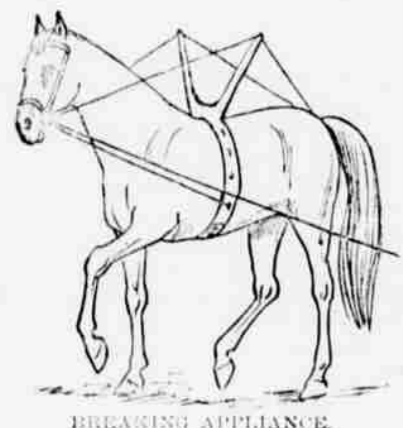


ROAD & FARM IMPROVEMENT.

THE NERVOUS HORSE.

Give Him a Chance to Examine Things That Frighten Him and He Will Become Reliable.

The most nervous horses are those finely bred, highly organized and often the most intelligent, says Dr. J. C. Curver, in the Practical Farmer. They are on the alert for everything, quick to take alarm and in moments of sudden terror act so quickly in what seems to them necessary to prevent bodily harm that they are really dangerous animals under the circumstances by shying, bolting and running away from an imaginary enemy, all of which might be obviated by a proper early education. The horse, like ourselves, must learn everything, and the more fully organized he is the more readily he will learn, through the agency of man, what to be frightened at and what will do him harm. How can we tell what awful suggestions strange objects offer to the minds of horses? A baby carriage may appear to the



nurse a veritable dragon, a sheet of white paper in the road, an awful thump, an open umbrella, a terrible throb, a man on a bicycle coming toward him, a flying fox, from which he must save his life, and when we stop and think of the matter seriously we cannot blame the horse for what he cannot understand.

But how often the novice of the horse, when he understands what all these things are. When he has had an opportunity to examine and carefully examine them and every other new thing, he becomes perfectly indifferent to them all. There fore when the horse shies at anything is the time and place to make him acquainted with that object without punishment, but by encouraging words, and if necessary go to the object of fright in advance of him, and when he has seen it and is afraid of it. Let him examine it with his nose, look at it from both sides repeatedly, and the job is done for all time. But try to force him past it with the whip, and he will become more and more afraid of it, as he associates the frightful object with that of the punishment, and the more sensitive he is the more dangerous he becomes. While we should be firm with our horses, we must at the same time let them know that we are their friends, protectors, providers and educators. Everything the horse does for us is a matter of education. It is his duty to everyone who handles horses to understand this matter to its fullest extent? Whatever the horse understands he is willing to perform. Then let us take great pains to educate our horses in the line of work we expect them to do, and then there will be but little complaint in relation to their bad habits, their unreliability or treachery.

Prices for Road Menders.
In some English countries prizes are offered for the section of road which is kept in the best order throughout the year. There is an honorable rivalry among the roadmasters for obtaining these rewards, and the winners are proud of their distinction as champion road menders. When all the roads are prepared for their excellence, it can be of any matter for the most critical committee to make the awards, but the effort of the competition is to get every man on his horse and to increase the efficiency of the road service. How different are these methods from those of our own country, where highway commissioners draw their salaries and a number of farmers work a few days a season, and there is nothing else to do, while in a work's voluntary service of road menders.

Preventing Potato Scab.
Potato scab can be prevented by the use of excessive quantities of formalin on the seed potatoes. In tests made this year at the Vermont experiment station the potatoes treated with excessive quantities showed less than four per cent of the crop scabby, and those treated with formalin showed nine per cent scabby. In the same soil and from the same seed, untreated potatoes came out with 47 per cent scabby. An increase of 47 per cent, in the measure of first-class potatoes ought to be worth any man's time.

Protecting Trees from Rabbits.
Rabbits often injure young trees in winter when there is snow on the ground. The mound of earth heads off the mice but is no hindrance to the rabbits. Corn stalks, three or four feet long set all around the tree and tied at the upper and lower ends, are a good protection. Or, the mixture of root and skin milk, referred to in these columns several times, may be applied with a rag, putting it on the tree as high as the rabbits will be likely to reach.—National Stockman.

PROF. BAKER'S IDEAS.

Noted Civil Engineer Explodes Some of the Fallacious Arguments of Good Roads Advocates.

The Technograph, published at the University of Illinois, has an article by Prof. L. O. Baker, a civil engineer, on "Fallacies of Good Road Economics," in which he alleges that "fallacious arguments" are sometimes used in behalf of good roads. It is often said, for example, that a horse in Europe does twice as much work as one in America and that bad roads therefore costs the American farmer the cost of feeding one-half of the horses plus the interest on their value. But the premise is a mere guess, and the argument assumes that all horses are on the road all the time, which is a great error. The farmer, moreover, needs more horses to raise his crops than to haul them to market. It is often estimated that the saving per horse due to improved roads is from \$15 to \$25 per year. This sum, multiplied by the number of horses given in the last census report, is put down as the annual loss due to bad roads. There is no evidence of the actual loss. Possibly a horse could earn \$25 more a year on a good road than on a bad one, though farmers assert that horses are damaged fully this much by being driven on stone roads. But in fact only a small percentage of the horses of the country are on the road all the time. It is not at all clear that with better roads farmers could keep fewer horses. The hauling of crops to market is an incident of the farmer's work, not his constant employment. As respects the conclusions of the United States road inquiry office, circular 19, the professor thinks they rest on very imperfect data. It is absurd to say, he thinks, that the average cost of hauling crops to the market is 25 cents per ton per mile and that the cost of marketing the crop is 25 per cent of its value. The real advantages of good roads are that they are more comfortable and less expensive to use during parts of the year; facilitate rural mail delivery; enable children to attend school with less difficulty; add to the social opportunities of the farmer. "The fundamental defect in the construction and maintenance of American highways," says Prof. Baker, "is the lack of intelligent and effective supervision."—Baltimore Sun.

HOW TO HANDLE POSTS.

Dressing and Setting Them in a Proper Manner Is a Task Requiring Some Care.

If to be driven two feet deep, dress two sides in a direct line from lower down line of a 11 inches long, from shoulder to point, making a one-inch point. Then dress the edges from 12 to 18 inches. Edges may be rounded in shoulder to point.



HOW TO DRIVE POSTS.

stretch tight on line where posts are to be driven. Saw a block six inches long and drive it into pins one-half inch square. Drive a pin where each post is to set. Get a mallet, the hoe blade of which is three or three and a half inches broad and nine inches long and the opposite side with an ax blade four inches broad and six inches long. Use the ax and make a mark even with the pins to indicate where posts are to be set. Use the ax again, striking deep on either side of pin. Then with two or three vigorous digs with the hoe blade, dig out pin and all, thus leaving a hole 10 or 12 inches deep for setting a post, leaving the sides solid to hold posts from giving sideways, as there is no danger of them going edge-wise, as the entire fence joins in support. Raise a post above a hole and settle down hard, which will cause it to sink still deeper. But eight or ten inches will then be left for the post to be driven. A few solid jolts from a 20-pound post maul will settle it securely.

To gauge the depth, use a straight stick four or six inches longer than the posts are to stand out of ground. Put a gauge mark at bottom and a plumb bob on a string to reach near the ground. Set this gauge three or four inches from post to be driven, lean stick to which the string is attached about six degrees and govern the fence post by the plumb. Then use a platform, box or stand in wagon, and driving the posts will be of but little labor.—A. Byers, in Farm and Home.

The Prairie Dog to Pass.
The prairie dog must go. The little fellow has clung to his home on the plains more tenaciously than any other of the inhabitants of our desert waste, but has at last reached the end of his tether. Agricultural Secretary Wilson has decided that prairie dogs kill the grass and ruin good grazing land, and must therefore give way to agricultural civilization. Chemists have discovered a mixture which will make whole villages of prairie dogs fight for the first bite, but which is sure to bring disaster in the end. It is believed that the dog can be destroyed in the course of a few years, and that with his disappearance, western agriculture will be rid of a most insidious foe.—National Stockman.

THE SUNDAY SCHOOL.

Lesson in the International Series for March 17, 1901—Jesus and Pilate.

[Prepared by H. C. Lenington.]
THE LESSON TEXT.
(Luke 23:13-26.)

13. And Pilate, when he had called together the chief priests and the rulers and the people,
14. Said unto them: Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:
15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.
16. I will therefore chastise him, and release him.
17. (For of necessity he must release one unto them at the feast.)
18. And they cried out all at once, saying: Away with this man, and release unto us Barabbas;
19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)
20. Pilate, therefore, willing to release Jesus, spake again to them.
21. But they cried, saying: Crucify him, crucify him.
22. And he said unto them the third time: Why, what evil hath he done? I have found no cause of death in him: I will therefore, chastise him, and let him go.
23. And they were instant with loud voices, saying: That he might be crucified. And the voices of them and of the chief priests prevailed.
GOLDEN TEXT.—I find no fault in this man.—Luke 23:4.

NOTES AND COMMENTS.
The Scripture to be studied includes the story of Judas' inglorious end, in Matthew 27:1-10. It is said that when Judas saw that Jesus was condemned to death as the result of his treachery he "repented himself." There is repentance and repentance. There is a repentance that is only the inevitable remorse that follows every unholiness. In this sense there never was a sinner who did not repent, that is, felt remorse for the wrong he had done. True repentance, the repentance which John the Baptist and Jesus Himself came preaching, was a very different affair. This was sorrow for sin coupled with a determination to henceforth do right. To be sorry one has been wrong, and then continue in the wrong, this is a travesty on the noblest impulse ever felt in human heart. Judas' repentance was remorse, and it led him to a coward's death—suicide. He went and hanged himself, and his body was given a pauper's burial, cast into the potter's field. And the place was known from that time forward as the place of blood, a fitting memorial of the life of dishonor he had lived, and the deed of monumental treachery he had committed. Even this Judas had a glimmering of Divine truth, and he added his testimony: "I have sinned in that I have betrayed the innocent blood."

The parallel accounts of the lesson proper are found in the four Gospels as follows:
Matthew 27:11-14.
Mark 15:1-20.
Luke 23:1-12.
John 18:28-38.

Jesus Before Pilate.—The Jewish council had declared Jesus guilty of blasphemy and had voted the sentence of death. But the Jews were not allowed to put any man to death. The prerogative of passing the sentence of death had been reserved by the Romans to their own authorities. For this reason Jesus was taken before Pilate. Blasphemy was no crime against the Roman law. Another charge had to be trumped up. It was the charge of sedition. Jesus had declared Himself to be a King. John tells us that Pilate questioned Jesus on this point, and Jesus admitted He was a king, but he added His kingdom was not of this world. It was the kingdom of truth He came to establish. Pilate found no fault in Him. This was a public acquittal of Jesus.

Jesus Sent to Herod.—At this the Jews became even more furious than they had been, and reiterated their charges against Jesus. Naturally Pilate hesitated about releasing Him. Learning that Jesus was a Galilean, Pilate thought he saw his way out. He would send Jesus before Herod, in whose jurisdiction was the district of Galilee. Herod also had his palace in Jerusalem. To this palace Jesus was taken. Herod was glad to see Jesus, because he had long heard of Him as a wonderful miracle worker. He hoped to see some great miracle performed. But Jesus was silent. Herod was baffled, and the wicked king made sport of the event by arraying the peasant of Nazareth, who had declared Himself to be a king, in a kingly purple robe and mocked him and sent Him again to Pilate.

The Jews Demand Barabbas.—Pilate made one more attempt to release Jesus. On the feast days he had made it a custom to release one prisoner. So Pilate appealed to the populace, but the people, prompted by Jesus' accusers, demanded not the innocent Jesus, but demanded Barabbas—one who had been really guilty of sedition, the crime they now charged against Jesus. Pilate allowed himself, against better instinct, to be prevailed upon by the cries of the crowds and the demands of the rulers. Pilate passed the sentence of death, and then delivered Jesus over to the soldiers for the scourging usually given before a crucifixion. The soldiers added their mockeries to the scene. They put on Him a gay robe, a crown of thorns on His head and a rod (for a scepter) in His hand. In every way they insulted the King of the Jews.

Grapes from Canaan.
Souls are not saved by slovenly service.
The pains of colic are not to be confounded with penitence for apple-cooking.
He who seeks fellowship with the world is in no condition to trust God.
Saints who carve for themselves are sure to cut their fingers.
A Christian is like a bicycle, which must be kept going to be kept standing.
There is much difference between the tally cards of earth and those of heaven.—Ram's Horn.

Feeling Nervous

That's the way it begins. Little things disturb you. You are irritable, restless and worry over trifles. Your heart jumps and palpitates at every sudden noise, you can't concentrate your mind on your work, your memory fails and you do not sleep well at night. In the morning you feel weak and exhausted, with no appetite for food and no ambition for exertion of any kind. Nervous prostration has no terrors for those who use

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A Useful Reminder.
"Have you ever stopped to think that
if you stopped smoking you would save
enough money to buy a house and lot in
the course of ten years or so?"
"Yes," answers Mr. Meekton, "but
the only object I'd have in buying an-
other house would be to have a place
where I could smoke without spoiling
the rugs and lace curtains."—Wash-
ington Star.

An Impressionist Effect.
"They gave Briggs the job of hang-
ing the pictures at the club and he
hung an impressionist painting up-
side down."
"Well?"
"Nobody detected the blunder until
the artist visited the club."
"What did he say?"
"He said it was all right."—Cleve-
land Plain Dealer.

Too Busy.
The man who thinks he knows it all per-
haps is wondrous wise, but never benefits mankind, no matter
how he tries.
He leaves his fellow man to stray, an
unlighted elf.
His time's all taken up with admiration
of himself.
—Washington Star.

THOSE LAUNDRIES.



Mr. Throop (vexed)—They did not
half wash this shirt at the laundry, my
dear!
Mrs. Throop (hopelessly)—I know it,
Henry! About all they do is to wash
out the indelible ink marks.—Brook-
lyn Life.

It Saddens the Soul.
It saddens the soul when the time comes
to take
That five-dollar bill we had vowed not
to break.
—Chicago Record.

It Makes a Difference.
"What is the seating capacity of
this car?" asked the curious passen-
ger.
"Well, that depends," answered the
conductor, guardedly.
"Depends on what?"
"On the people. If you want an
estimate I should say that its seating
capacity is about 28 men or 16 wom-
en."—Chicago Post.

Tit for Tat.
Slopay—I want you to make another
suit for me.
Tailor (reluctantly)—Yes?
Slopay—Yes. Now let me see some-
thing in the way of a check.
Tailor—All right, but suppose you do
the same for me.—Philadelphia Press.

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