

Hay-Making.

The value of the hay crop of this country is immense, being exceeded only by that of corn and wheat, and the increase or diminution of half a dollar in the value of each ton would amount to a difference of over \$18,000,000 for or against the farmer, and this difference is easily made by the difference in the time of cutting and the manner of curing. Though I am a firm believer in clover and clover hay, yet I realize that on many soils clover does not thrive, and that in much of the country, permanent meadows are a necessary part of farming, and that under such conditions the grasses must be used. The hay from them is not quite as easily ruined by the mode of curing; but it is as much dependent for its highest quality upon the time of cutting. Very much of the Timothy hay made is for sale in the city markets, and I have seen tons sold for the highest price, so ripe that on cutting the bales open the seed rattled out very freely, and the color showed that it had got by far too ripe before cutting, while by its side was other Timothy selling as second or third quality, which was green and nice and worth for feeding purposes several dollars per ton more than the other, and I wondered that city people knew so little of the real value of hay cut at different times. Though Prof. Sanborn, in what he said in the *Rural* of May 24, may be right as to the value of hay cut at different stages of maturity, yet I am quite sure that in practice ten times more injury results to hay by too late than by too early cutting. The time from the point indicated by the Professor (after bloom) to full ripening is so very short, and ripe Timothy straw is so very little better than any other straw, that I don't think it safe to advise farmers to wait for this period to arrive before cutting. In case of Orchard Grass, it is much worse, for though it makes a fair substitute for good hay, if cut just as it is passing out of bloom, it becomes only a poor substitute for good straw, if left till nearly or quite ripe.

My father was a firm believer in the theory of allowing Timothy to pass from the milk to the dough state before cutting, arguing that he got a greater weight of hay per acre, and, though well satisfied that he was right as to the weight, I always noticed that the cattle preferred the earliest cut, and after I began farming for myself, I began experimenting, and I found the earlier cut always the first eaten, and I believed this was because it was the most palatable and nutritious, and I preferred to let the stock be the judges, and for that reason I began cutting each year a little earlier until I arrived at my present custom of beginning the haying as soon as the grass is well out of bloom, and if there is a large area of meadow, some of it will get too ripe before it is cut.

Though the grasses are not as susceptible of injury or utter ruin as the clovers, yet much of their feeding value depends upon the manner in which they are handled. A heavy dew upon hay thoroughly cured, detracts much from its value, and the curing should be so managed that what is cut in the early part of each day should be in the barn or cock, or at least in the windrow, before dew falls at night. Where the labor of turning and stirring has to be done by hand, the mowers should not be started until the dew is all risen and the ground has become dry and hot. Should the hay be heavy, that cut before dinner should be stirred out immediately after, and if the weather is good for hay-making, it will be fit to rake by three o'clock, and go into the barn or stack. That mowed after dinner up to five o'clock, should be neatly turned over, so as to get the cured side next the ground, and the green side up to receive the dew, and that cut after five will not be sufficiently wilted to take any harm. In the morning following by 10 o'clock, any thick places should be stirred out, and the hay will be ready to rake and draw by one o'clock, so that no hay is left out over more than one night, and none is left partly cured except the uncured side left up. If one has a tedder (and one is very useful even in a Timothy meadow) the mower may be started at pleasure in the morning, as the dew makes no difference, because at 10 o'clock the boy and tedder should be started, and every particle of dew is dispelled by the shaking and airing, and the grass is left in the best possible condition for curing. If the hay is very heavy, let the tedder go over it the second time immediately after noon, and by one o'clock it will be fit to rake and draw, and all that is cut before one o'clock, can be put into windrows before the dew falls. I keep my mower going till one o'clock, and then do not start it again till four, and mow from that time as long as the driver can see. In this way the dew falls only on wilted hay, and does no more harm than if it fell on standing grass.

This system leaves no hay out over night that has been cured, and dispenses with the necessity of putting the hay into cock, which involves great labor, and is not at all necessary unless storms threaten, and the hay will be found just as good as it is possible to get hay made from the grasses, though not nearly so good as first-class clover hay. —*Rural New Yorker.*

The Easiest Keeping Cattle.

This is precisely what most men who want cattle at all are in quest of. But it is true of cattle as it is of meadow grass, that by the law of nature we cannot get something from nothing. If any one attempts to keep two cows of any sort ordinarily kept for beef making, upon a surface pasture where only one had been kept before, he must select two animals possessing the qualities which enable them to digest and assimilate as nearly as is possible all the food taken. The easiest keeping cow may be compared, with profit, to the best heating furnace. The mere name given to the furnace may be but a slight index to its capacity for economical heating, especially if there be different grades of capacity for feeding up in any named breed of cattle.

Each forage crop has its peculiarities in the matter of taking up sustenance from the soil, as each breed of fattening cattle has its peculiarities in converting food into flesh and fat. Yet there are individual plants in a given species, as there are individual cows of a breed, that greatly excel, while there are others that fall materially below the average. To illustrate more fully that the fattening tendency is not confined to any one breed, we cite the fact that by breeding together two animals taken from two different so-called distinct breeds, neither of which individual animals possesses in a high degree the fattening tendencies of the breed

from which it is taken, progeny may come that will take the highest rank when put up to feed. This is not owing to any supralative tendency in either parent breed, but rather to a quality which tells us the plain fact—that all breeds are made, and that we secure any particular tendency through combined forces. Two combustibles, when combined and ignited, may make a hotter fire than either can possibly make separate. So the digestive and assimilative power of the progeny from a cross between two distinct breeds, may be increased much beyond that of either progenitor.

It should not be lost sight of that there is a wide difference in the value of two animals, one being an easy keeper, while at the same time it is a slow grower, and the other a rapid grower, keeping fat while growing. To be an easy keeper because of being a small eater, presupposes slow growth, hence a non-paying piece of property. The value of the laboring ox lies in the work of his muscles. The value of the beef-making animal, regardless of breed or family, lies in the working capacity of its digestive and assimilative systems, presupposing, of course, that there is a favorable anatomical structure to build upon. If breeders could, figuratively speaking, mould cattle forms with as much uniformity and accuracy as the honey bee moulds her cell honey-receptacles, then supposing they all had views alike back of their breeding movements, they would have precisely what they like best; but they are quite a remove from that consummation yet, and must watch and work. —*National Live Stock Journal.*

A Russian Wedding Feast.

The banquet is ordered at some fashionable confectioner's. Nothing is wanting—silver, crystal flowers and lustres laden with candles of the purest wax. The young married pair occupy seats about the middle of the table, the parents supporting them on both sides, the rest of the company take seats according to the degree of relationship or rank. If they want a grand dinner they order a "general's" dinner, which costs \$30 more than an ordinary one. At this dinner, so ordered, the master of ceremonies invites a real old pensioned off general, who is received with all the reverence due to his rank and seated in the place of honor. He is the first to drink to the health of the young couple, and is always helped before any one else. He never speaks unless it is absolutely necessary. He is there only for show, and he does his best, in return for the \$20 paid him. He never refuses a single dish of all the thirty or more served on such occasions. As the last roast disappears from the table the champagne corks fly, the glasses are filled to the brim, the music strikes up, and huzzas resound from all parts. But here comes the brides father with glass in hand, going up to her bowing and making a most woeful face saying that his wine was so bitter that he could not drink it until she had sweetened it. After a good deal of pressing she rises and gives her husband a kiss; her father still pretends that his wine is bitter, and it remains so till she has given her husband three kisses; each kiss not only sweetens his wine, but is accompanied with roars of laughter and bursts of applause. After the dinner comes the ball and "the general's walk." They lead him through all the rooms once every half hour; everybody salutes him as he passes along, and he graciously replies by an inclination of the head. At last, at 3 o'clock in the morning, all the young girls and those who dressed the bride take her away to undress her and put her to rest; the men do the same by the husband. The next morning the house of the newly married couple is again filled with the crowds of the evening before. The young wife is seated in a drawing room on a sofa with a splendid tea service before her. One after another approaches her and salutes her. She then offers tea, coffee or chocolate, according to the taste of the visitor. She is thronged for the first time in all splendor as the mistress of the house. The most intimate friends remain to spend the day with the young pair. —[*Brooklyn Eagle.*]

A writer in the *Chicago Live-Stock Journal* dwells upon the necessity of caring for cattle during the summer months as well as at other seasons usually considered more critical. The same remark might well be profitably extended in its application to all kinds of stock. No class of live stock should be left long without careful scrutiny and frequent visits, even though plentifully supplied with pasturage and water. Where a number run together they are liable to misdeeds that often end fatally, which a little timely attention might easily have avoided. Indeed the successful stock-man must keep constant vigil if best results are to be attained. A trusty little lad will answer very well for visiting and noticing as to how the flocks and herds get on, with an occasional visit from the owner. If the farm is large, the aid of a safe little pony may be profitably called in, in which case the daily visits are likely to become a source of pleasure to the lad rather than the reverse.

Another wonder in the progenitive line has turned up three miles southeast of Eureka, in Jefferson County, her name being Mrs. H. W. Pullman. Twelve days ago Mrs. Pullman became the happy mother of four bouncing boys, all of whom are in good condition, and to all appearances likely to grow up together in peace and harmony to inflect a double Dromio act upon an unsuspecting world. The chronicle of Mrs. Pullman's past career leads up to the present occurrence very naturally. One year after her marriage she was delivered of a boy, now living. A year after another boy came into the world, who died. Her next was still another boy, who still lives, and later on she became the mother of three more boys at one time, one of whom died. Her next experience was that of twelve days ago.

In East Africa nearly every woman wears the *pelele*. When she is a little girl a small hole is pierced through the middle of the upper lip, and into this is placed a small wooden pin to prevent the puncture from closing up. After a time this is changed for a larger pin, and so on until the hole is large enough to admit a ring. In proportion as the *pelele* is made gradually larger, so the lip enlarges also and come to look like a snout. An average specimen measures 1½ inches in diameter and almost an inch in length. When she becomes a widow fashion compels her to take out her *pelele*, the lip falls, and the great round hole, called *luperlele*, shows the teeth and jaw quite plainly, making her hideous.

CANNIBALISM.

Something About Men Who Have Eaten Their Fellow-Men.

The publication of the alleged cannibalism of the survivors of the *Lady Franklin* bay expedition turns public attention strongly to the subject of anthropophagy. The fact that men under stress of hunger will eat men is as old as the stone age of Europe. Remains of human banquets are to be found in the lately-opened caves of France and the prehistoric remains of Denmark. Savage tribes the world over have eaten their enemies, a fact which induced the philosopher Comte to declare that the greatest step forward in civilization made by man was the invention of slavery, which substituted service for food. When the early explorers came first to America, they found the West Indian islanders all man-eaters, whence the name cannibal comes, "Carribal" being the word used by the Spanish discoverers. These Indians were exceedingly partial to human flesh, eating, however, only that of their enemies. In Marco Polo's travels in the east, he described markets in which human flesh was offered for sale in Tartary, and later travellers have confirmed this fact. The same open sale is said to be the custom among the wild tribes near the Congo in Africa, and in other parts of the interior of the dark continent. In New Zealand and the South Sea islands generally, especially at Fee-je, cannibalism was the rule rather than the exception. It was associated with the religious beliefs of the people, and the most horrible excesses were continued down into times within the memory of men now living. In the South seas the chief epicures in anthropophagy were to be found, the New Zealanders, and, indeed, all of those with educated palates, esteeming the palm of the human hand as the choicest tid-bit in all gastronomy. Singularly enough, the Australian cannibals, after a number of experiments, declared that civilized man had so saturated himself with salt and tobacco that his flesh was ruined for cookery, and the white man among the cannibals of the South seas is looked upon much as we regard a fish-eating duck. Instances are on record where in crews of wrecked vessels were preserved for the sole reason that they were unfit to eat.

Among white men cannibalism has always been regarded with the deepest loathing and horror, and it has only been under the direst stress of famine that food so unnatural has been resorted to. There has always been an idea, amounting almost to a superstition, that once a man partakes of the ghastly repast the foul appetite grows upon him, and that no fear of punishment or detection can keep him from seeking new victims. This is said to be a man, and a name has been given to it, "anthrophagia," of which many well authenticated cases are to be found in the books.

A Milanese woman named Elizabeth, was burned in the middle of the thirteenth century for murdering and

DEVOURING A NUMBER OF CHILDREN.

In Saxony the celebrated Goldsmith case will be remembered. This wretch had killed a man, and in order to conceal the body burnt and ate it. He then committed several other murders for the same purpose, being finally executed in 1782. It is asserted that the reason that swine and similar flesh was declared unclean by the lawgivers of the east was the fact that it tasted much like man, and led to the use of the latter food. It is related of Richard Coeur de Lion that after being sick in Palestine he craved a boar's head, a luxury hard to get in a Mohammedan land, and that a Saracen's head was dressed, baked, and eaten ravenously by the king, who, according to the ballad, said:

King Richard shall warrant
There is no flesh so nourissant
Unto an English man,
Partridge, plover, heron, ne swan,
Pewee, ox, sheep, ne swine,
As the head of a Sarazyn.

In the wars that devastated Italy in the thirteenth and fourteenth centuries, cannibalism was common in the prolonged sieges and determined resistance of the besieged. At the siege of the castle of Borretto in 1340, the soldiers who formed the ward of the castle ate their horses, dogs, and other such domestic animals as they could find, and then devoured the servants, women, and children in the fortress. When the castle fell the constable was burned and the soldiers still living executed at once. When Cortez was besieging the city of Mexico the inhabitants were driven to the last extreme of famine, and slaughtered and ate their prisoners, making the most desperate sallies in quest of human food. It is noted, however, that in spite of their most desperate hunger the Mexicans would not eat their companions or their dead friends, regarding that as sacrilege. During the conquest of Peru instances of cannibalism are numerous, both on the part of the Spaniards and Peruvians, the former learning the habit from the latter. When the Spaniard De Narvaes was making his explorations in Florida, after a complete failure of provisions, those of his troops who died of the famine

WERE DEVOURED BY THE OTHERS,

to the horror of the Indians, who exclaimed against the sacrilege of eating one's friends. Exploring parties in the Rocky mountains were driven to the same dreadful necessity; in one case, that of McCalmont and Hughes, being as recent as 1858, the latter killing and eating his companion, and subsequently going crazy. He was finally found a raving maniac beside the mutilated body of his friend.

Shipwrecks, and the consequent suffering and starvation have often tinged the pages of history red with the consequent records of inhuman and ghastly feasts.

Perhaps the best known case in recent times followed the wreck of the *Medusa* in 1816. The *Medusa* frigate with several other ships set sail June 17, 1816, from Rocheport, France, for Senegal, Africa, and went aground on the Arguin bank on the west coast. A raft was constructed upon which over a hundred soldiers and some of the passengers of the ship were put. Most of the officers took to the boats and made off, leaving the others to get to the African coast the best way possible.

There was no food and no instruments on the raft; there was plenty of wine and some water. The raft was the scene of the most indescribable suffering. A storm arose and many of the unfortunates were washed away; others committed suicide before they had been a day afloat. The men became despondent and mutinied, seizing the wine and drinking themselves into a state of intoxication. They then tried to destroy the raft so that all might be involved in one common ruin. A desperate fight between the pas-

sengers and the officers on the one side and the drunken mutineers on the other followed, in which many were slain, the raft being simply stewn with dead bodies. The mutineers, wild with hunger, and entirely delirious, began feasting on the bodies of the dead. They tore the flesh from their dead comrades, and, strengthened by their horrible meal, again attacked the officers, against whom they seemed to be animated by a blind fury. For thirteen days these terrible scenes were repeated daily until the end. At last but twenty seven remained alive, and of these twelve were so weak from wounds and exposure that the rest threw them into the sea in order to save their rations. This expedition saved the lives of the rest, who were rescued by the *Argus* brig thirteen days after parting company with the *Medusa*. There were 150 on the raft when it started; fifteen of these were picked up by the *Argus*, and five of them died immediately after their rescue. —*St. Louis Post-Dispatch.*

The Handy Housewife.

"I wish there was some way to keep those children quiet on a rainy day, or when it is too warm for them to be out in the sun playing," said a weary mother the other day to her friend and neighbor. "I always notice what little trouble you have with your children, although you have three more than I have, and I thought perhaps you could tell me how to manage it."

"A very easy matter, my dear," replied her friend, "Children must be amused or they will become cross and naughty; so would you or I. Suppose we were doomed to stay all day, or half a day, in one room, were not allowed to read, write, or sew, could only sit on certain chairs and handle certain articles, and there was no one to talk to or nothing but a game of *solitaire* for us to play. Why we'd be almost crazy. Any one, man, woman, or child, in good health, must have something to do during their waking hours. Yet how few mothers try to give this something to the busy hands and active brains of the little ones. You notice children out in the street or garden. Are they ever still or quiet? No. It is true they find amusement in the most trivial things. Now, I have thought about all this, and I have fixed up one room in the house, the play-room exclusively for the children.

"The room is the large one on the top floor. It was all I had to spare, and as I could not afford a good carpet I painted the floor and left it bare. A poor carpet would be worn out in six months. In the winter the room is heated by a little circular stove, and over this I put a wire screen, so there is no danger of the children burning themselves. The walls are painted a delicate grey, with a pale pink border, and I have a wainscoting that is one of the chief charms of the room.

"What is it? Well, I collected all the pictures I could out of magazines, illustrated papers, etc., and pasted them on the wall from the floor almost as high as the mantel, pictures of birds and animals, and those of child-life, are, of course, the greatest number. I put the colored prints down near the surface, so that the smaller children could enjoy them, and they are pasted on so nicely that tearing them is impossible.

"Then," continued this nice little mother, "I have five boxes in the room, all of different sizes. These boxes have covers that fasten down, and are padded on the top, with a flounce around the edge, so that when the box is closed they have the appearance of little ottomans. Each child keeps his playthings in the box, and it is his particular property. A nursery rug, with all kinds of animals cut out of cloth, with the name embroidered underneath, is among the furnishings of the room.

"My children amuse themselves for hours in that room, with only excursions now and then to the kitchen for something to play 'tea-party' with, and I flatter myself that they learn considerable from the pictures, as well as neatness and order with their playthings."

A Colossus of Colossi.

In the course of the excavations at San (Zaan-Tanis) there have been disclosed several portions of a red granite colossal statue of Rameses II., which, when whole, must have been the largest statue known. It appears to have been a standing figure of the usual type, crowned with the crown of Upper Egypt, and supported up the back by a pilastr. Judging from the dimensions of various parts, such as the ear and the instep; and comparing the proportionate size of the cartouques (which are three feet wide) with those engraved upon other statues, this colossus must have been ninety-eight feet high from the foot to the crown. Together with its pedestal, which we can scarcely doubt was in one piece with it, it would altogether be about 115 feet high. The great toe measures 18 inches across. That it was a monolith is almost certain, from the fact that all the largest statues are without any joint; nor does this seem incredible, since there are obelisks nearly as long. But this may claim to have been the tallest and heaviest statue that we know of, as the figure alone would weigh 700 tons, to which the accessories would probably add as much again. A total weight of 1200 tons is most likely under rather than over the actual sum. The statue has been cut into building blocks by Sheshank III., and used in the construction of the great Pylon; hence only small pieces of a few tons each are now to be seen.

There is a little Shoshone papoose out West, only four years of age, and not much larger than a pickle jar, who evinces wonderful aptitude for moulding images out of mud and clay. His mother was engaged at a washtub outside of a house the other day, and from the mud caused by the sloppings the little savage moulded a deer and a horse, which were almost perfect in contour and form. He displayed but little pains in his work, to which he appeared to adapt himself as naturally as an ordinary white child would to the making of mud pies. With proper cultivation there is evidently the development of a wonderful sculptor in this infant redskin.

Precept at variance with practice is worse than useless, inasmuch as it only serves to teach that most cowardly of vices—hypocrisy. Even children are judges of hypocrisy, and the lessons of the parent who says one thing and does the opposite are quickly seen through. The teaching of the friar was not worth much who preached the virtue of honesty with a stolen goose in his sleeve.

LAUGHLETS.

The most venturesome man of the period was the one who attempted to cut grass with a bicycle.

The long and short of it: "When I'm waiting for James a minute seems an hour; when he is with me an hour seems but a minute."

A Jersey City man tans leather with stale eggs, and in view of the number of long-winded orators who are now taking in ballast this waste of useful material should be discouraged.

To enable ladies to view the dresses of others of their sex as they come into church a Western man has invented a seat which is set on a pivot. This saves much neck straining.

A Long Island man kicked a professional dude who visited his daughter, and broke his own leg. He was not familiar with the terrible rebound from kicking at nothing.

A quip by sweet sixteen: "What do you do down here at the shore when it is so awfully damp all the time?" was the inquiry of a young visiting miss. "Do? Why, we just mildew."

"Oh, ma!" exclaimed a little girl, running breathlessly into the house from the garden, "you know my beans that I planted, don't you?" "Yes, dear." "Well, there's peas on 'em."

Mrs. Bascom's pun: "Here is an article about 'The Land of the Midnight Sun,'" said Mrs. Bascom. "It can't mean this country, because this is the land of the midnight husband."

Verbatim: At a German court-martial—Captain (presiding): Then I'm to understand that the accused offered you a cigar when you were doing sentry duty?" "Yes, your honor." "And you declined?" "Yes, to command, your honor." "And what reply did he make?" "You are an ass, your honor!"

Entomological: A Pulman palace car porter refused to admit a lady's pet rabbit to a car and was shown a small turtle carried by another passenger, with the query why the rabbit was excluded and a turtle admitted. "Cats is dogs and rabbits is dogs," was his emphatic answer, "but a turtle is an insect."

It is reported that King Thebaw has murdered four hundred and seventy-five of his relatives since he ascended the throne. He may have had provocation enough. No doubt they were city relatives, and the King, who has a country seat, anticipated a visit from them during the summer. Don't judge the King too harshly, until all the facts are known.

"But, oh, papa, Georgie and I do love each other so devotedly." "I don't care. I say you shall not marry him. How can he support the daughter of a wealthy merchant when his salary is only five thousand dollars a year? "But, papa, you forget he is your confidential clerk, your trusted employe." "What of that?" "Why he probably owns more of that store than you do all ready."

Little Billy Simpson is age about ten. Not long since the Simpton family was increased by still another little boy, and a friend of the family, meeting Billy, said to him: "So you have got another baby at your house. He is a right smart little fellow, ain't he?" "Humph!" sneered Billy, turning up his nose; "how many smart boys do you expect us to have in our family?"

Lord Coleraine was noted for imperturbable presence of mind. Going up to his room in an Irish inn one night he found his bed occupied by a stranger, who started up, exclaiming furiously: "How dare you come into my bedroom sir! My name is Johnson; I shall demand satisfaction in the morning." Just then a wizened-faced little woman popped her head from under the clothes. Lord Coleraine pointed at her and coolly observed: "Mrs. Johnson, I presume."

The Growth and Vitality of Proverbs.

Since the dawn of history the East has always been the favorite breeding-ground of proverbs. Proverbs are the natural language of a contemplative race, and the people of the East are and have been always contemplative to a marked degree. To the East, therefore, the student of this kind of literature must look for the best specimens with the certainty of finding there a wealth, the abundance of which must be seen to be appreciated. But not alone in the East is there found a proverbial philosophy, for every nation to some extent grows its own proverbs as it raises the most necessary articles of daily use. Few nations impart what they can raise at home, so few nations incorporate into the language of daily life forms of speech from foreign sources. The literature of a country may perish, but proverbs never die, because they have in themselves a germ of life that renders them practically immortal. It is with the proverbs of a nation as with the proper names and the native flowers. Every kind of social, moral and political revolution may sweep over the land, the native language may disappear and the native people vanish before the sword of the destroyer, but the native names and the native flowers never perish, and the proverbs have an almost equal tenacity of life.

The Queen of Siam's Thimble.

The thimble is a Dutch invention that was first brought to England in 1695 by one John Lofting, who began its manufacture at Islington, near London, gaining thereby both honor and profit. Its name was derived from the words thumb and bell, being for a long time called thumble, and only lately thimble. Old records say that thimbles were first worn on the thumbs; but we can scarcely conceive how they would be of much use there. Formerly they were made of brass and iron only, but of late years, steel, silver, gold, horn, ivory and even pearl and glass have all been used for making thimbles.

A thimble owned by a Queen-consort of Siam is shaped like a lotus bud, that being the royal flower of the country, and almost everything about the court bearing, in a greater or less degree, some impress of the lotus. This thimble is of gold thickly studded with diamonds that are so arranged as to form the lady's name and the date of her marriage. It was a bridal gift from the King, who, having seen the English and American ladies at his court using thimbles, took this method of introducing them among his own people.