

## DAIRY AND POULTRY.

### INTERESTING CHAPTERS FOR OUR RURAL READERS.

How Successful Farmers Operate This Department of the Farm—A Few Hints as to the Care of Live Stock and Poultry.

#### Making Export Cheese.

In an address to California dairymen, E. H. Hoggan said: Cheese for export that will stand shipping can be made in the following way: Take good, sweet milk and heat it to 88 degrees Fahrenheit, have the rennet test at sixty seconds before adding the rennet. Then add rennet enough to coagulate the milk in about thirty minutes, using from two to three ounces according to the strength of rennet, and cutting when firm; stir the vat gently at first until the curd firms up. Cook to 100 degrees, then stir vat every fifteen minutes to keep curd in granular shape, till curd has developed one-eighth inch acid, when they should be run off, which usually takes from one to one and one-half hours. The curd is then ready to be placed on curd rack and strainer cloth and when matted down cut in square blocks and turn over every fifteen minutes. If gas holes form in curd the pieces can be piled two or three deep; this will press out the gas and will flatten out the gas holes in the curd. When an inch of acid has developed and the curd shows a meaty texture it is ready to mill. When curd is milled let it fall onto the bottom of vat. If kept on racks after it is cut too much moisture would be lost and cheese would perhaps be dry. Keep the curd stirred till ready to salt, and salt the curd about one-half to three-quarters of an hour after mulling, using two and a half pounds of salt per thousand pounds of milk. Give the salt a chance to dissolve well, which also takes from one-half to three-quarters of an hour, then put to press about 80 degrees. A point of vast importance is to have the cheese well pressed and all of the same size. If tainted milk is used it should be treated somewhat differently from the above, but remember that the best cheese cannot be made from sour or tainted milk. A soft, mild cheese, of which a great deal is used in this market, requires absolutely sweet milk without taint. Heat to 88 degrees. Rennet test should be 120 seconds. Set the milk at 88 degrees, using the usual amount of rennet. Cook to 106 to 108 degrees. Cut when firm and run whey off at one-eighth inch acid. Use about two pounds of salt per 1,000 pounds of milk. This curd can either be worked in the granular form or with curd mill and put to press at 85 degrees. If pure, sweet milk is not used and is tainted, gas holes will form and the cheese will likely swell up and roll off the shelves.

#### Large and Small Incubators.

An incubator of 100 egg capacity is better suited to the needs of the common run of breeders than one of larger size, says National Fancier. An incubator of this size of the very best make now costs in the neighborhood of \$20. A machine of 200 egg capacity of the same manufacture will cost about \$10 more. Therefore a large proportion of small breeders look upon it as economy to buy a machine of the larger size. The small breeder will not always find it an easy matter to save up 200 eggs of the required freshness for this purpose, and he will often be tempted to use eggs of an age which are not safe to put in the machine. And if he is offering eggs for sale at the same time it will frequently become necessary to start the machine when only half filled. We are acquainted with breeders who have found it an advantage to keep two or three 100 egg machines and could not be persuaded to exchange one for anything larger than this. Whenever there is a temporary surplus of eggs a machine is always in readiness to take care of them, and no time is lost in waiting for a larger supply. Many people will this year put off the buying of an incubator because they think they cannot quite spare the money for a 200 egg machine, and it looks to them but a waste of money to buy a 100 egg machine at a price which is greatly out of proportion to the capacities of the two machines. The incubator is almost a necessity, even to small breeders, and the majority of these persons will further their interests by not postponing the purchase of a machine because they lack the money to buy one of large size.

#### Proper Treatment of Fowls.

At the North Carolina Experiment Station they evidently know how to take care of fowls. The following, from bulletin 152, shows their methods:

The disease experiments were all made, with few exceptions, on fowls the property of private individuals, and not on the stock in the poultry section of experiment farm. With the exception of several mild cases of roup, which occurred only among the fowls that had for their roosting quarters a large open house, the opportunities for such work has been limited. We have been very fortunate, so far, in avoiding any serious sickness among the fowls here, and might add that we attribute the fact to the following precautions or methods:

1. All grown fowls are watered in strictly clean vessels twice per day in winter and three times in summer months, being very careful that in summer all such vessels are placed in the shade. Young fowls are watered five times daily.

2. That war is waged on vermin continually.

3. That good, wholesome, sound food is always given, and at regular hours.

4. That coarse lime, gravel or grit and charcoal are continually before all

fowls. Oyster shells are also occasionally supplied, but we do not consider the latter an absolute necessity.

5. That all houses are cleaned and floors limed once per week in winter and two and three times in summer.

6. That no food is left lying around to sour, and care is taken to feed only as much as will be eaten promptly.

7. That all fowl-houses have perfectly tight roofs, and the north, east and west sides are closed so as to avoid draughts. Fronts are covered with wire netting.

The reader will notice that all remedies applied are simple—only such as are in the household of almost every family and on all farms. While there are many patented articles that are prepared especially to effect the desired cures, many of them cannot be had in case of an emergency; therefore, if such articles figured in the diseases treated at the experiment station many valuable fowls owned by readers of station publications would succumb before the article could be ordered, if the owner even desired same.

The matter of treating diseases in fowls is one much discussed in the poultry papers, but from personal observations will say that unless the fowl first attacked is a valuable one, the hatchet will be of more service to you than the fowl when cured, as the chances of spreading the disease among other fowls and the time devoted to effect the cure, will, in nine out of ten cases, be worth more than the fowl. Follow above measures, as in vogue at the station and sickness among the flocks will be a rare occurrence.

#### Dairying on Cheap Lands.

During the last few years dairying on the cheap lands of the West has received unusual stimulation. The incentive was the necessity of making money on something besides the grain crops, the price for which was so low that no margin of profit remained. Whether the movement toward dairying will continue with better conditions for the grain raiser remains to be seen. Certainly the philosophy of the situation would seem to command that dairying be continued on the cheap lands, especially where the products are so far from market that the cost of transportation is great. Great cost of carriage demands the manufacture of high-priced products, that the relative charge of getting to market may be lessened. Thus, if grain sells at one cent a pound and butter for twenty there is manifestly more saving of expense in sending butter to market than in sending grain. This is a factor with which the eastern dairyman must reckon. Under ordinary conditions the farmer on cheap land can produce butter at far less price than land. It may be also that the railroads running into the country of cheap lands will find it to their interests to encourage dairying rather than to discourage it, for they will in the end make more money out of their business. It is true, they will lose on the lessened volume of grain sent to market, but they will gain on the larger transportation of goods that will be purchased by the farmer, and they will also gain in their passenger traffic. If the farmer makes more money his family can afford to travel more and will take advantage of their ability to do so. The value of the cost than can the farmer on highlands owned by the railroads will also be increased and this will be no small factor in their prosperity. But the Eastern dairyman need have no fear of an immediate demoralization of his market, for the cheap lands are so poorly supplied with railroad facilities that a very large area will not find profitable dairying possible. It will succeed only along the great main lines of road, by means of which the butter can easily and quickly be sent to market. By the time the whole area is opened up to this industry the population of the country will so far have increased that the demand will be far beyond our present capacity to supply.

The Bone Cutter.—The bone cutter is as necessary to the poultryman as his feed mill. It enables him to use an excellent and cheap food, and gives him a profit where he might otherwise be compelled to suffer a loss. It is claimed that a bone cutter pays for itself in eggs, and really costs nothing. Bones are now one of the staple articles of food for poultry, and no ration should have them omitted. They are food, grit and lime, all combined in one, and the hens will leave all other foods to receive the cut bone. If cut fine, even chicks and ducklings will relish such excellent food, while turkeys grow rapidly on it. To meet with success requires the use of the best materials, and green bone beats all other substances as food for poultry.—Poultry Keeper.

Feed for Buff Cochins.—The Buff Cochins, being large fowls, cannot be expected to forage over a half section of land, like the smaller breeds. Still they are good foragers if given a chance. Lack of exercise causes the Buff Cochins to take on fat more readily than the ever alert smaller breeds. The same ration that will keep the smaller breeds in prime condition will cause Buff Cochins to get excessively fat. Thus, corn may be a cheaper feed in some one respect, but as an exclusive food it will not make Buff Cochins lay eggs.—Ex.

Here and there we find the remains of good orchards, the trees of which have deteriorated from lack of care. The fruit itself seems to have undergone a change in quality. The grass and weeds have taken all.

The conservation of moisture in the soil is of great importance to the raiser of all kinds of fruit, as it requires large supplies of water for a wood fruit crop.

# A Strange Tribe of Southwest China

## One of the Most Barbarous Tribes of the Far East. Their Customs and Ways of Living.

A glance over the map of China will show a triangular area in the southwestern corner of the great province of Yunnan, lying between the headwaters of the Mekong and Irawaddy rivers. For nearly a century this region has possessed a singular fascination for explorers and ethnologists. It might well be admired for the glorious diversified prospects afforded by its immense mountain ranges and sub-tropical plains, even though it were uninhabited, but it owes a great deal of the power which it exercises over the imagination to the fact that in it dwells one of the strangest races of the world. Hundreds of travelers have sought to penetrate its jealously guarded natural barriers; few have ever succeeded in the attempt, owing, it is said, to the ungovernable hostility of its inhabitants to outside intrusion. These strange beings are descendants of the aborigines of Burmah and northern Siam, and are called Mossos, which in the Yunnan dialect means the "unknown ones."

During my exploration in Central Asia and Tibet the route of my journey for several hundred miles lay through their country, presenting that opportunity so eagerly sought by travelers of studying this strange race in their home life. For several weeks we had been toiling over rugged mountain steep and barren plateaus, when proceeding still further toward the interior the almost Arctic coldness of the high altitudes gave way to a more

the weird and ghostlike sounds proceeded from several hungry and lusty-lunged infants. Then the solemn stillness was broken by our hearty laughter, while the Kiangsis, as if to make amends for their credulous fears, made the woods ring with their forced guffaws. The Mossos, we eventually learned, as is a common practice with many tropical tribes, place their children in skin cradles and hang these from the trees in forests near to their village, for two reasons; the first, from a belief that they will be instructed by the deities, and, secondly, that their full existence may not be endangered by the abominable filth and squalor of the settled regions. Several times in the day they are visited by their mothers, who provide them with food and remain with them at night, and in the forest home the child stays until it is three or four years old, and has grown strong and healthy enough to stand the rigors of hardship and disease.

#### Reached the Village.

With these unmistakable evidences of the country being populated, we pushed on for half an hour longer, when curls of smoke issued from among a mass of vine-clad rocks, and in response to our shouts several dusky heads peered at us curiously through the dense underbrush, then suddenly disappeared, and in a moment more we were the center of a group of the most repulsive and wild human creatures that one could imagine. In spite of our most friendly endeavors they

preme and alone over the entire country. The sun god, pleased with her beauty and womanly traits, proposed that she should return with him to his home in the sun. She agreed, provided her father should give his consent. The old man was so infuriated at the request that he immediately seized his weapons and attacked the youth, and would surely have killed him but that a mysterious shaft launched from the skies saved the latter's life. The chief's daughter and the sun god were then married, and the Mossos still hold to the belief that they are descended from this supernatural union. Pride in their ancestry, however, has no appreciable effect on their own natures, for it would be a manifest impossibility to imagine a race of people more degraded.

Physically they are a fine race, males and females in few cases being under six feet in height, and proportionately well built and exceedingly strong and muscular, gained from their active out-of-door life and constant exposure to hardship. Their color is a light brown, while in both sexes greasy plaits of sun-scorched hair hang down the back almost to the waist. A singular trait among them is a fascination, almost amounting to a mania, for personal adornment. The men are tattooed from head to foot with grotesque designs, which in many cases obliterate all trace of the original color of the skin, while heavy iron rings and metal ornaments are worn about the ankles, wrists and neck by both men and women.

#### Their Two Clans.

The Mossos are divided into two general divisions, the mountain and village clans. The mountain Mossos take up their abode in the high plateaus, avoiding all contact with the lowlanders, and making war upon them when prompted by hunger. Owing to their generally improvident natures and the sterility of the country in which they are domiciled, disastrous famines are of frequent occurrence. In a measure they seem to partake of the rugged uncouthness of their surroundings;

worshiped, to whom sacrifices of meat and grain and made several times a year. These perennially hungry spirits are likewise consulted on every question touching the general weal and woe, the intermediaries to their favor being a race of monks of the most fanatical nature, who wander through the country much like the dervishes of India practicing the most horrible self-torture. Outside their religious offices they have little hold upon the people, whose stunted intelligence seems incapable of recognizing any government or official restraint that will interfere with the personal rights and desires of the individual.

#### Few Ceremonial Rights.

Unlike most savage races, they have few ceremonial rites or curious customs. Marriage is settled by buying the girl from her father, while in the case of birth or death there is no accompanying ceremony; in fact, they seem possessed of no higher order of intelligence than that of simply existing. They have no idea of time or distance—no name for hours, days or years, no amusements and without even the faintest knowledge of medicine. When a member of a tribe contracts a serious illness he is driven from the village to which he belongs, and is allowed to wander in the jungle, subsisting as he is able, until death relieves his sufferings. It is not strange, therefore, that disease causes frightful inroads, and unless conditions change it seems probable that a few years will see their absolute extinction.

The greatest obstacle to travel in their country and an effort to learn something concerning them is the absolute impossibility of mastering their language, which is confined more to various signs with the fingers and other parts of the body than expressions in word of mouth, reducing the traveler to the necessity of mastering the meaning of innumerable signs, grimaces and guttural sounds.

The weapons of the mountain and lowland Mossos are rudely made bows five or six feet long; their arrows are hardened at one end by being covered with a thin covering of clay, drawn to a fine point and baked in the fire, with which they are far from skillful, the animals which they secure for their subsistence being caught in huge pitfalls dug in the jungle, and which are constant menaces to the traveler who seeks to pass through their country.

Owing to their lack of knowledge of the most minor character concerning their country it is impossible to estimate their exact number, but it is probably in the neighborhood of 5,000 or 6,000.

WILLIAM JAMESON REID.

#### A Consoling Thought.

The Bishop of Wakefield was once consoling an east-end costermonger for the loss of his little son. The poor fellow was rocking to and fro in his distress. He suddenly looked at the bishop, and with tears running down his cheeks, said: "D'ye think I could get the young 'beggars' stuff?"—London Daily News.

#### HOME-MADE PHILOSOPHY.

In pollyticks only them az iz slippery az eels kin hope to wriggle to the top.

There iz more bosh pamd off upon the people in civilized countreez than in heathendom.

A religyun that makes one cold has too much ice in it to be distributed among the poor in winter.

The people that iz proud of three feet seldom ever have any other understanding to be proud of.

Do somethin' with yore talents, or yore talents will rust yore honor and make you a roag and a theef.

When natore goes to sleep in winter time she freezes on the bed kiver to keep the wind from blowin' it off.

There iz no joke in hev'in about the mule and the stovepipe and the polly-tickun, because they don't hev any stich things up thar.

Most men hev no other religyun but thos' thots. They think ov how much they love God, but never think ov how much they rob His people.

Many a woman has knit her hatred inter a mitten, sewed her sorrow inter a shirt, and rubbed her love for her children all over the washboard.

In times of war iz the time to git a fat mule, contract and carry a lot of flags, and tuck of how God iz allers on our side, until tyfold on yaller fever sets in, and prove yore to be a liar.

Governments are run for the purpos ov givin' fat jobs to the sons of politheal axidents, and to collect dog tax from the man that lets his wife and whys go barefooted awt winter.—Grit.

The honesty and fineness ov the common people make it a bad-eazy snap for the shrewd and unscrupulous to sock the guaytuz and kosh onto em several times a year.

When men make life a mizzabull for themselves with gloomy sorts of religyun, and at the same time make it a mizzabull for others, they are no better than the pig that shuns of feed.

Only a few people want it, but they want it, and if it means help, they will not let it go. A Christian must either be a saint or a scoundrel.

The smile of a little girl iz the sweetest blossom on earth, but after she has grown up and gone to seed she has grown up and gone to seed, and no one will want to wear her on their booc.

At any time you can find a man who will stick to his principles, but you can't find a man who will stick to his principles, and at the same time stick to his principles.

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MOSSOS BEFORE THE WITCH TEMPLE.

equable temperature, and we were soon traversing a primeval jungle, inhabited by elephants, leopards, bears, buffaloes and innumerable smaller animals, and with a teeming insect and reptile life.

#### Ran Into a Nursery.

Our first meeting with the Mossos presented many ludicrous features. We were cutting our way through the almost impenetrable canebrake, when our ears were assailed with a concourse of squalls and yells which echoed through the still jungle in a weird, almost supernatural tone. In this forbidding wilderness we had not looked for human habitations, so hastily arranging ourselves in position, we prepared ourselves for what seemed an inevitable hostile attack. Long and anxiously we awaited the onslaught of our supposed hidden assailants, when again the peace disturbing sound echoed almost, it seemed, over our very heads. Glancing upward, the mystery was soon explained, for in the lower branches of the trees we could descry numerous small bundles, too large for an eyrie and too small for a windfall. Our Kiangsis, escorted by their superstitious natures roused by these ghostlike sounds, visibly paled beneath their dusky skins, and gazed furtively around in order to seek means of escape from this enchanted spot. Even Burton and I were not a little puzzled and awed, until, peering more closely, we became aware of the fact that the disturbing elements which had caused us so much concern were caused by our having stumbled upon an aboriginal nursery, and that

they have no villages worthy of the name, seeking shelter in rocks or caves hollowed out of the mountain side, or in small huts constructed of interlacing branches of trees and covered with a plaster of sun-dried mud. They cultivate the soil little, but depend chiefly upon the chase for a greater part of their food, in the choice of which they are almost omnivorous, nothing being too repulsive for their appetites. They devour bats, snakes, mice, and even worms, with indiscriminate relish. When desiring a change of diet they engage in marauding expeditions upon the lowland tribes, seize upon their storehouses for rice, and having gained as much plunder as possible, return to their homes with the spoils where for weeks and months following all other business is forgotten for the enjoyments of a prolonged and bestial debauch.

The lowland Mossos, although they moved to an inferior higher plane of civilization than their mountain neighbors, are as yet below the state of our own Indians as the two men are inferior to the white man. Their village consists of a number of cone-shaped huts, constructed of bamboo, gathered in a circle around a more pretentious dwelling of stone, the interior being filled with clay. This central building serves as the abode of the chief of the village, while an apartment is reserved as a temple, where the deities may be consulted and worshiped and other buildings are devoted to the raising of stock and the raising of stock.

Like most savage tribes, the Mossos have numerous legends concerning their origin. According to the general belief one of the numerous gods, whose home is in the sun, while musing in spacious unknown from his horse and fell to the earth, where he sorely wounded, he was discovered by the daughter of a chief, who, guided by the sun, came to his aid and nursed him until he was well enough to return to his home in the sun.