

THE ST. JOHN EVENING TIMES, SATURDAY, DECEMBER 3, 1904.

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SPREAD OF WEED SEEDS.

Important Statement Issued by Department of Agriculture.

Department of Agriculture, Commissioner's Branch, Ottawa, Nov. 24, 1904.—All weeds are disseminated by means of their seeds, while a considerable number also multiply through the medium of underground root stems. Among the latter we have Couch Grass, Canada Thistle, Perennial Sow-Thistle, Bindweed, Sheep Sorrel, and some others. When a new weed is discovered, it is a good plan to examine into its habits of growth and means of reproduction and dissemination. A knowledge of these is more important to the farmer or than the mere name of the weed. Weeds that depend for reproduction upon their seed alone produce them in large numbers. A single plant of False Flax will mature from twenty five to thirty thousand seeds, and although we sometimes have reason to doubt the vitality of the seed of corn or mangels that we buy, we need have no misgivings as to the vitality of these weed seeds. The seed of these weeds that mature in our grain crops, even though it shells out on the field, is with difficulty induced to germinate at a time when it can be destroyed. Some of it can be persuaded to grow by stirring the surface soil directly after harvest, but most of it will not get minute at a time when it can be destroyed. Some of it can be persuaded to grow by stirring the surface soil directly after harvest, but most of it will not get minute at a time when it can be destroyed. Some of it can be persuaded to grow by stirring the surface soil directly after harvest, but most of it will not get minute at a time when it can be destroyed.

can doubtless remember when the Canada Thistle was a new weed. Perennial Sow-Thistle, Ribgrass, Ragweed, Bindweed and some others are more recent introduction. There are many more to come, and some of them are even more noxious than those that are now common. For instance, there is the Devil's Paint Brush or Orange Hawkweed that is already well distributed over the Eastern Townships of Quebec and part of New Brunswick. Where this weed has become well established, land that was worth forty dollars an acre five years ago could not be sold for five dollars an acre to-day. There is also a number of weeds that have been recently introduced into Western Canada and which have proved to be exceedingly dangerous. Most of them were brought in by immigrants. Among them are Tumbling Mustard, Horse-radish, Mustard and Field Penny-cress or Stinkweed. A few plants of each of these have been found in different parts of Ontario during the past season, and the East will know more about them later. One thing seems clear, and that is that the weed pests are now gaining headway at a much more rapid rate than they did twenty-five years ago. How can we account for this? The investigations of the Seed Division have shown that the seeds are to blame to a considerable extent, but there are many other means by which weeds become disseminated and which are worthy of consideration. Any farmer who has land that is annually flooded by freshets knows the difficulty of keeping such land free from weeds. Transportation companies, particularly the railway companies, have much to do with the introduction of new weeds. Most of our noxious weeds are introduced from Europe. Their seeds are often brought in with material that is used for packing articles of commerce. This packing material is scattered about on the ground and the seeds soon germinate. In three or four days the new weed may be found on a large number of farms. That is the way most of our weeds come to us. The wind and animals of various kinds do much to spread weed seeds in a local way. Seeds of many weeds are provided with special facilities, some like small parachutes as in the Dandelion and Canada Thistle, by the aid of which the seeds are carried long distances by the wind or to other animals, in order to insure their distribution. In any case it is the seed that comes first; the weed curse follows.

WHIPPED A DEVIL FISH.

Sandwich Island Sailor Battles With Demon of the Deep.

The New York Sunday World says:—The Bath ship Benjamin Sewall, who has arrived here, described yesterday a unique and terrific fight between a Sandwich Islander and a devil fish, of which he was a witness at Waha, off Punaluu Island, when the ship was in the Hawaiian group. So far as known it is the only recorded conflict between an octopus and a man armed with no weapon except such as nature has given him. "The steamer Mauna Loa, having touched at Waha in her round of the islands, one of the Kanaka sailors saw the octopus alongside," said Taher. "He jumped aboard and grabbed the devil fish, which was of great size. It didn't take the octopus long to wake up, and in a second two of the long arms had the nearly naked Kanaka in a tight hold around the legs. The sailor gripped the two tentacles near the head of the cuttle fish. The only weapon the man had left were his teeth. He bit at the big eyes of the beast, which quivered, swelled and heaved with rage. "He jumped aboard and grabbed the devil fish, which was of great size. It didn't take the octopus long to wake up, and in a second two of the long arms had the nearly naked Kanaka in a tight hold around the legs. The sailor gripped the two tentacles near the head of the cuttle fish. The only weapon the man had left were his teeth. He bit at the big eyes of the beast, which quivered, swelled and heaved with rage. "He jumped aboard and grabbed the devil fish, which was of great size. It didn't take the octopus long to wake up, and in a second two of the long arms had the nearly naked Kanaka in a tight hold around the legs. The sailor gripped the two tentacles near the head of the cuttle fish. The only weapon the man had left were his teeth. He bit at the big eyes of the beast, which quivered, swelled and heaved with rage.

AMERICAN GIRL Has a Rival in the Daughter of Japan.

A Berlin cable says:—"The American girl wants to keep her prominent place in the world as the largest purchaser of European fashions she will have to keep her eye on the beauties of the cherry-blossom isle, for the engagement of Miss Hanna Aoki, daughter of the Japanese Count Aoki, to Count Alexander Hatzfeldt has just been announced. It is seldom that a Japanese daughter of nobility weds outside of her own race, and the engagement has created a sensation in Germany. Count Hatzfeldt is one of the best known young nobles in Germany and is a brother to Prince Hermann Hatzfeldt, who up to a short time ago was a secretary at the German legation in Washington. Count Aoki, Miss Aoki's father, was for many years special Japanese envoy to Germany. By birth, his wife, Hanna's mother, was Baroness Elizabeth von Haden, a daughter of one of the most patrician nobles in Pomerania. Although her union with Count Aoki did not prove a popular one, it was a most happy one, and there are those who predict that the marriage of Count Hatzfeldt to Miss Aoki will be equally as happy. REVELATIONS OF A BACHELOR (New York Press.) Reform tastes very bitter on your own tongue. A good way to make the furnace burn is to put some bottles of beer on it to keep cool. A woman will follow a man to the devil more often than he will follow her to heaven. The more a girl's hair will curl without irons the less she worries about what people wear in heaven. For the life of her a woman couldn't decide whether she'd rather have her figure thinner than it looks or look thinner than it is. IN TELEGRAPHIC AND GENERAL NEWS THE TIMES LEADS.

WAITERS IN LONDON. Some of Them Make a Fortune in Tips From Guests.

The opening of a "no tip" restaurant in London has led hotel proprietors to consider following the example. Inquiry is made as to what sum would satisfy the employees who have hitherto depended upon gratuities, and it is added that if an agreement for the substitution of wages is arrived at the employees will be expected to refuse all tips. It is argued that the public alone are responsible for the tipping system, and as an instance of how hard it is to suppress the habit the significance of the new restaurant is significant. Many patrons of the cafe are unable to resist the instinctive desire to ward the waiters' attention to their wants. Despite the announcement that all gratuities will be appropriated by the management, nearly £5 was given in tips during the first week. Down in Sussex, there lives a gentleman whose generosity and public spirit have endeared him to the countryside. He gives large shooting parties, and owns a fine motor-car. His horses are all thoroughbreds. He is tired from the headwaitership of one of the best-known restaurants in Regent street seven or eight years ago after the death of the proprietor. In these days he used to "take" between £37 and £60 a week as tips. In one of Messrs. Lyons' establishments where tipping is permitted the waiters can earn—including a commission on sales paid by the firm—from £4 to £5 a week, while in isolated instances twice as much is taken every week. At a well-known chop house in the city, where customers pay their bills through the head waiter, the tips are "pooled," and divided on a scale of position and services. By this system the head waiter makes an income of £300 a year. The "pooling" system is the most generally adopted, and seems to be the fairest method. "Some waiters may have few customers at their tables," explained Mr. Pruger, the manager of the Savoy Hotel, "and it is only right that the tips should be collected and afterwards divided, consideration being given to a man's position and length of service. The habit of tipping has grown upon the people," said Mr. Pruger, "and like all other habits, it will die hard. If it ever dies at all. Of course the whole matter is in the hands of customers. If they do not want to tip waiters they need not, and there is an end of it all at once. The system has developed extensively, but it is not so tyrannical in London as in one continental town, where omnibus passengers are expected to give a gratuity to the man from whom they buy their tickets. Something like condescension is felt at the discussion of the question by the manager of a certain west-end restaurant, where the waiters pay for the privilege of serving. "It is not that the practice of tipping is likely ever to die out," he said, "but customers who are of a saving turn of mind will limit their gratuities. A shilling will become sixpence; sixpence will be replaced by a three-penny bit. Then waiters will begin to complain. They will want fresh fares, and that," he admitted candidly, "must result in reduced profits for the proprietors." The opinion of the waiters themselves seems pretty evenly divided. Some, who do not appear to have been over generously dealt with by customers, declare emphatically for a regular weekly salary; others believe that tips are much more lucrative. AN OLD SALT'S OBSERVATIONS. "In heaven," the parson shouted, "we'll all have everything we like!" "That's so," my wife said, after church. "In heaven we'll all like everything we've got." "You must be very wise," I said once to an old man. "It ain't the things which I have learned that make me happy," he replied; "it's just the fact that I've been able to forget so much." The whole philosophy of life is learnin' how to wait. There was that dealer in fine ladies' history that committed suicide when six months passed without one real wet day and thus made business bad. If he had waited just one week the hammock season would have started in and caused a rush call for his goods. "I hear that Jim is drinkin' hard tonight," I said. "Yes," was the reply; "he's lost his job and 's tryin' for to drown his grief in booze." A week passed. More news had come. "I hear that Jim is drinkin' hard," I said again. "Yes," was the reply; "he won \$12 on the races and feels like he had got to celebrate." Philosophy is a Christian scientist's pastime. She notices Billy's misfit features. "I can fix 'em easy," she remarks, "by just prayin' for more nose for you." Billy's soul choked full of joy, and he asked her if she would. "Sure thing," says she. "I'll pray real hard, and when your nose is big enough feel me know and then I'll quit." "O K," and a month after we had landed her and started back I asked him if his nose had grown. "Nip," says he; "I'm so glad I feel like runnin' up and floatin' from the 'nashhead like a dog." "Why's that?" says she. "Cause," says he, "I've lost that Christian scientist's address," says he, "and if it had a-grown I'd better could a-told her when to stop her prayin'. Like enough I'd 'nash head like Mose Isaacson; and later, for a trunk like that an elephant has to use to spell with."

JAPAN AND CHRISTIANITY. A Japanese Minister Says His Country Will Become Christian.

The emperor, the royal family, all the great officers of state, are favorable to the Christian religion. The Rev. Koto Hoshino, vice-president of the Evangelical Alliance in Japan, pastor of the Church of Christ in Tokyo, and teacher in a theological seminary in Yokohama, made this remark in Montreal last week when asked as to the actual progress which the Christian religion was making in this country. Mr. Hoshino has been preaching the Gospel for over twenty years. He was converted when a young lad. He has one brother, a minister, another a banker, and a third at Columbia University. Mr. Hoshino is in this country for a rest. His health has become somewhat impaired. He intended to go to the front as chaplain to the forces, but his health would not permit. Instead, he has been travelling, resting and studying church and educational life in England and the United States. Asked as to the progress of Christianity work in Japan, Mr. Hoshino said it must be understood that the Japanese were a thoroughly logical people. They were not carried away by sentiment. They were practical to a degree. Their minds must be thoroughly convinced before they would adopt any new thing or opinion. Christianity was progressing. Buddhism, Shintoism, Confucianism—all had done their work. And let it be remembered, he said, that they had done a good work. But these were, virtually dead. They had served their purpose; they had lived their day. And now Japan wanted something better, something higher, to bring her into communion with the spiritual, which all people needed. That "something higher" was Christianity. But Japan would not as a nation, adopt that religion suddenly. Already the emperor, the members of the royal family, and the great officers of state, were favorable to it. The late, Vice-Admiral Togo was a Christian. The Hon. Mr. Yamagata, who had been a candidate for the Speakership of what is equivalent to our house of commons, was a Christian. There were Christians in the army and navy, though not many; and there were a very considerable number of Christians in the civil service. They had the Greek and the Roman Catholic Churches in Japan, but they did not grow, for the reason that they did not stand for personal liberty in the sense in which the Protestant churches did. In Japan, said Mr. Hoshino, the Protestant churches have combined to present a single church and a single teaching to the people. The church is called simply the Church of Christ, though Mr. Hoshino would demagogically be called a Presbyterian. All sections of this church, however, have united for the work of evangelization in Japan. Thus the Japanese mind is not bewildered by innumerable divisions of denominations. Christianity.

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