

HATE'S OWN TRAGEDY

THE AFFAIR AT BUNKER HILL AS A MORAL LESSON.

A Tragedy in the Street Followed the Meeting of Two Mortal Enemies—Mayor and Editor Hated Each Other for a Woman.



HELEN ALICE BROWN.

A WOMAN is "at the bottom" of the killing in Bunker Hill, Ill., recently of Mayor John R. Richards by F. G. Hedley, editor of the Bunker Hill Gazette. Richards has been stated in the news dispatches, was shot down in the main street of Bunker Hill. The cause, though innocent, was Helen Alice Brown. Both men were, besides, strong partisans and aimed at local republican leadership. In this Richards was successful and Hedley used the paper he conducted to retaliate. The Misses Lizzie and Clara Kenyon, also second cousins of Richards, were his housekeepers. They were madly jealous of the attentions paid to Miss Brown by their cousin, and helped to increase the bitterness of the quarrel. Every inhabitant of Bunker Hill finally became arrayed on one side or the other and every other question, social or political, was subordinated to the feud. At last a public meeting was called to arrange a compromise or a truce. It was held May 4 in a public hall. A number of hot speeches were made and a riot was narrowly averted. Finally a committee of three leading citizens was appointed with full power to act, so as to "preserve the peace and dignity of the village, and save from further attacks the character of those interested." They brought forth the following:

"We, the undersigned, do all agree to the conditions imposed and that we will faithfully carry them out. John R. Richards and F. Y. Hedley will speak to one another when they meet on the street and will conduct themselves toward one another as good citizens should. Helen Alice Brown will abstain from holding any conversation with F. Y. Hedley."

Mayor Richards and Capt. Hedley signed this, but Miss Brown laughed at it, and said she would speak to whom she pleased.

For several years Capt. Hedley was organist of the Bunker Hill Congregational church. He was occupying this position when Miss Brown became the soprano. Both interested in the world of melody, they grew to be interested in one another, and a warm attachment was the result. That this existed is admitted by the prisoner, by relatives and friends, and by those who were intimate with the mayor and by the father and mother of the young woman. The latter say it was akin to the relationship of father and child, that the editor was as interested in their daughter's welfare as he was in that of his own children.

It was about a year ago that gossips of the village first began to hint that wealthy Mr. Richards was in love with



CAPT. HEDLEY.

the young woman, who had just accepted the position of stenographer in his office. The next story the gossips had to relate was to the effect that Mr. Richards was jealous of Mr. Hedley. This talk grew until it was on everybody's tongues. Finally a story was circulated that was traced directly to the wealthy bachelor. He was charged with its origin, and acknowledged he was the author.

The next day—this was in November of last year—he made a public statement that reflected greatly upon the editor of the Gazette, and also upon his cousin, Miss Brown. The matter thus brought to a crisis, the trustees of the Congregational church ordered an investigation. It did not go as far as a church trial, for Mr. Hedley resigned his position as organist and Miss Brown left the choir. The editor joined the Methodist church a month later, and is still a member. This is where the trouble between the congregations comes. The members of the church to which Mr. Hedley formerly belonged believed the charges made by Mr. Richards, or the majority of them did, while those of the new flock that welcomed the organist sided with the man to whom they opened their arms and the Episcopalians joined them. With Mr. Hedley's resignation there sprang up a bitter enmity between the two men. They hated one another cordially, and did not keep the fact from their friends. After November they did not speak as they met. Matters went on thus until just after the Christmas holidays, when one afternoon the wealthy bachelor met the editor on the main street. The former was a tall, heavy-set man, in marked contrast with his enemy. Stepping up to Mr. Hedley, and without a word of warning, the big man struck him in the face with his palm. Mr. Hedley

reeled and fell against the wall of a store. His assailant walked on.

Then everybody said the affair would end in a tragedy. The editor is known as a peaceable citizen generally, but a desperate man when aroused. Later on a second assault was made. It was a repetition of the first. The big man knocked his enemy down, and the latter made no attempt of revenge. Then some one said the editor's bravery had evidently left him, and still others insisted that he would take anything if it was necessary in order to shield Miss Brown's name. Later friends patched up an agreement by which the men were to speak when they met, and which has already been given in this article.

The coroner's jury verdict neither incriminated nor justified Hedley. At the preliminary hearing it developed that Richards had several times threatened to kill Hedley. The latter was admitted to comparatively light bail and is now engaged in his editorial work, awaiting the action of the grand jury in September. The funeral of Richards was attended by thousands.

Both men were popular, and while deploring the death of the mayor, there are many who side with his slayer. The woman in the case, Miss Helen Alice Brown, is not what one would call pretty, but she has an extremely interesting face and her manners are most entertaining. She dresses well, and her clothing, which fits like a glove, outlines an almost perfect figure. She is a brunette, and weighs probably 145 pounds. There is some dispute as to her age. She declares she



JOHN R. RICHARDS. Is 26; her mother says she is between 25 and 27.

Spaniards Sell Girls.
A sale of Cuban girls has been reported at a small town in Pinar del Rio, where there is a garrison of 400 troops. The soldiers seized a pacific camp recently, capturing eight men and fifteen girls and women. Seven of the girls, 15 to 20 years old, were put on the block and sold under the most revolting circumstances to the highest bidder, the soldiers sacrificing their arms and equipments to their more fortunate fellow soldiers for cash to purchase a girl. One of the sergeants acted as auctioneer. Two of the prettiest girls, one 15, the other 17, were sold to one man, a mule driver. As he had no means some curiosity was expressed as for whom he was acting. It was discovered afterward that the girls were in the quarters of Col. Jesus del Monte and Capt. Arizor, the commanding officers of the fort.

Colors of Criminals' Eyes.
One of the most curious results of the investigations made by doctors in the Russian jail is the statement that each group of criminals has its own peculiar color of eye. A legal journal at Odessa states that it has been found that thieves and murderers usually possess "chestnut brown" eyes. Robbers—that is to say, thieves in a large and violent line of business—have slate colored eyes, and the same is stated of criminals convicted of swindling. The vagabond classes have eyes of azure blue tint. The color most observed among minor criminals and those convicted of slight offenses is "chestnut-brown green."

Mrs. Teresa McMahon Abell.
San Francisco papers say it all depends upon Mrs. Teresa McMahon Abell, widow of Dr. Abell, whether or not the will of Gen. W. H. Diamond is permitted to stand. Gen. Diamond was one of the best known men on the Pacific coast. The young woman, still beautiful and accomplished, it is said, may attack the will on the ground that she is the widow of the general. At any rate she is now suing in the fed-



MRS. TERESA ABELL.

eral courts to collect a policy of insurance on his life.
Gen. Diamond died not long ago, leaving an estate valued at \$500,000. He left no widow as far as the public is advised. But that he was an ardent admirer of Mrs. Abell is known. It is said she holds a marriage contract, and that the general practically acknowledged her as his wife on several occasions by registering her name at hotels under this title.

DEVOUR THEIR KIND.

BLOODTHIRSTY HUMAN LEOPARDS OF AFRICA.

Demoniac Fanatics of the Jungles Who Kill and Sacrifice Their Dearest Relatives with Satanic Atrocities in Blind Obedience to Cruel Will of a Sorcerer



LEOPARD.

CURIOUS and abnormally bloodthirsty sect of West African aborigines has existed for the last two decades on the island of Sherbo in the Sierra Leone colony. Dr. Oscar Baumann, the celebrated explorer of the district, who next to Dr. Peters has contributed more than any other German-African traveler in shedding the light of civilization on the still numerous unknown regions bordering the Atlantic ocean, furnishes the Berlin Illustrated weekly Puer Alle Welt, with an interesting description of what are known as the "Human Leopards," who abound back of the Gold coast.

The explorer asserts that despite the efforts of the British government to suppress this most fanatic of religious sects these horrid, Satanic atrocities continue as a curse on the earth. From time to time news of their fiendish murders and cannibalism has reached European capitals, but the depiction of the way they mutilated the bodies of their victims, which they subsequently devoured in their cannibalistic feasts appeared so incredible that the European press treated these accounts as untrustworthy exaggerations. The "Human Leopards" were

sect would be given possession of this fetich.

The fetich consists of the root of Kassava brush and is called Baffima. The root is hollowed out clean and filled with vegetable and sticky matter, the composition of which is known only to the sorcerer. The latter ordered that the possessors of the god Baffima must pour goat fat over the fetich in order to insure the realization of their fondest wishes.

As soon as the Imperi natives heard of the wonderful Baffima they were anxious to join the newly founded secret sect, to the great delight of their enemies, the Talamanians, for the leaders knew very well that the sorcerer had a plan of terrible revenge in store for them. No sooner had the sect worked its way successfully among the Imperi when it was found that the Baffima fetich did not always grant the yearnings of its possessors. Whenever the sorcerer was approached by these complaints he commanded that human fat instead of goat fat could alone act as propitiation to their fetich. In order to procure the continued aid of the supernatural power all the members of the sect were commanded to bring their dearest friend or relative as sacrifice. The sect had already been divided into three parts—the chiefs or kings, the executioners and the lay members. The chiefs and executioners were, of course, selected mostly from the Talamanians.

The name "Human Leopards," say the natives was suggested to the sorcerer by a real leopard, who had endowed the wise man with the cunning dexterity and strength to execute his plan of revenge. That he had plenty of craftiness was evidenced from the fact that the presents of the applicants for admission into the sect soon made him the richest man among the natives.

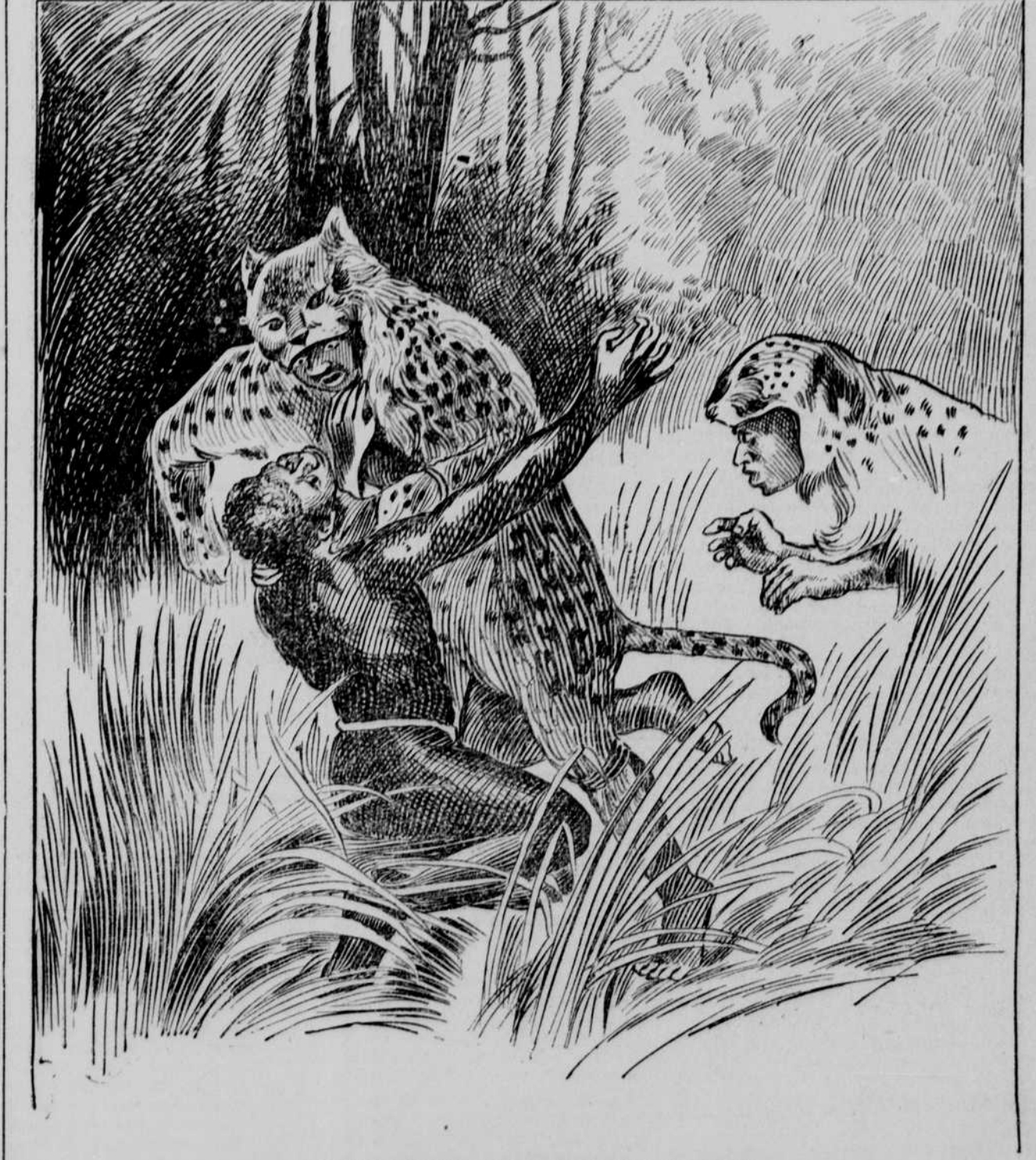
Their murderous atrocities are not

relentless punishment which are being tried on the natives may, in course of time, tend to root out the evil. Many have been brought to Free Town of late and sentenced to death.

This sect is totally different from the leopard-spotted youths of the Umata tribe of Southern Africa. These do not assume the skins of leopards, nor is their vocation altogether murderous. They are simply separated from their families for a year to harden them for South African warriorship. During that time the Abakwetias, as they are called, smear white clay over their bodies, rubbing it on in spots to give themselves the appearance of leopards. Long bands of straw are wrapped around their waists and heads, weighing hundreds of pounds, and as they are sharp edged they inflict terrible tortures during their ecstatic dances. Their efficiency for the army is measured by the sang froid with which they endure the tortures of the dances during the year of probation.

Girl Carries the Mail.

Miss Effie Crooker of Port Washington is the only woman mail carrier of whom Long Island can boast, says the New York Herald. She is 23 years old, plucky and pretty. Six days of the week she goes sturdily about from Great Neck, L. I., around Manhasset to Port Washington and return. This does not mean the transportation of a few letters, but the daily carriage of a very considerable quantity of mail of all kinds. Miss Crooker's father is an oyster fisherman and works in the waters of Manhasset bay. When the young mail carrier was a little girl she learned the wisdom of being able to care for one's self. When she was 10 years old she could pull a boat as well as any boy that ever saw Great Neck. Her father taught her all he knew about oyster dredging and fishing, and that was a good deal. The section of Long Island around about



HUMAN LEOPARD POUNCING UPON HIS PREY.

simply regarded as a band of robbers, murderers and cannibals. That they are, however, a thoroughly organized religious sect, who honestly believe that they can appease the wrath of their gods only by demoniacal deeds of the most eccentric cruelty, is a revelation to geographers and the public. On May 7 came a report from the American missionaries at Timpany, Sierra Leone, that the white inhabitants of the district were wrought up to such a pitch of vengeance over a series of outrages, that eleven natives were burned alive in one day on the charge of witchcraft.

As to the origin and superstitious beliefs of this sect, Puer Alle Welt says: "Some twenty years ago the village of Talamia sent its warriors to overpower and destroy the army of a neighboring enemy. On the way the entire Talamia force was surprised by the warriors of the village Imperi and annihilated to a man. Deprived of their defenders the Talamianians sent messengers to a famous sorcerer for counsel as to the best way in which they could revenge themselves on the Imperi inhabitants.

The sorcerer promised his counsel and assistance on condition that they would all join a sect, which he would found, and of which they would appoint him as the head and leader. He introduced a fetich, the possession of which was supposed to grant the most ardent desires of the individual and of the tribe. Only members of the secret

practiced on natives only. Unwary travelers are frequently robbed and killed. Though their vocation is first of all murder, they will not hesitate to steal and rob whenever the opportunity presents itself. The sect has grown to such large proportions that they have become a terror to the natives and settlers, the latter until lately not knowing their murders mostly were the exponent of their religious duties.

This is the way the sorcerer compelled the bringing of human sacrifice. On an appointed day the one who desired to be or remain a member of the sect was to decoy or bring by force if necessary his dearest relative to a certain lonely spot in the woods. When he arrived there he himself was to run away and leave the victim to the mercy of the executioners. These are the "Human Leopards," the boldest and strongest men of the secret organization. They are dressed from head to foot in the skin of a leopard, their human features being barely visible. In each hand they hold a three-pronged weapon. With fiendish rapacity the human beasts spring on the form of their helpless and unarmed victim and almost tear him limb from limb. Then they drag the horribly mutilated and still quivering body to the chief for further disposition. As a rule it is cut into small pieces and divided among the villagers who are all cannibals.

It is possible that the examples of

Manhasset and Great Neck gets its mail by means of a system of carrying the mail in which the railroads take no part. Great section of the country are allotted to the lowest bidder by the postoffice department. It was one of these routes that Miss Crooker wanted to travel over, and so she put in a bid to the contractor. When it came time to open the bids Miss Crooker's was found to be the lowest, and therefore she was awarded the contract. She took the necessary steps to give the required bond for the faithful performance of the duties, and April 1 witnessed the inaugural of the new mail carrier. Some sixteen years ago Miss Susie Brunner secured the contract. One night, when she was on the road to Great Neck, a man seized the bridle of her horse. She jumped from her buggy and clubbed him with the handle of her whip so severely that he afterward died.

Strangled by Lightning.
During an unusual thunder storm at Walla Walla, Ore., Claude Clodius, 11 years old, returning from fishing, was struck by lightning while climbing a fence, knocked senseless, and seriously injured, his body being burned in streaks, as if by a hot gridiron. A peculiar freak of the electric fluid is that it wrapped the fish line around the boy's neck in such a way as to choke him, and it had to be cut to save his life. The boy was found, apparently lifeless, partly paralyzed, with his clothes on fire.

CHUNKS OF WISDOM.
Virtue, like brass, grows brighter by use.—Plutarch.
To every man, even though he be a slave, the light of heaven is sweet.—Euripides.
Man, if you are anything, walk alone, and talk to others. Do not hide yourself in the chorus.—Epictetus.
Go back into life and take holy earnestness with you, for holy earnestness alone makes life eternity.—Goethe.

THE SUNDAY SCHOOL.

LESSON IV. JULY 25, PAUL PREACHING IN ATHENS.

Golden Text: "God Is a Spirit and They That Worship Him Must Worship Him in Spirit and in Truth"—John IV. 24.



ATHENS.

O-DAY'S lesson includes verses 22 to 34 of the 17th chapter of the Book of Acts. The events recorded therein took place in 52 A. D., some ten years after the first lesson. Place, Mars Hill in Athens.
It is a bare, rugged rock, approached at 1 P. M., from the corner by steps, of which sixteen will remain perfect. Its area at the top measures sixty paces by twenty-four, within a quadrangle sixteen paces square. The events recorded therein took place in 52 A. D., some ten years after the first lesson. Place, Mars Hill in Athens.
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Connecting Links.—Intelligence of Paul's success in Berea soon reached the Jews in Thessalonica, who, in true to their character, immediately started thither to stir up commotion. The brethren, unwilling to expose Paul to further risks, sent him away in the direction of the sea, while Elias remained in Berea. A three days' sail from Platan, on the coast, brought him to Athens. In many ways this was the most notable place he had yet visited. No city in the world could boast in such a short space of time such a number of truly illustrious citizens; among warriors, Miltiades, statesmen, Solon and Pericles; philosophers, Socrates and Plato; orators, Demosthenes; writers, Xenophon and Euripides; artists, Phidias. These were names enough to crown any city with enduring fame. The greatness and beauty could not blind Paul to the deadly cancer which was eating out the spiritual life of the people, nor make him forget that he was a missionary. On the Sabbath day he reasoned with the Jews, and on other days in the market with merchants, statesmen, orators, and philosophers. He encountered the disciples of three schools of thought—the Stoics, or pantheists of the ancient world, the Epicureans, the materialists, and the Academicians, its agnostics. They had curiosity to know if Christianity could possibly be a new school of thought. In response to their polite request Paul was induced to go from the crowd, market place to the quiet Areopagus, where he delivered his celebrated address. It is one of the most beautiful gems that have descended from ancient to modern times. Noting the extreme religious scrupulousness which had led the Athenians to raise an altar to an unknown god, the apostle declares to them the God whom alone they ought to worship, and whom as yet they did not know. This God was the Maker and Preserver of all things and the Father of all men, and he desired to bring all to a knowledge of himself. Athenian poets had spoken of this Fatherhood of God. Such a God is not fitly represented by graven images; and Paul would have men cease from such ignorant worship, for he will be the Judge as well as Father of men, and has given proof of the judgment and of the world to come by the resurrection of Jesus Christ.

Lesson Hymn—
Jesus, wherever thy people meet, there they behold thy mercy seat;
Where'er they seek thee, thou art found, and every place is hallowed ground.
For thou, within no walls confined, dost dwell with those of humble mind;
Such ever bring thee where they come, and, going, take thee to their home.
Here may we prove the power of prayer to strengthen faith and sweeten care;
To teach our faint desires to rise, and bring all heaven before our eyes.
—William Cowper.

Instructions to Teachers.

I. The Place. It is Athens, the most illustrious city of the ancient world—a city which in its prime sent forth more great men in one hundred years than all the rest of the world could show in five hundred; a city of temples and palaces and statues and libraries and philosophers; "the eye of Greece," and the glory of the ancient world. In Athens we are called to Mars Hill, the Areopagus, an ancient tribunal of venerated citizens.

II. The Man. Who is that man standing yonder in the center of the semicircle of stone seats, where sit the judges of the court? It is the same man whom we saw at Philippi in the prison, and beside the river, and at Thessalonica, and over the sea. How comes he here at Athens? Narrate his journey, and notice what was Paul's estimate of those statues that we admire so greatly. Notice that his soul was so filled with one thought that he had no room for lower thoughts, of history, literature, or art.

III. The Audience. It was composed of judges of the court of Areopagus, philosophers, both of the Epicurean and Stoic schools, curious, cynical spectators, with here and there an interested and thoughtful hearer. How different from his audience of one hearer, in the prison at Philippi! Yet these were sinners, only they were not awakened to the consciousness of sin. How many like them are in our congregations and classes!

IV. The Text. Every preacher to have a good text, and Paul found his in an object lesson—an altar with an inscription. To the unknown God. Show how such an altar came to be erected in Athens, and what was its purpose. Notice the use which Paul made of this illustration: "I do not come to bring to you any new God, but one whom you have worshipped, though you know him not." More than once Paul showed his tact in his way of presenting unwelcome truth. Let us be like him in wisdom.