



Farm and Garden

THE SHYING HORSE.

When street cars first appeared horses had to become used to them in order to be safe drivers, and the auto on the road is a new alarm for horses, and both the auto driver and horse men will have to learn to be cautious. A writer on the shying horse makes some good suggestions that are worthy of noting and we give a few paragraphs below from the Farmers' Advocate:

The chief difficulty was to accustom them to the trolley cars which came along the roads at any speed up to thirty miles an hour.

My plan was to ride quietly to the terminus, and wait, at a respectful distance, the advent of a car. When it was stationary I spent the ten minutes of its stay in riding round it in circles of gradually diminishing size, but never trying to force the horse nearer than he could be coaxed to approach. Generally, in less than an hour, the horse would go right up to the car and accept caresses from the conductor.

The next step was to follow the starting car, which, luckily went slowly for the first mile, trotting behind and alongside, till the horse took no notice of it whatever. After that it was merely a matter of meeting cars at points where they moved slowly, till gradually, the horse grew accustomed to face them at any speed.

In teaching a horse to be fearless of any strange, and therefore, to him, alarming object, there are three rules of conduct to which there is no exception:—Never speak sharply. Never use your whip, and never urge him forward with a tight rein. A frightened or nervous horse is psychologically the equivalent of a frightened child. Would any one in his senses expect to cure his child's timidity by scolding or whipping him, or by yanking him suddenly by the arm?

It is impossible to condemn too strongly the pulling of a horse's mouth and laying the whip smartly across his back, which is the practice usually seen and popularly advocated "to distract his attention," when a horse shows symptoms of alarm at an approaching object, such as a motor car; a greater mistake or one more productive of future trouble for the driver, was never made.

The ancient superstition that a horse can think of only one thing at a time, and that, therefore, the whip will divert his attention from the object of his fears, is neither logical, nor tenable in practice.

"Put yourself in his place," is a good motto when dealing with horses. A sudden curtailment of his usual freedom of movement, by tightening the reins, when a nervous horse is looking suspiciously at some strange approaching object, naturally increases his alarm; while use of the whip engenders a fear of the object, which it will take no end of time and trouble to eradicate.

The fact that the approach of the alarming object was quickly followed by punishment naturally produces an association of the two in the equine mind, and a logical objection to face that object again.

The psychology of the free hand in the non-frightened shier, is not so easy to follow, but I can vouch for its success. Do not go to the extreme of letting your reins fall loose; hold them so as to have instant control of your horse's head, but just relax whatever pull you have on his mouth. If he knows you talk to him soothingly; a horse will pass with a rider or driver, whom he knows, many an object that no stranger can persuade him to face.

If riding, never leave your saddle; if driving, you may be compelled from reasons of safety to lead him; when you do so, walk between him and the cause of his alarm.

DAIRY HERD NOTES.

The principal dairy breeds and Moist, Jersey, Guernsey, Ayrshire and Brown Swiss.

There are several other dairy breeds such as the French Canadian, Kerry and Dutch Belted, etc., but these are rather scarce at present.

In buying dairy cows, we have a different standard to go by than in selecting beef animals.

A dairy cow is a machine that turns feed into milk and cream. So we must look for one that will convert the greatest quantity of feed into the most milk and cream. The type of dairy cow we want is a cow weighing about one thousand pounds. She must have a lean head and neck. Her eyes should be clear and large, indicating health and temperament. Her body should be narrow over the shoulders and broad at the hips and rump. She should have a large chest, indicating vitality. Her pouch or belly should be large, showing that she is able to consume a large amount of rough feed. She should have a set of large,

branching milk veins leading to a well developed udder, on which are placed four good-sized teats.

She should carry very little flesh. Before introducing any new cows into the stable, have them tuberculin tested to avoid bringing any cows affected with this disease among your healthy herd.

Watch for any discharge that might be due to abortion, as this is another disease you must watch.—Dr. David Roberts, Wisconsin State Veterinarian.

LIME ON GRASS LAND.

Ground limestone only has a very mild action in the soil. It is probably not as effective as thoroughly air-slaked lime. Prepared lime or agricultural lime, as it is sometimes called, is made by adding water to caustic lime out of contact with air. By this process fifty-six pounds of caustic lime becomes seventy-four pounds of hydrate of lime. Thus, you see, you purchase a considerable amount of water when buying agricultural lime. You would, therefore, need to get it at a low cost to make its use anything like as profitable as caustic lime. You will find caustic lime the cheapest form in which to purchase it. Probably you can buy caustic lime in barrels in carload lots and get it in pretty good condition, and as cheap, if not cheaper, than you can obtain the ground lime or prepared lime. If you use ground lime be certain to get it pulverized as finely as possible, for the finer it is ground the better will be the results obtained.—Southern Farm Magazine.

FOOT ROT IN COWS.

This is not a very common trouble but those who have been so unfortunate as to have been up against it will be glad to learn of the remedy used by a correspondent of Hoard's Dairyman. He says:

"I went to work at first with different remedies which I have seen recommended but could not seem to get ahead of the disease. One of the neighbors recommended corrosive sublimate. I commenced using this at once, dissolving two tablets in two quarts of water. Where the cows would allow it I would put their feet in the pail and let it soak for a few minutes morning and night. Some were nervous and I bathed them the best I could. This powerful disinfectant seemed to be all that was needed, for the cattle commenced to improve at once and some of the cows were all over their trouble in ten days, others were lame a little longer but they kept up on their quality of milk remarkably well."

THE BEST MARKET.

The nearest town to the farmer is the best market and deserves his consideration. It is not unusual to witness heavy shipments of fruit and vegetables to the large cities which may bring enough to pay freight when the consumers living at the shipping point can not get a supply of certain articles unless they pay the highest prices. It is a well-known fact that many towns situated in the midst of rich agricultural regions buy their supplies of the very articles grown near them from the large cities. In all towns the enterprising farmers can build up a local custom that will be far more profitable than to depend wholly upon the markets of the cities.—Epitomist.

EFFECT OF SALT ON SOILS.

The effect of salt on soils is due to its indirect action in aiding the decomposition of animal and vegetable matter, increasing their absorbent power and by its reaction with lime acting as a solvent for phosphates, says the Country Gentleman. There is no intelligent way to apply it, because, in the first place, it is too expensive. The same effect can be obtained by an application of kainit, one-third of the total weight of which is common salt. In any case saline fertilizers should be applied months before sowing or just before rain, or at least during rainy weather; otherwise plants are apt to be killed.

THE COST OF PORK.

The Nebraska station has shown that with corn worth thirty cents a bushel pork can be produced on corn and alfalfa pasture at a cost of \$2.43 per hundred pounds. With corn worth fifty-six cents per bushel pork was produced on the same ration for \$4.13 per hundred pounds. If you don't have alfalfa just try corn and clover, and notice the results.—Weekly Witness.

A gigantic tray of solid silver, weighing more than 10,000 ounces, has just been made by a firm in London for an Oriental potentate. The tray is seven feet in diameter, and is said to be the largest ever executed; it has been in the hands of the workmen for over a year.

COSTLIEST DAIRY IN ALL THE WORLD TO BE CLOSED UP

Howard Willetts Decides That Selling Milk at 60 Cents a Gallon Doesn't Pay When Total Cost is \$10.00.

WHAT HOWARD WILLETTS'S FARM PRODUCTS COST HIM.

Milk\$10 a gallon.
Pork\$118 a pound.
Chickens\$35 a pair.
Cows\$300 to \$2,500 each.

After investing fully a million dollars, to show the world just how a dairy ought to be conducted, Howard Willetts, the famous sportsman and White Plains millionaire, has decided to quit fancy farming and dairying. Not only is he going to give up purveying milk to those who can afford to pay 15 cents a quart, to be sure it was milked by a man in a white duck suit who has first washed himself and bathed the cow, but he is going out of the horse business, the prize pig business, the fancy chicken business and all the other lines of breeding which have made the White Plains farm noted.

Notice was served on the hundred or more employees of the Gedney farms, as the Willetts place is known, the first of this month that their services would be required no longer than Dec. 1. The high-priced superintendents, the various assistants, the farmers, foremen and all the other men who have helped make the place known the world around, will all go. Although Gedney farms was the breeding station of Hetherblom, champion high-jumping horse of the world, and of prize winning horses, chickens, pigs and cattle without number, it was the dairy farm which made it famous.

The farm has been visited by learned bodices from all over the world. Boards of Health the world around have pointed to it as the model milk producing establishment. Milk producers have been urged to adopt Mr. Willetts's ideas, regardless of the fact that few milk raisers are millionaires.

Mr. Willetts is a millionaire a half dozen times over. The Gedney farm is one of the historic spots in this neighborhood. It was the headquarters at different times of both the American and British armies during the Revolutionary war. Mr. Willetts owns about 320 acres of the original land, which comprises a square mile of the choicest land in Westchester county.

It is the highest land in the county, and the magnificent colonial residence where the owner lives all the year around stands on top of the Westchester County watershed. From the front porch may be seen the waters of Long Island sound, where the owner's yachts has won as many victories on sea as his prize stock has won on land.

Several years ago Mr. Willetts decided to go into the dairy business, believing that enough persons would pay a sufficiently high price for milk to make it worth while.

Models of Cleanliness. The cow sheds are built entirely of concrete and are in no wise connected with the feed barns. They are big and roomy, well lighted and the walls, sides and ceilings are all cement plastered. The corners are rounded, and every day, as soon as the cows are turned out of them, the walls, ceiling and floor are scrubbed down. There is not a crack or crevice of any kind in which dust may lodge.

The dairy is always open to visitors, but one class of persons is strictly barred. That is, people afflicted with tuberculosis in any stage. Equal care is taken to guard against the milk product being contaminated with the germs of any other disease.

When milking time comes a little army of men in white duck suits seize milking stools which have been scrubbed and steamed. Their white duck suits are laundered every day and are used only for milking. The milkmen are provided with bathrooms and must bathe before beginning to milk. The cows have already been curried and brushed until their coats shine.

Immediately after the milk is milked into patent buckets which will admit no dust it is taken to the pasteurizing department, where it is treated and bottled ready for the consumer.

One of Mr. Willetts's employees roughly figures that, counting in the value of the dairy buildings, which cost a half million dollars, the cows, which cost from \$300 to \$2,500 each, and all the labor and other expenses, the milk he has sold has cost him about \$10 a gallon.

The pigery has been as much of a model as the dairy and if Mr. Willetts could get about \$118 a pound for the pork he would come out even on his pigs.

The chicken farm has been another model one, but until the public becomes accustomed to paying about \$5 a pair for its fricasseed spring Mr. Willetts's chicken farm will not be productive of profit.—From the New York World.

FIRE SUPERSTITIONS.

Curious Customs and Observances to Avert Impending Evil.

In the lake land of northern England there is a well known case of a fire that has been kept up for three generations. When it accidentally went out the householder went to some wood cutters who had lighter their fire from his, says the London Daily News, and brought back their fire to his own hearth in order that he might possess, as it were, the seeds of his ancestral fire. Undoubtedly this arises from the old belief that the home fire is derived from a sacred source. Then there are many house fires which are kindled from ceremonial fires once a year. Thus at Burghed all the fires are lighted from the "burning clavie," and kept alight continuously during the year, it being considered lucky to keep the flame from the clavie all the rest of the year. This clavie was lighted first of all at a fire of peat made by youths of the village who were sons of the original inhabitants. Every stranger was rigidly excluded from the ceremony and peat only could be used.

The ceremony takes place on New Year's eve, and after the clavie has been kindled one youth after another bears it in triumph around the bounds of the village. At certain houses and street corners a halt is made and a brand is whipped out of the burning clavie and thrown among the crowd, who eagerly catch its embers and from them kindle the fires on their hearths. Finally the remains of the clavie are placed in the centre hollow of a pile of stones, called the "Durie," and the remaining embers are distributed to the villagers all of whom attend the ceremony.

Another curious feature of the observance is that the long nail which fastens the staves of the clavie is made of iron by the village smith, but the hammer must be a round stone. Such importance is attached to the ceremony that if the bearer should stumble during the perambulation of the village it is looked on as a dire calamity, foretelling disaster to the place and certain death to the bearer in the course of the next year.

There are quite a number of ceremonial fires lighted on St. John the Baptist's eve. In Nottinghamshire part of the Yule log is kept till the following year, to be burned upon the next Christmas eve. The method is first to put a bit of last year's log into the fireplace and burn it, then the fresh log must be put on the fire and allowed to burn for a little while. It is then taken off and burned a little every night until New Year's eve, when it is put on the fire and consumed, with the exception of a portion which is kept in the house until next Christmas Day. It is believed that the observance of this custom will "keep the witch away."

In Cornwall the practice obtains of resorting to the hearth and touching the cravel (the mantel stone across the head of an open chimney) with the forehead, and casting into the fire a handful of dry grass or anything picked up that will burn. This form of "hearth sacrifice" is regarded as the most effectual means of averting any impending evils of a mysterious nature.

All these customs, in various ways, are derived from the sacred character with which our ancestors invested fire.

Berlin Postal Tubes.

Connect the Central Office With the Principal Stations.

The Berlin postal authorities are revolutionizing the conveyance of letters and parcels.

The idea on which they are experimenting, says the Chicago Tribune, is to have an underground tube with a large enough circumference to admit a man in a stooping posture. These tubes are to connect the central post office with the principal stations and with the district offices.

Two sets of rails are built in this tube or tunnel, one over the other, not side by side. The upper set of rails is supported on the sides of the tube, thus practically dividing it in two. Small carriages, running on two wheels, are automatically driven by electricity along these rails.

No locomotive is used nor is there any attendant with the carriage. As many as six of these carriages can be run together for conveying letters and parcels from the arrival station to the central post office and thence to the various districts, or vice versa. By this means letters can be delivered in any part of the city in less than a fourth of the time formerly required. So far the scheme is not beyond the experimental stages, but it promises to be a success and to banish from the streets the mail van, with all its poetry and romance.

Divine Clamor Appreciated.

The family were gathered in the library admiring a splendid thunderstorm when the mother bethought herself of Dorothy alone in the nursery. Fearing lest her little daughter should be awakened and feel afraid, she slipped away to reassure her. Pausing at the door, however, in a vivid flash of lightning which illuminated the whole room, she saw her youngest olive-branch sitting straight up in bed. Her big brown eyes were glowing with excitement, and she clapped her chubby hands while she shouted encouragingly. "Bang it again, God! Bang it again!"—Brooklyn Life.

A man respires—that is, draws in breath—16 to 20 times a minute, or 20,000 times a day.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY PROFESSOR HUGH BLACK.

Subject: Esau's Temptation.

Brooklyn, N. Y.—Professor Hugh Black, of Union Theological Seminary, preached Sunday in the Lafayette Avenue Presbyterian Church to a large audience. His subject was, "Esau's Temptation." He took his text from Genesis 25:32: "And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?" Professor Black said:

We cannot suppress a natural sympathy with Esau in this scene between the two brothers. He seems so much aimed against as sinning, and in comparison with the cunning, crafty character of Jacob he appears the better of the two. His very faults lean to virtue's side, we think, as we look at his bold, manly, impulsive figure. There is nothing of the cold, calculating, selfishness, the astute trickery, the determination to get his pound of flesh, which make his brother appear mean beside him. With our swift and random and surface judgments we are inclined to think it unjust that Esau should be set aside in the great history of grace for one who could be guilty of both malice and fraud in advancing his own interests. We are not at present dealing with the character of Jacob or we would see that this hasty judgment, true so far as it goes, is something less even than half the truth, and that though here and elsewhere sinned and was punished through all his life for his subtlety and selfishness, yet he was not the monster of unbrotherly malice merely which this scene might suggest, and that he had qualities of heart and spirit which make it inevitable that he, and not Esau, should be chosen for the line of God's purpose. Our subject is Esau and his weakness and fall in the presence of his overmastering temptation.

Esau's good qualities are very evident, being of the kind easily recognized and easily popular among men, the typical sportsman who is only a sportsman, bold and frank and free and generous, with no intricacies of character, impulsive and capable of magnanimity, the very opposite of the prudent, dexterous, nimble man of affairs, rather reckless indeed and hot-blooded and passionate. His virtues are already, we see, dangerously near to being vices. Being largely a creature of impulse, he was, in a crisis, the mere plaything of animal passion, ready to satisfy his desire without thought of consequences. Without self-control, without spiritual insight, without capacity even to know what spiritual issues were, judging things by immediate profit and material advantage, there was not in him depth of nature out of which a really noble character could be cut. This damning lack of self-control comes out in the passage of our text, the transaction of the birthright. Coming from the hunt hungry and faint, he finds Jacob cooking pottage of lentils and asks for it. The sting of unquenchable appetite makes him as well as if he would die if he did not get it. Jacob takes advantage of his brother's appetite and offers to barter his dish of pottage for Esau's birthright.

There would be more superstition in the minds of both of them as to the value of the birthright. Both of them valued it as a vague advantage, carrying with it a religious worth, but it meant nothing tangible; and here was Esau's temptation, terribly strong to a man of his fiber. He was hungry, and before his fierce desire for the food actually before him such a thing as a prospective right of birth seemed an ethereal thing of no real value. If he thought of any spiritual privilege the birthright might be supposed to confer, it was only to dismiss the thought as not worth considering. Spiritual values had not a high place in his standard of things. He could not be unaware of the material advantages the possession of the birthright would one day mean. He must have known that it was something to be recognized as the eldest son, with special rights of inheritance and precedence and authority after his father's death. These things were real enough to him, even though he might have no notion of a deeper meaning in being the heir of the promise. But in the grip of his appetite even these temporal advantages were too distant to weigh much. In the presence of immediate satisfaction the distant appeared shadowy and unreal and not worth sacrificing present enjoyment for. He feels he is going to die, as a man of his type is always sure he will die if he does not get what he wants when the passion is on him; and supposing he does die, it will be poor consolation that he did not barter this intangible and shadowy blessing for his birthright. "Behold I am at the point to die; and what profit shall this birthright do to me?"

The Bible writers speak of Esau always with a certain contempt, and with all our appreciation of his good natural qualities, his courage and frankness and good humor, we cannot help sharing in the contempt. The man who has no self-control, who is swept away by every passion of the moment, whose life is bounded by sense, who has no appreciation of the higher and larger things which call for self-control—that man is, after all, only a superior sort of animal, and not always so very superior. The author of the Epistle to the Hebrews calls Esau "a profane person, who for one morsel of meat sold his birthright." "Profane" means not blasphemous, but simply secular, a man who is not touched to fine issues, judging things by coarse earthly standards, without spiritual aspiration or insight, feeling every sting of flesh keenly, but with no sting of soul toward God. Bold and manly and generous and with many splendid constitutional virtues he may be; but the man himself lacks susceptibility to the highest motives of life. He is easily bent by every wind of impulse, and is open without defense to animal appetite. He is capable of despoiling the intangible blessing of such a thing as a birthright, even though he feel it to be a holy thing, because he cannot withstand present need. A profane, a secular person as Esau, is the judgment of the New Testament.

This scene where he surrenders his birthright did not settle the destiny of the two brothers; a compact like this could not stand good forever, and in some magical way substitute Jacob for Esau in the line of God's great religious purpose. But this scene, though it did not settle their destiny in that sense, revealed their character, the one essential thing which was necessary for the spiritual succession to Abraham; and Esau failed here in this test as he would to all afterwards. His question to reassure himself, "What profit shall this birthright do to me?" reveals the bent of his life, and explains his failure. True self-control means willingness to resign the small for the sake of the great, the present for the sake of the future, the material for the sake of the spiritual; and that is what faith makes possible. Of course, Esau did not think he was losing the great by grasping at the small. At the moment the birthright, just because it was distant, appeared insignificant. He had no patience to wait, no faith to believe in the real value of anything that was not material, no restraint to keep him from instant surrender to the demand for present gratification.

This is the power of all appeal to passion—that it is present, with us now, to be had at once. It is clamant, imperious, insistent, demanding to be satisfied with what is actually present. It has no sense of the value of good. It wants immediate profit. This is temptation, alluring to the eye, whispering in the ear, plucking by the elbow, offering satisfaction now. Here and now—not hereafter; this thing, that red pottage there, not an ethereal, unsubstantial thing like a birthright. What is the good of it if we die? as we are about to do if we do not get this gratification the senses demand. In the infatuation of appetite all else seems small in comparison; the birthright is a poor thing compared with the red pottage.

It is the distortion of vision which passion produces, the exaggeration of the present which temptation creates, making the small look like the great, and discounting the value of the thing lost. The vivid, lurid description in the Proverbs of the young man, void of understanding, snared in the street by the strange woman, gives both these elements of the effect of passion—the weak surrender to impulse and the distortion of vision which blinds to the real value of what is given up for the gratification: "He goeth straightway as an ox stoiks to the slaughter, till a dart strikes through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

But it is not merely lack of self-control which Esau displays by the question of our text. It is also lack of appreciation of spiritual values, in a vague way he knew that the birthright meant a religious blessing, and in the grip of his temptation that looked to him as purely a sentiment, not to be seriously considered as on a par with a material advantage. The profane man, the secular man, may not be just a creature of impulse; he may have his impulses in good control, but he has no place for what is unseen. He asks, naturally, What shall it profit? Men who judge by the eye, by material returns only, who are frankly secular, think themselves great judges of profit; and they, too, would not make much of a birthright if it meant only something sentimental, as they would call it. The real value of the ideal, the actual and not the visionary, the thing seen and not the thing unseen—they would not hesitate more than Esau over the choice between the pottage and the birthright. They judge by substance, and do not understand about the faith which is the substance of things hoped for, the evidence of things not seen.

How easy it is for all of us to drift into the class of the profane, the secular, persons as Esau, to have our spiritual sensibility blunted, to lose our appreciation of things unseen, to be so taken up with the means of living that we forget life itself and the things that alone give it security and dignity! How easy, when soul wars with sense, to precipitate ourselves into the class of the profane, as Esau who for one morsel of meat sold his birthright.

We, too, can despise our birthright by living far below our privileges and far below our spiritual opportunities. We have our birthright as sons of God, born to an inheritance as joint heirs with Christ. We belong, by essential nature, not to the animal kingdom, but to the kingdom of heaven; and when we forget it and live only with reference to the things of sense and time, we are disinheriting ourselves as Esau did. The secular temptation strikes a weak spot in all of us, suggesting that the spiritual life, God's love and holiness, the kingdom of heaven and His righteousness, the life of faith and prayer and communion, are dim and shadowy things, as in a land that is very far off. "What profit shall this birthright do to me?"

What shall it profit? seems a sane and sensible question to be considered in a business-like fashion. It is the right question to ask; but it has a wider scope and another application. What profit the mess of pottage, if I lose my birthright? What profit the momentary gratification of even imperious passion, if we are resigning our true life and losing the clear vision and the pure heart? What profit to make only provision for the flesh, if of the flesh we reap but corruption? What profit the easy self-indulgence, if we are bartering peace and love and holiness and joy? "What shall it profit a man if he gain the whole world (and not merely a contemptible mess of pottage) and lose his own soul?" What profit if, in the insistence of appetite, men go like an ox to the slaughter, knowing not that it is for their life? "Thus Esau despised his birthright."

Then and Now.

Once, we are told, it took one sermon to convert 3000 souls; now it takes 3000 sermons to convert the soul.—Rev. T. J. Viliers, Baptist, Indianapolis.

How God Judges.

God can doubtless read the human heart, but He elects to judge men by their effect on the neighborhood.—Home Herald.