

For the Younger Children...

AT SCHOOL. I like to sit in school and look at all the girls I know. When every head above a book is bending very low...

A BOY'S ESSAY ON POLITENESS.

Politeness is rather a difficult thing, especially when you are making a start. Many people haven't got it. I don't know why, unless it is the start...

TICK-TOCK.

"You must not climb into the bottom of that clock, Bertie." Bertie crept out of the low, old-fashioned clock door with a wheedling smile...

PIGEON'S RACE FOR LIFE.

The passengers on the ferryboat Piedmont, from Oakland, Cal., were treated to the spectacle of a speed test between a sea eagle and a carrier pigeon...

AN EMPEROR'S LESSON.

When the Emperor William was a small boy he had a strong objection to being washed in the morning, and his governess, having had some unpleasant experiences with him...

SCIENTIFIC & INDUSTRIAL

In Paris they call radium le metal conjugal, because it was the joint discovery of husband and wife. It was Mme. Curie who first suspected the qualities of uranium and drew her husband's attention to the subject...

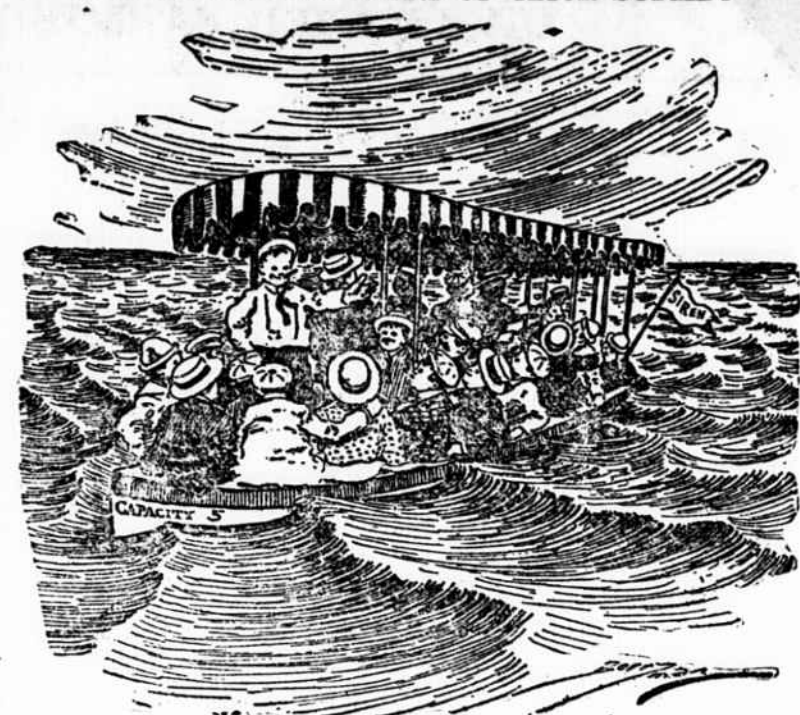
Removal of Large Intestine Urged by Doctor Who Backs Up Metchnikoff.

London.—As the result of investigations at St. Mary's Hospital, London, Dr. Distazo, of Paris, says he has verified the theory of Professor Metchnikoff that old age can be warded off...

Employers Declare That Union May Drive Them Out of Lynn.

Lynn, Mass.—A thinly veiled threat to deprive the city of Lynn of its chief industry, that of shoe manufacturing, is made in a statement issued from the office of the Lynn Shoe Manufacturers' Association...

A REASONABLE FORM OF RACE SUICIDE.



—Cartoon by Berryman, in the Washington Star.

BOY WHO SHOT WEE GIRL TELLS OF DEED

"I Don't Know What Made Me Kill Frances," Says Joe Kane, Aged Eleven.

Burlington, N. J.—Declaring that he deliberately shot three-year-old Frances Lord, but unable to explain what impulse forced him to the act, eleven-year-old "Joe" Kane, held for the slaying of the little girl last Saturday evening...

Once inside the cabin, the frightened pigeon ran down the aisle until it came to a passenger reading a newspaper. As if sure of protection, it fluttered up to his side and perched on the arm of his seat.

"All the boys play robber," continued Joe. "Sometimes we use sticks for swords and hold up all the kids that come along, but it's more fun to use a gun, because you can scare all the kids with that."

"When Frances ran up to see what we were doing I said, 'I'm going to shoot you!' She says, 'Please don't shoot me!' and put her hands over her face and peered through her fingers. She started to run and I shot the gun at her. The old gun kicked so hard it nearly knocked me over."

"Tommy had the gun and I took it away from him; Frances came around the corner. Lookout, I'm going to shoot you," I said. She began to cry and then the gun went off," the witness testified.

"I don't know what made me do it," he said. "I just pressed it a little. I didn't mean to kill her. We were good friends and played together."

For nearly an hour and a half the jury deliberated before returning a verdict which was the mildest form under which the boy could be held.

Mrs. Kane, Joe's mother, broke into tears as the assistant prosecutor read the verdict, and fainted when Coroner Bisbing remanded him to jail to await the action of the county authorities.

Joe gravely shook hands with several boy friends, who said they were sorry for him and hoped he would get out soon. But he didn't cry.

Local officials who listened to the boy's story believe he suffered a sudden attack of insanity, and assert that his case is a study for alienists rather than a jury.

The boy prisoner seemed to enjoy his experience on the trolley trip to the county seat with Patrolman Claude Sell. "I wonder if they'll hang me for this," he asked the policeman. When assured that hanging was no longer in force in New Jersey the boy seemed easier in his mind.

Experiments to Be Made With View to Supplement Telephone.

Washington, D. C.—In order to ascertain whether the heliograph can be successfully utilized in the National forests to report fires and transmit other messages in areas where there is no quick method of communication, experiments with instruments like those used in the United States Army will be made during the summer.

View to Supplement Telephone.

If satisfactory, heliographs will be used to supplement the telephone lines.

THE PULTRY YARD.

The Yandotte Male. The picture shows the ideal fowl—a plump body, full breast and stately gait. The Buffs are strictly Wyandottes in all else but color, except they are just a trifle larger than the Silver Laced.



They have single combs and the former have rose combs. They are splendid market fowls, and are good layers during the fall and winter months.

Fruit and Poultry.

A profitable combination on a small farm within easy reach of a good market is fruit and poultry.

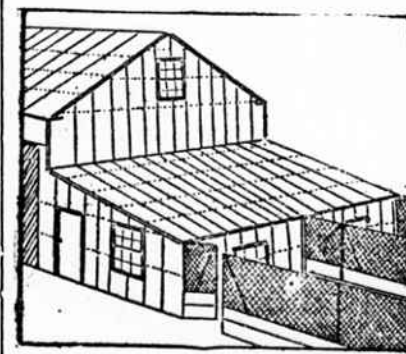
Hens, to do well, require a liberal range that contains bushes or trees enough to supply partial shade. They also require a variety of green stuff, with a sprinkling of insects.

The hens do not know that they are confined. They dig little here and there, but quickly abandon the task to chase a moth or a grasshopper.

All the bush fruits are benefited by poultry, provided the soil is made soft enough for them to scratch. Bush fruits cannot thrive well in ground that is packed down hard or covered with a mat of grass.

A Lean-to Poultry House.

The above represents a very convenient and comfortable poultry house, built against a stable or other out-building. The portion adjoining the other wall is eight feet high, and the lowest part of roof is six feet.



The nest boxes are placed under the dropping boards and the straw and litter are kept on the floors of the houses.

Of course we prefer the separate scratching shed, but when something cheap, designed for utility, is wanted then the above is most admirably suited.

Practical Poultry Points.

A cool, airy scratching shed is better than a dark, closed house for the day room.

There is no foundation for the assertion that the "sweet, rich flavor" of the egg belongs to the breed. That condition can only be brought about by the quality of the food.

Had cases of feather eating have been cured by painting around the bare places of chicks that have had their feathers plucked with a preparation made of powdered clay dissolved in alcohol. Hens do not like the bitter taste.

Board floors in the chicken house are better than wet ground, but dry ground is best of all.

Vegetables of some kind should be fed the poultry the year round, cabbage, potatoes, beets, turnips, etc.

Shredded alfalfa, which costs about two cents per pound, is a fine green food where yards to provide the same fresh are not available. It can either be fed dry in boxes or scalded then added to a one-third bran mash—feed thus once a day.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. SYDNEY H. COX.

Theme: What is It to Live?

Brooklyn, N. Y.—Sunday morning the Rev. Sydney Herbert Cox, pastor of the Church of the Evangel, preached on the special subject, "What is It to Live?" The text was from Matthew 4:4: "It is written—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is written! What is it to live? Is it the second chapter of the law, the recapitulation of the experience with God, and the interpretation thereof. It is declared that man's life is something more than a mere harvest. It is a temptation through the power of the spirit, man face to face with the questions of his being, and how? What is sin, and how can we be free from it? What is to be the end of the battle, with its deep failures and few successes? What does it mean to live?

The answer of Jesus includes a denial and an affirmation. He sets forth (1) the unity of life. His reply to the tempter was surely unexpected. He does not say, I am divine, I am unique, I am in a social sense the Son of God. He speaks for the race as its representative and refers to a fundamental law that man has experienced, though rarely interpreted. Man does not live by bread alone. His living is something more than the means to live. There is one life. Only part of it depends on bread. Bread, like the plow and the soil, is but an agent, a tool. It preserves the body, but the body is also only a machine in which the person who has life for a little while dwells. The answer of Jesus does not define life, but declares the source of its fullest expression. "Your father's bread manna in the wilderness, and are dead. The bread that I will give, it is a man eat, he shall live forever." There is a distinctness of the life that is purely physical, or intellectual, or moral, or spiritual, but with the distinctness there is also the impossibility of separation. The source of each, and the unity of all, originate in God.

This, then, is the denial of materialism. Man does not live by bread alone! God has given to each phase of life its need, and no lower nature in us can supply the needs of the one above it, though it may influence it more or less. A bilious body may cause a pessimistic philosophy, but it could not be the sole cause. The puglist acquires a perfect physique, without gaining an atom of intellectual force, moral perception or spiritual desire. The skeptic may inherit wealth without faith, and the hypocrite may own libraries and art galleries. These live—that is to say, they exist; they eat, drink and are merry, because the bread of the world, the things of time and place and of the present are theirs in abundance. But in the deeper, profounder, timeless, ageless sense of life, in the vision of the true, the beautiful and the good, do they live?

Jesus denies it. He affirms the reality of the spiritual. All things proceed out of the mouth of God. The soul must receive life by an incarnation. That is the representative miracle or sign of the being of Christ. God must pass into our consciousness as He had always been in that of Jesus, dominating our nature, but only with our voluntary acquiescence. What is it to live? To have the force of the life of God put in control of our human forces at the command of our own will, the higher controlling the lower, and yet making more of the lower. The spiritual, feeding on the vision of God and then expanding the moral, the intellectual, and the physical, so that, for the whole man, limits disappear; time, death and the grave are but temporary expedients and all his nature cries, "I live, yet not I, Christ liveth in me." Thus life eternal is something more, and something different from life prolonged. It is a new quality of life, involving the recognition of God's share in the making. It is God lifting man into the new spirit of being. Man lives—by the things that proceed out of the mouth of Jehovah, said the Deuteronomist. He does. The words of God as symbols of his volition, whether his will reveals a new harvest, a new idea, a new duty, or a new sacrifice. The spiritual man greets either of these words of God by giving them their holiest expression because now he lives! He lives in growing harmony with the perceived will of his eternal Father. He has a stronger life than the puglist, because his physical powers are only at the service of the world's need. He is mightier than the physical champion, because his superb bodily endowment cannot escape his spiritual ideal of service.

His mind towers above the skeptic's because, in spite of poverty or bodily weakness, or many sorrows, or grave problems of truth, he has the power to prevent these things from obscuring his vision of a child's simplicity, a woman's tenderness, a man's courage, or those larger successes seen when races struggle through fearful toll to days of laughter and peace—a thousandfold greater.

It was that man who have risen above the level of their dead selves to nobler living and he finds that neither money, nor land, nor power, nor luxuries have explained the primal forces that have urged man on.

The eternal choice. And always that choice involves sacrifice. It did for Jesus. It must for us. He desired nothing more eagerly than the rapid conquest of His people by His ideals and mission. His triple temptation suggests improper ways of securing it. His public ministry was quickly filled with opportunities for gathering disciples, prestige and power. Yet he denied himself an easy popularity, a legitimate pleasure, worldly wisdom and current methods of success, in order that absolutely all that He was and did might be