THE SPOTS ON THE MOON

Many Legends Evolved in Many Lands to Account for Them --- Moon Worship in China Still Flourishes.

In every country in the world people have spun fancies about the curious spots on the bright round face of the moon.

The American Indians tell two legends accounting for these spots. One is that the man in the moon was a hunter with his dog, banished to the sky for some transgression.

The other relates that long ago a group of Indian boys met every evening to dance about one of their number who was a sweet singer. At last one night when their parents refused their request for dainties to make a great feast they danced as usual, and the singer sang more sweetly than ever before. As he sang they danced ever faster.

Still singing, he rose into the air; still they hurled around him. Their parents called them, but they only rose and danced higher. The one boy who looked back fell to the earth and changed into a pinetree. The others rose till they stepped into the moon, where they may be seen on any moonlight night.

On certain nights of the year Indians still climb high as possible into pinetrees and stretching their arms toward the heavens, chant prayers to these boys to bring blessings from the moon to the earth.

In New Zealand the Maoris say that a man went out one night and stumbling sprained his ankle. Whereon he lamented so loudly that at last the moon came down and took hold of him. In his frieght he seized a bush, but the moon pulled that up by the roots and sailed back into the sky with both man and bush.

In China moon worship still exists and the Chinese say that the man in the moon arranges marriages and ties together with an invisible silken cord the youths and maidens he intends to unite.

Chinamen call the woman in the moon the queen of all fairies and fancy they can see her palace.

Samoan Islanders believe that the moon came down one night and stole the woman Sina working in the twilight. Never able to return to earth you may see her now in the moon, with her mallet and the board on which she was beating out bark to make cloth.

About nine days after the new moon a pretty, unmistakably feminine face appears on the western half of the desk. This lunar lady, who is worth watching for, is formed by the mountains and tablelands embraced by the Seas of Tranquility, Vapors and Serenity, and is best seen through an ordinary opera glass.

Buddhists relate that the god Maria, disguised as a Brahmin, pretended starvation and sought help from the animals. A monkey gave him a bunch of mangoes; a coot picked up for him a fisherman's neglected haul; a fox stole him a pot of milk. Then he appealed to the hare.

"I've nothing but grass; you can't eat that," said the hare.

"But your flesh is good," reoijned the seeming Brahmin.

"Yes," the hare said.

"Then," suggested the god, "I'll make a fire at the foot of the rock; you jump off into it, and I'll be saved the trouble of killing you."

The hare nodded and leaped; but when he was in the air the god caught him in his arms, and then drew the figure of the hare in the moon as a perpetual reminder of the beauty of self-sacrifice.

While the Indians of India see a hare, the Indians of America behold a child in the moon. A British Columbian tribe assert that a child who cried in the night for water, and was unnoticed by its mother, saw the moon appear at the door of the lodge with a pot of water, which the child had no sooner drunk than the moon carried the infant back to the sky, where both may still be seen.

The moon legend of the Eskimos is more about her phases than about anything visible on her face. According to them the sun and moon are brother and sister. Once in a fit of anger the sun burned one side of his sister's face coal black. Then she ran away and the sun has been chasing her ever since. When the burned side of her face must be turned toward us she disappears.

Some of the ancients believed that the souls of the good who died on earth went to the side of the moon turned away from earth, while sinners went to sojourn on the side of the moon visible to mortals, thus being obliged to spend eternity in full view of the scene of their crimes.

Some moon beliefs of the Indians in the north of the American continent have been given. In the south, Aztecs defied the moon under the name of Meztli and erected a pyramid of the moon. A chapel was consecrated to her in the Temple of the Sun of Cuzco and she was reverenced next to the sun, and believed to be his sister and wife and the mother of the Incas.

NO CAUSE ASSIGNED TO WEBBWOOD WRECK

Sudbury, Ont., Feb. 5.—Within less than two hours after crown counsel Mr. H. L. Drayton, K. C., of Toronto, had finished summing up the evidence, the jury investigating the Webbwood disaster last night brought in a verdict that the accident was the result of a derailment of the forward trucks of the first class coach, the cause of which they could not determine. They added a recommendation that the following named points be properly investigated by the Board of Railway Commissioners:

Are there sectionmen sufficient to keep an eight mile section in proper condition during winter in the rigorous climate of New Ontario? (2) Should not openings be placed in the roofs of cars capable of being opened from [illegible] inside or outside and suit[illegible] the escape of passengers in [illegible] overturned car? (3) [illegible] Hod- [illegible]gency tools be carried [illegible] Wed- [illegible]laces outside of the [illegible]

A Critical Moment In A Man's Life

When you are undecided whether to spend that 10 cents for a dozen comic valentines or whether to buy that pretty pink lace one for Mamie.

MONKS ON MOVE AGAIN

Famous Brothers of Grande Chartreuse Are Once More Shifting Quarters--This Time from Spain to Hungary.

London Feb. 4.—Only one degree less famous than the monks of St. Bernard pass are the brothers of the Grande Chartreuse, who are once moreshifting their quarters, going this time from Tarragona in Spain to a new home in Hungary. The reason given for this march is twofold—that the herbs necessary for the manufacture of Chartreuse are not to be found in sufficient quantities on the hills near Tarragona, and that the monks are alarmed by the sack and burning of the religious establishments in Barcelona, and think that anti-clerical riots might some day spring up in Tarragona. No doubt the second of the two reasons is the potent one, for the monks have been established in the Spanish town for several years, and they have managed to find quite enough herbs to flavor their liquer during that period. They should find safe harborage in the Carpathian Mountains, where, no doubt, they will make their abode; but I doubt whether they will ever find again so picturesque a home as theirs was in the mountains above Grenoble. The manufactory of the liquer was not in the great horseshoe of crags at the top of the mountain, which sheltered the monestary from the winds of all quarters, but was a building standing in a valley where the road first commenced to wind up the mountain-side.

Carthusian.

At the monestary, all the inhabitants were the Carthusian monks or farm-laborers who were lay brothers, but the workmen in the factory where the liquer was made were not under a vow of any kind. Their superintendants were, I believe, monks, and the secret of the liquer was kept in the hands of one man, who held high office in the monestery. It is not generally known that three forms of liquer were manufactured at the Chartreuse establishment; the green and the yellow Charteuse we all know, but there is a much weaker extract, the white Charteuse, which was drunk with water by all the employees of the monestery, and was given to the stranger who accepted the hospility of the La Grande Charteuse for a meal. The secret of the Charteuuse, was and is, I fancy, one very easily to be discovered. Indeed in the many French books concerning the making of liquer, the recipe is given at length, and the French official who succeeded the good monksmakes a liquer which it is very difficult to differentiate from the original Charteuse. What the monks had at their establishment near Grenoble was some very old alcohol, which they used in their Charteuse and which, when exhausted, it will be impossible to replace.

The Carthusian monastery at Grenoble was not the only congregation of the white brethren which makes liquer. In the Carthusian monastery high on the hill above Naples a very excellent liqueur is made by the monks and sold by them, which, however, does not like the better-known Charteuse. The Trappist monks have the secret of liqueurs, and there is that well-known Benedictine cordial which is marked with theletters "D. O. M." I wonder whether the majority of English gentlemen and ladies to whom the butler whispers as he goes round after dinner, "Brandy, Chartreuse, Kummel ,or Curacoa?"have any idea what methods are employed in the fruits give them their flavors? I doubt very much whether one out of every two ladies has any clear idea of the manner in which the brandy used in her kitchen is distilled. One whom I asked replied, "It is a kind of wine, is it not?" and another lady produced as liqueur-brandy some one-star brandy, which she thought must be very fine, for it had been in a cupboard; for nearly twenty years whereas of course, brandy once in a bottle does not grow finer as it grows older. Wild cherries are the fruit and oranges give a flavor to many of them.

SURPRISES IN SWOPE CASE

Unexpected May Happen in the Unravelling of Famous Kansas Case--Chemist's Report to Furnish Thrills.

Kansas City, Kas., Feb. 5.—Many surprises are expected at the inquest over the body of the late millionaire philanthropist, Dolonel Thomas H. Swope, when he coroner's jury hears the evidence at Independence, next week.

That the full report of the Chicago chemists when it is presented by Dr. Lugwig Hektoen, will contain a goodly portion of those surprises was the assertion attributed today to an attorney in the case.

No Formal Demand.

"We have not made any formal demand for the results of this chemical analysis, made by Dr. Haines and Dr. Hektoen," the attorney said. "We are simply waiting until Dr. Hektoen makes his report to the coroner's jury. Then if we believe it is necessary we may call upon the court to appoint a body of sciensists to investigate the findings or even to make a new analysis.

"There will be many surprises when the report is made public. There has been no definite statement by the chemists that strichnine was found and it would be expected that digatalis, atrophin, strichnine or some other such stimulant would be found in the body of a man who died suddenly. It would be almost criminal for a doctor not to use some sort of stimulant in such cases."

The attorney, however absolutely refused to discuss what stimulant might have been given.

The charts kept by the nurses who attended Colonel Swope and Christman Swope, promise to be most important exhibits in this puzzling case.

Great importance is attached to the analysis of the elixer which Sylvester Spangler, the official partner of Colonel Swope, testified Mr. Swope was takine for several months before he died. This is a patent medicine containing iron, quinine and strychnine.

The question of whether strychnine could be retained in the system if taken in this form undoubtedly will be the subject of a big strife between experts.

ASKS CONVICTION OF CARDINAL LUCON

Court Reserves Decision After Hearing Judge Advocate's Conclusions in the Trial of Aged Prelate.

Rheims, Feb. 5.—The Judge Advocate said were involved—the facts, the who was accused by the Public School Teachers' Association with attempting to cripple the public schools through the agency of an episcopal letter, submitted his conclusions today. He described the charge and court proceedings as a grave affair, attracting the attention of all France.

Three questions, the Judge Advocate said, wer involved—the facts, the law and the court's competency. Relative to the first, after pointing out that under the Concordat the State could prevent the abuse of pastoral letters, he argued that the liberty which came with the separation of Church and State was only such liberty as was common to all citizens.

Those enjoying this liberty must not prejudice the rights of others or violate the laws of the republic. He characterized the episcopal letter as nothing less than a declaration of war against the public schools, inciting to insurrection. He defended the schools against the attacks of bishops, who signed the letter, and while admitting that some of the text books were imperfect, perhaps, insisted that the bishops should have made their complaints to the authorities to permit of corrections, as Bishop Belley had done.

The Judge Advocate concluded by saying that the law had been violated, and that Cardinad Lucon should be convicted. The court, however, reserved judgment.

WIRELESS AND THE KENTUCKY

Wireless Operator McGinnis Tells of the Part Played by Hertzian Waves in the Rescue of Forty.

Savannah, Ga., Feb. 5.—W. G. McGinnis, the wireless operator of the wrecked steamer Kentuckey, now on board the Almo, told the story today of the loss of that vessel and the rescue of the captain and crew by the Mallory liner, sending the story to the station of the United Wireless Company. McGinnis said:

Left Newport News.

"The Kentucky left Newport News February 2 for St. Lucia. We got our report into Norfolk and passed Hatteras February 3, everything progressing nicely with the exception of the rough seas. The vessel pitched rather hard. At 12 p. m. a leak was reported and by 2 a. m., Feb. 4, everyone was on the deck and the water was slowly overcoming the water pumps. At 2.30 a. m. the captain called me and stated the condition of the ship and at the same time telling me he did not think there was any danger, but to see if I could get anyone in case they were needed. He was headed for Charleston and expected to reach there without aid.

"I started calling and shortly afterward, Chief Engineer Grand came up and asked if I had heard anyone, as the water ws slowly creeping up on the dynamo which would not give current much longer. I picked the Almao, which answered my "SOS" signal. The Almao was about ninety miles away. I gave him my position as nearly as Captain Moore could reckon it. The Alamo started toward us while Capt. Moore kept watching the sun to get a time sight to give them our correct position. The electrician, Robert Traccy, came up about 8.30 and said the water was up to the wheels of the dynamo which could not hold its power much longer.

All Hands.

"After some way we decided the only way to do was to put all hands to work to keep the dynamo running regardless of anything else as the ship was settling fast. Mr. Lacy wrapped the whole thing, dynamo and the turbine engine in canvas which gave her eight inches before it would burn the armature out. We kept in constant communication with Alamo after she gave us her position and turned in the direction we judged she was. We made about two miles toward her.

"All on board were in a serious mood as they realized that the ship could not stay on top more than a few hours. We had hopes of reaching Charleston and waited for the Alamo. About 11.30 a. m., just before the captain got his noon position, the electrician reported the water was up to the last inch and the dynamo might stop any minute. Our principal object was to keep the dynamo running until we could get our noon position to the other ship. After a hard fight we managed to keep the dynamo running right up to the moment we sighted the Alamo. At 1.30 p. m., all the boats were lowered and by 3 p. m. the Alamo was alongside."

MYSTERY IN INDIAN IDOLS

Indian Antiquities Department of British Museum Rapidly Filling Up With Relics Supposed To Be Cursed.

London, Feb. 4.—Not long ago a surprising explanation of the mysterious murder in England of the wife of Gen. Luard was reported. The story went that the murdered woman had in her posession a ring set with a precious stone stolen from a Buddhist temple a century or so ago. A message from the for East said that an idol which had been without one of its jewelled eyes for many years had lately recovered its other eye, and it was suggested that a fanatical sect had made it the life duty of its members to search for the missing eye throughout the world.

A similar story of Oriental fanaticism comes from Loughborough, a rural parish in one of the most prosaic corners of Leicestershire. The vicar of Loughborough is the unhappy possessor of some curious idols over 2,000 years old which he has reason to believe are being earnestly sought by an Indian secret society.

They consist of two slabs, about a yard square, of baked brick, on each of which are two quaint figures in relief, in wonderful green and flesh tints. One pair have elephants' heads, the other dogs' heads. The slabs, so the vicar relates, were picked up by his father, then a young subaltern officer, from a pile of loot in the course of a campaign in northern India.

"My father," the vicar says, "was one of the most unlucky men, and during the seventeen years I have had these two slabs nothing has seemed to go right with me or my affairs. He gave them to me before he died. But this is the most mysterious part of the family's experience:

"Ten years ago my brother was staying at Lyndhurst in Hampshire, when a Hindu came to him and asked him about the idols my father brought home. He named my father, and had evidently traced his career from his subaltern days.

"My brother said he had no idols himself and laughed when the Indian got very solemn and declared that misfortune would accompany the idols everywhere until they were returned to India. He told my brother to give this message to their possessor, but said that he would not demand to know who had the idols for ten years to come.

"A few days ago my brother received a letter from India, ten years after the Lyndhurst interview, saying simply, 'Remember the judgment of the gods.' By the same mail came a letter from London announcing that his wife had suddenly had a paralytic stroke."

The coincidence gave him a scare, and now the vicar and his relatives have become obsessed by the idea that the idols carry a curse. They fight against fight against this feeling but they will be much happier when the idols are safely on their way to India, or wherever they belong.

Expert opinion is to the effect that they are Jain idols. The Jains, of whom there are about 1,500,000 in northern India, are ascetics, who declare that their faith is older than Buddhism.

C. H. Read, who controls the Indian antiquities department at the British Museum, says that several objects have been given to the museum by people who thought they were unlucky. One man lately brought in a little charm which he was sure prevented him from winning at bridge. He had never had any luck at the game, so he said, since the charm came into his possession. The museum has also lately received two West African idols because they were supposed to be unlucky.

JEWS ARE RAPIDLY REGAINING PALESTINE

Practical Progress of Zionists in Recent Years--Jerusalem Essentially a Jewish Town Now.

London, Jan. 4.—Despatches from Jerusalem tell of remarkable strides made during the last few years in the repeopling of Palestine with Jews. The proclamation of the constitution in Turkey threw open the doors of Palestine and led to an enormous influx of Jewish colonists, who are already settled on some of the best lands of the country.

In Jerusalem alone four-fifths of the population now belongs to the Jewish faith. Large tracts of land around Lake Tiberias have been bought up from poor natives and converted into prosperous farms. The Plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world is being sold to Jewish syndicates.

Almost the whole of the extensive Plain of Esdraelon has been bought up by Jews. Their prosperous colonies spread from Dan to Beersheba, and even further south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

The Jordan valley once the property of the ex-Sultan Abdul Hamid is being eagerly sought after by Jewish capitalists. The Zionists, whose agents are distributed all over the land are buying up the rich properties of the Mohommedan effendis, whose lessened.

At Jaffa, Tiberias, Safed and Haifa (Mount Carmel) Jews are reckoned by tens of thousands. Towns like Ramoth-Gilead, Bethlehem. Nazareth and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues.

The whole city of Jerusalem is essentially a Jewish town. Banking as well as trade and commerce is monopolized by Jews. The Government has found it necessary to organize a company of Jewish gendarmes.

Hundreds of thousands of pounds are annually sent from Europe and America to enable the colonists to build homes, hospitals, schools and Jewish schools exist in Jerusalem alone. Synagogues are rising up everywhere.

The value of the land has risen fourfold. The ignorant and poverty stricken fellaheen (peasants) are being ousted from their homes and villages by the European Jew settler whose modern agriculture implements and methods have made the land produce harvests never dreamed of by the natives. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with energy.

The Mexican minister says the national railroads of Mexico will not grant the demands of American engineers and conductors.

The Republic Steel Co. will authorize a $25,000,000 mortgage on the company's property and franchises issuing bonds.

Governor Hughes, of New York, may send a special message on Wall street legislation to the legislature if the legislature proves indifferent.

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The above mentioned property will be sold at Public Auction at 12 o'clock noon, at Chubb's Corner, St. John, N. B., on Saturday, 26th February, 1910. This property consists of the following:—

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4th. Pork packing and Butter factory, equipped with large boiler and engine, and machinery.

5th. Charter of the Coverdale Log Driving Co., with all the rights and privileges owned by the said company, driving dams, piers, booms, &c.

Schedules and Cruisers reports on the above lands and properties can be procured at the office of Thomas Bell, Princess street, St. John, N. B., where any further desired information can also be had.

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THOMAS BELL,
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St. John, N. B., January 24, 1910.
F. L. POTTS,
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