

FARM AND DAIRY.

This column is devoted to agricultural subjects, and the editors will be grateful to farmers if they will use it for the intelligent discussion of matters pertaining to their important calling.

Lumbering Industry in Maine.

The following is quoted from an address by Hon. Edward Wiggin before the Maine Chataqua Union, and printed in the last Maine agricultural report:—"In order to give some idea of the magnitude of the lumber industry, the following figures from the records of the Houlton custom house are given. These figures are for the cut of 1890, and they will represent very nearly the average amount of lumber cut yearly in the county upon the St. John river and its Aroostook tributaries and driven down the St. John to be manufactured in the mills located in New Brunswick. In that year there were driven out of the Aroostook river 31,430,331 feet of spruce, cedar and pine. From the Meduxnekeag river 13,481,649 feet. From Three Brooks, so-called, a stream flowing by the town of Bridgewater, 2,169,014 feet. From the St. John and its Aroostook tributaries above the mouth of the Aroostook river 59,230,155 feet. We are safe in saying that fully 100,000,000 feet of lumber are cut yearly in the forests of Aroostook and floated down the St. John river to be manufactured in New Brunswick and returned free of duty to the ports of the United States. Could this large amount of lumber be manufactured in the county and shipped by rail over a direct line to outside markets, an immense business would thus build up which would aid immeasurably in developing the resources of the county and add largely to the wealth of the good State of Maine. In the future of Aroostook we look to see mills established on our own soil for the manufacture of a large part of this important product to be shipped to market over the line of railroad already commenced and to be pushed we hope to a speedy completion. But the figures show but one branch of the great lumber industry of Aroostook, exhibiting only the amount floated in the log to the mills of New Brunswick.

Milkers and Milk Yield.

Intelligent dairymen have long recognized the fact that the yield of milk they obtain from their cows during the year depends very much on the kind of milkers that they employ. This has been proved time and again. The difference in the yield of milk from a cow milked by a careful milker, as compared with that obtained by one less conscientious from the same animal, will sometimes mount up to some hundreds of pounds of milk during the year.

This point should be borne in mind by dairymen when hiring their hands by the year. It will pay them better to give a little more, and so secure an intelligent, humane man, than to hire a man merely because he offers to do the same work cheaper. Economy is all very well when it can be carried on without efficiency being impaired; but when efficiency is sacrificed for the sake of economy, then it is time to call a halt. To secure the best results from one's cows good, careful, humane milkers are necessary, and to procure these should be one of the chief aims of every dairyman.

About Fruits.

Now is the time to make current jelly before the fruit is well ripened—dead ripe as we say—for it jellies much better when made early. Look over your fruit to remove leaves, etc., but it is not necessary to strip off the stems. Put in a preserving kettle and crush the first put in to form juice but add no water. Let heat slowly to avoid burning. Some set the kettle in a slow oven. Mash the fruit and cook through, turn into a jelly bag and let drip. Do not squeeze the bag. To each pint of juice allow a pound of the best white sugar, avoiding that having a bluish cast. Boil the juice twenty-five minutes, put in the sugar and boil five minutes. Crabapple, quinces, grape, and other jellies are made the same way, allowing in case of those named a teacupful of water to a pound of fruit, and cook till tender. Cherries require the addition of gelatine to form a jelly. The proportion is one package to two quarts of juice.

For jams, small fruits are best. Make a syrup by allowing a teacupful of water to a pound of sugar. Boil and skim this; add the fruit and cook half an hour. Jams are best put up in small glasses; cheap tumblers are excellent. Cut circles out of paper to fit the tops and first wetting them in brandy, lay on top of the fruit. This need not be done with the patent jelly glasses.

Marmalades require less sugar—three-fourths of a pound to a pound of fruit—and longer cooking. Two hours is the usual time with a frequent stirring to mash the fruit, which should make smooth homogenous mass with no lumps. Peach and quince marmalades are delicious, and poor, illy-shaped fruit can be well utilized this way.

Spiced fruits are delicious as a relish with meats and not unacceptable on the tea table. A good rule is seven pounds of fruit, five pounds of sugar and a pint of good cider vinegar. Much of the excellence of the result is due to the quality of the vinegar.

Spices may suit the taste, generally two ounces of stick cinnamon and half an ounce of whole cloves are allowed to the above proportions. For spiced grapes and currants ground spices are preferred. Boil the sugar, vinegar, and spice together put in the fruit and boil till tender. Skim out into cans or jars, boil the residue fifteen minutes and turn over it.

The old fashioned pound for pound preserves require a syrup of one cup of water to each pound of sugar. Boil and skim, then cook the fruit in the syrup until clear; simmer slowly to avoid breaking to peices. Skim out into the jars; boil the juice till thick and rich, then fill up the jars. It is best to cook the fruit a small quantity at a time.

ANTIQUARY'S REMINISCENCES.

How Things Were Half a Century Ago Before Matches Were Invented.

Rudyard Kipling, in a sort of poetical introduction to his ballads affirms in his authoritative way that

"We are very slightly changed From the semi-apes that ranged India's pre historic clay."

As a reverend gentleman who at one time filled a large place in ecclesiastical, social and other circles, in Woodstock, would say, "Man acts on his environment and his environment in turn re-acts on man." This, then, being so, you will readily perceive that man's environment in Carleton county having changed very radically in fifty years, he can't be even the same individual he was fifty years ago, and consequently that deplorable, though rather attractive pessimist, Mr. Kipling, must be entirely in the wrong.

Yes! man's environment has changed wonderfully in this county in half a century, as an old gentleman told me this week. He said:

"I remember the old times before matches came into fashion. We used to get fire by striking a spark from flint into a tinder box and then communicating it to wood. Every boy when he went to the country store to buy him a jack knife, would insist before investing his money that the knife be guaranteed 'good for fire,' meaning that the steel end of the knife would fetch a spark out of flint.

"We were pretty poor in those days. I could only have one pair of shoes a year, and I kept them for winter, and travelled about in summer in my bare feet.

"The farmers were far from a market; there were no railroads and the highways were rather poor, thus they were compelled to lead a self contained sort of existence. The women spun the wool and wove it. Every neighborhood had a loom; sometimes, if it was exceptionally rich, it had two or even three, and every house had a spinning wheel.

"The itinerant preacher put in his appearance at regular intervals ranging from one week to three months, and held service in any room that offered itself for the performance of public worship. The peddler was a recognized institution, turning up often with his pack on his back, which contained about as large a variety of the instruments of well being as one could find at Macy's or Wanamaker's mammoth variety store today.

"The schools then were not up to their present standard and educational appliances rather crude from the point of view of the school boy of today. The boys used a pen made from a goose quill, and frequent trips to the teacher's desk were necessary to keep it in repair.

"Lumbering in Carleton county was a greater industry than it is today. The farmer sold his hay and oats to the lumbermen or else he collected a crew on his own account and entered the 'forest primeval' in quest of spruce, pine and cedar, in which cases he would use up all his own farm produce and perhaps some of his neighbors.

"Very little wheat was raised in the county; the farmers purchasing that luxury in St. John, from whence it was brought up the river in tow boats.

"In very early times the mail was hauled through in winter by dogs, later it was carried on horseback, but in the earliest recollections of men now living, the mail carrier drove a horse and wagon. The postage stamp, at that day, had its existence only in the mind of Rowland Hill. The recipient of a letter had to pay the postage and if he didn't have the cash he couldn't get his letter. Money was scarce, I. S. D. New Brunswick currency, and postage rate were high, and many a letter laid in the office weeks before it could be redeemed."

"As we look back through the vista of departed years" and see the changes through which society here has passed, we are fairly astonished. The Railroad, the telegraph, farm machinery, the telephone, sulphur matches, steel pens, improved postal service, better markets, everything to make the country different from what it was.

"If the spirit of some old residenter who was gathered to his fathers fifty or sixty years ago, could return and take a trip through the country in harvest time, he would scarcely know the land of his birth, and would probably feel sure that these wonderful inventions were due to our intercourse with evil spirits. ANTIQUARY.

Little Dot—Why do you pray so loud for things you want? God isn't deaf. Little Dick—No, but grandpa is.—Life.

The Bible and its People.

The English people love the Bible, and their affection extends to the Bible's originators. That is the secret of the failure of anti-Semitism to find a hospitable entry into these shores. That is why, when a statesman of the foremost position like Mr. Chamberlain advocates the restriction of foreign immigration, he does so with keen regret. And this tacit, yet all-pervading, love not only for the Book, but for the people of the Book, implies a duty which the Jews of England can only ignore with disgrace and danger to themselves. "Measures and not men" politicians cry in vain. The Englishman calls for men, confident that the measures will be forthcoming if the men are there. No such subtle distinction is possible to the English character. It identifies professors and profession. It cannot dissociate the Jew from Judaism. The world has always judged Judaism by the Jews; Englishmen have judged the Jews by Judaism. They have ever loved the Hebrew Bible, they have found in its call to righteousness of life and thought the supreme voice of God, and thus they have fancied they were meeting in every Jew a prophet, an inspired mouthpiece of the Divine. English politics owes more to the Old Testament than Jews are aware of. But though the Jew is thus ignorant, while he is callously indifferent to the part played in the present by Judaism and the Bible which he neglects, the Englishman is not ignorant, the Englishman is not indifferent. The Bible and the Bible alone still holds the key to human progress. Whether Jews be its bearers or basely surrender their position to others, the light of the Bible will reign for ever, it is only we ourselves who are in danger of the despotism. The Book endures, shall we cease to be its people?—Jewish Chronicle.

After Big Game

All Paris is talking of the very marked attentions paid by Prince Francis Joseph of Battenburg to Miss Anna Gould, daughter of Jay Gould, whom he met for the first time at a grand dinner given by Mrs. Ayer, of Boston, in the Bois de Boulogne at the Pavillion d'Armenonville. From a social point of view, it would be undoubtedly the most brilliant match ever made by an American girl. For it would make her a sister-in-law of Queen Victoria's youngest daughter, the Princess Beatrice, who is married to Henry, the elder brother of Francis Joseph of Battenburg. Prince Francis Joseph of Battenburg is the offspring of a morganatic union between his father, the late Prince Alexander of Hesse, and Mlle. Hake, a lady of Jewish origin, who was subsequently created by the Emperor of Austria Princess of Battenburg in her own right. There could be no question, therefore, of Prince Francis Joseph's contracting a morganatic alliance, and his wife, no matter what her birth and origin, would be recognized at all the courts of Europe as a Princess of Battenburg. The Prince formerly held a commission in the Prussian army, but resigned it, as well as all his prospects of advancement, in order to accompany his elder brother, Prince Alexander, to Sofia. On the latter being elected ruler of Bulgaria, his younger brother was, of course, forced to leave the country along with him.

The lovers of the perfect horse should not fail to see Cook & Whitby's superb collection.

Gladstone Can't Come.

Major J. Pond, the lecture manager, recently wrote to Mr. Gladstone asking if the rumor that he would come to America was true, as he had endeavored previously to get him to come here, and Mr. Gladstone had promised to let him know should he ever form such an intention. Yesterday he received this letter from Mr. Gladstone's son:

DEAR SIR,—Mr. Gladstone desires me to acknowledge your letter with thanks, and to reply for him, as he is not yet allowed to do more than a very little writing.

I am to say that your proposition needs even a stronger word than "dazzling" but that, even were he able to think of accepting it, the state of his health would not allow him to do so. He has not yet got over the effect of an attack of influenza, prolonged through four months.

Yours faithfully, H. GLADSTONE.

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The Churches.

CHURCH OF ENGLAND SERVICES.—Rev. Canon Neales, Rector. Christ Church (Parish Church).—Service at 8 p. m. on first, fourth and fifth Sunday and at 11 a. m. on the second and third Sundays in the month. The Holy Communion on second Sunday. Litany every alternate Wednesday 7.30 p. m.

St. Luke's.—Service every Sunday 11 a. m. and 7.00 p. m. The Holy Communion at 11 a. m. every first Sunday, and at 8 a. m. every third and fifth Sunday in the month, and on Holy Days at 10 a. m. Friday service 7.30 p. m. Sunday School 2.30 p. m.

St. Peter's (Jacksonville).—Service at 11 a. m. on the first, fourth and fifth Sundays, and at 3 p. m. on the second and third Sundays in each month. The Holy Communion at 11 a. m. the fourth Sunday in each month.

Service at Upper Woodstock every first and third Thursday at 7.30, at Northampton every fourth Thursday.

St. GERTRUDE'S (R. C.) CHURCH.—Rev. Fr. Chapman, pastor.—Masses on Sunday at 9 and 11 a. m. On Holy Days at 8 and 10 a. m. Sunday School 2.15 and Vespers 7.00 p. m.; Week-days Mass, 7.30 a. m.

St. PAUL'S PRESBYTERIAN.—Sunday Services: Preaching 11 a. m. and 7 p. m. Sunday School and Pastor's Bible Class 2.30 p. m. Prayer meeting Wednesday evening at 7.30 o'clock.

ADVENTIST, MAPLE ST.—Elder J. Denton, pastor. Sunday services: Prayer meeting at 10.00 a. m.; Sunday School, at 11 a. m.; Preaching, at 3 and 7 p. m.; prayer meetings on Wednesday and Friday evenings at 7.30 o'clock. All seats are free; strangers welcome.

BAPTIST, ALBERT ST.—Rev. A. F. Baker, pastor. Sabbath services: prayer meeting, 10.30 and preaching at 11 a. m.; Sabbath school and pastor's Bible class at 2.30 and preaching at 7 p. m. Prayer meeting Wednesday, 8 p. m. Monthly conference on Friday preceding first Sabbath of each month. Seats free, strangers made welcome. Young Peoples Union Association meets every Monday evening.

REFORMED BAPTIST, MAIN ST.—Rev. A. H. Traflet, pastor. Services as follows: Prayer meeting every Sabbath at 10 a. m.; Sabbath school 2.30 p. m. Preaching every Sabbath at 7 p. m. Prayer meeting Wednesday and Friday evenings of each week.

METHODIST.—Rev. Thos. Marshall, pastor.—Sabbath services: preaching at 11 a. m. and 7 p. m. Sabbath school 2.30 p. m.; class meeting immediately after Sunday morning service; class meeting for ladies Wednesday evening at 7.15, and Friday afternoon at 3 o'clock; prayer meeting, Wednesday evening at 8; Seats free.

F. C. BAPTIST.—Rev. C. T. Phillips, pastor.—Sabbath service: prayer meeting at 10 a. m.; preaching at 11 a. m. and 7 p. m.; conference meeting last Wednesday evening in every month; communion, first Sabbath in every month; Sabbath school 3 p. m.; prayer meeting Wednesday evening at 7.30 p. m.; Bible readings Friday evening; missionary meeting first Wednesday in every month. Seats free.

Fraternities.

F. & A. M., Woodstock Lodge, No. 11.—Regular meetings held in Masonic Hall the first Thursday in each month. Visiting brethren are made welcome.

A. O. H., Woodstock Division, No. 1.—Meets in their rooms in McDonough's Brick Block, on the first and third Wednesdays in each month, commencing at 8 o'clock p. m.

Black Knights of Ireland, King Preceptory.—Meets in the L. O. L., No. 38, Hall on the first and third Friday evenings of each month.

Woodstock Hose Company, No. 1.—Meets first Monday of each month at 7.30 p. m.

Wellington Hose Company, No. 2.—Meets the 2nd Monday in each month.

Regular weekly meeting of the W. C. T. U. on Tuesday at 8 o'clock, p. m., in their hall. First Thursday of every month being the Union Prayer Meeting. All women cordially invited to attend.

Regular meeting of the "Y" in W. C. T. U. Hall every Thursday evening at 8 o'clock.

The Band of Hope meets in W. C. T. U. Hall every Thursday at 4 p. m.

B. of L. E., Missing Link Division, 341.—Meets first and third Saturdays of each month in K. of P. Hall, King street.

Royal Arch Masons.—Woodstock Chapter G. R. of N. B.—Regular convocations held in Masonic Hall, the third Thursday in each month at 8 o'clock, p. m. Visiting companions always welcome.

Uniform Rank, K. of P.—Meets in the K. of P. Hall, first and third Tuesdays in each month.

K. of P., Ivanhoe Lodge, No. 7.—Meets in Castle Hall, King Street, every Monday evening at 8 o'clock.

I. O. F., Court Regina, No. 652.—Meets at K. of P. Hall, King street.

I. O. G. T., Woodstock Lodge, No. 131.—Meets every Monday evening at 7.30 o'clock, in the W. C. T. U. Hall.

S. of T., Campbell Division, No. 299.—Meets in W. C. T. U. Hall every Tuesday evening at 8 o'clock.

Emerald Council, No. 64, R. T. of T.—Meets every Thursday evening in the R. T. of T. Hall.

I. O. O. F., Carleton Lodge, No. 41.—Meets every Thursday evening at 8 o'clock, in Odd Fellows Hall, Main street.

I. O. O. F., Meductic Encampment, No. 8.—Meets on second Monday of every month at 8 p. m. in Odd Fellows Hall.

L. O. A., Woodstock Lodge, No. 38.—Meets first Tuesday of each month at 8 p. m.

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