

Get Kellogg's Bran regularly to get permanent relief from constipation!

Freedom from constipation, mild or severe, can be surely looked for in the use of Kellogg's Bran every day. Two tablespoonfuls are sufficient for severe cases with each meal. Kellogg's Bran is nature's most perfect food awaiting a chance to back your health. Kellogg's Bran is scientifically prepared to re-suffering humanity from constipation and it will do that.

Being cooked and krumbled, Kellogg's Bran is delicious in its like flavor. It should not be combined with common bran which is unpalatable and hard to eat. Kellogg's Bran adds greatly to the pleasure of eating other hot or cold cereals. A simple way to serve Kellogg's Bran is to cook it with hot cereals. In preparation, add two tablespoonfuls of Bran for each person, mixing it with the cereal to be cooked.

Kellogg's Bran is especially delicious in raisin bread, muffins, pancakes, macaroons, etc. Recipes appear on each package.

Realize what Kellogg's Bran is doing for constipation sufferers all over the nation, then just think what it can do for you and yours. The horrors to come should guide you to eat bran regularly, to serve it in some form each day.

You can drive constipation out of your family with Kellogg's Bran—and remove the cause of 90% of human illness! First-class hotels and clubs serve Kellogg's Bran in individual packages. Ask for it at your restaurant. All grocers.

JENKINS & SON, Charlottetown
Dealers for Kellogg's Toasted Corn Flakes and Bran

SAILORS' SUPERSTITIONS DEFY THE AGE OF REASON

CLINGING TO OLD BELIEFS IN PORTENTS OF GOOD AND BAD LUCK DESPITE MODERN WAYS—TWO SINGING PARSONS REGARDED AS A HOODOO ON ONE RECENT VOYAGE.

(New York Times.)

"Sailors aboard the West Campgaw attribute their misfortunes to hymn singing by two preachers working their way to Europe as cattle men aboard ship," News dispatch.

Sailors and their superstitions are not what they once were, or the son of the Methodist Bishop of Ohio and his companies clergyman from Dartmouth might never have reached land again.

Both of the offending clerics, according to the story, got fair warning that singing hymns was just tempting the devils of the deep. They persisted, apparently, for forty-eight hours of ensuring gale and for another day or two in the region infested with icebergs.

"Superstitious as a sailor," is a phrase proverbial in the language of every country that borders on one of the seven seas. Perhaps the folk of the stage are the only class mentioned in the same breath. And yet, so far as the present day sailor is concerned, one who knows a little of his way of life will find that iron ships and Diesel engines and radio have done a great deal to eliminate beliefs which the forefathers of today's salt water hearties held to the last man jack of them. Tides have not altered, perhaps, but times have, and the man who serves on a smart liner or fast freighter, ten or fifteen days from port to port at the longest, is not the same man mentally as the battered veteran of voyages which consumed months of time and involved many perils.

Not that all superstition has died out. The episode of the freighter West Campgaw and the singing parsons is proof enough of that. The kingfisher means calm to the sailor of today, just as a bird did to the coastwise trader of

old Hellas in the days of Aristophanes:

"From birds, in sailing, men instructions take—
Now sail, now lie in port."
And when the kingfisher flies about untroubled, alights on decks, or tends her eggs unconcernedly ashore, those who follow the sea for a living are not disturbed. But let a stormy petrel appear to the outboard sailorman and, if he be an old timer or one who has served time along the fishing banks, sleep that night is likely to be shot through with unpleasant dreams and the evening meal eaten without relish. Even more, the morning sky will be quickly scanned for sign of brewing mischief. The petrel is an international superstition, for superstition rather than sound weather sign sends a sailor to sea. He will tell you, and he seldom can be argued out of his conviction that a school of dolphins or porpoises playing is a omen for the weather wise. Their sport also means dirty weather. When their aquatic romping is ominous when it takes place beyond the mariner's view on some unsalted part of the watery floor is of his concern; he may have unjustifiable theories, but he is no metaphysician.

SEA GULLS WARN OF STORMS

The sailor nearing land believes that low-flying sea gulls making shoreward in any number are harbingers of storm. The term, on the other hand, is welcome, especially by Scandinavian sailors, as a herald of fair weather and for fishermen at least, the best of luck. The tern is a small gull-like bird with a pointed bill. Just why this differentiation has come about is far from clear.

Apart from weather auguries, the seafaring man was—and still is—superstitious. Credulity and superstition often arose in other days from a lack of scientific knowledge and training. This was true not only of the humble sailor but also of his officers and the thinkers of the day. Columbus's journal tells of seeing mermaids. Cold, modern ichthyology expresses the cynical supposition that the alleged mermaids were sportive manau. Sea calves seen at a distance have been known to resemble human being it is asserted. What more likely explanation offers?

Sailors still believe that sharks follow a ship on which a death is to occur. Their somewhat gruesome faith in the unerring instinct of the filmy monster has no traceable beginning, but is deeply rooted in the minds of nautical folk. Frank Gibson in his "Superstitions About Animals" relates how sharks followed a craft on which he was a passenger and, despite the distinct interpretation placed upon it, nothing came of the incident during that or other voyage following. A hospital ship on which many deaths occurred went unattended through waters ordinarily shark infested.

Proctor's "The Return of the Admiral" gives graphic expression to the fear of this portent. The sailors mutter and grumble among themselves when the murderous sea beast is observed in their wake, and even the commander's face blanches. He becomes worried, sickens and dies. And then,

Till dawn we watched the body
In its dead and ghastly sleep,
And next evening at sunset
It was slung into the deep.

And never from that moment
Save one shudder on the sea,
Saw we or heard the shark
That had followed in our lee.

Here again science is ready with plausible explanations. In the first place, it is maintained, the superstition has a counterpart in landlore, as any old desert rat will swear. Vultures are popularly supposed to follow desert travelers in just the same way, with the same tell design. C. B. Lewis made that the theme of one of his best stories, and out in the Southwest and the Western "bad lands" many persons confirm it.

As a matter of fact, this particular piece of sea-ghostliness had its origin in days when ships particularly if they were hungry or aimless, might readily have followed, attracted by the throwing overboard of scrapings from the galley. It seems likely were fewer and slower. Sharks then that the theory arose in some such manner. Now with faster ships, which are harder to follow, and with more ships to pursue—crossing one another's tracks as like as not—the maner no longer need dog the first vessel he sights in quest of food, human or otherwise.

Just as pagan priests once poured oblations and offered up sacrifices to appease unknown gods, so the sailors of many lands and times have made sacrifices to appease unknown gods. The Greek seafarer from old times used to throw small pieces of bread overboard to placate the powers of the deep. Similarly the Russian sailor tossed overboard bits of cake made of flour and butter upon setting on a voyage or on running into a storm, to propitiate the guardians of the seaways.

CHINESE HAD OWN METHOD

The Chinese varied both motive and the procedure. When an old-time junk set sail pandemonium broke loose. Gongs, bells, musical

instruments and the human voice joined in a medley punctuated by the popping of fire-crackers. The object was not propitiation but bluff. They were bent upon exercising the demons instead of placating them. Perhaps, with their ancient, patient, fatalistic wisdom, they realized more surely than their western brethren the folly of trying to propitiate the evil ones, and decided to play poker with them. In Sicily, in Sardinia and in Malta storms at sea were the occasion for the ringing of church bells, sailors once believing that this practice was efficacious in quieting the storm. The classics are full of the belief that witches could raise storms and that minor deities must be propitiated. In the wanderings of Odysseus, for example, there were Aecleus and Calypso, who must be appeased before voyages were certain of fair prospects. Just how the ancient seaman even learned which witch or deity had caused him the trouble and to whom he

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Blue-jay

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Not all of the sailors' beliefs are of such a harmless nature. As late as 1867 the belief was prevalent that Finns possessed uncanny power. In that year Karl Anderson, a Swedish sailor on the British vessel Ruby Castle killed a mulatto deckhand under the hallucination that he was a Finn and could draw blood from

must sacrifice in advance is a puzzle of no small intricacy to a modern, unless, like Odysseus, the gray-eyed Athene or some other well disposed deity stood close at hand to warn duly instructed.

The monkish chroniclers of the Middle Ages are replete with stories of saintly interventions on behalf of long suffering and sorely tried mariners. This applied not only to the more intangible afflictions like northern fogs and tropic calms, but to tempests and above all to the dread waterspout. The skipper or some other officer on board an endangered ship read the Gospel of St. John, while the crew with knives made motions as if cutting the spout.

Some of the sacrificial practices strike the landsman as funny. One of these was the belief of the sailorman that the cutting of hair and beards of a crew would serve to abate the stormgod's anger.

The Scandinavians have long held a reputation for hardihood at sea; but two years ago a Scandinavian liner came into New York Harbor with most of the crew wearing close cropped hair. Her captain admitted that for two days of howling tempest the ship had literally lost way, rather than gained, on her course, until the crew called to mind the old belief and insisted on haircutting—and the tempest died down before the barbering was completed. On the other hand, the belief is sometimes met with at sea that the cutting of hair and nails during a calm will bring on wind.

anything—even from the ships foremast.

French sailors believed for hundreds of years in the existence of a kind of nautical Puck, who opened knives in their pockets while they slept, drew an anchor during dead calms, tore sails in pieces if they were left carelessly knotted, and untied ropes badly

given rise to other superstitions connected with the disappearance of boats and even full rigged ships. A French apologist suggested, after the loss of the Villa de Paris to the English in the American war, that a huge cuttlefish was responsible, instead of the guano of enemy.

Continued on Page 6

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