Ruled by the Spirit of Revolting Reptile

Scientists Sojourning in Dutch Guiana Find Djuka Bushmen Revere Supernatural Elements Attributed to Boa Constritor Alligator and Cottonwood Tree

WOMEN APPRECIATED

On the edge of the northeastern side of South America there is a unique civilization little known to the white men of this continent. We know of the strange life of the Congo, of the fascinating customs and the ever-present danger of the African jungles because adventurers and explorers by the hundreds have brought from the Eastern tropics the entrancing facts of their experience..

But of the bush Negro or Djuka of Dutch Guiana; of them and their craftsmanship, of their customs and their medicine, little has been told.

These black men of Surinam are not native to this hemisphere. They are a transplanted people. Brought to South America as slaves in the days of buccaneering and traffic in human flesh, they revolted successfully in the middle eighteenth century and have since retained their freedom.

The Negroes of the north sloughed off nearly everything that was native and African, completely yielding to the influence of Caucasian civilization and eager to imitate its customs and emulate its standards, but the Djukas of the Dutch Guiana bush hold fast to the primitive habits of their African ancestors.

At the American Museum of Natural History is a collection consisting mostly of carved wood implements recently brought by Dr. Morton C. Kahn of New York City who, accompanied by Howard A. Baugh, went to Dutch Guiana in the interest of the American Museum of Natural History and the Cornell Medical College, with which latter institution Dr. Kahn is associated.

Are Artists.

"The Djukas decorate practically everything," said Dr. Kahn. "Even their paddles for stirring pots are finely shaped and delicately engraved with designs handed down from those known among their African ancestors. They are a very artistic race, and a Djuka artist gets more consideration as a prospective husband than a member of the tribe who is a less competent wood-carver.

"Of course, the first consideration is, can he hunt, fish and provide successfully for a family as well as himself But having determined that, his prospective bride and her family want to know what kind of a craftsman he is in the working of wood, for art in that country is considered manly.

Women Control Children.

"The Djuka woman stands higher in the social scheme than in many savage tribes, as those Negroes have a matriarchal system of descent. She has greater control over her children than her husband, and her parents and the maternal uncle of the children also have a hand in the upbringing of the young.

"A man can't get a wife by showing prowess with the bow and gun and the carving knife and then lay down on the job and expect to keep her. He also has to keep up producing beautiful wood carvings for the use and edification of his wife, and if he gets lazy in providing food and incompetent in carving he is apt to lose her. She can get a divorce from her indolent partner by proving to the council of the tribe that her husband has deteriorated as a provider and as an artist."

Descent Traced Through Mother.

While the descent is traced through the mother and the headship of the village passes to the gran-man's sister's male child, yet the society does not discriminate against the man who has the capacity to make the jungle and river yield sustenance for two wives.

An exceptionally rapid and competent craftsman an da successful hunter may maintain two wives. It seems probable that the artistic instinct has been cultivated by the social organization which requires the men to please the women with the carving of elegant domestic tools and utensils. Spoons and pot-stirrers may take days of patient carving and accomplish their purpose as household tools no better than a plain stick, but still the men work on and not only carve but inlay some of the things with hardwood.

Value Art.

"The curious fact about the Djukas," said Dr. Kahn, "is that while they consider an article of utility nearly worth less without having been submitted to the skill of the wood-carver, they pay little attention to the wooden representation of their gods.

"This is not accidental or due to religious indifference. They see a spirit in nearly everything that lives or is. Rocks, trees, animals—all have a supernatural element within them, but the Djugas have no fear that the god will be displeased if he is not treated to an elaborate image. They have a firm conviction that religion is a quality that comes from within and is not stimulated by exterior objects.

"Each village has its god, and they hold as semi-sacred the boa-constricter, the alligator and the cottonwood tree, which they call the 'con-con dree.' Over and above this world of spirits they believe in an overruling god of the universe."

The Djukas revolted in 1750. They developed military leaders and an uncanny knowledge of the swamps and tracks of the jungle which trapped and decimated their white masters. The Dutch and their British allies found it impossible to make headway against them because the jungle swallowed up almost every force which attempted to penetrate the camps of the Djukas.

A truce was made and friendly relations established, but the Djukas, 177 years after this colonial war in a hemisphere where the whites overran-subdued and wiped out Incas, Aztecs and other Indian tribes, still retain their independence and occupy some of the main waterways into the interior of the country.

Proud of Independence.

"The Djukas are very proud of their independence," says Dr. Kahn. "They have no feeling of inferiority in respect to the whites. The white man has nothing that they cannot do without and they trade or not, as they choose.

"The bush Negro may use a shotgun, buy some trade brass for bracelets around his wife's arms or legs, make an exchange for lengths of cloth and axes, but the white man does not control the Negro's necessities. He likes a bit of candy and uses tobacco by soaking the leaves in water, using the liquid for sniffing up the nose, but otherwise he lives on what he grows in the way of crops and the game of the jungle and the river fish.

"In the Surinam jungle the Negro, unlike some of his African brothers, has not succumbed to the white man's vices. The Djuka is pure black and is proud of his skin and his kinky hair. He tolerates no race admixture and the Negro of the bush looks down upon the black men who live in the Dutch towns. They have an approbrious term which they apply to the town black, "buckrashlaff" — buckra meaning white man and shlaff meaning slave.

Control Hinterland.

"The Negroes still control the higher parts of the river roads into the interior, the Upper Surinam, the Saramacca and the Marowyne, and their villages are chiefly above the cataracts of these three streams. There is no other way to enter the interior, and those who travel and trade do so because the inhabitants tolerate them."

While the African colored man works under the law of a white master an dthe unrestricted exploitation ter and the unrestricted exploitation scandals of Putamayo and Kimberley and current charges of peonage in Kenya, in Surinam the bush Negro trades or works as he wills.

"The white man obtains from the Negro only what he is willing to give," says Dr. Kahn. "There is no conflict between the Dutch and the Djukas The Dutch control is most considerate and tolerant. Each side realizes that the present situation is a satisfactory one and the Dutch make no attempt to impose upon the Negroes.

"Besides the protection given them by nature, the Djukas' feeling of superiority is based upon the word-of-mouth literature of the successful rebellions.

Maintain Saga of Deeds.

"They have maintained from generation to generation a sort of saga in which the names of the leaders, the stories of the big battles, the anecdotes of magic protection against white men's bullets and the incidents of individual heroism and cleverness have been preserved. The history is told in a literary or ceremonial language which is compose diargely of modified African words. It is noble speech or "deepee-talkee,' which means what it sounds like—deep-talk, while the common speech is talkee-talkee, a mixture of African, Dutch, French and English.

"One of my guides who was from the town and spoke 'talkee-talkee' could not understand 'deepee-talkee.'

"It is an interesting fact that the Djukas have completely forgotten everything about themselves before their transportation to Dutch Giuana. Their history begins with the rebellion and they know nothing of Africa.

"The Djukas respect themselves and those who visit them. Their pride does not spil over into arrogance and they are as courteous as one would expect to strangers in whom they have no great curiosity or especial interest.

Must Have Good Will.

"You cannot travel far in that country without their good will. Alone, a white man would be helpless in the jungle; he cannot live without the help of the Djukas and they are so competent to look after themselves in that environment that they regard the helpless white man as a weaker creature because of his inability to cope with the conditions of life in the jungle.

"News of one's arrival is sent up the river by the beating of the drums. There is a tom-tom code and this drum wireless anticipates the arrival of a visitor. If you have made a bad impression, this negative report is well known throughout the community and you will find that they do not care to trade with you or assist you.

"In the Upper Surinam River I did not find them anxious to trade anyway. . I had the assistance of E. W. Rogalli, chief forester; Alexander Wolff and W. M. Strang, men of much experience in the country, and the whole-hearted co-operation of the Dutch authorities, and the natives only sold me stuff as a favor and because my guide explained that I had come a long way and greatly admired the products of their handicraft. They like candy, but will not accept it in trade, feeling that it should be thrown in as a bonus."

The collection of household articles, paddles, implements, drums, etc., which Dr. Kahn brought here is one of the first of its kind in the country. He paid for it mostly in tobacco leaves and candy.

Follow African Fashion.

"The women and some of the men beautify themselves by raising scar tissue on the body and face," he said. "This fashion of embossing the body is done by cutting the flesh in patterns of short straight lines and then rubbing charcoal into the cuts. These become raised like welts and few women without a pattern of this kind somewhere on their face or body have any claims to beautyt."

Therapy Developed.

The occasional traveler coming out of Surinam has reported that the medicine men of the Djukas have developed a remarkable system of therapy and that they know how to combat the jungle fevers an dthe venom of snakes. The anti-snake concoction is said to be so powerful that a person who has rubbed it into a cut on the skin or taken it internally turns away the snakes in his vicinity. However, Dr. Kahn says that there is little real proof of this.

"This snake medicine," said Dr. Kahn, "is made by arranging a dead snake's head with its tail thrust into its mouth. This is slowly baked over a fire and the remains ground into a block powder.. I did not get an opportunity to investigate their system of therapy, but found upon inquiring in the town that the snake cure is well thought of by some of the people.

"I also learned that the Djukas have a medical center up the river, and sick men and women are often taken up to this town, spelled Dahomey but pronounced Daumay.

"As the bush is very thick, the Negroes live along the river. They have trails through which they hunt the peccary, the tapir and the ogoiti with shotguns and sometimes they crash for some distance through the undergrowth, but the villages are all on or near the waterways. The clearings are one or more miles apart and each village is governed by a captain or gran-man.

"Far up in the interior lives the king of the river—the gran-gran man—and he is the lord and ruler of the captains of the villages. The Djukas plant quite some cassava, peanuts and the like, and this, with hunting and fishing, provides for most of their needs."

Captain R. H. McIntosh
Who, out to establish English long distance record in flight to India, is now reported lost.

Workmen in ancient Britain are said to have been paid in salt. In those days a man had to be literally worth his salt to hold his job.

Three Literary Giants

BIG IN BODY AS WELL AS MIND

"Big Wigs" of letters fail to agree. "Do We Agree?" was the somewhat inappropriate title of a debate between George Bernard Shaw (left) and Gilbert K. Chesterton (right), which took place in London the other night. Hilaire Belloc (centre) acted as chairman.

Premier Reviews Canada's History

Right Hon. W. L. Mackenzie King at Women's Canadian Club

IMPORTANT ROLE

A rapid review of Canada's history, as a land of mystery first, sought by explorers and adventures, as a French colony later, then a British colony, and finally a confederated Dominion playing an important role in the community of British nations, constituted the main part of the address delivered by Right Hon. W. L. Mackenzie King, Premier of Canada, before the Women's Canadian Club at Montreal recently.

History of Yesterday

The history of yesterday was aldays so recent that no one every knew much about it, Mr. King said, and this was particularly true of the history of Canada. Only during the Confederation celebrations had most Canadians become fully aware of the greatness and rapidity of Canada's development.

Every nation likes to have a historic background, and people naturally dig back to remote days in search of their national origin People sometimes said Canada's history went back 400 years to the discoveries of Jean Cabot. It was not until a century later, however, with the settlement of Champlain in 1608, that authority began to be established in Canada and Canadian history began.

Ever since then, the story of Canada had been that of the development of immigration and government.

Then, 150 years again, with the change of national government from French to British rule, came the opening of another era. And 60 years ago when Confederation came to be, Canada had advanced to be a group of smallcolonies. To-day that grouping was so preserved that it was possible to visualize the origin of Canada's civization and the development toward Confederation.

While one thought of Quebec as the oldest part of Canada, there were, on the Atlantic shores, three British communities, now known as Nova Scotia, New Brunswick and Prince Edward Island. At one time these provinces thought it a good thing to get together and form themselves into a province. Mr. King thought it would not be a bad idea if they would carry that scheme out to-day. But then, there was one large province known as Canada, and these three settlements, which decided to become one. In 1776 the whole of Ontario had been part of Quebec under one government with it And as a matter of fact it was largely due to the French settlement in Quebec that Canada was to-day a British Dominion, for when the United States broke away from the Empire, if the French community had been hostile to Britain, the British settlements would undoubtedly have gone with the rest.

Separate Provinces

After the revolution the United Empire Loyalists really founded Ontario, and after some years Ontario and Quebec were made separate provinces. Some time later they were again united, and they were the whole of Canada, with an arrangement whereby the capital moved around from one town to another. It was only after the Parliament Building had been burned in Montreal that the Capital was established in Ottawa.

This remained so until the 60's when, after several rapid changes of government had disorganized the political situation, the proposal was brought forward, that instead of leaving the Maritime provinces to negotiate a little union between themselves they should be invited to join forces with Quebec and Ontario in forming a solid, united Dominion of Canada. The famous conference at Quebec was called, the Dominion of Canada was formed, and was formally born on July 1, 1867.

Canada was then a Dominion of four provinces, for Prince Edward Island did not come into the union and the other Maritimes had to deal with much interior opposition to the deal.

These communities at this time were still only small colonies. They were united by the St. Lawrence river only as a means of transportation. Few people realized how recent modern means of transportation were. When the first parliament met, one of the first businesses dealt with was the repurchase of lands given previously to the Hudson's Bay Company. Thus in 1870 the province of Manitoba was formed.

Now, on the west of coast of North America was a British community only to be reached by sailing round Cape Horn, and they opened negotiations to get into union with the Canada of the east. All they wanted in the way of transportation was a waggon road, but the Government decided to give them a railroad. The first effort at a railroad attempted by the Government itself was not very successful but it was followed by the great development of the Canadian Pacific Railway.

That brought Canada's history down to 1871.

Rapid Settlement

Then there was still a small community outside of the Dominion, Prince Edward Island and in the nearer west there was a wide unsettled territory on which Indians and buffalo shared the land. After the building of the railway, came rapid settlement and Alberta and Saskatchewan grew up and were constituted provinces in 1905 which completed the building of the Dominionas it is known now. In that sense this year was only really the 22nd birthday of Canada, for it was only 22 years ago that the Canada of to-day came to be.

And this year for the first time in the history of any Dominion Canada had seen the representatives of the British Parliament and of the British Crown coming to Canada in the person of the prime minister and the Prince of Wales, to congratulate Canada on her jubilee.

All this should inspire Canadians with a great lasting pride in the vast development and wonderful progress Canada had made in so short a time. It should also inspire a great respect for the unity of the great British Empire or Commonwealth of nations, which had made the progress and development of the British Dominions possible. That unity was something that would endure and something of which Canadians could well be proud.

HARD ON THE PURSE
"My, but the girl you travel with is easy on the eyes."
"Very—but hard on the purse."

A little girl was travelling in a tramcar with her mother, a woman of very slight build. Presently an extremely stout woman boarded the car, and sat down opposite the little girl. The train started off with a jerk, and the child contemplated the woman opposite her for some minutes, then, turning to her mother, inquired in a loud voice: "Mother, is that all one lady?"

Looking from her drawing-room window, a lady saw, as she thought, a poor wretch of a man shivering under a lamp-post. In a moment of pity she sent him a ten-shilling note wrapped in paper, on which she wrote the words, "Never say die!" The next night there came a knock at her door. The man who knocked was the one she had seen under the lamp-post, and in handing five pounds ten shillings to the lady he remarked, "Here's your money, lady. Never Say Die won at ten to one, and you were the only one who backed it. Happy to oblige any time, remember!"

History's Most Expensive Party

Exclusive "Tea-for-Three" Costs Lady Houston $7,500,000

DEATH DUTIES

Chancellor Maintained the Right to Tax Estate of Late Husband

London—The most expensive tea-for-three in history—with Lady Houston, widow of Sir Robert Houston, multi-millionaire shipbuilder; Chancellor of the Exchequer Churchill, and Sir Douglas Hogg, chief legal officer for the Crown, discussing high finance over the cups—has enriched the Government by $7,500,000.

After the third cup of tea Lady Houston wrote the Chancellor of the Exchequer a cheque for seven and a half million. The Chancellor put it in his pocket and ordered another cup of tea around. Shortly thereafter the party broke up with Mr. Churchill giving Lady Houston a paternal pat on the back.

The huge payment represented a compromise figure between the $12,000,000 which the Government said Sir Robert's $35,000,000 estate owed in inheritance tax, and whatever reduction Lady Houston could negotiate.

Sir Robert, who left his entire fortune to the wife he married late in life, had one great hobby,—to escape the inheritance tax. A few years ago he made his legal résidence in Jersey, Channel Islands, where there is no inheritance tax. But the Government maintained he was a resident of England.

It was a posthumous stroke of irony, therefore, which gave the Government $7,500,000.

"The idea of negotiating with Mr. Churchill my own settlement of the tax came to me spontaneously," Lady Houston said.

It might be added, in this connection, that the Government impounded her $2,000,000 yacht in which she likes to ride the seven seas.

"I sent a telegram to Mr. Churchill saying that I wished to present to the Government my share of the tax as an act of grace.

"The Chancellor invited me to tea at the Treasury in Whitehall. Sir Douglas was there," she added.

"We discussed settlement of the tax between sips of good tea.

"Finally I borrowed Mr. Churchill's pen and signed a cheque for one and a half million pounds—without missing a sip.

"Absolutely, signing of the cheque did not spoil my tea. We parted happily, Sir Douglas with his books, Churchill with my cheque and I with his pat on my back."

Slips That Cost

Mankind is growing less sure-footed In spite of better pavements, sidewalks, floors and stairways the percentage of accidents due to slipping, stumbling, tripping or loss of balance is steadily going up. Thoughtlessness on the part of the victim is the explanation given by the State Industrial Commissioner. Employers in New York State paid $6,500,000 in the last twelve months in compensating 18,000 workers who fell. Only half of that number were injured in like manner in 1923. On stairs the causes for falling might have been eliminated with a little more care. Catching the heel of the shoe and misjudging the step are prominent in the explanations.

Ladders that slipped, boxes, chairs, tables or other makeshifts used in trying to reach something account for hundreds of accidents. Wet floors were charged with 700 slips on level surfaces sustained by restaurant workers and cleaners who should have been on guard against that condition. Many others fel while carrying trays, dishes or packages. Persons who fell while walking on level surfaces outnumbered those inpured by falls from elevations, but their falls were not so serious. As a matter of economy the employer is now trying to make his premises safe, but the worker seems still to entertain the idea that accident chooses its victims according to their luck.

"Absolutely chic and obsoletely thick are less alike to the eyes than the ears."