

SOME QUEER BELIEFS

SUPERSTITIONS THAT LINGER IN THIS MOVING WORLD.

There is Not a Country on the Face of the Globe That is Without its Peculiar Notions or Quaint Ideas Regarding Signs and Omens.

Though many of the old omens and superstitions have passed, there still remain among every race hundreds and thousands of popular beliefs. Early religious teachings, faustical beliefs, worship of idols, sorcery, necromancy and the like perhaps laid the foundation for the superstitions found among the peoples of the globe. It may be interesting to specify a few particularly. By comparing them with those which have come under his own observation in the United States the reader will be astonished at the similarity of a number and set to wondering how they became so widespread. Did they in some form exist before the confusion of languages, or were they carried from country to country by restless individuals in their travels and explorations during the centuries? How is it that the most important and degraded tribes on the other side of the world have some superstitions in common with the most civilized and progressive countries on this side?

The Eskimos believe in ghosts. To change the wind they drum, chant and howl, shoot against it, build fires and as a last resort fire the graves of the dead. When a child dies in Greenland the natives bury a live dog with it to be used by the child as a guide to the other world. When asked about this superstition they answer that "a dog can find his way anywhere." Similar to this custom is the pathetic one prevailing in some parts of France, where a mother buries her dead child with its favorite toy or her own hair, "that it may not feel quite alone."

Speaking of France, the belief is popular that the position of a drowned body may be discovered by a floating loaf of bread—possibly the only scientific basis being that the loaf is apt to be carried by a current just as a body is. In Java a live sheep is thrown into the water to locate a drowned body by sinking near it. In certain sections of the United States a shirt belonging to the deceased or some near relative is thrown in to float on its greswome mission, but in Norway those in search of a drowned body row to and fro with a rock in the boat, fully believing that the bird will crow when the boat reaches the spot where the corpse lies.

The cock and certain omens have long been connected in various countries. If it crows at a particular time in Persia it is the sign of some event affecting the family, and the master of the house rushes out to feel the bird's feet; if they are cold, it is a forerunner of death, but if warm, the sign is propitious. In West Virginia the crowing of a cock before the door tells of a coming "company," while it is believed in other portions of the south—if not by the rural populations of other sections of the Union—that the shrill clarion after sunset indicates early weather changes or the announcement of unwelcome news.

The natives of Cuba have one belief at least in common with Americans—they regard the hooting of an owl as a very bad sign. If they can succeed in killing the owl they believe this will break the spell involving the life of some member of the family. There is something weird in its hooting, and I have known persons to get out of bed at midnight to drive it from the tree or a corner of the dwelling, believing it a harbinger of ill. Perhaps the bird is held in awe in other countries. Others of the feathered tribe are so held or regarded with reverence. The people in the south of Ireland are particularly fearful of the robin entering their houses; it is prognostic of severe snows and frosts. The crow and pigeon are looked upon as unlucky in Poland, where the go is a harbinger of good luck; in Sweden if one kill a wren he will break a bone before the year is out.

The animals and insects that in friendliness live near the abodes of man ought to have outlived the superstitions surrounding them long ago, but they have not. In Switzerland if a huntsman going out in the morning sees a fox cross his path or meets an old woman he turns back home. The first means no game, the second that he will shoot a man hidden in the leaves or do some other irreparable mischief. In America it is the rabbit crossing one's path which brings some sort of bad luck. In Hull, England, it is unlucky to kill crickets. In Lancashire it is thought they cut holes in the stockings of those who kill them. In portions of England also it is customary to announce to the bees a death in the family, especially that of the master, while if a swarm settle on the dead branch of a tree a death will occur in the family within a year. In rural America if one kills the first snake he sees in the spring it presages that he will overcome his enemies during that year. On the other hand, the African natives reverence the snake, and once a year kill a cobra and hang its skin to a tree, tall downward, where all the children are brought out and made to touch it, as this will put them under the serpent's care. If they find a dead snake they dress it in clothes and give it a great funeral. The American Indians believe every white deer has a madstone in its stomach. The cat and dog, universal pets though they be, are associated with superstitious belief. In England it is considered unlucky to sell a dog. If one howls before the door of some American household they fear the brute foretells an early death in the family. In Germany it is believed that any one who during his lifetime may have made enemies of

cats is certain to be accompanied to the grave amid a storm of wind and rain, and in Poland it is thought that the wearing of the skin of a cat on the breast will cure consumption.

Sailors of all countries have been noted for their peculiar superstitions from the time Jaah was thrown overboard to the present. Scotch sailors will not speak of a four footed animal while on the ocean. The Spanish never put the left foot down first when stepping on board, for to do so, they believe, will bring disaster. He must be a courageous Swedish sailor, indeed, who will mention the name of a port for which he is bound.

The following "notions" are as peculiar as they are popular when they have sway: A Turk who finds a piece of bread on the ground picks it up, kisses it and carries it until he finds a hole in which it can be inserted. To do otherwise will doom him to the third hell. A sure cure for whooping cough in Sweden can be obtained, the people believe, by asking and following the advice of a man riding a pibald horse. In Scotland a young woman who tries on a widow's cap is sure to be a widow after marriage. A modern Grecian mother, before putting her child in its cradle, turns three times around before the fire while singing her favorite song. This is to ward off evil spirits.

When a boy a friend of mine attempted to rid my hands of warts by bidding me follow these directions: Tie a knot in a yarn string for every wart, touching a knot to each one; then bury the string, and when it rotted the wart would be gone. Recently I learned that the faroff Hindoo, troubled with a wart, looks at the new moon, picks up a pinch of dust from beneath his left foot, rubs the wart with it, and when the moon goes so does the wart.

In a cursory way I have specified some of the superstitions obtaining in England and America. I shall close this article with the mere mention of a few others. The English housewife will not sweep the dust out of the front door, fearing to sweep away the fortunes of the house. There are American housewives, when ready to move out of their home, who will not sweep the dirt out the front door, believing it would bring misfortune to the next tenant. Neither will they carry a cat or broom with them. In Devonshire it is believed the person who plants a bed of lilies of the valley will die in the next twelve months; in the United States there are many people who think that if a weeping willow be set out in the yard some member of the family will die before its topmost branch reaches the eaves of the house. —Nashville American.

HE WAS TOO LATE.

"This," said the jeweler, "is what happened here last month: "Mr. B. drove up in a hansom and entered my shop, accompanied by his valet, who carried an oblong box of steel. "Mr. B. asked for a private interview, and I took him into my office. There he opened the box, exposing a splendid array of diamond and pearl necklaces, earrings, tiaras and stomachers. "Mrs. B.," he said, "is now abroad. Before she returns I want you to extract all these stones and to replace them with good imitations, selling the real jewels and giving me the money. This, of course, is to be a confidential transaction. Mr. B. is to know nothing of it. "I looked at Mr. B.," continued the jeweler, according to the St. Louis Globe-Democrat. "I think I blushed a little. 'My dear sir,' I said, 'I should be glad to do as you ask, but it is impossible. Two years ago Mrs. B. called here on the same errand that now brings you, and this errand, in her case, was successful. The paste jewels that you offer me are worth little more than the hire of the hansom awaiting you outside.'"

All Over the Earth. No animal is met with over so wide an area of the earth's surface as man. The creature which most nearly approaches him in this respect is the dog, which in one form or another is to be found everywhere except in the West Indies, Madagascar and the Oceanic Islands. Even to these places dogs have been introduced by men who came from countries where they abounded. In making the above statement the word "dog" is taken to be equivalent to the more scientific term of canidae, which genus includes not merely the domestic dogs of various races, but wolves, foxes, jackals and wild dogs, which all belong to the same great family. There is indeed no doubt that our canine pets are descended from the same common ancestors as the wild creatures just mentioned. Rats and mice are found almost everywhere on the earth's surface except in the central portions of the African and Australian continents and in the cold regions of the extreme north and south. Rats, too, are very widely distributed.

The Word "Demagogue." "Demagogue," which means merely a leader of the people, seems doomed to attract an evil sense to itself. In English, Dryden and Swift used it in a good or neutral sense, the latter applying it to Demosthenes and Cicero, and John Richard Green wrote enthusiastically of Pym as "the grandest of demagogues," but the manner in which it was used in the "Elkon Bastlike," attributed to Charles I. led Milton to speak of it as "a glib word," and that is how it is invariably used today. In its native Greek its history was similar; it could be applied to statesmen such as Pericles, but, from being used by Greek Tories contemptuously to characterize such popular leaders as the leather seller Cleon, it could eventually be defined by Aristotle as "flatterer of the democracy."

PEPYS AS A PLAYGOER.

The Time When Women First Appeared on the English Stage.

In the methods of producing plays Pepys' period of playgoing was coeval with many most important innovations which seriously affected the presentation of Shakespeare on the stage. The chief was the substitution of women for boys in female roles. During the first few months of Pepys' theatrical experience boys were still taking the woman's parts. That the practice survived in the first days of Charles II.'s reign we know from the well worn anecdote that when the king sent behind the scenes to inquire why the play of "Hamlet," which he had come to see, was so late in commencing he was answered that the queen was not yet shaved. But in the opening month of 1661, within five months of his first visit to a theater, the reign of the boys ended. On Jan. 3 of that year Pepys writes that he "first saw women come upon the stage." Next night he makes entry of a boy's performance of a woman's part, and that is the final record of boys masquerading as women in the English theater. I believe the practice now survives nowhere except in Japan. This mode of representation has always been a great puzzle to students of Elizabethan drama. It is difficult to imagine what boys in Shakespeare's day, if they were anything like boys of our own day, made of such parts as Lady Macbeth or Cleopatra. Before, however, Pepys saw Shakespeare's work on the stage the usurpation of the boys was over.

It was after the Restoration, too, that scenery, rich costume and scenic machinery became, to Pepys' delight, regular features of the theater. When the diarist saw "Hamlet" "done with scenes" for the first time he was most favorably impressed. Musical accompaniment was known to pre-restoration days, but the orchestra was now for the first time placed on the floor of the house in front of the stage instead of in a side gallery. The musical accompaniment of plays developed very rapidly, and the methods of opera were applied to many of Shakespeare's pieces, notably to "The Tempest" and "Macbeth."—"From 'Pepys and Shakespeare,'" by Sidney Lee, in Fortnightly Review.

LIST OF HONOR PUPILS FOR FIRST HALF SESSION

(Continued from Page 11.)

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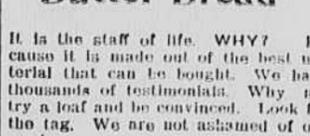
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