

Farm & Grange.

To prevent a horse from pawing, hitch a trace-chain around the ankle or fetlock of the foot most used and let the other end of the chain lie loose on the stall, and all will be right.

The Westphalian hams and bacon secured by the following recipe: To six pounds of rock salt add three ounces of saltpeter and two pounds of O sugar. Put it into three gallons of water, and boil until dissolved, skimming it well while it boils; and when cold pour it over the meat, keeping every part of it under the brine.

Sheep on a farm yield both wool and mutton. They multiply with great rapidity. They are the best farm scavengers, "cleaning a field" as no other class of animals will. They give back to the farm more in proportion to what they take from it than any other animal, and distribute it better with a view to the future fertility of the soil.

No animal should be required to drink water which the owner himself would refuse, and especially so if that animal is the cow from which you hope to make good butter. It is sufficient on this point to say that pure water is an indispensable article to the success of the dairyman, for good butter or cheese can not be made where good water can not be obtained.

DRIED BEEF FRIEZED IN CREAM.—Chop the beef as thin as paper with a very sharp knife. Melt in a frying-pan butter the size of an egg, stir the beef about in it for two or three minutes, just in a little flour, add half a tea-spoonful of rich cream, give a boil up, and serve in a covered dish.

How To Cook Salt Pork.—Many people do not relish salt pork fried, but it is quite good to soak it in milk two or three hours; then roll in Indian meal and fry to a light brown. This makes a good dish with mashed turnips, or raw onions cut in vinegar; another way is to soak it over night in skim milk and bake like fresh pork; it is almost as good as fresh roast pork.

AGE OF SHEEP.—I often hear persons disputing about the age of sheep, to my surprise he said. For them to tell the age of a sheep nothing is easier. A sheep's front teeth the year he enters in number, appearing all of a size. Second year the two middle ones are shed out and are replaced by two much larger than the others. Third year two very small ones appear, one on either side of the eight. At the end of the fourth there are six large teeth. Fifth year all the front teeth are large. Sixth year all begin to show wear—not till then.

GOOD COWS.—The Boston Cultivator quotes Mr. Fay, of Southborough, Mass., as stating that he has cows which have given him over 4,250 quarts of milk per year, and six cows which gave an average of fifty pounds of milk a day per cow, one cow giving sixty one pounds per day. His estimate for a herd of twenty-eight cows, including some heifers, is 100,000 quarts, or 3,750 quarts each per year. The cows are mainly grade Shorthorns.

DEEP OR SHALLOW SETTING OF MILK.—In an experiment tried in Chautauque county, N. Y., a pound of butter was made from 21.53 pounds of milk set in a deep shallow pan, and one pound from 21.51 pounds set in cans twenty inches deep, and then set in a barrel in which ice water was kept at a temperature ranging from 38 to 45 degrees. The milk was skimmed after standing forty-eight hours. The milk was from fifteen native cows, taken from them in the evening of a hot day. The difference in the yield is so small as to be hardly worth considering.

Keeping Turnips.—T. M. asks how to keep turnips in large quantities. This is the way I do. I top them, hollow out the earth in some dry spot, eighteen inches deep, dish; pile them in a conical heap, but not more than twenty bushels in a hole; cover with hay, weeds or any light brush, two feet deep, and then throw on a covering of dirt one foot thick. Keep out water and they will keep sound till June and may be used at any time through the winter. If more than twenty bushels are put in a pile, they will heat and sprout, as very little heat starts them into growth.

Home-Made Cream Candy.—To a coffee-cupful of white sugar add two table-spoonfuls of water to dissolve it, and boil, without stirring, in a bright tin pan until it will crisp in water like molasses candy. Just before it is done put in a tea-spoonful of extract of vanilla or lemon or peppermint essence, and a quarter of a tea-spoonful of cream tartar. When done pour into a buttered pan, and when cool enough to handle, work it as you would molasses candy until it is perfectly white, then stretch and lay on a marble slab or molding-board; with a chopping knife cut into mouthfuls and lay it on a buttered paper on a plate. When children want candy, by all means let them have that made at home, and they will not eat plaster of paris, chalk, starch, and poisonous compounds, which derange their stomachs, and ruin their teeth.

Turnips for Horses.—The Rev. W. H. Murray says: I consider Swedish turnips (ruta bagas) the king of roots for all young animals which are making bone and muscle, and for old ones which are being staled, I know nothing which will restore a colt in early winter, if he comes to the barn out of condition, and begins to droop and stick as soon as he is confined to the stable, so readily and effectually as Sweden. I can drive my old horses in winter, when fed on them, as an occasional driver, as well as I can when fed on corn. I can preserve their legs in good condition, and their health in a sound state, year after, on hay and turnips. And I am sure that, while I can bring a colt to a working age with hay and turnips better than with anything else, I can also secure to myself a good, hard, lively winter horse, and to the horse himself a longer and more useful and comfortable life. Swedish turnips are economically raised; they make horse and mucker; they help the digestive organs in good condition; they impart vigor to the nervous system. If you are told that your colt or yearling will not eat them, let me tell you that as a rule that will mean anything but good news to the horse.

Good Advice.

The following good advice is from an address delivered before the Buck Co. (Pa.) Agricultural Society by Thomas Shellcock:

"Economic farming implies several conditions. We must raise greater crops per acre. It takes no longer to cultivate a good crop than a poor one. We must have the most improved implements, machinery is cheaper than labor. A man with a corn-plow can do double the work he could do with a cultivator, and do it better. A good washing-machine materially lightens the care of the household. The sewing-machine might be a great labor-saving machine; but since its introduction there are so many useless machines that the laborer of the women do not seem to be made any lighter. I remember once seeing a garment with nineteen tucks. There is no economy in purchasing half worn implements. They will be constantly out of order. The first wear is always the best.

"Pay as you go. A man with cash in his hand can always purchase to much better advantage than he who expects a credit. I have seen corn bring \$1.10 per bushel on a credit of nine months, when the market price was only eighty-five cents. The farmer must keep well posted. It is a great matter of economy that he be well supplied with papers and magazines. Not only his county paper, which tells him of affairs about home; but also one of the great dailies, which lets him look right into the world. At least one of the journals devoted to agriculture should find access to his home. One or two hints picked up through the year will amply repay the cost of subscription.

"There is economy in giving the children a good education. We know too little of the ways and wherefore connected with our calling. We work too much in the dark. To get the best possible results from our land and fertilizers, how important that we should understand their constituents and their adaptability to certain crops. As soon as by improved intellectual power man begins to discover and apply the laws of Nature a vast accession is made to the power of human productiveness. If this be so, we see how groundless is the opinion that education and science are without practical benefit, and that philosophers and students are merely a useless burden on the community, since it is knowledge and its application which has given us all the advantages which we possess over savages."

Brine That Will Preserve Butter a Year.

Among the many devices for keeping butter in a manner that preserves the fresh rosy flavor of new, with all its sweetness, is the following from the Dutch Farmer, which is said to be entirely successful: "To three gallons of brine, strong enough to bear an egg, add a quarter of a pound of nice white sugar and one table-spoonful of saltpetre. Boil the brine, and when it is cold strain carefully. Make your butter into rolls, and wrap each separately in a clean white muslin cloth, tying up with a string. Pack a large jar full, weight the butter down, and pour the brine until it is submerged. This will keep really good butter perfectly sweet and fresh for a whole year. Be careful not to put ice upon butter that you wish to keep for any length of time. In summer when the heat will not admit the butter being made into rolls, pack it closely in small jars, and using the same brine, allow it to cover the butter to a depth of at least four inches. This excludes the air and answers very nearly as well as the first method suggested.

Yourself.—You cannot find a more companionable person than yourself. If proper attention be paid to the individual. Yourself will go with you wherever you like, and come away when you please; approve of your jokes, assent to your propositions, and in short be in every place agreeable, if you only learn and practice the true art of being on good terms with yourself. This, however, is not so easy as some imagine, who do not often try the experiment. Yourself, when it catches you in company with so other person, is apt to be a severe critic upon your faults and follies; and when you are censured by yourself it is generally the severest and most intolerable kind of reproof. It is on this account that you are afraid of yourself, and seek any associate, no matter how inferior, whose bold chat may keep yourself from playing the censor. Yourself is likewise a jealous friend. If neglected and slighted it becomes a bore, and is left even a short time "by yourself" it is then regarded as actually a cruel penance, as many find when youth, health, or wealth have departed.

How important is it, then, to "know yourself," to cultivate yourself, to respect yourself, to love thyself warmly but rationally. A sensible self is the best of guides, for few commit errors but in broad disregard of its admonitions. It tugs continually at the skirts of men to draw them from their cherished vices. It holds up its shadowy fingers in warning when you go astray, and it admonishes sharply on your sins after they have been committed. Our nature is two-fold, and its noblest part is the self to which we refer. It stands on the alert to check the excess of the animal impulses, and though it becomes weaker in the fulfillment of its task by repeated disappointments, it is rarely so effaced as to be unable to rise up occasionally abashed and pale, like Richmond's victims, to overwhelm the offender with bitter reproaches. Study, therefore, to be on good terms with yourself—it is happiness to be truly pleased with yourself.

Advice to Collyer.—After citing the case of a man with seventeen children who had failed in his little business, the Chicago Post & Mail thus appeals Collyer, who is advising young men to plunge into matrimony: "Robert, for pity's sake, hold on! Let the young and innocent, who have done you no harm, and who now happily living in ignorance of the rapacity of the butcher and grocer, of the heartlessness of the landlord, and of the absolute lack of bowels of financial sympathy of the doctor who helps to bring unfortunate men into the world, and who bills O, let them alone to enjoy as long as they will the sweets and freedom from care of the single state. They are enough to put publicity into the grave."

The Isles of Death.

The Sydney (Australia) Herald says: Further information from Fiji conveys still darker accounts of the plague which recently passed over the new colony.

A resident of long standing, writing to a Victoria contemporary, says: "The death rate is not yet made up, but the probability is that 40,000 Fijians died during the four months' plague. The native population of Fiji is now about one-third only of what it was when I landed here about 25 years ago." The accounts given of the magnitude of the disaster are less alarming than those of the suffering of the victims. "Very few died of the menses, the majority dying of subsequent disease, in the form of dysentery, congestion of the lungs, etc. Want of nourishment, or starvation, carried off thousands." We are told that "all work was suspended for two months. You could pass through whole towns without meeting any one in the streets, which were soon completely covered with grass. Entering a house you would find them, women and children, all lying down indiscriminately, some just attacked, some still in agony, and some dying. Some, who were strong enough, attempted suicide, and not always, alas! successfully." We are further told that "as the scourge became more prominent some four or five were buried in one grave, and generally without religious service. In some cases the dead were buried in the earthen floor of the house. The burials were hurried, and the probabilities are that some were buried alive. In many instances the husband, wife, and children all died. In one village all the women died, and in another all the men." It is interesting to read of the different mental effects produced by the torture of the disease. It is not surprising that "some made fruitless appeals" to their ancient gods. Some island tribes, who had only recently embraced Christianity, considered that the disease was conveyed by their religious teachers, and they dismissed them and then abandoned their new religion. Among these, some were for killing the teachers, but wiser counsels prevailed. It is said that one tribe buried alive one teacher's wife and child, whose husband and father died of the plague, to stop infection. But while some in their distress fell back on their former superstitions, the greater number are said to have borne their calamity with fortitude, and to have suffered and died under the influence of Christianity.

The following story is told of an old St. Louisian abroad: The old gentleman (Fagin) went to the Oriental Bank (English) to purchase exchange, and offered to give a check or draft on the First National Bank of St. Louis in payment. St. Louis! "St. Louis!" replied the manager, "where is St. Louis?" Fagin looked at the manager in dumb amazement for a minute or two, and then raising himself to his full height and with clenched fists—looking the very picture of Tom Benton in palmy days—replied: "St. Louis, sir, is a great city on the Mississippi river; a stream, ar, which if turned on the islands of Great Britain, would wash them into the sea in twenty-four hours!" Fagin got his exchange but until the bank had telegraphed, at Fagin's expense, for information.

Extraordinary story in Omaha of a "Spiritualistic shoe-maker" this is. He pretends to be a medium, or clairvoyant, or whatever the proper name is, of some wonderful sort. Recently while engaged in the convivialities of a large beer saloon, he went into a trance and observed that "some one was stealing a new pair of boots out of his shop." Just at this moment a messenger came and told him that a man had gone into his place, stolen boots, and fallen down in a fit on the side-walk. "All right," said the seer, "he can't come out of that fit till I get there." So the spiritualistic shoe-maker calmly played his hand out, and then went over to see about matters. Over the prostrate and convulsed petty merchant he made certain passes and uttered sundry mystical formulas, when the thief stood erect, gave up the boots, received a kick, and departed.—[Chicago Times.

A doctor went west to practice his profession. An old friend met him on the street one day and asked him how he was succeeding in his business. "First rate," he replied. "I've had one call." "Well—and what was that?" "It was a birth" said the doctor. "How did you succeed with that?" "Well, the old woman died, and the child died. But I think I'll save the old man yet!"

An Arkansas man ate a pint of sawdust a few days ago on a bet. An intelligent physician, who was called in, told him that he would have a pain in his lumber region if he stuck to a board of that kind.

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