



### INDIGESTION OF HORSES.

An old horseman says that working horses when long idle in the winter are sometimes fed too much and this brings on indigestion, that indigestion is usually produced by irregular and improper feeding, such a horse getting access to the grain bin, a too sudden change from one kind of food to another, or a too sudden increase in the amount of grain fed. The last named cause has probably produced more cases of indigestion, especially in farm horses in the winter, than any other, and we do not need to look far for the reasons. Most farm horses are comparatively idle in the winter, but it often happens that some business on the farm necessitates a long drive, or some other hard day's work, and the owner will give probably twice as much oats for breakfast as the horse has been in the habit of getting in order to brace him up for a hard day's work. The horse, being soft for want of regular exercise, will naturally become weary on his journey, and the stomach will become weary, too. In sympathy with the muscular system, when it too often refuses to perform its functions. The process of digestion ceases when fermentation of the undigested mass in the stomach takes place. Gases are formed which cause the animal to bloat. He will show symptoms of pain, and a case of indigestion is the result. Now, if the horse had received only his ordinary grain rations the chances are that before he had become weary on his journey the stomach would have completed its work and would have been completely empty, in which case a very acute attack of indigestion would have been impossible.—Indiana Farmer.

### GROW MORE GRASSES.

In attempting to farm without grasses the farmer is lifting without a lever. He is pulling with the load on the hind wheels; he is cutting with a dull saw. I would say first of all grow grasses and study how to build up the fertility of your soil so as to be able to grow large crops of the most nutritious grasses. You may convert the grass into milk and its products into flesh, into manure for grains, or you may sell it by the ton, according to the facts of your particular locality.

It is foolish to talk about farming without grass to land that can be made to produce two tons of the best grass to the acre. The greatest thrift that I have seen among the farmers in various parts of ten leading States has been on farms of about one hundred acres where grass was the basis of their farming and where this grass was fed out to the animals that were kept on the farms.

Without grass it is impossible to keep up a rational rotation of crops and build up the fertility of the fields for future crops. A farmer cannot afford to grow half a ton of grass to the acre any more than he can afford to grow ten bushels of corn and wheat. Such crops will keep him poor forever.

By practicing a good rotation of feeding out his grass he will be able to grow two tons of hay and sixty bushels of corn on most of the so-called poor farms and the sooner he studies out how to rotate grass and grain crops the better for himself, his farm and his pocketbook.—Correspondence in Successful Farming.

### NOTES FOR THE FARM.

Our plan is to keep all the early pullets that are good lookers, and that have been good growers, no ugly runty ones are kept, and select the red-combed, bright eyed and clean shanked hens that are not over fat. Much care should be taken in this selecting business, for the ones kept spell success or failure through another season.

All the discarded pullets, all the cockerels, unless a few nice ones for sale for breeding purposes, and all the "weedy" looking, over-fat hens are either "disposed of" at once or else confined by themselves until disposed of.

The price is usually within a half or a cent of what it is in February, so taking everything into consideration the profit is greater now than it would be, were the selling postponed until February. Give their care, and the time required for their care to giving more room and better care to the ones reserved for another year.

Among the later pullets there are always some that are worth keeping over, the quick maturing ones, and the ones that show hen shape the soonest, are really worthy keeping over. While they will lay when the first layers get broody and thus keep the egg supply up to the profit notch.

Give the selected ones free range of the fields and orchards; let them roost out doors as late as possible, and let the house have a good cleaning up. Remove all accumulations to the field or garden, burn all nest materials, and spoke the boxes

and fill them with new clean straw; white wash the walls; use coal oil on the roosts, and roost support; fill in the floor, if a dirt floor, with coal ashes or clean soil or gravel, and when the days get a little cooler, hatten all cracks, thus preventing colds and roup.—From Chicken Talk in the Indiana Farmer.

### COUNTRY MANUAL TRAINING.

Even manual training needs new direction as it touches country life. It may not be necessary to eliminate the formal exercises of model work and weaving and the like; but some of the practical problems of the home and farm may be added. How to make a garden, to lay out paths, make fences and labels, are manual training problems. How to saw a board off straight, to drive a nail, to whittle a peg, to make a tooth for a hand hay rake, to repair a hole, to sharpen a saw, to paint a fence, to hang a gate, to prune an apple tree, to harness a horse—the problems are bewildering from their very number. Manual training can be so taught in the schools that are equipped for it as, in ten years, to start a revolution in the agriculture of any Commonwealth.—L. H. Bailey, in the Century.

### THE COW AND CALF.

Cows require a different kind of feeding in some respects to that of beef animals, and Dr. Roberts, the Wisconsin State Veterinarian, says the daily feed for a 1,000 pound cow is 40 pounds of silage, 7 pounds clover hay, 8 pounds of grain.

The cows that are soon to calve should be fed on succulent feed, such as silage or roots, bran, linseed meal with a little oats. Keep the bowels open and do not feed very heavy on grains just before or after calving. After calving give bran mash and warm the drinking water for a few days. Allow the calf to suck for about two days and then feed his mother's milk from a pail for about two weeks, about three quarts twice a day; after that reduce it with skim milk or warm water, so that at the end of the fourth week the calf will be getting all skim milk or half whole milk and half warm water with some reliable stock tonic to aid digestion. Keep a supply of good clover or alfalfa hay within reach and also some ground oats with a little linseed meal mixed with it. After the calf eats the ground feed, gradually get him used to eating whole oats, as this is the best feed for him up to six months old. The heifers should not be bred until about 15 or 18 months old.

### FEED FOR YOUNG ANIMALS.

The younger an animal the more mineral matter it requires in its food. When very young pigs are growing they are producing bone very rapidly in proportion to size and consequently require more phosphates in their food, especially of lime in a soluble condition. Milk contains all the necessary substances for pigs, but after a while they become of such size as to be unable to consume enough milk to supply them, as they must drink about eight times as much water in the milk as there are solids. To supply this deficiency corn meal is added, but corn meal is deficient in mineral matter. Bran, ground oats, shipstuf and finely ground clover hay (scalded) in addition to the milk and corn meal, will prove advantageous.—Epitomist.

### OILING HARNESS.

Oiling harness is a task that farmers generally put off too long. It is just the work for stormy weather. One quart of neatfoot oil will be sufficient for double harness. Wash the harness well with soap and water and hang in a warm room over night to dry. Next day it will be in good condition to receive the oil. Add a little lamp-black to the oil to color it; apply with rag or brush, rubbing it well into the leather and hang in a warm room over night. Next day rub well with a dry cloth and it will be ready for use. Harness thus treated is much easier to handle and far less liable to cause galls to the horses and will wear much longer.—Epitomist.

### BLACK LOCUST POSTS.

A reader asks if black locust can be grown for posts, without very much trouble. They can be grown all right enough, but they will require some care. They must be well cultivated for several years, and that post, the locust borer, must be kept in check.—Indiana Farmer.

Emperor Joseph of Austria twice a week holds an audience, when he is accessible to the richest and poorest of his subjects.

Every soldier in the Russian army is to be provided with a pocket compass with a luminous needle, and 300,000 compasses, costing \$30,000, have already been ordered.

## Leona La Mar ---and Why

From The San Francisco Argonaut

The daily papers of last Saturday morning contained a pitiful story of the misfortunes of a young woman, Leona La Mar, who, after searching five days in San Francisco for employment, hungering by day and sleeping in the ruins of a street car in a desperate effort to end her troubles. There is, we believe, no question as to the general truthfulness of this melodramatic and harrowing story. But why, let us ask, should anybody, man or woman, have any difficulty in finding work with the means of living by it in San Francisco? Leona La Mar is young and physically competent. Why should she not have found the means of living in some one of the ten thousand places which cry aloud for willing hands? Why should a young woman starve, and seek to die in a city among whose chief social problems is the difficulty of finding hands to do essential and pressing work? The Argonaut knows the reason perfectly well. It is because our fool system of education is and has been in this ten years past breeding into our young people that which is fatal to practical capability. If Leona La Mar had been taught respect for labor, and if she had gained simple training in some industrial way of life, there would have been not the slightest reason for hunger, homelessness or despair.

There is no obligation upon any generation so morally serious and positive as that of preparing the oncoming generation for the business of life. It is time we soberly asked ourselves how we are meeting this supreme obligation. With all the elaboration of our educational system, are we fairly preparing our young people for the work which must be done if the race is to sustain itself, if civilization is to be maintained and if progress is to be hoped for? Does our over-elaborate educational system aim at the end of equipping the rising generation for the real duties which they must face? The Argonaut thinks not. Our system takes little or no account of the needs of the workaday world, provides no equipment for the meeting of everyday and commonplace duties. Much less does it give that discipline and concentration essential to steady devotion to humdrum things. Even where it pretends to be efficient, the work of the educational system is imperfect to the degree of degeneracy. Our schools rarely turn out a boy or a girl competent to read intelligently, to write a plain hand, or with that discipline of character essential to any kind of steady-going capability. To be specific, the editor of the Argonaut has been for weeks looking for a personal assistant competent at the points of reading intelligently, writing directly and plainly, and of presentable office-manners. He has dealt with applicant after applicant, only to be disappointed and disturbed in his work. In the end he has been compelled to abandon the search for youthful-competence and to seek aid from the ranks of veteran efficiency under old-fashioned and thorough-going standards.

We know of no more desperately helpless creature in the world than the boy or girl graduated with what they call "honors" from our public school system, with no capacity to read understandingly, to write legibly, to figure accurately, to do simply and efficiently what he or she is told to do, with no respect for superior years or authority, no seriousness of purpose, and no manners. And this is precisely the type of young person which our schools are spewing out to be assimilated somehow by the business and working worlds. No wonder that poor creatures like Leona La Mar, untaught at every practical point, ambitious beyond sense or reason, impossible to instruct because of their self-sufficiency, useless and burdensome in any relation, find no place in a world eagerly looking for efficiency, and so fall victims to that desperation which comes to those who can find nothing to do because they know how to do nothing.

The fault is at home as well as in the schools. In other days every boy was taught to do some kind of useful work, if it were nothing more than choring around, and every girl somehow learned simple domestic duties. Today what proportion of boys in this or any other city are taught to do anything, and what proportion of girls learn in their father's house how to cook a beefsteak or iron a shirt? We are told that the average workman is coming to look askance upon matrimony because the average American girl has no practical accomplishments. Not one young woman in ten, so we are told, knows on her wedding day anything about the mysteries of household economy, with the ways of doing things which must be done if she is to have a wholesome, healthy and happy life. It is necessary to suggest how serious this condition is as it relates to the essential interests of life?

### CREEP CURE FOR CHILDREN.

German Doctor Finds That Standing Overtaxes the Spinal Column. Prof. Klapp, of the University of Bonn, believes that creeping is the true and natural remedy for half the troubles of infancy. Every child should be allowed to creep plentifully before it is taught to walk, he says; it is nature's law, and when this is neglected he prescribes a return to creeping to undo the injuries to the spine, joints and muscular system that result from a premature habit of standing erect.

His attention was first called to the subject by dogs which had suffered nervous breakdown and showed symptoms of paralysis as a result of training in tricks for the stage or circus ring. He undertook to treat some of these and naturally began with a rest cure, including stoppage of the requirement to stand upright on their hind legs.

To his surprise he found that the dogs recovered strength and nervous tone without further treatment, and he concluded that the strain on the spinal column from the unnatural erect position was the sole cause of the symptoms. From this it was an easy step to the deduction that children of from 1 to 4 years of age who showed nervous symptoms and general breakdown were victims of strain placed on the vertebral system too soon, too suddenly and before they were fit to bear it.

He experimented with a creeping treatment and it is said has achieved such results that several children's hospitals are adopting the system that he has introduced in Berlin. The children, even up to 6 years of age, are encouraged and even forced to creep about the floor of their ward.

Creeping games are provided and the nurses see to it that there is as little standing or walking as possible. The attitude of creeping prevents spinal curvature in a lateral direction and the weight of the body forces the vertebrae to adjust themselves in the natural forward curve at the waist line with the shoulders thrown back.

The neck is strengthened by supporting the weight of the head, and the shoulder, back, abdominal and hip muscles are strengthened. The standing habit is redeveloped gradually in such a manner that the body adjusts itself to it gradually.—New York Sun.

### A DROP OF WATER.

It Has a History That is Full of the Wonders of Romance.

Water that is now in the ocean and in the river has been many times in the sky. The history of a single drop taken out of a glass of water is really a romantic one. No traveler has ever accomplished such distances in his life. That particle may have reflected the palm trees of coral islands and have caught the sun rays in the arch that spans a cloud clear away from the valleys of Cumberland or California.

It may have been carried by the gulf stream from the shore of Florida or of Cuba to be turned into a crystal of ice beside the precipices of Spitzbergen. It may have hovered over the streets of London and have formed a part of murky fog and glistened on the young grass blade of April in Irish fields. It has been lifted up on heaven and sailed in great wool pack clouds across the sky, forming part of the cloud mountain echoing with thunder. It has hung in a fleecy veil many miles above the earth at the close of long seasons of still weather. It has descended many times over in showers to refresh the earth and has sparkled and bubbled in mossy fountains in every country in Europe.

And it has returned to its native skies, having accomplished its purpose, to be stored once again with electricity to give it new life producing qualities and equip it as heaven's messenger to earth once more.

### THE DEAD AWAKENED.

And the Colored Porters Vanished Immediately. Something happened at the Baltimore & Ohio depot a few nights ago which caused a number of the colored employees to wish they had been elsewhere.

"Anyhow," remarked one of them afterward, "I'm glad it didn't happen at the new station, because then I would be uneasy the balance of my life. I'll only have a few days more here, and if I think ghosts are after me I can get out of the way."

A box intended for shipment to a place in Montgomery county was received at the station. It was the kind of a box that is used by undertakers as the outer casing for caskets, but it happened to be empty when it was received.

"Let's have some fun with the colored porters," suggested one of the railroad employees, calling another employee and having him stretch himself upon the bottom of the box.

The lid was placed upon the box and the colored men were called upon to remove it to a train that was in waiting. The colored men were proceeding slowly along the platform with the box when the occupant of it suddenly raised the lid. It took the colored porters considerably less than one second to drop the box and seek quarters inside the building.—Washington Star.

Arrangements are being discussed for an electrical exposition at Niagara Falls in 1908.

## THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. G. G. MILLS.

Subject: Spirit of the Lord's Day.

Brooklyn, N. Y.—The Rev. Grover G. Mills, pastor of Pilgrim Chapel, preached Sunday morning on "The Spirit of the Lord's Day," taking as his text Romans 12:5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind," and Mark 2:27: "The Sabbath was made for man and not man for the Sabbath." Among other things Mr. Mills said:

The glory of the Christian religion is its universality. It fits all sorts and conditions of men, and when understood as Jesus meant it to be understood, they receive it gladly, for His appeal was always past tradition to truth. The court of final appeal is the spirit in man backed up by the experience of the race. Christianity is not the acceptance of a set of opinions, nor the observance of ritual, sacred places and days, nor the reiterating of numerous moral maxims, but it is getting the loftiest point of view with regard to things in general and one's relations to one's fellow men in particular. All Jesus' teaching looked toward the unifying of the moral law. All progress is from unity, up through complexity back to a unity on a higher plane. In the beginning the moral law was very simple: "Thou shalt not eat the fruit of the tree."

"Evil is deadly, do no meddle with it." Here we have the religion of fear. Later men's notions of evil became hazy and we had the books of the law and the ten commandments. This might be called the religion of restraint. It meant a series of "thou shalt not's." Everything was to be done by rule. The evil was to be separate from the good, one nation separate from another to preserve its holiness, one man set apart from the others, one day sanctified. Then came Jesus with a desire to put a spirit into religion which should give it perennial freshness. Man was no longer to consult an authority to find whether he should or should not do a certain thing. He was to accept the guidance of the inner light. He was not to separate the evil from the good, but to "overcome evil with good." He was to make the radiance of the one day suffuse all the days; he was not to think of God afar off watching His universe go; but as "nearer than breathing, closer than hands or feet;" he was not so much to be concerned with getting men to heaven as getting heaven into the world. This is what may be called the religion of the spirit. Now let us view the question of Sunday observance in the light of this.

First, the old Sabbath of the Jews, and as revived in great part by the Puritans of three centuries ago, does not measure up to the demands of a spiritual religion. Everything was nicely regulated by rule. But the man who takes his ethics prescribed in his life, that particle may have reflected the palm trees of coral islands and have caught the sun rays in the arch that spans a cloud clear away from the valleys of Cumberland or California.

On the other hand, the strong people, those who tend to question authority and who demand a reason for their obedience become more and more blindly reactionary. Thus it is dangerous to multiply restrictions beyond what is essential; because men, feeling themselves cramped, break the artificial barrier, but at the same time there comes to them a feeling of guiltiness, their consciences are hardened and they stand pledged to break every law, as opportunity offers. The old Sabbath, therefore, was legalistic, it took no account of a man's attitude toward righteousness; it only demanded that he fulfil the letter of the law. We see the result of it in the Pharisees, who were strict observers of the Sabbath, but did not hesitate to practice hypocrisy to grind the poor in the dust with unjust taxation, and in general to leave fellow feeling entirely out of their religion.

2. But the question is immediately put, if the old Sabbath be abolished, has not Sunday taken its place? Not at all. Observance of Sunday was commenced after the death of Jesus. It was not to take the place of the Jewish holy day, but for a time the two ran side by side, Christians keeping the Sabbath, with all its restrictions, on our Saturday, and celebrating the next day (our Sunday) with great rejoicing in honor of the Lord's resurrection. At the outset, then, it was a day of cheerfulness. It was a festival, with joy and gladness, and so strong was the feeling that this was as it ought to be that we read in the "Epistle to Trilobus," one of our oldest documents: "The Manicheans have been convicted in the examination which we have made of passing the Sunday, which is consecrated to the resurrection of our Lord, in mortification and fasting." Truly, here is a case of the tables turned.

All reasonable Christians will hold that this is what Sunday ought to mean—a day of cheerfulness and recreation. There should be nothing "blue" about it. It should be, in truth, "the golden clasp that binds the volume of the week." But when we seek cheerfulness and recreation we should be careful that we get no spurious substitutes therefor. Recreation means just what it says. Recreation, that is, to fit for the duties of the week. To put new life into yourself to stand the stress and turmoil of life. Some men think they can do this best by assembling at the house of worship, some by walking abroad in God's out of doors, some by attending some innocent place of amusement, some by just staying at home and resting, some by a combination of these.

We must not lose sight of the fact that "the Sabbath was made for man, not man for the Sabbath." It is to help man, it is something to satisfy his needs, not a dark law with a penalty attached. Now, the deepest need of man and especially Americans is rest. There is something very sweet about that phrase, "The weary are at rest." We ought to seek to make

the day a real day of rest. It is the "soul's library day." On other days it is all too true

The world is too much with us; late and soon, getting and spending we lay waste our powers.

Suppose you lived in a splendid seven-room house and some friends should come to call on you for a time. You would give them the freedom of the house, but all would immediately realize that all rooms are not the same, at least that the great parlor stands off by itself with a dignity all its own. You go in there dressed in your best clothes and feeling that there is not quite the same freedom there as there would be in the dining room, but you rather like it. You would not think of having your house without a parlor. It is that which exalts the whole. So it is with our Sunday, it is the "golden clasp." We may be a little stiffer than on other days, but it should not be the stiffness of the prisoner hemmed in by restraint. It should resemble the dignity of the king, not doing all that we have a right to do.

The question of Christian liberty now arises, and it is really about this point that the whole storm has raged of late. There have been extremists on one side and on the other. Some have maintained this to be a Christian country and that therefore all who come to our shores must fall in line with the views of our Puritan ancestors. All places of amusement are harmful on Sunday and should be closed. On the other side are those who maintain just as vigorously that New York is a cosmopolitan city and therefore should be a wide-open town. Each party sees only one side of the truth. If the two were to come together we would have a full-orbed view, a reasonable solution. It is true, as Burke says, much as we dislike to admit it, that "all government, indeed every human benefit, every virtue and every prudent act, is founded on compromise and barter." Those who stand for a strict observance of the Sabbath forget that to some this would mean much misery, because all men are not built alike. To compel an illiterate man to read his Bible would be robbing him of his day of rest, while to others it would mean real repose. Those who stand for no side are at all forget what we owe to such observance as we have had hitherto. It is because many of our citizens week after week have maintained their relations with religious institutions that the backbone of the country has been kept. When a man or nation loses grip of the higher things, when the windows of the soul are closed and covered with cobwebs, we are prepared to look for dissolution and decay.

What, then, are we to do? How are we to arrange matters so that the beneficent results of Sunday observance shall be retained and yet keep the day from being "blue," save to moral wrongdoers? Certainly not by keeping on the books the law that is now there. Permit me at this point to say that I have no sympathy with those who on the one side think that driving people away from Sunday vaudeville will drive them to the saloons. I know many people in this neighborhood who attended these performances and none has as yet taken to the bottle. These people are not after all very different from ourselves. They are ordinary American citizens. Nor have I any belief in the wisdom of those who think people can be driven to church by driving them out of the Sunday theatre, and if they only come to church because there is no other place open, I doubt whether it would be worth their while to come. The spirit in which one attends is everything.

The solution, then, seems to be to have a law in which are specified those forms of amusement that the great majority of the citizens are agreed are harmless and which shall not disturb the public peace or seriously interrupt the repose and religious liberty of the community. But this is only the first step. The law must have public sentiment behind it or become a dead letter at the outset. This public sentiment should be aroused by the moral teachers of the community as well as by the newspapers and by all good men. We should then have a day which would mean for all a day of rest, for rest does not mean inactivity, but harmony. It means doing that which is most congenial. The man who loves his fellow men and longs for the day when there shall be one good method on the earth and men shall have one aspiration—to do the will of God—may repair to the assembly of worship and renew his allegiance to the old ideals; the brother who, worn out with the toil of the week, felt that he needed all his time to recreate himself by harmless amusement, would not be hindered, though he might well be pitted. All would have more regard for the weightier matters of the law.

### Mirth and Medicine.

I know of nothing equal to a cheerful and even wirthful conversation for restoring the tone of mind and body, when both have been overdone. Some great and good methods of showing very heavy cares and toils have been laid, manifest a constitutional tendency to relax into mirth when their work is over.

Narrow minds denounce the incongruity; large hearts own God's goodness in the fact, and rejoice in the wise provision made for prolonging useful lives. Mirth, after exhaustive toil, is one of nature's instinctive efforts to heal the part which has been racked or bruised. You cannot too sternly reprobate a frivolous life; but if the life be earnest for God or man, with here and there a layer of mirthfulness protruding, a soft bedding to receive heavy cares, which otherwise would crush the spirit, to snarl against the sports of mirth may be the easy and useless occupation of a small man, who cannot take in at one view the whole circumference of a large one.—Arnott.