

The Farm.

How to Save the Plum Crop. Now is the time to save the plum crop from the curculio.

First—The plums may be suddenly jarring the tree once or twice every day. This causes the curculio to drop, and if repeated often enough, he will not remain in the tree to do much damage. It would be advisable to hold a sheet under the tree to catch the insect as it falls, when it may be destroyed. Worn or stung fruit should always be burned or fed to hogs.

Second—Curculio may also be prevented from doing much damage by whitewashing the trees. It is supposed that this frightens the insect away.

Third—Ashes or plaster thrown upon the leaves while wet with rain will keep the curculio away to a certain extent, or enough to save part of the crop.

Finally—Anything which disturbs the tree, or any substance having an offensive smell placed near it, will keep away the curculio. A diluted mixture of creosote soap, or coal tar on corn cobs placed in the branches are an effectual preventive. The curculio, though so destructive, is very shy and very fastidious. It will avoid any place where it suspects danger, or where there is an offensive odor. Some one, we have forgotten who, said at the Fruit Grower's meeting last winter that he had kept them from a very fine large tree by drawing every spring a load of horse manure and depositing it under the tree. This saved the tree by the offensive odor which the fresh manure gave out. In the fall the decayed manure was removed. Any one who has handled creosote soap knows that it has an odor which is very pungent and offensive.

White-washing the tree or dusting plaster on the leaves undoubtedly operates as a protection by frightening the insects away.

Cherries have, since the failure of plums, been badly stung by the curculio, and are saved by the same remedies.

Adulterations.

In addition to the common harmless method of adulterating milk by means of diluting it with water, a method has been discovered supplementary thereto, intended to conceal any excessive watery dilution, namely, by adding a solution of dextrine and also of boiled starch. This is easily discovered with iodine water, which colors the milk blue when the smallest quantity of dextrine or boiled starch is present. The principal methods of adulterating tea here, and in Europe are only intended to give it a better appearance. This is effected by means of powdered gypsum and Prussian blue. Lately the more common, cheaper qualities have been mixed with the dried refuse leaves from the large tea-pots of hotels, restaurants, and boarding-houses, which are secretly brought up by the parties interested. The first method of adulteration is easily discovered by the sediment, when the tea is prepared in the usual way; the last by the appearance of the leaves and the weakness of the decoction. The Chinese have lately contrived us altogether in this art. They now make a cheap article of tea out of sand, earth, and gum, which are so treated as take on the appearance of dried and rolled leaves. The tea flavor is communicated by means of the refuse powder of tea. The black variety is imitated by coloring with lampblack; the green, with Prussian blue and powdered gypsum. The simplest method of detecting this fraud is to burn the tea. Genuine, unadulterated tea never leaves more than five per cent of ash; the adulterated kind in question leaves from forty to fifty per cent.

Annatto, a substance now chiefly used for dyeing silk and cotton orange-yellow, and also for coloring butter and cheese, is sometimes greatly adulterated with red ochre; powdered bricks, and colcothar. Upon burning some of this

adulterated substance, these admixtures are of course detected in the ashes; a sample recently analyzed had been adulterated with thirty-four parts of water, twenty-two of oxide of iron, and thirty-six of sand and silicates.

Out of Doors.

In behalf of our good mother Nature I hereby invite and entreat all her children within sound of my voice, or sight of my pen traces to come out of doors, and take part in the grand entertainment which she has gotten up with wondrous skill and taste and power. It is to continue through every day and night of the season, with infinite variations in panorama of swelling bud and bursting leaf and blossom, of springing grass and grain, in tasselled graceful heads and yellow ripening sheaves, in ever-varying depths of blue in the sky and of green and brown in earth, in shifting cloud, in all moods of lake and stream and sea, in rosy mornings and brazen noons and gold and purple evenings and hushed and solemn nights, in moonbeam and starbeam, in soft airs and swelling gales and wrack of tempest, in all musical sounds from buzz of tiniest insect wings and songs of birds to the booming of ocean and burst of the thunder cloud, in the broad sunshine of field and prairie and desert, in shade of rock and tree and forest. Oh! there is no end to the variety of beauty and sound and odor. And we are all invited! Do let us go out and feast and refresh our souls and take in new life and inspiration.

Something of it can be caught through glass windows and open doors, but only in such meager measure as to tantalize rather than satisfy. The sweet influences of air and earth and sky are shy of the inside of house roofs and walls. They will only exert themselves where Nature is free range in large space.

Nature does not propose to bring them to us. We are to go out to her and take them as she offers. So do let us go. Yes, I know there is the shop and the house-keeping and the sewing and the money-making generally. And it is always there and always will be, and if we allow it we will be forever bound down to it, soul as well as body, and this is the very reason why we should sometimes get away from it. Do come, all ye weary ones whose lives are spent in service of others, either for love's sake or for gain, come and for once be ministered unto. Mother nature will take you in her lap, will woo you with breath of apple blossoms and clovers, will fan your cheek with perfume-laden airs, will soothe you to sleep with

strewing hum of bees and murmur of stream and rustle of myriad fluttering leaves, will waken you with joyous voices, will take away from your spirit the poorness and littleness that is sure to gather in a narrow round of care and put in their place something of her spirit of charity and largeness and harmony and bring you into sympathy with the divine. There was never better chance for poverty-stricken and burden-bearing human beings to escape from their condition and indulge in luxuries furnished without money and without price. I promise you Nature will show no favors on account of worldly distinctions. She will minister no more graciously to the queen of a realm than to her humblest vassal provided that menial be loyal to herself. But to those who look upon her with "lover's eyes" she must of necessity be partial. She shows them wondrous things in her pages and reveals herself to them as she cannot to others.

None of us can afford to live without her inspirations. We may as well brutes and done with it, and sink under the sod and stay there as to try to live and take no part with God in his works and ways. If so be that our lives must be spent in household toil we can take our work out of doors, and so get a great deal of good. Spread a comfortable or robe on the grass and take out the little children and spend an afternoon. If there is no shade of tree near the door build an arbor, or twist together the ends of lithe, tall birch or other branches and setting their base ends in the ground, plant around them Maderia vines or morning glories, and in a few weeks there will be found a pleasant screen from sun and observation. Let the poor invalids be taken out in chairs or on couches, or hung up in hammocks to get just as much as possible of the good things of the season. Alas! alas! for the poor people who are shut up in stifled houses in cities, whose windows open only on dank courts or dingy walls or busy streets. God pity them if we cannot help them and make them feel his pity. But let us who live in the country take advantage of this spring-time of life and be carried up to serene heights that we may be let down to truer and nobler lives.—Loves of Life.

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