made up, looks much more tasty on cer-

tain occasions than a silk one would. I have heard ministers talk against extravagant dress, and sneer at what they called the "rag roses" that the ladies wear on their bonnets. Now God first made flowers, and made us natural than, too; and what was more natural than that we should decorate ourselves with them? But they were frail and did not last, so people invented flowers, which, though inferior to the natural ones, are more lasting. Don't spend all your money for dress, to the exclusion of every other requirement of your being. Your mind needs some attention, as well as your body. Many people dress well who think they cannot afford to subscribe for some good magazine or paper, often paying as much for one handkerchief or necktie as would buy their reading matter for six months or a year.

Weston Grange, No. 276.

#### Manistee District Grange.

BENTON HARBOR, Oct. 27, 1879.

The last meeting of the Manistee District Grange was held in Sherman, Wexford Co., Oct. 7th and 8th. There was a good attendance, every Grange in the District being represented.

Precisely at two o'clock P. M. W. M. Danville called the meeting to order, and opened in due form in the fifth degree. Nearly all the officers were present. After going through with the order of business in this degree, the fourth degree members were admitted, and plenty of work committed and re-committed to the various committees etc. In the evening we opened again in the fifth degree, and balloted for, and conferred the degree on eleven candidates, which constituted most of the work in that degree for the session.

At nine o'clock sharp, the next meeting was again called to order, with a well filled hall. The committee on "good of the Order" made a report made up from the reports of Subordinate Granges in the District, every one of which having a written report by the Secretary of their respective Granges had been referred to said committee, which showed the condition of the several Granges as increasing in interest, and prospering.

To the given list of standing committees we have added three others, viz: Co-operation, Education, and Music. With the reports of the several standing and special committees, resolutions, suggestions, etc., the time was fully occupied till two o'clock, P. M., with the exception of one hour for dinner, which we can say was well occupied and well improved.

The Grange has taken up the work of testing plows and other farming implements, a committee being appointed from each Subordinate Grange to report to the District Grange, for the purpose of using and purchasing only the best.

We send the Worthy Chaplain, Bro. S. Steel, as representative to the State Grange.

The public meeting which commenced at two o'clock, P. M., was very instructive and interesting. We had three essays for discussion from Bro's Hicks and Walling, of Sherman Grange, and one from Bro. Brimmer of Marilla Grange. Subjects, "Does it pay to be a Granger?" "Theory and practice of teaching." "Grange principles," respectively. All were ably written, and the subjects well discussed. Sister Steele offered the following resolution for adoption by the Grange, which was also open for discussion at the public meeting: Resolved, That we reaffirm our deep conviction of the importance of the Order to the farming public, and do hereby pledge our renewed activities to extend the benefits of the Order. The time was occupied in the discussions and music, which were allotted for the public session, and the programme was not fully carried out. But all seemed well paid for time and trouble.

The meetings of this Grange are becoming more and more interesting, and we hope beneficial, and we will be glad to see a general attendance at the next meeting, which will be held in Marilla, commencing on the first Tuesday in January, at two o'clock P. M.

MRS. JENNIE A. POPE, Sec'y.

THE woman who put her tongue to a hot flat iron, to see if it was hot, now sits calmly and sees her husband pull off his muddy boots on the parlor carpet without a word of dissent.

#### Our Schools.

Bro. J. T. Cobb:

I have read the articles on "Our Schools" in the September numbers of the VISITOR with deep interest. The subject is one which should command the earnest attention of everyone who has the well-being of society at heart; but I am satisfied that farmers, as a class, do not interest themselves as they should in this important matter.

It has so long been thought sufficient for a farmer, to be able to read and write passably well, with enough knowledge of arithmetic to enable him to compute interest and ascertain the value of a load of produce, that farmers have come to feel, in a majority of cases, that they have done their whole duty in the matter of education, when they have voted necessary taxes for the support of the district school, and sent their children to school more or less steadily, as circumstances or caprice dictated, until something like the above amount of learning is acquired. The schools are never visited, and no inquiry is made as to the manner of teaching or the methods pursued.

Now, if farmers are ever to rise above the position of mere mud-sills in society, and assume the position and influence they ought to have; if they would cease being the victims of demagogues and scheming scoundrels, they must seek a higher culture, and they need to be impressed with this fact. They need to learn to think, and to express their thoughts in clear, terse language, and this can not be acquired in our common district schools.

The articles referred to at the commencement of this communication make some sweeping assertions regarding the want of thoroughness in teaching the primary branches in our graded schools, and of deficiency in their graduates, which, if true, calls loudly for reform. Certainly, if there is a graded school in the State whose graduates generally "are not good readers," "murder the king's English in spelling," "do not know there is a base line running east and west through the State, and that the townships are divided into sections and regularly numbered," "Who do not know what ward of the city their school-house is in, and how their country is bounded," the taxpayer should know it, and there should be immediate reform. Our taxes are too onerous to have them wasted, although people will cheerfully pay the onerous taxes caused by the use of tobacco and the sale of ardent spirits, which are worse than wasted.

But I am satisfied the articles in question do great injustice to the graded schools of our State and their graduates. Having in our youth been deprived of the education which we thirsted for, my husband and I resolved to give our children all the advantages our slender means allowed. To this end we acquainted ourselves with the schools and the methods pursued. We visited the schools, invited the teachers to our home, and, in short, endeavored to place ourselves in sympathy with the teachers and second their efforts to impart instruction to our children. When they out-grew the district school, we sent them to the graded schools, and in this way I have become intimately with the methods and course of instruction in several of our graded schools. Therefore, I hope I shall be pardoned if I say that however justly those criticisms may apply to the schools in Lansing or Schoolcraft, they do not apply to those of my acquaintance. I have in my possession, or have been permitted to read, letters from not less than fifty pupils and graduates from nine of our institutes of learning. I have access also to piles of essays written by pupils of three of our graded schools in three prominent villages. "Murdering the king's English," are uniformly spelled correctly—the exception is very rare. The writing was not only legible, but often elegant. The letters and essays, taken together, are such as any body of young people from fourteen to twenty-five years of age might justly be proud of. The alleged defect in reading, for I think, has as little foundation, for the teachers whom I have the honor to know are, almost without exception, splendid readers themselves, and have taken especial pains to drill their pupils in this most desirable accomplishment. I agree with the authors of those articles perfectly, that a solid foundation for an education should be laid. Let it begin at home. The mother can teach the "geography of the cradle, the room,

the house and the yard," the father, that of the "farm, the ward, or the township." There are a vast number of things no one can teach like a mother. Let a map of our noble State be hung in every farmer's living room, and the children's attention called to the fact that there is a meridian and base line running through the State, and that the townships are divided into sections and numbered,—then there will be no complaint that our graduates do not know these things, and taxpayers will not be called on to pay for teaching them.

In conclusion I would say, brother and sister Patrons, don't let any cheat us into a belief that "reading, writing and arithmetic, with a smattering of geography and history thrown in," is enough for farmers' children; but let us seek for them the most generous culture, avail ourselves to the utmost of opportunities our noble school system affords, and send our children to the Agricultural College to finish what the common schools began.

MATRON.

#### The 5 Cent Counter.

Do you want bargains? Go to the 5 cent counter. There are ribbons, laces, edgings—O, such a host of things, a little old fashioned, it is true, but so cheap, only 5 cents a yard. See the jewelry, too! earrings, breast-pins, bracelets; and kitchen furniture, spoons, forks, dippers pie-plates—everything, for 5 cents!—that is 5 cents a piece.

What! you have no 5 cent counter in your town. You are quite behind the times, I do assure you. You should tell your merchant to order one at once. It is the very life of trade in your town, the 5 cent counter is; and the best place in town to spend your nickels—I mean, to get your money's worth.

Look at Mrs. Muggs now, how happy she looks, and what a host of things she has; her big basket cram full; and I'll wager she hasn't spent five dollars in all.

"What a mass of rubbish, not worth carrying home!" You are just like old Eli Gruff. That's just the way he talks. Some folks have no more philanthropy than a boot-jack, or almost anything. It hurts them to see poor people get the worth of their money.

Look at this card of buttons now, two, four, six dozen fine silk buttons, all for 5 cents. Of course they are worthless now, but five years ago they were just the rage for trimming fine dresses. Perhaps in twenty-five years from now they will be in fashion again, and then what a bargain they will be for those who get them now. And if they never should come in fashion again they will be worth twice the cost of them to show to posterity, while we tell them with a sigh of the good times when we were young and things were cheap.

Look at this candy, too, great sticks nearly as thick as your wrist, and nearly a foot long, only 5 cents a piece. True, it is a little stale and the flies have specked it until it is hard to tell whether the stripes on it are red or green, but a clean rag and a bit of warm water will readily remove all that, and then how it will delight the dear children.

The man who invented the dollar store deserves the blessings of a swindler—I mean a benefited public; but oh! what shall we say of the man who invented the 5 cent counter?

An adoring public should be—I mean the people ought to patronize him as long as they have a nickle. I guess that is what I mean. When I get on this 5 cent counter theme, I get so animated that I don't know just what I do mean.

Now shrug your nose—I mean shrug your shoulder,—and turn up your nose, and say, a fool and his money is soon parted, if you want to, but I guess I know when I see good bargains.—*Hassah, in Journal of Agriculture and Farming.*

HOW A WOMAN PEELED ONIONS.—There is more than one way to skin onions, as well as cats, it appears. "Bob, the sea-cook," spins the following instructive yarn in the New York Times:

"She came on board as pretty as a daisy, and as sweet and fresh as an elegant make-up could make her. There was a chattering aft, on the yacht, as to what they should have for dinner, and it was agreed, for fun, that it was chowder, each one to do something for the same. "You have got to peel and chop up them onions," says a dandy kind of a

fellow to the pretty girl. "Agreed," said she, not wincing a bit, and they laughed, and pitied her. When the time came for fixing up things, I brought that pretty girl a peck of the fiercest onions, real red skin ones, you ever smelled. "There is going to be a lot of crying," thinks I: "If that would be the only sorrow of her life?" Says she to me: "Mr. Roberts, do you haul me a bucket of water," and I did it. "Now," said she, "just you put them there onions in that there water," and I did it. "Then she took off her white fingers a lot of rings and put them in her pocket, and asked for a knife, and the onions being in the water she peeled and sliced them under water, and nary a tear came, nor nothing. That's the way I learned how ladies can peel onions and not cry over them."

SOOT.—In taking down or putting up stovepipes, and often from open chimneys, soot will fall on the carpet, if you cover such places thickly with salt, the soot can be brushed up without damage to the carpet.

Landlord (to tenant, who had given up farming at the end of his lease to await better times): "Well, Jackson, how do you like living on your capital?" Farmer: "Not too well, my lord; but I find it cheaper than letting you live on it!"

Dr. Newman spoke in a recent sermon of the "sad funeral procession" which followed Abel to the grave. An irreverent woman in the audience nudged her companion and whispered: "Not such a large procession, but very select. None but the first families."

If you have wronged a man don't hesitate to go and ask his forgiveness. If any one wrongs you, lick him, if you can, and then wait for him to ask your forgiveness.

#### THE REAPER, DEATH.

VANNETTER—Died at her home in Williamstown, August 19, 1879, aged 33 years.

At a meeting of Williamstown Grange No. 115, the following resolutions were adopted: WHEREAS, It has pleased the Great Master to remove from our Order to the Grange above, our beloved Sister HARRIET VANNETTER, therefore

Resolved, That in the death of our Sister, we mourn the loss of a worthy and efficient member of this Grange, that we deeply sympathize with the husband, children and friends, in this their sad bereavement.

Resolved, That a copy of these resolutions be spread upon the Grange records, also a copy be presented to the family of the deceased, and to the GRANGE VISITOR for publication.

C. E. LONSBURY,  
L. CASE,  
J. G. LONSBURY,  
Committee.

PERRIN—Died in Pittsford Township, Hillsdale Co. Mich. on the 26th day of September, 1879, Bro. JOHN PERRIN, in his 64th year.

At a meeting of Pittsford Grange, No. 133, held at Grange Hall Oct. 14, 1879, the following resolutions were adopted:

WHEREAS, It has pleased our Divine Master above to call from our midst by death our beloved and worthy Master, JOHN PERRIN, from labor to reward, therefore be it

Resolved, That in this sudden dispensation our Master's chair has been vacated by one who so kindly reposed us, always tried to do good and make others happy. One whose interest in the Order was to elevate the mind to the true principles of a good Patron. He was among the first settlers of our town and also one of the first members of the Grange; one of the most efficient and judicious workers in its behalf. He was a peaceable citizen, a Sunday-school worker—second to none, a christian character worthy of imitation.

Resolved, That while we bow our heads in grief at the call of the Great Master, we are admonished, that in life we are in the midst of death, and that our loss is his eternal gain. We fondly cherish the memory of our departed Brother, we shall ever miss his genial smile, his social and quiet demeanor.

Resolved, That this Grange extend to the afflicted widow and sorrowing children, that sympathy that flows from hearts that feel for others woes.

Resolved, That we drape our hall and Charter in mourning for ninety days, and that these resolutions be spread upon the Grange records, and a copy be presented to the family of the deceased, and also one sent to the GRANGE VISITOR for publication.

JAS. H. FILKINS,  
PETER SCHMIDT,  
JANK T. FILKINS,  
Committee.

BAILEY—The following is the report made before Pittsford Grange, No. 133, P. of H.:

Your Committee to whom was referred the resolutions of this Grange at its meeting on

September 30, 1879, in condescence of the death of our beloved Brother JOSIAH BAILEY, would report that

WHEREAS, Death has, for the second time since the organization of this Grange, taken from us our Brother JOSIAH BAILEY, who died September 30th, 1879, therefore

Resolved, That in this dispensation we recognize the voice of our Heavenly Father calling home a chosen one to the paradise above. Believing that what is our loss is his gain, we bow in humble submission, and extend our heartfelt sympathy to his family who are now left to mourn their loss.

Resolved, That these resolutions be spread upon our minutes, and a copy of the same be sent to the family of the deceased, with the seal of the Grange attached, also a copy to be sent to the GRANGE VISITOR for publication.

JAMES P. HOWELL, ALMIRA SCHNIDDER, ELIZABETH JOHNSON, Committee.

Pittsford, Oct. 14, 1879.

McKAY - A dark and mysterious Providence has removed from the Order our highly esteemed Sister McKAY, the noble wife of the Lecturer of this District Grange, therefore

Resolved, That we hereby extend to our Worthy Lecturer our heart felt sympathy in his irreparable loss in the death of Sister McKAY, and assure him of our continued interest in his present and future welfare.

A. R. STEELE, Com. on Resolutions.

LOVE - At a regular session of Charlotte Grange, No. 67, held October 17th, the following memorial was adopted:

WHEREAS, Death has entered our Grange circle and taken our Worthy Chaplain, WILLIAM LOVE from our midst on the 24th day of September, therefore

Resolved, That, in the death of our Worthy Chaplain, a charter member, this Grange has lost one of its most faithful and efficient members.

Resolved, That this Grange tender to the afflicted family their most heartfelt sympathy.

Resolved, That these resolutions be spread upon the Grange records, a copy presented to the family of the deceased, and also offered to the GRANGE VISITOR and city of Charlotte paper for publication.

JAMES MURRAY, A. C. ELLIS, SISTER EDDY, Committee.

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