

VOICES OF THE WORKERS.

Light will Save the People.

Politics and Religion in the Granges.

A Different Sort of Democracy.

BY A. GAYLORD SPALDING.

It is evidently a wise regulation to exclude from the grange all exciting and bitter debates and discussions of partizan politics and sectarian religion, which tend to distract and divide the Order, since the success and prosperity of any people or enterprise require a spirit of harmonious unity and co-operation, firm and unwavering, that the winds cannot shake. But the principles of true politics and true religion are very different things. We want a new political dictionary for workingmen. When politics means home interests and every-day duties of labor, production, wealth, and comfort, then it properly belongs to the grange. We also need a new defining of religion. When that is made to consist of the principles of love, affection, brotherhood, sisterhood, it at once becomes most Heavenly in character, and fit for the Patrons and the family.

The politics of party, as understood by professional politicians, is of course, wholly unsuited to grange exercises, because the principles of equity and brotherhood is not its basis. Its motives are selfish, and its methods, a continual strife and conflict for personal station and aggrandizement, and the spoils of office. It is rough, heartless, wrangling, and unprincipled, and consists of cunning tricks of leadership and caucus management, election days, counting votes, and rooster crowing. It is the politics of lottery gambling, and not of the common people; of salary grab and monopoly, and not of plain honest production; of the small souled trinket peddling Jew, and not of the fair and sober farmer, mechanic, and worker.

The religion of sect, like party politics, is a thing of popular aristocratic professional church leadership—of theological dogmas, controversy, and speculation. It gives an easy living to men in high seats of sanctimony who pick their bread from the hard toiling class. It is not the religion of humanity, and not the kind for the grange. It dwells too much in the clouds of mixed and debatable theologies, and soars too far above the heads of common minds and common sense. We want the practical, with less theory and Sunday formula, and more real solid work of moral reform and social improvement. Less of costly and gaudy steeples, and more of home culture. That is sensible grange religion. It emancipates from the bondage of party and sect.

Partizan editors and leaders are highly gratified with the fact that granges are non-political, and expect, therefore, to retain their party leadership, as heretofore, and secure the offices and emoluments, right along, under the old names. The late election is claimed as a glorious democratic triumph. But is it not a mistaken interpretation? Aye, that is the delusion of it certainly, it is, a very different sort of Democracy, so far as the grange vote is concerned. There has been a considerable of a land-slide under our very feet, and we stand on advanced ground. Some don't seem to know it, yet so it is nevertheless. Tell the secret to Congressmen and politicians. With the grangers, it is now a Democracy with an equal rights plank. The reform element is infused, which elevates it wonderfully.

Woman suffrage is a grand and

happy feature of the grange. Woman, in the old parties, has no recognition as a part of the human family, except as a mere subject, but is kept down as something below the human—an inferior grade. But now, she rises up, and is welcome to the grange, to its politics, and its new government. Her domestic services fit her most admirably for government housekeeping. And such a cleaning out of the filthy Augean stables of masculine corruption will be marvelous in our eyes. Our bachelor hall government will be changed by the new order—from a house of moral disorder to a ladies' parlor and home of industry, refinement, frugality and economy. Man without woman is but half a man. With her help, corruption must fall, and monopoly cease.

The grange philosophy remodels our old politics in all its practical arrangements, and brings the ruling power home to the people. It individuates them, and makes each one personally responsible. Home strength and manly dignity are self sustaining, and more important to the country than any mere outside law. It is its own law, and if united, it is a public law. Unite, then, dear workers—combine in a compact body. Organize and co-operate throughout our proud and thriving State. We have sense enough among the people, scattered round, confused; but it must be transferred from the city to the country—from the tender and delicate professionals to the rough-skinned industrials. The farmer's home is his royal palace. The November election is past, and we wait a whole year for another. But the working man can never wait so long for the political wagon. He requires his daily meals, with his regular toil, and to depend on Legislators and Congressmen is a discouraging life delay. The home is a kingdom—a little world—to every family. It is the center of the universe to us—not Washington, nor any State capital.

Let workingmen understand that co-operation kills all monopoly. The grange saves the farmers and all should therefore come into granges and lodges. Dairy factory associations are co-operative, and when the cows co-operate, all can eat cheap butter and cheese. The world is a big monopoly of kings, lords, presidents, governors, money and professions, to be subdued by co-operation. The post office system is a magnificent example of co-operation, most perfect and beautiful. A letter goes thousands of miles for one cent, or three cents, when, if each man carried his own mail, his correspondence would cost a fortune! So all things are cheapened by co-operation. Every one will co-operate to eat good victuals, and why not co-operate in labor to obtain and produce them? Banks are cruel monopolies. The few are rich, the many poor. But, apply co-operation to finance, and every working man will have plenty of work, and plenty of money. Such a plan is needed for the hundreds of thousands now suffering for employment. Learn the lesson, good brothers and sisters.

Love is co-operative, marrying co-operates the sexes, and equal rights makes all happy. Woman's ballot will equalize. Monopoly of wives is Brigham Youngism. Death, death, to monopoly!

Lawyers monopolize the law, and doctors, medicine, and rob the ignorant masses. The clergy monopolize religion, and live nice and easy, fine and cozy, with very little work. But co-operation will rectify these things. There is no monopoly in Heaven; and all are equal in the grange. Anti-monopoly is the essence of grange politics and grange religion. Down with monopoly!

What a mighty revolution in a single day, as it were, and that with-

out blood! Now, instead of a king, with his sword to awe his subjects, we have thousands of farmers, with the plow, mechanics, with their tools, and women, with their needle, broom, cookstove, and cradle—each and all armed with the ballot. The hand that holds the bread is the power that makes the law. The farmer's granary is his bank, and he holds the key, and should govern the transportation. Potter law or no law, the right belongs to the people—the common people. That is the true Democracy.

Now, it is plain that such discussion is eminently appropriate to the grange, in its county council, and in the newspaper. It is friendly and brotherly, and requires unchecked and unlimited free speech. Let it rouse up the sleeping apathy of all drudged laborers over the whole land. The idea is strange and absurd, that grangers have tied their own hands, or stopped their own mouths, in any true sense of politics. The reform movement is really both political and religious. Toleration is freedom.

Champlin, Minn., Dec. 1874.

CANNON FALLS.

Its Immense Water Power.

(Continued from last week.)

Proceeding south and up the river from the falls, as far as the lake would extend, we find at its head a chance for another dam of six feet or more in height, with flow back three fourths of a mile, making the fourth water power described. The fifth is two and a half miles from Cannon falls, a mile from this point, and is now occupied by Messrs. Archibald & Wilcox. A permanent stone dam raises the water twelve feet, the channel below having recently been deepened two and a half or three feet, on which is one of the nearest three-run of stone flouring mills, the building and arrangements of which were made without regard to expense, and is indeed a mill unrivalled in its convenience and capacity for business.

Retracing our steps, we now find ourselves again at the junction of the Little with the Big Cannon river. Proceeding up the Cannon river, we come to another superior water power (the sixth), with smooth rock river bed and banks of suitable height for a dam of twelve feet about sixty rods above the junction of the Cannon river. Here both banks are nearly level, affording elevated sites for mills on both sides of the river. This is the best mill site on the Big Cannon river within the plotting of the town's addition, and as yet both the addition and water power is unimproved and awaiting development.

Forty rods west in a straight line, although by course of the river, twice as far we come to the seventh water power just outside the plotting of the Cannon Falls addition. Here the banks are low and level, and river wide, with smooth bottom and banks of rock, affording a natural fall of four and a half feet in twenty feet of river; called Hale's Falls.

The land here is level on either bank, covered with from three to four feet of soil, requiring a dam but four and a half feet high with ample room for waste water. On the left or south bank, the side on which the company's addition is plotted, is a depression in the rock under the soil in a straight line toward said addition like a canal, into which the soil has washed, which extends about fifteen rods with a corresponding depression running parallel with the first, a natural mill race where the water would run into and could find the river as many rods below, after leaving the canal on the bank. The fall thus obtained would be fourteen or fifteen feet. Mills on this site would stand ten or fifteen rods from the river, and close to the plotted addition. This is altogether the safest, most elevated and commanding waterpower on the Big Cannon river near the town, and could be carried by a canal opposite the town's addition. No freshet would damage mills situated on this site, and a canal could be easily covered in front of the mills, as well as the race below and none seen within fifteen rods from the site.

Above on the river bank three-quarters of a mile, we come to the celebrated spring known as the Park's Spring, which rushes from the south bank and tumbles in rapid descent fifteen feet into the river, and affords an excellent three horse water power, which was so used three years since, to run the carding machine of S. Hale, now at River Falls, Wis.

—It is said that no unmarried person in England has lived to be one hundred years old. As we never heard anything to the contrary, we presume the same might be said with regard to this country. We therefore warn all our patrons who are now in a state of single blessedness that if they wish to live a hundred years to get married at once.

Editor Grange Advance.

DEAR SIR.—At a meeting of the Featherstone Literary Association the following question was discussed: "Resolved that granges are a failure."

The discussion was long and exciting, the affirmative taking a bold stand, and provoking the negative to an unwonted degree of ardor.

The arguments of the affirmative were in substance as follows:

1st. Granges propose to overthrow monopolies, monopolies are steadily on the increase; hence they are a failure in this respect.

2d. Granges are trying to regulate the political corruption of the day; it was proved that all efforts in this direction have resulted in failure.

3d. But a small per cent. of the granges, purchases have been made without the assistance of "Middle men." Granges fall very short of what they proposed to do in this direction.

4th. That the promotion of "brotherly love" was "all in your eye."

5th. That the reduced prices of many articles are as much due to other influences as to the grange.

The negative produced principally the following:

1st. The charge of dabbling in politics was repudiated.

2d. The Grange has done considerable toward purchasing directly from manufacturers, and is perfecting arrangements to do still more.

3d. New granges are being incorporated continually.

4th. The price of many articles has been greatly reduced through the efforts of the grange.

5th. Granges promote good morals, sociability &c.

6th. Those who growl about failures are outsiders; let them growl.

Respectfully yours,

J.

—The ex-queens of France and Spain find no more use for their jewelry, and are to offer them for sale. When the crowns and jewels of royalty get on the auction block, it is a good sign for the people.

—The sovereigns of industry seem to be increasing with great rapidity in some of the States. They have recently held a State Convention in Ohio, at which were representatives from 100 councils with a membership of 30,000. The objects of the new organization are stated in brief to be "To effect a saving in purchases and to raise the mental and moral standard of the productive workers of the country."

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