SHED FOR HOUSING FARM IMPLEMENTS

Building That Is of Vital Importance in the Interests of Real Economy.

INCLUDES A MACHINE SHOP

Farmer Who Keeps His Working Implements in Trim Is the One Who Succeeds, and With Such an Arrangement as This He Can Do It.

By WILLIAM A. RADFORD.

Mr. William A. Radford will answer questions and give advice FREE OF COST on all subjects pertaining to the subject of building work on the farm, for the readers of this paper. On account of his wide experience as Editor, Author and Manufacturer, he is, without doubt, the highest authority on all these subjects. Address all inquiries to William A. Radford, No. 1607 Prairie avenue, Chicago, Ill., and only inclose two-cent stamp for reply.

A shed to hold farm implements may not look as important as some of the other buildings, but it is necessary to prevent waste. The depreciation in the value of farm implements and machinery is about 10 per cent per year under good care. When the machines are left to weather and rust in the rain and wind the loss is simply ruinous. More machinery is required on farms than formerly, and it is not a question whether a farmer can afford a machine shed or not; the only problem is to find out how to build it and how large to build it.

In the first place the implement shed should be big enough to hold all farm tools and it should be well built and tight enough to keep out the wind and small animals, including chickens.

The plan shown herewith is 16 feet in width and 60 feet in length. The width is all right for any length shed. It may be built shorter and the length continued at any time if more room is needed. The doorways provide headroom sufficient for the highest machines, and the width of the widest opening when the double doors are opened and the center post removed

is nearly 20 feet, which is sufficient for a binder in field condition or for a two-horse spring tooth horse rake.

One end of the building is intended for a machine shop, to be partitioned off by enclosing the first bent. This gives a shop 16 feet square for a blacksmith shop and general repair work. The machine shop part of the building will be arranged according to the mechanical inclination of the farmer. A real, genuine, sure-enough farm repair shop is a rather elaborate mechanical proposition. There is a good brick chimney to carry off the smoke and gases from the blacksmith fire, and the chimney should have a separate flue for a heating stove. Farm repair work is done mostly during the winter months, when a fire in the shop is necessary for comfort and efficiency. A person cannot work to advantage with cold fingers. Paint requires moderate heat to work to advantage. Painting farm implements is a very important part of repair work.

A good shop arrangement is to have an iron work bench across the end, lighted by a wide window, built in shop fashion. In the far corner against the back wall is a good place for a woodworking bench. It is too musty to have the blacksmith work and the carpenter work mixed up.

Also different styles of vises are needed. A high, heavy iron vise for blacksmith work and a low-down vise that is flush with the top of the bench for carpenter work. Besides the forge and anvil, the farmer needs a good drill press. The upright pattern that bolts to a post is most satisfactory. Room is needed in the front and at the right and left-hand sides of the drill, with the post at the back. It often happens that a farmer wants to drill holes through a long piece of iron, and this arrangement permits passing it through from end to end.

Quite a number of hand blacksmith tools are needed. A partial list would include about four pairs of tongs of different shapes and sizes, a blacksmith hammer, one lighter riveting hammer with a flat peen, a sledge hammer, an anvil hardy, one pair of horseshoe nippers, and a small assortment each of drills, cold chisels, punches and files. This outfit would not be expensive and it is sufficient to do a great many jobs of repair work. It may be added to at any time when other tools are really needed.

The farm carpenter tool outfit may be less expensive, because fewer tools are needed. A good crosscut hand saw, having nine teeth to the inch, will be found useful for farm work. A good hand rip saw is more necessary on a farm than in town, because power woodworking machinery is within reach of the town workmen.

A farmer needs two or three nail hammers, together with the hard and fast rule that one belongs exclusively in the shop and must be left there. The farm shop should also be supplied with a good brace and a set of bits 5-16ths to 1 inch. Pod bits are better up to and including ¼ inch. A jack plane and a draw shave, with some smaller odd tools, will complete the necessary carpenter outfit to start with.

A supply of red paint and two or three brushes of different sizes are necessary to complete a repair job on a farm implement or machine. There is only one kind of red paint for a farmer to buy, and that is pure red lead. It penetrates better when mixed with pure raw linseed oil, but boiled oil is better for some purposes. The word "pure" in this connection means a good deal to a farmer. Brick dust resembles red lead very closely, but brick dust is not much good to protect either wood or iron from rusting. Cottonseed oil resembles linseed oil, but it won't make good paint.

A farm implement shed, built and equipped in this way, is a strong inducement to keep the tools and machinery in good working order. It means a great deal at seeding time in the spring, when every minute should count, to have the tools all ready to hitch on to and to have them in condition to do their very best work. A farmer's time in winter is well spent by getting things ready for the busy season in the spring.

Farming is largely mechanical. A farmer, to be successful, must understand his machines and have mechanical ingenuity enough to keep them in good proper condition to do their work as the manufacturer intended.

The illustration shows how the shed is built of light timbers with plenty of large doors to get the machinery in and out easily.

A word of caution in regard to the front of the building may be necessary. When a front is all doors, there is little room for bracing. It is a good plan to make the door posts three or four feet longer than the illustration indicates, and to extend them down into the ground. This should be done by digging holes larger than the posts, then set the posts with concrete to make them solid and to preserve them from rotting. It takes the place of sills. This makes a very solid building and one that will stand plumb and square for a great many years.

LIVE ON ALFONSO'S PENSION

Spanish King Remembered an Interned Hungarian Musician in a Most Practical Way.

The king of Spain has a way of remembering people when they are in trouble. The celebrated Hungarian gypsy violinist and orchestra conductor Boldi, who played daily and nightly at the Ritz, Meurice and Cafe de la Paix in Paris for some thirty years, was sent to a concentration camp by the French authorities at the opening of the war. Boldi had brought up a large family in Paris, but he had never thought of getting naturalized. So when the war came the whole family, along with the score or more of Hungarian musicians in the orchestra, were bundled off to a camp. The property which Boldi had acquired out of his years of savings was put under sequester and the family found itself in straits.

Now the king of Spain is passionately fond of Hungarian music and used to give really royal tips to Boldi every time he went to Paris for many years. Boldi's son even went to play in a fashionable restaurant at Madrid on recommendations given by the king. When the king heard from Hungarians at Madrid that the Boldi family was in difficulties he had his secretary send them a monthly allowance of 200 francs ($60), which has gone to the camp every month since the outbreak of the war. There is little need for money at the camp, so the whole family is quite comfortable on King Alfonso's allowance.

Chuckawalla Is Her Pet.

With a hideous chuckawalla for a pet, Miss Bernice Youngblood is the cynosure for all eyes as she strolls along the ocean front walk of Venice or with her pet takes a dip in the ocean.

Miss Youngblood arrived at Venice from Albuquerque and brought her queer, cold-blooded pet along with her.

"'Chuck,' that's the name of my pet, and I raised him from a wee little fellow and he knows me well," said Miss Youngblood. "They say he has no brains, but I know better, for he knows when I call him and he will follow me around the house just as a kitten follows a child. He is five years old and I have had him all the time."—Los Angeles Dispatch New York Sun.

Nation's Wealth.

The nation's wealth in 1912 (the latest year considered in the report), was $187,739,071,000. Of this amount $2,098,613,122 is invested in privately owned central electric lighting and power plants, $4,596,563,252 in street railways, $223,252,516 in telegraph systems, and $1,081,433,227 in telephone systems, making a total of $7,999,863,157 in electric utility properties.

Cost of Seed in Kansas.

J. C. Mohler, secretary of the Kansas state board of agriculture, has estimated the cost of Kansan seed for field crops at more than $14,000,000 a year, wheat leading with $9,458,432 followed by forage sorghum at $1,295,814, and oats slightly less. Corn is fourth.

Explanation.

Willis—"The last time I was here you you were puzzled over a peculiar mark which you found on the wall. Did you solve it?" Gillis—"Yes. It is evidently the place where the rain coming in from the roof meets the water which is leaking up from the cellar."—Judge.

Delights of Camel Riding.

It was my first experience of camel riding, and therefore interesting, if not altogether charming. The saddles used in this country are formed of large pads, one in front and one behind the hump. The driver climbs into place in front, with a huge peaked pad to keep him from falling off when the camel rises. Then the passenger mounts behind the hump, and the camel is with difficulty persuaded to rise. This he does hind-quarters first, and the passenger finds himself thrust up in midair as if on a tower. The huge pad offers no possible support, and he can scarcely overcome his desire to prevent a fall by putting his feet on the driver's shoulders. That worthy, however, soon comes up to join him, and the expedition starts. The first sensation is of being astride a table, and as the miles go by the table increases alarmingly in width, and the tyro on the back seat begins to despair of ever getting his legs acquainted again.—Wide Awake Magazine.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute of Chicago.)

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LESSON FOR JANUARY 9

THE COMING OF THE HOLY SPIRIT.

LESSON TEXT—Acts 2:1-13.

GOLDEN TEXT—Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you?—I Cor. 3:16 R. V.

Good teaching demands the use of the concrete; objective teaching is fundamental and essential. The incarnation is God's objective teaching, "God manifest." (a) to reveal himself, John 14:9; (b) to take away sin, I John 3:5; (c) to destroy the works of the devil, I John 3:8. So likewise Pentecost is a great objective lesson. This chapter has been divided as follows: (1) The Coming of Power (vv. 1-13), (2) The Empowered Witness (vv. 14-36, (3) A Powerful Result (vv. 37-47).

I. Power, 1-4. At the end of our last lesson the disciples were in prayer. The Lord's promise (1:5) was conditioned upon obedience. At last "the day" arrived (Lev. 23:15-21). Their hearts were fused and the fundamental requirement for service, the baptism of the spirit, came upon them. There has been no need since then to tarry any time at all to receive a like blessing. Lack of unity has much to do with our not receiving the spirit now and the consequent lack of power. Suddenly from out of heaven came a mighty sound (v. 2) and it is such a wind that the church needs today. There were three manifestations at this time and one other subsequently (see 2:44, 4:34, 35; 5:4). (1) Wind. Let us keep clear the difference between symbol and spirit. The manifestation was "as wind." Wind is mysterious, universal and mighty, but like Elijah on The mountain God is not alone as a mighty tempest. The sound filled the whole house. Wind is figurative of judgment (Jer. 22:22, Hos. 13:15) of the Spirit (John 3:8), also of heresy (Eph. 4:18). This last suggests the vagaries and imitations suggested or abetted by Satan to keep us from the truth. (2) Fire. This symbolizes power, light, heat and purifying, but the fire was not the spirit nor do we recall another such manifestation since (3) Tongues. The fire took the form of tongues which parted or portioned themselves out to "each one of them" though Peter is alone subsequently more prominent. The blessing was individual, "each one;" it was also for "all;" and was a fulfilment of the father's promise. This passage emphasizes that the disciples were in complete possession, all of their faculties being given over to the spirit. Therefore the absurdity of saying that the spirit can only have been received by those who pass through a given experience or evidence a given manifestation. (Read I Cor. 14).

Every manifestation of the spirit is always that of some new power for Christ (I Cor. 14:2-19).

The disciples spake not in their wisdom but as given utterance, so ought we.

11. Perplexity, vv. 5-13. The question may arise, had the spirit been seen before? and the answer is "yes" (Matt. 3:16, Jno. 1:32). What then was new? The answer to this is the program of power. The first evidence of power was the gathering of the people (v. 6). The disciples at once testified to each of the sixteen classes mentioned (9-11) of the "mighty works of God." Not of the gift, but the giver, a different sort of testimony than that given by many who today profess to have the gift of tongues. The second result was an amazed people, "perplexed," for them as now the world cannot understand the spirit-filled man. These spirit-filled men forget self and were lost in their testimony (v. 11).

It is of interest to note that they did not even say much if anything about the spirit himself. Their testimony, for which many later gave their lives, was regarding God's mighty work of the resurrection of Jesus from the dead (vv. 24, 32).

The spirit-filled man is sure to emphasize this mighty work and the evidence of the spirit in a man's life is his loyalty to a crucified, risen and ascended Lord.

The work of the spirit is thus to testify (John 15:26, 16:14).

A third result was that people misunderstood and charged drunkenness, a fact seized upon later by Paul to teach us the truth (Eph. 5:18). The only sure cure for intemperance, or any other evil, is an infilling of the holy spirit. The final and complete fulfillment of the prophecy (vv. 14-21, Joel 2:28, 29) of which Pentecost was a partial fulfillment will be in the "day of the Lord." But then, as now, all who call upon him shall be saved (v. 13, Rom. 10:13). "Some mocked," even as today ridicule or parody are the enemy's choicest weapons. Pentecost is an event well attested, that marked the ushering in of a new dispensation, that was misunderstood, but one that can be verified by experience.

Pentecost was a revelation, a manifestation of a new spiritual kingdom, distinctly Christian, that exposes sin and exalts the son.

Pentecost is a prophecy of real Christian unity, of a spiritual administration, of Christ's intercession and an evidence of an abiding presence.

When we are spirit-filled the Lord Jesus Christ will occupy the whole horizon of our experience, our testimony and will control our service. The spirit-filled servant can exclaim "The Lord (Jesus) is my shepherd," he is Lord, he is my shepherd; he is, not has been or will be, but he is my shepherd.

The gift of the spirit must not be confused with the spirit's "gifts" (I Cor. 12) whereby we are enabled to do the work he directs in order to glorify the son—not the church, nor man, nor a religious experience, but the Lord Jesus (Gal. 2:20, II Tim 1:7).

What a Liberal Faith Is

What is a liberal faith, my friends? It seems to me that by every true meaning of the word, by every true thought of the idea, a liberal faith is a faith that believes much, and not a faith that believes little. The more a man believes, the more liberally he exercises his capacity for faith, the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to his creatures, the more liberally he believes.—Phillips Brooks.

Abraham's Supreme Trial

By REV. B. SUTCLIFFE
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TEXT—God did tempt Abraham.—Gen. 22:1.

God cannot be tempted with evil, and neither does he tempt any man to do evil. Yet God tries his own from time to time to strengthen their faith and so give them more of himself and lead them into deeper and richer spiritual experience. He expressly says in the book of James, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." Abraham had been tried by the Lord many times, but this last supreme trial has some characteristics which are common to many Christians' experience.

Unexpected.

It is said that "after these things God did try Abraham." After a life journey of nearly one hundred and twenty-five years. After all the experiences which were packed into his life. After the birth and coming to age of the promised son. At a time when it would perhaps seem as though the life was completed and only needing the final touch of being taken away from the scene around him. He may have felt that now he could rest a little in his old age and, like Job, "die in his nest." But there never is perfection in this life and therefore the training is never done. Today's goal is but the starting point for tomorrow. Many of the Lord's people come to a time when they feel as though their life were complete. They have come over rough paths and hard ways. Trying experiences have been met, but it seems that these are all in the past and now, having passed them, they settle down as though there were an end of the testings and they had come to rest. But suddenly, in sweeps a harder test than any before. It comes all unexpected. Or they think they have conquered some part of the old nature and need not watch it longer. Then one day there comes the fierce attack, unlooked for and unexpected. But blessed is the man that endureth the unexpected temptation.

Unexplained.

As far as the record goes, the Lord gave Abraham no word of explanation concerning the offering up of Isaac. God simply told him to take his son whom he loved and offer him a burnt offering. Abraham was human, like ourselves, so we can readily believe that into his mind, as so often into our own, there sprang the question, Why? We desire to know so much of the Lord's doings before we are ready to obey him. What a mark of unconscious unbelief it is when we try to inquire as to why God does this or that in his dealings with us. He applies the test and then, before we meet it, we want to know the "why" for it. We show so much of distrust when hanging back from doing as he says because we do not understand. But God's trials are not all explained. He seldom lets us know why, for if we knew there would be little opportunity for faith to operate.

Unreasonable.

God had promised Abraham that in Isaac should his seed be called. Isaac was the heir of the promises. Through the years of Isaac's youth Abraham knew that nothing could possibly take away Isaac's life. In Isaac was centered the promise of a great multitude. If anything happened to him, therefore, the promise of God would be of none effect. We can imagine Abraham saying, when sickness or accident threatened the life of his boy, that it was impossible for him to die or be killed, for how then could the promise be fulfilled? How unreasonable then it seemed for God to tell him to take this boy and slay him. Would he not be tempted to ask, "How then will the promise be kept?" Would not the tempter suggest that either God had forgotten his word or he was making a mistake, or that Abraham had misunderstood the message? How often we are tempted to question the reasonableness of God's actions. But here again, if we understood all that God was doing, the walk by faith would be changed to sight. God wants not reasoners but believers. And blessed is the man who endureth temptation even when it seems unreasonable.

And Abraham met this test with supreme faith. The book of Hebrews declares it was by faith he obeyed. His obedience was prompt, unquestioning, uncomplaining, deliberate. He did not hesitate to obey, there was no inquiring into the reason for offering Isaac, strange as such a thing would seem. He did not wait to see how God would fulfill his promise, but by faith he offered up Isaac, of whom it was said, that "in Isaac shall thy seed be called." The secret of such faith leading to such obedience is found when the test has been met and the victory won. God said to Abraham, "Lay not thine hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thy son from me." The fear of the Lord is the secret of obedience. Faith receives the promise and fear obeys the precepts.

Spiritual Purpose.

As the alchemy of nature converts soot into diamonds, so from poverty and suffering and loneliness we may gain spiritual treasure and become rich toward God. As the water lily changes the mud and slime of the river bed into the stainless purity and rich fragrance of its peerless flower, so a human life, energized by a spiritual purpose, may gather from sordid surroundings the aroma of virtue and the beauty of holiness.

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces.—Emerson.

Had I a dozen sons, each in my love alike, I had rather have eleven die nobly for their country, than one voluptuously surfeit out of action.—Shakespeare.

Faith is being, not guessing, and the holding of immortality and immortal depth of life.—J. Brownlee Brown.

Farewell to the Cossack

THERE is nothing very literary about the average man's conception of the Cossack. This formidable individual is ordinarily looked upon as a member of an elite, redoubtable, savage cavalry, who are absolutely insensible to any such emotion as fear. And, to be sure, the present war has provided both ample opportunity for the testing of that fearlessness and proof of its steadfast refusal to be intimidated. The Cossacks have faced every murderous resource of the twentieth century science with the same courage that has distinguished them from their earliest days, writes Dr. I. Goldberg in the Boston Transcript.

Their fire, their spirit, their absolute recklessness through fire, water and steel are those of a military community which at one time bade fair to become a nation all its own, but the role of a modern, purely warrior state was left by history for the Prussia of Frederick the Second.

War, however, endangers literature; the warrior needs a Homer for his Iliad. And so, if the Cossacks have themselves been too busy fighting to have time for the production of anything but a rude literature, they have, on the other hand, inspired genuine works of art in England, France, Russia, Poland. The last-named country owes very much indeed to the inspiration of the wild men of the steppes.

The original meaning of the word "cossack" is that of free marauder, brigand, nomad. "The Steppe," says Gabriel Sarrazin, in his work on the great romantic poets of Poland, "engenders Cossacks." Here, in the middle ages was the place of refuge for all manner of criminals, vagabonds, refugees and fugitives, who banded together into a confederation.

COSSACKS OF THE DON

Cossack life and that of Poland have time and again interpenetrated, now in combat against each other, now joined side by side in a fight against a common enemy. The attack of Bohdan Chmielnicki (1648-1657) is the subject of Sienkiewicz's widely-read novel, "By Fire and Sword." The Cossacks of the Don gave Russia no little trouble. Under the leadership of Stenka Razine, who promised freedom to all who would follow his standard, the Cossacks rallied faithfully to battle. As with all such figures, legends have grown up around Razine, one of which imputes to him a felt cap which rendered him invisible. He was finally captured in 1671, dying by torture without so much as a murmur.

For a long time the death of the famous leader was doubted, and legend has it that he made various appearances, now among Russian sailors, among Persian prisoners and on the Caspian sea. He is here represented as a white-haired old man. One hundred years later it was believed that Pougatcheff, who then played a role similar to that of Razine, was really an incarnation of the adventurous bandit and good fellow.

Soldiers First of All.

Felicien Pascal, writing in one of the leading European magazines of the Cossacks and their effects upon the literature of the surrounding nations, points out that in the novel of the Pole Michael Czajkowski, entitled, "The Zaporog's Sweetheart," the life of the Cossack and the ideals for which he lives finds one of its most effective and realistic settings.

First of all, as one by this time may easily guess, the Cossack is a soldier. For battle he is born, and in battle he finds his most glorious death. To labor is a calamity, and work is looked down upon. Every true Cossack must bristle with a fierce independence, must burn with a passion for war. And thus in the tale of the Cossack and his sweetheart, when we find Ostap ready to thrust aside the sword for the love of Marienka, we must see in his abandonment of the fight the greatest sacrifice possible to a Cossack. We come to the marriage of Ostap and Marienka. At this moment a troop of Cossacks is going by, within Ostap's hearing. The latter, despite all vows, seizes his white steed, jumps on his back and makes a mad dash across hedges, ditches and reaches the plain where the Cossack army is on the march. The war-god has claimed his own. Day by day Marienka watches for the return of her sweetheart, and at last the army comes back. But Ostap is no longer alive. Marienka takes one look at the corpse, brought back with full honors. She smiles sadly, sighs, falls and expires.

For to Cossacks the war passion is even stronger than that of love. Most of the regular Cossacks, Pascal tells us, form really a celibatory corporation. Not that this should betoken any continence on their part. It is the freedom from domestic ties rather than any absence of sensuality which is thus denoted.

So strong is the appetite for drink that to gratify it a Cossack is often led to sell his horse. And their horses are really part of their very selves.

But mere plunder is not for the Cossack. For he has written somewhere: "He who desires nothing has nothing. Let the Tartar be content with simple pillage. As for the Cossack, he must astonish the world. If there were a ladder to heaven itself, or a staircase to hell, the Cossack would find his way thither and revel in his conquests!"

Sorcerers and Superstitions.

There was among the Cossacks no constitution or legislative body for the steppe. Custom was the only guide. A conference usually elected the chief. They are firm believers in magic and sorcery, and not even the introduction of Christianity has wholly succeeded in stamping out superstition. In Czajkowski's Cossack tales there is a characteristic scene where a witch is visited for information. We find her with her associates, Maruska the cat, and a rooster. Fire and wax complete the magic outfit. She lights a fire in the cave and calls the cat forward. Maruska makes a circle around the fire, all the time mewing softly. The witch then melts her yellow wax and places the questioner in the magic circle described by the cat. Strange letters are written down, followed by a good deal of hocus-pocus, and while the rooster crows and the cat slinks into a corner, the witch pronounces a terrible horoscope of love, blood and damnation.

The steppe is the symbol of silence, of dreams and melancholy. The Cossacks have their type of lyric effusion, which represents, as Chojecki has written, "bitter voluptuousness of suffering intoxicated with itself." But this is true, concludes Pascal, only of the more intimate songs. For their warrior ballads reveal the true Cossack, with their wild pulsation of the joy of combat, and their ardent passion for the life of strife.

This in a way is a farewell appreciation of the Cossack, for the present war has demonstrated the comparative uselessness of cavalry, and the Cossack soldier is above all things a cavalryman.

DOG ENTITLED TO PRIVILEGE

No Published Regulations as to the Matter, but It Is Understood in France.

There is a quiet little town in the south of France—quiet in spite of the cruel war, and for all that it is the capital of an arrondissement. For some cause the inhabitants of this town are no lovers of dogs—they cherish an undiscriminating animosity equally toward the high-bred collie, the noble mastiff, the mongrel puppy and the cur of low degree. No good citizen omits any opportunity to make war on any sort of dog.

It seems that recently a very fine bull terrier strayed into the municipal and official tobacco shop. The tobacconist was about to drive him out with scant ceremony when a gendarme intervened. The uniformed representative of the law drew himself up, brought his heels together and raised his hand in salute to his kepi.

"The dog of monsieur the subprefect," he proclaimed.

Thereupon the official tobacconist and those who had come to buy their daily allowance of the official tobacco drew back respectfully while the bull terrier made a deliberate and dignified exit to the street.

Examination of the published regulations fails to show exactly what are the honors prescribed to be rendered to the dogs of subprefects, but at least a precedent now exists to serve as guidance in future cases involving these privileged and distinguished quadrupeds.

Next Door.

"How's our marksmanship?" asked the bandit chief.

"Improving," replied the trusty lieutenant. "I tried out a man this morning in a shooting-across-the-border test."

"Did he hit his mark?"

"No. But he came close. He aimed at New Mexico and hit Arizona."

Sleep, riches and health are only truly enjoyed after they have been interrupted.—Richter.

TAKEN FROM EXCHANGES

New Jersey has 23 cities under commission rule.

Rome district last year produced 179,900 metric tons of olives.

Sandalwood oil supply comes principally from southern India.

Much of the best wallpaper is made in part from leather waste.

There are 692 pawnbrokers' shops within a radius of ten miles from the Royal Exchange in London.

New York is the largest candy-consuming center in the world.

India's cotton crop is estimated at 4,900,000 bales of 430 pounds each.

The present war is the first European conflict of the first magnitude that Spain has managed to escape for 2,000 years.

Chinese exports of firecrackers to the United States are yearly diminishing.

FROM ONE YEAR'S CROP HE PAID FOR HIS LAND IN WESTERN CANADA

Remarkable as are the reports of the yields of wheat in Western Canada, the marketing of which is now under way, they are none the more interesting than are those that are vouched for as to the value of this grain crop to the farmers of that country.

Some months ago the Department of the Interior, at Ottawa, Canada, wrote to those in the United States who were owners of land in Western Canada that was not producing, advising that it be put under crop. The high prices of grain and their probable continuance for some years should be taken advantage of. Cattle and all the produce of the farm commanded good figures, and the opportunity to feed the world was great, while the profits were simply alarming. The Department suggested that money could be made out of these idle lands, lands that could produce anywhere from 25 to 35 bushels of wheat per acre. A number took advantage of the suggestion. One of these was an Illinois farmer. He owned a large quantity of land near Culross, Manitoba. He decided to put one thousand acres of it under wheat. His own story, written to Mr. C. J. Broughton, Canadian Government Agent at Chicago, is interesting.

"I had 1,000 acres in wheat near Culross, Manitoba. I threshed 34,000 bushels, being an average of 34 bushels to the acre. Last Spring I sold my foreman, Mr. F. L. Hill, 240 acres of land for $9,000, or $37.50 per acre. He had saved up about $1,000, which he could buy seed with, and have the land harrowed, drilled and harvested, and put in stook or shock.

"As a first payment I was to take all the crops raised. When he threshed he had 8,300 bushels of wheat, which is worth in all $1.00 per bushel, thereby paying for all the land that was in wheat and more, too, there being only 200 acres in crop. If the 240 acres had all been in wheat he could have paid for it all and had money left."

That is a story that will need no corroboration in this year when, no matter which way you turn, you learn of farmers who had even higher yields than these.

G. E. Davidson of Manitou, Manitoba, had 36 acres of breaking and 14 acres older land. He got 2,180 bushels of wheat, over 43 bushels per acre.

Walter Tukner of Darlingford, Manitoba, had 3,514 bushels off a 60 acre field, or over 58½ bushels per acre. Forty acres was breaking and 20 acres summer fallow.

Wm. Sharp, formerly Member of Parliament for Lisgar, Manitoba, had 80 acres of wheat on his farm near Manitou, Manitoba, that went 53 bushels per acre.

One of the most remarkable yields in this old settled portion of Manitoba was that of P. Scharf of Manitou, who threshed from 15 acres the phenomenal yield of 73 bushels per acre.

These reports are but from one district, and when it is known that from almost any district in a grain belt of 30,000 square miles, yields while not as large generally as these quoted, but in many cases as good, is it any wonder that Canada is holding its head high in the air in its conquering career as the high wheat yielder of the continent? When it is pointed out that there are millions of acres of the same quality of land that has produced these yields, yet unbroken, and may be had for filing upon them as a homestead, or in some cases may be purchased at from $12 to $30 an acre from railway companies or private land companies, it is felt that the opportunity to take part in this marvelous production should be taken advantage of by those living on land much higher in price, and yielding infinitely less.—Advertisement.

Responsibility that carries no weight is not responsible.

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Some small minds have great thoughts.

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With a groan and a snort the express stopped at the wayside station, because the signal stood at danger.

On the platform stood a number of passengers waiting for the next train—a slow. Glad of the chance of traveling more quickly, they began to open the carriage door and enter.

The guard's face turned purple with wrath. Rushing wildly along, he signaled to the daring passengers to keep back.

"Stand away, there!" he ordered. "Stand away! This train doesn't stop here!"

All There.

"Do you mean to appear in the street in that skimp costume? You told me your suit had as much material in it as the one you wore last winter."

"It has," said the wife calmly. "The skirt may be somewhat shorter, but I'm wearing an extra high collar."

Yale Jest.

Soph—How does it happen you came to Harvard? I thought your father was a Yale man.

Fresh—He was. He wanted me to go to Yale; I wanted to go to Princeton. We had an argument and he finally told me to go to H——."—Yale Record.

Incredible.

"Nero fiddled while Rome burned."

"I don't believe it," replied the man who likes to disagree. "No violinist with Nero's political pull would have permitted a pyrotechnic display to go on as a rival performance."

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make us look older than we are. Keep your Eyes young and you will look young. After the Movies Murine Your Eyes. Don't tell your age. Murine Eye Remedy Co., Chicago, Sends Eye Book on request.

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"And her mean husband thinks she's extravagant."

"Why?"

"Just because she insists on having Fido's monogram stamped on his dog-biscuits."—Philadelphia Public Ledger.

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Colds cause Grip—Laxative Bromo Quinine removes the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 25c.

A Respite.

"Why do you wish my daughter, sir, would practice on the organ instead of the piano?"

"Because the organ does have some stops about it."

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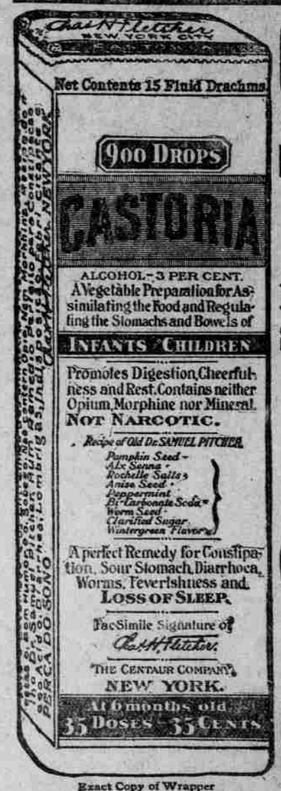

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