

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.

Best Sugar Growing.

The new tariff has caused much disturbance in Nebraska as a result of the threatened destruction of the beet sugar industry, involving several million dollars. J. G. Hamilton, secretary of the Oxnard Company, which operates several big factories in Nebraska, believes that unless the policy of the government is materially changed, the Nebraska factories will be compelled to go out of existence in another year.

"Under the new tariff law," said Mr. Hamilton, "we are practically ruined in Nebraska. We started out five years ago with the intention of building 10 sugar factories in Nebraska and Colorado. We have built three, and instead of building more, may be compelled to abandon those already in operation at Chimos, Grand Island and Norfolk.

"Under the operations of the McKinley Tariff law our factories were slowly but surely gaining the confidence of the farmers of Nebraska. We were paying \$5 per ton for beets, and at this figure the farmers were making a good profit. They were beginning to become enthusiastic over the culture. As proof of this I have only to cite the fact that the first year we began operations at Norfolk the farmers planted only 300 acres of the beets. Last year they had 900 acres, while this year they have a crop of 4200 acres, and we were compelled to close our contract books last April because more beets were likely to be raised than we could well take care of.

"Under the new tariff law we cannot pay more than \$4 per ton for beets delivered at the factory. We make contracts during the months of October and November. We shall send out circular letters at once, making a frank statement of our situation, giving accurate figures representing the loss we will sustain and asking the beet raisers to sustain just one half of that loss. In other words, to run the factory on the new basis, we should have to purchase beets at \$4 per ton. We are willing, however, to divide the loss.

"Nebraska is just beginning to realize the importance of the sugar industry in this State. Last year we paid out \$8000 for wages during the 70 days we were operating. We paid out \$126,000 to the farmers. The workers in the beet fields were paid about \$1400 per day for the season. All of this money was spent in Norfolk. In addition we paid the Union Pacific and Elkhorn railroad \$100,000 in freights and purchased and used in the manufacture of sugar 300 car loads of limestone, all of which was quarried in Cass county. So the people of Plattsmouth as well as of Norfolk felt the benefit of home industry. These figures apply to the Norfolk factory alone. They would be nearly duplicated by the Grand Island factory.

"If we can induce the farmers to raise the beet in sufficient quantities at \$4 per ton to run factories, we shall continue in business. If we cannot, we shall quit entirely at the close of the run in the fall."

Senator Manderson visited the Treasury department last week with a number of gentlemen from Nebraska, interested in beet sugar production and manufacture. He protested against the recent decision of Secretary Carlisle that no further payments of sugar bounties should be made. It was arranged that the Senator should file his brief, giving his views, for the Secretary. *New England Grocer.*

Fruit is Very Plenty.

There is a glut in the fruit market this year. There is a superabundance of apples, pears, peaches and grapes, the first named being the most plentiful of all.

The prices this year are much lower for apples of all kinds than they were last year, and there is little probability that they will be advanced materially before the close of the fruit season. The crop this year has been a tremendous one, which accounts for the great fall in the price of fruit.

Delaware peaches are a comparative failure, however, so all that the dealers have to rely upon are the Jersey and Maryland qualities, which are a good crop, but will not last very long.

Pears, too, are plentiful, every description of the fruit being in advance of the crop of last year. The price is about the same as it was a year ago, so that there is really no change because of the abundant crop.

Grapes sell for about the price which they fetched last year, the crop this season being a very heavy one. This season is expected to end in about three or four weeks more.

Saint-Making in the East.

There are three principal modes of beatification as practiced in the East. The commonest method is by the voice of the people. "He was a saint!" they exclaim on the death of some remarkable man, and the priests acquiesce, for each new saint brings grist to their mills. When the voice of the people is silent, then the priests in their own interests, proclaim saints and demand shrines for them. These two methods are especially characteristic of Hindoostan. A distinguish-

ed writer has compared the process of beatification, canonization or deification—which ever term we like to use—to the ascent and descent of Jacob's ladder. "The Hindoos," he says, "construct for themselves Jacob's ladders between earth and heaven. The men are seen ascending until they become gods; they then descend again as embodiments of the divinities; inasmuch that it may be almost doubted whether any god, except the Vedic divinities and other obvious Nature gods, comes down the ladder who had not originally gone up as a man, and an authentic man." The Hindoo, in a certain stage of enlightenment, is inclined to deify any notable person, not necessarily waiting for his death. While Warren Hastings was on his trial in England it was stated as an argument in his favor that he was being worshiped in his appropriate temple in India.

But interesting and important as the Hindoo methods of deification are, those of the Chinese are far more curious. In China the Emperor claims power, not only over his subjects (and indeed, for that matter, the whole inhabited world), but also over the realms of departed spirits. These he beautifies, canonizes, decorates with titles, mentions with approval in the Pekin Gazette when they do anything to deserve that honor, and actually degrades and uncanonizes if he sees just cause. In the latter respect his power over the departed clearly exceeds that even of the Pope himself. For example, the Emperor Hieng-fung elevated the god of war to an equal rank with Confucius, who previously had been chief among the State gods. Sir Alfred Lyall has drawn attention to some amusing extracts from the Pekin Gazette, illustrating the way in which the Chinese treat their deities. Thus the Gazette of November, 1878, has the following: "The Governor-General of the Yellow River requests that a tablet may be put up in honor of the river god. He states that during the transmission of relief rice to Honan, whenever difficulties were encountered through shallows, wind or rain, the river god interposed in the most unmistakable manner, so that the transport of grain went on without hindrance. Order: Let the proper office prepare a tablet for the temple of the river god."—*Contemporary Review.*

A Word to Early Risers.

BY AN EIGHT O'CLOCK MAN.

The praises of early rising have been sung from time immemorial, and mankind, in that indolent, unquestioning spirit which is so ready and willing to accept almost any theory or dictum without troubling itself to ascertain if the encomiums bestowed upon it are merited, has taken it for granted that it is a cardinal virtue to leave one's bed at daybreak. But that can hardly be a virtue which develops in the people who practise it a disposition to render themselves obnoxious to their fellow-mortals.

Now, it has been observed that the first impulse of a man, woman, or child who is addicted to the early rising habit, upon quitting his couch, is to awaken and keep awake as many other people as possible. Sometimes this abnormal predilection seeks the adventitious aid of a lawn-mower, sometimes it utilizes the chopping-block or the wood-saw, and sometimes it brings to bear hammer and nails, and in extreme and violent cases it bangs upon the piano. Evidently the object sought is to make of one's self an alarm clock to arouse the neighborhood, and it matters little, apparently, what kind of a noise is made so long as it is a noise of some sort.

This tendency to noise on the part of the early riser is not confined to the human species. It is found also among the early risers of the brute creation. The cock, the earliest of risers, is a notable offender with his shrill clarion; he sometimes carries the virtue of early rising to such excess that he apparently does not turn in at all, but keeps himself up, and in consequence his racket, all night long.

The calf assails the dawn with his exasperating bleat; the cow is up bright and early with her mournful lowing; the horse neighs, the tenuous mule awakens the echoes with his stentorian hee-haw. In a word, be it among man or the lower animals, it is always the same.

The early riser is a pestilential nuisance, and instead of being praised for his virtues, which he has not, he deserves the disapprobation and execration of all with consciences sufficiently tranquil to be able to sleep in the morning hours but for the malicious interference of the early riser.

The only human person is he who sleeps until the early sun is high in the heavens, say till eight o'clock, and he gets his reward as he goes along, for he not only permits others to enjoy sleep when sleep is most enjoyable, but he at the same time enjoys it himself.

A woman of no particular creed engaged a cook not long ago. Taking it for granted that the servant was a Catholic, she inquired the first Sunday after the maid's arrival: "Bridget, at what time do you wish to go to church this morning?" The answer came with a lofty superiority that would have done credit to the disciples of any new dispensation: "I'll not be goin' to church at all, ma'am. Feth, its meself that's what they calls an egawastic!"

Beside the Mark.

Who cares how well the bow is strung, How finely wrought in every part, If, when the silver cord has rung, The arrow has not reached the heart? W. P. Stafford in the Green Bag.

BULL-FIGHTS IN FRANCE.

Young Max Lebaudy Entertains His Friends—He will be Prosecuted for Keeping a Slaughter-House.

PARIS, Oct. 6.—The growing aversion to bull-fighting among the French is very forcibly demonstrated by the comments being made about the bull-fight organized by young Max Lebaudy in the large grounds of his villa at Maison Lafitte. Notwithstanding the enormous amount of money which he spent on the affair, reaching, it is said, to some \$80,000, the exhibition resulted in something akin to a failure, and is scarcely likely to be repeated. Contrary to general expectation, the young millionaire, so generally known as "LePetit Suerier," did not descend into the arena himself, but was content to preside over the "corrida" from a gaily decorated box in the grand stand, his diminutive and attenuated form being arrayed in the gorgeous costume of a torador. On taking his seat, he gravely saluted the audience, which was of a very mixed character. Even they could not refrain from manifesting their disgust at the spectacle which awaited them. The first bull refused to budge from his stall, and had literally to be pitchforked into the ring. Neither this animal nor the one that followed afforded much sport. The performance was confined to planting cockades and banderillas in their bodies, and neither of the animals was killed. In the third fight, however, matters became more serious. The bull began operations by disembowelling the horse of a picador, who was pitched upon his head, and carried off insensible. The first matador, or espada, Joseito, thereupon advanced with his sword to deal the death stroke. He drove his sword up to the hilt between the shoulders of the beast, but missed the vital spot, and the animal, instead of falling dead, dashed off around the ring with the sword sticking in its body, bellowing terribly. In vain the members of the banderillo surrounded it, pressed it, and made it turn round and round, in hope of causing it to fall. The beast remained on its legs. Finally, the espada seized his sword, withdrew it from the bull's body, and plunged it in another spot. This time the animal stopped short and fell on its knees, but it required a dagger planted between its horns to put it out of its agony of a quarter of an hour's duration.

The authorities having found themselves unable to indict M. Lebaudy under the laws for the prevention of cruelty to animals and against bull-fighting, the entertainment having taken place in his private grounds and in the presence merely of his invited guests, have determined now to proceed against him for the maintenance of an unlicensed slaughterhouse at Maison Lafitte.

Obeying Orders.

A young sub-lieutenant in India left his regiment on sick leave, and put up at the best hotel not a hundred miles from Poona, where he was immediately smitten by the attractions of a lovely maiden who was staying there. He proposed, was accepted, and the happy day was fixed. The colonel, however, disapproved of sub-lieutenants getting married, and particularly to the "sub" in question. As he happened to be a friend of the young man's father, he thought to prevent the marriage of the fond couple by sending a peremptory telegram couched in the following words: "Join at once!"

The son of Mars was in despair. He presented himself before his intended with the fatal missile in his hand, and anything but a look of pleasure on his countenance; but the lady was equal to the occasion.

With a blush of maiden simplicity and virgin innocence, she cast her eyes upon the ground and said:—

"Dear me, I am glad your colonel approves of the match! But what a hurry he is in! I don't think I can get ready so soon; but I'll do my best; because, of course, love, the command of your colonel must be obeyed."

The young warrior was puzzled.

"Don't you see, my darling," he said, "that this confounded message puts a stopper on our plans? You don't understand the telegram. He says, peremptorily, 'Join at once.'"

The lady's blushes redoubled; but, with a look of arch simplicity, she raised her lovely eyes to her fiance and replied, "It is you, my darling, who don't seem to understand it. Your colonel says plainly, 'Join at once!'—by which, of course, he means get married immediately. What else can he possibly mean?"

A look of intelligence replaced the air of bewilderment on the young hero's classic features; he accepted the explanation, and was enabled to answer the colonel's telegram forty-eight hours afterwards in these words: "Your orders are obeyed. We were joined at once!"

A Frenchman now living in Russia is said to have attained the immense age of 126 years. From a very interesting account of his life, just published in a Russian journal, it appears that he was born at Paris on April 17, 1768. He has a vivid recollection of the "Terror." He joined Napoleon's army in 1798. He fought in the battles of Austerlitz and Jena, shared in the campaigns of Egypt and Spain, and finally was one of the 400,000 men who followed Napoleon to Moscow.—*New York Medical Record.*

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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. 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. Dr. Chapman, 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 3 o'clock, p. m., in their hall. First Tuesday 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 (7. 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.

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

L. 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.

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

L. 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.