

AN EXILE'S STORY.

Remarkable Life of a White Man Among the Dusky Natives of Madagascar.

HE HAD SIX BLACK WIVES.

Made a Comfortable Living by Trading in Gandy Beads, Tinsel and Very Compromising Rum.

WOULDN'T RETURN TO CIVILIZATION.

One of the Experiences of Lieutenant Smith in His Trips Around the World.

[WRITTEN FROM THE DISPATCH.] Almost everywhere from the by-ways and highways of our modern civilization the tide of emigration carries with its flood a great army of adventurers. Its ebb leaves on the shores of distant and unknown lands the remnants of many men.

Everywhere throughout the still wide and unexplored world, on the fringes of Africa, on the fringes of the Southern ocean, in vast Horno, in the Philippines, and on the countless geographical islands of the Indian Sea, they live isolated lives, forgotten by an ancient Babo's Servant.

friends, lost to the great whirling world of modern society. The story and the study of such lives, is the study of the whole history of modern colonial aggrandizement. They are the forerunners as well as the victims of a foreign power. Incited by visions of wealth or ruddy conquest, by fabled stories of an easy acquisition of power and property amidst a race of

A Lower Scale of Intellectuality than themselves, they seize the political opportunity afforded by the decree of some Continental Congress and follow the troop ship that carries the advance guard as an army of occupation. Their presence is at first symbolized by a fungus growth of rickety shanties with glaring signs and piles of broken bottles in neglected alley ways or in a mouldy little back yard over-run with weeds.

After a while the political panorama changes, the troops are withdrawn, the military garrison is neglected, the military neglect is inevitable, but the white waif is left by the ebbing tide on the shores of chance.

Little by little, from pillar to post, as the jagged rocks of the "woods" are lost in the forests of his outlandish home, he loses his identity and slowly assimilates himself to the manners and customs of the strange people about him. Now and then the flash of some foreign sail on a distant horizon, now and then the visit of some daring missionary brings with him the breath of forgotten civilization, but there is little to beguile him from an existence that is broken only by the constant roar of ceaseless surf for the long familiar beach or the moan of tropical winds amid the pendant leaves of trees that are ever green.

His Superiority is Recognized. Nevertheless, in himself he represents to the crude minds about him a dim power; the shackle he builds of poles about his "fancy," the rum he has to sell, the beads he has in store, the little black looking glasses, the long neglected books, all are evidences of his other and more powerful percentage to the daily cluster of primitive men and women, who squat on the hot sands of his reservation and under the shade of his trees.

In his mind and thoughts—in his dreams and waking reveries—some day he will return. But he never will. He is the outpost of his race; the typical cowboy on the banks of the river of his own civilization. Countless are the causes that have led men to seek personal exile. Many are the recruits in every sodal regiment. Men, often of clear and a clean-cut character, are seduced by ter and ideas, but endowed with morbid thoughts and erratic dispositions. Many others, like him, and whose only desire is the vain one to soothe an uneasy conscience in peaceful solitude. I have met such men. The history of their lives and adventures is almost out of joint with the plain tale of modern society. Both their existence and the necessity for it is one of the results of civilization. Sometimes skimmers only far in advance of the main army—some stragglers, they live and die, and are buried in the narrow bridge paths long before these trodden into the great highways of advancing change.

On the Island of Madagascar.

Once in my wanderings it was my fortune to meet, to live with and to converse with such a man. It was when the blue waves of the great Mozambique Channel endlessly break on the long sandy stretches at South-western Madagascar. Here for miles and miles the scene is unvaried. The shelving yellow beach, the blue sea, the green and white of the gulls, the white of the sails, the red of the sunset, and the dark clusters of tropical trees growing into one vast wave of green forest, rolling back to a far interior.

I had come down with a large party of natives from the Malagasy Capital in North Central country, across the land of the Details race, skirted the territory of the dangerous Tania people, finally struck for the west and the ocean. Days and days had been occupied in this romantic journey. Plunged in the twilight of dense forests whose silence is to the traveler almost unearthly, we had struggled up the sides, over and down again the lofty mountain ranges that for 1,600 miles sweep north and south on the Western coast of the great African island. Fording rushing muddy rivers, making wide detours to avoid the thundering cataracts, we toiled ever west. Some-times in the very driest of woods we would come out on an unexpected clearing to find

A Village of Stone Huts.

but rarely any people. They had fled from the bad "fetish" of the white man in their country. Some women were brave, and remained to stare and stare at us, and silent wonder, or even offer fruit or little bunches of the orchilla weed in trade. They were the Tania—cruel, crafty and dreaded by the traveler. Steeped in the blindest superstition, of the ordinal of the tsianga poison cup, the sacrifice of the retinue of a chief at his death, the worship of the bones of animals, the love of blood-brotherhood and all the beliefs of the lowest order of savage life was theirs. No wonder they looked upon the white man as the accursed of God—the "albinos," marked for evil by his bleached complexion. Yet among these people I met a white outcast. We were glad when the rivers widened slowly and rushed more impetuously toward the sea. Weary limbs got new vitality; the long column closed up and savage songs from the Bana men who followed us

broke the deadly silence of the woods. In a few days more we came running out of the jungle onto the fringe of a beach with the Western ocean breaking at our feet. To my delight I saw at once, close at hand, rising from a grove of tall cocoa trees, the circular stockade that in this country always indicates the refuge of some white man. I ran over and banged on the bamboo door. It opened presently and there stood before me

A Strange Specimen of Humanity.

He was a tall man, with bronzed face and deep-set eyes, a prominent nose, heavily sun-burned and the remnants of a grizzly beard. He had on his head a dilapidated derby hat, which he wore very much on one side, a flannel shirt, tucked into a pair of blue trousers, and a pair of boots. His feet were bare of covering in the hot sand and the corners of his mouth, I noticed, were black with something he was chewing.

"Hello!" I said, and so I met my outcast. In a little while I had told him the story of our advent here and asked an answer to a host of questions. He was not a very talkative person, however, and dragged out his inquiries and drewled out his replies quite out of accord with my patience. He took me into a low thatched hut in one corner of the stockade, and spread out a mat on the ground for us to sit upon.

Certainly Not a Cheery Home.

This impressed me with the idea that they would like to get out. On the side opposite me stood two long shanties roofed with dry leaves. On the sand were scattered a group of natives, whose black bodies and black hair, like the palms in one corner, were dotted under the remorseless sun. A desolate and cheerless place indeed for anyone to call home. I turned to the hut again and took one of the pipes my new friend handed me. After awhile he fell to talking again; he, half addressing himself to me and half speaking to the air about him, like one who converses with himself in a long unbroken sentence. He listened eagerly to the strange story of his exile.

"Yes," he drawled out, "I've been in this accursed country for many years. I was on 24 this coming rainy season since I sailed off from Frisco. Quite a nip, sir, out of a life of a man to look upon nothing but nigres, and to know him well during my short stay and in view of my own bright thoughts of near home and friends, I felt great pity for him. I was a sailor, and I had broadened the subject of his return with me; but he always avoided it, always gently and with many simple thanks. This last night, as the tropical flood came thundering down, thinking for the while the ceaseless roar of the ocean near, soaking the long stretches of heated sands and rattling against the dried leaves of our shack roof, I spoke again to him of that far-off land where certainly there must be some still alive who lived and cared for him."

Native Orchilla-Weed Packers.

"No, lad," he said, gently, "not now. I am a long day to get to it, and to this world. Let me rest in peace." The Truth about the Exile. Many months afterward in New York I delivered a lecture on the subject of my recent experiences in Great Madagascar. On coming out from the hall I felt myself touched upon the shoulder, and turning around was confronted by an elderly gentleman with gray hair and whiskers. He asked me to name a time and place where he could call upon me. I did so and he called promptly. "I saw," he said, "in one of the stereoscopic views at your lecture the picture of a white man. Have you that shot? But he went through the whole of his brother's home and steal, kill, cook and eat the latter's favorite dog."

He will sell his son or daughter for a dog, and will spend his money in buying religious paraphernalia for his pet, his house. He hates his superiors and has an intense dread of death, but he will commit suicide with great cheerfulness when so ordered by an official. Instead of killing his mortal enemy, he drowns himself in the latter's well, after having written obscene epigrams upon the stones of the coping. Almost to our houses in San Francisco. We appointed him first officer of one of our finest vessels. He sailed for Sydney. He got the crew in a state of mutiny, and with his own hands murdered the captain and threw his body overboard. He sold the ship and cargo in Sydney on false orders from us. He paid off the crew three times their wages, and then disappeared. He is the most infatuated scoundrel that ever took the breath of life."

I am not sure but that the "toll" this time had not better have drowned, than thrown upon the beach of Madagascar, this "outcast." MASON W. STURDEL, Lieutenant, U. S. N. CHANCE OF A LIFETIME. HEAD CAREFULLY OUR MID-SUMMER OFFER. During the months of June, July and August we make the unprecedented offer of giving away every tenth piano sold to the purchaser who complies with the following rules:

First—Cut this advertisement out and bring it with you. Second—No commission will be allowed on these sales. Third—All sales must be actually closed and \$25 paid down, with agreement to pay not less than \$10 per month. Fourth—That purchasers agree to the following: viz. That the advertiser, on or before the 31st day of June, select an hour and a day in each of the three months and place in the Allegheny Safe Deposit Company a warrant, securely sealed, there to remain until September 1, 1891, on which date they will be opened in our warehouse and bills of sale made to the winners of pianos whose date of purchase comes nearest to the hour and date selected.

In making this offer we wish purchasers to understand that this is not a fake advertisement, but is strictly bona fide and made solely to draw the attention of the public to the famous pianos we sell and the easy terms on which we sell them, and we pledge ourselves wherever it can be shown that under like conditions we have not sold our pianos at a lower price at any other dealer in either city, we will present purchaser with piano. We sell the great Ahlstrom, Kroeger & Son, Kurtzman & Co. and Mathusek & Son pianos at prices ranging from \$250 to \$800, and on payments of \$25 down and \$10 per month. ECHOLS, McINTYRE & CO., 123 Sandusky street, Allegheny City. Telephone building. wsa

See Display Advertisement Telling about Kensington. Page 10. This is the Time of the year when we sell our every suit of clothes for what it will bring. The price of each suit is marked plainly on the ticket and samples are displayed in our show windows. Everybody should attend this great clearing sale of men's and boys' suits. Low prices rule on every hand. Men's good suits for \$5 and \$8. Men's cashmere cheviots and worsted suit and overcoat in new style, only \$7 and \$8. Sale starts promptly at 8 o'clock Monday.

CLYDE W. DONALD, corner Grant and Diamond streets. KENSINGTON Kensington Kensington! HONTON and Mignano awnings at Marnox & Son's, 539 Penn avenue. Free Train Wednesday, June 10, To Kensington. See advt., page 3. WILL call on you with samples of furniture covering and furnish estimates on work. HAUGH & KEENAN, 33 Water street. See advt., page 10 to-day.

Down coast by canoe to the French settlement at Tuller Bay, southwest from here, and it goes to the Cape and London. Purple dye, you know, and valuable at home.

A Much-Married Man.

"Yes," I've been often back—far back in the Tania country. It's a bad place, a dangerous place, but I'm used to it. I'm in blood-brotherhood with most of the chiefs and they don't molest me much, and won't so long as the rum lasts, I reckon. Well, yes, I'm married into several of their families, too—had to, you know; it's the custom. Come back to the house and I'll introduce you to number six and the latest."

We crossed the hot sand again into the hut. "Baboo," he called, and in a moment the rickety door of a room on one side opened and a woman wrapped from chin to toe in a coarse blanket stepped out. She was well-formed and tall, and not without a native grace of motion. She had a very black, but withal a somewhat comely and good-natured face. Her hair was done up in a tight ball saturated with beef fat, and her forehead was ornamented with white, broad, parallel lines of clay. She had her servant with her—a Sakalana who squatted

on the ground and dug his assegai in the sand, and glared at me. "She's a Tania," said Lowden, "and I brought her down from up country a year ago. Her father is a big chief, up there and never comes to the coast. She has been fixing herself up to see you, you see. No, I've never talked English to her nor to any of them. I suppose, in her mind, she only associates you with the race that makes the beads and cloth—that's about as far as her brain goes."

I spent three days with this strange man and his surroundings, then I gathered my party together for a start up the long beach to the next trading station. The night before we were visited by one of the most terrific thunderstorms I had ever

and carried; a mountain of cakes and pastry work; a pile of fruits and sweetmeats; a jar of holy oil and a second of sacred water accompany the pig. Next is an assistant priest beating a huge gong, preceding Old Jos himself, a golden image of a fat, well-fed Chinese gentleman of about 40 years of age, and last of all a crowd of enthusiastic small boys. The procession marches leisurely to the home of the patient and there gives an open air concert. The doors are opened and all welcomed in. The statue is set up, prayers, genuflections and food are offered to the divinity, and then the food and drink are divided among all present. All the time the music is roaring out diabolic discord. The priest now produces a bronze vase in which there are 200 medical prescriptions and

shakes it vigorously and to and fro until two or three prescriptions fall upon the floor. From these he selects the one allotted by providence. The prescription is made up. More prayers and genuflections are indulged in, and then, amid the tearful thanks of invalid and friends, "Jos is carried home."

Not Very Costly After All.

This cure, "faith cure" or "Christian science" of the Orient is not over costly. The tariff is as follows: Seven musicians..... \$0 70 Fricious mob of nine..... 0 65 Food and drink (trunk)..... 0 15 Holy oil and sacred water..... 0 15 Sixteen cocle carriers..... 4 00 Total cost..... \$7 90

Enough medicine is given to last a month and the event is as memorable as a gilded wake in Killarney or a camp meeting in New England. The patient, moreover, nearly always gets well. Of course the priest is a good herbalist and a fair physician according to mongolian standards. I was discussing the ceremony with my physician, a distinguished surgeon of long experience in the East, who has been treating me for neuritic pains several months with little or no success. He listened, and, puffing one of my best Havanas, said slowly to the circle present: "These exhibitions of heathen ignorance are very pitiful, but they are to be regarded as the vestigial remains of a superstition of the past. By the way, my dear sir, none of the various medicines I have tried on you seem to have done any good. I think you will make bold departure to-morrow and try a new line of treatment."

I looked at him a moment, and calmly said, "Why not bring a Jos?" "Nor are the functions of Jos confined to the sick room. He is taken in all pomp and ceremony to death beds, weddings, birthday anniversaries and what correspond to our christenings. Let it be added in justice to the hard-working priests, who try to minister spiritual consolation in their own queer way, that they are men of grace to the rich and the poor and that times innumerable they visit the pauper cooie without fee or reward. Though audacious to Americans, and what correspond to our christenings. Let it be added in justice to the hard-working priests, who try to minister spiritual consolation in their own queer way, that they are men of grace to the rich and the poor and that times innumerable they visit the pauper cooie without fee or reward. Though audacious to Americans, and what correspond to our christenings. 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