

The New Hebrides

Capt. Ernest G. Rason, of the British navy, late resident commissioner in the New Hebrides, had an interesting story to tell of the quaint ways and customs of the cannibal natives of those distant South Sea islands, which have but recently come under the joint domain of France and Great Britain.

For those who have no school atlas ready at hand it may be well to recall that the New Hebrides are a group of about a dozen large volcanic islands in the South Sea lying some 1,200 miles from Australia, due northeast from Sydney. They were discovered in 1606 by the Spanish explorer Guero, but they were never formally claimed as one of the colonies of Spain. Unlike those islands north of Scotland, from which they take their name, the New Hebrides are blessed with a wonderfully equable climate, which enables the naked islanders to go naked and live under palm leaf huts at all times of the year.

Though tropical in their vegetation, they are in no sense torrid. Rains fall plentifully, but they are warm rains, under which all growing things thrive. Yet these islands are comparatively unproductive, largely because of the lazy habits of the natives who find life altogether too easy to bother themselves with work.

The New Hebrides are thickly inhabited by various tribes of Papuans, brown cannibals, commonly called Negritos. The tribes differ very much from each other—in physical characteristics, in speech, customs and manners.

In the northern islands, the men sometimes attain a height of six feet and more, whereas in the southern islands the average height is about five feet. On the Solomon Island all the natives go stark naked; but on the New Hebrides proper most of the men wear a poor excuse for a breech-cloth, a kind of gee-string, while the women wear a thin gown of one piece that comes down to the knees. All the children up to the age of 10 or thereabouts run naked. A boy is considered a man as soon as he can throw a heavy spear.

Marry at Age of 12.

Girls are married from the age of 12 upwards. The men do up their hair in braids or tassels, often very grotesque. The headdress, like their garments, varies according to the tribes. There are some 40 tribes with no less than 30 languages. The only traits these tribes have in common are their fondness for eating human flesh, their custom of piercing the nose, and a peculiar trading lingo for intercourse with European traders, known as beche de mer. This queer speech, made up of a hodge-podge of native words, Spanish, French and pidgin English, bears resemblance to a similarly made up lingo of the West Indies, the papia mento of Trinidad and Curacao.

Beche de mer, like papia mento, only dates back half a century, since the New Hebrides islands have become ports of trade for copra, the dried kernel of coconuts, in quest of which Australian and New Caledonian traders were wont to ravish the islands. Together with the traders came the Christian missionaries, first Spanish Jesuits, then French Fathers, and finally Scotch-Irish Presbyterians and Church of England men.

The traders came most from Australia. They were from the penal colonies there, or the descendants of Australian and New Caledonian convicts who fell upon the natives of the New Hebrides and forced them to labor as the white slave traders used to fall upon the blacks of Africa.

Naturally the natives tried to evade such forced labor in every possible way, but those who fled into the interior or to other islands were hunted down like wild cattle, while those who tried to resist were weeded out with fire and sword. This amiable pastime is known as "recruiting." It was carried on for years and would still be in vogue but for the complaints from the English missionaries. At their instance the British Government put a stop to the recruiting, and put the natives under the protection of the United Kingdom.

The end was an amicable convention between the governments of France and England, establishing a joint protectorate over the New Hebrides Islands, represented by one French and one British resident commissioner sent out by their respective colonial offices and backed up locally by detached vessels of the British and French navies. Thus the cowed cannibals of the New Hebrides of late have been treated to the unusual though by no means welcome spectacle of French and British bluejackets and marines together routing them out of their steep mountain strongholds.

Capt. Rason, together with his colleague, the French commissioner, has frequently watched such joint military operations, from the side lines as it were, and appears to have enjoyed the experience. He was sent out to the New Hebrides originally to initiate and formulate on the spot the first details of this international convention, with its new features of a European court for native offenders with French and English judges, presided over by a Spaniard. Capt. Rason was chosen for this diplomatic and administrative task largely because of his previous experience and sympathetic understanding of the difficulties with the natives. This he acquired during his long continued naval service in the South seas.

Apart from some of the older missionaries in the New Hebrides there is no white man of responsibility who understands these natives better. Notwithstanding Capt. Rason's sympathies for the Papuans, he describes them as rather repulsive and worthless people, who will surely deteriorate and dwindle away before the advance of western civilization, no matter whether it comes in the guise of the white man's vices or his virtues. These Papuans we have abjured cannibalism, and have adopted Christianity, with its concomitant virtues of cleanliness and industry and lowly peace, are the very tribes that are dying out most rapidly.

3,800 Lusty Heathens.

In the island of Aniutivu, where 60 years ago there was a population of 3,800 lusty heathens, there are now but 460 souls. Yet there has been no epidemic nor other virulent contagion to account for this. Capt. Rason attributes it to the loss of incentive. Clearly it agrees better with the savage Papuan to be a sinful savage, who goes naked, steals his neighbor's wife and eats up his enemy, blessing of daily work or to wear collars and cuffs in church on Sundays.

Put down Cannibalism. Still it was one of the British commissioner's official duties to put down cannibalism; so he did it. As long as British and French men-of-war keep cruising among the New Hebrides islands reports Capt. Rason, there will be no public banquets of human flesh. It is too horrible a matter to think of. White foreigners, no matter how sleek, will likewise be left severely unscathed. In Spain the wish has been simply to establish religious liberty for the benefit of non-Catholic religious communities, as Senor Canalejas, the head of the Spanish government, pretends. His decree permitting the non-Catholic churches to manifest their existence by exterior signs, no doubt re-establishes a certain equality between the different confessions; but its real purpose is far more ambitious. What the leaders of the present campaign desire to deal a mortal blow at the Roman church in the peninsula.

The fact is that Protestantism has never prospered in Spain. Be the cause what it may, in Spain there are no Protestants, but Catholics and the enemies of all positive religions, standing face to face; and as in the Peninsula Liberals, Conservatives, Anarchists, Catholics and free thinkers are all equally fanatical, it follows that spiritual differences degenerate immediately into exaggeration and violence. Hence the present conflict is not one between various creeds feeling their way towards a kind of "Peace of Westphalia," but a war to the death between rationalism and the Church of Rome.

Senor Canalejas and his supporters in the press are concealing their real intentions. They are negotiating with Rome for the modification of the concordat of 1851, for the reduction of the number of authorized religious houses, and for a reduction in the budget of cult and clergy. They are bound to proceed not only out of respect for the constitution of 1876, but from motives of caution. Notwithstanding the activity and audacity of the rationalist elements in Spain, the most casual observer will notice that their strength is as nothing compared with the compact mass of the Catholics. There are regions, as Navarre, certain portions of the Basque, Aragon and Catalonia, where an army could be raised on short notice to defend the Romanist church.

In this conflict Senor Canalejas would probably be beaten, were it not that the question has another aspect, the economic one, thanks to which the government has gained a great measure of popular support in its campaign against the religious associations. It cannot be denied that her church and her clergy cost Spain an exorbitant sum. In a budget of little more than \$200,000,000 of which half goes to pay the interest on the public debt and pensions; the sum devoted to the clergy is \$8,000,000, and this does not include other large sums paid in fees. For the 48 provinces in the peninsula there are 88 dioceses; there are 81 archbishops or bishops, and some 21,000 canons and minor dignitaries.

The desire felt by the Spanish nation to be relieved of some part of this heavy annual charge of nearly \$10,000,000 has contributed largely to the popularity of the Radical government; but indignation at the privileges enjoyed by the religious communities is an even greater influence in its favor. These pay no territorial contribution. The magnitude of the properties of the monks pay no taxes whatever, and in consequence of this the Spanish cities living in their neighborhood has to pay an enormous rent.

Neither do these religious communities pay the industrial tax or the personal tax. At the same time their inmates are exempt from military service, which is exacted from the other Spanish citizens. The result of this is that in certain towns of special industries the workers, especially the women, cannot live. The elaborate working in linen which formerly gave so much employment to the wives and daughters of the wage earners has passed entirely into the hands of the convents.

The workmen of Saragozza were dying of hunger last year, while in the convents an elaborate trosses valued at many thousand dollars was being worked. Such facts as these explain the peculiar vindictiveness of the women against the religious houses, a vindictiveness seen in its full extent during the "tragic week" of Barcelona last year.

The male worker suffers also by the competing industries of the monks. This is especially true in the matter of teaching. Whilst a religious college pays no tax a secular school is compelled to pay its tax six months in advance. A private teacher can scarcely find occupation.

The Vatican scarcely realizes the strength which such a state of things gives to its enemies. If Rome resists a rupture, followed by a series of measures applied by the Spanish government to remedy these evils, would meet with the hearty approval of the large towns, not only among the rationalist element, but also among the working classes.

Murder at Plum Coulee. Plum Coulee, Man., Sept. 5.—Isaac Herbert was found dead this evening with a bullet hole in the left temple in an outhouse of John Waller, his brother-in-law, in the Monnochie village of Schoenewelder, thirteen miles south of here. The family were away at the time and the physician who saw the body claims the wound could not have been self-inflicted, although a twenty-two rifle was found near the body. A lad living nearby says he saw a young fellow come out of the Waller yard and hurry away on a bicycle. The victim was aged eighteen.

Spain & the Vatican. MADRID, Aug. 30.—The deadlock between the Spanish Government and the Vatican has many elements which are not generally understood outside of Spain.

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POLICY OF ROOSEVELT

Enumerates a Creed for Better Government—Opposed to Special Interests—Allies Himself with Progressives.

New York, Aug. 31.—Theodore Roosevelt announced his political creed here today. It allied him definitely with the progressive movement within the Republican party. It placed him on record as an advocate of some policies which find favor with the insurgents, and as an opponent of every "special interest" which he believes exercises a sinister influence upon the affairs of the people.

Mr. Roosevelt declared himself in favor of a wide, increased power of the national government, so that it might assume greater activity in control of corporations, and in working out the policies which he believes should be adopted. He declared for the "nationalism" as he termed such an increase in governmental power.

Col. Roosevelt characterized the issue of the day as the struggle of free men to gain and hold the right of self-government, as against the special interests, who twist the methods of free government into machinery for defeating the popular will.

"The issue is joined, and we must fight or fall," said he. The ex-president declared himself in favor of these principles:

- 1.—Elimination of special interests from politics.
2.—Complete and effective publicity of corporate affairs.
3.—Passage of laws prohibiting the use of corporate funds directly or indirectly for political purposes.
4.—Government supervision of the capitalization of all corporations doing an interstate business.
5.—Personal, criminal responsibility of officers and directors of corporations.
6.—Increased power of the federal bureau of corporations, and the Interstate Commerce Commission.
7.—Revision of the tariff, one schedule at a time on the basis furnished by an expert tariff committee.
8.—Graduated income tax and graduated inheritance tax.
9.—Re-adjustment of the country's financial system in such a way as to prevent repetition of periodical financial panics.
10.—Maintenance of an efficient army and navy large enough to ensure the respect of other nations, as a guarantee of peace.
11.—Use of national resources for the benefit of all the people.
12.—Extension of the work of the department of agriculture, the national state governments and of agricultural colleges and experimental stations, so as to take in all phases of life on the farm.
13.—Regulation of the terms and conditions of labor by comprehensive workmen's compensation acts; child labor and the work of women; enforcement of better reconditions and better sanitation for workers and extension of the use of safety appliances in industry and commerce, both interstate and intrastate.
14.—Clear division of authority between national and state governments.
15.—Direct primaries, associated with corrupt practices acts.
16.—Publicity of campaign contributions, not only before election, but after elections as well.
17.—Prompt removal of unfaithful and incompetent public servants.
18.—Provision against the performance of any service for inter-state corporations or the reception of any compensation from such corporation by national officers.

Roosevelt, Next President. St. Paul, Minn., Sept. 3.—"It seems to me that you are counting on having the next president of the United States on your editorial staff," said Willis J. Abbott to his cousin, Lawrence, son of Editor Abbott, of the Outlook. "I think we will," was the answer. "I think we will," Willis Abbott thinks Lawrence, who went to Africa to meet the returning ex-president, was inspired in this belief by his contact with Roosevelt himself, and that he has been laying plans for his return to power during the last eighteen months.

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The Rise of Cudahy

Patrick Cudahy, head of one of the greatest pork-packing firms in the world, was born at Callan, Kilkenny County, Ireland, on March 17, 1843. The day, usually celebrated in honor of Ireland's patron saint, was not observed in Callan that year, for the famine, which had followed the potato blight of a few years previous, had gripped the whole of that section of Ireland, and poverty, misery, starvation, and death had ground the people down to a depth they had never before reached.

The elder Cudahy had been a prosperous farmer, but a succession of bad harvests had gradually stripped him of all his possessions, and when Patrick was born, his parents were confronted with the alternative of staying to meet death by starvation, or of emigrating, as hundreds of thousands of their fellow countrymen had already done. They chose the latter course, and when the baby was three months old, his father sold the remnants of the property and started for America.

They came in a sailing vessel that took seven weeks to make the voyage, and because of their scanty resources, they suffered many hardships on the way. When they landed at Castle Garden the father found there were plenty of opportunities for work in the City of New York. His business, however, was farming, and he had come with the determination to take that business up again.

He thought at first of trying Connecticut or some other of the New England states, but found that the wages of farm laborers were so low that the cost of farm land in the region so high that it would take years of work before he could hope to make the first payment on a farm of his own. The railroads at the time were sending thousands of immigrants into the Middle West, and were offering farm to permanent settlers at a low rate. The elder Cudahy took advantage of this, and after he had worked in New York a few weeks, to earn the necessary money to pay for the passage, he joined one of the immigrant gangs and went to Wisconsin.

Chance, as much as anything else, led him to settle at Wauwatosa, near Milwaukee. Wisconsin had been admitted as a State of the Union the previous year. The town of Milwaukee had a few thousand inhabitants, and had only recently arrived at the dignity of a short railroad line.

But it was a section full of opportunities, and of those the elder Cudahy took full advantage. His knowledge of farming was sound, and his ability to work was endless. Within a few years of the time he had arrived a penniless immigrant he had a farm paid for and well stocked and had begun to save a little money.

At first he had raised grain, as did other farmers did. Gradually his attention was turned from this line to the raising of food animals, and finally, to hogs as his only product. Patrick attended school in the winter, and at other seasons helped with the farm work. His father was selling forty to fifty hogs a year, and was slaughtering about a score more. They paid him as nothing else ever had and his constant advice to the boy was:

"Stick to the pig. There's money in him, and we can grow the best pigs in the world here."

The pork-packing business of the Middle West was rapidly growing, and the demand for the meat in the manufacturing and commercial cities of the East was so great it could not be met. There was also a growing field to export, and packers were struggling to organize the trade and lead the farmers into hog-raising, so that advantage could be taken of it.

When Patrick Cudahy was twelve years old his schooling days ended, and for two years he ignored his father's advice to stick to the pig, and got a place as delivery boy in a Milwaukee grocery store.

"You're a fool not to begin right," he was told, "for you'll have to come back to the pork business." The idea that his adviser had in mind was that of hog-raising. Young Cudahy, however, had no intention of being a farmer. He was going to be a storekeeper, and the running of a grocery store seemed to him as good as anything else.

He remained as delivery boy and as clerk for two years, and the dollar-a-week pay with which he had begun had increased to two dollars. The offer of three dollars a week more by the Roddis Packing Co. brought him to that concern. He was a strong, stocky, tireless boy, and it was his ability to get goods delivered, to work from five o'clock in the morning until he was no longer wanted at night, that earned him the offer.

While the Roddis Co. was not a very big concern, it did handle animals from the hoof up to the delivery to consumers, and this fact enabled Cudahy to learn the business thoroughly. It took strenuous argument on his part to convince his employers that he could do other things besides drive a wagon or hustle out an order of meats. Finally, he was given a chance, and during the six years he remained with the company he worked in every department from the killing-bed to the office.

The knowledge of stock he had gained on the farm was now supplemented by a thorough understanding of dressed meats, and he had also begun to see possibilities of entering into business for himself. The packings-houses already in existence were growing at an amazing pace, and as the farming regions of the West were

swinging into line and giving some indication of what they were capable of producing, there was no apparent limit to the amount of money it was possible for a man who understood the business to make.

Cudahy had been working hard and saving industriously, but as his wages were still low, he had not been able to save much money. With Roddis he had been able to get an insight into the business and to acquaint himself with all departments. That was as far as he could go, and as he had reached the limit in pay he left and went to work for Layton & Co. His career here was little more than a repetition of his experience in the former place, although he increased his knowledge and his reputation increased among the packers.

He worked with Layton & Co. four years, making ten years in all that he had been engaged at the packing industry, and then he made his first upward step when he became superintendent of the plant of Lyman & Wooley. The company was doing a fair business, and Cudahy was able to force its growth by leaps and bounds. Though he did not have a free hand, and was not able to carry out all the plans he had determined on, he made good to such an extent that the Armours brought him over to superintend the plant of Armour & Plankinton. Philip D. Armour was especially interested in him and gave him full sway in the business in Milwaukee.

Money, which had hitherto come to Cudahy slowly and only after brutally hard work, now began to roll in, and he became one of the highest salaried superintendents in the business. This enabled him to save in the way he had dreamed of, and he steadily piled up money, waiting to invest in a business that would be conducted exactly as he thought one should be conducted, and of which he could reap the profits.

POLICY OF ROOSEVELT

Enumerates a Creed for Better Government—Opposed to Special Interests—Allies Himself with Progressives.

New York, Aug. 31.—Theodore Roosevelt announced his political creed here today. It allied him definitely with the progressive movement within the Republican party. It placed him on record as an advocate of some policies which find favor with the insurgents, and as an opponent of every "special interest" which he believes exercises a sinister influence upon the affairs of the people.

Mr. Roosevelt declared himself in favor of a wide, increased power of the national government, so that it might assume greater activity in control of corporations, and in working out the policies which he believes should be adopted. He declared for the "nationalism" as he termed such an increase in governmental power.

Col. Roosevelt characterized the issue of the day as the struggle of free men to gain and hold the right of self-government, as against the special interests, who twist the methods of free government into machinery for defeating the popular will.

"The issue is joined, and we must fight or fall," said he. The ex-president declared himself in favor of these principles:

- 1.—Elimination of special interests from politics.
2.—Complete and effective publicity of corporate affairs.
3.—Passage of laws prohibiting the use of corporate funds directly or indirectly for political purposes.
4.—Government supervision of the capitalization of all corporations doing an interstate business.
5.—Personal, criminal responsibility of officers and directors of corporations.
6.—Increased power of the federal bureau of corporations, and the Interstate Commerce Commission.
7.—Revision of the tariff, one schedule at a time on the basis furnished by an expert tariff committee.
8.—Graduated income tax and graduated inheritance tax.
9.—Re-adjustment of the country's financial system in such a way as to prevent repetition of periodical financial panics.
10.—Maintenance of an efficient army and navy large enough to ensure the respect of other nations, as a guarantee of peace.
11.—Use of national resources for the benefit of all the people.
12.—Extension of the work of the department of agriculture, the national state governments and of agricultural colleges and experimental stations, so as to take in all phases of life on the farm.
13.—Regulation of the terms and conditions of labor by comprehensive workmen's compensation acts; child labor and the work of women; enforcement of better reconditions and better sanitation for workers and extension of the use of safety appliances in industry and commerce, both interstate and intrastate.
14.—Clear division of authority between national and state governments.
15.—Direct primaries, associated with corrupt practices acts.
16.—Publicity of campaign contributions, not only before election, but after elections as well.
17.—Prompt removal of unfaithful and incompetent public servants.
18.—Provision against the performance of any service for inter-state corporations or the reception of any compensation from such corporation by national officers.

Roosevelt, Next President. St. Paul, Minn., Sept. 3.—"It seems to me that you are counting on having the next president of the United States on your editorial staff," said Willis J. Abbott to his cousin, Lawrence, son of Editor Abbott, of the Outlook. "I think we will," was the answer. "I think we will," Willis Abbott thinks Lawrence, who went to Africa to meet the returning ex-president, was inspired in this belief by his contact with Roosevelt himself, and that he has been laying plans for his return to power during the last eighteen months.

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