

ST. JOHN, N. B., SATURDAY, APRIL 29, 1899.

A CASTER-OUT OF DEVILS

FOR THIRTY YEARS HE HAS HAD HIS PRACTICE.

He is not sure whether Demons Really do Possess People Sometimes, and Thinks it Best to Take no Chances—His Patients and His Cures.

The hands of people in East Pennsylvania are familiar with the witch doctor of Reading. No matter where he goes, by day or by night, in carriage or on foot, people look after him and wonder who is his latest patient. Plain as a farmer, methodical, reserved, yet determined, and gifted with hard common sense, the witch doctor goes about his business, and in all the thirty years of his practice he has never been accused of wrongdoing. His business thrives.

"They only send for me," said the doctor, "when the usual medical treatment fails. Then they come for miles from all directions, principally in the country districts. You may be sure that when I do come to a house the case I find requires strong measures. If the sufferer is a man or woman, boy or girl, it requires heroic attention. If the ordinary medical aid has failed, and the verdict of the neighbors is that the patient is suffering from witches nothing short of something miraculous is going to satisfy them. I never tell a patient right out what I think of the case. Sometimes I find a young woman upstairs in dark room shrieking that seven devils are after her. She is in a terrible nervous state, pacing up and down the floor, while her parents are in terror below. They have read their Old and New Testaments faithfully, and they implore me to use my power to cast out devils or any familiar spirits that may possess the sufferer. I at once put myself in full communion with these people. As they believe so I believe. I hear their story. Every symptom is related to me. For weeks the patient has been acting like one possessed; no sleep, no appetite, frightful imaginations, spasms, wasting away, shrieks, hysteria, epilepsy, lunacy, whatever it may be. They say she is bewitched.

"I agree with them. I go to the young woman, sit down with her, order the light of day turned into the room, take her by the hands, tell her to be calm, command her firmly, yet gently to be quiet. I say I have come to cure her: I am the witch doctor. I tell her that I already know the evil spirit or demon that possess her and that I can certainly drive it from her. If she is strong enough I take her down stairs and out into the open air. To pacify her I may utter some strange sounds or words as I go; make some odd movements turn a chair back to the door; lay sticks of wood in her path; do any odd thing that she sees, while I say that for the devil, that for the witch, that for the evil spirit; anything that will strike the patient as a remarkable act or declaration—something that she has never before seen or heard.

"I believe in animal magnetism. You see I am physically strong. I believe in mental control to a certain extent. I find that the unusual, extraordinary, mysterious or heathenish as you may put it, has a wonderful effect on such a sufferer. She watches me closely; listens attentively. I want her to do this. I want to distract her. It is wonderful how the patient calms down. I appear terribly in earnest to defeat the witch, and in this way I have gained the name of witch doctor. Then when I have the patient quieted I proceed to give her medicine to quiet her nerves; I induce her to eat; I go through various incantations at the door and windows of her room, vowing that every evil influence will forever be barred out, and try with my own strong will to impress it upon the sufferer that she is to be free from the witch, and then I leave her.

"In a majority of cases such afflicted women are restored to health by proper medical assistance and nursing. You know that in this age, while it is very much improved over the century just passed, there are yet many in the backwoods districts who still believe in being afflicted by spells from witches. Understand me, I do not say they are wrong. I have seen many strange cases and I cannot say that they were the result of an overwrought imagination. I only know that they acted as if they imagined they were verging on insanity. Indeed some have told me they thought so. Their nerves were completely upset. Yet all they needed were some strong force of mind and body to combat them and put them at their ease by assur-

ing them that they would be certainly relieved from the powers of the witches or devils in them.

"Men are not so often attacked. Young girls and young women are mostly afflicted. Sometimes I am called to see boys, and at other times babies in the cradle, who are apparently starving amid plenty, but who have shrunk to living skeletons. The parents of such babies invariably tell me an old woman witch is under suspicion. I at once enter into their belief and proceed with a number of incantations, but leave medicines for the ailment I think the child is afflicted with, and then go away saying that I had baffled the witch, and giving special instructions about the first old woman who crosses their threshold. Mind you, I do not say that a spell cannot be put on a child or any one else. It is safer to tell you that all such cases are overwrought nervousness. But people have been possessed with devils in all ages. The Lord cast out devils. Familiar spirits are chronicled in all histories. The American Indians had their medicine men who with incantations cast out devils, or evil spirits. We are no better than the people of a century or ten centuries ago. We are weaker and wiser, but we may be just as full of evil, and just as much subject to devils as the people of the past were. I don't say we are, but the supposition is that we are, because we are weaker and wiser.

"We have keener imaginations, have more business, more mental activity, and our nerves are more played upon. Now couple a mental or a nervous disorder or disarrangement of any bodily function with an imagination of devils, witches or devils, and what is the result? It must not be said that a man who pretends to cast out devils is a believer in witchcraft. The patients generally, are the believers, and they want human sympathy first, and then, having faith they can be aided, possibly, better than in any other way. But, mind you, I don't say they are wrong. I don't say that the casting out of devils in the New Testament is false doctrine or pernicious teaching. The greatest scholars of past history believed in demonology. It is not for me to say they are wrong. No one of today will question the efficacy of prayer. Powwowing for burns or afflictions is simply praying for a cure or relief. You do not know what prayers may be said during incantations for the relief of the nervously distracted patient that is weeping, bewailing, moaning, jumping, shrieking or hysterically laughing at some imaginary object before her. But, after all, it is the mastery over these sufferers that must be first secured. Their ravings must be conquered by mildness. They must be made to feel they are in the very presence of a witch doctor who has the power to destroy every evil influence.

"Very strange cases are met with. Of course, I would not dare tell of the indescribable things I see in the rooms of some of these female sufferers. Some are possessed with the wildest terror, fear and hallucinations of the most extraordinary character. They will not only confess they are bewitched, but they will name the witch. No matter if a perfectly innocent, Christian woman is pointed out, I must promptly coincide and proceed accordingly; cure the sufferer, and when she is out of danger tell her she had hold of the wrong witch, that it was an entirely different cause. She will then be in a proper condition to receive this news. Of course there are incantations and prayers for every strange affliction or malady. Many people denounce it as black art. I have never yet pretended to supernatural powers. I would not openly say to any one that it is witchcraft or devils or demons that I attend to, but for present purposes I will say that it is nervous or mental affliction brought on by various causes. Give a young woman living a lonely life near a woods a change of scene. Take her to a busy, lively city. See what a wonderful change soon will come. Give a girl company and it will make her a new being. I believe in home, sweet home, but times there must be a change. A strange man can always do more with a patient than one who is well known. I say nothing against the family doctor. He is a good and much needed person. But in extraordinary cases there must be an extraordinary remedy. I do not wear a gown or any old dress, when I drive out devils. I simply appear in my everyday clothes. It is too warm I take off my coat. First of all I get ventilation in the room, and then go to work to baffl the witch or witches. That is, if the patient can see me, and is in his full senses. The patient must see me and feel the full force of my work. When patients are cured I may relieve their minds still further by more light on the subject. It would not do for me to tell them I did not believe in witches, I do not say there

is no such thing. I have seen too many strange cases.

There are several men here who are said to possess unusual powers in this line of healing.

SAMOAN FIGHTING TACTICS.

The Natives Fearless of Death but Easily Dispirited by a Wound.

The repeated use of the words, "ambush" and "ambuscade" in the accounts of the recent fight in Samoa makes it more than a little difficult to grasp the circumstances from the scanty details. It by ambush is meant what word has always meant in Indian warfare, then it does not apply, for the Samoan does not fight that way. His tactics in war are very simple. At the beginning he establishes himself in some shelter which will protect his own skin. This may be a convenient stone wall, or it may be a Samoan fort. The forts are usually bulkheads of tree trunks thrown across some steep valley which has natural protection against being turned or taken in reverse. The wooden wall is backed by earth, and at convenient intervals are places where a good marksman might command the line of hostile approach. But when the combat has passed the early stage of resisting an attack the Samoans seek to carry the field by force of numbers and the impetuosity of their rush.

In this there is little of the real idea of ambush, and few Samoans could restrain themselves long enough to admit of a successful ambuscade. The probable meaning is that to the marines and sailors all bush fighting with savages seems ambuscade. In the only other instance in which the Samoan sailors have ventured to oppose the regular forces of white people, the slaughter of the German sailors in 1888 on the beach at Fongali the result was due to the faculty of the foreigners, who coasted along within pistol shot of the beach, making themselves conspicuous by their white uniforms and showing themselves so distinctly that the darkness of the night was no veil over their secret expedition. When people fight savages in that way almost any skirmish appears as an ambush.

There are two German plantations on the outskirts of Apia, each the property of the great German trading company known locally as the German Firm. One is the plantation of Vailele, adjoining the municipality on the east, and the other is the Vaitele plantation, which is just beyond the western boundary of the municipality. The present accounts do not make it clear which plantation was the scene of the conflict. Yet as the two plantations are in the main of cultivation and intersected in every direction by the only good roads in Samoa, the conditions under which the battle was given should have been altogether in favor of the naval forces and as far as possible removed from the conditions which Samoans would select for their fighting. There appears to be some likelihood that the combat was on the Vailele plantation, to the east of the town, for that whole line of coast seems to have joined itself to the Mataala side. The fact that the overseer of the plantation has been arrested on the charge of aiding the savages is still more of an argument for the same opinion. The Vailele plantation is managed by Capt. Hutuagel, who had much to do with the former troubles of eleven years ago. The Vaitele plantation is under the administration of Herr Tiedemann who promoted from a little clerkship to his present place and carries with him the somewhat mild manners of the German commercial man. The manager of the Vailele plantation was a sea Captain and served his time in command of the slave ships or labor traders with which the German plantations fill their barracks with black laborers. Of the two men the former labor trader is much more likely to be found urging the savages onward in the attack of the white men.

The rushing tactics of the Samoans are plainly disclosed in the brief story of the fight. They illustrate a peculiarity of the Samoan nature which has its bearing on their behavior in the face of an enemy. The Samoan is an ardent coward in some ways. He avoids any encounter unless the odds are all in his favor and the advantage of position is with him, and he hates to leave cover and to come out into the open. Yet there are circumstances when these cowards will fight with all the ferocity of an Apache and be just as cruel and savage. It seems to be due to the fact that the islanders have an inverted fashion of estimating the value of the incidents of war. No Samoan has any fear of death.

All face it fearlessly in battle and in disease; they seek it by their own violent hands on trivial pretexts of annoyance, and in sheer tedium of life they have it in their power to think themselves painlessly out of life. The risk of a fatal ending in battle cannot, therefore, restrain such people from the attack. Yet at the same time that these savages are so reckless of their own lives they go about in deadly fear of wounds. They do not mind being killed, but they dislike to be hurt. A very slight scratch of a wound will serve to put the boldest fighter of the party out of action, and the wounded can never be counted on as a part of the effective force until long after all outward signs of the hurt have passed away.

Holding such ideas as to fighting cowards when it comes to enduring mere pain and absolutely careless when it comes to meeting death, the Samoans must always prove surprising to the white men who become involved in their quarrels. This will account for the stand made by the Samoan tribesmen which left them in possession of the field. They had killed the leaders, they had taken the heads of two of them, and according to Samoan ethics the fight was won and the sailors should have withdrawn. But when the sailors renewed the attack the fighting rage was on the islanders, together with the encouragement of victory, and they made a stout stand to hold their position. Yet when the white forces withdrew to their ships it is safe to say that the savages no longer cared to hold the place they had been so fiercely defending. In their own custom they would break into small parties and scatter to various points where they might get pigs and taro for a feast.

DOLLAR WATCHES POPULAR.

About 20,000,000 of Them Now in Use and More Coming.

About 725,000 dollar watches are sold by a single firm of manufactures last year. The same firm estimates that the sale for this year will reach a million. This is a pretty good advance from the figures of 1894, the first year that the dollar watch really dawned upon the country. The firm sold 30,000 that year. The price of the watch is surprising enough, but the really astonishing thing about it is the fact that a guarantee goes with the timepiece. A dollar watch is one thing. A guaranteed dollar watch is another. The agreement is as follows: "The makers agree that if, without abuse, this watch fails to keep good time, they will upon its return to them direct or through agent named above, within one year from above date, repair or replace it with a new one."

"What do you mean by 'good' time?" asked the reporter.

"Well, that depends a good deal on the man who buys the watch. Not what we mean by it, but what the purchaser considers good time. Some men are more particular than others."

"Do you guarantee exact time?"

"No. There is rarely a watch, no matter how expensive it may be, that keeps absolutely exact time. But if one of our watches varies, say more than a minute a day, we will make it right or replace it with a new one."

"How can so cheap a watch be made?"

"To give a literal answer: by special machinery designed for the manufacture of all the different parts of the watch. The work being done by machinery, the capacity of a plant is enormously increased. And the output being so large, the profit on each watch can be reduced to a minimum. We manufacture 3,000 watches a day now."

With a working day of ten hours, that means five watches every minute. We employ about 600 workmen, but, of course, many of them are unskilled laborers. We are own manufacturers, our own agents, our own jobbers, and, to a large extent, our own retailers. There's a big saving in cutting down four profits to only one. We make a profit. I assure you. We are not in the business for our health. We deal in various other things, by the way, but the dollar watch is the backbone of our business."

"Is the movement the same in principle as that in a more expensive watch?"

"Very nearly. The dollar watch is really an evolution of the small clock. For several years we experimented in making a clock which could be carried in the pocket. We made over 200,000 of these clocks, all the time working over the problem of how to make it smaller and cheaper. We make four different watches, ranging in price from \$1 to \$2. The movement is practically the same in each one. The dollar watch has a brass case, gilt or nickel plated. With the exception of the other watches we make, it has the smallest lantern pinion movement made. Including plates it is only three-eighths of an inch in thickness."

Of course, the watch itself is thicker than this. A good deal of the additional thickness is due to the fact that it is wound and set as a small clock is except that the back of the case closes over the screws for this purpose. The screw for winding has one of the 'wings,' which fold down when not in use. Beside it is the pivot for setting. There is a cap over the works in order to exclude dust, the case not being a double one. There is not the fine adjustment which is in expensive watches, there is no jewelling or engraving. The ornaments are absent, but the necessities are there. Only four turns of the winding screw will run the movement from thirty to thirty-six hours. There is the full complement of hands—hour, minute and second. The watch complete weighs three ounces. The \$1.25 watch is a stem-winder, but is set by the screw at the back. The \$1.60 watch is both stem-winding and stem-setting. The \$2 watch is silver plated and has an engraved case and back plate.

One point about the construction of these watches is that many of the different parts of the works which in an ordinary watch are made of steel are here made of brass. The makers of the watch say that they do not emphasize this point in describing the watch simply because there is a popular notion that brass is cheap and undesirable. They say it is by no means cheap, especially lately. They also say that their watch will stand rather rough treatment better than one with delicate steel works. Although brass is liable to corrosion, steel is a prey to rust and, say the dollar watchmakers, the rust is worse for the watch. They say, too, that the dollar watch is especially valuable where insensibility to magnetic influences is desirable. "We know of several of our watches which went through the Santiago campaign," said the manufacturer, "and gave good satisfaction. They are sold all over and to all classes of men. The bankers and the brokers buy them as well as the poor man. Men often go hunting or fishing or some place where they don't want to take an expensive watch, and when they can get a good one for a dollar, they buy it and leave their fine one where it will be safe. I calculate that there are two million dollar watches carried now, and that there will be another million before 1900 rolls around."

BLOOD POISONING.

A Nurse's Experience.

There are thousands of people suffering from blood poisoning who have almost beggared themselves in buying medicines from which they have obtained no help. There are thousands of others who first or last have tried Dr. Ayer's Sarsaparilla and found perfect healing. One of these others, Mrs. A. F. Taylor, of Englevalle, N. Dak., relates the following experience: "About two years ago, I nursed a lady who was suffering (and finally died) from blood poisoning. I must have contracted the disease from her; for shortly after her death I had four large sores or ulcers, break out on my person. I doctored for a long time, both by external application and with various blood medicines; but, in spite of all that I could do, the sores would not heal. They were obstinate, very painful, annoying, and only getting worse all the time. At last, I purchased six bottles of Dr. Ayer's Sarsaparilla, thinking I would give it a thorough trial. Before the first bottle was taken, I noticed a decided improvement in my general health; my appetite was quickened, and I felt better and stronger than I had for some time. While using the second bottle, I noticed that the sores had begun to look healthier

and to heal. Before the six bottles had been taken, the ulcers were healed, the skin sound and natural, and my health better than it had been for years. I have been well ever since. I had rather have one bottle of Dr. Ayer's Sarsaparilla than three of any other kind."

This is but one example of the remedial value of Dr. Ayer's Sarsaparilla in all forms of blood disease. There is no other blood medicine that cures so promptly, so surely and so thoroughly. After nearly half a century of test and trial it is the standard medicine of the world for all diseases of the blood. Sores, ulcers, boils, tetter, rheumatism, scrofula and every other blood disease is curable by Dr. Ayer's Sarsaparilla. The success of this remedy has caused many imitations to be put on the market. Imitation remedies work imitation cures. The universal testimony is that "one bottle of Dr. Ayer's Sarsaparilla is worth three of any other kind." If you are interested in knowing more about this remedy, get Dr. Ayer's Curebook, a story of cures told by the cured. It is sent free on request by the J. C. Ayer Co., Lowell, Mass. Write for it.