

tory, notes under date of the year 1249, "there departed to the Lord several illustrious French crusaders. . . and flew like martyrs to the celestial kingdoms." And to turn again to literature, the early thirteenth-century French poem *L'Ordene de Chevalerie* says of the knight:

"If he has done the duty of his Order
He cannot be prevented
From going straight to Paradise."

But there is no difficulty in all of this. The author of *L'Ordene de Chevalerie* was a churchman, and no doubt believed in Purgatory as implicitly as all other clerks did. But his meaning,—the very emphasis of his assertion shows it,—is to exempt the knight from a necessity laid upon ordinary mortals without exception, just as Pope Urban exempted the crusader from the common lot. Knights and crusaders were the defenders of the Church, and this exemption was their reward. But we have no reason to believe that either theologians or poets were inclined to eliminate Purgatory from the experience of mankind in general.

SAVAGE LIFE AND CUSTOM.

BY EDWARD LAWRENCE.

IV. EDUCATION AND INITIATION.

THE period of life from the age of seven until maturity is perhaps the most important in the life of our savage. It is during this period that the foundation of his future is laid, and in which he receives that teaching which will have a significant influence upon his inner life and his behavior to the tribe of which he will soon become a recognized member.

Civilized people usually consider "education" to be almost an exclusive feature of civilization and as of comparatively late development in its history. How many, for instance, have heard of naked savages attending school; of being taught therein, spinning and weaving, singing and ethics, and the manufacture of weapons? How many know that little savage boys and girls are taught a code of morality which will compare with anything that Christian civilization has to offer; that little cannibal children are taught to shun theft, to fear adultery, to honor their fathers and their mothers, and to obey those set in authority over them?

Nevertheless, all savage tribes, however low they may be, in

our opinion, in the scale of civilization, have a most distinct system of education, which teaches them how to fit themselves for the battle of life and which inculcates in their minds a form of morality, often of a very high type. Both sexes receive instruction in separate schools; neither sex is allowed, under severe penalties, to approach the school when the opposite sex is receiving instruction.

Over two hundred years ago the Tuscarora of North Carolina explained to the traveler Lawson that the initiation of their children "was the same to them as is to us to send our children to school to be taught good breeding and letters."

Many of the ceremonies undergone during this period are of a very painful character and have for their object the training of the young in habits and ways that will make them real men and women. Boys are taught to endure thirst and hunger, and their duty to the tribe. Among the North American Indians the young bucks are stripped almost naked, two incisions are made in the muscles of their breasts, through these, thongs of hide are passed, the ends of which are fastened to a beam of wood. The lads are then made to dance and tug at the hanging thongs; they work themselves into a frenzy until the muscles of their chest give way; they are then saluted as braves.

The young native of the Andaman Islands is taught to be generous and self-denying and is reproved if he be impudent and forward. The Bororo Indians of Brazil, when they enter the young men's house, are taught spinning and weaving and singing, as well as the manufacture of weapons.

Dr. A. C. Haddon, Reader in Ethnology in the University of Cambridge, in his description of the tribes of Torres Straits, says that during their initiation the lads are taught a code of morals which indicates a really high feeling for morality. Theft and borrowing without leave were prohibited. The hungry and thirsty were to be satisfied. Parents were to be honored and provided with food, even to the extent of self-denial on the part of the son and his wife. Marriage was forbidden to cousins and also, with a remarkable delicacy of feeling, to the sister of a man's particular friend. A man must not propose marriage to a girl or even follow her when she walks about. A man must stand shoulder to shoulder with his brother when fighting and not shirk his duty. As a result of his personal investigations, Dr. Hatton concludes it is very probable that these people, as a whole, "act up to their system of morality as well as, or better than, the most Christianized peoples of Europe live up to their professions."

Many savages believe that, in some mysterious way, they are related to certain animals which act as their guardian spirits or protectors; these are known to us as their totems. As soon as a child is born, it is named after a particular animal which becomes in some mysterious way related to the child and influences its future career. It is in these schools that the lad is taught to which

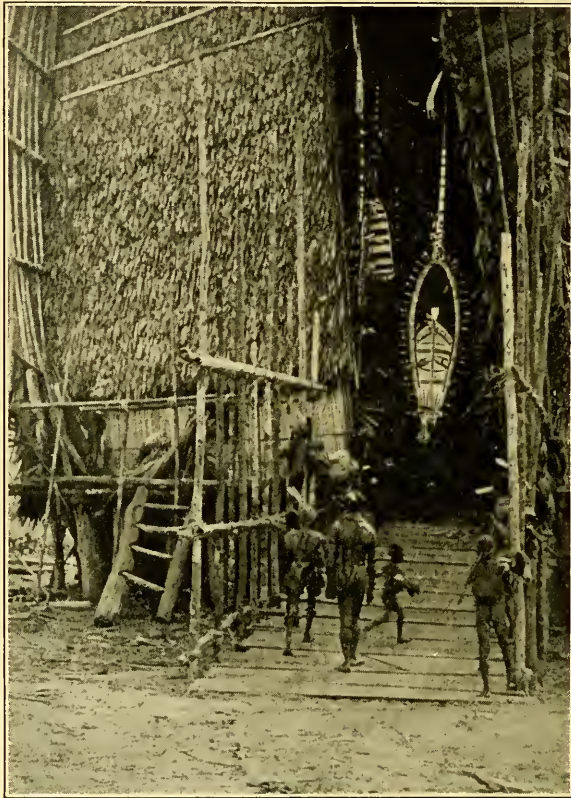


Fig. 9. THE "ERAVO" OR SCHOOL IN NEW GUINEA, showing the tribal totem and where the masks are worn during tribal festivals. (Photo from Rev. J. H. Holmes, *Man*, 1905.)

totem he belongs and that he must on no account partake of the animal after which he is named. In New Guinea the totem is represented by a mark with a representation of the animal depicted thereon (Fig. 9, compare Fig. 7).

Some tribes believe that at this time the novice undergoes a new birth and becomes a new creature. His hair is plucked, certain

teeth are extracted, and he is given a new name which must be kept a profound secret; otherwise any person who wishes him harm would be able to exert a magical influence over him. Henceforth he is forbidden to partake of certain foods, and so powerful is the force of this "taboo," no power on earth will, as a rule, force him to eat the forbidden article, even to the point of starvation.

One of the most mysterious and, at the same time, most remarkable rites undergone at this period is the custom so well known to us from Biblical sources (Lev. xii. 3). At one time it was held to be the peculiar, if not the exclusive, ceremony of the Jews; but it is practised by savages all over the world. Its origin is wrapt in mystery; no reason can be given for the custom even by those who



Fig. 10. MYSTERY RITE OR "NLANGO" CUSTOM AT KIBOKOLO, UPPER CONGO.

(By the courtesy of the Baptist Missionary Society.)

continually practise it. No physical or sanitary reason exists for the operation, and that there "is no real necessity to the health or welfare of the negro race is shown by the increase of vigorous tribes like the Kru boys of West Africa who entirely repudiate the idea."

On the Upper Congo, to undergo this ceremony, the lads live in lodges built for the purpose. When it is necessary for them to visit the village for any purpose, such as to obtain food, masks are worn as shown in Figure 10. Until he has undergone this rite, he is not held to be a man, women would despise him as being a child and would in many cases refuse to marry him.

In East Africa, lads go into the bush and disguise themselves in grotesque masks of wood and cloth, with grass, horns, and skins

of wild beasts. On their return, they dance with the girls one by one, in the center of a ring.

Among the Yabim of New Guinea the operation is performed in a long hut, about one hundred feet long, which is supposed to represent the belly of a monster, Here the lads live in seclusion for three or four months, avoiding all sight of women. Food is brought to them by the elder men. Spare time is passed in weaving baskets and playing on certain sacred flutes, which are only used on these special occasions. The instruments are of two patterns, i. e., male and female, and are supposed to be married to each other. If any woman saw these flutes she would surely die. After the period of seclusion the lads, now regarded as full-grown men, march back to the village in procession, where a banquet has been prepared and the girls and women await them in festal attire.

In West Africa, a girl is sent to a "fattening house" to be specially fattened before marriage. During her stay she must not wash her face, nor do any work. Her retirement may last from a few weeks to two years, according to the wealth of her parents, and during this period an operation is performed which is a counterpart to that performed on the men. On leaving the "fattening house," she is especially painted and decorated, a feast is provided and dances given.

Fat women seem to be greatly admired by savages. In some parts of Africa ladies are put on a special diet to increase their bulk. Curds and cream, thickened with flour, is given in large quantities, and so well does this diet succeed, the ladies in the end are quite unable to move about. One dame who allowed herself to be measured was found to be fifteen inches round the arm, twenty inches round her calf, and fifty-two round the chest! In Northern Africa, thin women are looked upon with aversion, because they are thought to impart leanness and ill-health to the beholder.

V. SAVAGE FASHIONS.

Nearly all savage races "beautify" or adorn themselves in some way or other, usually the men more so than the women. It is to be noted that it is chiefly the openings of the body that receive attention, the nose, mouth, etc. Many tribes, as in South America, pull out their eyelashes or eyebrows; other races file their teeth to points; some perforate their lips, their ears, or their noses. In one particular instance a man slit his upper lip to the base of his nose, turned back the ends and fastened them to his nostrils, thus exposing his upper teeth in this hideous fashion. A very common

practice is to perforate the lips, into the hole thus made a pebble, piece of bone or metal is inserted; the ornament is increased in size from time to time, till a hole is made large enough to insert a cheese plate. Sometimes, as among the Sara-Kamba of Central Africa, two large plates are worn—the one in the upper lip being three inches in diameter, and the lower one six inches across. One result of wearing these “peleles” is that prolonged conversation on the part of the wearer is impossible.

In Central Africa, women were seen who passed their tongues through the holes and licked their noses. Nor is the tongue itself forgotten; one young lady had no less than five rings fixed in hers.



Fig. 11. NATIVE OF NEW BRITAIN,
Showing nose-sticks worn through the perforated nose.

Even a child only two or three days old will have the lobes of its ears pierced, and in time a loop will be formed so large that it can easily be slipped over the head. An African lad, fourteen years of age, wore an ornament in his ear which was six and a half inches in diameter and weighed nearly three pounds. Ornaments of this weight are by no means uncommon and necessitate the wearers throwing the lobes of their ears over the shoulders when going about their daily tasks. The Rev. G. Brown saw a man in Melanesia who had one ear fitted with a clock, the clock itself being thirteen inches in diameter. In Borneo lads have holes punched

through the tops of their ears. The youth stands against a tree or post, the hole being punched out by means of a cylinder of bamboo.

Another widespread custom is to thrust sticks or pieces of bone through holes which have been made in the base of the nose, in some cases completely closing up the nostrils. This is apparently done for superstitious reasons, because these sticks are not always worn. When a man believes he is in danger of any kind, he will thrust them through his nose, thus avoiding the danger that might otherwise befall him. Major Powell-Cotton says it is a common



Fig. 12. UPOTO, "KELOIDS" ON FACE AND CHEST. Fig. 13. BOPOTO TRIBE, SHOWING COIFFURE.

Upper Congo tribes.

(Photos by the Rev. W. Forfeitt. By permission of the Baptist Missionary Society.)

practice in Central Africa, for natives to cover their mouths and nostrils with their hands to keep evil spirits from entering (Fig. 11).

The Papuans of New Guinea have a different method of wearing nose-sticks. In their case, a stick is thrust through a hole made in the septum of the nose, which is by this means completely blocked. One dandy wore in his nose the two legs of a pig, each bone being seven inches long and three quarters of an inch thick.

In Africa and Australia, raised gashes or "keloids" are made

on various parts of the body, chiefly on the face and chest. In some instances, as with the Congo tribes, the whole face is one mass of this cicatrization (see Figs. 12 and 13). The Balolo have lumps of flesh as large as pigeon eggs protruding from each temple, above the base of the nose and upon the chin. The Batwenda make incisions often in the form of a crocodile or of some wild beast. On the west coast of Africa, the Whydahs cut both cheeks in such a manner as to give the appearance of being pitted with smallpox; the same has been said of the Yao women of the east coast.

In the Upper Congo regions these cuttings are made in early childhood, but only just sufficient to indicate to which tribe the child belongs. Later on the boys and girls themselves are urged to cut their own keloids and to do so without whimpering. The Rev. J. H. Weeks, one of our chief authorities on the Upper Congo, says that he has seen boys and girls sitting by the river's edge summing up the necessary courage to make the incisions, and when they failed to do so, they were ridiculed by the others, until they would at last run the knife along the forehead, using the river as a looking-glass. About the age of twenty, the man or woman, if of a fashionable turn of mind would work away week by week, cutting the flesh deeper and deeper and putting wads inside the cuts to force the flesh to stand up. The Suk and other Nile people make a mark on the skin to show the number of enemies they have killed; should the number be a long one, the marks are continued on the body of the favorite wife.

Another method of beautifying the body is that of tattooing. This practice is found all over the world and is in vogue by savages and civilized people alike. It is one of those customs which have survived from savage times to our own days. In South America, among the Chaco tribes, and in the South Sea Islands the process is a very elaborate one, the whole body, from head to foot being one mass of ornamentation. Here again we have reason to believe that superstition is at the bottom of the custom. One explanation given was that the body of a tattooed woman would be visible in the spirit-world, luminous like a fire-fly; but if she were not tattooed she would wander in total darkness. Among other reasons given for the custom is that it prevents sickness, because no demon would attack a person who is tattooed. Again, it is said that if a woman is not tattooed in this world, she will have to be in the next, where instead of the operation being spread over a period, it will be done at a single sitting, and then with very sharp knives. A similar explanation has been given for removing the eyebrows. In Borneo, they

say evil spirits are hairy like monkeys, and as the people have no wish to resemble such spirits, they pull their eyebrows out.

Hairdressing is another important feature in the toilet of the ladies and gentlemen of uncivilized races. It has been said that most African natives look upon those who let their hair grow without personal attention as little better than wild beasts; certain it is that while, as among some Congo tribes, not a particle of clothing may be worn, great attention is bestowed on working the hair into the most elaborate patterns of the hairdresser's art.

The Yaos, Anyanja, and other races of East and Central Africa shave the head and never let the hair grow more than two inches in



Fig. 14. LENGUA INDIAN OF PARAGUAY.

(By the courtesy of the South American Missionary Society.)

length, and this is clipped and shaved into all sorts of patterns. Babies' heads are shaved both sides, a little narrow band being left in the middle running from the forehead to the nape of the neck. Among the Karamojo of Central Africa, the hair is plastered with clay and cow-dung, the whole being worked up to form a chignon.

Many peoples, including the ancient Greeks, have held the hair to be particularly sacred and that a spirit or god resided therein which must not be disturbed. If the hair were to be cut the god would lose his abode, hence with some tribes to-day the hair of priests, wizards, and kings is always worn long. It is related of the Fijians that so sacred was the hair of a chief held to be, when it

became necessary to cut it, it was essential for him to eat a man before he underwent the process; the sacrifice averting any evil influence that might otherwise befall him should any ill-wisher become possessed of the clippings.

The Lengua Indians of the Paraguayan Chaco, notwithstanding the poverty-stricken appearance of their dwellings, are an exceedingly well-clothed people. The men wear woolen blankets made and dyed by the women, while the latter themselves wear petticoats manufactured from skins which have been carefully prepared. On feast-days all dress in the height of native fashion. Faces are more or less covered with black, red, or blue paint; long strings of beads adorn the neck and chest: a net or band of red wool trimmed with beads is fastened round the head; the hair in front of the band being drawn out and bound round with red wool; a feather is then stuck in the scalp-lock (Fig. 14).

Mr. W. Barbrooke Grubb, the principal authority on the Chaco Indian, says that the picturesque costume and the ornamental painting with which he adorns his body is in perfect harmony with his surroundings. The colors blend so beautifully that there is no doubt whatever that the Indian has, in a very great degree, the idea of fitness and harmony.

The most important personage among savages is the chief or medicine-man. As a rule, he is not the leader in war, as formerly held; his power rests upon his supposed connection with the unseen world. Frequently he is the best-dressed man of the tribe. In Central Africa he wears armlets and leglets made of row upon row of cowrie-shells; the skin of a wild-cat, with the tail hanging in front, is worn round his loins; his eyelids are often whitened with paint, while in his hand he grasps the celebrated throwing-knife of the Upper Congo regions. Iron bells and medicine-flask dangle from his chest (see frontispiece).

The chief being the supernatural guardian of his people, it is his duty to study their wants and interests; for example, to furnish rain should it be needed. It is upon this supernatural power that his influence really rests; should he fail to give satisfaction, he may forfeit his head at the hands of his enraged people.

The old adage that "uneasy lies the head that wears a crown" is particularly applicable to the savage chief. Not only is he likely to be put to death if his magical power fails, but his whole life is surrounded by restrictions and prohibitions of various kinds. Thus in Nigeria the "king" is not allowed to eat from plates, but must dine from special dishes which, when not in use, are suspended from

the roof of his hut. So sacred is his person that even should his life be in danger, no subject may go to his aid or touch his person. On one occasion a Maori chief was seen on the point of suffocation and in great agony from a bone sticking in his throat, while around him were his people lamenting but not daring to approach. A passing missionary went to the rescue and by the aid of surgical instruments, succeeded in extracting the bone, thus saving the man's life. As soon as he had sufficiently recovered, the chief demanded that the surgical instruments should be given to him as compensation for injury received—for drawing his sacred blood and touching his sacred head! In some instances the chief is forbidden to leave his "palace," or to be seen by his subjects on any pretense whatever. In Benin, however, a small concession was granted. There, on certain occasions, the outside public and strangers were granted the favor of seeing the gentleman's feet which were protruded through a screen, the rest of the body being invisible.

With the Jukos of the middle Benuë River, West Africa, as soon as the chief is considered to have reigned long enough, the big men decide to kill him. For this purpose they invite him to a great feast, at which the chief gets intoxicated on corn beer, and while he is in this condition he is speared and his successor, who has already been selected, now reigns in his stead. In one particular case the new chief was required to eat a piece of his predecessor. The head of the late chief was presented to him, the tongue cut out and given to him to eat.

The Shilluks of the Upper Nile held that the chief must be put to death before his strength failed him, otherwise his weakness would cause the cattle to die. A special house was built into which the chief together with a young virgin was taken. There he laid his head upon her lap, the door was sealed up, and without food or water both were left to await the inevitable result.

Formerly in Pondoland, a chief on coming to the throne, killed one of his brothers, then washed himself in his blood in order to make himself strong, and kept his medicines in his dead brother's skull.

A very amusing reference was apparently made to this custom of putting a predecessor to death. In South Africa some years ago a native pupil teacher was requested to write an essay on "Patience." In that essay he declared that "the greatest living example we have of patience is the Prince of Wales, for he has not yet killed his mother in order that he may come to the throne"!

"Tight lacing" round the stomach is by no means unknown to

savages, to whom, however, its results do not appear serious (Fig. 16). In some parts of New Guinea and in Africa, girdles made of finely plaited grass are worn tightly round the stomach. An African traveler states that on one occasion he was anxious to obtain one of these bands; the article however was so tightly wound on the native's body, it had to be well greased before it was possible to get it off.

When pictures of European fashions were shown to a group of Papuans they pertinently asked where our ladies got their wasp-like waists from? That question will be best answered by the next illustration (Fig. 16).

The figure on the left represents the normal human chest; that on the right shows the effect produced by tight lacing on the bony

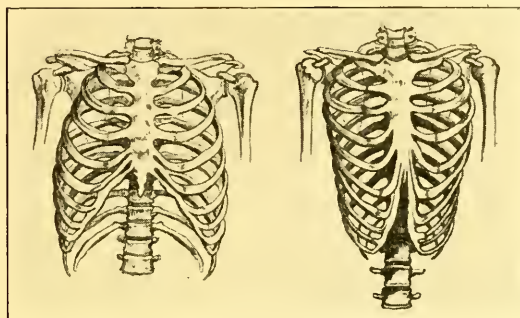


Fig. 16. RESULTS OF TIGHT LACING.

On the left, the normal human chest; on the right, the chest deformed by tight lacing. (From Sir William Flower's *Fashion in Deformity*, Macmillan Co.)

framework of a young lady whose death at the early age of twenty-three was brought about in consequence. This is by no means an extreme or an uncommon example. It will be noted that the shape of the thorax has been completely reversed from the normal by this foible of fashion, the lower end having been compressed inward, thus forcing in an upward direction the most important organs of the body—viz., the liver, the heart, and the lungs—toward the collar-bones. No vivid imagination is necessary to realize what result such an artificial diversion of nature's functions must produce. Indeed, it was at one time accepted as a physiological fact that a woman's respiration was different from that of a man; that while the former breathed from the chest man's respiration was abdominal. Recent investigations, however, go to prove that there is no

natural sex difference in respiration, but that in certain civilized races an artificial alteration has been produced by that vagary of fashion "tight lacing." No such difference exists among savage people. It is in the highest degree probable that this custom has been deleterious in very many ways to the health of civilized peoples even when practised in a modified form.

[TO BE CONTINUED.]

DRUIDISM.

BY DUDLEY WRIGHT.

THE Druids boasted a faith which appears to have been as imbued with life as that of any ancient or modern religious system, although little is known generally about it.

Although their religion was polytheistic in character the Druids recognized a supremacy among the gods, this Supreme being represented by the sun. Next in point of rank came the lesser divinities, who were symbolized by the moon and stars, and, in course of time, all the celestial bodies were venerated with divine honors. This characteristic was not more marked in Druidism than in other religions of a like nature where the elements were venerated. The sun as sun was not worshiped. The arch-god was B el, whose glory was manifested in the sun, and in singing hymns to the luminous orb they manifested their worship to the Supreme and not to the emblem, paying their adoration to what they regarded as the supreme power and eternal being.

It was doubtless this veneration of the celestial bodies which laid the foundation of the knowledge possessed by the Druids of astronomical science, to which C esar and other writers have borne testimony. They were certainly in possession of sufficient knowledge of the motion of heavenly bodies to enable them to fix definite times for their festivals and religious ceremonies, all of which were regulated by the sun and moon, and to calculate on a thirty-year cycle of lunar years in which the month began at the sixth day. In common with the Gauls, Teutons, and Jews, they reckoned time from evening to morning.

The Druids observed an extraordinary reticence with regard to the articles of their faith. Though great writers in other respects, they committed no part of their religious tenets or philosophy to writing, except in allegorical poems, the key to which was in the