

TOPICS FOR FARMERS

A DEPARTMENT PREPARED FOR OUR RURAL FRIENDS.

The Horse Appreciates Kindness—How to Treat Early Sighting Hens—Teaching Young Calves to Drink—Sheep Raising—Brief Farm Mentions

Traits of Horses.
"Whenever I see a horse with its front feet on the sidewalk," said the man from Maine, "I always stop and pat him on the nose. He always appreciates such attention, and I feel better when I see him smile. A horse always wears a holiday air and a mischievous look when he has his front feet on the pavement. Take him in the streets and he looks ordinary. He knows that that is his right place, and he wears an air of sedateness. But occasionally he gets tired and wants a little human sympathy, and then he gets up out of the gutter and puts half of himself on the sidewalk. Then he looks at every person who comes along in a half-fellow-well-met sort of way that always goes to my heart."
"The other day I saw a horse half-way on the sidewalk. Near him was an Italian push-cart. On the push-cart were apples and fanned caps. Mr. Horse watched the apples for a long time, and then, when he saw the Italian looking another way, he slyly crept up and began to munch the apples. He had eaten three before the Italian discovered him, and was having a high old time. The Italian was a good-natured fellow. He simply shoved the horse away and turned the fanned caps toward him. Of course the horse had no interest in fanned caps. I was feeling pretty good that day, so I went up and paid for the apples the horse had eaten. The Italian was grateful. I was happy, and as I patted the horse on the nose he grinned at me and I waved my hand at him with a 'So long, old chap' as I moved off."—New York Sun.

Early Sighting Hens.
March and April are the months for setting hens. Chicks hatched later than April will be too late to furnish laying pullets in autumn. Hens which set early are a little more difficult to manage because the broody fever is not so strong as it is in warm weather, but if carefully handled they can usually be made to stick to a nest when changed. The safest and easiest way is to give each hen a room by herself. At first the nest should be filled with china nest eggs, about a dozen of them. These she cannot break while getting accustomed to the change, and she is much more likely to sit than upon an empty nest.
The nest should be carefully made with a good foundation of earth and chaff covered with fine hay. A hen often knows a poor nest better than her owner does and will refuse to adopt it. Place her on the nest and fix a covering of cloth over it to keep it dark. With these conditions the hen will usually accept the situation. After a day or two the genuine eggs may be given her and the nest uncovered. If she has a separate room and is given a good supply of grain, water, grit and a dust bath, the hen will require but little more attention.

Teaching Calves to Drink.
It is important that the calf should be early weaned from the teat. It is better for the future of the calf that it be taken from its dam within twenty-four hours after it is dropped. The milk at this time is just what the calf requires, but it is better that it be milked in a pail and then fed to the calf than that the calf should suckle. Remove the calf far enough from its dam so that neither can hear the other, for the longer they remain near enough to see or hear each other the less contented either will be. By giving milk from its own dam, and warm, we have never had much trouble in teaching it to drink. The finger may be put in the calf's mouth, when it will suck vigorously. If this finger, while the calf is still sucking, is gently held down so as to be under the milk, the calf will be drinking almost before it knows it. Care should be taken to hold the pail firmly. So soon as the milk begins to come into its mouth the calf will butt most violently, as instinct teaches it that this is the way to induce a better flow from the udder. The calf at this early age does not know enough to distinguish between a wooden pail and its dam's udder.—American Cultivator.

Points in Sheep Breeding.
A swollen udder often causes a ewe to disown and abuse her lamb. The milk flow is then usually deficient, which only makes the hungry lambs more persistent, the ewe more desperate and a bad matter worse. In such a case we put the lambs in a box or barrel near the ewe, supply them with almost enough cow's milk from bottle with nipple, or let them to some other ewe, and only let them to these enough to keep the milk taken. In the meantime bathe the udder with tepid water and witch hazel or arnica. Do all this often—at least every two hours for a day—then extend the times until soreness and swelling is gone and milk flow increased, when the lambs will be relieved.—Indiana Farmer.

Stock Raising and Beets.
In all countries where the sugar beet is used a specially much consideration is given the value of the beets as cattle food; that is, the residuum, after the sugar is extracted. By feeding stock in connection with the growing of the beets for sale to the factory, carrying home the pulp for stock food, the farmer's opportunities from the growing of beets are increased. Experiments in Pennsylvania show that the yields of beets range from ten to fifteen tons per acre, and the average amount of sugar is around 15 per cent. The farmer will

have to contend with wet and dry seasons, and his profits will be more some years than during others, but it is believed that farmers have neglected the beet as an important food for cattle, independently of its use as a source for procuring sugar, not that the beet is as valuable as grain, but because farmers will find a larger increase in production from cattle by reason of the feeding of succulent food, and, although there is some preparation required for all kinds of roots before feeding them to stock, such labor is unnecessary when the beet pulp from the factories is used, the combination of the pulp with grain giving better results than when beets or grain are fed separately.—Philadelphia Record.

Protection of the Peach.
Experiments have been made in protecting peach buds from freezing by whitening the branches that are very interesting. Such experiments at the Agricultural Station, Columbus, Mo., have proven to be measurably effective in saving the crop. The whitening is done by spraying the twigs and buds with white wash. The efficiency of this protection is easily comprehended as we consider that a whitened surface reflects heat, hence the growth of whitened buds is retarded as compared with those that are not treated. The fact is pointed out that the purple coloring matter of peach twigs is well suited to absorbing heat. In the experiments at the Columbus station it has been found that whitened buds blossom three to six days later than those untreated. Eighty per cent. of whitened buds passed the winter safely as against only 20 per cent. of unwhitened buds. Such a means of protecting the peach is so sensible and so easily within the reach of every grower that it should come into general use, even with those who have but a few trees.—Mechan's Monthly.

Selection in Breeding.
It is a well-known fact that man can gradually change the habits and even the forms of animals by careful selection in breeding. There are various breeds of cattle, sheep, horses and swine, all coming from ancestors differing entirely from the farm stock of the present time. There are over a hundred breeds of poultry, and the difference between the game bantam and the heavy, feather-leg Cochon is so well marked as to make it a matter of dispute regarding their relationship, yet both breeds came from the same ancestors—the jungle fowls. Success has also attended the efforts to produce new fruits and vegetables. These facts should encourage every farmer to improve. A number of years ago a Virginia farmer produced a variety of corn which yielded from five to seven ears on each stalk, and he secured a yield of 150 bushels per acre, but the corn was only adapted to his section. There is an opening, however, for farmers to improve the variety of corn and wheat grown by them if they will carefully select the seed from the best stalks every year, which will sooner or later result in greatly increased yields.

Beef Growing.
It seems to me that our farmers are getting too much advice on how to grow a crop whose management is simplicity itself compared with that of onions, carrots, grapes or raspberries. Take a good piece of loam, clay or sand that had a corn crop well cared for last year—plowed in fall would be the best—cultivate well in spring to get a good seed bed; drill in early rows eighteen inches apart; soon as the seed makes visible plants, keep the weeds down thin to six inches apart in rows. After the plants are thinned out they need no more attention than a crop of corn. As to the harvesting and storing, the average farmer will find methods the European farmer never thought of, and I have no doubt that his crop will cost less than it would in any part of Europe. From my own knowledge of the plant, I would say there is not a crop today that is surer to come to maturity if planted at a season when the ground is supplied with enough moisture to give a full stand. The rest is easy.—Oce Responder Country Gentleman.

The Scale at San Jose.
A correspondent of the San Francisco Chronicle, residing at San Jose, has this to say: "Our Eastern friends are everywhere in a state of great alarm at the ravages of the San Jose scale, so called because it was near San Jose that it began serious work upon its arrival from South America. We do not believe the trouble will be permanent any more than it was in this State. One may mingle among fruit farmers near San Jose for a year and never hear the pest mentioned. The lime, sulphur and salt mixture has been considered a sovereign remedy. Lately it has been claimed in other places that the decrease was due to a parasite. There is, however, at present in San Jose so little interest in the San Jose scale that we do not know that anyone there has ever looked for a parasite, although probably the official bug hunters have done so. We state this as a word of encouragement to Eastern fruit growers who are now alarmed, as we were here about ten years since."

Individuality in Farm Stock.
No positive rules can be given for feeding farm stock. Besides the difference in size, which may be tested by a pair of scales, there is a great difference in the appetite and feeding capacity of animals. This last can only be determined by experiment. This makes the work of caring for farm stock one which requires care and thought, instead of being merely mechanical. When domestic animals are pregnant their appetites and ability to digest a large amount of food is greatly increased. In most cases this increased ability to eat and digest food remains after the necessity for it has passed. Hence, animals that have bred several times fatten much more rapidly than will those of like age that have never bred.



THIS discourse of Dr. Talmage is revolutionary for good in families and churches and nations, and especially appropriate for these times; text, Acts xvii, 4, "These that have turned the world upside down are come hither also." There is a wild, bellowing mob around the house of Jason in Thessalonica. What has the man done so greatly to offend the people? He has been entertaining Paul and his comrades. The mob surround the house and cry: "Bring out those turbulent preachers! They are interfering with our business! They are ruining our religion! They are actually turning the world upside down!"

The charge was true, for there is nothing so ruinous to every form of established iniquity, there is nothing that has such a tendency to turn the world upside down as our glorious Christianity. The fact is that the world now is wrong side up, and it needs to be turned upside down in order that it may be right side up. The time was when men wrote books entitled them "Apologies for Christianity." It became that day has passed. We want no more apologies for Christianity. Let the apologies be on the part of those who do not believe in our religion. We do not mean to make any compromise in the matter. We do not wish to hide the fact that Christianity is revolutionary and that its tendency is to turn the world upside down.

Our religion has often been misrepresented as a principle of tears and sadness and fastidiousness, afraid of crossing people's prejudices, afraid of making somebody mad, with silken gloves lifting the people up from the church pew into glory, as though they were Bohemian glass, so very delicate that with one touch it may be demolished forever. Men speak of religion as though it were a refined idiosyncrasy, as though it were a spiritual chloroform, that the people were to take until the sharp cutting of life were over. The Bible, so far from this, represents the religion of Christ as robust and brawny—ransacking and upsetting 10,000 things that now seem to be settled on firm foundations. I hear some man in the house say, "I thought religion was peace." This is the final result. A man's arm is out of place. Two men come, and with great effort put it back to the socket. It goes back with great pain. Then it gets well. Our world is horribly disordered and out of joint. It must come under an amputating surgery, beneath which there will be pain and anguish before there can come perfect health and quiet. I proclaim, therefore, in the name of my Lord Jesus Christ—revolution!

The religion of the Bible will make a revolution in the family. Those things that are wrong in the family circle will be overturned by it, while justice and harmony will take the place. The husband will be the head of the household only when he is fit to be. I know a man who spends all the money he makes in drink as well as all the money that his wife makes, and sometimes sells the children's clothes for rum. Do you tell me that he is to be the head of that household? If the wife have more nobility, more courage, more consistency, more of that is right, she shall have the supremacy. You say that the Bible says that the wife is to be subject to the husband. I know it, but that is a husband, not a masculine caricature. There is no human or divine law that makes a woman subordinate to a man unworthy of her. When Christianity comes into a domestic circle, it will give the dominancy to that one who is the most worthy of it.

As religion comes in at the front door, mirth and laughter will not go out of the back door. It will not huddle the children's feet. John will laugh just as loud, and George will jump higher than he ever did before. It will steal from the little ones neither ball nor bat nor hoop nor kite. It will establish a family altar. Angels will hover over it. Ladders of light will reach down to it. The glory of heaven will stream upon it. The books of remembrance will record it, and tides of everlasting blessedness will pour from it. Not such a family altar as you may have seen where the prayer is long and a long chapter is read, with tedious explanations and the exercise keeps on until the children's knees are sore, and their backs ache, and their patience is lost, and for the seventh time they have counted all the rungs in the chair, but I mean a family altar such as may have been seen in your father's house. You may have wandered far off in the paths of sin and darkness, but you have never forgotten that family altar where father and mother knelt imporing God for your soul. That is a memory that a man never gets over. There will be a hearty, joyous family altar in every domestic circle. You will not have to go far to find Hannah rearing her Samuel for the temple or a grandmother in the knowledge of Christ, or a Mary and Martha and Lazarus gathered at a table at which Jesus sits, as at that of Zacchaeus, or a home in which Jesus dwells, as in the house of Simon the tanner. The religion of Jesus Christ, coming into the domestic circle, will overthrow all jealousies, all jaggings, and peace and order and holiness will take possession of the house.

Again, Christianity will produce a revolution in commercial circles. Find me fifty merchants, and you find that they have fifty standards of what is right and wrong. You say to some one about a merchant, "Is he honest?" "Oh, yes," the man says, "he is honest, but he grinds the faces of his clerks! He is honest, but he exaggerates the value of his goods. He is honest, but he loans money on bond and mortgage with the understanding that the mortgage can be quiet for ten years, but as soon as he gets the mortgage he records it and begins a foreclo-

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sure suit, and the sheriff's writ comes down, and the day of sale arrives, and away goes the homestead, and the creditor buys it in at half price." Honest? When he loaned the money, he knew that he would get the homestead at half price. Honest? But he goes to the insurance office to get a policy on his life and tells the doctor that he is well when he knows that for ten years he has had but one lung. Honest? Though he sells property by the map, forgetting to tell the purchaser that the ground is all under water, but it is generous in him to do that, for he throws the water into the bargain.

Ah, my friends, there is but one standard of the everlasting right and of the everlasting wrong, and that is the Bible, and when that principle shall get its pry under our commercial houses I believe that one-half of them will go over! The ruin will begin at one end of the street, and it will be crash! crash! crash! all the way down to the docks. "What is the matter? Has there been a fall in gold?" "Oh, no." "Has there been a new tariff?" "No." "Has there been a failure in crops?" "No." "Has there been an unaccountable panic?" "No." This is the secret: The Lord God has set up his throne of judgment in the exchange. He has summoned the righteous and the wicked to come before him. What was 1837? A day of judgment! What was 1857? A day of judgment! What was the extreme depression of two years ago? A day of judgment! Do you think that God is going to wait until he has burned the world up before he rights these wrongs? I tell you, nay! Every day is a day of judgment.

The fraudulent man piles up his gains, binds above bond, United States security above United States security, emolument above emolument, until his property has become a great pyramid, and as he stands looking at it he thinks it can never be destroyed, but the Lord God comes and with his little finger pushes it all over. You build a house, and you put into it a rotten beam. A mechanic standing by says: "It will never do to put that beam in. It will ruin your whole building." But you put it in. The house is completed. Soon it begins to rock. You call in the mechanic and ask: "What is the matter with this wall? Everything seems to be giving out." Says the mechanic, "You put a rotten beam into that structure, and the whole thing has got to come down." Here is an estate that seems to be all right now. It has been building a great many years. But fifteen years ago there was a dishonest transaction in that commercial house. That one dishonest transaction will keep on working ruin in the whole structure, until down the estate will come in wreck and ruin about the possessor's ears—one dishonest dollar in the estate demolishing all his possessions. I have seen it again and again, and so have you.

Here is your money safe. The manufacturer and yourself only know how it can be opened. You have the key. You touch the lock, and the ponderous door swings back. But let me tell you that, however firmly barred and bolted your money safe may be, you cannot keep God out. He will come some day into your counting room, and he will demand: "Where did that note of hand come from? How do you account for this security? Where did you get that mortgage from? What does this mean?" If it is all right, God will say: "Well done, good and faithful servant. Be happy in the world to come." If it is all wrong, he will say: "Depart, ye cursed, ye miserable, for your iniquities in this life, and then go down and spend your eternity with thieves and horse-jockeys and pickpockets."

You have an old photograph of the signs on your street. Why have those signs nearly all changed within the last twenty years? Does the passing away of a generation account for it? Oh, no. Does the fact that there are hundreds of honest men who go down every year account for it? Oh, no. This is the secret: The Lord God has been walking through the commercial streets of our great cities, and he has been adjusting things according to the principles of eternal rectitude. The time will come when, through the revolutionary power of this gospel, a falsehood, instead of being called exaggeration, equivocation or evasion, will be branded a lie, and stealings, that now sometimes go under the head of percentages and commissions and bonuses will be put into the catalogue of State prison offenses. Society will be turned inside out and upside down and ransacked of God's truth until business dishonesties shall come to an end, and all double dealing, and God will overturn and overturn and overturn, and overturn and overturn will throw up their hands, crying out: "These that have turned the world upside down are come hither."

The religion of Jesus Christ will produce a revolution in our churches. The non-committal, do nothing policy of the church of God will give way to a spirit of bravest conquest. Piety in this day seems to me to be salted down just so as to keep it. It seems as if the church were chiefly anxious to take care of itself, and if we hear of want and squalor and heathenism outside we say, "What a pity!" and we put our hands in our pockets, and we feel around for a 2-cent piece, and with a great flourish we put it upon the plate and are amazed that the world is not converted in six weeks. Suppose there were a great war, and there were 300,000 soldiers, but all of those 300,000 soldiers, excepting ten men, were in their tents or scouring their muskets or cooking rations. You would say, "Of course defeat must come in that case." It is worse than that in the church. Millions of the professed soldiers of Jesus Christ are cooking rations or asleep in their tents, while only one man here and there goes out to do battle for the Lord.

"But," says some one, "we are establishing a great many missions, and I think they will save the masses." No; they will not. Five hundred thousand of them will not do it. They are doing a magnificent work, but every mission chapel is a confession of the disease and weakness of the church. It is making a dividing line between the classes. It is saying to the rich and to the well conditioned, "If you can pay your pew rents, come to the main audience room." It is saying to the poor man: "Your coat is too bad and your shoes are not good enough. If you want to get to heaven, you will have to go by the way of the mission

chapel." The mission chapel has become the kitchen, where the church does its sloppy work. There are hundreds and thousands of churches in this country—gorgeously built and supported—that ever on bright and sunny days are not half full of worshippers, and yet they are building mission chapels, because by some expressed or implied regulation the great masses of the people are kept out of the main audience room.

Now, I say that any place of worship which is appropriate for one class is appropriate for all classes. Let the rich and the poor meet together, the Lord the Maker of them all. Mind you that I say that mission chapels are a necessity, the way churches are now conducted, but may God speed the time when they shall cease to be a necessity. God will rise up and break down the gates of the church that have kept back the masses, and woe be to those who stand in the way! They will be trampled under foot by the vast populations making a stampede for heaven.

I saw in some paper an account of a church in Boston in which, it is said, there were a great many plain people. The next week the trustees of that church came out in the paper and said it was not so at all; "they were elegant people and highly conditioned people that went there." Then I laughed outright, and when I laugh I laugh very loudly. "Those people," I said, "are afraid of the sickly sentimentality of the churches." Now, my ambition is not to preach to you so much. It seems to me that you must be faring sumptuously every day, and the marks of comfort are all about you. You do not need the gospel half as much as do some who never come here. Rather than be priding myself on a church in front of which there shall half fifty splendid equipages on the Sabbath day I would have a church up to whose gates there should come a long procession of the suffering, and the stricken, and the dying, begging for admittance. You do not need the gospel so much as they. You have good things in this life. Whatever may be your future destiny, you have had a pleasant time here. But those dying populations of which I speak, by reason of their want and suffering, whatever may be their future destiny, are in perdition now, and if there be any comfort in Christ's gospel for God's sake give it to them!

Revolution! The pride of the church must come down. The exclusiveness of the church must come down! The financial boasts of the church must come down! If monetary success were the chief aim in the church, then I say that the present mode of conducting finances is the best. If it is to see how many dollars you can gain, then the present mode is the best. But if it is the saving of souls from sin and death and bringing the mighty populations of our cities to the knowledge of God, then I cry revolution! It is coming fast. I feel it in the air. I hear the rumbling of an earthquake that shall shake down in one terrific crash the arrogance of our modern Christianity.

The day of which I speak will be a day of great revivals. There will be such a time as there was in the parish of Shotts, where 500 souls were born to God in one day—such times as were seen in this country when Edwards gave the alarm, when Tennent preached, and Whitefield thundered, and Edward Payson prayed; such times as some of you remember in 1857, when the voice of prayer and praise was heard in theater and warehouse and blackshop and factory and engine house, and the auctioneer's cry of "a half, and a half, and a half," was drowned out by the adjoining prayer meeting, in which the people cried out, "Men and brethren, what shall we do?"

In those days of which I am speaking the services of the church of God will be more spirited. The ministers of Christ, instead of being anxious about whether they are going to lose their place in their notes, will get on fire with the theme and pour the living truth of God upon an aroused auditory, crying out to the righteous, "It shall be well with you," and to the wicked: "Woe! It shall be ill with you." In those days the singing will be very different from what it is now. The music will weep and wail and chant and triumph. "People then will not be afraid to open their mouths when they sing. The man with a cracked voice will risk it on "Windham" and "Orionville" and "Old Hundred." Grandfather will find the place for his grandchild in the hymnbook, or the little child will be spectacles for the grandfather. Hosanna will meet hosanna and together go climbing to the throne, and the angels will hear, and God will listen, and the gates of heaven will host, and it will be as when two sons meet—the wail of earthly song mingling with the surging anthems of the free.

Oh, my God, let me live to see that day! Let there be no power in disease or accident or wane of the sea to disappoint my expectations. Let all other sight fail my eyes rather than that I should miss that vision. Let all other sounds fail my ears rather than that I should fail to hear that sound. I want to stand on the mountain top to catch the first ray of the dawn and with flying feet bring the news. And, oh, when we hear the clattering hoofs that bring on the King's chariot may we all be ready, with robes sprung and with hand on the rope of the bell that is to sound the victory, and with wreaths all twisted for the way, and when Jesus diamonds let it be amid the huzzah! huzzah! of a world redeemed!

Where and when will that revolution begin? Here and now. In your heart and mine. Sin must go down, our pride must go down, our worldliness must go down, that Christ may come up. Revolution! "Except a man be born again, he cannot see the kingdom of God." Why not now let the revolution begin? Not next Sabbath, but now. Not to-morrow, when you go out into commercial circles, but now.

Archias, the magistrate of Thebes, was sitting with many mighty men, drinking wine. A messenger came in, bringing a letter informing him of a conspiracy to end his life and warning him to flee. Archias took the letter; but, instead of opening it, he put it into his pocket and said to the messenger who brought it, "Business to-morrow." The next day he died. Before he opened the letter the government was captured. When he read the letter, it was too late. To-day I put into the hand of every man and woman who hears or reads these words a message of life. It says, "To-day, if ye will hear his voice, harden not your heart." Do not put away the message and say, "This business to-morrow." This night thy soul may be required of thee!

When one is overtired or worried and cannot sleep, being gently rubbed all over with a towel wrung out of hot salted water generally has the desired effect.

Nebraska Notes

Lexington voted on the saloons and is now trying to kill off the "blind pigs."

The Lexington Pioneer is now published as an evening daily, giving the latest war news right off the wire.

James Kinnear of Columbus was one of the brave fighters in Manila bay, as a sailor on board the Baltimore.

Ashland's curfew ordinance prohibits children under sixteen years of age from "running at large" after eight o'clock p. m.

The village board of Syracuse has furnished saloonkeepers with a list of names of those to whom they must not sell booze.

M. V. Clark, and John H. Evans, have commenced the publication of the Mid-Republic Stockman at Theford, Thomas county.

A Theford farmer has set apart ten acres for a melon patch. The town boys are awaiting the tide of events with eager expectancy.

The Monroe Looking Glass as the official organ of the liberty party is still waging a relentless warfare against the liquor traffic.

A patriotic girl telegraphed her brother at Camp Alvin Saunders, "Do not come home dishonorably discharged." He obeyed orders.

When people are not very anxious to go to war, says the Winnebago Tribune, they offer their services to the president or to the governor. It sounds big and means—nothing.

The school board at Lyons finds it difficult to select teachers who are satisfactory to all the school patrons. It is very much like running a newspaper to please everybody.

Friday afternoon, while starting and adjusting his steam brick machine, Fred R. Woolley of Seward had the misfortune to have three fingers on one of his hands cut off in the machinery.

Mrs. J. Yetter of Bloomington, aged eighty-two years, who has almost lost her eyesight, while at tempting to get a drink fell down cellar, dislocating her shoulder. Her recovery is doubtful.

Colonel N. H. Parks is slowly recovering from a tedious fit of sickness. He is a grand old man, and the boys will be delighted to hear that he is once more able to eat three meals a day and do full time in the editorial harness of the Columbus Telegram.

Postmaster of Greeley Center received a telegram Thursday from the Klondike region announcing the death of his son Eph. The accident occurred while crossing an ice bridge in one of the great passes, the bridge going down and carrying twenty of the boys on the trail to an untimely death.

In the district court in session at Brewster County Treasurer George O. Sawyer was acquitted of the charge of rape upon the person of Lulu Barton, alleged to have been committed during the month of June, 1896. Mr. Sawyer was elected treasurer of this county last fall in spite of the case then pending.

A "bucket shop" went to the wall at Wynore Thursday and as a result the speculative element of the city is out several thousand dollars. The "shop" was a branch of the commission house W. A. Michael Company of Kansas City, and the heavy losses the house has suffered from all parts the last week was more than it could stand.

The preliminary hearing of John Dunn, of Greeley Center, charged with the rape of Louise Lund, was concluded last week before County Judge Barry. The judge thought there was probable cause to think him guilty, and bound him over to the district court in the sum of one thousand dollars. The complainant is a prepossessing young girl of fourteen years, who told her sad story in a way that carried conviction.

Frank Fuhlrott, of Fremont, the boy who was arrested on the complaint of H. Blumenthal, charging him with breaking into his store and stealing goods of the value of several hundred dollars, filed a petition in the district court Thursday in an action for false imprisonment, claiming \$10,000. The suit will be hotly contested on both sides. The case against Fuhlrott was dismissed on the preliminary hearing by the county attorney.

A frightful accident occurred Thursday night near Blue Springs which resulted in the death of one child and badly crippled another, both sons of Frank Smith, a farmer. While his oldest son was in the field cutting stalks the latter's brother, seven years old, climbed onto the cutter. The team getting frightened, ran away, throwing the boy under the cutter, cutting off one foot and badly bruising him. The team headed straight for the house and in the bare yard ran over a four-year-old son of Smith's, killing him instantly. The latter was terribly mutilated. One leg was cut off at the thigh, his bowels were laid bare and a lengthy cut was made on one side of his neck. The boy first injured was at once placed under the care of physicians and it is thought he may recover.

Corn planting has been considerably delayed on account of wet weather.

Herman Blumenthal of Fremont has recovered a portion of the goods recently stolen from his department store. Over a week ago Mr. Hughes discovered the goods stored away in the creamery building. The police were notified and a watch was put in the building, but no one came to claim the stolen goods. The goods recovered were mostly dry goods, about one-third the value of the haul.