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| MONDAYS... 10.30 A. M.                                 | MONDAYS... 10.30 A. M.                      |
| TUESDAYS... 5.00 P. M.                                 | TUESDAYS... 6.30 P. M.                      |
| THURSDAYS... 5.00 P. M.                                | THURSDAYS... 6.30 P. M.                     |
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## CHIEFTAIN IN SOUTH SEAS

### Common Citizen Has Hard Lot—Savage Customs Vanished.

Thirty-five years ago the Cook Islands were the scene of a romance, the fame of which travelled throughout the South Seas. Visitors there to-day may see a stout and far from romantic figure which they will find to be the Prince of Tiofomana, the hero of the tale. Now Tiofomana, the son of the Queen of Raratonga, Queen Makea, and was exceeding fair, and she strongly objected to marrying the man selected for her by her august relative, for there had come to the island a good looking American youth, named John Salmon. A few days after they became acquainted the pair went to Chalmers and asked him to marry them, but the missionary said he would never marry Tiofomana to any white man. So they put their heads together, and determined to take advantage of a great feast to get away from the island and fly to another, where the missionary might be more complaisant. Everything was arranged. They were to get on board a trading ship lying in the harbor, whose captain was friendly to Salmon, and sail to another of the Cook Islands.

### FOOD, GOSSIP AND HAIR.

Eating and talking and the care of his hair make up the three main objects of life to the Fijian, and it is hard to say in which of the first two he excels the more. He is ready for either under any circumstances and in any quantity. Five pounds of yam he considers a most moderate amount for one meal, and his appetite for conversation is of corresponding dimensions. Like the Papuans of New Guinea, the Fijian considers himself a great acquisition to any society, and considers he is quite indispensable to the white man in whose company he may happen to be. The lot of those Fijians who are not born chiefs is not altogether enviable, for although some check is now put upon the chiefs' tyrannical power, and men are no longer eaten if they offend them, a great deal of oppression and petty tyranny goes on behind the backs of the English authorities. The main reason for this state of things is the laia, or tenure by service. The system of compulsory labor is in full swing. Many of the chiefs exercise the most despotic influence, and if the wretched natives resist their exorbitant demands natives really their making their life a misery to them. The government of the island is now vested in the British Governor, two paramount chiefs, who act as sort of lieutenant governors, and the bills, generally the chiefs who take the place, more or less, of our justices of the peace. No man may leave his village without the permission of his chief; he must work whenever and at whatever the chief directs, and for as long as he is supposed to be paid for the work he does in practice it is usually a case of all work and no pay. The natives are allowed, if they like, to commute their obligation to labor by agreeing to pay the chiefs so much a year in money or kind. This suits the chiefs very well, as often they are too lazy to find work for the natives to do, and they exact instead enormous quantities of food.

### A COMMON MALADY.

One of the most common nervous maladies of the race is the habit of thinking in bed and worrying about business and do-

consider themselves the salt of the earth and far superior to Europeans. They are intelligent and full of self-confidence. They are allied in race to the Maoris of New Zealand, but are rather lighter skinned, and the women are better looking. The present king wears a European uniform, reads the English newspapers, writes his own letters on a typewriter, and has a good speed in shorthand. It is a pretty sight to see a row of Tongan women sitting beneath the shade of a great tree making tappa, the native cloth. This is a kind of cloth made from the inner bark of the mulberry tree, and is prepared by the bark being stripped off, soaked in water, then beaten out into strips with heavy wooden mallets. The strips of bark are laid on a felled tree, and the women sit all along it, each with her strip in front of her, and each keeping time with the others in making her strikes with the mallet. The sound of the women hammering away at their tappa is one of the most characteristic sounds to be heard in Tonga. The logs on which the bark is beaten are raised at each end to make them reverberate, while often at each end sit boys beating a time of their own, which, alternating with the steady beat of the women, makes a quaint sort of music. The people of Fiji are a tall, well built people, with bronze colored skins and wavy hair, which stands out round their heads as if mounted on their frames. The Fijian is immensely proud of this halo of hair, and spends much time in bleaching it with lime, adorning it with flowers and clipping it into shape. Indeed, the care of his hair is one of the most important things in life to the Fijian, though the good old days when a man wore his hair sticking out a foot all round his head have gone by, chiefly owing to missionary influence, which sternly discouraged such vanity. Now the fashionable hairdressing is to have a neatly trimmed mop standing out about six inches round the head. Scented coconut oil is freely used, so that a Fijian got up to kill, with bright red and white flowers sticking out all over his scented yellow locks, is an impressive sight.

### A BOY AND HIS GOAT.

A fifteen-year-old Arkansas boy and his goat have been embalmed in the Congressional Record. The boy's name is Hopping—that of the goat, unfortunately, is not given. Hopping, with a plough of his own manufacture, to which he harnessed his goat, planted and cultivated an acre of ground in corn and gathered therefrom fifty bushels. The boy and the goat did all the work, except the first ploughing of the land, which was done with horse or mule power. No special seed corn was used, no scientific method of cultivation followed. Common corn was planted, and the crop was tended in the common way. The State Commissioner of Agriculture heard of the case, and, finding it authentic, furnished the boy with the best seed corn obtainable for this year and gave him some instruction in approved methods of farming and cultivation, and he is going to try for one hundred bushels to the acre. The Commissioner also offered to furnish Hopping with a horse or mule, but this the boy refused, preferring to stick to the goat power and the plough he built for himself. Hopping is all right and seems to have a ticket for success. It is not every boy who can take a goat and a home-made plough and work his way into the Congressional Record, the agricultural reports and the newspapers.—Baltimore Sun.

### A BANDAGE.

Little Willie—Say, pa, why is Justice always blindfolded?  
Pa—Because she is forever getting a black eye, my son.—Chicago News.



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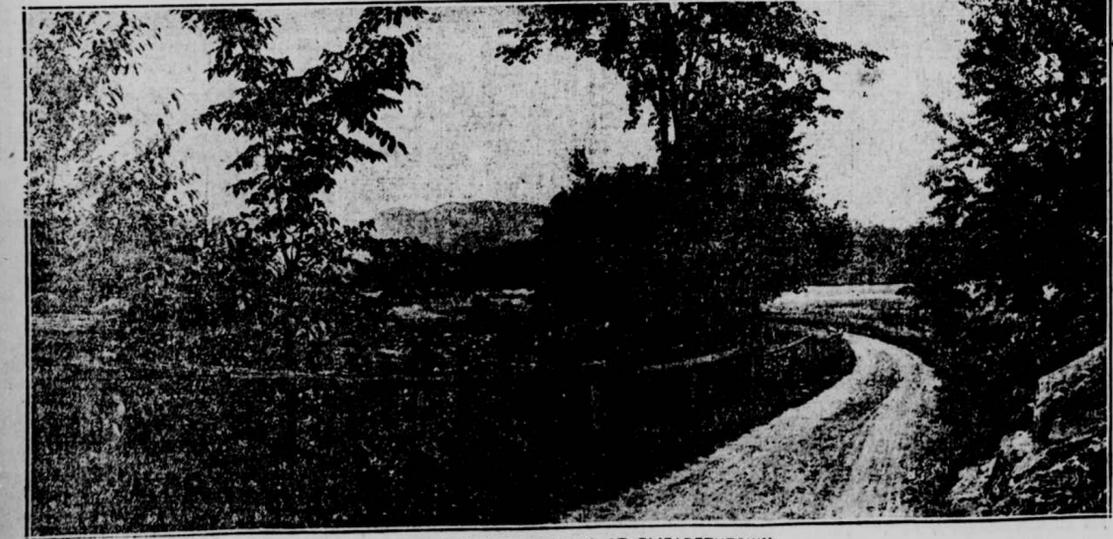
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