

NORBORO W. I.

The Norboro W. I. met July 2 at the home of Mrs. Frank Murphy for their monthly meeting with an attendance of 10 members and one visitor. Mrs. Elmer Stewart, presided.

One new member was welcomed. Plans were discussed regarding the celebration of the 40th anniversary of the organization. It was decided to take a share in a Film Projector with the neighbouring Institutes. Mrs. John Andrews invited members to her home for the August meeting when roll call will be answered with a riddle. The Programme Committee will be Miss Harriet Glover and Mrs. Clark Harding. A contest, put on by Mrs. Alex Douglas, was won by Mrs. George Douglas.

Strange But True

By F. H. MacArthur

The weather and the common cold are discussed more frequently than any other subject but so far nobody has been able to do much about them.

Of course people dose themselves with just about everything on the market that's supposed to cure or at least break up a cold, yet the cold takes its course and about all we have to show for our dosings are empty medicine bottles and a deflated purse.

Eight out of every ten persons one meets when one has a cold will tell one how to cure it. Yet when these persons suffer from the same ailment they can do next to nothing about it, but go through the same doing as the others. And most of us are willing to try a brand new concoction even if it makes us worse than we were before we swallowed it.

So, you see, when it comes to taking pills, cough-syrups and what have you to offer for a cold, we are very little advanced above the savages who swallowed rattlesnake oil, the broth of barks, and other concoctions for the same reason.

In Java a popular cure for rheumatism is to rub Spanish pepper into the nails of the fingers and toes of the sufferer. The pungency of the pepper is supposed to put the disease on the run.

For the relief of asthma and bronchial troubles the North American Indians used hop poultices and rattle-snake oil.

In some parts of Western Africa, when a man returns home after a long absence, before he is allowed to visit his wife, he must bathe and receive from a sorcerer a certain mark on his forehead. Why? In order to counteract any magic spell which a strange woman may have cast on the fellow when away from his own people, and which might be spread through him to the women of the village.

Similar precautions were taken some years ago with a couple of Hindoo ambassadors returned home after a visit to England.

In the middle ages the envoys who visited a Tartar Khan had to pass between two fires before they were admitted to his presence, and the gifts they brought were also carried between the fires. The fire destroyed any magic influence which the strangers might mean to exercise over the Khan. It destroyed also any ailments they had.

Stranger yet is the custom carried out in the Congo Basin. When subject chiefs visit the big chief they are commanded to bathe in two brooks on two successive days, passing the night in the open. After the bath they parade in the nude to the hut of the high chief, who makes a long white mark on the breast and forehead of each person. Then they must proceed to the market place and dress, after which pepper is dropped into the eyes of each of the men, and while this is being done the sufferers must make a confession of all his sins, to answer all questions that may be put to him, and to make certain vows. This ends the ceremony. The strangers can now go their way or remain in the village as long as they desire.

Hearing these men's confessions was quite a piece of diplomacy on the part of the high chief, because if the men made a full confession of their sins in his presence, the chief would naturally know all about them and would then be in a position to say whether they should be punished for being rebellious, or for any other course whatsoever.

The ceremony of course was only a sham. The real purpose behind the confession was to find out what was hatching in the heads and hearts of the lesser chiefs.

Nowadays, when a ruler of any country visits another country, he is surrounded by special police whose duty is to see that no harm comes to him while under their protection. Thus we see that behind the mind of the savage and the civilized man alike is fear, the former, fear of being smitten with some disease, or the loss of his influence and prestige, the latter, fear of losing his life at the hands of some personal enemy, or paid killer.

If every person was to take such pains to save his hide or his reputation from the perils that lie all about him, we should have a very hostile world indeed. That we are fast drifting toward such a world condition is quite obvious even to the casual observer.

And fear still rules the world as it has ever done. We are told on good authority that the Russian people are afraid to talk because their conversation might be reported thus bringing them into grip with the law.

In the United States, mobs dictate the crime law, and decent folk live in constant fear of the hoodlums who exercise a mighty influence on the political affairs of that nation.

In Asia, there is always the fear of starvation. Indeed every country in the world has its individual fear. And over the heads of all nations hangs the fear of a third world war, which, if touched off, might well spell the end of our civilization and throw the world back into a second dark age.

So, until we learn to get rid of our fears, in whatever form they may take, we shall enjoy little security and peace in this world.

The inhabitants of new Hebrides bury or throw into the sea the scraps from their tables, lest they should fall into the hands of the disease-makers. The superstitious fear of the magic that may be wrought on a person as a result of leaving his unused food lying around has one good effect, namely, it prevents disease and death.

Some savages transfer their blood into each other's veins to knit them together for life.

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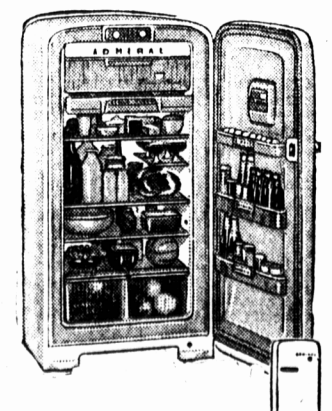
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