



HAROLD E. ANTHONY

JIBAROS: Devil-Worshiping Indians of Peru



ANTHROPOLOGISTS who want to study primitive man in his native surroundings are respectfully referred to the Jibaros of Southern Ecuador. These savages have hitherto been unknown to civilization. Certainly they have not been contaminated by the white man. They appear to have virtues and vices all their own. In fact they appear to be sui generis since they have been isolated and have developed along a line particularly their own.

The Jibaros are devil-worshippers, among other things. Believing in neither a heaven nor a hell, they worship a sort of demon, who appears to the medicine men when they drink a vegetable concoction unknown to whites. Confirmed bigamists, the braves are jealous of all their wives, and punish unfaithfulness mercilessly. There is no institution of marriage. They have no ceremonies connected with the changing seasons. In hunting and fishing, the methods of the Jibaros differ from those of all other Indians known.

The Jibaro Indians were discovered by an expedition into the jungle of Southern Ecuador, undertaken by Harold E. Anthony and George K. Cherris for the American Museum of Natural History, New York, for the purpose of obtaining rare specimens of birds and mammals. Mr. Anthony, who is assistant of mammals at the museum told of his nine months' stay and many thrilling experiences among this primitive people.

"The Jibaros are the first tribe of Indians I have met," said Mr. Anthony, "that do not believe in a benign being. The people have no hereafter to look forward to, and no sins to look back upon. They are happy, none the less, and not bad if you treat them civilly. Naturally superstitious, they worship, or rather cater to, a sort of devil, whom only a few medicine men are privileged to see.

The medicine men on occasions drink a terrible concoction unknown to whites even since the days of home brew. This makes them heavily drunk, and in their hallucinations they claim they see this devil, or whom they inquire what luck they will have on their hunting expeditions. Since the expeditions are always for the taking of the wives of other tribes, and incidentally killing their husbands, the devil is invariably ready to fall in line with the plans of the braves. When the orgy is over, the hunt begins, and does not end until several heads are taken or lost.

"One of our party drank a tiny bit of the concoction, and almost immediately claimed he was seeing things. When he got out of the trance, he said he was not surprised that the men, urged on by this strangely influential demon, became wild. Of course, only the medicine men are permitted to commune with the devil, but such is their invariable conviction, that they make their followers believe in the power of the devil even though the latter have not taken a drop of the stuff themselves.

"It is not surprising that the medicine men have such an influence over the savages. Ecuador abounds in strange trees with whose sap these Indians have experimented from generation to generation. Even the shrubs and flowers have drug properties of which modern medicine has as yet small knowledge.

"But the medicine men seem to have made a specialty of the most bitter of the herbs and the most fiery of the saps for their purposes. They use a mixture, the secret of which they alone know, which, when rubbed on one's body, is supposed to keep away the evil spirits. In this manner they control the superstitious Jibaros, and there is not a tribesman who does not believe implicitly in the power of these leaders of theirs.

"Besides the devil-worshipping concoctions and the mixture designed to keep away the evil spirits, there are saps used for their purely medicinal properties. Among these is a sort of quinine which is used as a cure-all, and a medicine designed to preserve youth, or, at least, encourage longevity.



— Photos by International —

"A man's affluence among the Jibaros is measured by the number of wives he can capture for himself, because each warrior must defend his household against the jealousy of others in his tribe, and because he has faithfulness. The women in most cases seem to be happy enough with their lot, and submit to their lord and master's will. But some are of a rebellious spirit.

"Sanctioned by the rest of the community, a terrifically painful punishment is inflicted on the erring wife by her husband. The warrior chops at the top of his squaw's head with a little hatchet, until all the hair is removed. It is 'careful' to see, however, that the hatchet does not pass into the woman's eye. If the woman is still obstinate, the husband pins her to the ground by running a spear through a limb. In this position she is kept for two and three days at a stretch, and food and water are brought to her. The punishment terminates. If, in spite of her suffering, the woman is still alive and unrepentant, and refuses to live with her master, she is killed outright.

"These punishments, the Jibaros feel in their crude way, are justified, for doesn't the devil order them to hunt for the women, and do they not kill their enemies in a fair fight? And do they not adopt the children of their enemies as children, not as slaves, and provide for them and for their mothers?

"The hunt is fearfully difficult, because of the impenetrable jungle through which the warriors must pass. Sometimes they tramp along animal trails, but as often as not, they must cut their way through the terrific jungle with a knife. Yet, although a man may already have three wives, he will endure all manner of hardships to obtain another for himself, because the medicine man has so ordered.

"Thrusting their lithe, copper-colored bodies among some dense shrubbery, the braves poison their arrows with another mysterious vegetable concoction, and shoot them from a blow gun into the backs of the unsuspecting savages. The forest growth gives them an advantage, and when the fighting is over, the women and children belonging to the men killed, peacefully follow their new masters to their new home.

"The Jibaro braves carry the heads of their victims back in triumph to their village, and mount them. After much molding, probably in the presence of his new wife, the warrior makes the head as small as a fist, with the aid of another of the innumerable vegetable compounds with which the district seems to abound. Filling the skull with sand and pebbles, the Jibaro is ready for the great ceremonial dance, in celebration of his victory.

"The scalp dance is probably the only ceremonial dance which this tribe observes. Only the men participate in



GEORGE K. CHERRIS

It. Their decorations consist of brightly colored stuffed birds which hang down to their waist, and a crown of feathers in the shape of a corona on their heads. For the rest, they are practically naked. And as they dance around and around, holding the shrunken heads which they have hideously painted, their new wives and children look on. But they do not dare protest.

"The men were willing, even eager to pose for photographs, we found, but the women and children dared not for fear there was a bogey man or something in the lens of the camera. They are superstitious enough to think that if a picture of them is defaced or torn, the same thing will happen to them.

"One of our party who tried hard to obtain the picture of a particularly winsome little girl, could not succeed until he had given her a present. Even then, she was unwilling, until her father ordered her to stand in front of the camera, which she did tremblingly. He felt indifferent about her attitude before, but after she had accepted the present, he felt she was morally bound to face the stranger.

"There are no sun dances or rain dances as there is plenty of both. Indeed, there is no need for these Indians to depend upon the weather at all. In the first place there is no room for much planting, as it is too much trouble to hack down the trees, and in the second there is plenty of hunting and fishing to be done, which makes agriculture only a pastime confined to the planting of a little corn and cotton.

"The Jibaros are very fond of catching and eating monkeys. The skillful brave need use no arrow or gun to obtain one of these animals for he has learned to duplicate the monkey's call exactly. Certain that its mate or another monkey is calling it, the unfortunate little animal jumps out of some tree, and is promptly caught by the experienced tribesman.

"Most of the mammals we caught were killed by the natives with strange blow pipes. These pipes are 10 to 15 feet long. An expert blowing a little ball of hard clay through one can easily kill his object at a distance of 100 feet.

"The natives' method of fishing is to poison the stream at intervals with a pulp called barbasco, which stupefies the fish. But, so remarkable is this pulp, that what is poisonous to the fish, is harmless to man, and so the fish are edible.

"Birds can be captured alive if they imbibe of a certain potion which puts them in a trance without injuring them."

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Human Frailty.

An argument between a man and his wife had been going on for some time, and at last the woman exclaimed:

"I suppose you think I am a perfect fool!"

"None of us, my dear, is perfect," came the soft answer.

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ANCIENT AND MODERN ROME

World-Famous Buildings Occupy Sacred Sites in the Old "Capital of the World."

Ancient Rome was built on the hills south of the River Tiber. Tradition regarded the Palatine as the site of Romulus' Urbs Quadrata. Excavations have brought to light remains of earlier settlement and a pre-historic necropolis. The capitoline was the center of republican and imperial Rome. One of the principal ancient monuments is Hadrian's mausoleum, which, as the castle of St. Angelo, was the citadel of medieval Rome. West of this stood Caligula's circus, its site Nero tortured the Christians; its site is now occupied by St. Peter's, the chief shrine of Roman Catholicism, reputed to be the largest church in the world, occupying 18,000 square yards and measuring 435 feet in its highest part. North of St. Peter's is the Vatican palace, which covers 13½ acres and comprises over 1,000 halls, chapels and rooms. The pantheon, built by Agrippa in 27 B. C. and restored by Hadrian, is said to be the best-preserved ancient building in the city.

Line the Linoleum.

When purchasing linoleum for the floor it is a good idea to order a lining of felt. This precaution will probably prolong the use of the linoleum. It also deadens sound and makes the floor warmer in winter. It prevents the linoleum from expanding or contracting and it gives a softer tread, all advantages worth considering.

Sensitive.

Dentist—I must kill the nerve of that tooth.

Patient—Then I'll wait outside. I never could bear being around when anything is killed.—Boston Transcript.

Details Desired.

"He pressed his cheek to hers. The color left her cheek."

"You mean he rubbed it off?"

ASPIRIN

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Woman Doctor of Music.

The only woman who has ever received the degree of doctor of music from Oxford university is Dr. Emily Daymond, who is a member of the staff of the Royal College of Music.

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BIRDS AS STREET CLEANERS

Vultures Employed for the Purpose in Costa Rica, and Traveler Says They Are Efficient.

Garbage collectors in Costa Rica enjoy their occupation, because they eat what they find. In his book, "Sailing South," Philip S. Marden writes as follows:

"I was awakened on the first morning in town by a sound of wheels in the street below, and looked out. It was an impressive sight. The garbage man was abroad on his scavenging rounds. Ahead of his open wagon walked in a sober platoon four enormous vultures, all in sable and maintaining the chastened demeanor of undertakers at an open grave. Behind the wagon walked half a dozen other vultures similarly sedate. And around the rim of the cart, perched in solemn row, sat twenty-one other birds of the same species and same somber hue. I would fain have immortalized the scene, but the camera, alas, wasn't loaded. I began to understand why the streets of San Jose, which leave much to be desired in other respects, are at least so notably clean. The buzzards attend to that!"

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