

THE LAST OF THE VOUDOOS

Lafcadio Hearn

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In the death of Jean Montanet, at the age of nearly a hundred years, New Orleans lost, at the end of August, the most extraordinary African character that ever gained celebrity within her limits. Jean Montanet, or Jean La Ficelle, or Jean Latanié, or Jean Racine, or Jean Grisgris, or Jean Macaque, or Jean Bayou, or "Voodoo John," or "Bayou John," or "Doctor John" might well have been termed "The Last of the Voudoos"; not that the strange association with which he was affiliated has ceased to exist with his death, but that he was the last really important figure of a long line of wizards or witches whose African titles were recognized, and who exercised an influence over the colored population. Swarthy occultists will doubtless continue to elect their "queens" and high-priests through years to come, but the influence of the public school is gradually dissipating all faith in witchcraft, and no black hierophant now remains capable of manifesting such mystic knowledge or of inspiring such respect as Voodoo John exhibited and compelled. There will never be another "Rose," another "Marie," much less another Jean Bayou.

It may reasonably be doubted whether any other negro of African birth who lived in the South had a more extraordinary career than that of Jean Montanet. He was a native of Senegal, and claimed to have been a prince's son, in proof of which he was wont to call attention to a number of parallel scars on his cheek, extending in curves from the edge of either temple to the corner of the lips. This fact seems to me partly confirmatory of his statement, as Berenger-Feraud dwells at some length on the fact that the Bambaras, who are probably the finest negro race in Senegal, all wear such disfigurements. The scars are made by gashing the cheeks during infancy, and are considered a sign of race. Three parallel scars mark the freemen of the tribe; four distinguish their captives or slaves. Now Jean's face had, I am told, three scars, which would prove him a free-born Bambara, or at least a member of some free tribe allied to the Bambaras, and living upon their territory. At all events, Jean possessed physical characteristics answering to those by which the French ethnologists in Senegal distinguish the Bambaras. He was of middle height, very strongly built, with broad shoulders, well-developed muscles, an inky black skin, retreating forehead, small bright eyes, a very flat nose, and a woolly beard, gray only during the last few years of his long life. He had a resonant voice and a very authoritative manner.

At an early age he was kidnapped by Spanish slavers, who sold him at some Spanish port, whence he was ultimately shipped to Cuba. His West-Indian master taught him to be an excellent cook, ultimately became attached to him, and made him a present of his freedom. Jean soon afterward engaged on some Spanish vessel as ship's cook, and in the exercise of this calling voyaged considerably in both hemispheres. Finally tiring of the sea, he left his ship at New Orleans, and began life on shore. Jean soon afterward engaged on some Spanish vessel as ship's cook, and in the exercise of this calling voyaged considerably in both hemispheres. Finally tiring of the sea, he left his ship at New Orleans, and began life on shore as a cotton-roller. His physical strength gave him considerable advantage above his fellow-blacks; and his employers also discovered that he wielded some peculiar occult influence over the negroes, which made him valuable as an overseer or gang leader. Jean, in short, possessed the mysterious obi power, the existence of which has been recognized in most slave-holding communities, and with which many a West-Indian planter has been compelled by force of circumstances to effect a compromise. Accordingly Jean was permitted many liberties which other blacks, although free, would never have presumed to take. Soon it became rumored that he was a seer of no small powers, and that he could tell the future by the marks upon bales of cotton. I have never been able to learn the details of this queer method of telling fortunes; but Jean became so successful in the exercise of it that thousands of colored people flocked to him for

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predictions and counsel, and even white people, moved by curiosity or by doubt, paid him to prophesy for them. Finally he became wealthy enough to abandon the levee and purchase a large tract of property on the Bayou Road, where he built a house. His land extended from Prieur Street on the Bayou Road as far as Roman, covering the greater portion of an extensive square, now well built up. In those days it was a marshy green plain, with a few scattered habitations.

At his new home Jean continued the practice of fortune-telling, but combined it with the profession of creole medicine, and of arts still more mysterious. By-and-by his reputation became so great that he was able to demand and obtain immense fees. People of both races and both sexes thronged to see him—many coming even from far-away creole towns in the parishes, and well-dressed women, closely veiled, often knocked at his door. Parties paid from ten to twenty dollars for advice, for herb medicines, for recipes to make the hair grow, for cataplasms supposed to possess mysterious virtues, but really made with scraps of shoe-leather triturated into paste, for advice what ticket to buy in the Havana Lottery, for aid to recover stolen goods, for love powers, for counsel in family troubles, for charms by which to obtain revenge upon an enemy. Once Jean received a fee of fifty dollars for a potion. "It was water," he said to a creole confidant, "with some common herbs boiled in it. I hurt nobody; but if folks want to give me fifty dollars, I take the fifty dollars every time!" His office furniture consisted of a table, a chair, a picture of the Virgin Mary, an elephant's tusk, some shells which he said were African shells and enabled him to read the future, and a pack of cards in each of which a small hole had been burned. About his person he always carried two small bones wrapped around with a black string, which bones he really appeared to revere as fetiches. Wax candles were burned during his performances; and as he bought a whole box of them every few days during "flush times," one can imagine how large the number of his clients must have been. They poured money into his hands so generously that he became worth at least \$50,000!

Then, indeed, did this possible son of a Bambara prince begin to live more grandly than any black potentate of Senegal. He had his carriage and pair, worthy of a planter, and his blooded saddle-horse, which he rode well, attired in a gaudy Spanish costume, and seated upon an elaborately decorated Mexican saddle. At home, where he ate and drank only the best—scorning claret worth less than a dollar the litre—he continued to find his simple furniture good enough for him; but he had at least fifteen wives—a harem worthy of Boubakar-Segou. White folks might have called them by a less honorific name, but Jean declared them his legitimate spouses according to African ritual. One of the curious features in modern slavery was the ownership of blacks by freedmen of their own color, and these negro slave-holders were usually savage and merciless masters. Jean was not; but it was by right of slave purchase that he obtained most of his wives, who bore him children in great multitude. Finally he managed to woo and win a white woman of the lowest class, who might have been, after a fashion, the Sultana-Validé of this Seraglio. On grand occasions Jean used to distribute largess among the colored population of his neighborhood in the shape of food—bowls of gombo or dishes of jimbalya. He did it for popularity's sake in those days, perhaps; but in after-years, during the great epidemics, he did it for charity, even when so much reduced in circumstances that he was himself obliged to cook the food to be given away.

But Jean's greatness did not fail to entail certain cares. He did not know what to do with his money. He had no faith in banks, and had seen too much of the darker side of life to have much faith in human nature. For many years he kept his money under-ground, burying or taking it up at night only, occasionally concealing large sums so well that he could never find them again himself; and now, after many years, people still believe there are treasures entombed somewhere in the neighborhood of Prieur Street and Bayou Road. All business negotiations of a serious character caused him much worry, and as he found many willing to take advantage of his ignorance, he probably felt small remorse for certain questionable actions of his own. He was notoriously bad pay, and part of his property was seized at last to cover a debt. Then, in an evil hour, he asked a man without scruples to teach him how to write, believing that financial misfortunes were mostly due to ignorance of the alphabet. After he had learned to write his name, he was innocent enough one day to place his signature by request at the bottom of a blank sheet of paper, and, lo! his real estate passed from his possession in some horribly mysterious way. Still he had some money left, and made heroic efforts to retrieve his fortunes. He bought other property, and he invested desperately in lottery tickets. The lottery craze finally came upon him, and had far more to do with his ultimate ruin than his losses in the grocery, the shoemaker's shop, and other establishments into which he had put several thousand dollars as the silent partner of people who cheated him. He might certainly have continued to make a good living, since people still sent for him to cure them with his herbs, or went to see him to have their fortunes

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told; but all his earnings were wasted in tempting fortune. After a score of seizures and a long succession of evictions, he was at last obliged to seek hospitality from some of his numerous children; and of all he had once owned nothing remained to him but his African shells, his elephant's tusk, and the sewing-machine table that had served him to tell fortunes and to burn wax candles upon. Even these, I think, were attached a day or two before his death, which occurred at the house of his daughter by the white wife, an intelligent mulatto with many children of her own.

Jean's ideas of religion were primitive in the extreme. The conversion of the chief tribes of Senegal to Islam occurred in recent years, and it is probable that at the time he was captured by slavers his people were still in a condition little above gross fetichism. If during his years of servitude in a Catholic colony he had imbibed some notions of Romish Christianity, it is certain at least that the Christian ideas were always subordinated to the African—just as the image of the Virgin Mary was used by him merely as an auxiliary fetich in his witchcraft, and was considered as possessing much less power than the "elephant's toof." He was in many respects a humbug; but he may have sincerely believed in the efficacy of certain superstitious rites of his own. He stated that he had a Master whom he was bound to obey; that he could read the will of this Master in the twinkling of the stars; and often of clear nights the neighbors used to watch him standing alone at some street corner staring at the welkin, pulling his woolly beard, and talking in an unknown language to some imaginary being. Whenever Jean indulged in this freak, people knew that he needed money badly, and would probably try to borrow a dollar or two from some one in the vicinity next day.

Testimony to his remarkable skill in the use of herbs could be gathered from nearly every one now living who became well acquainted with him. During the epidemic of 1878, which uprooted the old belief in the total immunity of negroes and colored people from yellow fever, two of Jean's children were "taken down." "I have no money," he said, "but I can cure my children," which he proceeded to do with the aid of some weeds plucked from the edge of the Prieur Street gutters. One of the herbs, I am told, was what our creoles call the "parasol." "The children were playing on the banquette next day," said my informant.

Montanet, even in the most unlucky part of his career, retained the superstitious reverence of colored people in all parts of the city. When he made his appearance even on the American side of Canal Street to doctor some sick person, there was always much subdued excitement among the colored folks, who whispered and stared a great deal, but were careful not to raise their voices when they said, "Dar's Hoodoo John!" That an unlettered African slave should have been able to achieve what Jean Bayou achieved in a civilized city, and to earn the wealth and the reputation that he enjoyed during many years of his life, might be cited as a singular evidence of modern popular credulity, but it is also proof that Jean was not an ordinary man in point of natural intelligence.