I fear that farmers and their families, as a class, lack confidence in their own ability and are inclined to think because they live in the country on a farm that they cannot associate with the people living in town. This is a very wrong impression, and ought not to be indulged in. My own experience teaches me that the ladies living in town would be glad to associate more intimately with farmers' wives and daughters if they would not hold themselves aloof. Do not shun the town people, we are all made of similar clay, and if in some cases they can wear better clothes than our means will allow us to wear, that should make no difference with us. It is the mind and the principle within the man or woman that should be respected, and not the clothes they wear. Many a ragged coat has covered an honest man; and many a silk hat has crowned a knave.

We owe it to ourselves, we owe it to our children, we owe it to society, to try and make the most of ourselves. Children should be allowed to mingle in good society, they should not be required to stay out of doors and out of sight, while we entertain callers. Let them come in that they may form habits of feeling at ease with strangers and cultivated people. Habits formed when young are always retained; hence we should see to it that our children form habits of seeking after the good and true while we have them with us.

In these days when there are so many void of principle, watching, ready to lead our boys and girls into the paths of wrong doing, we should be more careful in sowing the seed of a good principle which lays the foundation for a good and useful life.

Again, I repeat, let us educate our boys (as far as our means will permit) to fill any responsible position in life. They will be just as good farmers and far better than if they could neither read or write. For they can farm more intelligently and not so much at haphazard as many now do. Let us educate our daughters that they may be as well fitted to grace a parlor or fill any responsible position in life as to skim the milk or wash dishes. Among the numerous other things they need be taught let us not neglect to teach them most emphatically to shun the would-be beau who visits the saloon or trifles with intoxicating drinks. Let them be taught the true principles of womanhood.

For great statesmen govern nations,
Kings mold a people's fate;
But the unseen hand of velvet,
These giants regulate.
The iron arm of fortune
With woman's charm is purled.
For the hand that rocks the cradle
Is the hand that rules the world.

So let us all aim for a higher and more useful life, with good principle to guide us that we may be better fitted to teach by practice as well as theory. Let us elevate our calling, remembering it is just as honorable to be farmers or farmer's wives, if we only fill our place with honor, as it would be to be lawyers, doctors or ministers.

The sooner we learn to honor our calling ourselves, that much sooner shall we be honored by all nations. For what would this or any other nation be if it were not for the farmers? All nations are supported by its farmers, hence the farmer should be respected as well as his productions.

And we can command respect as our just due if we will only try to improve ourselves in the same proportion as we do our lands and stock.

Let us then sow the good seed of truth and virtue, plant a firm and honest principle in our boys and girls, and work faithfully to keep them as well cultivated as we would a field of corn or a garden of choice plants, and most assuredly we shall have an abundant harvest.

Be proud of the sphere of life you fill,
And honor it all you can;
But never get more noble yet
It is to be called a man.

Farming and Mercantile Business—Their Relation to Each Other.
[By Elmer Bradford, Augusta.]

We understand the occupation of farming to mean the cultivation of the soil and in connection with this is the raising of live stock and the manufacture of dairy products. And we understand mercantile business to be the buying and selling of different commodities, or the exchange of one commodity for another. There is scarcely an occupation which offers such unqualified independence and such opportunity for physical development as farming does. Away from the tainted atmosphere and alluring temptations of the crowded city one has reason to expect to find a purity of morals, and a conscientiousness, that is difficult to be found in the
crowded streets. Pure air and wholesome food have much to do with our moral as well as physical health. Were your opportunities not wasted, you as a class might reach the highest degree of physical, intellectual, and moral development. The intelligent farmer does much mind work, studying and planning how to better his condition, save manual labor, thereby developing his mental as well as physical being. There is no more unpleasantness, no more annoyances, no more drudgery in your occupation than in any other by the pursuit of which men earn their bread by the sweat of their brow. We concede that nearly every vocation offers to its followers some special and prominent inducement over others. Yet objectionable features appear in all. In mercantile business you would find a routine of duties to perform into which there is woven so much disagreeableness that it would astonish the initiated. Of all the occupations which men engage in I can think of none that offers to its followers so little freedom and independence as mercantile business does. From early dawn until late at night the merchant is busily engaged handling his goods, waiting on customers and attending to such other duties of his vocation as are necessary for its success. The relation these occupations bear to each other in agricultural districts should be understood and recognized by all, whether engaged in either or not. One cannot exist and prosper without the other, and the followers of each should have deep feelings of solicitude for the other's welfare. Instead of antagonizing and opposing each other, there ought to be a unity of friendly feeling and harmony of action, thereby encouraging and benefiting one another. Yet in some locations anything but harmony exists. The merchant understands fully well that in farming communities the success of his business depends largely upon the patronage of the farmer. If he is an honest man, and deals fairly with you, he surely deserves your liberal support, for by this he is encouraged in his enterprise, and also enabled to carry a larger and more complete stock of merchandise. Now the merchant that buys in large quantities, and is able to discount his bills, can well afford to sell his goods cheaper than he who can only make small purchases, and often fails to pay at maturity. Too often there exists a feeling of enmity against the tradesman, arising from different causes; perhaps it is the house he lives in, or the carriage he drives, or you may think he enjoys more of the comforts of life than you do. Such people should remember that if the party against whom they entertain this feeling has obtained his money honestly, that he has just the same right to invest it in adorning his grounds with a beautiful house, or buying an elegant carriage, as they have in spending their money in the purchase of land, or of any article which they desire.

There is a wide difference in the tastes of people, and it is right that there should be, that which one would put thousands of dollars into, another would hardly place a dollar in. If, by dint of hard labor and square dealing, a man has accumulated property, we should rejoice rather than envy him his prosperity. Through the short sightedness of some the merchant is looked upon as a person who, if you purchase his goods, makes you pay a certain toll on each article sufficient to support and secure to himself a competency in a few years, instead of being a benefactor he is considered by such people a sponge upon the community absorbing all he comes in contact with. There is no good reason why he should suffer their injustice of feeling. His business is one of the most honorable, and when properly conducted of great benefit to all other industries. Some coal, year after year, yet through mismanagement or misfortune they do not accumulate anything; but because they have not been successful in the mighty struggle for wealth they have no reason for blaming others more prosperous, who have done them no injury. If your farm is located within a reasonable distance of some mercantile center, you are materially benefited by being thus situated. It enhances the value of your property. Where you find merchants, you will find a market for your surplus products. And it should be their duty and one that they cannot attend to too carefully to furnish you with a good market, paying for such of your commodities as they can consistently handle the best price possible. You being their patrons they are certainly directly interested in your welfare. The merchant has no reason to find fault with you for selling
your commodities at those places where you can obtain the highest price. In these days when bountiful harvests are uncertain and prices low, the farmer, if he expects to accumulate anything, must necessarily exercise good judgment in disposing of his produce.

In large places where competition is sharp, there is often paid a better price for farm produce than in smaller towns. Yet, does it always pay to draw a load of grain fifteen or twenty miles for the few extra pennies you receive per bushel? You should be interested in home enterprises, and, when possible, patronize those in whose prosperity the community are interested. It is true, that the promotion of the exchange among men of desirable things for others more desired by them, is the great incentive of commercial enterprise. Remove this motive and mercantile business would be almost entirely deserted. They are now the agents through which the great exchange of products pass. And they should realize the fact that the greatest material prosperity is best secured by large distribution and interchange of products at the least cost possible to every article. By exchange we mean the voluntary transfer of one article for another, which are deemed equivalent in value. It may be commodity for commodity as when one gives butter for tea, or it may be the sale of some article for its equivalent in money. Through all systems of exchange there is one central figure which is value. It regulates all mercantile transactions in which goods are bought or sold. Now the value of an article is determined by the demand for it. And the supply of it and the great arena of exchange where this demand and supply are ascertained is the market. Between these two factors, demand and supply, competition works continual changes, as supply increases value decreases, and as demand increases value is enhanced. But the value of all articles are quickly brought to an equilibrium by competition between the buyers and sellers. As farmers you occupy one of the noblest vocations in life that men can fill. You supply the bread and meat which are the two staples of humanity for the nation. Your occupation is the very foundation on which all other human industries must build. Nature has furnished spontaneously all matter necessary for the profitable pursuit of your business, and if you but carefully study and investigate your vocation you will surely receive and merit your reward—Success.

Farm Life.

[By Mrs. R. E. Wands, of Bloomer.]

When I was invited by the Committee to take part in the exercise of this Institute I refused to do so for the very good reason I know there would be present those that could talk so much better than I could. I preferred to be a listener, but was informed by the Committee that it was the duty of every farmer and his wife to do all they could to make the Institute a success. I wish to say at the beginning that speaking in public is not my forte, however, I will do the best I can, and that is all any of us can do.

The subject I have chosen to speak upon is, "Why do the Boys and Girls leave the Farm and Home." This subject should be of very great interest to every father and mother, who have built up a home in the country.

It is not the influence or education of the farm that implants evil, but rather habit of industry, frugality and economy. It is after our boys and girls leave the old farm and go to the town, and are exposed to all sorts of temptation, that they go astray. It is our duty as parents to teach our children to love the farm, and do all in our power to make our home pleasant. I do not mean that we should go beyond our means, or that we should fill our homes with fine furniture, that we cannot afford, for the majority of our farms are not all paid for, and I claim that it is a duty we owe our children to secure a home for them and ourselves. A pleasant home does not always mean elegant furniture and fine appointments.

If father is handy with carpenter tools, and mother both tasty and handy at upholstering many very needful and really pretty pieces of furniture can be made. If you have little folks in the house, let mother teach them also, they will soon catch the fever, for let me tell you fancy-work fever is contagious, and many pretty things can be made, and at so little expense, it costs but little now-a-days to make a room look cozy and inviting.

I speak from experience. In my own home you will find the greater part of our things made by ourselves. When