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Am Kemp O Rattle

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THE NANIGOS OF CUBA.

True Story of the Infamous Secret Criminal Society That Has Terrorized the Island.

THE RITUAL CAREFULLY GUARDED.

The terrible atrocities which have been committed in Cuba, by the members of the infamous secret society, about whose character and aims little is known here, and not a great deal more in the island in which they flourish.

For many years it was believed that the nanigos were a kind of Ku Klux Society, whose members were bound together for the purpose of forcing their white neighbors. What gave rise to this belief, and for a long time supported it, was the circumstance that all the nanigos were colored men, but for more than thirty years past white men have been associated with them. From documents discovered by the police, and seen by the writer of this article, it appears that in 1850 when General Dulce governed the island, White Lodge (Lodge de Blancos) number two was founded. Whence it is deduced that lodge membership was already in existence.

Not are these societies political organizations, devoted to a common end, in the separatist conspiracy the nanigo took no part as a body. There were separatist nanigos, as there were nanigos who were loyal to Spain, and these are nanigos of Spanish birth. That the nanigos have pursued no common political or religious aim there is indisputable proof, which is that each lodge is absolutely separate from and independent of every other. There is no hierarchy, no species of grand lodge or centre of action and government. Not only are the lodges not friendly, but they are frequently hostile to one another. In Havana, some it is known that there has been a midnight brawl in some out-of-the-way quarter, some one will be sure to say, "That is because the Ecori Cpo Lodge has declared war upon the Ecori Lodge."

Not is it even certain that these societies are recruited exclusively from the criminal classes. The nanigos are not, indeed, models of propriety; but not all, or even the greater number, are professional thieves, or gamblers, or assassins, or men without settled occupation. There are nanigos who follow a trade, and many of them are cooks, barbers, hatters, and butchers. There have also been instances of young men of the upper classes who, from curiosity or a spirit of adventure, or from that morbid tendency which leads certain men of culture to seek associates among the worst of society, have joined the lodge of the nanigos.

There is one trait common to all the lodges—they are ostentatiously luxurious. To be a member of the society is to be accredited a brave man. The reputation, derived or not of courage, gives prestige among the women of the lowest class, and is sought among the men of the populace. Who, no one is anyone, to come to him nanigo is to be someone.

What was the origin of this institution? Were its founders the negroes—that is, the men of strength and brutality, in the lower classes—or the criminals? Neither the one nor the other, for it is thought that the first nanigos were Africans; slaves, or, perhaps free, who banded together to practice the idolatrous rites they had brought from Africa.

What tends in some degree to strengthen this opinion is the African character of some of the ceremonies and of the vocabulary in use among the nanigos. It is said that they sacrifice black hens, strapped to their feet, and that in the places where they had their meetings there is a flag called the Palo Mecongo, which is for them what the altar is for others. This is what is said, but no one who is not a nanigo can declare positively that he has seen all this, or that he has any certain knowledge of their ceremonies.

The nanigos have never been brought to public trial in Cuba, nor has this curious institution ever been thoroughly studied. Nanigos have been tried by the summary methods of the police courts, but the declarations drawn from them by torture or threats have thrown but little light upon them. Not even the origin of the word nanigo is known. Some hold it to be purely African, others Cuban; others say that it is African-Portuguese.

The nanigos have not a complete vocabulary of slang, like the argot of the French, or the caló of the Spanish criminal classes. They use, it may be, a limited number of words having a double meaning, but still Spanish words. Their vocabulary is restricted, and also is composed of strange, barbarous words that have no connection with the Spanish language, and that have, in all probability, come from the language of some such as, *encorru, atipianeno, manufanua.*

Some of their songs are no less African in character, and there are among them airs so original, of such wild force and such plaintive sweetness, that they would make the reputation of a composer of foreign melodies.

What takes place at their ceremonies, what prayers they offer up before the Palo Mecongo, whether this is for them the image of God, or of one of their heroes, or whether it is a mere fetish, are questions which cannot be answered any more than one can explain the fact that many nanigos profess religion, or the species of mental hallucination which leads Europeans and descendants of Europeans, brought up in the faith, to take up African idolatry. Regarding these points nothing positive is known in Cuba.

In the localities, however, where people of doubtful character live—those who in Spain are called the *chusma*—the residents generally know who are and who are not nanigos, and the police know also, although they have frequently made persons appear as such who were innocent of the charge. According to the police, the nanigos are known by an indelible blue mark which they tattoo on the back of the hand between the thumb and index-finger, and there have been periods during which the police have arrested hundreds of persons in the streets to examine their hands. If these had a blue mark they were put in prison. Sailors with tattooed marks have sometimes been victims of this method of pursuing nanigos, although they did not belong to any secret society whatever. The real nanigos have declared that the blue marks proved nothing, that they were not a necessary requisite for membership in societies; and that it would be a mistake for the nanigos to mark themselves in a way that would serve to betray them. The police, however, have continued to regard with great suspicion the blue marks, and the plucked hens also. When one of these is seen in the yard of a house it is concluded that a nanigo lodge is celebrating its rites within.

Some years ago, a Governor of Havana, General Rodriguez Batista, boasted of having put an end by peaceable means to these secret societies. The heads of the lodges delivered up to him the idols, drums and other paraphernalia of their worship; the press eulogized Senor Rodriguez Batista highly, without taking the trouble to find out what arguments he might have used to produce such speedy results. But within a short time after the Governor's departure for Madrid the nanigos were again in the field. Under General Weyler's rule, aided by the circumstance that the existing state of affairs permitted the condemnation of accused persons without trial, that is, the employment of the authority of the police instead of the action of the courts, measures were taken to clear Havana of nanigos. About a thousand persons were deported to Spain; and, according to the declarations of the police, there remained in the city some 7000 more.

Of the thousand persons sent to Spain, it is not certain that all, or even the greater part, belonged to the association, and there are strong reasons for believing that many mistakes were made. Any one who had talked with the nanigos in the prisons of Havana, in the vessels in which they were transported to Spain, or in the Peninsula, afterwards, will have heard many of them say, "I was a member, but there are many here who were not members." They also gave the names, the occupation and the names of the victims.

The method employed to determine who should be transported could not be more defective than it was. There was no trial, nor anything resembling one. No proofs, no defenses, no witnesses, no publicity. Every Sunday the Chiefs of Police of all the districts met together. Each one presented the list of persons arrested by him as supposed nanigos. If a magistrate was interested in any one arrested by order of another magistrate, he spoke in favor of his protégé, who was set at liberty. In Havana it was regarded as certain that the police received money from these arrested. It is beyond a doubt that the manner of living of all the police officials—inspectors, wardens, etc., was not in accordance with the modest salaries which they received.

The government of Madrid has been blamed without reason for having sent back to Cuba the men thus deported as nanigos. Having renounced her authority over the island, Spain could not retain in her prisons persons over whom she no longer exercised any species of jurisdiction, and who, besides, had not been condemned by any regular court.

The fault was not in sending them back to Cuba, but in having taken them thence solely on the warrant of a police chief who by no means the reputation of being over-scrupulous. It is probable that under the new rule nanigaria will disappear, for it is plain that its environment, both political and social, has contributed to the preservation of the association. The

population of Cuba is composed of three elements—the European, the African, and the African. In the contact of races it is not one race only that is influenced and that undergoes modification. The European, and still more the American, of the poor and ignorant classes in Cuba, has become Africanized. He has taken from the African words for his vocabulary and music for his songs. The rites of the nanigos show that he has also accepted something of his idolatry, a symptom which tells what would have been the condition of the island if there had not been a constant and abundant infusion into its population of other blood.

Thanks to this infusion, Cuba and Porto Rico are the only tropical countries capable of an organization similar to that of the European States.—New York Post.

RABBIT-PROOF FENCES.

Over Seventeen Thousand Miles Have Been Erected in Australasia.

A few notes are given in the last Annual Report of the Department of Lands, New South Wales, regarding the progress of the measures adopted by the Queensland and New South Wales Government to cope with the rabbit pest. The erection of a rabbit-proof fence from Mangindi, on the Queensland border, to the Namoi River, at Bugilbone, a distance of about 115 miles, was completed in March, 1897. Suggestions have been made for the continuation of this fence, from its present termination at Bugilbone, either in an easterly direction to Narrabri, or southerly to the rabbit-proof fence on the boundary of Wingdale pastoral holding. The erection of the latter line of fencing and the bridging of a gap which separates the netting fences on the boundaries of Gorianawa and Goodith pastoral holdings, would bring into existence an additional barrier, some hundreds of miles in length, which would protect nearly the whole of the counties of White and Baradine, including the well-known Pilliga scrub, and practically render the greater part of the northeastern portion of the colony free from the inroads of the pest.

The aggregate number of miles of rabbit-proof fencing erected in the colony has increased to 17,280. A map illustrating this subject is given at the end of the report, which shows that along the whole western boundary no rabbit can cross the frontier, while two-thirds of the northern boundary is similarly protected. The work is thus not one of merely local interest, for it may be said to add a new type of boundary—the artificial biological barrier—to those hitherto recognized in political geography.—Geographical Journal.

Longing for the Impossible.

A woman on the North Side observed the deep melancholy of her housemaid and wondered what was the matter. She feared that the poor girl had been crossed in love. One day, when the maid was particularly sad, the mistress lost patience and wanted to know what was the matter.

"Oh, ma'am!" exclaimed the girl, bursting into tears, "I'm that unhappy; I've been to see a fortune teller and she says that I wasn't intended for this station in life at all. She says that I hadn't ought to be working for someone else, when I was born to have a grand house, with servants and jewels and fine carriages all of my own. I can't help thinking of it, ma'am. I somehow think it's so."

"Annie, this is a matter in which I cannot help you," said her mistress. "I advise you to keep away from fortune tellers. Of course you're entitled to a beautiful house and servants and all the other luxuries, including a husband who belongs to eight clubs. The only difficulty is to get them. I don't know what in the world I can do to help you. Now, if I were you I wouldn't worry at all. You're going to have my bicycle in the spring, remember, and when you get out in a shirt-waist costume people won't know what you are, the mistress of the most beautiful house on Lake Shore drive."

"Thank you, ma'am," said Annie, and she fell back into her humble lot, moderately content.—Chicago Record.

A Tintin in a Storm.

Captain Torrence, commanding the British mack Tancerville, had an experience on his last outward passage to Belfast, which he will never forget. It was on January 10 last, while weathering a terrific hurricane. His vessel was diving into a tremendous sea, and a spare popper that was lashed below got a shift, and would soon have knocked the sides out of the ship. Captain Torrence ordered the crew to get to the gun-deck, and they did so. Heroic action was necessary to quell the disturbance, and Captain Torrence was compelled to order three of the sailors, who were on deck, to be shot. One, an old-timer, has since died, and a second has gone insane. Captain Torrence's actions were investigated by the Board of Trade, and he was upheld by that body.—Philadelphia Press.

From an Obituary Notice.

"He was a man of great perseverance and enterprise. Nearly three years ago he buried his wife, with whom he had been united in marriage almost fifty years."—New York Commercial Advertiser.

NEWS AND NOTES FOR WOMEN.

Flowers For Sale.

If you are artistically inclined a very pretty and novel way of sealing your letters is to form flowers with various colors of wax, thus doing away with the old-fashioned monogram. Pansies are very easily formed by first using violet wax, giving slight curves to the outer edges, and then white or yellow in the centre, twirling it around a few times to produce a decided pansy effect. Roses are easily made by using the different shades of pink. If the seal is brought to a thin, sharp stem when finishing the effect will be greatly heightened.

Daintily Perfumed Lingerie.

Sachets of lavender and of violet powder are popular to lay in drawers among clothing. Perhaps even nicer are pieces of pumice stone saturated with some perfume. A delicious scent for this purpose is made of half an ounce of whole orris root and two ounces of spirits of wine.

Be sure that the orris root is the real thing, and that it is fresh. Pound and break it up into little pieces, and let it remain in the spirit several days. Then use it to saturate the pumice stone, and place it among your clothing. It will fill your room with the delicious odor of fresh violets.

The Summer Shirt-Waists.

Some pretty shirt-waist models have been designed for the summer, some of them showing a deep sailor collar, joined to pointed revers that reach the belt in front; the entire piece of woven gauze lace, with cuffs and girder to match. These trimmings adorn pique, linen and duck waists, as well as those of taffeta, foulard, or wash silk; other styles are trimmed with very handsome Swiss or Irish point embroideries. Again waists are seen with removable vests, stock collars and girdles of liberty satin. Besides these are countless morning vests formed of India linen, percale, dimity, bishops' lawn, fine qualities of dotted and cross-barred muslin, plain and fancy swivel silk and zephyr gingham. The majority of these resemble as nearly as possible a boy's shirt-waist, with a single plait down the front, a few gathers on each side of this plait and on the shoulders, and a double-pointed yoke on the back. The regular shirt sleeve is shaped with but little fullness on the shoulder, and the entire model is small and extremely plain.

Summer Gowns.

The cloudlike silk muslin that promises to be the most fashionable summer ball gown has full-blown roses in two shades of pink or in yellow and red on their faint blue, deep cream or lemon-tinted backgrounds. Zephyr gingham and piques, with damask stripes or flower patterns, are going to have the first choice in wash goods, while all the colored cotton goods from Scotland show small plaids in two colors with shirred stripes.

Soft sashes of gauzes, with ruffled ends, appear on some of the new gowns, falling in front or at one side, which is prophetic of Empire styles again, and gauze scarfs. It is promised, too, that the skirts of the thin summer gowns shall be elaborately ruffled or ruffled in the form of an overdress or tunic variously shaped at the bottom and rounded up overdress fashion at the sides. Other hints reveal the double and triple as one of the features in thin gowns. Lace insertions, arranged in various squirming designs, and the lovers' knot in particular, with the material cut out underneath, will be lavishly used to decorate organdies, batistes and other thin fabrics. Narrow ribbon, both gathered and plain, bids fair to extend its popularity as a trimming through another season.

The Southern Girl.

In concluding an editorial inspired by a Southern girl's regret that she cannot go to college, Edward Bok, in the Ladies' Home Journal, has this to say of the girls of the Southland: "The Southern girl is surrounded by a life far truer and more conducive to self-development than girls living in other sections, because social conditions are more normal. Her life is healthier because it is saner, and her mind, by reason of it, is clearer and more constantly at rest. The rush of life of the North and West is not so stimulating as many Southern girls suppose. On the contrary, it wears women out as often as it develops them. In no part of our country do women look younger at maturity than in the South. To the Southern girl, too, nature blooms in a profusion as she does nowhere else. The natural history which the Northern girl must get out of books the Southern girl gets direct from nature's own hand. She is born of a soil as rich and colorful in romantic history as is the literature of Spain. This she receives as a natural heritage. Her parents are, and her ancestors were, among the best types of American chivalry and American womanhood. She hears but one language spoken, and that is her own. If there is the introduction of another tongue it is French, and with these two she can travel the

world over and never be at a disadvantage. The religion which she learns from her mother is the highest and best because it is untainted with modern 'revelations.' The truest friend and safest teacher in 'highest living' a girl can have is her mother, and in the South mothers have a way of finding time for their daughters and being companions to them. The Southern father is fond of his children, and proves it by his presence at the domestic hearth after his day's business is over."

Melba's Excuse For Being Late.

When Mme. Melba went to the Grand Opera House the other night, not as a performer but as a listener, there was a slight delay about her arrival. She did not reach her box in time for the opening bars of "I Pagliacci," and everybody wondered.

But the great songstress was arranging a happy event for a bedraggled young girl who had blocked her entrance to the Opera House. Just as she alighted at the canvas awning she caught sight of the upturned face of a girl standing in the pouring rain waiting for a glimpse of her. She was only a poor factory girl, who lived somewhere in the unfashionable neighborhood of the Grand Opera House. Even for her class she was not very well dressed, nor very well bred; but she had the divine love of music in her heart and in her eyes, and Melba caught the gratifying light of true hero worship.

The great singer did not ask the management to pass in this stray admirer, as she might have done, and so have gained for the girl an uncomfortable hour in the back row of the well-dressed orchestra chairs. She had too much consideration, even for such a lovely guest.

With a softly spoken, "Come with me," she led the girl up to the box window of the gallery, and propped her a seat, for which she herself paid with two big silver dollars. Then Melba quickly sought her own proscenium box, from a corner of which she smiled softly to herself several times during some of Chabli's best songs, as she recalled the look she had brought to the eyes of her damp and bedraggled protegee.—San Francisco News Letter.

Gossip.

Miss Cons is an Alderman of the London County Council.

Miss Leigh Spencer, of British Columbia, is a mining broker.

There are twenty-three English women practicing medicine in India.

In Austro-Hungary about 3,000,000 women are engaged in industrial pursuits.

Sarah Bernhardt was once intended for a milliner, and came very near to being sent to a shop to learn the trade.

When the Empress of China travels she carries with her 3000 dresses, filling 600 boxes, in charge of 1200 coolies.

Women in Great Britain are well represented in the professions and trades, and about 4,000,000 earn their own living.

A successful firm of tea merchants in London is composed entirely of women. The blenders, tasters and packers are also women.

There are twenty women who are pastors in the Iowa yearly Friends' (Quakers') meeting, and they are reported to be doing good work, and are well suited to their field of labor.

Mrs. Leonard Wood, the wife of General Wood, interested herself in her husband's work when he was an army surgeon, and under his direction read medicine to such good purpose that it is now said she could easily secure a diploma from any medical college.

Gleanings From the Shops.

Satin-bordered squares of soft, light wool suitings for summer.

Sashes of variously colored crepe de chene with long fringed ends.

Every variety of untrimmed hat shapes in chips and tussan braids.

Embroidered swiss muslins showing fancy stripes of colored figures.

Summer gowns trimmed with numerous flounces cut in deep scallops.

Golf score-books made of leather in various colors and prettily decorated.

New style blazer coats with white revers and black satin braid trimmings.

Linen lawns in conventional patterns on a white, blue or black foundation.

Sailor suits for children, appropriately trimmed with gilt braid and emblems.

Pompadour pekin taffetas showing richly colored stripes on various dark colors.

Delicately colored chiffonettes showing clusters of silken cord in contrast.

White silk parasols covered with black velvet appliques cut in the form of crescents.

Ready-made sleeves of net appliqued with lace or lace alone in some striking patterns.

Pretty cameo-striped chiffons in combinations of blue, white, mauve and yellow with white.—Dry Goods Economist.

FARM TOPICS.

Do Not Feed Hens Too Much.

When hens are allowed to roam at will, especially if on good pasture land, there will be no need of feeding them, as much as usual, as they will be able to secure all they need. When they roam about in this manner they are almost certain to fill their crops two or three times a day, and so feeding them at the barnyard would not only be useless but detrimental, as no hen will lay eggs if she is over-fat.

Effects of In-Breeding.

If one desires to test the baneful effects of in-breeding to their own satisfaction, let the practice be tried on sheep, for it is more noticeable with this animal than with others though no more injudicious and harmful. The effects, as will be plainly noticed, are the decrease in size of the lambs and the decided thinness of the wool. One means less carcass, the other less wool and of poorer quality both in fibre and weight. Practically the same effects will be noted in time with other stock. The cow falls off in size, quantity, weight and quality of milk; the hen in egg production, size and quality of carcass, and the same with the hog. As this practice is continued each generation becomes more worthless than the last. Take ducks for example. The best breeders both for fancy stock and for the carcass market make a practice of introducing new drakes yearly, and that same practice of a new male not akin ought to be practiced with all stock to be on the safe side.

Raising Calves.

The calf should be raised, if at all, on the principle that in time she is to be a valued addition to the herd of milk cows, and her treatment and training in this direction should begin from the day she is born. Let the calf suck for the first ten days, but after the first week begin the lessons in feeding from the pail. This will be found easier if she is taken away from the cow once a day before she is satisfied and introduced to the pail. When weaned the drink will depend upon how cheaply it can be supplied, but for a while the whole milk is best if care is taken that each calf has the milk from one cow at all times. When it is necessary to feed skim milk a grain ration should also be supplied to take the place of the bulk and richness contained in whole milk. The drink may be given cold or slightly warm, but never boiled or very warm, or it will cause trouble. If skim milk can be obtained cheaply, as it usually can near creameries, say at ten to twelve cents a hundred, it will make a cheap food all summer. During the first year considerable roughage and concentrated foods should be given, grains rich in protein, with plenty of clover or mixed hay, and the calf not permitted to depend on the pasture to any great extent until a year old. In the early days of calfood prevent the growth of horns by the use of caustic potash, obviating the necessity of de-horning later on.—Atlanta Journal.

Stacking Hay.

Stacking hay is almost a necessity in some seasons and with some farmers, and tons of hay rot in the stack every year for want of a little extra expense. We stack our hay in the field where it is raised, when we once have our barn filled. No matter how well these ricks are built, they need a covering, and I think I have succeeded in making one in the following way: Before hay harvest comes on, buy a bolt of canvas, say about five feet wide. Cut it in lengths of twenty feet; turn down each corner about four or five inches, and work a hole in each one large enough to admit a 3-inch rope; sew two or three blocks of the canvas, four or five inches square on each side, making a hole in each one, as in the corners. Now put a piece of rope, three or four feet long, through each hole, and tie a knot in each end so that it will not fall out. Now dip each canvas in a mixture of coal tar and linseed oil, equal parts. Better dip them two or three times to be sure they are thoroughly saturated in the mixture. This will prevent them from rotting and leaching.

We stack our hay in stacks or ricks about ten feet wide and twenty feet long, making them as high as we can pitch from the wagon. When the stack is complete, cover it with a canvas, and tie a stone or stick of wood to each of the ropes that are attached to the canvas. That will settle the stack quickly and prevent the wind from unpeeling it. This, I think, is much better than a shed, because you can stack in the fields and in several different places, so that in case of fire only one stack is lost, while if we had it all in one shed all the hay would be lost. We do not rick any hay until we get all the barn full. Then we rick it in the field where it is made, and cover with these canvases, which, if properly used, will last for several years.—Benjamin Williams, in the Agricultural Epitomist.

Japanese Poor Children.

In Japan poor children have labels with their names and addresses hung around their necks as a safeguard against being lost.