THE PULPIT

A SUNDAY SERMON BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Subject: Vision.

Brooklyn, N. Y.—Speaking at the Bedford Square Presbyterian Church on the theme, "Vision," the Rev. I. W. Henderson, pastor, took as his text, Ps. 119:18: "Open Thou mine eyes." He said:

Of all the physical gifts which we have received at the hand and by the grace of a loving Father the natural eyesight is the best. What a blessed bestowal it is. I fancy that most of us, had we to give up any of the senses would relinquish the sense of sight last. Most of us, I believe, would lose all our other faculties before this one. The eyes reveal to us the animate world. They are the windows out of which we look upon the universe of God. With them we study the handiwork of Jehovah in nature and in human kind. Through them we search the wonders of the Heavens and view the brilliant beauties of the paintings of God in sky and cloud, in hill and vale, in woodland, stream, in lake and sea.

The eyes are for use. They grow strong and acute and increase in power of discernment by exercise alone. Visual facility is the result of visual activity. The man who does not, or cannot, use his eyes, sooner or later loses the faculty of vision. The poor prisoner in the donjon keep, with only darkness for companionship and with no consolation save the slow approaching hand of death, after years of dark confinement and of torture hideous and maddening, loses the power to see.

Seeing is not looking. Many people look who never see. They look upon things, but they rarely see into things. Their eyes catch visions, but they rarely pierce beneath the surface. Many people look at things, they cast their eyes upon things, but they do not see.

Seeing is a discipline. Looking is a habit of the lax. To see we must cultivate the power of perception. We must school ourselves to look beyond the superficial to the eternal underlying realities. And because they lack perception, because their eyes have not been opened, because they do not possess, through exercise, the ability to differentiate, to discern, to perceive clearly, many people really do not see. It was not until the clear vision of a Ruskin showed to me the purple haze at sunset that I learned to know and love the darkening beauty of the hills.

Those who have used their eyes are the world's greatest men. "As one of our wisest teachers has said, the greatest thing a human soul ever does in this world, is to see something, and to tell what it saw in a plain way. Hundreds of people can talk, for one who can think. But thousands can think for one who can see; to see clearly is poetry, prophecy and religion, all in one. Therefore, finding the world of literature more or less divided into thinkers and seers, I believe we shall find also, that the seers are wholly the greater race of the two." For, as Dr. Hillis has said, "greatness is vision." I fancy that many a man had bathed in a tub before Archimedes, at his bath, discovered the eternal fact of the displacement of bodies and formulated the truth of displacement into law. Multitudes of men unquestionably gazed upward into the heavenly firmament and studied the movement of the heavenly spheres before Copernicus; but it remained for him, with the seeing eye, to reveal to humanity the underlying principles of the celestial galaxies. Newton was not the first man who had watched an apple fall from a leafy bough; but he was the first one who really saw the apple fall. Other men had seen it and had not been by it impressed. Newton used his eyes and to us was given the law of gravitation. Columbus was not the first man who stood upon the shores of Portugal and watched the ships sail hull first over the horizon's edge, into the unknown bosom of the sea; but in the disappearing vessel Columbus saw the prophecy of the rotundity of the earth. Multitudes of kettles of diverse form had steamed on many a hearth before the days of Watts; but only Watts saw the locomotive in the wasted, superheated vapor. With a kite and a string many a boy and many a man had wiled away the pleasant hours; but it was not until Franklin, with a prevision born of application, sent his frail sky-craft up into the clouds that the wonder of electricity became realized to men. Darwin, Wallace and Agassi, delving into the mysteries as well as the superficialities of natural life, were not the first to gaze upon the animal life that is teeming round about us; but they were the first to understand, with insight and clear vision, the handiwork of God therein. It is said that Henry Ward Beecher could see and reveal more beauty in the top of a head of celery than the average man is able to discern in the full-bloom beauty of the rose. Yes, "greatness is vision."

The world needs discernment. That is to say it needs seeing eyes. It needs to cultivate the habit and the faculty of perception. This is true in the intellectual, in the civic and the spiritual world, not to mention others.

We need vision in the intellectual life. Too great insistency cannot be laid upon the need for clear-cut, definite, incisive thinking. We cannot afford as men or as a society to do less than cultivate our powers of intellectual discernment to the full. If we are to have a theory of knowledge which shall be valid; if we are to have a wise statement of the underlying principles of life, we must have men who, with keen intelligence and with prevision extraordinary, shall be able to analyze their experiences and ours, and give to humanity a philosophy which shall explain, as well as be founded upon, the facts of our human existences. All honor to the men in every school, in every land and in every age, who have given their best years and their ripest wisdom to the task of the investigation, delineation, revelation of the phenomena of which humanity is conscious. They have placed the world in debt. And if we in the coming generations are to continue the meritorious service that the philosophers of the past have achieved for us, it is absolutely requisite that we shall have an intellectual fidelity and power of pre-vision which shall be commensurate with the need, the opportunity and our time.

Not otherwise is it in the civic life. Here, if anywhere, we must have vision. The memories of Washington and Jefferson, of Webster, of Gladstone, of Lincoln, project before our minds the crying necessity for a civic vision. As we stand at the parting of the ways, when to go forward is to accept new opportunities and to be invested with larger responsibilities and obligations unto service, it is imperative that we shall see clearly and far-reachingly into the future of our civic life. Blind men cannot lead us. Only a leadership that sees is fit for the front in the march of progress.

But great as is the call for an exercise of insight and for men of vision in the intellectual and civic affairs of men, still greater is the demand for profound vision in the spiritual life. As Moses and Isaiah saw the truth of God unto spiritual satisfaction, for the men and women of the Israelitish race; as Paul and Luther and Wesley and John Knox and John Calvin and Channing and a myriad of other saints of God laid bare the truth of God to the gaze of the Gentile world; as the Lord Jesus Christ with divine insight revealed the eternal truth of the Father for the benefit of sinning souls; so must we, to-day, as we desire to be leaders in our time, have the vision of the prophets and of a son of God, unto the portrayal of the truth of God to the race. No man is fit to be a leader for the souls of men until first he has had a vision of the Lord. None of us is capable of lifting men to the level of the life of Jesus Christ until he has had himself a clear discernment and perception of the truth of God. The blind cannot lead the blind. The blind do not desire to be led by the blind. The blind should not have the temerity to attempt to lead the blind. Only a man whose spiritual vision is unclouded should have either the courage or the audacity to try to show the beauties of the God-blessed life to other men. That man, alone, is competent to be a guide through the wilderness of life, and to lead men along the road of righteousness to the goal of spiritual victory, who has seen already for himself the truth of which he is the revelation.

The spiritual vision is the best vision. We may not, as did Moses, walk with God. We may not sense His presence with the faculties of the natural man. But we may, in the fineness of our spiritual perception, be and become as intimate with God in a spiritual manner as Moses or Abraham or Enoch or Isaiah ever were. Spiritual vision is the best vision. As the Psalmist pleaded, so should we cry out to God in earnest supplication, "open Thou mine eyes." Not only that we may learn wondrous things out of His law, though we may do that; but that we may also receive such a vision of the heavenly realities; of the eternal verities; of Him who dwelleth in the secret chambers of the Most High; as shall sustain, uplift and inspire our immortal souls.

Oh, that we might have our eyes opened wide by God unto the discernment of the truth of His Kingdom and of the life indwelt by Him. Would that Christ might be allowed to lay His hand upon the eyes of those who are spiritually sightless. What joy would be theirs. What contentment would be their portion. What peace would pervade their souls. What a vision of God's infinite and eternal glory would be opened to their gaze.

Yea, Lord, open Thou the eyes of Thy church. Open Thou the eyes of Thine erring children. Grant us a vision of Thy truth. And may we with open eyes, beholding the glory of the Lord, live as ever in His presence until there shall come into our vision the reality of the commonwealth of God, the City of God, the habitation of the saints, the land not made with hands, eternal in the heavens.

Are You Working For Temperance?

The great question, after all, in temperance is not whether all people are working in the same way, but whether they are working in some way for this urgent cause. People will never wholly agree upon methods in temperance any more than they will in church policy. It is useless to try to round up all temperance sympathizers in the fold of one society or under the leadership of one reform or one newspaper. This is not to say that all methods are equally good, for some are better than others and some may do well for one set of circumstances, but not for others. The best methods must be sought, with charity for those who differ from us. And yet, the great, insistent moral question is not "Are you working in any way for temperance?" but "Are you conscientiously and prayerfully and definitely working in some way to reform the drunkard, to abolish the saloon, to educate the children, to oppose the exportation of American rum to American colonies—in a word, to make the world a cleaner, quieter, happier place to live in?—Caleb Jones, M. D., in the Cornerstone.

Priests to Other Souls.

Every humble soul that sees the Father, and lives in that sweet vision becomes a priest to other souls. A sacramental power goes from the voice, the touch, the look, of every one who is himself loving God.

CAT AND MOUSE IS LIKED.

"Cat and Mouse" is another game that is simple and being full of action is a lot of fun. One big circle is formed and everybody takes hand, for they are banded together to keep out the cat and mouse, or if they get into the circle, all try to prevent their getting outside again. Two children are chosen, one to be the mouse, the other the cat, and as the circle dances around, the cat chases the mouse, and the latter tries to get over or under the hands of those in the circle.

Though not so active as these other games a candy pull is interesting, for the object is to pull the taffy to a white color and then to twist it into some artistic shape. When there are thirty or forty in the party the plan is to have some object, such as a piece of filagree, a scroll or a toy man to copy, and the one who makes the best likeness should receive a prize, while the boy or girl who pulls the taffy to the whitest shade should also be given a reward.—New York Telegram.

CHRISTIAN ENDEAVOR NOTES

SUNDAY, DECEMBER 30.

Our Purposes for 1906.—2 Peter 3. 18.

Daily Readings.

Perseverence in the observance of the Quiet Hour.—Matt. 6. 6.

Faithfulness in the Fellow-Worker's Covenant.—2 Cor. 6. 1.

Fidelity in Christian Stewardship.—1 Pet. 4. 10.

Diligence in Bible Study.—Acts 17. 11.

Loyalty to my Church.—Col. 1. 24.

"Ebenezer."—I Sam. 7. 12.

"No one can harm me but myself," somebody has said. We have learned, also, that the example of none is so powerful upon us as is our own. Therefore, it is well for us to look back over the twelve months and "take account of stock," call ourselves to judgment, and so make a good starting-place for another year. With what good resolutions we began the year! How well have we kept our promises to ourselves and to our Lord? The year has brought to us many opportunities, but in the abundance of opportunities life does not consist, but in seizing them. Multitudes go through life meeting thousands of opportunities but failing to take advantage of them, and they are as though they were not. It is usually because they do not recognize the opportunities. Sometimes we have met persons on the street whom we would much like to greet, but, being occupied in thought, and having downcast eyes, we have let our friends slip by. A little later, as the others passed over the hill, or turned a corner, we aroused, and cried, "Why there go So-and-So; I'm so sorry I did not see them!" But it was too late. "Too late" shares with "It might have been" the distinction of being "the saddest words of tongue or pen." Men have lived great lives in dungeons who, had they been free, and had the universe before them to exploit, lacking the right quality of manhood, would have lived ingloriously. Life's greatest opportunities come only to those who have a right conception of life, and that conception involves the spiritual being, and relationship to the world to come. If this were not so, then only opportunities for getting rich, for achieving fame in one's vocation or for opening new avenues for pleasure-getting would be worth considering. But this is not true. We were made for spiritual realities and eternal destinies.

EPWORTH LEAGUE LESSONS

DECEMBER THIRTIETH.

Topic—Carey and Missions in India. Isa. 54:2, 3 (the Text of Carey's Famous Sermon.)

Workers for missions.—Matt. 28: 16-20.

Money for Missions.—2 Cor. 9:6-11.

Prayer for missions.—Luke 11:1-4.

Missionary obstacles.—Acts 18:5-11.

Missionary triumphs.—Phil. 1:12-18.

Missionary promises.—Ps. 27:1-9.

Outline of Carey's Life.

He was born in Paulerspury, England, on August 17, 1761.

His father was a weaver, and for twelve years the boy was a shoemaker.

He was converted by a fellow apprentice, and became a Baptist preacher. Preaching was his business, he said, but he cobbled shoes "to pay expenses."

He was a great student, though very poor, and learned Latin, Greek, Hebrew, Dutch, and French.

Missions soon became a passion, and he kept by his cobbler's bench a large, homemade map of the world, which he covered with notes regarding the religion, population, and condition of the different countries.

At a ministers' meeting at Nottingham he preached his famous sermon, the text of which is this week's Scripture. His sermon outline was: "Expect great things from God; attempt great things for God."

As a result of this sermon the first English missionary society (the Baptist Missionary Society) was formed at Kettering, October 2, 1793, and Carey was at once sent to India as its first missionary.

Settling near Calcutta he earned his living by superintending an indigo factory. Later he became professor of Indian languages at Fort William College, Calcutta, with a salary of $7,500 a year. He and his family lived on $200 a year, and gave the rest to his missionary work.

Carey was an evangelist, a preacher, and a teacher, but his great work was translation. This "consecrated cobbler," as Sydney Smith sneeringly called him, translated the Bible into twenty-four languages and dialects of India, giving the Scriptures to 300,000,000 human beings.

He labored for years toward the abolition of the "suttee," the cruel burning of widows on the funeral pyre of their dead husbands. When, in 1829, the government sent him for translation a proclamation fixing for the suttee the penalty of homicide, he threw off his gown, for it was Sunday and he was about to preach and went to work at once on the translation, lest some life should be lost by delay.

The great pioneer died at the age of seventy three, on June 9, 1834.

MAD RUN WITH WILDCAT.

With a struggling wildcat held tightly to his breast, John Sieh, a farmer near Lake City, Iowa, ran four miles for aid. The animal had leaped at the farmer's throat as he was hunting quail in a plum thicket. The heavy collar of his coat saved Sieh. The farmer threw his arms about the animal as its claws lacerated his flesh and tore his clothing. Then ensued a fight for life between the hunter and the wildcat. The struggle required all of Sieh's strength. He was four miles from home, and when he obtained a grip on the animal he started to run home. Two neighbors killed the wildcat with a bullet while Sieh still held it. Sieh collapsed when freed from his dilemma.—New York Herald.

At the theatre at Namur the performers making their debut are accepted or rejected for further performances by the votes of the audience, the artists usually appearing in three different works before their fate is sealed.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 30.

Review of the Last Quarter—Read John i., 1-14—Golden Text, Isa. ix., 6—Topic: Lessons by the Triumphant Redeemer—Summary.

Lesson I. Topic: Love the supreme duty of man. Place: In Jerusalem, in the temple courts. The Herodians, Sadducees and Pharisees ask Him hard questions, testing Him; all are silenced; the great commandment is given by Christ; we should love God supremely; sin, the world and the self life must all be renounced; we should love our neighbor; Jesus asks the Jews a hard question; warns His disciples against hypocrisy; calls attention to a widow casting two mites into the treasury.

II. Topic: Guarding against false profession. Place: On Mount Olivet. The subjects of Christ's kingdom are likened to ten virgins; Christ is the Bridegroom, and the oil represents the grace of God; the foolish virgins had the lamp of profession, but lacked oil—true spiritual life; they endeavored to make good their preparation at the last moment, but it was too late; the wise are the true Christians who not only have a profession, but the love of God in the soul. We should always be ready to meet the Bridegroom.

III. Topic: Reasons for fidelity to duty. Place: Mount of Olives. The talents are given and the master takes his journey; two servants make a large gain, the third buries his talent; the master's return, though delayed, is certain; so Christ will surely come again; two servants come to their master and bring the talents given them and as many more; they are commended and rewarded; the idle servant has no increase, but hard sayings and excuses; he is cast into outer darkness.

IV. Topic: The believer's heart devotion. Place: Bethany. Mary anoints the head and feet of Christ. While this offering was costly, yet its great value turned on its element of sacrifice and loyal love. The motive and spirit of the gift is of first importance.

V. Topic: The Lord's Supper. Place: Jerusalem. It was Thursday; Jesus sent Peter and John to Jerusalem to prepare the Passover supper. He establishes a perpetual memorial of Himself. By the Lord's Supper He graciously appeals to the disciple and inspires him to love and obedience.

VI. Topic: The agony of Jesus. Place: Gethsemane. He sets a pattern of prayer and submission. The Gethsemane agony is expiatory and also exemplary. The believer gets comfort and inspiration from both points of view. We should watch and pray.

VII. Topic: The trial of Jesus Christ. Place: The palace of Caiaphas. Jesus is sent from Annas to Caiaphas, the high priest; Peter follows afar off and thrice denies the Saviour; the Sanhedrin is hastily summoned; false witnesses are sought and are found with difficulty; at last two testify that He said He could destroy the temple and build it in three days; Jesus is silent; Caiaphas asks Him if He is the Christ; Jesus replies that He is; Caiaphas rends His clothes; Jesus is condemned to death; they mock and abuse Christ for some time.

VIII. Topic: Warning against wine-drinking. Place: Probably Jerusalem, Isaiah's home. The drunkard follows strong drink; wine inflames; God's judgments will fall on the drunkard; all classes go down together. There is nothing too bad or too vile for a saloon-keeper or for a man under the influence of strong drink to do. The drunkard's character is always bad.

IX. Topic: The wordling's treatment of Christ. Place: Pilate's judgment hall. Jesus is taken to Pilate, the governor, who investigates the charges and finds them false; Jesus is sent to Herod, who finds no fault with Christ. He stands the most rigid investigation of enemies. In and from this crucial test He comes forth unscathed—perfect in His life as He is in His work.

X. Topic: Jesus dying on the cross. Place: Calvary. Christ on the cross; mocked by the soldiers; vinegar offered; the superscription; the two thieves crucified with Christ; one railed on Jesus, the other confessed his sins and asked to be remembered in Christ's kingdom; the prayer answered; darkness from 12 till 3 o'clock; Jesus cried with a loud voice and died; the centurion's testimony; Joseph begged the body of Jesus; wrapped it in linen and placed it in a new sepulcher.

XI. Topic: The resurrection of Jesus Christ. Place: Garden near Calvary. Christ was crucified on Friday, April 7; rose early Sunday morning, April 9; He puts the seal on all His words and works; this is the great value of the resurrection. "He is risen, as is said," therefore all He did is endorsed and all He promised is certain of fulfillment.

XII. Topic: Jesus' parting words to His followers. Place: In and near Jerusalem. The disciples (Thomas absent) are assembled in an upper room; Jesus appears; He has entered upon His eternal work of intercession. This is the blessed significance of the ascension—parted from the believers that He may be more effective for them.

Christ Must Tell.

We want a Bible and we want a Christ to tell us what is duty.—Maclaren.

Some preachers think they are flaying the devil because they are raising a dust in the pulpit.

INCONSISTENT.

"Yes, a big red bull chased her and frightened her nearly to death."

"I wonder what made him chase her?"

"Because of her red parasol."

"Papa?"

"Well, son?"

"If the bull was red why didn't he chase himself?"—Houston Post.

SHE HAD.

"Did you ever hear anything so idiotic as that talk of Mrs. Softer's when she is addressing her baby?" queried one woman of another on the street car.

"Yes, I think I have," was the reply.

"Then, for heaven's sake, what was it?"

"I once heard a fat man talking to his canary bird."—Columbus Dispatch.

FOR THE FARMER AND STOCKMAN

Plant Gloxinias.

If you want the most distinguished flowers ever shown at a lawn party, or used for temporary porch decoration, plant gloxinia bulbs bought in November. They need to be potted as quickly as you get them. Among large, tender, bell-shaped flowers they have no equals in purity of reds and blues and beauty of throat spotting.

Bury the Apples.

Keeping apples by burying them in the ground proves successful when other methods fail, provided every apple is sound and free from blemish when harvested. The reason is that the temperature in the ground or mound in which the apples are kept varies but little, and they are always cool. The same results will be obtained if a cold and even temperature can be secured in a cellar.—Philadelphia Record.

Keep Hens at Work.

To prevent disease keep the hens at work by making them scratch for their grain food. Overfeeding is the cause of bowel diseases in the summer, or, rather, too much concentrated food is given, and not enough of that which is bulky. If the quarters are kept clean there is little danger of contagious disease unless an addition is made to the flock by bringing a bird from some other farm. When "new blood" is wanted procure a sitting of eggs of the breed desired, as it is very important that when the coops are clean, and the fowls free from disease, no fowls from other places be introduced, as a flock may thus be stocked with lice or infected with disease.—Philadelphia Record.

The Care of Hogs.

It is neither profitable nor always safe to keep great numbers of hogs together. Besides the liability of disease getting among them there is always the certainty that the stronger will crowd the weaker from their feeding places, so that the inequality in sizes will increase instead of decrease. In every litter there are always one or two weaklings that were born runts, and unless given a better chance than their fellows they will always remain small and weakly. The best way to manage this is when the pigs are seven or eight weeks old to take out the strongest ones and wean them, giving them plenty of the best food that can be got to make growth. Then the runts, left to suckle the sow alone, will in two or three weeks more take a start that will make them as good as the others, so that in later life all can be fed together. No other feed, without the sow's milk, will do this, though other foods should be given, and the pigs be encouraged to eat all that they can be made to eat.

Filter Trap For Cistern.

This is a barrel placed between the eaves, spout and the entrance to the cistern. In the barrel is a float, and above the float about eight inches from the top is a diaphragm with a hole in the centre. The head of the barrel is replaced, but several vent holes are bored in it. In the diagram, the upper pipe represents the supply pipe from the roof and the lower the outflow to the cistern. With every shower, the barrel being empty, or nearly so, the first flow of

water brings most of the impurities (bird dung, leaves, dust and dirt, etc.) off the roof and they are caught in the barrel before it fills. When the water rises as high as the diaphragm, the float closes the hole and the pure water then rises and flows into the cistern. After the rain the water in the barrel should be drawn off. It is useful for watering plants, washing flagging, wagons, etc.—Ford Durfee, Newark, N. Y.

Angora Goats.

The Angora goat is destined to become one of the most valuable of the domestic animals, and their recent popularity is something that they have long deserved. Formerly the public was prejudiced against Angora venison, but the growers and butchers have demonstrated its excellence, and now there are but few mutton eaters who do not like goat meat. The result is a steady remunerative market demand for Angora goats, but the raising of them is confined almost exclusively to the Rocky Mountain and Pacific coast States. In Colorado, New Mexico and Arizona there are many herds ranging from 300 to 3000 in each flock. The average price obtained for mohair for a six months' clip is 23½ cents per pound. This is a good average price and decidedly remunerative. Nearly all the goat raisers in those localities are paying special attention to the breeding of fine stock, and the result during the past six years has developed some very fine stock and for which good prices have been obtained.

In the opinion of many experienced and successful stock raisers there is a great future for the Angora goat because of its many fine points and valuable uses that can be made of them on the farm. The hair from the Angora goat makes a fabric which rivals that of silk. A good goat will produce from 4 to 6 pounds of this class of mohair, which ranges in price from 25 to 40 cents per pound, according to the length, quality and luster of the hair.

The most valuable service which the Angora performs on the farm is in clearing brush land. There is nothing that kills brush and trees quicker than the constant nibbling away of the tender leaves and bark, which constitutes the best food for a goat, although they will eat any class of food that is fed to domestic animals. There is no reason why the Angora goat venison should not be considered as dainty a meat as that of the deer. If the health of the animal is a criterion for the purity and healthfulness of the meat, there is no flesh food comparable with that of the Angora goat.

The Turbit.

The Turbit, as shown in the accompanying cut, is one of the most highly prized of the family of "toys," of which it is the very foundation, and from it were made all orientals such as Frills in their numerous varieties, the Domino, the Nun, the Priest and others.

It is one of the oldest varieties of

Yellow Turbit Hen.

fancy pigeons and has been bred in the old countries for centuries. It is a very small, chesty, proud and jaunty little bird, with large, round, "bull" (dark hazel) eyes in a head large and broad, having a high, round forehead.

Its prominent, broad, round chest is adorned with a frill which extends up to the throat or gullet. This frill is composed of very fine feathers growing awry or in all directions. At the back of the head is a crest, either shell or peak, which is now preferred. From this peak down the back of the neck is a "mane" which extends down to the saddle, giving the neck a very broad appearance from a side view.

The Turbit is bred in all colors, in selfs and winged. Selfs are pure white all over or any one color throughout. The winged are white except the wings, which are richly colored and should have ten white flights, meaning the ten longest feathers.

The standard colors are black, red, yellow and blue. In blues two broad black bars should cross each wing just above the white flights. The feet should be bright red.

At one time the Turbit was the most fancied of all varieties of fancy pigeons and was bred in great quantities and to a very high standard of perfection, but of late years it seems to have been forsaken by the expert breeders, though some few have stuck to it and have continued to improve the type, which to-day is its greatest quality.

Its head has been a most interesting subject of discussion lately, and much has been written on the question. In fact, it is doubtful if an up to date Turbit fancier would hesitate to pay any price for a perfect head even though the bird had no other qualities.

A good specimen is a very high-priced bird, and in this country there are single birds worth $250, and in England they bring even higher prices.

It is a good breeder, but hard to get true to type.—Feather.

Farm Notes.

Don't plan to keep too many hogs through the winter; they scatter too many corn cobs about the place.

Draft horses are in good demand, and will continue to be. The same may be said of light harness teams.

Charcoal, or screenings or slack from coal mines is good for hogs.

The auto may have frightened the horse, but it has not driven him out of business.

The effectiveness of whitewash in the poultry house is much increased by applying it hot and getting it into the cracks and corners. Always add plenty of salt.

The best effect is produced upon scalded poultry by dipping them into hot water after they are picked, and then putting them into cold water until thoroughly cooled.

Times have so changed that no careful poultryman thinks of feeding much soft poultry food, nor of placing it upon the ground. He feeds dry food mostly, and puts it into troughs or upon boards.

The currycomb and brush are two articles which should be made daily use of in every stable. Yes, it pays for looks alone, but, brother farmer, do not consider looks anything but the least part of the good derived from it.

Feed the colt some oats the first winter and give him a good start. See how much better he will grow when on grass next summer. I would not like it much if oats were taken out of this world. It would be hard to find another feed that would take the place of oats for horses. I am sure I would hate to be without it.—E. J. Waterstripe, in American Cultivator.

DEARTH OF CATCH PHRASES.

Old Ones Hackneyed and No New Ones to Take Their Places.

"Song writers are becoming alarmed at the continued absence of a catch phrase," said Mr. Charles Wilmott, the well-known musical author. "Are we downhearted?" has had a good innings, but nothing new, I'm afraid, is likely to turn up until the pantomime season. New phrases have been invented since the holidays without striking popular fancy. We had hoped that some of the seaside pierrots would have devised a fresh phrase. Take, for example, 'Are we downhearted?' There are many stories as to the origin of that phrase, the most authentic, I believe, being that it was an impromptu wheeze from the brain of a seaside pierrot. But the holiday season crop has failed, and for the first time for a good many years London is without its catch phrase. Go to any music hall, which you must bear in mind is the quickest reflex of any street phrase struggling for popularity, and there is no effective substitute for 'Now we sha'n't be long,' 'Where did you get that hat?' 'Knocked 'em in the Old Kent road,' or 'They're all very fine and large.' Whether the creators of these phrases—each of them famous in their day—have lost their originality, or whether the public taste is becoming more refined, I do not know."

The art of winning the public fancy with a catch phrase depends on the skill of the man who seeks to do so. A politician may unconsciously coin a phrase that will cling to him forever, such as Mr. Balfour's "I am a child in these matters;" Mr. Winston Churchill's "terminological inexactitude," and Lord Rosebery's "plowing the lonely furrow." But with a professional Yorick it is different. The way Harry Randall popularized "Get your hair cut" at the Grand Theatre some years ago was a masterpiece. At his entry in every scene in the pantomime the trombone played the opening bar of the song. As scene followed scene his hair gradually got shorter, till at last he was perfectly bald, and when the trombone played the notes again he brought down the house with the remark, "You're just too late." Years ago, at the Standard Theatre, Cyrus Bell, a well-known comedian, leaped into fame as the originator of "I never expected that"—a phrase uttered by him each time a property brick or cat greeted him as he took the stage. The following year he won more popularity by twisting the phrase into "That's just what I expected."

There is a faint hope that the opening words of the song "Put a little bit away for a rainy day" may soon be transformed into a catch phrase. It is very popular just now on account of its homely melody and the catchy rendering of the old proverb. It is sung by one of the sisters Levy. "Waiting at the Church" is another popular song which has met with great success in America, where cartoonists have seized upon a certain line in it and are booming it for all they are worth. One of the most popular airs in London at present is, according to Messrs. Francis, Day and Hunter, Whit Cunliffe's "Hello, hello; it's a different girl again."—London News.

Tricks of the Types.

An amusing column in the New York Sun, entitled "Humors of Newspaper Type," reminds me of a modest collection in my scrapbook that might add a little to the happiness of mankind.

A kinsman of mine, a man of most correct method, was rewarded for his pains with the printing of his marriage notice in the death column.

Investigation of the official conduct of a postmaster occasioned the report that he was acquitted of any "international" wrongdoing.

Mr. Bostock's return was chronicled as the homecoming of an "annual trainer with new features to show."

A coroner was "killed" in Brooklyn when he should have been called.

On the financial side "wheat" was depressed one day by weakness in the steel shares and a certain "curb" stock recovered in the "subsequent deluge" (dealings).

An account of equestrianism in our park related that morning was the time when the "horseless" riders were out in greatest force.

Shortly afterward the preparations for the nuptials of a young lady of the greater city were described as arrangements for her "murder."

A case of marital infelicity under the headline, "She is 18—He is 78," was detailed in the body of the article with a revision of her age as 08 and his as 18.

Last, but not least, the protrait of a gentleman said to be engaged to marry a famous prima donna was published as "Calve's Finance."—J. W. E.

The Peacock's Voice.

She was a very beautiful woman and she was very beautifully dressed. She entered a Randolph street theatre at last Saturday's matinee with a woman friend and handed her seat checks to an usher. As she swished and frou-froued down the aisle she appeared a personification of all that is exquisite.

The usher, the beauty and the friend arrived at the fourth row from the footlights. The usher turned down the seats and bowed low as he handed back the checks. The beauty spoke:

"Is them seats ourn?" she demanded shrilly.

The usher did not wince. He bowed thrice as low as before.

"Them seats is yourn," said he.—Chicago Record-Herald.

The Crime of the Postcard.

Quite a number of valuable friendships have been hurried by the picture postcard to a premature grave. Absence does not make the heart grow fonder when the interval is bridged solely by the receipt of a picture with a cross on the sky line and the words, "We are staying just under this mark; you can't see the house."—Rapid Review.