

DR. PHILIP'S DELICIOUS Flavoring Extracts NATURAL FRUIT FLAVORS. Vanilla - Of perfect purity. Lemon - Of great strength. Orange - Economy in their use. Almond - Flavor as delicately and deliciously as the fresh fruit.

DR. F. FELIX COURAUD'S ORIENTAL OREUM OF ORIGINAL BATHING. Removes Tan, Pimples, Freckles, Moth Patches, Itch, and all skin diseases and cures. It is a perfect skin tonic and beautifier. It is the only Oriental Oreum that is pure and safe. It is the only Oriental Oreum that is made in France. It is the only Oriental Oreum that is sold in this country.

LOCALITIES.

On Wednesday night the Fort Worth opera house will give a public entertainment at the opera house.

The St. Louis Mercantile has been sold by J. H. McDonald to the leading society in Texas.

The suit brought by the United States against the Whippers of Kansas City against H. E. Madison and James H. Madison has been dismissed at plaintiff's request.

A. A. Sling for several years assistant secretary of the San Antonio International association, will come to Fort Worth to assist in the secretary of the Texas ex-territorial association.

Mr. Charles H. Thacker of Waco, executive secretary of the Whippers' national association, and Miss K. Douglas of Lumberton, Ky., will be married in Houston, Tex., on June 2.

The Friday night general of the grades of the high school will give an entertainment at the opera house.

Mr. J. H. Madison and James H. Madison, who were the plaintiffs in the suit brought by the United States against the Whippers of Kansas City, have been dismissed at plaintiff's request.

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SECRETS OF VOODOO.

THE RITES HAVE BEEN WITNESSED BY WHITES.

Secrecy Maintained by the Negroes in the Performance of the Practices Relating to the Superstition.

The superstitions more or less current among the negroes of Louisiana, under the general name of voodoo, are without doubt relics of savagery brought by the ancestors of the civilized negroes from Africa.

The voodoo ceremonial has never been described in detail by any writer on the subject, because, for the most part, there is no regular routine or form of the rites, which, wherever they may have been in the beginning, have doubtless become confused and mingled with various superstitious customs, some of which were derived from the whites themselves, and were preserved from the medieval times when even the most enlightened people of Europe believed in witchcraft and the practice of magic.

Voodoo rites, as practiced in Louisiana, have usually been conducted in secret, and they are commonly believed to consist of prolonged and violent dancing by persons of both sexes, sometimes with little or no clothing. Tales are told of scenes of wild debauchery which occurred at these dances, and from the frequent statements that living snakes are used in some of these exercises it would appear that a part of the worship makes up at least a part of the groundwork upon which the rites are based.

In the West Indies, but most particularly in Haiti, these survivals of negro savagery are quite common, and the rites are described as revolting in the extreme, embracing serpent worship, the most abandoned debauchery, with human sacrifices and cannibalism. Sir Spencer St. John, in his work on the "Black Republics of the West Indies," has related at length accounts of these matters, which appear to be established as facts by testimony everywhere credible. His narratives of the voodoo practices are detailed and circumstantial, and while all the testimony is conclusive as to the African origin of these superstitions the writers who have paid most attention to the subject have not been able to trace the myths to the particular tribe and localities from which they were derived.

DERIVATION OF THE WORD. The first writer to give an apparent accurate circumstantial account of the African superstitions is Major A. B. Ellis, a British officer, who, it seems, has made a study of the negro tribes in their ancient Africa. In "The Popular Science Monthly" he prints an article in which he finds interesting matter. He gives the following as to the derivation and definition of "voodoo":

The word voodoo belongs to the Ewe language, which is spoken on the slave coast of West Africa, between the River Volta on the west and the kingdom of Porto Novo on the east, and extends inland, as far as it is known, about 100 miles. It is used in the sense of "to inspire fear," and is used in just the same way by English speaking people used the word "fetic" - that is to say, it is used as a descriptive noun "god," and also an adjective in the sense of sacred or belonging to a god.

As any native god may be described as a vodu, and this name, by a natural and sacred term of bush-cult, was a vodu, it is termed voodoo - "He who stays with the vodu." The word is not an epithet of any particular god, it is a general term, and it is, therefore, incorrect to say that "it is the name of an imaginary being of the superstitious negroes residing in the form of a human snake."

No doubt, the python god, worshipped by the inhabitants of the southeastern districts of Ewe territory, may very correctly be described as a vodu, but it is not a vodu than Kheebon, So, Legba, Ho, Hundi, Wu and other gods of the Ewe pantheon. The expression "voda wor-ship" means, then, "god worship," which is a rather comprehensive term.

AFRICAN AND AMERICAN VOODOO. The Whydahs, a people of the Ewe nation, are well known worshippers of a python, or serpent god, and they, about the year 1739, were wholly subjugated by the Ewe nation, and sold into slavery. Many of them were carried to the French West Indies, where they maintained their religion. Some of these Whydahs were brought to Louisiana, and hence the snake cult, which is found here. But many more tribes, which were not snake worshippers, were also reduced to slavery, and some of these tribes were brought to America, so that their superstitions were mingled with those of the others.

The Whydahs had a very elaborate serpent cult, maintaining temples where bands of young girls ministered and took part in the dances and other exercises. These female attendants were organized as a secret society known as the Keso. The name of their snake god is Danngbi. Says the writer quoted above:

The Keso of Danngbi usually appears with the bosom smeared with palm oil, but their distinguishing mark is a necklace called adinkra, made of the twisted filaments of a spreading palm leaf. On ceremonial occasions they wear a fillet of the same material, with anklets, armbands and neck strings of cowries.

As is the case with the women attached to temples in India, this life is not considered dishonorable, because it is regarded as a part of the service of the religion. The Keso are, indeed, not considered as responsible for their actions. It is the god, say the people, who inspires them at such times.

The voodoo rites as practiced in Louisiana are far less brutal and atrocious than those in use in Haiti, but they are savage and demoralizing. There is no statute against their actions. The dances have been stopped when characterized as disorderly assemblages. It has been supposed that these superstitions will be exterminated by civilization, but such a result has not yet been attained. It is to be doubted if superstition is ever eradicated from human nature. It is claimed even that the negroes are returning to their savage myths. This is an interesting question. - New Orleans Plaindealer.

BLOWN TO FRAGMENTS.

Four Men in a Tunnel Meet with a Horrible Death by the Premature Explosion of Dynamite.

Greentown, Colo., May 31. - A terrible accident was reported at an early hour yesterday morning as happening at the east end of the tunnel through the mountains of the property of Kelson Mountain, about eight miles from Silver Plume, by which four men lost their lives. The names of the dead men are Harry Taylor, William Coughlin, J. E. Richardson and John Mitchell. They were employed at the breast of the tunnel in loading poles. The tunnel is a vast underground passage, and is so filled with dynamite, or giant powder, to complete the loading from the breast of the tunnel. There is a draft on one of the ends on which the men were working, and a gust of wind from the other end caused the dynamite to explode, blowing the men back and a large quantity of dynamite into the tunnel. The explosion threw three men into the air, and the fourth was killed by the force of the blast.

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CUPID'S CAPERS.

HE CREATES A RUMPUS OVER IN THE TERRITORY.

A Divorced Wife's Eye on Her First Love. A Bad Washout on the Santa Fe Near Wayne, L. T.

Cupid, the Naucy Imp. Special to the Gazette.

Among us, on May 31, at the fall term of the Arkansas court, a well-known business man of the city, obtained a divorce from his better half because another had stolen her affections, and this after a long and bitter struggle.

Immediately after the divorce the lady wed the lord of her later love, and her eyes were turned to the man who had stolen her affections. She was a young woman, and she was very beautiful. She was very rich, and she was very powerful. She was very kind, and she was very generous. She was very brave, and she was very noble. She was very wise, and she was very just. She was very good, and she was very true. She was very pure, and she was very holy. She was very merciful, and she was very compassionate. She was very patient, and she was very forgiving. She was very meek, and she was very lowly. She was very gentle, and she was very sweet. She was very kind, and she was very loving. She was very good, and she was very true. She was very pure, and she was very holy. She was very merciful, and she was very compassionate. She was very patient, and she was very forgiving. She was very meek, and she was very lowly. She was very gentle, and she was very sweet. 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