

THE SOUL CATCHERS.

A SINGULAR CUSTOM OF THE SOUTH SEA ISLANDERS.

The Way the Natives in the Days Before Civilization Had Fully Marked Them For Its Own Use to Get Even With Their Enemies.

A little while ago while turning over some mementos of many years spent in the Pacific Islands I came across a small circle of fine cane about two inches in diameter. From the side toward the center a delicate network of the fibers of some plant was constructed, leaving a small hole in the center large enough for, say, a bee to crawl through. The article weighed less than a quarter of an ounce; yet, small and harmless as it appeared, it is not so very many years ago that it and others like it were objects of deadly terror to the natives of many of the Pacific Islands, particularly those of Manahiki (Humphrey Island), for the simple looking thing was a "soul catcher"—that is, a destroyer of human life.

Manahiki is one of a group of low lying atoll islands to the north-northwest of Samoa, and its people today are about the best educated of all the Malayo-Polynesian people. They elect a king and parliament, have one of the most beautifully adorned churches in the Pacific Islands, and nearly all the younger members of the community can now not only speak but read and write English. The island is for an atoll—unusually fertile and the people a fine, stalwart, handsome copper colored race. The main industries are the making of "copra" (dried coconut) and diving for pearl shell.

"Soul catching" in the heathen days, prior to 1863, could be and was practiced by any one who desired revenge or the life of an enemy. Indeed, although the people were nominally Christians in 1873, it was still in vogue. The modus operandi is very simple. Say that two men, Rika and Tetoro, quarrel. Rika accuses Tetoro of going out into the lagoon at night-time, lifting his (Rika's) fish traps and abstracting the contents. He therefore demands compensation. Tetoro denies the theft. The relatives of both men take sides, and the quarrel assumes all the elements of a feud with bloodshed. It may be that Tetoro is a man of means or chiefly rank and influence and treats his accuser with scorn.

"Very well," the injured Rika cries. "If I cannot get justice from you I shall snare your soul, and you will die of a wasting sickness."

Tetoro, even if he is innocent, begins to feel uneasy at this threat and, while vigorously denying the theft, offers Rika a present of a pig to end the matter. Rika's relatives at once clamor not only for their original demands, but for the pig as well. Possibly a free fight ensues, and Rika's people get badly used, and threats of "soul snaring" are heard on all sides.

Then Rika's wife makes the snare for Tetoro's soul. Taking her mat out into the village square or upon a well frequented road or path, she suspends the snare from the branches of trees or sticks placed in the ground in such a position that she can closely watch the orifice in the center of the square. Rika's friends, male and female, come with her. They bring food and eat it and throw fragments under the snare to attract the flies, with which the island is infested. If but one fly crawls through the hole Tetoro is a dead man, unless he suddenly gives in and allows himself to be bled, for not only do Rika's people watch the snare, but his own as well. No one of them would dare to attempt to destroy the snare. The death of the interloper by occult power would certainly follow.

And so for hours and hours—sometimes for days—many pairs of eyes watch the little circle of cane, and Tetoro and his friends are now ready to yield, but feel that still more extortionate demands may be made. Then at last a fly is seen to crawl through, and a shout goes through the village.

"Ta hupo to lago! Ta hupo to lago!" ("A fly has passed through.") Tetoro hears the cries and immediately imagines he feels ill. His wife and relatives crowd about him and try to cheer him up, but his face assumes a melancholy look, and as the time passes on he refuses his food. Perhaps he may confess that he did steal Rika's fish and tremblingly offer to make full restitution if Rika will catch a fly and make it go through the circle from the reverse side through which the first one entered voluntarily. Usually this is done, and what might have become a lasting family feud had Tetoro died of "funk" through being bewitched, ends up by the payment of so much property to Rika, and a feast for which both parties provide the viands.—Pall Mall Gazette.

No Good to the Landlord. The minister and the landlord were talking matters over about a person who wished to become one of the latter's tenants.

"Morally he is sound, but financially he is weak," said the minister.

"Ah, weel," replied the factor, "in that case he's a grand enough sitter for you, but not for me." And the negotiations were declared "off."—London Telegraph.

That Horrid Him. Markley—Well, I did lend him \$10.

Newitt—Yes, I suppose he'll pay you back some day, but you can't make him hurry.

Markley—I don't know about that. The mere sight of me walking along the street has had that effect upon him several times lately.—Philadelphia Press.

BIT OF FRENCH HISTORY.

An Empire Lost For Want of the Right Sort of Riding Habit.

An old legend which makes no pretense to truth tells how a kingdom was lost for want of a horseshoe nail. But a volume of sober historical and biographical purpose, written by Count d'Herrison, makes it appear that the Empress Eugenie, after the battle of Sedan, lost the chance to preserve the empire of her husband by not possessing exactly the right sort of riding habit. It was the evening of Sept. 3, 1870.

The news of the surrender of the French army and of the Emperor Napoleon at Sedan had spread about Paris. The city was excited, and there was talk of a revolution and the banishment of the imperial family. At this juncture Emile de Girardin, a man who was trusted by the empress and who had had no little experience during the previous changes of government, arrived at the palace of the Tuileries. "If your majesty were to appear on horseback in the midst of the people," Girardin said, "and announce the abdication of the emperor in favor of the prince imperial, your own assumption of the title of empress regent and the appointment of Thiers as prime minister, the empire might be saved. Something must be done to turn the tide."

The empress accepted the advice. But when this leader of the world's fashion sought for a proper costume for her performance it could not be found. The only riding habit in the Tuileries was a fantastic one of green, embroidered with gold and silver, made for a festival hunting occasion, and the hat was a not less fantastic three cornered affair of the epoch of Louis Quinze. The empress felt that it would not do to appear in this garb on such an occasion. Her appearance in it might have the opposite effect upon the people from that which she intended. The plan had to be given up, the empress and the prince imperial were banished and the Napoleonic empire was at an end.

A NOSE FOR NEWS.

The Genuine Newspaper Reporter Is Born, Not Made.

"Poets are born, not made," said the retired newspaper man to the New Orleans Times-Democrat, "and I might add that reporters come into this world in much the same way. For instance, the 'born' reporter will get a story if there is one in sight, while he who only has what I would call a mechanical sort of training will skim over the same ground without ever discovering that anything out of the ordinary has happened. Not many years ago I was holding an important position on one of the principal journals of Chicago. I was one day put on the city editor's desk, and, wanting to test the ability of two new men on the staff, I assigned both of them to the same story. Of course neither knew the other was in the neighborhood, and you ought to have seen their respective reports. One of them had a two column story that created a sensation from one end of the city to the other, while the other turned in about two 'sticks' of the driest stuff I ever remember to have read. I am satisfied that both the men covered the story to the best of their respective abilities. One of them simply had a 'nose for news' and the other didn't. As I said, reporters are born, not made by studying 'journalism' in the abstract. The natural born reporter is at home in a newspaper office, he can live on ink and can sleep soundly on the imposing stone. He sees little news in a dog biting a man, but he is quick to grasp the importance of an item telling about a man biting a dog."

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VARY YOUR INTERESTS.

The Wise Man Does Not Allow Himself to Run in a Rut.

The wise man keeps out of ruts. To be certain, however, that he will accomplish this he must begin early in life. He must not begin his life work by restricting himself absolutely to a single channel. This does not mean that he should scatter his forces and attempt everything or should not become a specialist. But the more strictly he specializes the more carefully should he see to it that he does not become narrow and bigoted. The young man should early begin the habit of reading a newspaper. He will thus get a general education that he can obtain from no other source. But he cannot get all the education he requires, even of public affairs, from the newspapers. Let him not make this error. Their news is necessarily fragmentary. He should read regularly one or two good magazines of the class devoted to the discussion of questions of public interest. He should read a little good fiction as well as history and general literature. While he should persistently seek the acquaintance of the best men of his own craft, who are usually the broadest minded, he should also seek friends outside of it. They will help him to see that there are other important crafts in the world besides his own. All this will broaden his views and help to keep him out of a rut.—World's Work.

Change of Air. The quaint miraculous benefits which are associated with change of air in the popular belief are in reality derived when they occur from change of environment, qua change of habits of life. In a great many instances the measure of benefit obtainable would be as effectually secured, and at much less expense, by mere change of habits, without the fatigue and inconvenience of change of domicile. The overwrought city clerk might advantageously take to driving a cab, while the cabman would find it a relief to discharge for a time the functions of caretaker of a deserted house. Many an overworked physician would experience a distinct improvement were he to qualify as chauffeur, with no other object in view than to cover space, and there are few domestic servants whose health would not be sensibly modified by a brief experience as milkmaid or gleaner should the season lend itself to that pursuit. The "literary gent," whose brain is sterile of new ideas, might recuperate his energies by assuming the role of a sick man and remaining in bed for a week or two.—Medical Review.

A Spider and a King. On the ceiling of one of the rooms in Sans Souci, the world renowned palace of Frederick the Great in Prussia, is the painting of a huge spider with its web. The reason for this odd decoration is that one morning just as the king was about to drink his usual morning cup of chocolate in this room he turned aside for something, and when, a moment later, he took up the cup he noticed a small spider had fallen into it. Immediately upon giving an order for a fresh cup a pistol report was heard, and it was discovered that the cook had shot himself. The reason for this, it was later found out, was that he had poisoned the chocolate, and of course when a fresh cup was ordered he supposed his treachery had been discovered. It was in remembrance of this narrow escape that Frederick ordered a spider's web to be painted on the ceiling.

A Consoled Widow. "Yes," said Coyote Jim, "we did make a mistake once, stranger, but we squared it up all right."

"How was that?" asked the tenderfoot.

"One day a feller come through town," explained the native, "riding two ways for sundown, an' somebody yelled he was a boss thief. In course we rounded him up an' strung him afore we found he'd only stole a clotheshorse from his wife to trade for leiker. But we held a meetin' right after, an' the widdler got our washin' fer the next year, so she never lost nothin' by it, an' she got her clotheshorse back too!"—Cincinnati Commercial Tribune.

Harry to Olive. Tess—Harry Goodley is engaged to Olive Soberie. You've heard of it, of course?

Jess—No! The idea! I thought she was too much wrapped up in her temperance work to bother with matrimony.

Tess—It seems not. By the way, her engagement ring is quite appropriately inscribed, the very essence of temperance—"H2 O."—Philadelphia Press.

Experienced. "What is the first thing to be done in case of fire?" asked the professor.

"Sue the insurance company," promptly answered the boy at the foot of the class, whose father had been burned out once or twice and appeared to have made a good thing of it.

Her Ideal. Slimpurs—You say you are not in love with any one else, but you are in love with an ideal. Perhaps I can in time approach that ideal.

Miss Beauti (regretfully)—I'm afraid not. He is a character in a fairy story. Everything he touched turned to gold.

Value Wanted. Fashionable Patient—This bill is exorbitant.

Doctor—But, my dear sir—Fashionable Patient—Not a word, sir. Either cut it in two or find something else the matter with me.

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MEXICAN INDIAN MAIDENS.

They Take the Initiative in Love Affairs and Do the Courting.

The custom of Mexico requires the Indian girl to do all the courting. She is just as bashful as the young swain whom she wishes to fascinate, but she has to take the initiative in love affairs. The young people meet only at the feasts, and after she has gazed mildly under the influence of the native beer that is liberally consumed by all she tries to attract his attention by dancing before him in a clumsy way up and down on the same spot. But so bashful is she that she persistently keeps her back turned toward him. She may also sit down near him and pull his blanket and sing to him in a gentle, low voice a simple love song, such as "Beautiful man to be sure." If occasion requires, the parents of the girl may say to the parents of the boy, "Our daughter wants to marry your son." Then they send the girl to the boy's home that the young people may become acquainted. For two or three days perhaps they do not speak to each other, but finally she playfully begins to throw pebbles at him. If he does not return them she understands that he does not care for her. If he throws them back at her she knows that she has won him. She lets her blanket drop and runs off into the woods, and he is not long in following her.—Carl Lumholts in "Unknown Mexico."

Blackbird Days. Jan. 30 and 31 and Feb. 1 are famous at Constantinople, Brescia and along the Danube and the Rhine as the "blackbird days." A curious legend says that originally all species of grackles (blackbirds) were white and that they became black because during one year in the middle ages the three days mentioned above were so cold that all the birds in Europe took refuge in the chimneys. As Brescia the three days are celebrated with a feast called "I giorni della merla," or "the feast of the transformation of the bird."

His Return. Mrs. Hauskeep—Suppose I should give you a nice dinner today, what return would you make?

Hungry Higgins—Well, ma'am, if I liked yer cooking I'd return jist as often as I could, ma'am.—Philadelphia Press.

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Treasure Trove Law in England.

In England treasure trove belongs to the crown. According to the law, if any one finds hidden treasure and conceals it for his own use he is liable to fine and imprisonment. It used to be a hanging matter. However, it may be some encouragement to English treasure seekers, if any such there be in these enlightened days, to know that the laws of treasure trove only apply to such as is discovered by accident. Treasure discovered by systematic search would not come within this description; neither would finds discovered by astrological or cabalistic sciences or by the potent influence of the divining rod.—All the Year Round.

An Impatient Man.

In a restaurant near Park row a man who had just ordered luncheon called the waitress' attention to the pepper-caster, from which he could get no pepper.

"Oh, I'll make that all right, sir," she said cheerfully, and taking a hairpin from her hair, commenced to fess the openings over his plate. Instantly he seized his hat and stick and rushed out, greatly to the amazement of the obliging waitress, who remarked to another customer:

"Oh, Lord, isn't he impatient! Why, I was clearing it as quick as I could."—New York Press.

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PENNSYLVANIA RAILROAD.

BUFFALO & ALLEGANY VALLEY DIVISION. Low Grade Division.

Effect May 24, 1903. (Eastern Standard Time.)

Table with columns: STATIONS, No. 109, No. 110, No. 111, No. 112, No. 113, No. 114, No. 115. Rows include Pittsburg, Red Bank, Lawrenceville, New Bethlehem, Oak Ridge, Summerville, Brookville, Fuller, Reynoldsville, Hancock, DuBois, Waterbury, Pennfield, Tyler, Henrieville, Grant, Driftwood.

Train 90 (Sunday) leaves Pittsburg 9.0 a. m. Red Bank 11.0 Reynoldsville 12.41. Reynoldsville 1.14. Falls Creek 1.51. DuBois 2.45 p. m.

Table with columns: STATIONS, No. 109, No. 110, No. 111, No. 112, No. 113, No. 114, No. 115. Rows include Driftwood, Grant, Henrieville, Pennfield, Waterbury, Sabula, DuBois, Falls Creek, Hancock, Reynoldsville, Fuller, Iowa, Brookville, Summerville, Mayeville, Oak Ridge, New Bethlehem, Lawrenceville, Red Bank, Pittsburg.

Train 92 (Sunday) leaves DuBois 4.10 p. m. Falls Creek 4.17. Reynoldsville 4.43. Brookville 5.00. Red Bank 5.30. Pittsburg 6.20 p. m.

Philadelphia & Erie Railroad Division

In effect May 25th, 1903. Trains leave Driftwood as follows:

Table with columns: TRAINS, STATIONS, TIMES. Rows include 9:04 a. m., 12:36 p. m., 4:00 p. m., 11:06 p. m., 12:37 p. m., 4:00 p. m., 12:37 p. m., 4:00 p. m., 11:06 p. m., 12:37 p. m., 4:00 p. m.

JOHNSBURG RAILROAD.

Table with columns: STATIONS, TIMES. Rows include 10:10 a. m., 10:34 a. m., 10:58 a. m., 11:22 a. m., 11:46 a. m., 12:10 p. m., 12:34 p. m., 12:58 p. m., 1:22 p. m., 1:46 p. m., 2:10 p. m., 2:34 p. m., 2:58 p. m., 3:22 p. m., 3:46 p. m., 4:10 p. m., 4:34 p. m., 4:58 p. m., 5:22 p. m., 5:46 p. m., 6:10 p. m., 6:34 p. m., 6:58 p. m., 7:22 p. m., 7:46 p. m., 8:10 p. m., 8:34 p. m., 8:58 p. m., 9:22 p. m., 9:46 p. m., 10:10 p. m., 10:34 p. m., 10:58 p. m., 11:22 p. m., 11:46 p. m., 12:10 p. m., 12:34 p. m., 12:58 p. m., 1:22 p. m., 1:46 p. m., 2:10 p. m., 2:34 p. m., 2:58 p. m., 3:22 p. m., 3:46 p. m., 4:10 p. m., 4:34 p. m., 4:58 p. m., 5:22 p. m., 5:46 p. m., 6:10 p. m., 6:34 p. m., 6:58 p. m., 7:22 p. m., 7:46 p. m., 8:10 p. m., 8:34 p. m., 8:58 p. m., 9:22 p. m., 9:46 p. m., 10:10 p. m., 10:34 p. m., 10:58 p. m., 11:22 p. m., 11:46 p. m., 12:10 p. m., 12:34 p. m., 12:58 p. m., 1:22 p. m., 1:46 p. m., 2:10 p. m., 2:34 p. m., 2:58 p. m., 3:22 p. m., 3:46 p. m., 4:10 p. m., 4:34 p. m., 4:58 p. m., 5:22 p. m., 5:46 p. m., 6:10 p. m., 6:34 p. m., 6:58 p. m., 7:22 p. m., 7:46 p. m., 8:10 p. m., 8:34 p. m., 8:58 p. m., 9:22 p. m., 9:46 p. m., 10:10 p. m., 10:34 p. m., 10:58 p. m., 11:22 p. m., 11:46 p. m., 12:10 p. m., 12:34 p. m., 12:58 p. m., 1:22 p. m., 1:46 p. m., 2:10 p. m., 2:34 p. m., 2:58 p. m., 3:22 p. m., 3:46 p. m., 4:10 p. m., 4:34 p. m., 4:58 p. m., 5:22 p. m., 5:46 p. m., 6:10 p. m., 6:34 p. m., 6:58 p. m., 7:22 p. m., 7:46 p. m., 8:10 p. m., 8:34 p. m., 8:58 p. m., 9:22 p. m., 9:46 p. m., 10:10 p. m., 10:34 p. m., 10:5