******* SUNDAY SERMON * * * * A Scholarly Discourse By Rev L. L Taylor.

Brooklyn, N. Y .- Sunday evening, in Puritan Congregational Church, the pastor, the Rev. Livingston L. Taylor, preached a sermon in antici-Anniversary Day, on "Chilpation of dren's Rights." The text was from Mark 10:14: "Suffer the little chil-The text was from dren to come un'o Me, and forbid them not: for of such is the kingdom Among other things, Mr. of God. Taylor said.

Here is the Magua Charta, the great charter of children's rights. The kingdom is their kingdom. The Christ is their Christ. He recognizes their right to be; their right to be children; their right to a blessed life as children. The kingdom cannot come escept as children have their rights. Could we save the chiltren of but one generation, the kingdom would be here. God does not work in just that way; but the king doin will never come unless we keep our hearts with the children and out faces toward the unborn. The world must become better by being born again. That is the way the kingdom has been coming. The human race makes progress by being better born each time. The right to be well born should be secured to every child and from birth on all its right as a child should by safe-guarded.

Christ's blessing rests upon every plea for children's rights, upon every law enacted for their protection from inhoman parents, guardians and employers; upon every provision for their welfare when orphaned, or deerted, or sick, or feeble minded, or crippled, or in any way dependent, defective or dolinquent. But the children who are thus afflicted, the children who are beaten and sent out to beg and steal, the children who are compelled to work long hours and under unwholesome conditions, the children whose parents are dead or unable to provide for them, are not the only children who need to have their rights examined. In what we call the best homes cer-tain rights of the children are in danger of being overlooked, are in need of being declared, championed and secured.

First and foremost, I would put the right of children to be children. They have as good a right to be children as we have to be grown up folks; a better right, probably. folks: a better right, probably. Childhood is as much a part of the framework of this universe as earth or sky or sea. The right to a childhood is inalienable. Your child has a right not only to live but to live as a child. We are not to infer that Paul was ushamed of his childhood because he said: "When I became a man I put away childish things."

are not to think the less of childhood because we were meant to outgrow it. Such real men as Paul was are generally discovered to have had a real childhood. He certainly had had a childhood sufficiently marked to be well remembered. Some men and women are not so fortunate. They seem to have for-gotten that they ever were or vere meant to be children. But Paul said: "When I was a child, I spoke as a child, I understood as a child, I thought (or reasoned) as a child. And there seams to have been no body to interfere with him. "Childhood and youth are vanity," said the preacher. But perhaps he was imply lamenting their brevity. Make the most of childhood and simply youth for they are soon gone." But if we are to understand him as pronouncing vain and profitiess the golden days of all our life, he is sadly out of tune with all the rest of the Bible. Vanity' Emptiness! The Bible. Vinity! Emptiness! The fulness of life's worth and meaning large as i soul of youth. Is it just a lie writ Ob. no. for God wrote it Mrse? (huis) The men who retain childhood's sense of the reality and engerness of life are the men who never grow old and never get through learning. "There is no substitute," says the bright woman from whose charming book of murairy logic I have bor-rowed the title of this discourse, "for a genuine, free, serene, healthy, bread-and-butter childhood. A fine A fine nanhood or womanhood can be built on no other foundation." God says the foundation shall be childhood Why, then, should we be impatient? Why should we fear to trust what He puts nethermost for all the rest to stand upon? It is well enough to think of the manhood and the womanhood we want our children to attain and to give to the world. But I am persuaded that we think less han we should of the childhood han which it is our first duty to give then The second right of childhood which I shall mention is the to be governed. By a real childhood I do not mean an unrestrained child-hood. A child left to itself will not have a natural childhood. which is most distinctive and beautiful in childhood is contributed to it, or developed in it, by wise and loving restraint. The street Arab is not the ideal child. Nor is the child who grows up in a home where the political maxim that "governments derive their just powers from the consent of the governed" is accepted is applying to parent. authority. The authority of father and mother is derived from the Fifth Com-mandment and from the constitution of nature which lies back of that commandment. There is no authority more august, more sacred, more lod-given than parental authority. We abdicate it to our shame and as row, to the shame and sorrow of the church, to the shame and sorrow of our children themselves. But, having said this, let me make haste to say that in the endeavor to maintain the control of our children our steadfast aim should be to put them at last in control of themselves. Our control should be the scaffolding of self-control. A child has a right say, to an intelligent, firm, consistent government that shall represent in a way, adapted to its years, the conditions under which some day it will have to shift for itself. In a sense, we cannot begin too early to put a child in control of himself; is, to teach him self-control. We have no right to gratify a child's every wish. The child has a right to denied some things; to be re strained; to learn from us, in love something of the inexorable condi mature life. We have no right to interfere with the law of and effect to such an exten as to send our children out into the vorid unprepared for real life.

things. It is a difficult right to maintain in these days, especially after a child has learned to read But I question whether our children do not learn more of the dark and sinister facts of life from our own careless conversation than from what they read. And I speak not only of con-versation relating to gross crimes of lust and violence, but of unkind criticism, of ordinary gossip, of dis-trust, insinuation and ridicule. Many of us, I fear, are in no position to complain of the newspapers, nor even of the unwholesome books from which our children learn so many things they might better never know. If only this right of our children be spared for a time the dis closure of certain aspects of life were more clearly recognized and the same time the safe-guarding RU: their innocence more carefully distinguished from the foolish with holding of necessary knowledge! Let me say with all deliberation that it should be counted as one of the most sacred of the obligations of parents to give to their children or to provide for them, that physi-ological instruction, the withholding of which, entirely or too long, through our utterly false sense of

The right of children to be taught has never been so fully recognized as it is in our day. It is fait to be a wrong and a disgrace if one child is left without a seat in a school, or kept out of it. There haver were so many people interested in educational methods and institutions. never was such a widespread appre-ciation of the value of education There never was better teaching nor

propriety, has been for many gener-ations, and is to-day, one of the chief

causes of human sin and wretched

But the right to be taught d mands more than the privilege of going to school. No school can lieve parents from their responsibility for their children. If shortcom ings in their own education cut thom off from giving the kind of asistance they would like best to give, they can give that which is, after all most valuable, the help and inspir ation of loving appreciation, of sym interest

In the religious instruction of children there can be no substitute for father and mother. Sacred hisand religious truth may taught by others. Relationships with others may be established which will greatly promote spiritual life. But nothing can take the place of a religious parentage and of par-ental instruction, in the religious development of a human life. 77914 fundamental truth of our religion is the Fatherhood of God. The only natural medium for the realization of that truth is a godly parentage. W concede the right of every child t be well born. Is it too much to say that every child has a right to be born of religious parents? What is this but saying that no parents are in a position to do the best that might be done for their children unless they are truly religious persons, unless they know God and serve Him

and represent His Fatherhood to their children? Among the rights of a child which should be considered in connection with the right to be taught, and bearing particularly upon his religious training, are the rights of childbood's faith. How simple if is How ready to conceive what we teach! In childhood, faith has its golden opportunity to establish self for all life's pligrimings. have no right to discourage a child's faith. It is wicked to make light of it to ridicule it, to embarrass it in any way. But we have no right, on the other hand, to impose upon it, to triffe with it, to burden it. It is the supreme right of children under the royal charter of their Christ to come to Him. Their faith and their spirit are exactly what He wants.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 12.

Public Worship and Spiritual Refreshing .- Heb. 10, 23-25.

Our Lord had much to complain of in the church of his day. He did not hesitate to criticize and condemn, in a manner we have no authority to do, et the Sabbath day found him regu larly in the place of worship as his custom was." "Let us not underes-timate the power of " i evil habit. It is a fetter very hard to break, whethe It be a custom of eraiuet, of thought or imagination. "Habit," said Dr. Parkhurat, of New York, "is simply a pollshed channel that, out anterior acts have grooved for us to slip in." "Habit is momentum And again. accumulated from the doing of past deeds, and becomes an instant push." Weighty words! They illuminate the subject of the difficulty found in attempting the reformation of those ig habituated to sin. The sinner "bound by the cords of his sins." long habituated to sin. But let us think gratefully of other side of the question. For, good, habits also are grooves, very blessed grooves "for us to slip in," a glorimomentum in righteousness OHS

"secomes an instant push" a the moment when temptation assalls us. The habit of church attendance has saved many thousands from 'go-ing with the multitude to do evil." And so this good habit is a "sateguard against apostasy." as our daily reading auguests, first for the negative reason just given, and second because of the positive good received from Hs tening to the Word and participating in the activities of the sanctuary, While God is everywhere, in special sense "the Lord is in his holy temple." and is always on the giving hand where two or three are met to gether in his name. Having tasted the sweets of Sabbath worship in the house of God, and fed on the bread of heaven, and slaked the souls thirst from the water of the weils of salvation, how the heart cries out when deprived of these "chaste, spiritual delights" for a season; longing therefore, "as the privilege is again ours, and our feet stand within the gates. how the heart leaps up and pours it self out in benedictions upon Jerusalem, and in ardent good wishes for

peace and prosperity of Zion! the However, not the least of the advantages of going to the house of God is the clarified vision which resuits. When the mind is tossed about with doubts and fears, and the feet have wellnigh slipped, then rescut often comes by a visit to the sancta ary. That which was perplexing even to painful labor, becomes clear, and the soul gratefully exclaims, "Then understood I."

CHRISTIAN ENDEAVOR NOTES

AUGUST TWELFTH.

My Favorite Parable, and How It Helps Me. Matt 13: 10-17: Ps. 119, 97-104.

In His use of parables, us in all else, our Lord set us an example, to he followed when we are in like cirumstances. Christ's parables seem simple 'le

cause they are so profound; only the thoughtless will attempt to understand them without long chought. The parables are truth dramatized. and not to be understood until we not

hem out. The great parable for non-Christlans is that of the prodical son. It teaches that no one is too bad to go Suffer the little children to come to the Father, and that the Father,



When your sheep are in good condition make effort to keep them so. It is an awful hard job to get rundown sheep in prime condition again.

Stick to the Sheep. A writer hits the nail squarely on the head by saying: "To make the most out of sheep they must be kept for a series of years. Some years they will return a much better profit than in others, but it is hard to'sell out and buy in at the right time."

Those "Kicky" Cows.

It is rather poor policy to have kicking cow in the dairy, and uness she proves to be something extraordinary in the way of a "milk machine," the cow stable would be much better off without her, and the muker's temper would certainly be greatly relieved. The dairy needs cows, not mules.

Apply a Good Fertilizer.

crops are not growing well some them off. Too many of these birds quick-neting fertilizer like nitrate of which will not amount to anything oda, guano or positry droppings, are raised yearly, and the worst of should be worked into the soft close the plan is that their eggs are used. to the roots. Frequent cultivation to a greater or less extent, for breed of the soll with the cultivator, rake ing, and a race of undesirable birds or hos will often be all that is neces- perpetuated .-- Indianapolis News. WHYY'

Ground the Whole Corn.

At the Wisconsin station experinents were held to determine the comparative value of whole and cound even for faitening pigs. On au average 105 pigs required 5.16 rounds required by an equal number sinde by the hogs the hogs getting corn meal made shelled corn.

Vines in the Barnyard.

near the house, and wherever it is, American Cultivator. it should be kept as sanitary as the house itself. A country barnyard should be as near and tidy as the dooryard. There is no reason why vines should not grow over the walls and fences, and trees shade the inclosed animals, it is possible to have lifacs and mock oranges growing around the barn as freely as about the shrabbery. The animals are not any less happy, and one can pick great bunches for oneself and friends.

The Difference in Hogs.

At"one of the western insiltutes a speaker, in dwelling upon the subject of how little difference there was in the breeds of hog. nowadays, ally provided with well-rotted masaid: "So many people want to know what is the best breed of hogs. There is no quarrel now upon this subject because when the hog is dead and the head and ears are taken off, you can hardly tell one breed from another. There is really little difference between better known pure bred hogs, but there is a great difference between the pure bred hoge and the razorback. Do not make friends with the razorback."

results in a condition of affairs better imagined than expressed in words. The manure is often piled in such places and in such quantities that the inevitable results is the contamination of the air in the cows' quarters. The barn yards are often quaking quagmires that cannot be crossed unless one wears high rubber boots or is on a raft.

Look Out For Weak Fowls.

At this season of the year it pays to look the flock over carefully and to weed out any hens or chicks that are not promising. One will find many that are not sick, but are of a nature that grows slowly and are not at all likely to amount to much at the next laying season. See to it that such birds are not sick, but if they are in good health get them by themselves and prepare them for market in the manner that will land them there at the smallest expense, yet in the best ; ossible condition.

They may need a little grain, but It will pay to feed it and in enough The value of vegetables depends variety to give them a good appelargely upon quick growth, and if lite for the corn which is to falten

Care of Sheep,

Sheep should be turned out every pleasant day for exercise and fresh air. Do not expect them to get a living from the frost-bitten grass pounds of feed per pound of gain good, but it cannot be a nourishing on a ration of dry shelled corn and food. A few onts, a little bran, and reliddings, as compared with 4.8 if their roughage is of inferior qualon a ration of corn meal and mid- do them good, helping them to bring lings. In other words, there was better lambs and grow more wool. a saving of thirty-six pounds of Plenty of water where they can go and for each 100 pounds of gain to it as they please, for when on dry This shows a feed they like to drink little and of min by grinding the corn to meal ten, and they want it always clean, of 9.9 per cent. or, say, seven per A sheep will go long without water cent. in round numbers. While the rather than to drink that which is direct advantage from grinding corn not clean. Give them bodding to meal was about seven per cent., enough to keep their sheds dry and in these experiments there was a clean, and plenty of pure air. Cold second advantage secured in that does not hurt them when they have more rapid gains than those fed dry, with the fleece free from rain The barn should never be built through narrow gates or doors.

Culture of Vines.

The first point to notice in vine culture is the difference between permanent and temporary vines The woody ones like ampelopsis, Virginia creeper and wistaria, which ought to last a lifetime, are naturally slow to' start. They are, in fact, comparable to crees in this respect as well as in cost and the thoroughness with which the soil should be prepared for them. Since their roots are to go twenty or thiry feet deep or more, the poor soll to a depth of four feet should b thrown away and replaced by good

sure or with commercial fertilizers.



Two women, in lighting a picnic fire on the slope of Waterman mountain, San Bernardino County, Callfornia, the other day, discovered as phaltum deposits. A rush followed 20,000 acres have been located and an oil boom is in progress.

Matrimonial tickets are supplied by the Canadian Pacific Rallway to those settlers in the Northwest Territory who wish to make a journey in order to get married, and on presenting the return coupon and a mar riage certificate a man is entitled to free transportation for his bride.

The world's yearly use of postcards is enormous. Germany uses 1,161,000,000, the United States 75,-000,000, Great Britain \$13,000,000 As to letters, however, the United States is far anead of all other conntries. The total number of letters posted here during 1993 was 4,109, 000;000;

A curious phenomena has been noticed in the tropics that can never be seen at higher latitudes. A mining shaft at Sombrerete, Mexico, is almost exactly on the Tropic of Cancer, and at noon on June 21, the sun shines to the bottom, lighting up the well for a vertical depth of 1100 feet or more.

There are at present only 10,000. 000,000 tons of Iron available, and c this Germany has twice as many tons as this country, while Russia and France each have 400,000,000 tons more than the United States. This country has at present workable deposits of 1,100,000,000 tons, with an annual output and consumption of 35,000,000 tons.

A septuagenarian farmer, residing year Harrogate, England, boasts that durin; his life he has never worn an overcoat, never even possesed one He drives his cart daily over a bleak moorland, and, despite the fact that he has been drenched numerous times, is free from rheumatism and from colds. For the last few years he has not slept in bed, but has taken his rest in an old armchair.

Some fine speciments of Chinese sounding stones have been described by a late visitor at Ch'ufu, the birthplace and burial-place of Confucius. An incense dish of stone rang with the bell-like tone of bronze on being struck with a stick, two pillars gave out a musical note on being struck at any point, and a large tablet-three by five feet in area and six inches thick-emitted a note varying with the point struck. These "stone gongs" are found throughout the country, having ben known for cen-The material is a grayish turles. colitic limestone, and it is said to come only from occasional veins at a quarry a few miles from Ch'ufu.

"Black Maria" is a familiar term, with an origin more or less mysterious. It has been suggested that 'Maria'' really real old

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR AUGUST 12.

Subject: The Parable of the Two Sons, Luke xv., 11-32-Golden Text. Mat. iii., 7 - Memory Verses 17, 18, Leaving home (vs. 11-13), 11,

"A certain man." The simple, un-pretentious beginning of the most The simple, unpretentious beginning of the most beautiful of all parables. The man is here the image of God the Father. "Two sons." The two sons may be said to be representatives of man-The map kind, for we have in them examples of two great phases of alienation from God-the elder is blinded by self-righteousness, the younger de-12. graded by his unrighteousness. "The younger." He represents open ly wicked persons, such as the publicans and sinners. He also represents the thoughtless, careless youth. 13. "Not many days." He had decided upon his course and haat-ened to be gone. This shadows forth the rapidity (1) of national and (2) individual degeneracy. "Gathered all together." Sinners who go astray "Gathered from God venture their all. "Took his journey' He was weary of his father's government and desired greater liberty. The fourney the prodigal took represents the sinner

in his departure from God. He went In the "far country," far from truth. II. In deep distress (vs. 14-15). 14. "Spent all." He did not stop until his last dollar was gone. mighty famine." The soul living at a distance from God, and shut out from intercourse with Him, will very feel its after emptiness. A

mighty famine will follow. "In want," Real want is soul want. 15. "Joined himself to a citizen." The same wicked life that before was represented by riotous living is here represented by servile living, for sinhere are perfect slaves. The devil is the citizen of that country; he is both in city and country. "To feed

both in city and country. "To feed swine." This was doubly degrading. and especially so to a Jew. 16. 'With the husks.' The husks

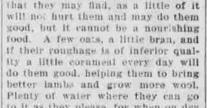
were not the pods of some other fruit, but "the fruit of the carob-tree. used for feeding swine." He was driven to the extremity of trying to satisfy his hunger with the food that was fit only for swine. So sinners endeavor to satisfy the soul with earthly and sensual delights.

III. The decision to return home (vs. 17-19).

"He came to himself." Sin dethrones the reason. A state of sin is a state of folly and madness, but the madness is in the heart (Ecci. 9:21: "Bread enough and to spare." The lowest in my father's house has bread to give to the poor. God's good things. "I perish," Sinners will not come to Christ until they see andy to perish. 18. "I themselves ready to perish. 18, "I will arise." He had left home of his own free will, and he must return in the same way. God compels no one to do right. "And go." Following the decision there must be an ef-fort put forth. In returning to God there is something to do. "I have sinned." The first thing to do is to make a full confession of our sins (1 John 1:9; Job 33:27, 28). "Against heaven." Against God Every sin is a sin against God. 19. "No more worthy." He is ready to humble himself. He knows that in justice his father could shut the door

against him; he pleads for mercy IV. The return and the welcome (vs. 20-24).

20. "He aroso." He immediately did all of these things that he had decided upon. "Great way off." He was coming slowly, in rags, in dis-grace, questioning about his welcome. "Father saw him." The father was ever watching for his return. So God knows when we start toward Him. "And ran," etc. This represents the readiness with which od receives returning sinners. 21. "The son said." He makes his confession; he abases himself. 22. "But the father." The fath-er did not wait until he had finished his confession. In this we see the great affection of the father and his willingness to forgive. "Said to his servants." The father's joy is full and he instantly issues orders to celebrate his return. "Bring forth quickly." (R. V.)-Let us show at once by our actions that the wanderer is fully forgiven and reinstated 'Put a ring on his hand." A sign of affection. 23. "Be merry." Be joyful and happy. The Bible gives the children of God license to shout for joy. 24. 'Was dead." Lost to all good, given up to all evil. "Is alive again." Here was special cause for rejoicing. Who would not be a partaker of this low V. The elder brother (vs. 25-32). 28. "He was angry." Our Lord now holds up to the murmuring Pharisees a likeness of themselves. As the elder brother is angry at the joy which welcomes the prodigal home from his wanderings, so have these men murmured at the mercy with which Jesus has received the publican and the sinner. "Intreated him." As Jesus was then entreating the captious Pharisees not to a the repeating outcasts. 29, 30. spuri these verses Jesus gives, in parable the substance of the Pharisaic murmurings: We are better than other and should have great respect and and should have shouly you have left us and interested yourself in these publicans and sinners. 31. "Allthine." All is within thy reach. TL you do not enjoy my bounty it is be-cause you will not. Notice that the parable leaves the elder brother on the outside, stubbornly refusing to enter.



on their winter coats, but keep them or snow. If there are any weakly ones separate them and give better

feed for a time. Allow no crowding

The third of the inalienable rights of children is the right to be taught. involving the right to be ignorant. A child has a right to be ignorant and to be knot in ignorance of many

A 49 F

of such is the kingdom of God." I believe that the threshold of life is meant to be the threshold of the kingdom and that our children have a right to receive the sign and the seal of their citizenship in hely hap-And can it be that the Lord tien. Jesus Christ will deny them a pince at His table when they come to understand what it means to all down Him there, and dusire to witch como? them not; For of such is the kingdom!

Me, and forbid them not

He Was the Other Fellow.

A shrewd worldy agnostic and a Christian clergyman dressed in modest clerical suit, says Ell Pekins, sat at the same table in the Fullman dining-car. They were waiting for the first course at ri-linner, delicious Hudson River shad. Eyeing his companion coldly for a moment, the agnostic remarked

I judge you are a clergyman, wist

Yes, sir; I am in my Master' service.

Yes, you look it. Preach out of the Bible, don't you?" "Oh, yes: of course.

"Find a good many things in the old Book that you don't understand

'Oh, yes; some things.

"Well, " ... at do you do then?" "Why, my dear friend, I simply do just as we do while eating this de licious shad. If I come to a bone I quietly lay it on one side and go on njoying the shad, and let som insist on choking himself with the bones."

Then the agnostic wound up his watch and went into the smoker. Evangelical Messenger.

The Three Colonies.

The New Haven Colony was founded (1682) by a number of wealthy London families. They took the Bible for law, and only church members could vote. (2) The Connecticut Colony, proper, comprising Hartford, Wethersfield and Windsor, adopted a written constitution in which it agreed to give the right to vote to all free men. This was the first instance in all history of a written constitution framed by the peo-(3) The Saybrook Colony was ple. as first governed by the proprietors, but was afterwards sold to the Connecticut colony. This reduced the three colonies to two.

NOTHING RADICAL.

Languid Lannigan (with paper)-'It takes all sorts uv cranks fer make world, all right. Now, here's a neurwise guy wot says dat six hours sleep a day is ernuff fer anybody."

Torpid Thomas-"Well, I seldom exceeds dat. An' wot's he say is de proper number uv hours ter slumber at night?"-Puck

will go to meet him. The great parable for Christians is the parable of the sower. Are our lives bringing forth the hundred-

The great parable for the church is that of the tares. Is the wheat crowding out the weeds and thans-

Torming them to wheat? The parable of the penri is the parable for our basy days, lest we should forget our chief business which is "our Father's business,

The parable of the growing good is the story for our times of discouragement, when we forget that seeds must have their hidden time, when the farmer's work seems sliogether

The parable of the wicked husbandnen is a warning for church-memlear they forget that they not the owners of their blessings, but only their stewards.

The parable of the mustard seed is the story for the inalgnificant. who need to learn that everything becomes of infinite significance as oon as it is given tot God.

The parable of the vineyard labor a is the statement of God's sover roty, that He will do what He will with His own, and that what He does right

The parable of the two foundations s the story for the young, that they may not have to begin their lives ill over again some day.

Frog to a Frog's Rescue.

One day a couple of my friends were sitting on the river bank when they heard the cry of a frog in distress. Following the direction from which the sound came, they discovered a snake in the act of swallowing frog. Just then another frog, evidently attracted by the distressing cries of its mate in jeopardy, hopped up to the scene of action. For a moment it sat blinking at the enemy; then leaped forward, seized the snake by the neck and tugged it into the river. The water quickly poured between the anake's distended jawa and it was of course compelled to release its victim in order to escape drowning. This it promptly did, and the liberated frog swam away with its plucky mate, while the baffled snake wriggled as best it could to the shore .--- Woman's Home Companlon.

FULL. "Are you going to run in Colonel Bluecork's speech he made at the

banquet last night?" asked the anxious caller in the editorial rooms. "We certainly are," replied the editor.

"But are you sure it will be Ma full speech? "Am I sure? Why, we have this"

molded on one type to save time."-Columbus Dispatch.

Use of Coal Ashes,

While coal ashes contain no fertilizing value they are certainly useful on the farm and should be saved. pruning whatsoever. This is why They are not entirely valueless in the soil, for they will materially 3wist in making a stiff clay soil more workable if well mixed with it. The best use for cont ashes, however, is in the filling in of wet spots, slfting them and using the fine ashes in the dust boxes in the poultry houses and the coarser portions for the making ing a hiding place for mosquitoes of walks alone or mixed with gravel. and of littering the porch with leaves They may be used to advantage as a mulch around trees mainly for the purpose of keeping the soll moist and keeping the gras from growing around them.

Good Tonics For Swine.

In one of its bulletins the Arkansas station says that it is necessary to keep, accessible to hogs some crowded that the sunshine can not material that supplies lime and salt to aid in bone-building, as an appetiger, and to remove intestinal parasites. This mixture should be kept a a strong box protected from rain, that fall premainely. and the quantity and frequency with The next most important points which pigs will visit and eat of the in vine culture are to determine mixture will often be surprising. The | whether the vine needs artificial supfollowing is the mixture that was port or not, and, if so, of what kind;

used: Charcoal, one and one-half whether you want a foliage effect oushels; common salt, four pounds; or a flowering effect, how high you hard wood ashes, ten pounds; want the vines to grow, and whether sizeked lime, four pounds; fresh there is any danger of damaging water, shade in summer, grain food your property in any way, when on grass, and day bed free For example, ampelosis requires from dust; shelter in winter, and no support on any surface whatever, when confined an area sufficiently it will grow a hundred feet high large so that it will not become foul but its flowers are inconspicuous, with droppings and mud bugs. These and since one usually wants color

are essentials for successful hog on the porch it is not so good for ralaing. a veranda as a flowering vine which does not grow so tall. Moreover, any vine that grown

Dirty Dairy Conditions in Winter. in addressing the members of the twenty feet high or more may cause Vermont Dairymen's Ausociation, J.

r. Conmern in speaking upon the fithy conditions under which cows are kept during winter upon some farms, said that very faw of the with any vine that requires artifibaras are provided with any means cial support, but it is impossible or for ventilation, and consequently the difficult with anything that is selfair is impure, especially during the cold winter months. The cows' quarters are not kept clean, or, at least, not as clean as they should be

chief of the Apache Indiana to succows of necessity must be kept in the ceed Geronime, is a graduate of the barn, many farmers pay little at- Indian school at Carlisle, and has tration to keeping them clean, which great influence with his tribe.

If properly planted the permanent word "marinated," which meant vines will require no attention for transported, or "married," a slang the first two years except a little expression formerly applied to perpruning. After that time the strong sons chained or handcuffed together growers must he kent within proper on the way to jail. But more atbounds. It is usually easy to keep tractive is the story that in the old vines in good condition by cutting them back a few feet every year. colonial days r. gigantic and brawny Nearly all of the permanent vines negress kept a sailors' boardinghouse at Boston and frequently lent will stand any amount of pruning her strength to the cause of law and except wistaria which does best if order. Once she took three sallors allowed to grow year after year to the lockup unassisted. "Send for Black Maria," it is said, became a The commonest mistake in prunregular way of hinting that a man ing vines is to allow them to grow

ought to be jailed. for five or six years without any

Origin of Fear in Wild Animals.

that are top-heavy, i. e., which have Can a fear hatch out of an egg? a mass of foliage at the top and If a fear can hatch out of an egg scarcely any at the base. This is, what is to hinder a thought or an of course, absurd, for the purpose idea from hatching out of an.egg? of growing vines is to screen un-If a thought and an emotion can sightly buildings and it also has the hatch out an egg, why may not a vodisadvantage on a porch of furnishlitton hatch out of an egg? then, may not a complete character hatch out of an egg; and where is the need of experience, training and edu-

cation? After about ten years of careful observation and experiment with a number of different species, I am prepared to maintain the thesis that a specific fear cannot hatch out of a bird's egg. Given the physical conditions necessary to the life and comfort of the species, hatch the eggs, and one species is as tame as any other, and will not show fear of man or anything else until it has learned by actual instruction, experience or natural inference that the object in question is dangerous.

The fact remains, all the popular statements to the contrary notwithstanding, that a grouse chick hatched. in an incubator or under a hen, from an egg taken from a nest in the woods, is every whit as "tame" as a chick of the domestic fowl; and it remains so until it experiences something to make it "wild.

A powerful motive in choosing the ruffed grouse for experiment is the fact that a myth has seemingly spread over the entire country to the effect that this species is untamable. -Country Life in America.

How Long Whales Live.

"As to the age to which whales live." says Dr. True, curator of blology of the National 'Museum, "there is no accurate data, but I am inclined to the opinion that some of them live to an age in excess of forty years. This theory is borne out by the finding in a whald in 1890 of a harpoon which had belonged to a ship that was sunk during the Civil War. Ten years before the ship had cruised as a whaler. The estimates that whales to be a thousand years old are fanciful, and not based on authentic information."

Celluloid Articles.

A manufacturer of celluloid articles says that the danger of these articles exploding into flame when near a fire is greatly exaggerated. Nevertheless he adds this long list of "don'ts:" "Don't place hot curling irons near your celluloid hair comb don't drop a match on the celluloid back of a hair brush or hand glass after you have lighted the gas in your dresseing room; don't use the celluloid handle of your paper cutter to press down the tobacco in your lighted pipe; don't put your celtuloid beads near a light; don't hang a celluloid bead curtain where there is an unprotected light; don't keep loose matches in the same pocket with your celluloid cardcase or diary." It would be simpler not to use celluloid at all, as a matter of

The International Association of Auctioneers, at its convention in Chi-cago, adopted a resolution allowing women to become members of the assoelation.

fact.

During the winter months, when the

some trouble if it is grown directly on a frame house. You may want to remove the vines in order to paint the house. You can do this easily

supporting like ampelopsis .--- Indianapolis News.

Asa Dekluge, who has been chosen

which fall before their time. If vines are headed back from one to four feet every year from the second to the eighth year, it should he entirely unnecessary to sweep the porch every morning so far as fallen leaves are concerned. The reason why these leaves fall in July and August is that a top-heavy vine is so

you see on porches everywhere vines

enter the mass of foliage and ripen the leaves. The vines bear more leaves than they can ripen and it is those imperfectly ripened" leaves

without pruning.