The Great Wailing Wall in Jerusalem.

Among the many interesting and nistorical spotts in ancient Jerusalem none attract the traveller more than the Jewish Wailing Place, where are seen men and women, in all sorts of umes, weeping and moaning before a stone wall sixty feet high, against which they beat their heads.

It was at Easter (in the land from which Easter came), at the time of the Jewish Feast of the Passover, when the writer visited the Wailing Wall of the Jews. It was a fortunate time to there, too, for nearly every type of the Jewish people in the world was streaming into the city for the big religious festival week.

On our way to the Wailing Place (it is a very tortuous and confusing way, along vaulted alleys and up slimy stairs and through dirty, labyrinthian lanes) we heard from afar the wailing sobs of the women, sounding in the bright sunlight of the afternoon unreal, not to say uncanny. One voice in particular rose above the others in a long cry, breaking up at the end into wild sobs in gradually descending

When we finally turned a corner into the walled-in, rectangular inclosure, sounds gave precedence immediately to sights. There, close overhead, loomed the great barricade, high as a cliff, its penderous blocks of yellow stone, though scarred and weather beaten with the ages, seeming ing his experience with Tanlac impregnable still.

And so it is impregnable as far as the Jews are concerned. For beyond that part of the wall no Jew has been allowed to set foot for hundreds of I actually dreaded to eat, as and the site where once stood the heartburn, and I was so nervous and the site where once stood the got little rest day or nght.

mighty structure of Solomon. But got little rest day or nght.

"If it hadn't been for Tanlac I'm buildings the socalled Mosque of Omar: Standing in the Wailing Place we could see, pointing high above the top of the wall, two slender muezzin minarets gleaming in the sunlight and casting their shadows across our faces in eloquent derision.

Phantems of the Past.

Before that wall it was inevitable that one should conjure up phantoms of the thousands and thousands of Jewish devetees who had wept against those same stones, from the time when North till Baron Rothschild on a reat the thought of his myriad mourning ancestors crying out for the greatness that once was theirs.

Then it was the Baron conceived that noble but naive dream of purchasing the Temple area—the whole that would outrival in splendor the means of the hair. one of Solomon or any in the world. How he misjudged the strength of noticed a rabbi, or official of some sort, the Mohammedan's religion and their issuing prayer books at a small charge antipathy to his race in common to the entering Jews, though many apknowledge. All his million or billions

Among the figures crowding at the at the wall and joined in the chorus base there was probably as hetero- of weepers. geneous a collection of clothes as can The women seemed the most fervent dangling over the ears to match both Even the dresses hung like shawls. the beard and the turban. Then there were Jews in all the various stages of Occidental dress, from the swallowtail to the sack suit and from the She was old and bowed. In a kind Russian skull cap to the Derby. The of feeble desperation she beat on the latter headgear was by far in the pre-

The oddest part of all was the combearded men and the whole surmounted by the derby. Or there was the .That is the ceremony of the Wailing



HERMAN KURTZTISCH.

"When it comes to eating, working and sleeping I'm like a different man from what I was a short time ago." said Herman Kurtztisch, 4061/6 Norris Place, Mlwaukee, with the western Life Insurance Co., in relat-

"My whole system was about to give way as a result of two years" constant suffering from stomach and lillies, and materials for chilis, trouble and I was so run down and worn out I was hardly able to work. years. It incloses the Temple area meals I suffered so terribly from

the area is sacred to the Mohammedan firmly convinced I would have had to now and contains that peacock of resign my place. It came to my aid in it. Tanlac was worth at least fifty times what it cost me Tanlac is sold by leading druggists

> fur turban on a man in a tight-fitting Prince Albert.

Picturesque and Convenient.

Yet these peculiarities in apparel eemed appropriate in Jerusalmeneven necessary. The Greek Christian priests wear their hair done up in a knot on the back of their heads like a Titus, the Roman, came down from the woman, while the Francisan monks shave their heads on top. One sees cent visit himself broke down in tears all manner of hair cuts. A "Fantasia for barbers" one writer described these tensorial vagaries. And with all the difference in race, religion and sect, among Jews, Christians and Mohammedans, it is not only picturesplace—the building thereon a structure racial variations distinguishable by

As we came into th peared to know the prayers by heart. could not buy that little plot of ground. All, regardless of costume, language But to come back to the wall. or sect, lined up beside each other

be found anywhere outside of a in their lamentations. At least their costume shop—or in it. Partriarchal cries were the loudest, and they shed men in purple velvet bathrobe-look- more tears. They were dressed, most ing things, with turbans of fur to of them, in shawls of many colors, match the beard, wore long curls thrown over their heads and shoulders. We could see now the woman whose

voice we heard from the distance. Her eyes were red and swollen with crying. stones with her hands and wept as if in physical agony. In her old age she felt the ancestral grief of her binations. For here and there in the long persecuted people and the loss crowd we saw the purple bath-robe of the Great Temple 1850 years ago, effects worn by the long-curled, full- when the Jewish nation was destroyed forever.

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HUNTLEY and PALMER'S BRITISH BIS-

CUITS—A large and varied assortment.

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Duckworth Street & Queen's Road

Baked by English biscuit makers.

Wall. To bow against the base of the medan swells to treat them as pets, towering wall at a spot nearest to the | walking them out like pet dogs, with site of Solomon's Temple, to bow and | beads and bells adorning them.

"For the palace that lies desolate; For the walls that are overthrown; For our great men who lie dead.

LOOKING BETTER.



All around me men are building bungalows in which to dwell and the painters brisk are guildn g, graining, staining, wildly well; and I see the glaziers glazng, and behold braziers brazing and the carpen ters are raising

still more buldings, with a yell. Everywhere I hear the hammer, everywhere I hear the saw, and the work men's joyous clamor fills with happiness my craw; for the dead old days are ended when no sound of toil ascended, and my ample beard I rended, while I muttered "Pish!!" and 'Pshaw!" Oh, the dead old days are finshed-may they never amble back! -when our wads were so dminished that we couldn't build a shack: and the landfords, prefiteering, came like shearers to the shearing, truculent and domineering, to remove our little stack. Now we build our little shantles, build our neat three-cornered sheds, and our grandmas and our aunties will have roofs above their heads; and they'll plant sweet peas and the renthogs have the willies as they curl up in their beds. Oh, the hetter days are coming when the guilding booms begin, and the plumbers they are plumbing, and the tinners gayly tin; every gent will have his cottage where the flies succumb to swattage, where he'll eat his humbie

Fishes as Prize Fighters. QUEER CREATURES THAT BATTLE FOR FUN.

pottage—and the renthog's growing

How many peopl have heard of

prize-fighting fishes. These creatures are very common on the coasts of Japan and Siam. Their pugilistic tendencies are most pronounced, so much so that the natives make them take the place of boxers in Siam, and arrange matches in glass bowls between two of the species, heavy bets being laid on the result.

The peculiar thing is that these fish seem to take the greatest delight in the contests, and it would appear as que but convenient to have beliefs or if the sporting instinct is highly developed within them. In the course of the fight they go through a series of mandeuvres not unlike those of the pugilists of the best schools.

An Insect Hypocrite.

Some of the fights continue for a long time, as the little fellows are very courageous. Sometimes an artful bit of disguise wins the day. The are angry, their usually dull colours blazing out in all splendour of a brilliant rainbow. The more dazzling the colours the better chance there is of puzzling an opponent.

these prize-fights in Siam that it is necessary for a promoter to take out a licence from the Government, and the revenue from this source is by no means negligible.

There is another little fellow, to be found on land, whose fighting habits are every bit as pronounced—the praying mantis. He is, indeed, the bad boy of the insect tribe, and the despair of all his relatives

It is from the curious posture which this insect assumes when he comes to rest that he derives his name When he stops and prepares, so to peak, to take a chair, he assumes a devotional attitude, in the same style as worshippers at church.

But the praying-insect is a hypocrite. This attitude of his merely serves as a cloak, for there is nothing he likes better than a "stand up" fight. And he makes sure that he has one every day.

He is far more bloodthirsty than the fighting fish. He never knows when to stop, and, as well as entering into combat with his kindred, will often make the victim figure on his dinner

When waiting on his victim, he hides among the flowers. His colours blend splendidly with the surroundings, and he remains unobserved. When his opponent arrives, the mantis creeps to 2, 4, 6 and 8 years. A 6 year size will within striking distance and then require 3% yards of 27 inch material. makes a sudden pounce.

Sheep are not regarded as pugnaci ous creatures, but the fighting-sheep, or hunis, of India, is of a very com- A pattern of this illustration mailed bative disposition. In certain parts of, India it is the custom to arrange prize-fights between the animals.

Here again we get an example of the "comedy of nature," for in their tactics these sheep copy the methods of the human boxing-ring. The firs blow having been delivered the animals walk back to their "corners" and continue the fray by charging once Address in full:again, these tactics being repeated un til one of the animals gets home s "knock-out" blow.

When Quails Quarrel.

The Indians are very proud of the

Qualls were used as fighting birds Sordid Details of Awful Crimes by in Roman days, and, writes Mr. W. S. Berridge in "Marvels of the Animal World" (Thornton Butterworth), even gruesome murder of three men, a wolater in China they were trained speci- man and a child, and the serious ally for the "ring." A circle was mark- wounding of another man in the frozed upon the ground and within the en regions of the north, and in sevenboundaries the birds were placed, ty- five degrees north latitude, have

whereupon the fight commenced. cceeded in driving his opponent outside the ring he was proclaimed the winner and the purse was then hand- Tree River, which is not far from ed to his owner.-Tit-Bits.

Household Notes.

Fig-and-cranberry filling for pier s especially good and gives variety to the usual list of pies.

Try boiling a ham in sweet cider, and, when baking it, basto it from time to time with the cider. Boiled chestnuts can be mashed pressed through a colander, seasoned and served like mashed potatoes.

If you wish your windows to have brilliant polish, add a little vinegar to the water before washing them. Save all good-sized glass jars. They are excellent containers for dry groceries, such as rice, tapioca, etc.

Fashion Plates.



usually graceful. It is developed from Waist Pattern 3758 and Skirt Pattern 3762. Crepe de chine and embroidery are here combined. The style is also good for Canton crepe, crepe back satins, duvetyn, faille, taffeta and fishes disguise themselves when they gabardine, and combinations of materials.

The Waist is cut in 6 Sizes: 34, 36, 38, 40, 42, and 44 inches bust measure. The Skirt in 7 Sizes: 24, 26, 28, 30, 32, 34 and 46 inches waist measure. To make the dress for a medium size will require 7% yards of 40 inch material. The width of the skirt at the foot is about 2 yards.

This illustration calls for TWO separate patterns, which will be mailed to any address on receipt of 15c. FOR EACH pattern in silver or stamps.

SIMPLE SLIP ON MODEL FOR THE SMALL GIRL.



Pattern 3771 was used to make this charming style. It is cut in 4 Sizes Calico, percale, chambrey, gingham, challie, gabardine, linen and pongee are good for this model.

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In Far North.

Ottawa, Jan. 6.—The details of the just come through to the Royal Can-When one of the combatants had adian Mounted Police, who are investigating the case. The report is forwarded from their Arctic sub-division at Coronation Gut, and tells of investigations being carried on there by Corporal Doak of the mounted police. The story told Corporal Doak by a copper Eskimo woman, centres about the desire of one man for another man's wife, and took place about thirty miles east of the Hudson Bay Company's post in Walker Bay Kent peninsula. The report says that two cousins, Hannik and Ikialgagina, lived in that district with Ikpukwak, the father of the latter. Otto Binder, Hudson Bay Company trader at Tree River, had taken Ikialgagina's wife to live with him. His father Ikpukwak and his cousin Hannik were therefore anxious to get a wife for him. For that reason Hannik shot Anigviak, seriously wounded him and wanted to take the trader's wife for his cousin Han-

> Tatmagona partner of the wounded man tracked Hannik to his tent and shot him dead. Eskimo Pugnana, a cousin of Hannik's seeing Ikialgagina running to get his rifle, shot him dead. Ikpukwak, seeing his son dead, fired at Pugnana, but missed, and the latter shot him dead. Pugnana is then supposed to have shot and killed Hannik's wife, also called Pugana. And as though the parents of Okolitana, a girl aged four years, were dead, the natives strangled her and have since then disappeared. Owing to the rigorous climate the R.C.M.P. explain it was the custom until recently, for the Eskimos to expose females to the elements not wishing to take the trouble to bring them up, since only those who were most useful in the community were permitted to live. Since then there has become a shortage of women with the result that they are greatly sought af-

How World's Largest Diamond Was Found

A sensation was created a little while ago by the finding, in South Africa, of the world's largest diamond, but no authentic story has yet been published as to how the stone was found. The following is the first complete account of the find: Toward the end of May last three

men-W. A. Scheepers, C. F. Kaltenbrun and J. Smith-left the Transvaal shortly to be opened. Mrs. Smith and her boy were also in the party. They reached Gong Gong, eight miles from Barkly West, when the Smith boy was taken ill and a camp was pitched. The men began to dig while the mother nursed her sick boy their digging was fruitless and the whole party was reduced to dire want. The boy died and neighbors provided for his burial.

About the same time a stranger visited the camp and advised the diggers to try another spot, which he pointed out to them. They dug two days before striking pot clay and then Kaltenram struck something with his pick which he supposed to be crystal. He showed it to Scheepers, who deemed it too large for a diamond. But they washed the mud off and a diamond it proved to be.

. It was on June 1 last the stone was found. News of the find travelled to Barkly West, the centre of the alluvial diggings of Griqualand West. Buyers hurried out in motor cars. The diamond weighed 381 carats—more than three times the present weight of the Kohinour.

Various offers were declined, but the stone was finally sold for several thousand pounds to Bonnie Russell'of Barkley West, E. Allen of Bowden, Cheshire and W. Crudington of Mosely, Birmingham. It was named "Arc." after the initials of the purchasers.

Men Who Outrun Horses

In the days of the "Wild and Woolly West," plainsmen and travellers by overland waggons held to the belief that long journeys could be made more speedily by man afoot than by horseback. In the U.S. army the impression is general that the infantry can ing marches, but to Santo Domingo credit of chasing wild horses over the ranges of hills until the animals are exhausted and submit to capture. No Marathon runners have ever

been recruited from this tribe of Pueblo Indians, for the wonderful power of endurance of the runners of the tribe are little known outside of the district immediately surrounding their These runners of the Santo Domingo

stors. Like all tribes of American where they live. The Sioux of the ningos have been walkers and run-

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the strength to hold to a hard trail.



ners always. Their physique shows wild horses owned by the tribe are Another reason is that every mirro the result of generations of footmen. matters of necessity. The enormous has a mysterious faculty of invisibly out-travel the cavalry, on long, grind- Great chests, almost abnormal in de- stretches of broken country where the retaining and storing up everything velopment, slope downward to slender horses graze, and the untamed spirits that is reflected upon its surface, and Indians of New Mexico belongs the waists, while sinewy calves proclaim of animals, many of which have not so, if the ill-omened image of a corps been touched by man in their several or a ghost was for ever impressed up-Usually their chases of the bands of years of existence in the hills, make it on it, the mirror would never radiate necessary to wear the creatures out anything thereafter but the worst of

Mirror Lore.

of a mirror or clock immediately a death takes place in the house prevails darkness, an unshrouded mirror might in many parts of Europe, in Madagascar and India, and in China, One reason given by the Chinese for shrouding the mirror is that if the dead man happens to notice his reflection in the glass he will receive a tremendous G. Maddock, Carbonear; Mr. J. shock on finding that he has become a Rowsell, Bonavista; Mrs. Leonard ghost, and will also be horribly dis- Ash, Carbonear; Misses Helen and appointed with his ghost appearance. Jean Ash, Carbonear.

bad luck. This may also explain why it is so unlucky to break a lookingglass. In some Chinese households mirrors are covered up or turned up side down not only when death is in the house but every evening after sun-The custom of covering up the face set. As demons, and evil spirits generally, have a habit of walking in the become quite a rendezvous for these creatures.

> AT THE BALSAM.—The following are guests at Balsam Place:—Mr. H.

ever gloriou of their

in this b

. 12th, 19

Maso

ll-Orche Masonio well, for auspices ed succe present able that had bee rchestra well meri ally cond orchestr is unde ox, whose

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on tha Hall? MRS. nnie's M