THE OPELOUSAS COURIER

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OPELOUSAS, : LOUISIANA.

As if the literary deluge had not yet reached its height, a Chicago professor proposes to open a school for the training of writers of romances.

Jesting about the "new woman" and the "athletic girl" seems quite misplaced when one by the energetic use of her parasol saves her escort from a savage dog's attack and another saves hers from blindness and probable death when he is kicked by a horse.

The cynical theory that unselfishness and consideration for others is an acquired virtue not found in the very young, is splendidly refuted by the words, "Tell mother I'm not much hurt, and don't scare her," uttered by a New York seven-year-old railroad victim.

President Eliot of Harvard, in words that burn, has denounced the mischievous prevalence of gambling of various kinds in the American civilization of to-day. The goddess of chance has too many insensate votaries in present circumstances, and the President of Harvard University has not gone too far in his rebukes.

In a recent speech Lord Charles Beresford expressed the belief that Great Britain was entering on a century of peace. He advocated a closer union between Great Britain and the United States, and declared that the International Mercantile Marine Company was not a monopoly, and that it would prove more favorable to England than to America.

Another prophet of evil has risen in France. Dr. Bertillon, the discoverer of the measurement system for identifying criminals, predicts that if the present excess of the death rate over the birth rate continues, "before thirty years are over France will have ceased to exist." France has survived many similar prophecies, and will doubtless outlive Bertillon's.

A leading financier calls attention to the fact that, while an abundant harvest has the indirect effect of depressing stocks in general by the extra demand for money to move grain, thus making it harder for stock speculators to borrow money to keep up their margins, it, on the other hand, makes railroad stocks more valuable because of the increased income the roads will get from carrying the grain to market.

A course in "rural sociology" is a new feature in one of the Western universities. The course includes farmers' organizations, agricultural education by the colleges, experiment stations and institutes, the influence of telephones, free rural mail delivery and the like, and the relative efficiency of large and small farms, with the value of farm machinery. This is the first instance in which the sociologists have carried their cult into the country.

Henry Norman says in his new book on Russia that St. Petersburg is the most expensive city in the world to visit. Every house and hotel there contains a swarm of servants, each of whom expects a tip. A decent room in a good hotel costs about $4 a day, and a closed carriage to take you to dinner, ten minutes' drive away, costs $5. For the use of a few sheets of hotel note paper you have to pay a quarter, and the cheapest kind of a bath adds $1 to your bill.

It is an object lesson in godliness to see a surgeon washing his hands after performing an operation, says the Chicago Chronicle. He works, of course, with sleeves rolled up to the elbow, so that the washing extends from the crazy bone to the tip of the finger nail. First, there is a hard scrubbing with plain soap and sterilized water. This is followed by a swabbing with tincture of green soap and sterilized water. Then comes a genuine scouring with equal parts of quicklime and soda in sterilized water, and finally a rinsing in a solution (1 to 2000) of bichloride of mercury. Without these four separate washings no surgeon would think of venturing out to scatter germs of disease.

What is the highest form of human ambition? The question has oftenest been answered by saying that it is the thirst for fame. Material success alone, the acquisition of great wealth, may or may not be in itself a noble aim. That depends, of course, upon what one intends to do with his success and upon the use to which he purposes to put it. If success and wealth mean merely individual comfort and the gratification of one's personal tastes, with the ability to do pretty much what any one desires, then the ambition to attain these things, while it is perfectly intelligible, can hardly claim to be a high ambition. But to desire fame has always been regarded as an attribute free from sordidness and consistent with distinction. If it be an infirmity, it is proverbially an infirmity of noble minds, asserts the New York Commercial Advertiser. More than that, it has been held to be the most satisfying of human passions when it has attained its gratification.

LIVELY TRADE IN IDOLS.

MAKING FALSE GODS IS A FLOURISHING BUSINESS.

English, German and French Turn Out Fine Fetishes—Tribes in Africa Good Buyers—No Credit Is Given—How Trade Is Gained.

In the capital of the Sultan of Muscat there is established a firm of traders—the only one of its kind—whose chief businesss is dealing in idols, states London Answers. These strange gods are made of ivory, brass, wood, iron and cork. The firm has agents scattered throughout East Africa, from the Natal coast right away to Delagoa; but it is in the north of this particular territory where fetishism is most popular, and it is there that the Zanguebar firm transacts the greater part of its god-dealing business. It has also a branch in the Senegambian part of Africa, which embraces Coomassie, Abomey, Benin, Loango Congo, Angolo and Benguela, places where the natives, mostly savages, carry on extensively the worshipping of sticks and stones for gods.

Now, various sorts of savages have various kinds of gods, and chiefly their idols are crude images, fashioned by crude hands. But a spirit of modern enterprise has developed even in the savage breast, and the custom of the savage making his own fetish, or god, which has been observed from time immemorial, is now giving place to the newer method of buying idols in the cheapest market; hence the reason for the Zanguebar idol—dealing firm coming into existence.

They are ready to supply to the savage tribes gods great and small, loving or warlike, made of paper, wood or ivory, or the most precious metal, on terms which pay them and please their dusky customers. And no credit is given and no risk taken in worthless checks or base coin, for the bill is paid in the local territory currency, namely in yams, bananas, rice and palms, maize, dourra, nuts and beans, or in gold metal, palm oil, ivory, gums and cowries, or in cattle or slaves. This merchandise is converted into money in the capitals.

Some of the idols are dreams of the first-class workmanship, for the Zanguebarians have imported workmen from various parts of the world, whose whole labors are expended on the monsters upon which the poor savages look with eyes of tenderness and veneration. Ivory and certain kinds of wooden gods are principally made on African territory—those of the cheaper kinds—but the pretensious and expensive gods are made in France, Germany and England, in factories, the existence of which nobody on this side of the world has hardly ever dreamed.

In the heart of the metropolis of the Midlands is the English factory; there is another at Nimes, France, and one at Griez, in Germany. The orders are sent direct to these establishments from Zanguebar, so that there is need for no surprise if their existence is unknown. The business is unique, since it has no competitors and nobody traveling about Europe for orders.

The tribes of the Senegambian district of Africa believe that every misfortune proceeds from and can only be averted by their gods, so that in order to propitiate them the poor misguided souls have their fetishes or idols made in rich metals; that is the general practice. A chief will readily pay 500 barrels of palm oil for the native fetish, which may consist of a gold-cased monster in the shape of a fiendish head with light eyes, or a serpent with three heads fixed to a long pole of ivory.

The Solomon Island tribes do not usually erect their idols in the open; they are placed inside the houses and are monstrosities of the more sober sort than of most of the tribes. The gods are fishes, snakes and birds. The natives are good customers of the god merchants, who received from them for an ornamental fetish fish, the outlines of which are foreign to the naturalist, perhaps two or three crocodiles, either parcel being worth $125, while for a carved ivory bird, which resembled more a dog than a bird, diamonds and gold nuggets to the value of $1,200 settled the bill of King Benparmassin of Molucca.

The English made gods cost any sum from $250 to $5,000.

In the valley of the Mombas there is in every village what is called a sacred house, whoch contains, among grewsome objects many priceless treasures, though fearfully ugly things in the way of idols. The natives call them "M'lungu," and they consist of human heads fastened on a pole, with precious stones and gold and silver bars or plates ingenuiously inserted in the face, figures of lions and alligators of the most outrageous description, but nevertheless made of gold and smothered in precious stones, and knuckle bones of various animals incased in glittering frames composed of diamonds. Most of these fetishes are made to order in Birmingham, Eng., which city has sent to the East African, Congo, Gaboon and other tribes hundreds of idols.

There are hundreds of gods worshipped by savages, there being at least one for every conceivable happening known to humanity, and they range in size from one inch to 100 feet high. The strangest god of all is "Kisuka," who is the terror and the love at the same time of the Gaboon blacks. He looks like an ordinary scarecrow, judging by the quantity of feathers and old rags which stands some nine feet high is made—principally in Nimes, France—out of solid cobbles of gold, and though the carving takes hideous lines yet it is so beautifully done as to warrant the bill coming to, as a rule $5,000. The traders are paid with ivory—enormous tusks weighing from 100 to 200 pounds, and fetching in the wholesale market from $250 to $350 per hundredweight.

Facts About Pins.

Pins cost only a trifle nowadays, where once they were very expensive says The American Exporter. In 1900 the 75,000,000 people in the United States used 68,000,000 gross of common pins, which is equal to 9,500,000,000 pins, or an average of about 126 pins for every man, woman, and child in the country. This is the highest average reached anywhere in the use of pins. Ten years ago we used only about 78 pins each. The total number of pins manufactured in the United States during 1900, the census year, was 68,889,260 gross. There are forty-three factories in all, with 2,353 employes. The business has grown rapidly during the last twenty years, for although there were forty factories in 1880, they produced only half as much, employed only about half the capital and only 1,077 hands.

THE TAILOR-MADE GIRL.

Fashion Now Decrees Embroideries, Flounces, Frills, Etc.

"The severely plain tailor-made girl is passing, and the quicker she passes and gets past the better," remarked an old Washington beau, as he screwed his monocle tightly in his left eye and glanced critically at the procession of dreams in flounces and fluffy things that daily parade upon the sunny side of F street.

"The rigorously plain tailor-made cloth suit which once incased the form of every society girl to be seen upon the street, and of about every other woman who wasn't in society, has gone the way of all things which fashion ordains, shall have their day, and the period of the fluffy girl with the dry goods, embroideries, flounces, frills, laces, big bows and thingamaybobs has dawned.

"This change, which has gradually come about, is a welcome one, and is the triumph of the Parisian over the London style. Women now adorn their persons with all the dry goods they can wear, from the great long, heavily embroidered coat which owes its origin and vogue to the automobile to the tiny ruching around the neck. Everything is applique, open work, laces, ribbons, passamenterie, trimmings, and the opposite to the plain, untrimmed skirt and waist jacket of some time ago.

"That the dear ladies revel in the return to an opportunity to adorn themselves is shown by the avidity with which they figuratively seize a dry goods store in their grateful grasp and put the best portion of the contents upon their graceful figures. The innate love of personal adornment which has been handed down to our gentler companions from the days of savagery, and which will always remain to a greater or lesser degree with them, is shown by the number of different things a woman can wear and still look happy, which bewilder the men and make their own kind envious.

"The plainly trimmed little toque of a hat is also gone. The advance styles displayed show the 'big hat' still larger and trimmed more profusely than the style of last year, being flat and coming well down over the eyes, the most rakish of hat styles ever affected by our bewitching enslavers, and which simply ties a man all up in a knot of delirous admiration when the soulful eyes of a pretty woman glance coquettishly from beneath the feather or fur trimming.

"It's to be fur, too, on the hats; can't keep it off, you know. Women love fur now, in the twentieth century, as they did in the earlier period when they had to wear fur garments and hats hadn't been invented. It is an inherited, passed-down-along-the-line trait of the sex—their love for furs. Man has outgrown this streak in his nature dating from the stone age, but it lives in the character of his fair companions.

"It is a great revelation to go into the suit departments of our big stores and note the new styles of the trimmed dress, with the new large flowing sleeve, and contrast it with the stiff old gown of yore. The man tailor can still make the gown, but the slab-sided old English style is gone. The new style admits of a display of fluttering ribbons of embroideries and other knick-knacks that can make a thin girl look thirty pounds stouter and still preserve her willowyness, while the stout lady, the puffy lady, the dumpy lady, the chunky lady and the square lady have to wear 'em, too, or be out of it, a thing not to be considered for a moment."

The old beau sighed as he thought of his younger days, and squinted approvingly at the dreams and visions of feminine loveliness for which the capital is famous, as they floated blithesomely and gaily up and down in the never-ceasing parade of charming femininity to be seen upon F street on any fair day at this season.

Seventeenth Century Silver.

The art of bygone days has not yet been improved upon by our cleverest silversmiths and designers. For what excels a seventeenth century benitier of silver lately picked up in Rome—an angel in high relief is fastened against the door, and in his extended hand he holds the chains, from which a silver vase for the holy water hangs. The design is wholly charming and the more it is studied the more one wonders why these simple, natural expressions of art are not reproduced by the twentieth century artisan. It is wondered also how many fair and slender figures touched the water contained in that silver bowl, and what blessings went with the drops which some devout lady often scattered on her brow, but at all events there must linger some sweetness in a receptacle so appealing to the religious and artistic sense.—Boston Herald.

Oddities in London Shrines.

In St. Dionis, in Fenchurch street, London, there are four monster syringes, which were at one time the only form of fire brigade appliances in London. The celebrated golden tombstone in St. Katharine's, Regent Park, is very well known. It is a tombstone, or, rather, a small slab of pure gold, surrounded by an oak frame. Many people are unaware that the body of Nell Gwyn reposes in a vault in Martin-in-the-Fields, and a still larger number of persons are ignorant of the fact that beneath the same church there is still in existence the old parish whipping post. Beneath St. Etheldreda's Church in Ely place is the only subterranean place of worship in London. It is a completely furnished chapel with sitting accommodation for 200 people. St. Ethelreda's is the oldest Roman Catholic church in England.

Alaska has paid its cost twenty times. It was bought for $7,200,000 and has supplied $150,000,000 in furs, cash and gold.

FUNE MATHEMATICS.

Let's Equal "Any Old Thing" and Send in Your m's.

A farmer learns by experimenting that an egg placed in a properly heated incubator will reveal a chicken in twenty-one days. How long, supposing all the eggs are good, will it take 350,000 eggs to reveal chickens?

A newly arrived lambkin, operating on Wall Street, clears in one minute, by a flurry in sugar, $1000. If he is now twenty-three years of age, how old will he be when he shall have cleared $1,000,000 supposing that he work ten hours or 600 minutes each day?

A young woman examines her record on her twenty-fifth birthday and finds that she has in five years rejected marriage offers at the rate of six per year. If she should go through a similar process on her fifty-fifth anniversary give the total number of offers she will find she has rejected, estimating from her twentieth to her fifty-fifth birthday, inclusive.

A merchant who has bought and sold butter for ten years realizes that the profits of his business have been so small that he is deeply in debt. How long would it take him to attain a state of solvency and a seat in the Senate if he sells butter and buys oleomargarine?

A Brooklyn man, having had $1,000,000 in two per cent. bonds bequeathed to him quickly sells out and invests his money in 1000 share blocks of stock of all the Texas Gusher, Wireless Telegraph, Missouri Zinc, Wyoming Gold, Arizona Copper and Nevada Lead companies that he can find advertised in the Sunday newspapers. If the par value of these stocks aggregates $80,000,000 ("actual value $900,000,000") how many meals a year can the man eat, paying for same with dividends?

A clergyman who is receiving a salary of $1000 a year in a village church is offered $2000 to take charge of a church in a city. After a serious investigation he learns that, because of the greater wickedness in the city, he will have twice as many opportunities for doing good as he has in the country. How many more opportunities would there be if he had been offered $3000? $6000? $500?

A boy bought a top for five cents, some marbles for one cent, three sticks of candy for three cents and ten apples for two cents. He afterward sold everything but the apples for fifty-seven cents. Did he make or lose, and how much, supposing that the apples were green and that there were no cut rate drug stores in the neighborhood?

A man attempted to kill an Irish sparrow and broke a plate glass window valued at $1000. How long will it take him to pay for this window if he kill 7000 sparrows every day?

A cashier, after working, etc., in a bank for ten years, succeeds miraculously in reaching British America with $50,000 in his pocket. How many dollars would he have taken if he had postponed his exit twenty years?—Puck.

Moose Becomes Child's Pet.

Several instances are recorded of moose having been captured when young and gradually domesticated, but never until this fall has a full-grown moose walked deliberately out of the woods and into the company of men, and continued to live contentedly in civilized surroundings, the docile and interesting pet of women and children. This happened at Moosehead Lake, and Fiametta, the pet cow moose, is a favorite all through that region.

Fiametta first made the acquaintance of man on Sugar Island, in Moosehead Lake, where an association of sportsmen, known as the Night Hawk Club, had a collection of camps. One morning in October one of the club members got up early, and upon looking out at his camp door was surprised to see a good-sized and very plump cow moose advancing to the door of the hotel.

At the hotel the moose was welcomed by all the guests and fed with the best the tables afforded. She was provided with a good shelter, also with a name—Fiametta, and there she remains, well fed, much petted and entirely happy.—Philadelphia Record.

Tropical Idleness.

There was apparently shrewd philosophy in Humboldt's famous saying: "Industry is impossible where the banana grows." Abraham Lincoln had something of this in his mind when speaking to the envoy from Chile, who continually reminded him that the Chileans were far and away the leading people in Spanish America. "Do they grow the apple down there?" asked Lincoln. "Yes," replied the other. "Then I can believe you," said the President. The Governor of Sierra Leone—the West African "Bananaland"—reports home, according to the London Chronicle, that in his recent comprehensive tour of the colony he found the people so comfortably provided by the natural produce of the place that all they had to do was "to loll in their hammocks all day and dance and sing all night." Little wonder, as a Freetown paper remarks, that these easy going folks regard the new railways in the colony "with a Ruskinian eye."

Gladstone's Legacy.

In a recent speech Andrew Carnegie paid a handsome tribute to the character and life work of Gladstone, of which the following is part:

"Mr. Gladstone's fame is beyond England, beyond the English-speaking race. It is world-wide. What he did for Italy, for Greece and the Balkans was evidence of a noble soul sympathizing with the oppressed and struggling peoples.

"By stepping forward boldly to arbitrate on the Alabama question he erected an effectual barrier to any future war between the two great branches of the English-speaking race, and made it humanly impossible that the earth should ever again be stained by the blood of English-speaking people killed by other English-speaking people in battle."

Read and Heed.

These words are as true as the Gospel: "If people would eat wholesome food, properly cooked, keep clean, take plenty of exercise in the open air, obtain needful sleep, have regular habits and not fret, the medical profession would have a hard time of it."

Fire Signals.

At a meeting of Hope Hook and Ladder Co. No. 1, held on July 9, 1901, the town was divided into Fire Districts and a Code of Signals was adopted in order to facilitate the location of fires in the future. The town was divided as follows:

District No. 1—All that portion of town bounded north by Bellevue street, west by Union street, south and east by corporation line.

District No. 2—All that portion of town bounded by Bellevue street on the south, Union street on the west, and corporation line on the north and east.

District No. 3—The portion of town lying west of Union street, and south of Bellevue street, with the corporation line as the south and west boundary.

District No. 4—The portion of town bounded on the south by Bellevue, east by Union, north and west by corporation line.

The Signals adopted were short taps to indicate the district in which the fire is located, followed by a rapid alarm, same to be repeated until general alarm is given.

To illustrate, should an alarm be sounded for District No. 3, first three taps, one, two, three, followed by rapid alarm, and repeat.

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The Courier,

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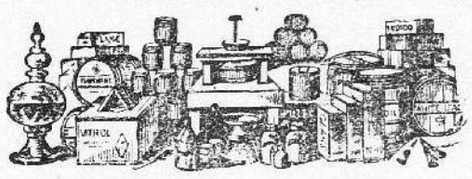

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