

The Patron of Husbandry.

PUBLISHED WEEKLY.

Official Journal of the State Granges of Arkansas, Florida and Mississippi.

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GRANGE DIRECTORY, 1879.

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"THE PATRON OF HUSBANDRY" ADOPTED BY THE STATE GRANGE OF MISSISSIPPI AS ITS OFFICIAL JOURNAL, DEC. 12, 1878.

The Special committee on the Grange Press made the following report:

Your committee on that portion of the Master's Address referring to the Grange Press, have had the same under consideration, and heartily approve the suggestions therein contained, and especially do we approve all that he says in commendation of "The Patron of Husbandry," published at Columbus, in our State, as a journal earnest and zealous in our cause, and every way worthy of the support and should be in the hands of every Patron in Mississippi and the entire Southwest; therefore, we would offer the following resolutions and ask their adoption:

Resolved, That "THE PATRON OF HUSBANDRY," published at Columbus by Bro. W. H. Worthington, be adopted as the official organ of this State Grange.

Resolved, That the Master, Secretary, Executive Committee, etc., publish all official orders, circulars, etc., in THE PATRON, and that the officers of the State Grange contribute regularly to its editorial columns.

Resolved, That the State Granges of Florida, Alabama, Tennessee, Arkansas, Louisiana and Texas be requested to take similar action, and each State Grange conduct a department in said journal.

Resolved, That this State Grange earnestly appeal to the more active members of the Order in the above States to aid in extending the circulation of THE PATRON as an important means of building up and perpetuating the Order.

T. B. SMITH, D. B. HILL, Committee.
Report adopted unanimously.
W. L. WILLIAMS, Secretary State Grange.

"THE PATRON" IN TEXAS.

At the recent session of the State Grange, the following resolution, offered by Bro. Jeff. Scott, of Milan county, was unanimously adopted:

"Resolved, That we, the members of the Texas State Grange, recognize the State Granges of Florida, Alabama, Tennessee, Arkansas, Louisiana and Texas be requested to take similar action, and each State Grange conduct a department in said journal.

"THE PATRON" ADOPTED AS THE OFFICIAL JOURNAL OF THE ARKANSAS STATE GRANGE.

LITTLE ROCK, April 29, 1879.
The following, among other resolutions, was adopted by the Executive Committee:

Resolved, That in accepting Bro. Worthington's proposition and making "THE PATRON OF HUSBANDRY" the organ of the Arkansas State Grange, we do so in good faith, recommending Granges and individual Patrons to meet his liberality by promptly subscribing for THE PATRON, which live by the Grange press, thereby aiding us in our efforts to spread the truths of our Order.

C. E. TOBEY, Chairman.
J. V. SCOTT, Secretary.

FLORIDA STATE GRANGE. "THE PATRON" ADOPTED AS THE OFFICIAL JOURNAL.

LAKE CITY, Florida, May 20, 1879.
WHEREAS, We deem it of great importance that the State Grange of Florida adopt a weekly paper that is published exclusively in the interests of the Order, and that "THE PATRON OF HUSBANDRY," published at Columbus, Mississippi, by Bro. W. H. Worthington, has battled earnestly for five years in the interest of our cause, and has been during that time a true exponent of the principles of the Grange, and true to the farmer's interests, it is worthy of the confidence and support of the membership in our State; therefore,

Resolved, That we, the Master and Executive Committee of the State Grange of Florida, do hereby adopt "THE PATRON OF HUSBANDRY," published by Bro. W. H. Worthington, at Columbus, Mississippi, as the Official Journal of our State Grange, and earnestly request that the members throughout the State take an active interest in extending its circulation among the members and farmers generally.

J. C. WALDRON, Master.
I. H. LEV, Secretary.
R. F. ROGERS, Executive Committee, Florida State Grange.

The California State Grange, at their late session, declared emphatically in favor of the Rochdale system of co-operation.

TREATMENT OF COLIC.—Phares' method consists in inversion—Simply turning the patient upside down. Colic of several days' duration has been relieved by this means in a few minutes.

ARKANSAS DEPARTMENT.

Below is a list of the General and County Deputies commissioned for the year 1879. Counties having no Deputies, will please recommend suitable persons, and they will be promptly commissioned. It is earnestly desired that the Order in every part of the State shall be revived.

GENERAL DEPUTIES.
J. V. Scott, Texarkana, Miller county.
W. R. Price, Conway, Faulkner county.
COUNTY DEPUTIES.
W. W. Pace, Camden, Ouachita county.
P. W. Parker, Pott's Station, Pope county.
Thomas Orr, Texarkana, Miller county.
B. N. Hultzman, Hampton, Calhoun county.
T. J. Rice, Tulip, Dallas county.
Henry Shibley, Van Buren, Crawford county.
David R. Ford, Batesville, Independence county.
J. F. Dawson, Smithville, Lawrence county.
Robert W. Hall, Canton, Fulton county.
W. H. Coghill, Cross county.
It is to be hoped that every Deputy will put forth his best efforts to restore the Grange in Arkansas to its former prosperity.

J. V. SCOTT, Secretary Arkansas State Grange.

MISSISSIPPI.

The following Deputy Lecturers have been appointed by Worthy Master Darden, under the act of the State Grange at Okolona in December last:

Alcorn, Prentiss and Tishomingo counties—B. Boone, Booneville.
Attala—L. S. Terry, Kosciusko.
Bolivar and Sunflower—G. W. Wise, Concordia.
Carroll—E. W. Tarrant, Black Hawk.
Clay—Dr. D. B. Hill, Palo Alto; W. H. Dukeminor, Vinton.
Copiah—W. J. Rea, A. P. Barry, Dr. A. Hunter, Jesse Thompson, Jr., Wm. Kentilly, A. G. Gulon, Hazlehurst.
De Soto—T. C. Dockery, Love's Station.
Franklin—S. S. Montgomery, T. J. Scott, Meadville.
Hinds—H. O. Dixon and L. F. Alford, Jackson.
Holmes and Leflore counties—Baxter Wilson, Lexington.
Tassey and Newton—J. L. Hardy, Newton.
Jefferson—W. L. Harper, Fayette.
Lefayette—G. W. Gill Oxford.
Lee and Itawamba—H. L. Holland, Guntown.
Lincoln—John M. Gratton, Brookhaven.
Madison—C. A. Loflin, Sledge, Sledge.
Marion—E. T. Hudnall, China Grove.
Monroe—E. L. Sykes, Egypt.
Panola—Col. John Dickens, Panola.
Pike—J. G. Leggett, Holmesville.
Pontotoc—R. C. Calloway, Pontotoc.
Rankin—W. A. Loflin, Sledge's Creek.
Scott—Dr. W. J. Lack, Forest.
Simpson—J. C. McClaurin, Mt. Zion.
Smith county—J. B. Sigrist, Polkville.
Tallahatchie—A. C. N. Shelley, Charleston.
Tippah and Benton—Julius Johnson, Jonesboro.
Warren—G. M. Bachelor, Walter Billingsly, Vicksburg.
Winkinson—Dr. H. K. W. Ford, Woodville.
Yazoo—A. M. Hicks, Benton; W. D. Gibbs, Yazoo City.
W. L. WILLIAMS, Secretary State Grange.

WHAT HAS THE GRANGE DONE?

By the MASTER OF THE TENNESSEE STATE GRANGE.
Having a dozen or more letters upon this subject now before us, we will answer by reproducing in part what we said over two years ago.

We have no fears or timidity in letting the world know what the Grange has done. The question has a two-fold meaning. The proper interpretation would be to gain information to learn the true facts of what has been accomplished by the organization. But the intention of the question, generally, is to convey the answer in the inquiry by carrying the idea to the mind of the person inquired of, that the Grange has really accomplished but little, if anything, of use or value, and sometimes the inquirer answers the question by saying the Grange has done nothing. The main object of the question, generally, is to misrepresent the true facts in the case, and we regret to say that occasionally an honest member is misled by the latter meaning of the question.

But what has the Grange done? It has, by the introduction and cultivation of its social feature, removed isolation from the members; it has taught them the error of selfishness and the misfortune of living detached from their fellow beings, and they now fully realize that their interests are identical with their neighbors. The cultivation and practice of this feature has harmonized the selfish sectional feelings and the wide differences of political opinions to much milder, more conservative and more reasonable conclusions. Old differences are passing away and will soon be forgotten. Friendship and brotherly love have taken the place of hate and contention. Many former troubles and difficulties are compromised and superseded by feelings of fraternal friendship. Troubles and animosities, that would have been harbored and entertained in the bosoms of individuals, and carried with them all through life into the very verge of the grave, willing to meet them again before the Judge of the universe at the time of rendering an account of their stewardship, have been reconciled, dismissed and buried in oblivion by the social teachings of the Grange. It has made acquaintances out of strangers, friends out of sworn enemies; it has reconciled many troubles and difficulties that never would have been reconciled; it has brought peace and happiness out of confusion, order out of chaos. This feature has established a feeling of fraternal friendship among farmers that is not only accomplishing a great good among members, but its benign teaching has spread in every direction until its influence is felt for good all over the land. This is a part of what the Grange has done.

Education being a prominent feature of the organization, it has taught members to fully realize that an agricultural education is essential to successful farming. Hence we do much more reading, deeper thinking, closer studying, employing various means tending to improve and elevate us as a class. Members are educating themselves to better understand the laws of supply and demand. They have learned the coat of manufacturing many of their supplies, and are thereby enabled to purchase more intelligently. They have learned how to abandon the credit custom, and have substituted the cash system. They have learned, too, that the largest profits on farm products are made between the producer and consumer, and they are now learning how to save and share this profit between the two, to whom it right belongs. By this Grange education members are learning better and more successful methods in the cultivation of their farms, making them more productive; the best and most profitable crops to grow; the best stock to raise; the best way to prepare and dispose of the surplus products; the best and most economical way of obtaining our supplies more directly from manufacturers and wholesale

dealers. We have learned to better understand co-operation, and how to profit by its advantages. We have learned how to transact the necessary farm business to much better advantage. We are now prepared to make farm operations more successful and our investments more profitable. In teaching in the Grange all become students as well as teachers; for none know so much but that they may learn still more, and none know so little but they can teach some valuable lesson to others; and in this way we have learned to know our rights, duties and privileges, as well as our responsibilities, and to better understand the affairs of local, State and National Government, and we are thereby much better prepared to act wisely and intelligently as citizens.

The Grange has taught us how to systematize our farm work to better advantage and to greater success. It has taught us to do more brain work, greatly to the relief of muscle power. The Grange has taught us how to exercise and practically apply brain power in making farm labor more pleasant and profitable, and we now fully realize that scientific knowledge in agriculture, practically applied, produces prosperity and wealth profitably to individuals and nations. This, too, is what the Grange has done: Through the business department of the Grange, millions of dollars have been saved to its members by arranging for their supplies direct from manufacturers and dealers, and in marketing their surplus products. They have saved millions, in common with others, in reducing overcharged rates to reasonable and just profits, and millions more in the saving of subsidies and taxes, and by their united effort has exerted an influence for good, in many ways beneficial to all classes. It has elevated its members to a higher standard, and made them more useful to themselves and to society. It has done its own work and at its own expense and has never attempted to do anything at the sacrifice and expense of others.

The Grange has been reasonably successful in staying the progress of combinations and monopolies, and has to some extent succeeded in just legislation and legal decisions that are of vital importance to the people, which might have lain dormant for centuries, had it not been for the work done in the Grange. The Grange has clearly demonstrated to the world that our aims and purposes are reasonable, our claims legitimate, our demands just, and that our influence is exerted for good, on the broad principles of humanity—not selfish enough to work for the good of our own members only but for the advancement of every legitimate enterprise, and for the elevation of mankind; and that true orthodox Grange doctrine, as taught in the Declaration of Purposes, and practiced by all true and faithful members, is the true and fundamental principle of good citizenship, good society and good government.

The Grange has been the direct means of elevating many thousands of its members—intellectually, socially and morally. It has taught us better to know each other, and to understand our duty to ourselves, to our neighbors, to our Government, and to our God. This and much more is what the Grange has done, and there are many thousands to-day enjoying the fruits produced by and through the work of the Grange. If men would lay prejudice and selfishness aside, and give the matter a candid and impartial consideration for a few moments, the question would be clearly and conclusively answered to every reasonable and candid mind, what the Grange has done.

WHAT THE GRANGE IS—OR OUGHT TO BE.

If any of our readers have ever attended the meetings of the State Board of Agriculture, they have a thorough knowledge of how much good, effectual work can be accomplished by means of lectures and free discussions. Now, we ask, if so much "good, effectual work" can be accomplished in such a simple way, why not manage the Grange in like manner? The Grange is—or ought to be—a first-class farmers' club, where farmers and their wives should have free and unlimited license to say that which will be for the good of the agricultural community in general; certainly we mean that they should be there as Patrons and Matrons, and that the stated meetings should be conducted in accordance with the Ritual and our Declaration of Purposes. But aside from the formal sessions of the Grange there should, at one meeting of a Subordinate Grange, each month, be some sort of an intellectual feast, to which members and non-members should be invited, to whom the promised bread should not be denied by the offer of a stone. Herein lies, deep-rooted, the success of organizations like the Grange. Its associations should be enlarged; invitations, cordial and hearty, should be extended to farmers not connected with the Order to come and enjoy at least the "wheaten loaf of intellectual culture." Such a course, legitimately pursued, would undoubtedly lead to such a tentative interest that ere long the meetings of the Grange would be what all good Patrons and Matrons most desire them to be. There would be no lack of interest; co-operation would be there as a safeguard against a return to dormancy or lukewarmness. For the want of some such substantial feast, many Subordinate Granges have died—have folded their mantles about them and laid down in the silent tomb of forgetfulness. To such might be dedicated the appropriate epitaph, "Died of nothing to do."—*Pennsylvania Farmer's Friend.*

The true Patron is indispensable to the prosperity of every Grange. He is always at Grange meetings when he can possibly leave home, never skirks a duty, will perform the duties of any officer, and does it with cheerfulness. He never says he will not attend the Grange at any particular meeting because "there is nothing going on," but he is found there ready and always ready with something to make the meeting interesting. He is thoroughly imbued with the principles which he professes to believe and practice. He believes that the principles so beautiful in theory will be better still when applied to practical life. Such members have made our Order what it is to-day. The Grange which has such members cannot fail to be prosperous, and a blessing to the community in which it is located. If more of our members could be aroused from their

lethargy and made to see what they could accomplish, fewer Granges would languish for want of sufficient support.—*Wisconsin Bulletin.*

USES OF OUR RITUAL.

We are aware that some attach no importance to a ritual, and that others even oppose its use as occupying time needed for other purposes, especially "business." There are just such objections to music, singing, literary exercises and recreations of every nature and kind. But our Order was intended for all kinds of people, of every age and sex, and of tastes and inclinations; and, as in nature, all these differences are required to constitute a full, well-rounded harmony—"All nature's differences make all nature's peace." It were as reasonable for the gay and lively to demand that the whole time of our sessions should be devoted to dance, and song, and plays, as that the money-seeking should ask every minute to be given to business only.

The main reasons for devising and urging the use of a ritual in the Grange may be classed under a few heads. If as poetic, philosophical, moral and religious in its teachings as it should be—appropriate in explaining the great principles and objects of each degree and of the Order—and made interesting and impressive by well chosen symbols, emblems and dramatic and scenic representations then it cannot fail, in nine cases out of ten to answer to these reasons provided, always that it is properly delivered on each occasion.

1. Our members selected from persons of secluded lives, even more than city and town residents, need a ritual to train them to look, speak (or recite) and act in unison and concert—to overcome the individuality and diverse modes of speaking and acting caused by the separations of country life. This unity is a small matter, as all beginnings are; but it is a beginning.

2. To effect a complete unity of action we need order. The call to order, followed by a systematic yet instructive and impressive opening (or closing) of the Grange, secures attention, wins obedience, and concentrates all thought and action (for the time being) on the objects of our meeting, mutuality of our duties and obligations, and the separate work of each officer and member in securing the great ends and aims of our organization.

[It is a continued regret that the National Grange has not introduced the Revised Ritual, prepared with so much care, adopted at Charleston, S. C., in 1875, and twice ordered printed, as soon as the old ritual was exhausted. The Revised Ritual has a special opening and closing ceremonial.]

3. The doctrines and precepts of the Order, embodied in the ritual, cannot be too often impressed on the heart and mind of every member—like the daily food of the body, or the daily study of Holy Writ, or the morning and evening prayer, it cannot be too constantly thought of and resolved on to be practiced. If every officer and member could recite the ritual entire, "by heart," yet would each recitation, in a proper manner, be salutary to the reciter and to all who heard it. And how much life-like and earnest would be each opening and closing, each initiation, and the conferring of each degree! He who objects to a ritual has not considered the more than philosophy of a proper teaching of childhood's prayer:

"Now I lay me down to sleep," which causes it to be the daily prayer of mature manhood and womanhood, and the last evening petition of old age! John Quincy Adams, in all his life, closed all other prayers of his bed time with this prayer, taught him by his mother in his infancy. And he is one among the hundreds of thousands who lip (and lip) it nightly, with the tremulous lips of old age! So, if rightly and properly recited, our ritual cannot be too often on all proper occasions.

4. Its use at each meeting, recited as it should be, and by all required to recite it, and in the presence of all, as a mere reading lesson and recitation, will justify it as a "drill" or "training" of all the members in elocution, and to accustom them to free and easy yet correct and impressive speaking and reading "before company." There are not many good readers—by which I do not mean oratorical or grand readers—but those who, in a plain, common-sense way, can bring out the meaning and the feeling of the author and make the hearer understand it and feel it. The earnest recital of the ritual, meeting after meeting, must improve him who tries to bring out its full sense and feeling; and the oftener he thus tries to read it the better will he understand it and make others understand it. It would be an insult to the varied dullard to say that he could earnestly listen to the ritual thus recited, and recited so often, and not better understand it and nor learn something by its frequent recital to improve his own reading of it.

5. Passing other reasons, for brevity—as moral and spiritual food to mind, heart and soul, it requires to be taken, digested and assimilated by frequent and thoughtful reciting or hearing. Talk of "monotony," "sameness?" It is more so that daily meditation and prayer—daily work and recreation—our daily food and drink for the body? When need is felt we never cry out against these latter; and so it is not "frequency" of ritual (once a week, or fortnight or month!) that makes it dull and uninteresting, but want of heart or of mind to get its fullness of meaning, and to grow stronger and better in soul thereby, like the preoccupied stomach, though only filled with husks, loathing "an honey comb." But to the hungry and thirsty how sweet even a dry crust—how refreshing the cup of cold water! Of course a bungling and stammering reader, or a galloping one, rushing all sense out of the words, makes hearing unpleasant or even divinely wisdom and sweetest poetry. I mean no disrespect to any who hear such unpleased; but lay not the blame of monotony on the ritual.

Said an aged friend—a farmer—"I never joined the Grange, being too old to attend it; but I can see that it is doing much good, in making its members better husbands and wives, men and women. My neighbor and his wife used to be peevish and fretful, and even quarrelsome at times, and cross with their children. But ever since they joined the Grange they often speak of what it teaches—how much it reads like the Bible—and how it requires its members to live in peace, and to love and help each other. And they are actually growing better. They seldom get

crabbed and cross with each other or with their children, and live much happier than I ever knew them to do! I am in favor of the Grange." And all this in that family (and who can tell in how many other families, reformed like it?) comes from the ritual! Take from the Grange its ritual, and all the order, and forms, and ceremonies, and teachings by lecture, emblem and scenes which it requires—make of it a mere "club"—a mere "business" meeting—and how long would it hold the female members—the young—the lovers of music and song—the admirers of taste, beauty and loveliness—the seekers after companionship in sentiment—the lovers of social chat and amusement—those who desire mental and moral improvement, and refinement of taste and ease in manners and address—and those who value moral and religious cultivation for themselves, their families and neighborhood? How long before even the "business meetings" would "grow small by degrees and beautifully less," and vanish away?

No—let every true lover of the great aims of the Order not only insist on the ritual, but urge the National Grange to perfect it, or, at least publish the greatly improved Revised Ritual it adopted four years ago. GIVE US THE BEST.—*A. B. G. in Farmer's Friend.*

THE COMMISSIONER OF AGRICULTURE OUGHT TO BE A CABINET OFFICER.

In the last issue of the *Prairie Farmer* the editor says: "We are glad to see so influential a journal as the *American Cultivator*, of Boston, is taking the same grounds as has been advocated by the *Farmer* in relation to the movement to make the Commissioner of Agriculture a Cabinet officer."

Read what the *Cultivator* says, and we will see how the *Farmer* feels on the subject:

"We most sincerely hope the Western agricultural journals will not be successful in the plan which some of them are 'agitating' of having the Commissioner of Agriculture raised to a Cabinet officer."

The editors of the above named journals may be very much smarter and more far-seeing than the editor of this unpretentious sheet, but until those papers give some better reasons than they have yet done, we shall most emphatically disagree with them, and we shall do our utmost to have the great agricultural interests of this country represented in the Cabinet of the President. The man whose duty it is to look after the bloody wild Indian and also after the wild land belonging to the Government is dubbed Secretary of the Interior and is a Cabinet officer, and these opposing journals seem to think that is all correct. Yet when you speak about representing the interest of twenty-two millions of producers of the country by raising their now feeble representative to the dignity of a Cabinet officer, they kick and say they hope the scheme will not win. The agricultural interest is by far the largest and most important interest in this country, and it should immediately be recognized as such and allowed to assume a place in our governmental affairs commensurate with its importance. In our judgment there is no department of this Government that so richly deserves a Cabinet officer as that of the Agricultural Department. We certainly need a Secretary of Agriculture vastly more than we need a Secretary of War. With a Cabinet officer, chosen on account of his fitness to represent our agricultural interests, he could with some assurance of success call the attention of the President and Congress to a thousand things that need remedying in the interest of our agricultural people that now are given the cold shoulder simply because that class have no officer to urge their claims. But what surprises us most of all, that any agricultural journal published anywhere in this broad land should oppose any scheme looking to bettering the condition of the very class they pretend to serve and from whom they derive their support.—*Spirit of Kansas.*

A MIXTURE OF GRASSES.

It is a well known fact that mixed crops are more productive than those sown singly. Thus one acre sown to oats and barley, or oats and peas, will yield as much or nearly as much, as two acres sown singly to either crop. So in grass lands, clover and timothy mixed, will produce nearly twice as much as if the ground were seeded to one of these alone. It is also a well known fact, that our grass lands are not so productive as we could wish, and the reason of this may be, and probably is, that we have but one or two kinds of herbage in them. If we examine old, thick, luxuriant sod, in a pasture or a meadow, it will be found to consist of a variety of grasses and other plants, each of which seems to vie with the other in occupying the soil for itself. This is the result of natural seeding, and gives us a lesson which we may well profit by. There is another reason why grasses should be mixed; this is that the periods of greatest vigor of different varieties occur at different times. We can therefore secure a succession of herbage for a long season by sowing a variety of grass seeds.

To give samples, we might mention that a mixture of orchard grass, red clover, timothy and Kentucky blue grass, will produce a pasture which will be in good condition for grazing from April when the first mentioned grass is in fine condition, up to October, when the last is in its most vigorous state; the clover and timothy serving to fill up the interval. With one of these alone there would be but one month of good herbage, and that coarse if given the whole field to itself. In like manner, a quantity of rye grass sown to a meadow would help to furnish a quick-growing meadow herbage which rapidly and constantly recuperates after cutting or eating down.

The fact is that we make much less of our meadows and pastures than we might. On the average, seven acres of pasture are required to keep one cow through the pasturing season, when by the best management one acre, or at the most two, ought to be sufficient. This is due in great measure to the prevalent fashion of seeding down with but one variety of grass, with clover added sometimes, a fashion which, hereafter, experience teaches us should be more honored in the breach than in the observance.—*American Agriculturist.*

ADDRESS OF WELCOME.

The following original address was read by S. T. Walton before an open Grange meeting, held under the auspices of Pennypack Grange, No. 8 Penn., on Thursday evening, Oct. 23, 1879:

Kind Patrons and neighbors who've listed our call, With greeting fraternal, we welcome you all; And we trust that your coming to meet with us here

Will be fraught with those pleasures that brighten and cheer. We meet here to-night for the work of the Grange, Which gives to farm labor a respite and a change, For when we return to again till the soil We are made to forget half the worry of toil. Now we know the opinions that some of you've had,

That the Grange is a humbug, and that Grangers are bad; But we hope to dispel all illusions like this, And to show what outsiders in consequence miss. No mind can imagine, no tongue can express The power the Grange has the farmer to bless, If all would unite, and enlist in the plan Devised by its framers to benefit man.

But many of those for whose good it was reared Were first to cry out "tis a thing to be feared." And they reasoned with those whom they blindly could sway

That "the Grange was all wrong, and would soon pass away." But, thanks to the kindness of Fortune and Fate, The Grange is still living, though numbskulls still prat

And while it continues to recompense give, With greatness increasing 'tis likely to live. The Grange is designed as a school for our clan, And as scholars we come and we learn all we can; And for the right we march forth as a band, To grapple with wrong that we find on each hand: Monopolies, middlemen, credit, and all Of the evils that long have held farmers in thrall; It is these we desire to combat and abate.

Before in our ears shall be sounded "Too late!" We earnestly strive for the good and the true, And jointly we'll labor in all that we do. Our motto inspires and encourages all: "Tis 'United we stand and divided we fall." With "Faith," "Hope," and "Charity" leading along

We socially mingle, and thus we grow strong, "Fidelity" next to our creed we must add, And now we would ask, "Do you think us so bad?" Again, in the name of our Pennypack Grange, I welcome you here, and may nothing estrange; But sentiment, speech, discussion and song Fill the hours with gladness while passing along.

The tramps are coming. Representatives of 140,000 miners met at Leeds, England, last Friday, and "agreed to emigrate as a means of easing labor at home." It is a sad comment upon our civilization that men are forced into idleness and from their native land in search of bread and employment. The fault is not in these men, but in an economic system that makes possible the disinheritation of the labor element everywhere.

FARMERS, DON'T SELL YOUR COTTON SEED.

We continue to urge the farmers of the Cotton States not to sell their seed to the oil companies at any price. It is the worst policy they can pursue. Every farmer should not only refuse to sell, but he should buy the seed owned by his employees and use every bushel for feed and fertilizing purposes. At \$10 a ton, it is the cheapest and best fertilizer in the world.

The oil companies combine to put down and keep down the price to \$6 and \$7 per ton, which is not one-fourth of its real value. Farmers should combine to prevent its sale to the oil companies under any circumstances.

Farmers, don't sell your cotton seed.

WM. MAXWELL, S. P. HUGHES, President, Treasurer.

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Individuals, companies, or Granges, intending to establish Cotton Factories on the "New Process" or Clement Attachment plan, would find it to their interest to address the undersigned. Understanding thoroughly both the "old" and "new process," having assisted to put up the "old process" factory at Nashville and operate it for six years, and put up and operate at this "New Process" Attachment, and also put up the Bluff City "New Process" Cotton Factory in this city, he is prepared to put up "new process" factories at any point in the South. He will be assisted by a corps of competent machinists, and will supply an experienced machinist to operate each factory. He guarantees satisfaction.

He refers to Col. F. E. Whitfield, Sr., Corinth Miss., (one of the proprietors of the Clement Attachment patent), W. B. Taber, Superintendent Cotton Factory, Nashville, Tenn.; J. W. Moore, Superintendent of Bluff City Factory, and to the Editor of THE PATRON OF HUSBANDRY, Columbus, Miss. Address, B. B. SMITH, Marcella Falls, Lawrence co., Tenn.

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