

The Changes of the Moon.

There are a good many people who believe firmly in the effect of the moon on the weather, and there are a good many others who while they are in doubt give the benefit of the doubt to the moon. If there has been a drought they look for rain at the change of the moon. If there is a long spell of wet weather they think it will clear at the next change.

The moon is a body which gives no light of its own; but only reflects the light of the sun. If a mirror were placed in the middle of a room and a candle moved around it, the light of the candle would be seen in the mirror until it was moved behind it, when the mirror would be dark and give no light. Roughly speaking, that is the way of the moon's light. How then could the reflection of the sun's light possibly affect the weather?

The "changes" or phases of the moon occur every seven days, and they are the same at the same time in every State in the Union. If we may look for a rain at the next change in Georgia, why not in Texas and in Virginia and in Kentucky at the same time? But there is not the same weather in these States at one time. It will be cloudy at one place, clear and dry at another, rainy at another, raining and wet at another. And if the change of the moon can cause any weather it should be the same wherever that change is seen. The moon is always "changing." We speak of "full moon," "first" and "last" quarters for convenience, but the place of the moon is never the same one day that it was the day before. We ought then to have different weather every day, no matter what the time of year.

The moon does affect the tides, but that is due to the relation of the moon's mass to the earth, and not to moonlight, and the tide ebbs and flows every day.

There is also a singular connection or coincidence between the full moon in April and the weather. The temperature generally falls about that time and in the Piedmont regions we look for frost. This coincidence is not invariable, however, and will vary several days.

The English Navy Department once made extensive inquiry into this question, examining a number of officers of long experience on the results of their observations. The great majority of them declared that there was no apparent connection between the moon and the weather. One old sea captain replied that he had noticed that three of four days either before or after a change of the moon, it was apt to blow or rain. That was a fair margin.

The truth is, that coincidences of this kind, like others, are remembered, while failures are forgotten.

Records which have been kept by careful observers for fifty years show that the moon or its changes have no effect whatever on planting, operating on animals, cutting timber or harvesting. The results were the same, moon or no moon.

A planter of the old regime, a close observer of the signs, wrote forty years ago, "I think the time is not far distant when men will be ashamed to 'look for a rain certain at the next change,' or to regard those changes of the moon in sowing or planting seed or cutting children's hair or spaying pigs, or killing hogs or to believe that 'wheat turns to cheat,' or a thousand other 'I've heard 'em sas' equally nonsensical. I have not a doubt our children will be amazed to learn that their fathers ever entertained such silly notions."

The farmers are getting out of this rut, though there are some of them who would as soon think of throwing their potatoes on the manure pile as to plant them in the light of the moon. Some day they will learn that it is not the moon which brings the rains or sunshine, but the currents of air set in motion or deflected by belts of woodland, grassy meadows, streams and lakes and hillsides.—Southern Farmer.

A Review of "The One Woman."

Editor of The Progressive Farmer:

A friend of mine has kindly presented me with a neatly bound copy of "The One Woman," which I have read with great carefulness to find out what is the secret of its wonderful popularity.

It is a very strong book. All of its leading characters, Ruth Gordon, "the one woman;" Kate Ransom, the other woman; Rev. Frank Gordon, the socialist; Mark Overman, the bachelor banker; Morris King, the great Tammany lawyer and politician; Arnold Van Meter, the worldly minded Shorthorn deacon, are the strongest representatives of their kind that he could have selected, and the natural development of the guiding principles of each one's life is shown in a masterly manner.

It shows the inevitable tendency of socialism and other disorders of society to produce unrest, disorder and selfishness of the vilest kind, leading to the overthrow of the home, the desecrations of religion and the violation of every civil and moral obligation of mankind.

The book is valuable in that it presents the most gorgeous and attractive features of socialism in our largest cities, and shows the end of such as embrace it and become the leading spirits in its propagation. To be benefited by reading it, one must follow its characters to the end of the book, when he will realize that the pomp and glitter that goes with the leaders of the modern reformatory and religious fads is of short duration, and after all "but vanity and vexation of spirit." Dowie's crusade in New York, and Dowie himself, has already become the laughing stock or the disgust of the nation, and so will all other fads for the betterment of mankind not founded on the precepts of the Holy Bible. N. B. C.

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With patience sour grapes become sweet and the mulberry-leaf satin.—Turkish Proverb, in Century.

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