

**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.*

**Co-operative Libraries.**

Every one should have access to a library of good books. Public libraries exist in most large cities and towns, but there are thousands of country communities which are now cut off from such privileges. To our youth whose training has just begun and whose habits of thought are being formed, contact with good books is of incalculable value. Books may be largely the source of their education; they influence their opinions surely, even affecting character and disposition, for the type prints facts and figures, theories and ambitions on their susceptible minds, stimulating to noble achievements or the reverse, according to the class of literature which is placed within their reach. It becomes then a matter of profound importance—this selection of books and papers for the youth of our land.

Never in the history of books and book-making has it been so easily possible for all classes of society to surround themselves with literary companionship of great and good minds—and of those exactly the reverse as well. In making up lists for the formation of a library, the class journals should not be overlooked. The farmer should receive one or more of the best agricultural papers, that he may learn the latest and best methods in connection with his particular branch of industry. But while he seeks in this way to lessen labor and enlighten himself regarding the world of progress he does not permit himself to overlook the rights of the family in this respect. The tired mother and wife needs her household paper quite as much, and the juvenile literature of the times offers some of the very best and most helpful aid in the form of periodicals, which the old folks will read with almost as much interest. The cost is slight, and the seed sown in such ground yields a harvest of pleasant thoughts and rich results.

In a small neighborhood, quite a satisfactory method of starting a library is by co-operation. A number of families joining together, may secure books, and in this manner have access to a very much larger source of information than would otherwise be possible. Suppose the representatives of a dozen or more families get together and by vote decide upon a list of books and papers to be secured. A committee is chosen to get catalogues of several publishers, and as many of the desired volumes and subscriptions as the fund subscribed for admits. The papers should all come to one address and be distributed for reading, by a system which allows all to share alike, and the limit of time should be made short enough to enable all to secure the benefits of the periodicals. It is well to start "at both ends" of this list of persons, and thus none will be left to be "last" all the time. By this is meant, that part of the periodicals should be started by delivering to No. 1, and the balance to No. 20, or whatever represents the last name on the list.

The largest library in existence may grow from a collection of five volumes. Because you cannot have a large library, do not, in consequence, relinquish the idea of having any. Make a beginning, and it will likely be a matter of surprise to you that you have so much to show at the end of a year or two. If you have thought of this subject before and have waited for some one else to move, determine now to take the steps yourself, remembering the vast amount of good you are certain to accomplish by introducing readers and books. If you do not do this, at least resolve to acquire a small library yourself, and begin now.—*Clifton S. Wady.*

**New Tanning Plant.**

The native people of the Southwest have for many years made a very soft, impervious and durable leather by tanning hides with an extract of the roots of the canaigre, *Rumex hymenosepalus*. A. E. Blount of the New Mexico station reports (B. 8) that this plant is indigenous to New Mexico, Texas, Arizona and California. It belongs to the same family as the docks and rhubarb. The coloring matter of the root dyes the hide a very dark red, but does not injure the quality of the leather, which wears much longer and better than that tanned with oak or hemlock bark. It is very abundant on the mesas, the roots growing in large clusters like sweet potatoes, single roots varying in weight from two to twenty ounces. In moist places along dry streams the roots are larger and most abundant. When collected at the right season and dried, the roots contain about 27 per cent. of tannic acid, which is double the tanning content of oak or hemlock bark. A ton of one and two year old roots, have been planted by the station on low ground watered from the irrigation ditch, and on the dry land of the mesa above, to test the profitability of the plant for commercial purposes.

**Table for Sorting Beans.**

All beans, before they go into the hands of the consumer, are supposed to have been hand-picked; that is, carefully looked over and all the spotted, injured and slit ones re-

moved. This operation is usually done while in the hands of the grower. It is a slow, tedious operation, as, some years, the beans are so badly damaged in the field, that it takes a very active person to carefully hand-pick four bushels in ten hours' time; while with a crop secured in good condition, four times that amount is fitted for market in the time mentioned. In either case it is very tiresome work, especially with the plan usually followed, whereas, by the use of a sorting table, the labor is greatly lessened. The contrivance consists of two boards one foot in width and three feet in length, nailed together and provided with four legs nailed firmly in position. Those in front are three inches shorter than those in the rear. A light railing, two inches high, is placed around the edge and brought to nearly a point in front. At this place a hole is cut through the boards and the marketable beans, as fast as they are looked over, are allowed to fall through this opening into the spout, and thence into a pail, basket, or other receptacle. The damaged beans, of course, are removed from the good ones and placed in separate baskets, which should be conveniently located, one upon each side of the table, as an expert always picks with both hands.

**Farm Life of the Future.**

The signs of the times are pregnant with indications favorable to a wonderful development in the attractiveness of rural life. The university extension idea is evidently to be made so simple and practical that every country town may enjoy a course of lectures and instructions in any desired direction. Co-operation between the workers in our schools and colleges, according to the university extension plan, will make it possible to realize this ideal at a cost that will be within the reach of any community. Our agricultural and industrial colleges may well become great centers of such instruction through a large corps of itinerant professors.

The town building or hall of the future will, in small towns, contain the town library, museum and art gallery. By the excellent and judicious system of State aid, adopted by Massachusetts and already imitated by several other States, it will be easy for even the poorest farming town to begin the nucleus of what may gradually grow into a well-equipped public library. Museum of local curiosities, of historical mementoes, and of scientific collections may gradually cluster about the library and pictures may, from time to time, be presented to it. Thus the town building, accommodating also the town meetings and officers, and the courses in university extension and Chautauqua reading, will foster local pride and contentment. The children of the poor farmer, enjoying equal educational advantages with more wealthy families, will be stimulated to improvement, in the hope that they may so distinguish themselves as to have their deeds commemorated in picture, or book, or museum collection at their birth-place.

The town system of schools, with the town carryall to deliver the children from the out-districts to the graded school at the centre, will vastly improve the education given in the public schools of our rural towns, and without materially increasing taxes. There will then be one less reason for moving to a large town or city. Better country roads are surely coming, also. The electric railroad will carry people so quickly, for long distances, that families will move into the country, instead of "nearer to business" in the city. More frequent mails and free delivery of the mail in country towns, with a parcel post and a wide extension of the telegraph and telephone system, are also on the way. These improvements are all within easy reach of the people. The faster they come, the sooner will farming again become fashionable. Rural life will then be robbed of its present terrors, and made the most attractive form of existence. Then we shall have not only a more contented yeomanry, but a vast body of industrial workers, owning their own homes in these pleasant rural communities instead of being cooped up in unhealthy city tenements. Immense benefits would follow to society as a whole from such results. Here is a work for statesmanship.

**Some Plain Words from John Ruskin.**

You women of England are all now shrieking with one voice,—you and your clergymen together,—because you hear of your Bibles being attacked. If you choose to obey your Bibles, you will never care who attacks them. It is just because you never fulfil a single downright precept of the Book, that you are so careful for its credit; and just because you don't care to obey its whole words, that you are so particular about the letters of them. The Bible tells you to dress plainly,—and you are mad for finery; the Bible tells you to have pity on the poor,—and you crush them under your carriage wheels; the Bible tells you to do judgment and justice,—and you do not know, nor care to know, so much as what the Bible word 'justice' means. Do but learn so much of God's truth as that comes to; know what He means when He tells you to be just; and teach your sons, that their bravery is but a fool's boast, and their deeds but a firebrand's tossing, unless they are indeed just men, and perfect in the fear of God; and you will soon have no more war, unless it be indeed such as is willed by Him, of whom, though Prince of Peace, it is also written, 'In Righteousness He, doth judge and make war.'

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**The Churches.**

CHURCH OF ENGLAND SERVICES.—Rev. Canon Neales, Rector. Christ Church (Parish Church).—Service at 3 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. Trafton, 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. 28, 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 3 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. 151.—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. 17.—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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