

The Falls City News

D. L. WOOD
Publisher

Entered as second-class mail at the postoffice at Falls City, Polk County, Oregon, under the Act of Congress of March 3, 1879.

Telephone—News Office.

Subscription Rates: One year, \$1.00; six months, 50 cents; three months, 25 cents; single copy, 5 cts.

Advertising Rates: Display, 15 cents an inch; Business Notices, 5 cents a line; For Sale, Rent, Exchange, Want and Pay Entertainment Notices, 5 cts. a line. Card of Thanks 50 cts; Legal Notices, legal rates.

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Official Newspaper of the City of Falls City

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At The Churches

Free Methodist

Sunday School 10 a. m.
Preaching service 11 a. m.
Song and praise service 7:30 followed by preaching at 8:00.
Mid-week prayer meeting 7:30 p. m.
Everyone cordially invited to attend these services.

Edgar N. Long, Pastor.

CHRISTIAN CHURCH

Divine Services each Lord's Day
Bible School 10 a. m.
Divine worship 11 a. m.
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Evening Service 7:30 p. m.
The public is invited to be with us in these services.

F. Claude Stephens, Minister.

M. E. CHURCH

Sunday School 10:00
Morning Worship 11.
Epworth League 6:30.
Evening Service 7:30
Bible study and prayer meeting Friday 8, p. m.

You are most cordially invited to attend these services.

A. F. Hanson, Pastor.

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We do
Job Work.
Compare
our prices
with others
and
see samples.**

THE NEWS

The Mysterious Sun Spot

It Contained an Important Message.

By RICHARD MARKLY

On the South Carolina coast stands one of those imposing colonial edifices for which that state is famous. It was built during the times when the southern settlers, requiring laborers to work on their tobacco plantations, were importing large cargoes of African negroes, who were held as slaves. It is of brick, with large pillars in front, and, considering its age, is in a remarkable state of preservation. This is because a recent owner has put it in repair.

Like other houses of its kind dating back to the seventeenth century, it was built out of the proceeds of negroes captured in Africa and sold as slaves in America. But the slave trade and its twin brother, piracy, were not in that day deprecated as they are, or, rather, would be, today. He who built the house referred to became one of the most prominent men of his time. Richard Granville was not his name, but in bringing out the antecedents of his descendants it is a far safer name to use than his own. He began life as a sailor, visiting every country where there was trading to be done, and a few of his older slaves, who were house servants and thus enabled the more readily to become conversant with his secrets, handed down a tradition that their master started his fortune in piracy.

Be this as it may, up to the middle of the last century his descendants did not deny that much of his money had been made in the slave trade. In his old age his conscience troubled him, and those who were nearest him said that he desired to make some reparation for his misdeeds. He had a statue of himself made of bronze and set it up on a pedestal in a bay window of his library. The left hand rests on an anchor, and the right holds a sextant—not a mock sextant; a real one, though not of brass, but of the same material as the statue. He left orders that no headstone should mark his grave, and it was supposed that he intended the statue as a substitute for one. At any rate, no one now knows where he is buried.

Different generations of his descendants discussed the statue and wondered at the whim which led their progenitor to erect it. One thing about it excited special attention. Every morning the sun, shining in upon it, strikes the eyepiece of the sextant and, passing through the tube, casts a solar image on the opposite wall. The track of this round spot of light changes with the season, traversing a slightly different path each day. There is another thing that puzzled the owners of the Granville estate. The only inscription on the statue, or, rather, its pedestal, is the date of Richard Granville's birth. And not only is the date given, but the hour and minute.

Of all topics connected with the statue probably the giving of this minute information was most discussed. No one who saw it could remember having seen any memorial giving either the hour and minute of a birth or the hour and minute of a death. But one generation after another passed away, and no plausible reason for either the statue or its singular inscription was suggested.

During the civil war Elwood Granville, the owner of the estate at that time, fought for the maintenance of the system in the introduction of which his progenitor took so important a part. Colonel Granville was a religious man and one of those who traced authority for slavery from the Bible. After the war he returned to his plantation and began to run it anew under the system that had been born during the struggle.

A few papers that had belonged to the original Granville were handed down through his descendants. They had been preserved time and again by different persons, but appeared to contain nothing to throw any light on the puzzles connected with the writer or receiver. One day Colonel Granville, while amusing himself with these documents, read a letter from the founder of his house to a clergyman, in which the former said that he would like to leave at his death a fund for the benefit of the negro race in America, but the time would not come for perhaps one or two centuries when such a bequest could be utilized.

Probably the statement had been read a hundred times by Richard Granville's descendants without making any marked impression. But Colonel Granville read it at a time when the negro slave had been just emancipated and called, in all the ignorance induced by his condition, to citizenship. The meaning of the statement, "The time would not come for perhaps one or two centuries," was plain to him. More than one century had passed and brought the changed conditions. This led Colonel Granville, who was eager to help the negro, now that he had become a freeman, onward and upward, to think of the benefits that would accrue from such a bequest as was mentioned in the letter.

Then suddenly two connected ideas entered Colonel Granville's brain. The

first was: Might not the writer have secretly carried out his intention, leaving a fund for the purpose that would turn up a century or two after his death? And might not the statue have something to do with its location?

Though he did not know it, he had made a mental leap bridging a century since his ancestor's death. He determined to make a study of the statue and everything that pertained to it. Every morning he devoted an hour to sitting before the bronze, looking at it and thinking about it. Perhaps he fancied that by thus mentally dwelling upon it through some spiritual process the secret would be imparted to him. The inscription engaged his attention, but he could make nothing of it. And yet there must have been an object in putting it there alone, and especially with the hour and minute of birth.

One morning Colonel Granville was sitting, as usual, studying the statue. The sun spot was crawling slowly over the wall as it had been traveling year in and year out for 100 years. The colonel was watching it as he had often watched it before. A third new idea came to him. Might not this sun spot have some meaning?

There seem to be two kinds of ideas in the human brain, those that are original or parent ideas and those that are offspring. The present case is an illustration. The conception that the sun spot might have some meaning was in a measure original (though everything, after all, is but a link in an eternal chain), and it suggested another idea—viz. Might not there be a connection between the sun spot and the date of birth on the statue?

Colonel Granville sprang from his chair. He was confident that he had made an important discovery. What that discovery would lead to was another matter. He had little expectation that it would work out his first conceptions which had come from the letter he had read, but he hoped it might solve the mystery of the statue and the date inscribed upon it. He was not long in inferring that on the day, hour and minute recorded on the statue the sun spot would rest on a part of the wall which would give some information or injunction intended by the man who had erected the statue.

The inscription gave the year, which could be of no importance since the sun traverses the same apparent path annually; the day, June 17; the hour, 10 o'clock, and the minute, the twenty-fifth. In other words, if this were the true explanation, on June 17, at twenty-five minutes after 10 o'clock, the position of the sun spot would mean something. It could not refer to 10 o'clock at night for an obvious reason.

It was early in April when Colonel Granville hit upon this possible explanation. Nearly two months of waiting would be necessary before the spot would reach a position corresponding with the date. The colonel, too impatient to defer investigation for what seemed to him so long a period, was eager to get a computer to come and calculate where the spot would be on the given day. But he knew of no one at hand who would be able to make the calculation. Besides, he had no desire to suffer the obloquy such an act would cast upon him, for when he stopped to think he was forced to admit that no more chimerical idea could enter the brain of a man.

So he was obliged to wait and while waiting planned an excuse for what he proposed to do. He determined to make a hole in the wall where the sun spot rested on the 17th of June at twenty-five minutes past 10 in the morning, and he proposed to tell the household that he was looking for a convenient location for a chimney he was thinking of building. Every day after that the colonel watched the movement of the spot with keen interest, and at the end of a month he could calculate pretty nearly where it would fall on the 17th of June. However, he waited till the date came round.

Now, on the 17th of June the sun stands very high, practically at the highest point during the year. Consequently the spot was at the lowest point. In fact, it rested on the floor. The colonel bored a hole in the flooring, inclining it from the sextant to the point of the spot's contact, and, inserting a tube, noted a place in the cellar where the line of vision prolonged would strike. Then one night when the household was asleep he went into the cellar with a lantern, a pick and a spade and began to dig.

He had cut through the cement bottom of the cellar and dug down exactly ten feet when he struck masonry. It was not very well put together, and he soon loosened the upper stones, coming to an open space. In this was an iron box or safe, such as was used many years ago. A blow of the pick knocked off the cover, and there lay a mass of gold coins. On the coins lay a paper, which Colonel Granville read.

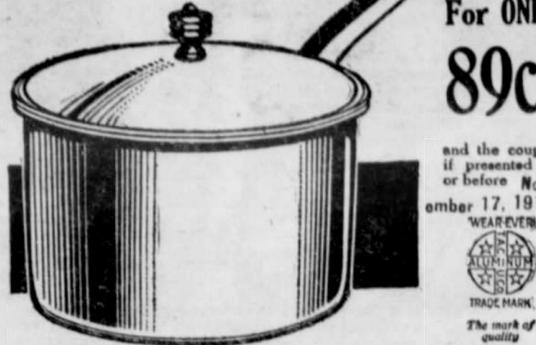
His idea derived from the letter written by his ancestor was correct. Here was a chest containing a mixture of English, Spanish and other gold pieces, with a will bequeathing the treasure to found an institution for the amelioration of the negro race.

Colonel Granville replaced the earth over the treasure and left it to think out the problem before him. Such a bequest coming from the original testator would be absorbed in legal technicalities. Besides, Granville would not like the notoriety attached to bringing out so many old coins—coins that he knew came from the price of slaves and probably the loot of piracy. He resolved to say nothing about this strange request, but to dispose of it piecemeal and erect in his own name the institution for which it was intended. This intention he carried out, and many a negro is now being educated with the money derived from the sale of his ancestors.

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Effective July 15, 1917

	161	161	167
	am.	pm.	pm.
WESTBOUND			
Salem . . .	7:05	9:35	3:45
Dallas . . .	8:15	10:57	5:15
Falls City . . .	8:45	11:30	5:45
Bl'k Rock . . .		11:50	
EASTBOUND			
Bl'k Rock . . .	1:00	1:00	1:00
Falls City . . .	9:20	1:20	5:50
Dallas . . .	10:00	1:45	6:25
Salem . . .	11:00	3:10	7:20

A. C. POWERS, AGENT