

PITTSBURGH, SUNDAY, MARCH 29, 1891.

MARQUESEAN STORIES

Robert Louis Stevenson Describes His Trip to Atuona and Vicinity.

THE NATIVE DEATH RATE.

An Amusing Experience With a Young Man Who Could Carve.

HOUSES HIDDEN IN THE FORESTS.

Effect of Cannibalism Upon Beliefs and Superstitions.

REGARD ENTERTAINED FOR THE DEAD

(WRITTEN FOR THE DISPATCH.)

The road from Tahaka to Atuona skirted the northwestern side of the anchorage, somewhat high up, edged, and sometimes shaded, by the splendid flowers of the flamboyant; its English name I do not know.

Atuona, a village planted in a shore side marsh, the houses standing everywhere intermingled with the pools of a taro garden, we find every condition of tropical danger and discomfort; and yet there are no mosquitoes—not even the hateful day fly of Nukuniva—and fever, and its concomitant, the island fever, are unknown.

A Very Wonderful Otagoecarian.

This is the chief station of the French on the main-feeding line of Hiva-oa. The servant of penmanship enjoys the style of the supercilious, and hosts the French colors over a quite extensive compound. A Chinese, a waiter from the plantation, keeps a restaurant in the rear quarters of the village, and the house is now possessed by the Sisters' school and Brother Michel's church. Father Orea, a wonderful otagoecarian, his frame scarce bowed, the fire of his eyes undimmed, has lived, and trembled, and suffered in this place since 1835.

Interested in the Girls.

One of these, a girl perhaps 14 years of age, but certainly caught the eye of Brother Michel. Why was she not at school?—she was done with school now. What was she doing here?—she lived here. Why was she here?—she was a native of the island. There was no severity in Brother Michel's manner; the girls own confusion told her story—"Elle a honte," was the missionary's comment, as we rode away.

How the Bodies Are Found.

A clew to the extent of the aboriginal population, and some knowledge of their religion, arts and customs, may be obtained from the millions of bodies that are buried for their spirits. As the land is being placed in what was considered the proper position for mummifying and firmly bound with ropes before death had left the body and death stiffened the muscles. The teeth are always perfect, and the hair—sometimes grown unnaturally long in the grave—has generally turned a reddish-brown by contact with the nitrous earth.

Remove the Cloth and the Features are Found Well Preserved.

The most interesting article was a wallet, made of two pieces of thick cotton cloth of different colors, ten inches long by five broad. The lower end terminated with a fringe, and at the upper end there was a pocket, which was a braid, the strands higher up. The lower end was a braid, and contained some lima beans, a few pods of cotton, some chalcidæan beads, and several thin pieces of silver, each pierced with a hole.

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MUMMIES OF PERU.

Fannie B. Ward Pays a Visit to an Aboriginal City of the Dead.

THOUSANDS BURIED IN THE SAND.

The Bodies Are Dried and the Eyeballs Changed to Rich Jewels.

HISTORY UNRAVELLED FROM GRAVES.

THE QUALITY OF THE WRAPPINGS, and the various articles found in the tombs, enable one to judge pretty correctly what was the condition in life of the occupant. The plebeian dead were buried in such shallow graves that the contents were exposed to view, or winds uncovered them.

HOUSEHOLD DEITIES OF THE PERUVIANS.

Father Arrica, in his rare book on "Folklore in Peru," calls these pebbles (caopos) the household deities of the early Peruvians. He says that bezel stones and small quartz crystals were most esteemed; and he says that some coins or pieces of metal were used as household deities.

Must Have Been a Fisherman.

Passing around the neck and carefully folded over the knees, on which the head rested, was a fisherman's net, made of fiber of the agave, the threads fine and the finest used to-day and nicely knotted. Wrapped in a cloth at his feet were some fishing lines of various sizes, copper hooks, barbed and plain, and several small fish.

A Wallet of Thick Cotton.

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THE RULES OF RUGBY.

Wakeman's Second Letter From the Great School of England.

THE ABSENCE OF FLUNKYISM.

Something About the Games That Have Made It World-Famous.

RUM CUTS FROM SIXTH FORM LADS.

CONSEQUENCE OF THE DISPATCH. RUGBY, ENGL., March 20.—All boys at Rugby school must enter between the ages of 12 and 15 years, and must leave the school at the end of the next term after they have reached the age of 19 years.

CHAPTER XVII.

"She hates me with an extreme hatred," said Kafka to the Wanderer. "Her real interest lay in showing you how terrible that hatred could be. It is not possible to conceive of anything more distasteful to me than what she did to me. She made me her sport—yours, too, perhaps, or she would at least have wished it. On that holy ground where my people lie in peace she made me deny my faith, she made me, in your eyes and her own, personate a renegade of my race, she made me confess in the Christian creed, she made me seem to die for a belief I abhor. Can you conceive of anything more devilish? A moment later she smiles upon me and presses my hand, and is anxious to know of my good health. And but for you I should never have known what she had done to me. I owe you gratitude, though it be for the worst pain I ever have suffered. But do you think I will forgive her?"

ING AGAIN AT THE REMEMBRANCE OF WHAT HE HAD BEEN.

"And do you think that I can love still?" "No." Israel Kafka walked the length of the room and then came back and stood before the Wanderer and looked into his eyes. His face was very calm and resolute, the flush had vanished from his cheeks and his features were set in an expression of irrevocable determination. Then he spoke, slowly and distinctly.

"YOU ARE MISTAKEN. I LOVE HER WITH ALL MY HEART. I WILL THREATEN TO KILL HER."

The Wanderer had seen many men in many lands and had witnessed the effects of many passions. He gazed earnestly into Israel Kafka's face, searching in vain for some manifestation of madness. But he was disappointed. The Moravian had formed his resolution in his old folly and intended to carry it out. His only ally appeared to lie in the announcement of his intention. But his next words explained even that.

"SHE MADE ME PROMISE TO DENY YOU TO HER IF YOU WOULD, SAID."

"You need not warn me. I know what you would say. But I will be no common murderer. I will not kill her as she would have killed me. Warn her, not me. Go to her and say, 'Israel Kafka has promised before God that he will take your blood in expiation, and there is no escape from the man who is thus ready to die.' Tell her to fly for her life, and that quickly."

"AND WHAT WILL YOU GAIN BY GOING THIS MURDER?"

"I shall free myself of my shame in loving her at the price of her blood and mine. Will you or any other way, well or ill, I care not. Whatever we're doing at 6 o'clock games, sauntering or study, everything's dropped, and we give a grand rush for 'tea.' After tea in winter, and after 7:15 in summer, comes the evening order, and we have a game. Then we have to pitch in on 'preparation'—that's getting our lessons for the next forenoon—until 9 o'clock, when they give us a very light supper, and then we have a party. Then it's a go to bed, and no talking or it means another 'licking,' sure as fees and marshals, that's all!"

KNOWN EVERYWHERE FOR ITS GAMES.

The reputation of all Rugby games is wholly in the hands of the school where this is played. The management of the great "School Close," the unequalled playground of Rugby. The details of the management are delegated to a committee of five boys locally called the "Big School Levee."

AS THE WANDERER LEFT THE ROOM, HE SAW THE MORAVIAN TURN TOWARD THE PLACE WHERE THE KEEN, SPLENDID EASTERN WEAPONS HUNG UPON THE WALL.

As the Wanderer left the room, he saw the Moravian turn toward the place where the keen, splendid Eastern weapons hung upon the wall. He knew that the case was urgent and the danger great. There was no mistaking the tone of Israel Kafka's voice nor the look in his face. Nor did the unshrinking resolution seem altogether unnatural in a man of the Moravian's breeding. The Wanderer had no time and but little inclination to blame himself or the part he had played in disclosing to the principal actor the nature of the scene which had taken place in the century, and the immediate consequence to himself or the part he had played. But there was scant time for reflection as he hastened toward Uronna's house. His present mission was clear and simple enough, though by no means easy of accomplishment. What Israel Kafka had told him was very true. Should he attempt a denunciation he would have little chance of being believed. It would be easy enough for Kafka to bring witnesses to prove his own love for Uronna and the Wanderer's intimacy with her during the past month, and the latter's consequent interest in disclosing summarily of his Moravian rival. A stranger in the land would have small hope of success against a man whose antecedents were known, whose fortune was reputed great, and who had at his back the whole gigantic strength of the Hebrew interest in Prague, if he chose to invoke the

THE WITCH OF PRAGUE

A FANTASTIC TALE, INTRODUCING HYPNOTIC THEORIES.

WRITTEN FOR THE DISPATCH BY F. MARION CRAWFORD,

Author of "Mr. Isaacs," "Dr. Claudius," "A Roman Singer," and Many Other Stories That Have Taken Rank as Standard Literature.

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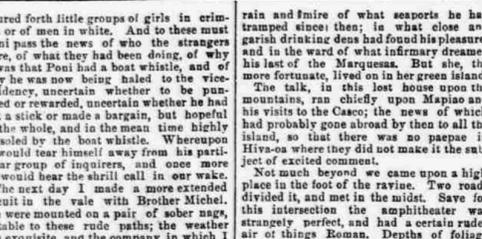
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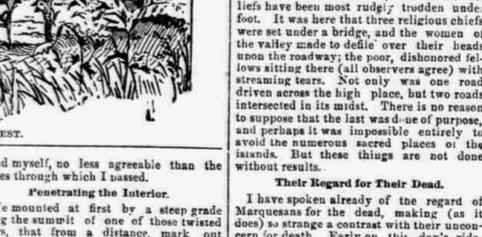
HE BROUGHT US A COCONUT.



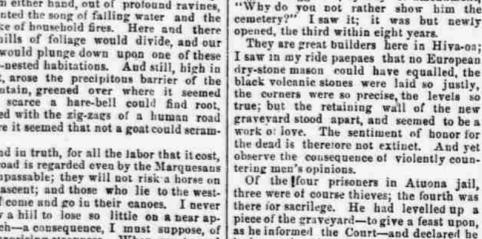
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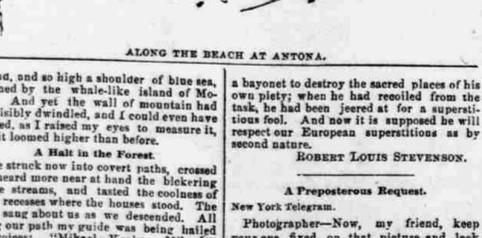
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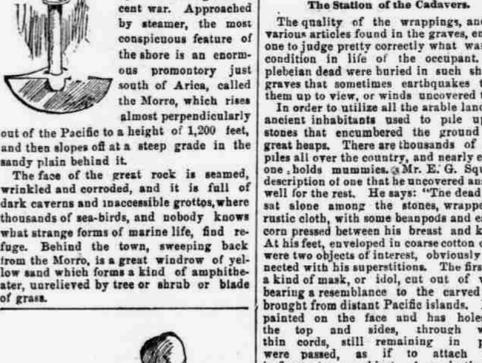
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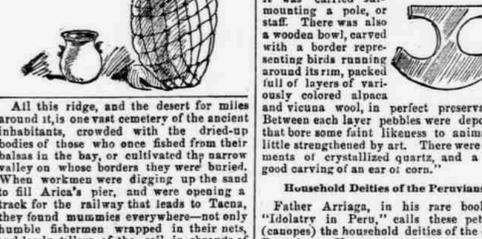
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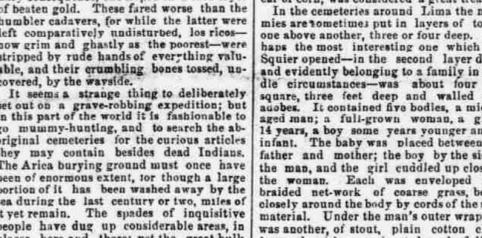
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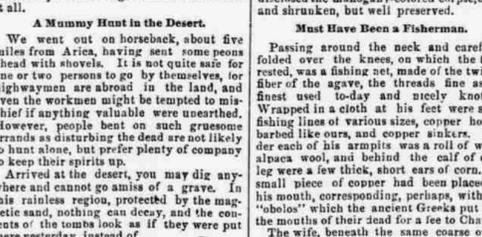
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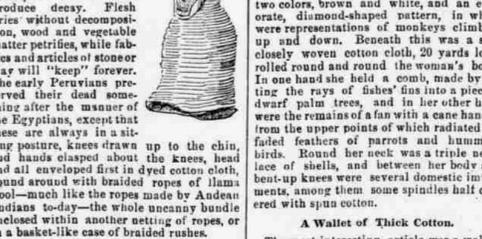
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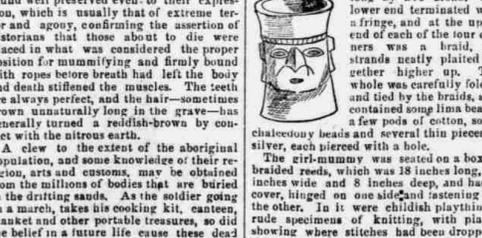
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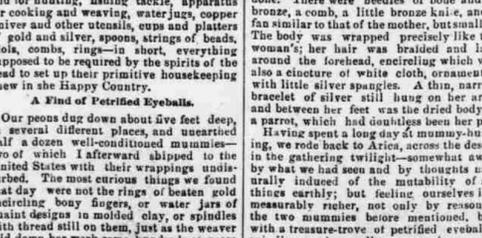
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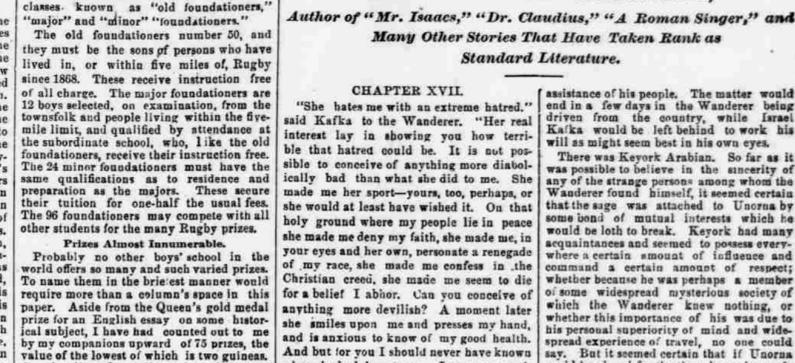
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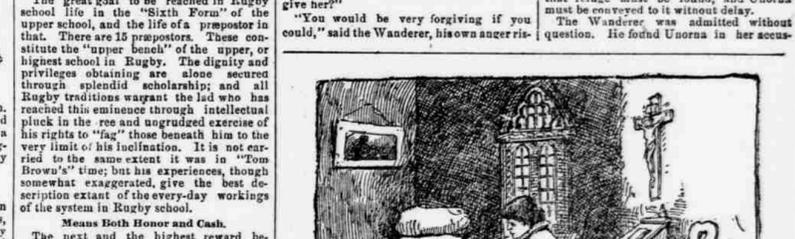
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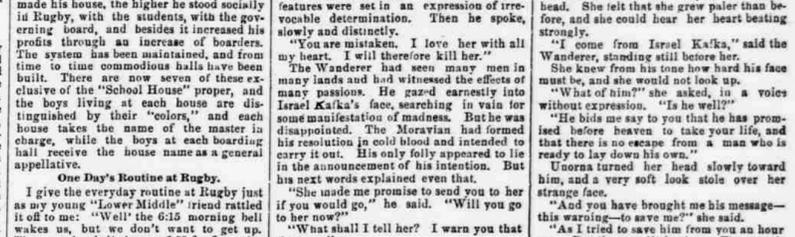
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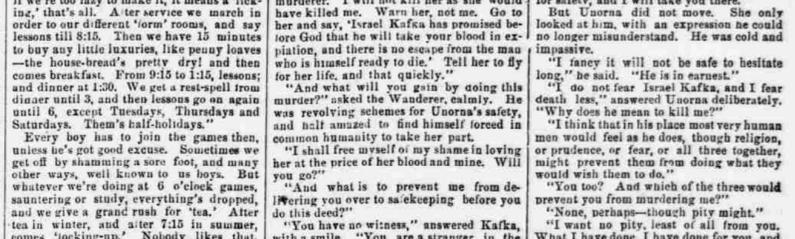
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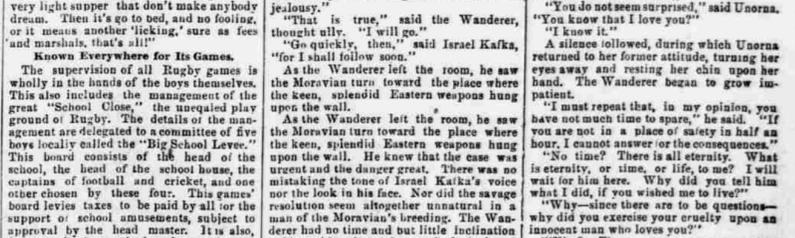
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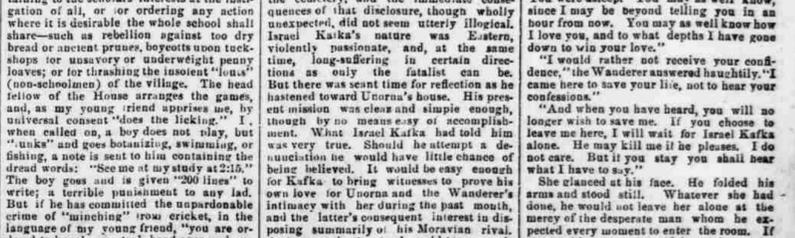
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