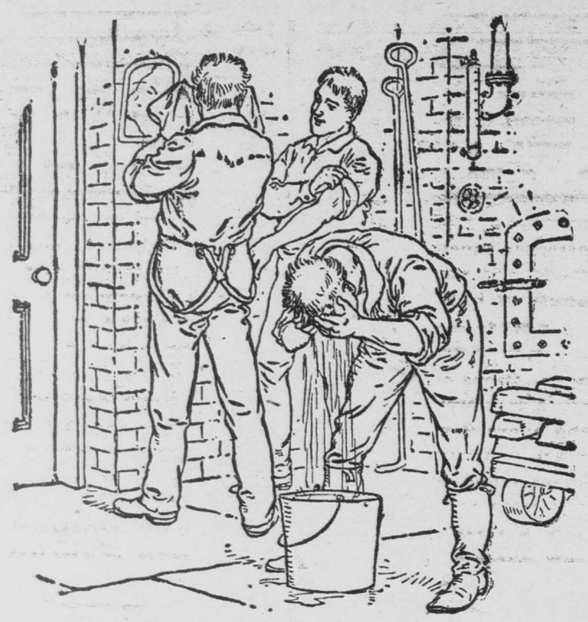

Do not wash your hands and face with a common laundry soap, or if you do, don't complain when you find them rough, hard and chapped. Ordinary laundry soaps are good for scrubbing floors, but not for the skin. Ivory Soap makes a creamy lather that rinses easily and takes the dirt with it. The natural oil of the skin washed with Ivory Soap is not removed, and the skin is left soft and smooth.

IT FLOATS.

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IN LABOR'S .....FIELD

St. Paul Order of Railway Conductors No. 40 held its regular semi-monthly meeting yesterday afternoon at Bowlby hall, Sixth and Robert streets. The attendance was not large, but with the present rush of business on all the lines centering in St. Paul this is readily accounted for. Not for many years, perhaps not in any time in the past, has the demand for the services of conductors, night and day and Sundays, been so great. At yesterday's meeting nothing aside from routine business was transacted. There are a number of applications on file for new membership and the men will be obligated at an early day. The condition of the order, financially and otherwise, is said to be prosperous.

Firemen Are Busy.

Arbitration lodge, Brotherhood of Locomotive Firemen, held its regular semi-monthly meeting yesterday afternoon at Druids' hall, Wabasha street, between Sixth and Seventh. While the attendance was not large, considerable interest was manifested, but nothing aside from routine business was transacted.

Cigarmakers Will Select.

One of the most important union entertainments of the season will be the grand ball to be given by the union cigarmakers of St. Paul Dec. 30. It will be exclusively an invitation affair and each applicant for a ticket must come provided with a card bearing the legend, "Your company is respectfully requested, etc., etc." The local cigarmakers say they propose to make this event an affair to which they can point with pride. That it will be a success goes without saying, as the cigarmakers have a reputation for doing such things up in first-class style.

Engineers Are Prosperous.

At Twin City hall, corner Rice street and University avenue, yesterday afternoon Division No. 150, Brotherhood of Locomotive Engineers, held its regular semi-monthly meeting. This order of railway men has increased its membership remarkably during the past season and is now reported in a most prosperous condition. The session yesterday was devoted to routine business exclusively.

Hackmen Will Have a Ball.

The principal business last night before St. Paul Hack and Cab Drivers' Union No. 6605 was discussion of ways and means regarding the grand ball to be given by members of the union at Assembly halls, Dec. 4. The meeting of the union was held in Hall No. 1. E. Godbout, chairman of the committee on arrangements, reported that everything was progressing favorably. All members are provided with tickets and have them on sale. The following were appointed as a committee on advertising: E. Godbout, James Igo and Joseph Lunkenheimer.

But One Meeting Tonight.

The only meeting scheduled for this evening at Assembly halls is the electrical workers, but St. Paul Bookbinders' union will give a ball at Assembly halls, which bids fair to be one of the social events of the year in trades union circles.

Chicago, St. Louis and Kansas City

Are reached most comfortably via the C., M. & St. P. Ry.

All Chicago trains pass through Milwaukee.

Berths in sleepers on celebrated Pioneer Limited (only perfect train in the world) longer, higher and wider than those in any other cars in America.

Lowest rates to all points.

Inquire at the Milwaukee offices.

Soo Line Rhinelander Local

Leaves St. Paul 9:45 a. m. daily, except Sunday.

Lea & Perrins' SAUCE

THE ORIGINAL WORCESTERSHIRE

Gives a most delicious flavor to

Hot and Cold Meats, Gravies, Salads, Soups, Game, Fish, Welsh Rarebits, etc.

BEWARE OF IMITATIONS.

This signature on every bottle—

Lea & Perrins

John Duncan's Sons, Agents, New York.

STINGY GIRL

Saves Her New Shoes by Only Wearing One at a Time.

Chicago Tribune.

It will be many a long day before Hyde Park will cease wondering—Hyde Park in this instance meaning the young women of that South side district—and the thing over which their minds are pondering is the old query: "Well, what next?"

It all came out through a burst of confidence on the part of a young woman who long has held—not to say enjoyed—the reputation of being probably the stingiest girl in Chicago. It has been common gossip for years that when in the parks she always walks on the grass to save wearing out her shoes on the gravel walks. She never has been known to "set up" the ice cream sodas on a hot day, and a well authenticated story is current to the effect that on one occasion when two young women called on her she brought in a fine large apple and divided it between them, saying she did not care for any, but telling them at the same time that her father had just sent home a barrel of the apples.

But her crowning achievement in petty saving probably never would have been known did she not take pride in her penuriousness, for she is at liberty to spend her father's abundant wealth as freely as she will.

"Do you know, girls," she said when her confiding mood came upon her. "I have the greatest scheme on earth for saving shoes?"

Every one of them thought immediately of her plan of avoiding gravel walks, and expected to hear an old story. But it was different.

"For two years now," she went on, "I have never worn shoes that were mates except to dancing parties. You see, there's really no reason why one should have on two good shoes at once anywhere but at a dance. When I buy a new pair I put one away and wear the other with an old one. When I sit down I am always careful not to let the old one show, but put the new one out where it can be seen. When the first one gets old I discard the one of the older pair and put on the other new one, then keep that foot in front. Of course, then I am wearing both shoes of the same pair, but they're not mates any more. Now, isn't that a great scheme?"

There was a wild and concerted struggle on the part of half a dozen girls to recover their breath and composure at the same time, so they could tell her they thought it was a "great scheme." Certainly, it wouldn't do to tell her otherwise. Hadn't they long ago been called on to approve of her plan of laying away soiled winter gloves to wear out in summer, when one's gloves aren't supposed to look so fresh?

And now they are all asking each other, "What next?" and the old maxim about "putting your best foot forward" has new meaning for them.

AMERICAN COIFFURE.

Creating Suitable Styles in Hair Dressing—The Side Part Favored.

New York Post.

A distinctively American style of coiffure is to be introduced this autumn in New York, according to the edict of the American Art of Coiffure association. Fifty-nine "masters of the art"—all of them foreigners—have organized for the purpose of adapting to the facial lines of the American lady certain styles which will accentuate her special type of beauty.

It is interesting to note that the first decision reached yesterday was unanimous approval of parting the hair on the side.

The "masters of the art" met by appointment, to study well-known types of American beauty as represented by certain prominent New York ladies. The photographs, in varying poses, lay before them, and each in turn was studied with the same attention a painter might bestow to discover the best lines in the face and head.

The new style is a pronounced departure from anything heretofore in general vogue. It is the first of many others yet to be decided upon at "training schools for the creation of style," as the meetings of the "coiffure artists" are designated.

After careful thought and study each artist brings his choicest ideas to the training school, where they are accepted, modified, or rejected by a committee, to whose artistic judgment all the others defer. These are exactly the methods adopted in Paris by the coiffeurs in originating styles. No person is allowed to join the association who has not had four years' training and who is not possessed of some originality.

"Three-fourths of the members of the association are Frenchmen, who perfected themselves in Paris and worked there for years," said a prominent member. "There is no good reason why we cannot apply the learning and experience we acquired there to American ladies in America. We shall train our patrons into seeing what they should avoid and what they may wear in styles. We shall have six or more styles, each one of which will be exactly suited to a certain type of face, so that it will not be compulsory for any woman who wishes to be stylish to adopt a style unbecoming to her. One style will, of course, always be more prominent than others, and it will be the side part this winter. The Marcel undulation, a large, loose wave, will probably be next in choice."

Next month the coiffure artists will give an exhibit of their styles, probably at one of the large hotels.

For Benefit of Hjertaas.

L. M. Hjertaas, for whom a benefit entertainment was recently given at Mozart hall Sept. 30, for the purpose of aiding him to buy a wooden leg, has secured the same, and the Globe is authorized to express his gratitude. Collections are reported as follows: G. Sorenson's list, I. O. G. T. lodges, $22.86; Olof Thiestal's list, $6.25; Mr. Schonning's list, $2.35; J. Nelson's list, $4.50; Sam Johnson's list, $6.25; A. P. Childs, 25 cents.

STRUCK A HAND CAR

GRAVEL TRAIN ON THE OMAHA RAN INTO A SECTION CREW

FIFTEEN REPORTED KILLED

But Officials of the Company State That One Man Only Was Killed, Although Others Were Injured—Accident Occurred at Humboldt, S. D., West of Sioux Falls—Stories Conflicting.

Reports reached the Twin Cities last night that fifteen people had been killed in a wreck on the Omaha road near Humboldt, S. D.

Inquiry at the headquarters of the road elicited the information that a section crew with a hand car had been run into by a gravel train, which was backing up, and that one man had been killed and several others more or less hurt. The accident was said to have occurred about 6 p. m.

All sorts of stories were in circulation on the streets, one report declaring positively that seven people had been killed.

A Chicago dispatch says: "News was received at the general offices of the Northwestern railroad tonight of a wreck on the Chicago, St. Paul, Minneapolis & Omaha railway, in which eight or ten workmen were killed. The wreck occurred near Humboldt and was caused by a collision between a gravel train and a hand car. The men killed are said to have all been Italians."

EARRINGS IN FAVOR.

History of the Pretty Baubles Since Ancient Times.

Keystone.

There are indications that earrings are about to come into favor once more as articles of feminine adornment.

Periodically the susceptibilities of our prim public opinion in this country are sorely shocked at the vulgarity and brutality of wearing jewelry in the ear. Yet the practice is of great antiquity, and recurs with quite remarkable regularity, its manifestations generally illustrating the dominant artistic note of the day. Jacob gave Rachel an earring of half a shekel, or nearly half an ounce in weight, and in the days of the prophet Isaiah earrings were a prominent characteristic of feminine ornamentation. Among many Eastern nations earrings were worn by men as well as women, and in our own land the ornament was the common characteristic of both sexes in Elizabethan times, and even later M. Salzmann discovered Phoenician earrings in the ruins of Camyrus, on the island of Rhodes, which he attributed to the eighth century before Christ. These are not funeral jewels, such as were commonly made to ornament the features of the dead. They are of fine gold, with elaborate embossed work, and tassels of exquisite delicacy. The Egyptians, history tells us, used jewels primarily as symbols of spiritual things, and the richer classes used gold "sometimes stuck up into small figures with an economy of material rivaling the skill of Birmingham." In its gradual evolution the earring passed through many and curious phases. Frequently it claimed close kinship with the nosering, to which appendage, revolting as it is to our conceptions, much tender romance has ere now clung. Arvieux, who was sent by Louis XIV. to make observations of the customs of the Arabs, recorded that it was a piece of gallantry among the natives to kiss their wives through the rings hanging from their nostrils, which rings were sometimes large enough to admit the whole mouth. Under the voluptuous reign of Rome earrings and other personal jewelry were indulged in to satiety, and the orgie culminated in a queen swallowing a pearl valued at $25,000 in a contest of extravagance with a Roman noble.

Turning to "the spacious days of great Elizabeth" we find it recorded that her majesty outshone all rivals of other lands in magnificence. One historian describes her wearing in her ears "two pearls with drops;" another and more impressionable writer details how that "diamond stalactites glittered from her ears." And so the fashion came and went, one generation abhorring what its predecessor had admired. Since the time of James I. men have made over to the opposite sex the prerogative of wearing earrings as the whim chances to seize them. Now and again you may encounter a navy, a sailor or a gipsy with a pair of tiny gold or silver rings through his ears, but this is due not to any freak of fashion, but to the fact that healing virtue is imputed to the earring in the lower ranks of society. When the ears are bored a slight inflammation generally occurs, which acts as a counter-irritant in the case of sore eyes. Thus tradition connects the earrings with the cure.

BANDITS OF NAPLES.

An Encounter With Some of the Real Article in 1830.

National Review.

We were going along a straight, wide road between vineyards, when, all of a sudden, Harriet uttered a shriek, and we beheld a man standing on the back of the carriage behind my parents. Three other men surrounded the carriage, one on each side and one at the horses' heads. Meanwhile the servants had been ordered to descend, which they promptly did, and lay flat on their faces on the ground. The man next to me was the most gentle, and had no dagger. The man behind had seized my father by the collar and was brandishing a stiletto, which gleamed in the moonlight. Of course they summoned us to give up whatever we had, but we had neither money nor jewelry. My father had some difficulty in getting at his pocket, being incumbered with a cloak over his greatcoat, and the man threatened him with his dagger—probably thinking he was fumbling for pistols—at which my mother, who was a tall, powerful woman, sprang up, seized the stiletto by the blade, and struggled with the man. By this time my father had got out his watch and purse and handed them over, coolly telling the man in Italian that he would be found out by means of the watch. Among other coins in his purse there was a double napoleon.

The brigands felt our feet to discover if we had any shoe buckles, and our ears for earrings, but in vain. We had a duvet covered with black silk and they took that. Harriet was waving her handkerchief frantically, crying out: "Niente di piu! Niente di piu!" whereupon they took that also. A scruple of conscience came over me as I remembered that I had on a watch which my eldest brother had given me just before we left England, and which I valued very much. The man felt me all over and I thought he must have discovered it, but the carefully pinned shawl defeated him. We made no resistance and did not cry out, except Harriet's first warning shriek. But during this time all sorts of thoughts crowded into our minds. At last the brigands said we might go. The coachman and the laquais de place sprang into their places, and we set off at full gallop as hard as we could go. And then we began to be very much afraid, for we thought what if we should encounter more of these men and have nothing to give them? We had to stop at the inn at Ponte della Madalena to water the horses.

The men were afterward caught, and the man who threatened us was sentenced to imprisonment for life. The watch and the double napoleon were recovered; the duvet, too, all slit up. Some time afterward, in some negotiations between England and Sicily on the subject of sulphur duties, the Neapolitan government desired favorable consideration on the score of its activity in bringing these brigands to justice.

HATCHETS FOR THE QUEEN.

Also Horseshoes and Nails—A Curious Custom of "Rent Service."

London Mail.

A quaint little ceremony, known as a rent service, was observed in the Queen's Remembrancer's room at law courts yesterday.

The ceremony was a replica of what has taken place annually for at least 600 years, and it consisted of the payment to her majesty the queen of two hatchets, six horseshoes and sixty-one horseshoe nails, in consideration of certain property owned by the corporation of the city of London.

The property consists of a forge in Milford Lane, St. Clement Danes, and an estate in Shropshire, known as the "Moors." The custom of rendering these curious dues to the crown dates back to the days of King John, and probably before.

Yesterday afternoon the queen's remembrancer (Mr. G. F. Pollock) was seated at the head of a table to receive the dues on behalf of the queen. On another table were six large iron horseshoes, twice as large as present-day horseshoes; a new, keen-edged ax, a bright and blunt billhook, and in chopping block placed between two bundles of fagots. Half a dozen ladies and three gentlemen seated on chairs arranged in the form of a horseshoe watched the proceedings on behalf of the general public.

The "service" opened with a short explanation by the queen's remembrancer. The tenant of the "Moors" was then asked to come forward and render his dues to the queen. The tenant, in the person of Mr. H. Homewood Crawford, the city solicitor, approached the table, bowed most gravely, and then took up the ax and a bundle of fagots. With one blow he cut the fagots in half, and the pieces leaped in all directions. "Good," said the queen's remembrancer—thus testifying to the excellent quality of the ax. The city solicitor next took up the billhook, but it was so blunt that several cuts had to be made before the fagots parted. "Not so good, but quite good enough," remarked the queen's remembrancer, and the ax and the billhook were formally handed over in payment for the privilige of owning the "Moors."

The tenant of the forge was next commanded to render his due. Again the city solicitor gathered up the horseshoes, and carefully replaced them one by one. "Six," he said. "A good number," replied the queen's remembrancer. The nails were then slowly counted. "Sixty and one—sixty-one," said the city solicitor. "A good number," again answered the remembrancer, with evident satisfaction; and the horseshoes and the nails became the property of her majesty the queen. The city solicitor again solemnly bowed, and the queen's remembrancer gravely announced that the horseshoes and the nails and the axes would be "rendered to the queen in due course if she desires to have them." The seriousness of the remark caused every one to smile.

The horseshoes and the nails to fit them, it should be explained, have been trotted out for this unique show many, many times, but the axes are renewed every year. They are given away to some leading citizen, providing her majesty does not want them.

ENOUGH FIGS

To Supply the United States Should Be Raised in California.

San Francisco Call.

One million dollars per annum can be easily added to the income of California, in the opinion of Prof. Walter T. Swingle, of the United States department of agriculture, by cultivating figs. Prof. Swingle has been touring the state and keenly observing. His conclusion is that the foothill region of California is excellently adapted to the growing of fig orchards and is like the natural home of the fig. Imported figs are now selling on the Atlantic coast at the extraordinary rate of $1,000 per ton, and there are few to be had at that price. If California had a fig crop now it would be as good as a gold mine.

"California ought to raise figs enough for the whole United States," said Prof. Swingle. "I am satisfied that the possibility of so doing will be demonstrated satisfactorily."

The explanation of this is that if the fig moth, brought from Asia by Prof. Swingle in Capri figs, shall survive the frosts the problem of fertilizing the figs, which has puzzled generations of Californians, will be settled. It has heretofore been supposed that the only way to introduce the fig moth into California was to import small Capri fig trees in pots and wait for them to grow. Prof. Swingle has adopted the more direct method and brought them in figs, the figs being wrapped in tin foil. A journey across the Mediterranean sea, the Atlantic ocean and the North American continent did not hurt the moth in the least. There are many samples of the moth in the state now, all so imported and all are doing well.

If the moths survive the frost this winter, the way will be blazed out for the future industry, which cannot but prove an important addition to the state's commercial resources.

Prof. Swingle says that he thinks that it is also possible to introduce the fruit-bearing cactus into California successfully. This is something like the prickly pear, with the "prickers" left out. The fruit is of a dull red color and tastes something like a canteloupe. In Arabia this fruit grows on the desert and does not need any water to thrive. There are large tracts in California, now producing no revenue, that might be made to pay well with crops of the Arabian fruit. Prof. Swingle is investigating carefully concerning the outlook for the date palm in California.

The shortage in the Asiatic fig crop ought to supply a market for any California black figs fit to send forward this season. Black dried figs have already been sold, in small quantities, in the East, at very good prices.

FEEL THE CHANGE.

Hundreds Voluntarily Endorse a Scientific Product.

A Statement by a Well Known Citizen Who Has Found Great Relief by Using It.

The great good that Morrow's Kid-ne-oids are doing in St. Paul for all forms of kidney and urinary disorders is being daily told by our citizens. All who use Kid-ne-oids for backache, dizziness, sleeplessness, nervousness and general debility give hearty expression of the quick relief they obtained.

Mr. James A. Young, with the Standard House Furniture company, 128½ Congress street, says: "I have had trouble with my back for about ten years. I would get a stitch in my back at times so I could not move without suffering intense pain in the region of the kidneys. When I would bend over I could hardly straighten up again on account of severe pains across my back. I was very nervous and restless and could not sleep at night. I was subject to spells of dizziness and had other distressing and annoying symptoms of disordered kidneys. After trying different kinds of kidney remedies without obtaining satisfactory results I was finally relieved by using Morrow's Kid-ne-oids. My back has ceased aching, my nerves are stronger, which enables me to sleep well at night. I will continue to take Kid-ne-oids as occasion requires and will recommend them to others."

Morrow's Kid-ne-oids are not pills, but Yellow Tablets and sell at 50 cents a box at all drug stores and at Ticknor & Jagger's drug store.

Mailed on receipt of price. Manufactured by John Morrow & Co., Chemists, Springfield, O.

WEST INDIAN WIZARDS

ARE TO BE FOUND IN FORESTS, TOWNS, HAMLETS AND VILLAGES

IN THE WOODS OF TOBAGO

Human Sacrifices Sometimes Offered by Cannibal Priests—Superstitious Beliefs Brought From Africa Common—Firm Faith in the Efficacy of the Obeah Man's Charms—The "Papa and Mamma Loi."

The West Indian forests are full of wizards, witches and conjurers, and not the forests only, but the plantations, the towns, the hamlets in the mountains and the villages by the sea. They are not, many of them, of the vicious sort, but comparatively mild and inoffensive, though now and then one is met that is dangerous and had better be avoided, says the Washington Star.

One of the strangest of my experiences was when in the woods of Tobago, an island not far from Trinidad, on the South American coast. I found myself not only completely surrounded by wizards' charms, but compelled to use them myself as a protection or counter charm. I had an old-time negro named Balfour as guide and assistant, who knew the forests and everything they contained. We were in pursuit of rare birds and beasts, and to obtain them it was thought necessary to establish a permanent camp in the heart of the woods to last several months. My black friend built a little hut in which we lived, a hut made of palm logs and thatched with palm leaves, and, after clearing a space on the sloping hillside in front, he planted it with eddoes, sweet potatoes, yams and such tropical vegetables as would yield their increase in a short time. Then he captured a few agoutis, or wild hares, obtained somewhere a cock and pair of hens, and we were as snugly established on our little farm as though we had lived there for years. We were so far from all other human habitations that I felt perfectly secure in our solitude.

Well, it seems that my sense of security was false, for one day on returning home from a long hunt in the woods we discovered the imprint of a big, bare, human foot in various parts of our garden. We were very much disturbed of course and speculated upon the motives that might impel one to invade our retreat, finally agreeing that they could not be other than sinister.

PROTECTED BY A CHARM.

"Dat's a brack man's footstep," said my old guide, wagging his woolly head, "an' he ain' here fer no good, nohow. But I fix him, sah. I done put chahm on him dat make him neber come here 'gin no mo'."

The next night as I took a walk through the garden I came across a stick about four feet long stuck slantwise into the soil, at the upper end of which was hung a parrot's head, a red rag, a rude imitation of a man whittled out of a sweet potato and a rusty nail, which latter was stuck through the chest of the potato man.

"What's this nonsense?" I demanded of Balfour. "Pull it up and throw it away."

"Dat, sah, is de obeah chahm, an' please, massa, don't t'row it 'way, fer it em necussary to pertect de gyarden. Yissah, it am de truf, dat a man what make de footsteps done steal all de pervisions ef we don' put out obeah chahm, sah. It am de truf, ef we don' let a man know dat we hab chahm 'ginst him he done run 'way wiv ebrytings we had, an' p'raps cut our t'roats, too, but when he see dat he know it ain' no use an' he done run 'way hisself."

His argument was unanswerable, so I let the stuff remain, and, at all events, our garden was unmolested thenceforth, and I have no doubt this exemption was owing to the obeah charm.

The practice of obi, or obeah, I later found upon investigation, is indeed a species of demonology or devil worship, though the word is undoubtedly derived from Ob or Aub, the ancient Egyptian for a serpent. In fact, those who have attained the greatest proficiency in the art and who are today the most feared, as the sorcerers of the Haitian highland, are declared serpent worshipers. Even as the serpent was the visible presence of the evil one in the original Garden of Eden, so at present he is selected to represent Satan by those who worship the fallen archangel.

THE AFRICAN "OBEAH MAN."

The priest of obi, or the "obeah man," is always an African by birth or descent, some hoary-headed and taciturn old negro who has some knowledge of medicinal plants and poisons and who resides alone or in a lonely locality. What he doesn't really know the incredulity of the negroes supplies, as they invest him with every kind of knowledge and especially endow him with supernatural talents. He may be a marked man to all the negroes on a large plantation or in a wide district, yet wholly unknown to any white person within that area. Around all his doings is drawn a veil of mystery, as he works only at night, and performs his incantations only between the hours of sunset and dawn.

Apropos of the loyalty of the negroes to this wizard of their race, it is related that a certain gentleman residing in Jamaica, who owned a large plantation in that island, suddenly became aware that his slaves were dying at a rapid rate, and that of those who remained alive more than half were bloated and terribly debilitated. This condition of affairs prevailed for several years, until the planter lost, first and last, by this mysterious malady more than 100 negroes. He strongly suspected that obeah was at the bottom of it, but could not verify his suspicions, as neither the well nor the sick, nor even those he questioned when at the point of death, would admit as much. At last an old negress came to him one day and said that she knew she had not long to live, and she felt herself bound to impart to him the terrible secret in hope that the deaths of many others might be averted. She then confessed that her stepmother, a "Popo" negress, more than eighty years of age, had "put obeah on her" and that she had put it on all those who had died also, as well as upon many others who were suffering from the mysterious illness. No sooner were the other negroes acquainted with the confession the old woman had made and realized that no harm could come to them from revealing their knowledge than they all hastened to verify all she had said.

SAFE FROM BLACK WITCH.

How the black witch induced her victims to take her nauseous medicines is not known, but it was directly established that she was the cause of most of the deaths on the plantation. After she was arrested and the negroes became convinced their tormentor was unable to work them further mischief they all began to mend and most of those afflicted recovered, the place regaining its normal tone and the curse being lifted. The old woman's hut was burned to the ground, with all it contained, and the beldame, instead of being hung or burned, as she richly deserved, was transported.

It does not need actual contact with the obeah charm or the taking of an obeah preparation into the system to bring about the death of an individual. So firm is the negro's belief in the terrible efficacy of the sorcerer's concoctions that as soon as he finds obeah set for him, either in the path that leads to the door of his hut or at the doorstep itself, he at once gives himself up for lost. His only recourse then is to some other obeah man whose supernatural skill may possibly be greater than that of his enemy. If such cannot be found or if he doubts the superior "medicine" of his own practitioner, the victim soon sinks into a decline.

The "obi," or charm, which is set for the victim may be composed of many materials, as of some already enumerated, but the most common are blood, feathers, broken glass and bottles, parrots' beaks, dog, cat, monkey and alligator teeth, rum, egg shells and graveyard dirt. The practice has been known in the West Indies ever since the first importation of slaves from Africa, and so long as the negroes confined their arts to the hanging up of things the English took to be of the nature of scarecrows, such as feathers, bottles, etc., in order to prevent the plundering of hen roosts and pig sties, no objection was made by the ruling class or the whites.

DISLODGING A FIRM BELIEF.

But when, in one of the great insurrections, the chief instigator was found to be an obeah man, who administered to each insurgent a magical draught which was to make him invulnerable, it was seen to be a very serious business. Every black devil in the conspiracy, having full faith in his invulnerability, fought like a fiend, and it was not until several of them had been killed and the obeah man himself hung in chains, with all his war paint on him, that the deluded blacks saw how they had been fooled. But the obeah man, whether he believed in his own incantations or not, died game, and told the executioner as he swung him off that it was not in his power to kill him, so that the onlooking negroes were very much perplexed when they finally saw him expire. It was because of the terrible power exercised by the priests of obeah over their followers that the laws of Jamaica passed in the last century contained two clauses especially aimed at them.

Although the blacks of the British West Indies have been free for over two generations, yet they have not become freed from the superstitions brought by their ancestors from Africa. Superstition, in fact, will rather increase than diminish, unless vigorously and constantly combated, and this is well illustrated in the condition of the freed negroes today. There are thousands of them who, though nominally Christians, are yet enchained by obeah and devoted votaries of the prevailing devil worship.

It is a strange fact that, while this degraded superstition flourishes among the French and British islands, it does not prevail to any great extent in the Spanish, as in Cuba and Porto Rico. The natives of those islands are sunken deep in other superstitions, but they are mainly such as the white man has fostered and not the black. But it is in the negro island of Hayti that we find obeahism rampant. I have said that it is infrequently harmful in the British islands, but in Hayti this cannot be affirmed. Known there under the name of the vaudou (derived from "vaudois" and giving origin to the common "hoodoo") the obeah practice flourishes in all its pristine vigor, and is really an unadulterated form of the African serpent worship.

SACRIFICES OFFERED UP.

The Africans of the west coast, besides a number of deities, believed in a family deity or tutelar saint, who was supposed originally to have been one like themselves and the first founder of their family. On the anniversary of this saint's burial the whole number of his descendants gather around his grave and the oldest man of the assemblage, after offering up praises to Accompong, Assarci, Ipboa and the tutelar deity, sacrifices a cock or a goat by cutting its throat and shedding its blood upon the grave. Every head of a household does the same, and as soon as all those who are able to bring such sacrifices have made their obligations the animals which have been killed are prepared and a great festival follows. This custom is followed out almost exactly in the forests of the Haytian serpent worshipers, or the vaudou. If you perchance find yourself in the great forest which lies between Port au Prince and the mountain lake Enriquillo and should hear the muffled boom of the native drum, or "goombay" (which is formed by stretching a skin over a hollow log), you should by all means make haste to seek a place of safety. Not that the average Haytian, even the savage mountaineer, would in cold blood strike you down, but if you should follow the sound of the drum you might run into the charmed circle of the serpent worshipers and be sacrificed because of your temerity.

These vaudou people have their priests and priestesses, whom they call the "papa and mamma loi," and most of these are not only sorcerers, but also cannibals. That is, they are ritual cannibals, and offer human sacrifices to their gods. Starting out with the African ceremony already mentioned of offering to the names of their ancestors a cock or goat without a blemish, they have at last descended to actual cannibalism. Assembled in the secret recesses of the forest, a small company will work itself into a fury over the incantations of the priest or priestess and then, when the excitement is at its height, some one will demand the sacrifice to their deity of the "goat without horns." If the demand be complied with a child is produced (generally white or of light complexion), its hands tied behind its back. At a given signal the innocent victim is jerked to the roof of the hut in which they are assembled by a rope attached to its feet, its throat cut and the blood eagerly drunk by the votaries. The flesh is cooked and devoured by the cannibals.

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DEATHS.

COBB—In St. Paul, Minn., Nov. 19, 1899, Ann E. Cobb, mother of George A. Cobb, aged seventy-eight years. Funeral Tuesday, Nov. 21, at 2:30 p. m. from residence of Alexander Wall, 427 Laurel avenue. Friends invited.

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