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## DYAKS ARE STRANGE

Tell the Truth and Build Monuments to Liars.

But Have No Idea of Clear Thinking; Logic Finds No Place in Their Brains; Bravery is Considered Highest of Virtues.

The Sea Dyak, that strange race found in the Island of Borneo, has no idea of clear thinking; logic finds no place in his brain, and the most contradictory opinions seem to dwell together in perfect harmony in the turbid stream of his mind. The liver, strange to relate, is regarded by the Dyak as the seat of various praiseworthy qualities and emotions. Bravery is considered the highest of virtues, and when they wish to describe the greatest courage of a man they say he has a "brave liver." Intelligence also resides in the liver, and a man of knowledge is one possessing an "enlightened liver." Kindness is the quality of the man who has a "large liver," and perseverance that of one who has a "hard liver." A weak, undecided man is spoken of as one who had a "soft liver."

The Dyak is truthful and honest, and these qualities are rather unusual in eastern races. Families are often away from their homes for weeks at a time, living in little huts on their farm, and though no one is left in charge of their rooms in the long village house in the jungle, things are seldom lost.

After an experience of nearly twenty years in Borneo, a writer states that he knew of only two instances of theft. One was the theft of rice. The woman who lost the rice most solemnly and publicly cursed the thief, whoever it might be. The next night the rice was left at her door. The other was a theft of money. In this case, too, the thief was cursed. The greater part of the money was afterward returned to the box from which it had been abstracted. Both these incidents show the great dread which the Dyaks have of a curse. Even an undeserved curse is considered a terrible thing, and, according to Dyak law, to curse a person for no reason at all is a sinable offense.

As regards their truthfulness, it is said of the Dyaks that so disgraceful do they consider the deceiving of others by an untruth, that such conduct is handed down to posterity by a curious custom. They heap up a pile of branches of trees in memory of the man who has uttered a great lie, so that future generations may know of his wickedness and take warning from it. The persons deceived start the tugong bula—"the liar's monument"—by heaping up a large number of branches in some conspicuous spot by the side of the path leading from one village to another. Every passerby contributes to it, and at the same time curses the man in memory of whom it is.

The Dyaks consider the adding to any tugong bula they may pass a sacred duty, the omission of which will meet with supernatural punishment, and so, however pressed for time a Dyak may be, he stops to throw on the pile, some branch or twig. Believing, as the Dyaks do, in the efficacy of curses, it is easy to understand how a Dyak would dread the accumulation of curses that would necessarily accompany the formation of a tugong bula.

From an eastern point of view, the morals of the Dyaks are good. Divorce is very uncommon after the birth of a child, but where there are no children, for such reasons as incompatibility of temper or idleness, divorce is obtainable by either husband or wife on payment of a small fine.

### AGAINST LAVISH USE OF SOAP

Medical Authority Points Out Danger to the Skin When Cleansing Agent Is Too Freely Employed.

That many dangers cling to alkaline soaps is emphasized editorially by the London Lancet, in which attention is called to the large proportion of mineral ash and alkali in dearest toilet soaps. When these soaps, after being dissolved in water, touch the skin, an excessive secretion of the acid sebum and sweat follows, and the protective outer layer of the skin, the epithelium, is partially dissolved. This means intense irritation, which is apt to lead to skin complications.

In the cheaper soaps the cottonseed oil and rancid fats used are responsible for considerable irritation. Castor oil soap is found least irritating, but it dissolves rather too freely and is apt to become rancid. Coconut oil soap is decidedly irritating and palm oil soap is less so, while tallow soap is least irritating of all.

Dr. Frederick Gardiner, accepted as an authority on this subject, holds that many bad effects come from those soaps made chiefly of cheaper fats and cottonseed and coconut oils. Formerly tallow and olive oil were most used and the skin did not suffer.

The natural conclusion is that as little soap as possible should be used on the skin and that this should be least alkaline in quality. It should always be well rinsed off, so as to permit the least possible irritation.

One Reason.  
"I don't remember," said the old critic, "of ever seeing so many bad actors as I do now."  
"But then," remarked his friend, "you must remember, too, that eggs were never so high."

## Interest Grows

In the doing of the Legislature.

The first few weeks are never the busiest nor the most sensational.

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is to serve your needs. It will help sell your goods—talk to the people you want to reach. An advertisement in this paper is a reference guide to those whose wants are worth supplying.

# L. & N.

Time Card No. 143

Effective Sunday, Dec. 7, 1913.

### TRAINS GOING SOUTH.

No. 93—C. & N. O. Lim. 11:56 p. m.  
No. 51—St. L. Express 5:35 p. m.  
No. 99—Dixie Limited, 10:41 p. m.  
No. 95—Dixie Flyer 8:43 a. m.  
No. 55—Hopkinsville Ar. 7:08, a. m.  
No. 53—St. L. Fast Mail 5:33 a. m.  
No. 91—Evansville Ac. 10:05 a. m.

### TRAINS GOING NORTH.

No. 92—C. & N. O. Lim., 5:25 a. m.  
No. 52—St. Louis Express, 9:51 a. m.  
No. 98—Dixie Limited, 7:03 a. m.  
No. 94—Dixie Flyer, 6:54 p. m.  
No. 56—Hopkinsville Ac. 8:55 p. m.  
No. 54—St. L. Fast Mail 10:10 a. m.  
No. 90—Evansville Ac. 4:15 p. m.

No. 5 and 54 connect at St. Louis for all points west.

No. 51 connects at Guthrie for Memphis and points as far south as Erin and for Louisville Cincinnati and the East.

No. 53 and 55 make direct connections at Guthrie for Louisville, Cincinnati and all points north and east thereof. No. 53 and 55 also connect for Memphis and way points.

No. 93 carries through sleepers to Atlanta, Macon, Jacksonville, St. Augustine and Tampa, Fla. Also Pullman sleepers to New Orleans. Connects at Guthrie for points East and West. No. 93 will not carry local passengers for points north of Nashville, Tenn.

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