

A FEAT OF CONJURING.

The Popular Coffee Trick and How It is Performed.

METHODS OF THE MAGICIAN.

Changing White Paper Into Milk, Blue Paper Into Mocha and Bran Into Cut Sugar is Comparatively Easy When You Have Been Shown the Way.

A trick always popular with the professional conjurer is that known as the "coffee trick," though some high-falutin title, as, for instance, "Marabout Mocha," is better for a program. It has the advantage, too, of not conveying any idea of what the trick is to be. The trick is as suitable for the drawing room as for the stage, and an amateur with a little practice may do it easily. Remember, with a little practice, for, like everything in conjuring, not only a little but sometimes a great deal of practice is necessary if the performer desires to do his tricks with ease and skill and so as to bewilder his audience.

When about to present this trick the performer has on a table three wooden boxes, a large goblet shaped glass jar and two German silver "shakers" or cups, such as are used in mixing lemon juice, ice, etc., for a glass of lemonade. In one of the boxes is a quantity of bran, in another some pieces of chopped up white paper and in the third a similar lot of blue paper. These, with two pieces of black velvet, each about nine inches square, and a paper cylinder, are all that appear to be used in the trick. Picking up one shaker, the performer fills it with white paper and immediately pours it back into the box. Again he dips the shaker into the box and, with a shoveling motion, fills it and stands it on a table so that every one may see it. The other shaker he fills in the same way, but with the blue paper. Finally the glass jar is filled with bran and stood on a table by itself. Over one shaker is spread one of the velvet squares and on top of it is placed a small, round metal plate. The other shaker is covered with the second velvet square, but without any metal plate.

"Remember," says the performer, "this cup is filled with white paper and that one with blue," and, pulling the velvet piece off one cup, he pours from it into a small pitcher about a pint of milk—"The milk of human kindness as extracted from the daily press." Removing the metal plate and the velvet from the second cup, he pours from it into the first cup "steaming Mocha coffee; no grounds for complaint." Picking up the paper cylinder, he drops it over the upper part of the glass jar, and, lifting it up almost immediately, it is found that the jar is gone and the jar is filled with lump sugar.

It is a showy trick which is generally followed by applause, that sweetest of music to a performer. Here is the explanation:

In each box of paper is a duplicate shaker, one filled with milk, the other with coffee. Fitted into the mouth of each shaker is a shallow metal saucer, the edges flaring out so as to rest on the mouth of the cup. At one point on the edge of each saucer is soldered a semicircle of stiff wire about the size of a dime, so that the performer may easily grasp it. On each saucer is glued some bits of the paper with which the shaker is supposed to be filled. These shakers stand upright in the box in such position that the wire piece of the saucer will be toward the performer when he is ready to remove the velvet cover. As he shovels the paper into the shaker he leaves that one in the box, grasps the other filled with milk or coffee and brings it out, some of the loose bits of paper clinging round the top. These he brushes off carelessly and in doing so, when necessary, adjusts the shaker so that the wire finger piece will be in the proper position. In covering the shakers the performer takes hold of the velvet covers so that the thumb and the third and fourth fingers are under the cover, and with these he catches hold of the projecting finger piece, lifts up the saucers and draws them off, dropping them instantly into a padded box or bag fastened at the back of the table.

As a glass jar is transparent, it follows that a mere saucer of bran in its mouth would not do, so resort is had to another device. A hollow shape of tin, slightly tapering, that fits loosely in the jar is used. The larger end, which is the top, is closed while the bottom is open. From the top is a fine stiff wire passing from one side to the other. It describes a small bow that serves as a handle to lift out the shape. Bran is glued over the outside of the shape, and some loose bran is spread over the top. The shape is filled with lump sugar, placed inside a second jar and stood inside the box of bran. When the first jar is put into the box, ostensibly to be filled, the performer exchanges it for the second. This he takes out and shows it apparently filled with bran. It is covered with the paper cylinder, which goes on loosely, and in removing this the performer slips one finger under the wire handle, lifts out the shape, and the sugar falls into the jar. As the shape is taken out the performer's hand passes carelessly over the box of bran, into which the shape is dropped. At almost the same moment the paper is crumpled up and tossed into the audience. The trick is so neatly done and is without so simple that he must be a bungler, indeed, who cannot deceive even a clever audience.

The coffee may be served to the audience—St. Nicholas.

Striking Oil

In the year 1858, the Indians living along the coast of Oregon were gathered by the government and marched to reservations. A part of them were located permanently near and below Empire City, which was then the county seat. It had a hotel kept by Cap Cousins, the only hotel in the county. There was also a large sawmill which employed hundreds of men, and a store owned by George Caman. During court week Empire was a busy, lively town; however, the influence of the Baltimore company of new settlers brought with it a much increased trade in the store, so that Mr. Caman was compelled to engage an assistant. My cousin, Julius Pohl, an expert book keeper, obtained the position. Shortly after this, George was compelled to go to San Francisco to buy more goods, and my cousin, being left alone, sent for me to come and assist him. I had a good time as I was not very busy, and, in fact, more than half of my time I had to myself, and used it to roam around, hunt and fish; but the most interesting part was my visits to the Indians in their homes. I had read about them in stories, but had never come in contact with them, and I was highly interested in watching them pass their time fishing or at work building canoes or wigwams.

The chief of this tribe was called by the King Georgemen "Mustache" owing to the fact that he had a few hairs on his upper lip. He had made an application to George Caman for a recommendation as to his good qualities. When it was written out, he was greatly delighted over being the possessor of a "Wa Wa" paper. It read about like this: "Knew all men that Mustache, the Chief of the Coos tribe is one of the greatest rogues among them; beware when you deal with him." Being well led by the government the Indians became fat and lost all their former activity. Any work to be done was put upon the squaws.

After a long northern wind, something or other, unknown, however, to the white men, caused the noble red men, squaws and papooses, to cross the bay and wander northward up the beach. As they did not return the third day, the people of Empire began to wonder what had taken them away, consequently, a party of men crossed the bay and started up the trail. After traveling several miles, a very strong scent of decayed fish and burning oil gave notice that the lost tribe must be some distance farther on. At last the camp was found; a dead whale had drifted ashore; two harpoons, with English colors on them, were still sticking on the side; all around they were busy as bees, stripping the blubber and carrying the fat chunks on to a scaffold, made from some sheet tin, resting on a wood frame, under which a fire melted the fat out which was gathered in skins from deer. The cracklings were eagerly eaten by the reds and their dogs, even the papooses, lashed to their boards and standing here and there, some hanging on limbs of trees, had a wad of fat sticking in their mouths and chewing away, well pleased with their "great delicacy." But the brave's had filled themselves until they could not hold any more, being well greased inside and out, and they were lying around in repose while their beloved squaws worked like heroes.

When we arrived at this busy camp, Mustache, honored by our visit, beat us a Clahowan Size (How do you do?) offering his fat dripping hands to one of the visitors, and leading us up to the pile of cracklings, drove away the dogs and explained to us that here was "Hiyou hiaslose mirkewack" (a heap good eating), and then insisted on our eating; however, none of us seemed to be hungry enough to accept the invitation, and after watching the spectacle for a while, we were ready to return home. Mustache then addressed us "Nike potlach tens backo," meaning that before leaving we should give him some tobacco; we accommodated him and departed.

About four or five days later the Indians returned; each squaw was

loaded down with deerhides filled with oil, others had cracklings on their backs, while their lords and masters walked lazily before them with no more of a load than they could carry in their stomachs. But in those days women did not think of equal rights and suffrage, and the Indians thought that women were made to suffer. POHL.

A Bargain.

"I have something for you here, my love," said Mr. Darley as he proceeded to open a large, round box. "What is it, precious?" "Wait and see." Darley carefully unwrapped the article and disclosed a lady's hat. "Isn't it a beauty?" he asked. "I bought it myself as a surprise to you. Don't you think it is a perfect dream?" Mrs. Darley gazed at the hat and burst into tears. "I can't wear it!" she cried. "It doesn't suit me at all. You meant to please me, I know, but it isn't my style at all." "Don't cry, dear. The milliner said you could exchange it, and if you'll agree not to buy any ties for me hereafter I'll let you select your own hats and bonnets."

An agreement was concluded on that basis. She (protestingly)—That's just like you men. A man never gets into trouble without dragging some woman in with him. He—Oh, I don't know! How about Jonah in the whale?—Boston Transcript.

Moral good is a practical stimulus.—Plutarch.

IN THE CIRCUIT COURT OF THE STATE OF OREGON IN AND FOR THE COUNTY OF COOS

A. M. Hitchcock and Emma Hitchcock, Plaintiffs, vs. May Pearce, and any and all persons unknown, having or claiming an interest or estate, in the property made the subject of this action. Defendants.

To May Pearce, and to any and all persons unknown, having or claiming an interest or estate, in the property made the subject of this action, the above named defendants: IN THE NAME OF THE STATE OF OREGON You, and each of you, are hereby required to appear and answer the complaint filed against you in the above entitled suit, within ten (10) days from the date of the service of this summons upon you, if served within this county, or within twenty (20) days, if served in any other county of the State of Oregon, but if served by publication, then on or before the last day of the time prescribed in the order for the publication of this summons, which time prescribed is six (6) weeks, the last day of which will be Thursday, May 5th, 1910.

And if you fail to appear and answer said complaint by the said time, the plaintiffs will apply to the above entitled Court for an order decreeing the partition of certain real property herein described, said order being made specifically defined as partitioning, setting aside and apart from the interest of plaintiffs in and to said land, the undivided one-fourth interest of defendants in and to said lands, which said land is contained and situated within metes and bounds described as follows, to wit: Beginning at a point 930 feet West of the North-east corner of Section 36, Township 28 South, Range 15 West of the Willamette Meridian in Coos County, State of Oregon, and from said point of beginning continuing West 330 feet, thence running South 264 feet, thence running East 330 feet, thence running North 264 feet to the place of beginning, containing therein two acres.

This summons is published in the Bandon Recorder a weekly newspaper published in Coos County, Oregon, for six consecutive weeks beginning March 24th, 1910, and ending May 5th, 1910, by order of publication made by the Hon. John F. Hall, County Judge of Coos County, Oregon, at Chambers in Marshfield, Oregon on the 17th day of March, 1910. C. R. Wade Attorney for Plaintiffs

NOTICE FOR PUBLICATION

Department of the Interior, U. S. Land Office at Roseburg, Oregon, March 17, 1910. Notice is hereby given that Joseph A. Kaborek, of Bandon, Oregon, who, on May 15, 1903, made Homestead Application (03497), No. 12758, for W 1-2 of NW 1-4, and SE 1-4 of NW 1-4, Section 28, Township 28 South, Range 14 West, Willamette Meridian, has filed notice of intention to make final five year proof to establish claim to the land above described, before A. D. Morse, U. S. Commissioner, at his office at Bandon, Oregon, on the 23rd day of May, 1910.

Claimant names as witnesses: Glen Cox, J. S. Shields, I. M. Willard, Clay Garoutte, all of Bandon, Oregon. BENJAMIN F. JONES, Register

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