

HOW TO KEEP BOYS ON THE FARM.

The following address was recently delivered before the Warsaw (Illinois) Horticultural Society by Charles Hay:

How to counteract city influence and keep boys on the farm is the subject of our essay. A more difficult question on a more important subject to treat could not well be selected for a horticultural or an agricultural essay. The tendency of all rural populations, both in this country and in Europe, for the last half century, has been to congregate in cities. How to counteract this tendency is the question before us.

Cities may be thought to afford more opportunities and facilities for acquiring knowledge than the country and occasionally fortunes are more readily accumulated in the city than in the country, yet the failures in acquiring wealth or even a competency in the city are much more frequent than in the country. The facilities for acquiring knowledge in the country, as well as the city is the main point to be considered in the discussion of this question. How shall we present to the minds of the young men of the country those advantages of culture, of acquiring that refinement of taste, those means of rising in the social scale, which are so apt to be thought only attainable in the city, is the question.

How to acquire knowledge in the first place and then how to apply that knowledge when once acquired, so as to render its possessor happy and contented on the farm, is the question. I would say in the first place, let us endeavor to introduce into country homes as far as possible the advantages of culture to be found in the cities.

If possible, it would be well that every head of a family in the country should be an instructor. If our boys on the farm could find

jected, both in ancient and modern times, they are an educated and intelligent people. They were intelligent people when they first settled there. Every head of a family was an instructor. According to the literature of that day in the most northern parts of Europe, and long before the revival of learning in more southern Europe, they had introduced the best of the Greek and Roman literature amongst them. They had produced their authors in poetry, science and general literature. They produced their statesmen and writers on political economy, while more southern Europe, favored with a more genial and more productive soil and climate, was still clouded in mediæval darkness. One of the most eloquent pages of Gibbon is devoted to the description of the enlightened condition of the people on this small island, while the rest of more wealthy and highly favored Europe were groping in ignorance and superstition. Famine has occasionally visited their island and there is at all times a continual struggle against want. Their dependence on the sea for a large portion of their living early made them adventurers on that element, and they now claim the honor of having discovered our northern continent four centuries before Columbus was born. They celebrated their 1,000th anniversary in 1874, most of the Europeans sending representatives on the occasion; our own Government, I believe, being represented in the person, if I mistake not, of Bayard Taylor.

But how has it been that a colony of Norwegians in the ninth century should possess such a literary population in the midst of poverty and destitution? The reason is at hand. It was a literary colony at the commencement. Every head of a family was capable of instructing the minors in the household. In the long hours of the winter evening, when the sun only shone from four to five hours in the day, it was the custom for one to read while other members of the family labored; for all had to

The recent commotions in our larger cities fully prove this.

High social and official position is not incompatible with a country residence and farm labor. Our Vice-President in Mr. Lincoln's first administration was then a farmer on 10 acres of land Nathaniel Macon, one of the most distinguished statesmen of the South in its palmy days, was a very successful farmer, and labored with his own hands on the farm. John Randolph once said of him that he was the wisest man he ever knew. But why talk to sensible men or sensible boys and young men about the respectability of farming and farmers. Does not all the world know that the wealth of the world must come from the soil? What nation in ancient or modern times ever became great that did not base its prosperity upon the farming interests? And what nation as a power has not disappeared from the map of the world when its agriculture declined? Look at the old Assyrian, Babylonian and Persian empires! Who hears of them now only as he reads ancient history? Yet travelers tell us all these once powerful empires might be restored to their former riches and power by wise and skillful agriculture. So might the land of Judea and Asia Minor were the Russian and Turk are now fighting for supremacy, a land not worth the cost of the struggle in its present condition.

How WOMEN RUN AFTER MEN IN ENGLAND.—We have an English exchange named Iron. It is a hard-hearted concern as is apparent from the following quotation: A recent case of misconduct by a drunken sailor in a third-class railway carriage, the terror of his female fellow travelers, the communication-ropes, and the general break down of ordinary precautions and regulations, has again provoked a demand for more carriages set apart for ladies on our principal lines of railway. Like many other cries, this last one is very silly, and could only have arisen from a

"They all do it."

There are few books that comprise as much vicious teaching within the space of four or five hundred pages as is contained in this little phrase "they all do it," which has been placarded on the bill-boards, and called into the ears of the public for some time past. This is the one sentence which takes the courage completely out of youth, searing their consciences as with a red-hot iron, and permitting despair to carry them off bodily into the depths of crime.

"Oh, they all do it; why should not you?" That is the suggestion. "That man there lies and cheats, and will commit any crime which the law does not make dangerous. So it is with all of them. There is no use in your trying to be different from other people." Such is the way the temptation comes to the young man thrown on the world with little knowledge of its ways, and perhaps shielded only by the loose training of an over-fond mother. "You are grossly immoral," it is said. "Even temperance advocates get drunk in private; church dragons swindle savings banks; all you see of morality is but a surface show. Beneath, there is concealed wickedness. You will find you must follow the multitude;" and the youth with the pleasure of the world thus held up before his glowing imagination, and full of bodily health, plunges forthwith into what he believes to be the world.

If the devil had concentrated all his cunning during the centuries which have elapsed since his ejection from Paradise, he could not have produced a more powerful argument with which to conquer the soul of man than this, "They all do it."

But young man listen. The sentence is a lie; as base and foul a lie as ever was conceived in the mind of man or devil. They don't "all do it." There are thousands upon thousands of good, pure men and women in this world, bad as it may seem, who are leading upright lives. They believe in God, and in the commands of virtue, and are going along with the happiest results to themselves and their neighbors. There are men who think that they are put into this world not to gratify their own base appetites, but to be true and noble and high-minded men. There are men who would disdain to tell a lie. There are men who would disdain to be accessory to a woman's fall. There are men who would disdain to take an advantage in trade, or to do any other selfish or mean action. There are men who try to be just, always, and kindly both in words and feelings to all. There are men who lead humble, unpretentious lives, and who without making it known to the world are daily doing a vast amount of good among their fellowmen.

And, is it strange to say these men lead very happy lives, and as a rule very successful lives. While the unprincipled man may enjoy temporary success, sooner or later he will suffer for his lack of honesty. There are a thousand ways in which virtue avenges herself upon him. But in one way or another he gets his deserts. There are plenty of criminals around you, it is true. But they are to be pitied, not imitated. Never believe that what some do, all do; make in your own person a standing example of the falsity of "They all do it."—N. Y. Mercantile Journal.

BEE-HUNTING.

The illustration which we give on this page, is descriptive of one of the notable incidents of country life, namely, bee-hunting. Although bee-hunters in their reports of these adventures generally report satisfactory returns in honey, they almost invariably dwell most on the pleasurable excitement attending the hunt.

The programme of the bee-hunt varies somewhat in different localities. A very common mode, and one which we will suppose is being used by parties in the accompanying picture is as follows: The hunters resort in the daytime to localities where these wild swarms are supposed to exist, and endeavor to entice the bees away from their tree-hives. A common method to accomplish this purpose is to create a strong but agreeable odor, by filling the cells of old honey combs with aniseed and burning it between heated iron or stones. This attracts the bees, and in the vicinity of these enticing fumes, honey or some other bee food is placed. The bees feed on this.

"Which village, they with merry march bring home To the best royal of their Kingdom."

The hunters follow them in their flight and thus ascertain their retreats. At night they repair to the detected hiding place, provided with axes, torches and vessels for transporting their sweet treasures to their homes.

A FLY IN THE EAR.—Two curious designs are in great favor for jewelry and brooch purposes. One is the chicken's claw. Such claws as these and chicken hearts are totally distinct. The ornament looks formidable on velvet bows. It is also seen for dress-hooks. Hats and mice are having a fine scramble over ladies' rings and shawl-pins. But the unkindest thing in this line is the real fly. It is simply mounted on a stud and worn in the ear. A lady may take it in her head to put on one only, and a friend is sure to approach with a compliment, fancying it is real. He will soon wonder at the insect's perseverance and endeavor to frighten it off, when the wearer will laugh and say he has been caught. It is rather silly, but the old sticking plaster mottoes had no more sense in them. There are so many obnoxious buzzing things in this world that, whether two to six legged, it is a satisfaction to catch one now and then.—Paris Letter.

FRUIT BREAD.—Mr. Campbell Moritt, of Baltimore, Md., has recently patented a new method of preserving the juice of lemons, currants, oranges and other fruits. He mixes the juice, with or without sugar, with any kind of cooked meal, makes the mass into cakes and bakes them. These cakes are afterward ground up and used to make a very palatable fruit farina. The fruit juices are said to retain their original flavor and character indefinitely, and thus the fruit bread may become a valuable and convenient addition to the daily ration of soldiers in the field.



BEE HUNTING.

congenial spirits in the family circle to begin with and in the neighborhood a more enlarged circle for the exercise of intellectual gifts, he would not, if rightly impressed, indulge that spirit of adventure which impels him to go to the city in search either of knowledge or of fortune, when both may be acquired more certainly in the country; knowledge quite as a slower degree than in the city. The failures in acquiring fortunes suddenly in the city, or even after a life of toil and labor, are too common to escape any one's attention who will take the pains to inquire into the facts of the case. Poverty is the rule with our city population generally, and wealth, or even a competency, the exception. Late events should impress the minds of our boys and young men very forcibly with regard to the extreme uncertainty of acquiring and preserving a competency in the city.

The events of the past few months have given us a fearful warning of the dangerous consequences of a crowded population who depend upon the income of daily, weekly or monthly wages in a city when a commercial revulsion comes, such as we have been passing through during the last few years. Let us now hope that if no other good results follow from the late terrible convulsions in our large cities on the labor question, that it will teach our boys and young men that a comfortable and independent living may be acquired with more certainty in the country than in the city.

On the subject of domestic training and instruction, if the maxim is true that history teaches by example, we will call up the history and example of the people of Iceland, an island away up in the northern ocean, colonized more than 1,000 years ago from Norway by an intelligent, moral rural population, who fled from religious persecution at that distant period to that barren and inhospitable island, where their courage and intelligent self-reliance enabled them to maintain themselves in a state of civil and religious liberty. It is a volcanic island, as we all know, and nature has rendered it so far unpropitious that life has to be maintained by a continual struggle with the elements and the barrenness of the soil. Yet with all the privations to which the inhabitants are sub-

labor and economize both time and means of subsistence. As a consequence the people are not only intelligent and cultivated, but they are moral above any other people of Europe. They are attached to their homes as probably no other people are. Now, if a people dwelling in such a barren inhospitable region can be contented with their homes, why cannot the young men, and the other ones, too, of our country, be contented and happy in their country homes, where subsistence and every comfort of life can be obtained with only reasonable exertion, by all who are not debased by indolence or vicious indulgences. Says an Icelandic clergyman, in speaking of the morality of his countrymen: "The extreme poverty of our people is one of the chief causes of this morality." But a German author has truly added, after quoting this remark, there must have been a strong moral foundation beforehand, for poverty to have such an effect; otherwise poverty produces a very different result. Why then, we repeat, seeing such results in the rural population of an island where existence can be only sustained by the strenuous exertions of brain and muscle, and where there is but one town of 1,300 inhabitants on the island, may we not believe that the rural population of any section of our country, so much more highly blessed with soil and climate, may be taught to understand and believe that their welfare and prosperity may be better assured in the country than in the city. Especially when beginning with an intelligent and moral community beforehand, where a fair foundation for future success may be laid. Having a moral foundation to begin with, by cultivating habits of reading and study within the family circle; by cultivating æsthetic tastes in home adornment; by impressing upon the minds of the rising generation that it is not all gold that glitters; that the appearance of wealth in the cities is often delusive; that there are more failures in enterprises in the cities than in the country; that the acquisition of knowledge or wealth does not necessarily belong to the denizens of the city; that in times of great commercial disturbances, such as we have seen of late years, the populations of the cities, from the highest to the lowest classes, suffer far more than the inhabitants of the country.

person completely ignorant of the phenomena of railway traveling in this country. The institution of a ladies' carriage signifies so much waste of space, and nothing more. Ladies will not get into the carriage set apart for them. They refuse to do so, either on the Metropolitan or any other railway. It is known that our sisters hate each other with a hate to which that of men for one another is "as moonlight unto sunlight, and as water unto wine," and that more bitterness is compressed into the short space spent in the drawing room after dinner than would last a male club for a 12-month, so that it is not wonderful that ladies' carriages should be abandoned to servants and babies. The British matron will not, except in church, be forced to keep to her own side. On the contrary, she pursues unhappy man even in his amusements. He cannot yacht, hunt, or even shoot without her; she haunts criminal trials, and at last has pursued the hapless creature into his club. How, then, can she be expected to occupy a ladies' carriage on a railway? As a proof, however, that the writer who proposes ladies' carriages is not the only person behind the age, we may cite the instance of the Committee of the London Library, who have set apart a room exclusively for ladies. It is a pity that before perpetrating this rash act the Committee had not visited the reading room of the British Museum, where unlucky men wander about in hopeless misery, unable to find a seat, while the part reserved for ladies is wholly unoccupied, owing to the horror which these fair creatures entertain for each other, and their invincible desire to mingle on equal terms with the inferior sex.

PAN JOUENEY CAKE.—Half pint rice, dessert spoonful of butter, two table-spoonfuls of milk, two table-spoonfuls of fine rice flour, boil the rice quite soft, and stir the butter in while hot. If the bread is wanted for breakfast, the rice must be boiled the night before; and if wanted for tea it must be prepared in time for it to become cold before the other ingredients are mixed in. When ready to bake, stir in the milk and rice flour; spread the mixture about half an inch thick, in a shallow pan well greased. Bake half an hour in a moderate oven.