

COUNTY NEWS

WEST COTTAGE GROVE.

M. M. Stewart, Correspondent. Aug 20—Mrs E. H. Bender came down from Hartford for a few weeks visit with her parents, Mr and Mrs Watson Elliott.

Sam Vaughn, wife and daughter were the guests of their niece Mrs Edith Adams last Friday.

John Miller spent last week with relatives in this community.

Maude Prance visited her cousin Mrs Watson Stewart the latter part of last week.

Mrs Hannah Stewart is on the sick list.

Ed Irwin and family visited relatives in Chanute Sunday.

A surprise party was planned for Mr and Mrs Charles Stewart last Saturday night and about eight o'clock eighty-nine neighbors and friends arrived and took possession of their home, Mrs Stewart being away from home was sent for and before she arrived the lights were turned down and Mrs Stewart walked in and was very much excited to find so many people there. The surprise was complete and a general supper was served. Those who attended from a distance were Earl Cox, Elsmore, Maude Prance, south of Chanute; S J Stewart wife and daughters, Dr J H Homan and wife and Wm Brancher and wife, of Humboldt.

G W Warner and family visited at Mr Miller's Sunday.

E B Cornelison spent Sunday at Mybew Stewart's.

Earl Cox from Elsmore visited relatives in this community last week.

Watson Stewart and wife were the guests of Mrs Hannah Stewart Sunday eve.

Mrs Irene Lynch and daughter, Helen, spent Sunday afternoon with Mr and Mrs Elliott.

Myra Hamblin is spending a few days with her sister, Mrs Tom Adams.

Mrs Dave Watsler from Chanute spent a few days with her mother Mrs Martha Downs last week.

PLEASANT VALLEY HILL.

MISS OSBORN, Correspondent. Aug 19—Ralph Ellis has been quite sick for a week with typhoid fever, but the doctor thinks he has it subdued.

Some of the Valleyites attended the social at the Salem parsonage for the benefit of the minister.

Marie Fisher had quite a sudden sick spell last Wednesday. She is better now.

Frank Halbert bought six yearling heifers at Mrs Dyer's sale Tuesday. Consideration \$15.

Otis Ellis of Humboldt who is helping get out rock for the Onion Creek bridge, while drilling missed the drill and struck the hand of Mr Rhodes, the boss, who was holding the drill for him, crushing it quite badly.

Three buggy loads of young people from Deer Creek came over and visited at Mr McKinnis's Sunday and attended church at the Valley in the evening. Frank and Lena Delp were among the number.

RISING STAR.

Mrs. Mary Willard, Correspondent. Aug. 19.—We had a big rain last night and a hard storm.

Mr and Mrs J M Collins and Miss Esta Gibbs of Moran visited Mr and Mrs Daugherty Sunday.

Mrs Nester visited at Mr Clinton's last week.

Mr Olmstead and daughter were in Iola Saturday.

Yern Olmstead visited Hazle and Edna Rogers last Wednesday.

Freddie Willard is visiting his cousin Mable Astell, in Iola. He will visit all after the Fair.

Mrs Strode visited Mrs Will Whitington last Saturday.

The Rising Star school will not commence the first Monday in September. The school was put off until the second Monday in September, so as give the children a chance to attend the Fair.

SILVER LEAF.

Mrs. H. Wenzel, Correspondent. Aug 19—Baby Wenzel has improved very fast under the care of Dr Richards of LaHarpe.

friends in Colony Saturday night and Sunday.

Mr and Mrs Ed Herder from Yates Center were pleasant visitors at C Garrison's over Saturday night and Sunday.

Joe Jones of Colony came over with Mr Wheaton's Sunday to help in the broom shop.

Mrs H Dyer had a cattle sale Tuesday.

Mrs Chas Dyer, Mr and Mrs Ed Totman of Humboldt were out to Mrs Dyer's attending the sale.

SOUTH LOGAN.

A. E. SWARTZMAN, Correspondent. Aug 17—A lady from Thayer, a friend of the family of Frank Young, is spending a few days with them.

We hear that Mrs. Lillie Miller was badly poisoned by the bite of a black spider.

D B Rush has a large force of men cutting broom corn.

Little Clarence Young who had the misfortune to break his right arm near the wrist two weeks ago, is getting on very well for a restless young American.

The wind last Sunday morning blew the most of the apples down. And by the way, do the wiseones know what ails the apples? They have spots of a sort of a dry black rot come on them which soon spreads and penetrates the apple till the whole thing is gone, hanging right on the trees.

"Yours truly" has been obliged to pick up potatoes the past week and must say we have done pleasanter things, even if the fruit is as fine and large as we ever raised.

Most of the hay will be finished this week, and corn cutting begun. "There is no rest," saith my God, "for the wicked," so the farmers must all be wicked as there is sure no rest for them.

Thurnans have been marketing lots of pears the past week.

A good rain fell the morning of the 18th.

EAST PIQUA.

B Keithley, Correspondent. Aug. 20—The rain Monday night damaged lots of hay in this part.

Mrs Stevens of Osborne county, is visiting her daughter Mrs. Trowbridge.

Ida Barnhart is home from an extended visit with her brothers in Oregon.

Rev. Hull was entertained Sunday night by Mr and Mrs Jackson.

As Ed Osborne, wife and baby were coming home from camp meeting Sunday their horse became frightened upsetting the buggy. Fortunately no one was hurt.

Ye Scribe sold John Barnhart four calves last Tuesday.

Mrs Hazard of Emporia is visiting her son George, of this place.

Prior Heath bought a horse from C Trowbridge last week.

Mr and Mrs Johns were on our streets Sunday.

We welcome our new Piqua correspondent.

H Hall took a load of plunder to Iola last Saturday where they will make their home in the near future.

Will Repeal the Ordinance.

At the last meeting of the city council a motion was made to repeal the recent liquor ordinance, passed during temperance agitation here under the leadership of Miss Madeline Southard. The ordinance in question is a city application of the State law known as the Hurrell search and seizure law. It is the most stringent one ever passed in this State or city.

The REGISTER is informed that the vote on the motion to repeal the ordinance was five to two, one councilman being absent and the Mayor not voting.

Under the existing ordinance the penalty for liquor selling is so severe that none of the jointists have pleaded guilty or paid fines. To plead guilty, in order to pay a fine and continue, would permit anyone so desiring to prosecute with a fine and jail sentence as a certain result. One councilman is quoted as saying that the present law has not stopped the joints, but has stopped all revenue from them and this is probably the ground on which the council reconsidered its previous action.

Several members of the Law and Order League were investigating the subject today and while they realize that they cannot prevent the council from taking whatever action it sees fit, they will doubtless endeavor to dissuade members of the council from voting for the repeal and the adoption of a new ordinance.

Summer Complaint.

If the stomach and bowels are free from gaseous and sour fluid accumulations and the habits regular, your children will go through the heated term without sickness. Dr. Caldwell's Syrup Pepsin corrects all such troubles by removing the obscure cause and keeps the system in perfect working order. Chas. B. Spencer & Co.

We are now loaning money on 8 per cent straight, for 7 years with optional payment; or 5 per cent with small cash commission. Henderson

MIMIC WARFARE

Vessels of United States States Navy Engaged in it

Washington, Aug. 20—The mimic naval war began at noon today. Admiral Higginson and Commander Pillsbury, in command of the rival fleets, respectively designated "blue" and "white," the latter, under command of Commander Pillsbury, being the attacking fleet, were supplied with confidential instructions which went into effect at noon.

The problem for the "white" fleet, which is at sea, is to effect a landing between Portland, Me., and Cape Cod before August 25. To be successful, the attacking fleet must seize some undefended anchorage between the points named—Portland harbor being included, but not Casco Bay—and hold it for six hours without being ousted by a superior force. The instructions define the harbor seized as that must be capable of gun and mine defense, with not less than six fathoms of water, anchorage for several large ships, and in all respects suitable for an advance base for an enemy's fleet, including heavy ships.

Under the instructions defining the character of the harbor he must seize, Commander Pillsbury is considerably restricted. The Prairie, which is the heaviest draught vessel in his fleet, draws slightly under 22 feet, the Panther 18 feet 2 inches and the Supply 20 feet.

Naval officers generally agree that the chances against the white squadron in the game which is on are very great, and that practically its only chance of success will lie in the existence of a heavy fog under cover of which Commander Pillsbury might slip through the cordon of scouts and reach an anchorage in an undefended port.

To win, the white squadron must be in port for six hours without being confronted with a superior force. Within that time after the white squadron was sighted, Admiral Higginson, if he held his heavy ships midway between the two extremities of the line to be defended, at Rockport, for instance, could reach his enemy by steaming ten or eleven knots an hour. From Cape Ann, which is just outside of Rockport, to Cape Cod is only forty-two and one half miles, and from Cape Ann to Elizabeth light, outside of Portland is only fifty-eight miles.

Lincoln, Neb., Aug. 18—Governor Savage wired the executive offices from North Platte, Nebraska, this morning where he is investigating the alleged necessity for calling out troops to handle the Union Pacific strikers, that all is quiet and local officers appear to be able to handle the situation.

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THE BLACK ART IN HAWAII.

Witchcraft Continues to Wield a Strong Influence Over the Superstitious Islanders.

Witchcraft, or kabunism, as it is known in the Hawaiian Islands, writes a Honolulu correspondent of the Philadelphia Press, is far from being obliterated by the progress and enlightenment of Americans since annexation, nearly five years ago. Though the attempt of the last house rule legislature to legalize the practice of kabunism failed, it has not diminished to any appreciable extent the continuance of that practice among the simple-minded natives, even in the most enlightened communities. Even at this late day in Honolulu cases of witchcraft are reported to the authorities by newcomers, to whom the black art has very much the appearance of crime. Not long ago the police were notified of a murder at Walkiki, which upon investigation, turned out to be nothing more than the act of a highly-respected kabuna. He had been driving off the evil spirits by burying the patient in the sands of the beach, and the simple-minded stranger thought murder had been committed and the murderer was trying to hide the evidences of his crime.

The Hawaiian is unusually superstitious and a firm believer in witchcraft, carrying with it the belief that the witch or kabuna has power to relieve him of the attacks of the spirits. In common with many other races the native believes that the body has two spirits—while the body sleeps one of the spirits leaves it in charge of its toll and wanders at large, often, times causing considerable mischief to overcome which the services of the kabuna are called. The Hawaiian still believes that this habit which their spirit has of wandering around in the dark leads to their destruction. The kabuna, paubane, as he is called, is looked to for relief for the natives have firm belief in his power to destroy and capture the spirits. The kabuna is paid for his work, and the Hawaiian saw no reason why his profession was not entitled to legalization by legislative enactment.

The kabuna, of which there are still many in the islands, makes his business a profession, and follows out a carefully prepared plan in his chase for the spirits. He is supposed to have the power to summon at will, by means of his black art, spiritual messengers to do his bidding. These messengers are spirits of men and women who during life excelled in the arts of the kabuna. Among these commonly employed are Kama and Kapo, who were women, and Kanoohokala, Kurokahi and Palama, who were men.

The service of these spiritual messengers may always be called into play, but some kabunas are believed to have particular messengers owing allegiance only to them. Such a special emissary of the spirits is known as an unipili.

The kabunas generally operate early in the evening when people have just gone to sleep and their spirits have not had time to wander far from their homes. He sits alone in his house with the client who wishes his spirit taken care of. Tasting of the awa, he pours out a libation to the familiar spirits which are to act as his messengers and then utters the dread prayer, with which he compels their attendance. These messengers soon bring together a group of wandering spirits among which is that of the intended victim and some of his friends to disarm suspicion. Three cocoanut cups are then filled with awa and placed side by side in the open doorway of the house behind which the kabuna is seated, his client being hidden from view in a corner. In the meantime the spiritual messengers are returning, bringing with them spirits from different homes, which have been invited to the social spree. The kabuna describes the members of the party as they approach, until finally his description fits the body of the spirit whom his client is seeking to have destroyed.

Then the old awa drinkers incline their heads to imbibe their favorite beverage, and finally the victim follows their example, and bows his head to the cup in drinking. Quick as a flash the kabuna seizes him in his right hand and crushes him between his hands. A faint squeak is heard and the Hawaiian believes the trouble-some spirit to be dead. The kabuna opens his hand and discovers a drop of blood, which is mixed with potatoes or pol and swallowed by the kabuna and his client. The next day the native whose spirit was so destroyed is told of the fact by the kabuna.

An interesting case of witchcraft practiced has come to light. A native named Keola, employed by W. D. Alexander, who vauches for the truth of the story, felt the grasp of a hand upon his throat one night, and, after a desperate struggle secured his release, recognizing the witch as the wife of Pele, living near by, who had considerable reputation as a kabuna. It was admitted that the body of the woman was asleep at the time, but the native went to Pele and boldly accused the kabuna of attempting his life. The kabuna, husband of the accused, was called upon to try the case, and using a pack of cards, pronounced his wife guilty. Seeing she had a fair trial, she accepted the verdict in silence. It, therefore, remained for the kabuna to kill the spirit and thus prevent further injury. The kabuna prescribed the remedy, which consisted of three panoo, fish freshly taken from the sea, five joints of red sugar cane of the variety called kowala, and of flowers

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in number. She was made to eat the sugar cane, together with the anulu flowers, for which she took the fish, and approaching the junction of two roads without looking back she dropped the fish behind her, and passed on, leaving them for the kabuna to recover. (Fish are a great delicacy, and are eaten raw by the natives.) Peace was thus restored and the relations of the chief actors again became friendly.

The newer forms of education are helping to enlighten the Hawaiians, and the passing away of the pure-blooded natives (which seems a question of but a few years) will take with it their belief in witchcraft, spirits and kabunism.

NUT-BROWN MAIDENS.

The Marked Contrast of the Spanish and Native Women of the Philippine Islands.

In "Daniel Everton, Volunteer Regular," a "romance of the Philippines," by Israel Putnam, published by Funk & Wagnalls company, New York, a shrewd and clever contrast between American and Filipino character runs throughout the entertaining book. The author's study of the women of the two races is particularly interesting.

The admixture of the non-Caucasian blood with the basic Castilian is not considered a blemish in the Spanish circles of society in the Philippines. Mercedes, the daughter of Senor Paris, a rich sugar planter of Negros, has no doubt at all that she is an equal and proper mate for Everton, the aristocratic New Yorker. "Both of her grandfathers having been Spaniards, it did not occur to her that Everton could regard her as being in any way inferior because of the darker strain which ran through her veins."

In fact, it would appear that the less Spanish blood a woman can boast, the greater recommendation it is.

"Judging by the Spanish women I have seen out here, I would rather marry a native, myself, than one of them," yawned O'Connor.

"Right you are," said MacTavish. "Such marriages occur, and I have seen them turn out as well as the average marriage at home. The women live altogether for their husbands, have a child every year for 20 years, and then die. That ought to be devotion enough for any man."

"I don't suppose there could be any companionship with one of them," Everton remarked, inquiringly.

"If it's companionship you're after," retorted MacTavish, "you had better go and live in a club. Women are the same the world over. Once they get married, children and housekeeping are all they care about. The most you can hope for is a good temper, and your Filipino has that. The white man who marries one of them gets a devoted wife and is head of his own house, and don't you forget it. That's more than can be said of some married men at home."

"Did you ever meet a native woman who could talk—keep her end up, so to speak?" inquired Everton.

"Well, rather," replied Johnson. "They are by no means the playthings you might suppose. On the average, they talk quite as well as our women do at home. You have got to take their surroundings into consideration. They have no life outside of their own little towns, but there's precious little goes on in those towns that they can't talk about as well as the men. Go into any one of their houses; you'll find, say, 50 books in the place, and almost every girl in the house has read all of them. Your women may have 5,000, but they don't read any of them."

"I wonder if a man could take a native woman back home with him," asked Everton.

"Yes, I suppose so. If there was nothing the matter with her—leprosy or smallpox, for instance," replied O'Connor. "There's nothing in the immigration laws to prevent."

"I mean would she be received in society?"

"That depends on the society, of course."

DRAW THE COLOR LINE.

Americans in the Philippines Have Their Notions of the People Upon Home Notions of the Negro.

That the color-line would be drawn by some Americans who had to do with affairs in the Philippines could readily have been predicted," says James LaBoy, of the Atlantic. The extent to which it has been held in veneration is, however, far from complimentary either to the intelligence and general information or to the breadth and charity of Americans. This tendency to shy at a darker skin, no matter who or what the wearer, is doubtless a minor reason for English cynicism at our talk of Philippine self-government. But we need not go to India, nor learn that there are dark-skinned branches of the Caucasian family, to appreciate how small is the significance of color alone in connection with mankind. Without in the least justifying the prejudice against the negroes in the United States, what possible excuse does that afford for proceeding on the "nigger" theory among a people largely Malayan? The typical Filipino is every whit as distinct from the negro as he is from the European. Yet it is the usual thing among Americans who have been in the Philippines, and imbibed a contempt or dislike for the people, to betray in their conversation the fact that their theories of the situation are based upon popular notions at home as to negro shortcomings and incapacity. They prejudice the people before they have even seen them, and they come away without ever having

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MID ANGRY WATERS.

An Exciting Trip Through Canadian Rapids in a Woodman's Bark Canoe.

Now before us ran a strange, wild river of seething white, lashing among great, grey-capped, dark-greenish boulders that blocked the way. High, rocky banks standing close together squeezed the mighty river into a tumult of fury. Swiftly we glide down the racing torrent and plunge through the boiling waters, says a writer in Scribner's Magazine. Sharp rocks rear above the flying spray, while others are barely covered by the foaming flood. It is dangerous work. We midmen paddle hard to force the canoe ahead of the current. The steersman in bow and stern ply and bend their great seven-foot paddles. The bowman with eyes alert keenly watches the whirling waters and signs of hidden rocks below. The roar of seething waters drowns the bowman's orders. The steersman closely watches and follows every move his companion makes. Down we go, riding upon the very back of the river; for here the water forms a great ridge, rising four or five feet above the waterline on either shore. To swerve to either side means sure destruction. With terrific speed we reach the brink of a violent descent. For a moment the canoe pauses, sturdies herself, then dips her head as the stern upheaves, and down we plunge among more rocks than ever. Light in our path the angry stream is waging battle with a hoary boulder that disputes the way. With all its might and fury the frantic river hisses and roars and lashes it. Yet it never moves—it only frowns destruction upon all that dares approach it. How the bowman is working! See his paddle bend! With lightning movements he jabs his great paddle deep into the water and close under the left side of the bow; then with a mighty heave he lifts her head around. The great canoe swings as though upon a pivot; for it is not the steersman doing exactly the very opposite at this precise moment? We sheer off. But the next instant the paddles are working in the opposite sides for the bowman sees signs of a water-covered rock not three yards from the very bow. With a wild lunge he strives to lift the bow around; but the paddle