

HOME BUILDERS
Will consult their best interests by purchasing their
SASH AND DOORS
of the reliable manufacturer,
M. T. CROW,
Independence, Or., successor to Ferguson & Van Meer. Sugar pine and cedar doors, all sizes, on hand.
SCREEN DOORS.

HUBBARD & STAATS,
PROPRIETORS OF
City Truck and Transfer Co.
Hauling of all kinds Done at Reasonable Rates.
Agents for the O. P. Boats.
All bills must be settled by the 10th of each month.
Independence, Oregon.

Fire Insurance Agency.
W. H. Murphy has been duly appointed and constituted agent of the
Home Mutual Insurance Company,
With power to write insurance and collect premiums now due the company. All bills now due the company
—ARE COLLECTIBLE BY—
W. H. MURPHY,
—FROM THIS DATE—
By order of
HOME MUTUAL INS. CO.,
W. H. MURPHY, Agent.

The New Holton House.
M. A. Dudley, Prop.
Cor. Fourth and Alder streets,
PORTLAND, OREGON.
Centrally located. Newly furnished and refitted. Free bus to and from all trains and steamers.

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Stylish Turnouts Always in Readiness.
Having lately purchased the entire interest in the stables of J. N. Jones, we are now better prepared than ever to meet the demands of the public, as we are now making and are preparing to make many substantial improvements. Teams boarded by the day or month. Traveling men a specialty.
SALEM STAGE.—We operate a daily stage line between Salem and Falls City. Stage leaves Falls City for Independence at 4 a.m.; leaves Independence for Salem at 9 a.m. From Salem for Independence, stage at 1 p.m.; leaves Independence for Falls City at 4 p.m.

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Independence Marble Works

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Headstones, Tablets, and Curbing.

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Shop on Railroad St. L. W. McAdams, Prop.

THE LITTLE PALACE HOTEL,

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First-class in Every Respect. Sample Rooms for Commercial Travelers free of charge.

J. W. JUNE, Proprietor.
Rates, \$1.00 to \$2.00 per day.

HORSEMEN, ATTENTION!

PILOT LEMONT will make the season of 1893 at Cook's stable, Independence, on— of each week, and at the fair grounds, Salem.

PILOT LEMONT is a dark chestnut in color, with small strip in face; left front foot and both hind ones white; stands 16 hands high; weighs 1,100 pounds. Only wore 6 ounce shoes when he made his present record of 2:21. His colts are all good size and color and are very uniform in action, with fine disposition and best legs and feet.

SERVICE FEE.—\$50.00 for the season, payable on or before July 1, 1893. Insurance \$75.00, payable when mare proves to be in foal or by March 1, 1894. Good pasture will be furnished at \$2.00 per month. Will not be responsible for accidents or escapes.

PILOT LEMONT was sired by Lemont 12718, sire of Blondie 2:24 (P. 215). Lady Mack 2:24, Leona 2:28, and others just as fast. First dam, Nellie Mack, by Deedebot, son of Alende (103), by Mambrino Chief (11); second dam Vamos, by Post Hambletonian, son of Hambletonian (10). Third dam, Cardinal by Duval's Mambrino, son of Mambrino Chief (41); fourth dam, by Pioneer, son of Blackburn's Whip. Some of

PILOT LEMONT'S colts will be handled this season at Salem, where they can be seen during the summer, and they are good enough to be recognized by any breeder. For any information call on or address

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BLACKSMITHING,
HORSESHOEING,
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At the most reasonable rates. Give us a call.

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SECRETS OF VOODOO.

THE SACRED RITES HAVE BEEN
WITNESSED BY WHITES.

Great Secrecy is Maintained by the Negroes in the Performance of the Practices Relating to the Superstition. Where Voodooism is Practiced.

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, whatever 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, but the negroes are now 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 sort of serpent 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 entirely credible. His narratives of the voodoo practices in Haiti are detailed and circumstantial, and while all the testimony is conclusive as to the African origin of these superstitions the writers who have paid much 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 any 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 "Opium Science Monthly" he prints an article in which he finds some interesting matter. He gives the following as to the derivation and definition of "voodoo":

The word vodu belongs to the Ewe language, which is spoken on the 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 derived from the verb "to inspire fear," and is used in the same way as English speaking people use the word "fetiche"—that is to say, it is used as a descriptive noun "god," and also as an adjective in the sense of sacred or belonging to a god.

Thus any native god may be described as a vodu, and his one and only temple and sacred tract of bush called vodu. A priest is termed vodu no—"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 vast supernatural powers residing in the form of a harmless 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 more a vodu than Khebiolo, So, Legba, Ba, Hanti, Wu and other gods of the Ewe pantheon. The expression "vodu worship" 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 1720, were wholly subjugated by the Dahomeys 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 their number 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 sisterhood, known as Koso. The name of their snake god is Danigbi. Says the writer quoted above:

The Koso of Danigbi usually appears with the beaming sun in the palm oil, but their distinguishing mark is a neck call, called adunka, made of the twisted filaments of a sprouting palm leaf. On ceremonial occasions they wear a fillet of the same material, with anklets, armlets 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 koso 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 them here, but 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 Picayune.

How He Earned the Money.

"There is more in the old saying, 'A friend at court,' than many people imagine," remarked a physician who is now enjoying a lucrative practice in this city. "At least I have found it so. Let me give you a bit of personal experience. I studied medicine under difficulties, and was compelled to resort to pretty much every expedient in the shape of employment to keep my head above water while I got through and meet my tuition fees. But I got through at last, only to find myself, however, confronted with the necessity of paying a lump sum bordering close upon \$100 for the expenses of graduation. What to do I was at a loss to determine. But eventually a bright idea struck me.

"I had a friend who was an officer in one of the courts. I went to him, stated my dilemma, and asked him to get me summoned as a jurymen. He did so, and for nearly two months I did duty in that capacity. How it was managed I did not inquire, nor do I know to this day, but the fact remains that my services were in constant demand. My name was drawn with a regularity that would have been notoriety had it not been that each day's jury duty brought me \$20.00. I did not care about it. I was in need of, and was working for. When I gave up the job I had something over and above the sum I required, and my future was assured. 'Trial by jury' is a great institution."—New York Times.

MAGAZINE MANUSCRIPTS.

Here is a Man Who Has Little Faith in the Judgment of Readers.

"I have had something to do with the business of story writing in my time, both as a producer and a judge of other people's work," said a man of letters. "The latter occupation I finally abandoned, because the labor of inspecting manuscript contributions in bulk was too wearing. I don't think it is found particularly so, as a rule, by readers for magazines, because they neglect it. Often it is impossible that it should be otherwise. One great monthly New York city receives manuscript contributions every week in the year. If its reading staff was multiplied by six proper examination could not be given to them all. As it is, it is the exception that is so fortunate as to be looked at.

"Persons sent contributions to the big magazines with the notion that they will be read. They are victims of a delusion, usually. I, who have seen the inside works of such concerns, say it. The task of getting through the vast number of manuscripts submitted is so hopeless that little more is attempted with the great majority than to return them, ordinarily after many days. If you are at all known by reputation your offering is likely to be inspected, but not otherwise.

"Persons have been tried upon the great monthlies for the purpose of seeing whether this was so or not. George W. Cable, the famous author, published the results of a few such experiments of his own while ago. He sent two or three of his stories, under an assumed name, the rounds of the New York magazines. They were refused by every one found 'not available'—whereupon he dispatched them over his own signature, and they were promptly accepted.

"Before he received his reputation he was unable to secure the printing of many of the tales which have since come to be regarded as classical. 'Poussin Jones' was hawked about the metropolis in vain; not an editor would buy it. It was this early experience which led Mr. Cable to his subsequent experiments, the result of which pointed to the conclusion that a contribution offered to one of these monthlies had scarcely the slightest show upon its merits unless a known name was attached to it.

"Several years ago when I was altogether unknown I myself used to try some little tricks upon the magazine readers, such as putting the smallest possible dab of blue between two of the pages of my manuscript or turning one of the leaves upside down. I invariably upon the return of the contribution I would find the two pages still stuck and the turned leaf as before, proving that it really had not been inspected. It was discouraging, though not so much so as to suppose that my work had been fairly read by expert and pronounced not worth publishing. You may try the trick yourself, and you will find that it will go every time.

"On one occasion I sent a story to a certain important monthly, entitled 'The Crystal Ball.' The editor returned it with the usual thanks, saying: 'We are sorry to find that your contribution called 'The Cheerful Bull' is not available for our purposes.' It reminded me of the famous translation of 'Triste Lapsus' by a classical scholar, known as Brown at Rugby, as 'The Sorrows of Wolf.'

"I wish I could remember all the funny things I came across in the manuscript submitted to me for personal when for a time I served as reader for a magazine. There was one story that reached its dramatic climax when the hero and his family were besieged in a wooden cabin by Indians. The savages, several hundred in number, had lighted a fire all around the dwelling and were breaking in through the roof with axes. At this critical juncture the hero remarked thoughtfully 'It is time that we escaped.'—Washington Star.

Flexible Glass Interior Conduit.

As new residences and new buildings of all kinds are now almost always wired for current, the matter of an efficient interior conduit that shall have flexibility, insulation and ability to resist fire has come to be of the utmost importance. Such a conduit will even allow of an installation being made in an old building without undue cutting of the walls. The best insulator in use is glass, and a glass conduit which is at the same time flexible and waterproof has exceptional advantages.

Such a conduit was shown at the electrical exhibition in Providence, where a section of it was connected with a lighting circuit and passed through a glass tube filled with water. This tube was bent twice at right angles in a sharp curve, thus showing the great flexibility and waterproof qualities of the conduit. The conduit is inclosed in a strong woven jacket, which gives it a high tensile strength and a strong abrasion resistance, and the whole is then soaked in an insulating material. The systems of connections is simple, and its cost is small.—New York Commercial Advertiser.

The Boy's Idea.

This is a story that goes to show what the association of ideas—or perhaps it would better be called the association of words without ideas—will bring about in the mind of a child. Carl, a Yonkers boy, seven years old, told his mother with glee about a new playmate whose name was Douglas. "Is he Douglas, tender and true?" asked his mother.

"I'll ask him," said Carl meditatively. The next day he came back to his mother. "Will you write down what you said yesterday about Douglas?" he said to his mother.

"What did I say yesterday?" she inquired. "I have forgotten." "Well, you write and I'll tell you. Write 'Douglas,'" she said.

"Now write what he was—'rare and fat.'" "Alas for the poetry of the old song! 'Tender and true' had suggested a piece of steak to the child.—New York Evening Sun.

Misplaced Jaw Cracker.

A certain handsome junior of our State university was as bright as a child as he is now brilliant as a young man. He read much when he was a little fellow, and his memory had fast to any fine sounding word that came in his way. In his grandmother's household he often caused amusement by a mistaken or exaggerated use of the polysyllabic words that struck his fancy. One day he rushed into his grandmother's room, out of breath, and he was with haste and anxiety he panted out: "Grandma! Grandma! send a man to the new out field. Quickly! The pigs have broken in and are eating the beautiful oats most elaborately."—Wide Awake.

Technical Definitions.

According to The "Economist," "stability" was recently defined as a piece of "the cleaning up of a stable," and an answer to some question about insurance had this passage: "The money is provided by the company to defray the expenses of the insured in the event of his death." In summer, it seems, "the day is longer, owing to expansion by the heat," and that season itself is thus explained: "Once a year we have the whole bright side of the sun turned toward us. Then it is summer. The sun is in the solstice and stands still."

—THE—

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Our market will be kept neat and clean, and patrons can depend upon courteous attention and fair dealing on every occasion. Our market is always stocked with the best

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Sausage, Bologna, Etc.

All goods delivered free to all parts of the city.

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