

# SUPPLEMENT.

## Coast Mail.

MARSHFIELD,

OREGON

### REPEATED HIS TALE.

Why He Fell in the Estimation of a Young Woman.

They had been married a year or two perhaps and were standing on the corner awaiting the arrival of a street car to carry them to a cozy flat up town. They bore no placards to that effect, but had that undeniable "flabby" appearance of folks who live in "four rooms and bath, s. m. l."

As they stood discussing affairs of the household a little ragsman approached, with a large box in his arms, the receptacle being filled with smaller boxes containing matches.

"Mister," he said to the senior member of the little family, "won't you please buy some matches? Two boxes for a nickel. I want to get me a pair of shoes."

The glances of the two young people inadvertently turned toward the boy's feet. His once white toes, blackened now by the refuse of the wet asphalt streets, were protruding beyond a much worn leathern covering.

"Buy some Jack," said the young wife. "You know you never have a match when I want one."

Jack dug down into the depths of his trousers pockets and, finding 5 cents, made the necessary purchase.

With a low voiced "Thank you," the little tradesman turned his attention to another group awaiting the coming of the street car. The wife of the first purchaser listened to the boy urging the other people to buy. Then, turning to her husband, with fine scorn in her face, she declared:

"It just shows you ought never to buy from any one soliciting on the street. That boy told those other people the same story he told us about wanting to buy a pair of shoes."

Then when Jack suggested that his 5 cents might not suffice to buy a whole pair of shoes she declared she always knew he didn't really love her.—Washington Star.

### The Psychology of Profanity.

G. T. W. Patrick has made a study of the psychology of profanity, in which he asks and endeavors to answer two questions: First, why do men swear? and, second, why do they use the words they do?

Profanity is defined as "the ejaculatory or exclamatory use of a word or phrase, usually the name of the Deity or connected in some way with religion or other sacred things, having no logical connection with the subject in hand and indicative of strong feeling, such as anger or disapproval." As regards the subjective effects of profanity, the most striking is that of a pleasant feeling of relief from a painful stress.

Some words seem made for special circumstances. "Even men who do not swear can by a sort of inherited instinct appreciate the teleological relation existing between the behavior of a refractory collar button during the hurried moments of dressing for some evening function and the half smothered ejaculation of the monosyllable 'damn.' The word seems to have been made for the occasion." In a general way it may be said that the author regards profanity as a reversion to a type of expression comparatively low down in the scale of development of language. The human oath is the analogue of the roar or growl of the lower animals.—Psychological Review.

### What They're For.

Patience—Don't you think eyeglasses improve her looks?

Patrice—I should hope so. That's what they're for!—Yonkers Statesman.

## MALAY BELIEF IN CHARMS.

Warding Off Danger From Beasts, Injms and Storms.

The Malay is a firm believer in the efficacy of charms. He wears amulets, places written words of magic in houses and sports a tiger's claw as a preventive of disease. If he is specially primitive and backwoodsy, when he enters a forest he says: "Go to the right, all my enemies and assailants! May you not look up on me! Let me walk alone!"

To allay a storm he says: "The elephants collect; they wallow across the sea. Go to the right, go to the left. I break the tempest."

When about to begin an elephant hunt, according to Thompson, he uses this charm: "The elephant trumpets; he wallows across the lake. Go to the left, go to the right, spirit of grandfather (the elephant). I loose the fingers upon the bow-string."

The Malay believes in witches and witchcraft. There is the bottle itip, the polong, which feeds on its owner's blood till the time comes for it to take possession of an enemy. Then there is the horrid thing, the panaganan, which possesses women. Frequently it leaves its rightful abode to fly away at night to feed on blood, taking the form of the head and intestines of the person it inhabits, in which shape it wanders around.

Such beliefs may perhaps have their origin in metempsychosis, which in other ways has some foothold among the common people. For instance, elephants and tigers are believed sometimes to be human souls in disguise, and so the Malay addresses them as "grandfather" to allay their wrath and avoid direct reference to them. Crocodiles also are often regarded as sacred, and special charms are used in fishing for them. One such, given by Maxwell, is as follows: "O Dangsari, lotus flower, receive what I send thee. If thou receivest it not, may thine eyes be torn out!"—Popular Science.

### Ah Sin's Ways.

To a Chinaman the idea that a judge should take bribes seems as natural a thing as that a duck should take to the water. And yet the Chinaman will not, unless he knows he is on the right track, brutally push his bribe under the judge's nose. Either he or one of his countrymen will from the judge's arrival have rendered him good service.

Does the judge want a garden or a cook? Ah Sin soon provides an excellent one who never asks for his wages. Have some visitors arrived at the alcaidía? Ah Sin sends in a dozen chickens, a turkey and the best fruits. Is it the judge's name day? The wily Celestial presents a few cases of wine and boxes of fine cigars. Is the roof of the alcaidía leaking? A couple of Chinese carpenters will set it right without sending in a bill for it. Then, having prepared the way, should Ah Sin be summoned before the alcalde he may confidently hope that his patron will not hurriedly give judgment against him and that he will probably get a full opportunity to present substantial reasons why the suit should be decided in his favor.—F. H. Sawyer's "Inhabitants of the Philippines."

### A Casual Critic.

An indifferent actor who bitterly resented the German journalist Saphir's criticisms revenged himself by chalking on his door the word "Ass." Saphir, who recognized the hand, dressed himself very carefully the next day and returned the call.

"You were kind enough to pay me a visit yesterday," he said, "as I saw by the name, so permit me to return the civility."

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