those down which were sung to him. As Mr. Tunison says, he knew nothing about music; like Charles Lamb, he was "organically incapable of a tune." Nevertheless, he differentiated shrewdly between Creole music and that which he heard sung by the blacks to words supposed to be African. In one letter he writes: "I must tell you, however, that Creole music is mostly Negro music, though often remodelled by French composers. There could neither have been Creole patois nor Creole patois melodies but for the French and Spanish blooded slaves of Louisiana and the Antilles. The melancholy, quavering beauty and weirdness of the Negro chant are lightened by the French influence or subdued and deepened by the Spanish." How far this is from "The Sun" writer's contention that Hearn grew discouraged in his musical investigations, because he found that all Negro music was merely an imitation of the music which the Negro heard in America, it is scarcely necessary to point out. It would have broken his heart had I ever told him that any of the music which he sent me, or of which he wrote me descriptions, showed no African, but only Scotch or other characteristics. He sent me the music of two Negro songs only, which a music dealer (Mr. Grueling was his name, I think) wrote down for him, one of them a Voudoo song. Of others he sent me the words only. The Creole songs which I sent him interested him but little, because they betrayed to him elements of form, and so forth, which he readily recognized as sophistications from the civilized art. He had heard from me of Oriental scales and savage music in which there were fractional tones unknown to the Occidental system. These tones he thought he heard again in the Voudoo songs, and he was constantly trying to make me understand what he meant by descriptions and diagrams. He could not even record rhythms in any other way. The glissando effect which may be heard in Negro singing and the use of tones not in our scales he described over and over again as tonal splinterings. They had for him a great charm. In one of his letters he writes: 'The other night, as I was listening to a peculiarly hideous steamboat whistle, Page Baker said, 'That is like the wail of a banshee.' But just then the Creole musician stepped up and cried out ironically, 'Oh, happy man! There is your infinitesimally shaded African music!' 'Verily,' I exclaimed, 'thou art almost correct, for it is even like unto the cannibal-song of the Marquesas Islands, which my friend Krehbiel used to sing for me.'" At another time: "I think you are right about the Negro-American music, and that a Southern trip will be absolutely essential, because I have never yet met a person here able to reproduce on paper those fractional tones we used to talk about, which lent such weirdness to the songs. The naked melody robbed of these has absolutely no national characteristic. The other day a couple of darkies from the country passed my corner, singing, not a Creole song, but a plain Negro ditty, with a recurrent burthen consisting of the cry, 'Oh' Jee-roo-sa-le-e-e-em!'

"I can't describe to you the manner in which the syllable 'lem' was broken up into four tiny notes, the utterance of which did not occupy one second—all in a very low but very powerful key. The rest of the song was in a regular descending scale, the 'oh' being very much prolonged, and the other notes very quick and sudden. Wish I could write it, but I can't. I think all the original Creole-Negro songs were characterized by similar eccentricities." The fact is, although there is truth in his speculation that African music departs from the European scales, Hearn heard music as he saw everything—through his intellectual predilections and his warm and fantastic imagination. About the time of these letters Mr. Cable came to New York bringing a letter of introduction to me. Hearn and he had been drawn together by their mutual interest in Creole studies, and Cable was desirous to introduce some music which he had collected in some articles which he had in contemplation. The large collaboration which he proposed I found myself obliged to decline, for the reason that I did not feel myself sufficiently equipped, and because I could not adjust my manner to that of my distinguished friend, who graciously submitted part of his manuscript to me at his home in Simsbury. I looked over the music for him, however, made simple arrangements of some of the songs, added some of my own and the articles appeared in the "Century Magazine" for February and April, 1886. I also talked on the subject of Creole music at the Musical Club in Cincinnati on the occasion of a reception arranged by some of my good friends when I went back to my old home to attend a May Musical Festival. Some songs were sung and a "Suite Créole," composed by John A. Broekhoven on themes with which I supplied him, was played by a small orchestra. It has since then been played in Boston and other places, and may be said to have been the first work of its kind, Gottschalk's settings of Creole melodies ("Bamboula," "La Savanne," etc.) being pianoforte pieces. The melody of the Scherzo in the Suite (this by the way) is a "quill tune" which I noted down from the singing of William Price, a Southern man and twenty years ago a reporter on The Tribune.

Nearly three years before Mr. Cable's articles appeared in "The Century" Hearn began to bombard me with suggestions that we collaborate in the writing of a book on folk music. At first it would seem that the scheme was to embrace African music chiefly. In February, 1884, unless I am deceived by the postmarks on the envelopes of the letters which I have found bearing on the subject, he formulated a plan for the work. He wanted to write the preface—a long one—and supply occasional "picturesque" notes to the "learning" and facts which were to form my contribution. He then outlines what he would put in the preface. He would begin by treating of the Negro's musical patriotism—"the strange history of the griots, who furnish so singular an example of musical prostitution, and who, although honored and petted in one way, are otherwise despised by their own people and refused the rites of burial." Then he proposed to relate "something about the curious wanderings of these griots through the yellow desert northward into the Maghreb country, often a solitary wandering; their performances at Arab camps on the long journey, when the black slaves came out to listen and weep; then the hazardous voyaging to Constantinople, where they play old Congo airs for the great black population of Stamboul, whom no laws or force can keep within doors when the sound of griot music is heard in the street. Then I would speak of how the blacks carry their music with them to Persia and even to mysterious Hadramant, where their voices are held in high esteem by Arab masters. Then I would touch upon the transplantation of Negro melody to the Antilles and the two Americas, where its strangest black flowers are gathered by the alchemists of musical science, and the perfume thereof extracted by magicians like Gottschalk. (How is that for a beginning?) I would divide my work into brief sections of about one and a half pages each, every division separated by Roman numerals and containing one particular group of facts." Having advanced thus far, Hearn now proposed to try to show a relation between Negro physiology and Negro music, and he put upon me the burden of finding out whether the Negro's vocal chords were differently formed and capable of longer vibration than those of white people. He was led into this branch of the subject by the observation, which he had found in some book, that the blood of the African black "has the highest human temperature known—equal to that of the swallow—though it loses that fire in America." The physiological idea took a strong hold on him.

He soon conceived the notion of giving it a much wider scope. In a letter written in the beginning of June, 1884, he writes: "I'm expecting every day to get some griot music and some other queer things, and have discovered an essay upon just the subject of subjects that interests us—the effect of physiological influences upon the history of nations and 'The Physiological Character of Races in Their Relation to Historical Events.' Wouldn't it be fine if we could write a scientific essay on Polynesian music in its manifestations of the physiological peculiarities of the island races? Nothing would give me so much pleasure as to be able some day to write a most startling and stupefying preface to some treatise of yours upon exotic music—a preface, nevertheless, strictly scientific and correct. . . . I am especially interested just now in Arabic subjects, but as I am following the Arabs into India I find myself studying the songs of the bayaderes. They are very strange and sometimes pretty, sweetly pretty. Maisonnenne promised to publish some of this Indian music, but that was in '81, and we haven't got it yet." I must have been lukewarm on the subject, despairing, as naturally a student of folk music who believed in scientific methods would, of being able to make the physical data keep pace with so riotous an imagination as that of my fantastical friend. I did not even try to find a colored subject for the dissecting table, or ask for a laryngoscopical examination of the vocal cords of the "Black Patti." In this I was derelict, I'll allow, but my work at the time left me little opportunity for private investigation. Soon he put aside the practical phase of the matter entirely, and one day startled me with a mimicry of a publisher's announcement, as follows:

Volume I.—MONOGRAPH UPON THE POPULAR MELODIES OF EXTINCT RACES. Pp. xxiii, 700.

Volume II.—MUSIC OF NOMAD RACES. Introduction. Men of Frey; the Falcon and Eagle Races of Mankind. Part I, The Arabs. Part II, The Touraeng of the Greater Desert. Part III, The Turkish and Tartar Tribes of Central Asia. With 1,600 examples.

Volume III.—MANIFESTATION OF CLIMATIC INFLUENCE IN POPULAR MELODY. In two parts. Part I, Melodies of Mountain Dwellers. Part II, Melodies of Valley Dwellers and Inhabitants of Low Countries. With 8,379 examples.

Volume IV.—RACE TEMPER AS EVIDENCED IN THE POPULAR MUSIC OF VARIOUS PEOPLES. Part I, The Melancholy Tendency. Part II, The Joyous Temperament. Part III, Ferocity. Part IV, etc., etc. With 2,700 examples.

Volume V.—PECULIAR CHARACTERISTICS OF EROTIC MUSIC IN ALL COUNTRIES. (This volume contains nearly 7,000 examples of curious music from India, Japan, China, Burmah, Siam, Arabia, Polynesia, Africa and many other parts of the world).

Volume VI.—MUSIC OF THE DANCE IN THE ORIENT. Pp. 3,500. Chapter I, The Mussulman Bayaderes of India. With 17 photolithographs. Chapter II, The Bayaderes of Hinduism, Especially of the Krishna and Sivaite Sects. With 100 exquisite plates. Chapter III, Examples of Burmese Dance Music. With 25 photographic plates. Chapter IV, The Tea House Dancers of Japan and Courtesans of Yokohama. With 34 photo engravings. Chapter V, Chinese Dancing Melodies. With 25 photo engravings. Chapter VI, Tartar Dance Melodies; the Nomad Dancing Girls. With 50 beautiful colored plates. Chapter VII, Circassian and Georgian Dances, with Music. Examples of Daghestan Melodies. With 49 plates. Chapter VIII, Oriental War Dances. With 480 melodies.

Volume VII.—THE WEIRD IN SAVAGE MUSIC. With 169 highly curious examples.

Volume VIII.—HISTORY OF CREOLE MUSIC IN THE OCCIDENTAL INDIES. Part I, Franco-African Melody and Its Ultimate Development. Part II, Spanish-Creole Music and the History of Its Formation. With 359 examples of Havanese and other West Indian airs.

Volumes IX, X, XI.—MELODIES OF AFRICAN RACES. (This highly important work contains no less than 5,000 different melodies, and a complete description of all African musical instruments known; illustrated with numerous engravings.) Price, per volume, $27 50.

Volume XII.—RECONSTRUCTION OF ANTIQUE MELODIES AFTER THE IRREFUTABLE SCIENTIFIC SYSTEM OF THE GERMAN SCHOOL OF MUSICAL EVOLUTIONISTS. (By this new process of anthropological research, it is now possible to reconstruct a lost melody precisely as it was previously possible to affirm the existence of an extinct species of mammal which had left no fossil record of its existence.)

Volume XIII.—MAGICAL MELODIES. The music of Apollo and Orpheus. The melodies of Wainamoinen. The harp playing of Merlin the Great. Exhumation of the extraordinary wizard music referred to in the Kalewala. Melodies that petrify. Melodies that kill. Melodies which evoke storms and tempests. The Havamal of Odin. Scandinavian belief in chants which seduce female virtue. The Indian legend of Amaron. Polynesian magic song. The thief's song that lulls to sleep; a musical "hand of glory." The invocation of demons by song. Examples of the melodies which fiends obey. Songs that bring down fire from heaven. Strange Hindoo legend of the singer consumed by his own song. The melodies of the greater magic. The chants that change the color of the moon. Deva-music. The conch shells sounded at the birth of Buddha. Notes on the Kalewala legends of singers who made the sun and moon to pause in heaven, and changed the courses of the stars.

Volume XIV.—THE MELODIES OF MIGHTY LAMENTATION.—Isis and Osiris. Demeter and Persephone. "By the rivers of Babylon." Jeremiah's knowledge of music. Lamentation of Thamyris. The musicians of Shah Jehan. Apocalyptic music of the Bible, etc., etc., etc.

Volume XV.—MOURNING FOR THE DEAD.—History of cries of mourning in all nations. Descriptions of ancient writers. Howling of the women of the Teutoni and Cimbri. Terror of the Romans at the hideous sounds. (With 1,300 examples of musical wailing among ancient nations.) Modern wailing. Survival of the ancient mourning cry among modern peoples. African funeral chants. Negro-Creole funeral wail. (Tout piti cambri ça Zoë, non yé.) The Corsican voceri. Irish keening. Gradual development of funeral music, etc., etc.

Volume XVI.—SONGS OF TRIUMPH. "Up to the everlasting gates of Capitolian Jove." Triumphal chants of Rameses and Thothmes. A Tartar triumph. Assyrian triumphal marches. Arabian melodies of war-joy, etc., etc.

But Hearn's fecund fancy was not yet exhausted. Before he closed the envelope he caught up a piece of yellow paper (the kind that he used in his newspaper work by preference) and jotted down a still more fantastic scheme, writing on the back: "This is not intended as a part of our private extravaganza, but is written as a just punishment for your silence." The new scheme was to be an "Extra volume of the series. Price $500. Large folio"; and this was to be its table of contents:

THE BATTLE CRIES OF ALL NATIONS. With accompaniment of Barbaric instruments. Arranged for modern Orchestral Reproduction.

I. ARYAN DIVISION. Battle shouts of Gothic nations. Teutoni and Cimbri. Frank and Alleman. Merovingian. The Roar of Pharamond. Iberian. The Triumph of Herman. Viking War Chants. The Song of Roland as sung by Taillefer. Celtic and Early British War Cries, etc., etc.

II. SEMITIC DIVISION. Hebrew War Cries. "God is gone up with a shout to the Lord with the sound of the trumpet." Arabs and Crusaders. "Allah hu-u-u Akbar!" etc. Berber cries. The Numidian Cavalry. The work also contains Ancient Egyptian, Babylonian, and Scythian war cries; war cries of the Parthians and Huns, of the Mongols and Tartars. Sounds of the Battle of Chalons; cries of the Carthaginian mercenaries; Macedonian rallying call; etc. In the modern part are included Polynesian, African, Aztec, Peruvian, Patagonian and American. A magnificent musical version of the chant of Ragnar Lodbrok will be found in the Appendix, "We smote with our swords!"

Plainly, Hearn should have had a Georges Kastner to collaborate with. If they do nothing more these schemes disclose the extent of his reading and his marvellous memory and capacity to correlate materials. While reading up on Arabic subjects he became interested in the Mahometan call to prayer, and he wrote in a postscript:

By-the-by, have you the original music of the Muezzin's call—as called by the first of all Muezzins, Bilal, the black Abyssinian whose voice was the mightiest and sweetest in Islam? In those first days Bilal was presented as the slave of the persecuted prophet of God. And in the Gulistan it is told how he suffered. But after our Lord had departed unto the chamber of Allah, and the tawny horsemen of the desert had ridden from Medina even to the gates of India, conquering and to conquer—and the young crescent of Islam, slender as a sword, had waxed into a vast moon of glory that filled the world—Bilal still lived with that wonderful health of years given unto the people of his race. But he only sang for the Kalif. And the Kalif was Omar. So, one day, it came to pass that the people of Damascus, whither Omar had travelled upon a visit, begged the Kalif, saying: "O Commander of the Faithful, we pray thee that thou ask Bilal to sing the call to prayer for us, even as it was taught him by our Lord Mahomet." And Omar requested Bilal. Now, Bilal was nearly a century old, but his voice was deep and sweet as ever. And they aided him to ascend the minaret. Then into the midst of the great silence burst once more the mighty African voice of Bilal, singing the Adzan, even as it has still been sung for more that twelve hundred years from all the minarets of Islam:

God is Great!
God is Great!
I bear witness there is no other God but God!
I bear witness that Mahomet is the Prophet of God!
Come to Prayer!
Come to Prayer!
Come unto Salvation!
God is Great!
God is Great!
There is no other God but God!

And Omar wept, and all the people with him.

I sent Hearn the music he wanted, and "Bilal, the First Muezzin," was written and the manuscript sent to me for criticism. Then it went the rounds of the magazines. Where, if ever, it found a haven I cannot recall; but when "Stray Leaves from Strange Literatures" was accepted for publication the author notified the fact to me with pious Islamic strains:

In the Name of the Most
Merciful God!

Dear K. (Private).
"Stray Leaves," etc., have been accepted by James R. Osgood & Co. Congratulate your little Dreamer of Monstrous Dreams.
Aschadnan na Mahomet Rasoul Allahi
Bismillah
Allah-hu-akbar!

Blue Hill, Me., Aug. 30, 1906. H. E. K.

SOCIAL NOTES FROM NEWPORT.

[By Telegraph to The Tribune.]

Newport, R. I., Sept. 2.—The last Sunday evening concert of the season at the Casino was held this evening. It was decidedly cool and wraps were necessary. Wood fires were lighted in the cottages for the first time this season.

James V. Parker entertained the members of the Bridge Club at dinner this evening at the Bungalow on the Ocean Drive. Mr. Parker is president of the club, and this was his farewell entertainment to the members.

Mrs. E. C. Knight, jr., and Mrs. Stuyvesant Fish entertained at luncheon this afternoon.

Dinners were given this evening by Mrs. Paul D. Mills, Mrs. F. K. Sturgis and Mrs. James Brown Potter.

Mr. and Mrs. Pembroke Jones and Henry Walters left Newport this evening in the steam yacht Narada for Oyster Bay, to be present at the review of the fleet by the President to-morrow. J. P. Morgan also started to-day for the same place.

William Stackpole is the guest of Mr. and Mrs. Ogden Mills.

K. P. Budd is visiting Mrs. Stuyvesant Fish at Crossways.

WARRIOR MONKS.

Kaiser Obtains from France a Military Religious Order.

Of all the religious orders of the Roman Catholic Church it is doubtful whether there is any one in which the Old World aristocracy is more extensively represented than the so-called Fraternity of White Fathers, founded by the late Cardinal Lavigerie for work in Northern Africa, especially along the southern borders of Algeria, Tunis, Tripoli and Morocco. This order, which has played a notable role in connection with the promotion of the colonial interests of France, has now, by reason of the latter's new laws, aimed against the religious associations, been compelled to leave French territory and to abandon all the splendid work with which it was intrusted by its founder. Taking advantage thereof, Emperor William has offered a refuge in his dominions to the White Fathers. He has given them sites and subsidies for the construction of a seminary and of a big monastery at Altkirch, in Alsace, which is to serve as headquarters of the order, and has arranged that every facility shall be given to them to pursue in the German colonies in Africa and also in Morocco, where German influence is now paramount, the work which they have until now been doing with so much success in France's African dependencies. Cardinal Lavigerie, who was a patriot of the most ardent and enthusiastic description, certainly never dreamed that the order of which he was so proud, and which he had founded for the glory of France, should develop into an instrument for the advancement of German prestige in the Dark Continent.

The order in question may be regarded as the modern embodiment of the Knights of Malta and of the Knights Templar of the crusading days. For it is a military as well as a religious order and has sometimes been known as that of the Warrior Monks of the Sahara. The steel helmet of the Knights Templar of olden days is replaced by one made of cork, with duly patented ventilating apparatus. The visor, instead of being of metal, is of cloth, similar to those worn by the Tuareg Arabs, covering the entire lower portion of the face, and, in lieu of the pennant lance, there is a far more deadly weapon in the shape of a repeating rifle.

The object of the order is much the same as that of the Knights of Malta of the Middle Ages, namely, the delivery of slaves from bondage and the propagation of Christianity by means not of the Gospel alone, but of the Gospel allied to the sword. Cardinal Lavigerie, who spent almost his entire life in Africa, learned there that the one is indispensable to the other—at any rate, among the turbulent and warlike races who inhabit the northern half of the Dark Continent. He had witnessed the marvellous success of the Moslem proselytism, which, although attended by violence and bloodshed, has imparted a certain amount of civilization and enlightenment to nations steeped in the very lowest depths of pagan barbarism. After comparing the many millions of converts to Islam with the relatively few thousands of converts to Christianity in Africa, and after a careful and profound study of the problem—a study for which his breadth of mind and liberality of view particularly fitted him—he came to the conclusion that the system of sending out unarmed missionaries to preach the Gospel, and nothing but the Gospel, among the savages was all wrong, that both the heroism and martyrdom of these pioneers of Christianity were entirely wasted, and that, if any material good were to be achieved it could only be done by means of a radical change. With this purpose in view he founded the Order of the White Fathers, who were organized with the idea that, instead of meekly bowing their heads to receive the martyr's crown, they should fight for their lives.

Their programme has been to attract sympathy and good will by the development of the productiveness of the existing oases and by the creation of new ones, where stations have been formed for the relief of the sick, for the offer of hospitality to all comers, irrespective of creed, and for the refuge and protection of fugitive slaves. They have endeavored to afford to the natives practical demonstration of the benefits and advantages of civilization, to preach by example the elements thereof, and thus to prepare the ground for conversion to Christianity. The latter, although the principal object, is the last in order; for, instead of proselytism preparing the ground for the seeds of civilization, with the White Fathers it is the elements of civilization which prepare the ground for the seeds of Christianity.

The headquarters of the order have until now been at Biskra, on the Algerian border of the great Sahara Desert, on a plantation, known by the name of M'Saila, which is the Arab designation for a "place of prayer." It consists almost wholly of desert land reclaimed by the monks.

PRAYER AND RIFLE PRACTICE.

To those who are accustomed to consider the life of a monk as devoted entirely to prayer, fasting, meditation and flagellation, the mode of existence of these warrior monks of the Sahara will appear a strange anomaly. Fasting is dispensed with altogether, and the only dietary restrictions imposed upon the monks are that they shall invariably content themselves with the food of the district to which they are assigned. Thus, for instance, in places where it is impossible to obtain bread they have to be satisfied with dried dates. There is no fixed time appointed for their devotions. They are left free to pray when the spirit moves them to do so, and Sunday, instead of being applied to solemn services, is observed by military drill and by rifle, sword and pistol practice. The rules, however, demand that they should never sleep otherwise than fully dressed and with their weapons beside them, so as to be always ready for an emergency.

One of the principal features of the ceremony of the administering of the vows to the White Fathers consists in the solemn blessing of their arms, of their equipment, of their dromedary mounts and of their attire, or, rather, uniform. The latter consists of a long, white tunic, descending below the knee, belted at the waist, and with a large red Maltese cross on the breast. The pantaloons are loose and baggy, such as those affected by the Turks of the old school; a voluminous white burnoose hangs from the shoulders, and on the head is a white pith helmet, surmounted on grand occasions by a white plume and embellished in front with a red Maltese cross. The entire costume bears some resemblance to that with which Alphonse Daudet invested the ecclesiastics who accompanied the famous expedition of the immortal "Tartarin de Tarascon." It should be added that, except when on the move or when fighting, the monks invariably wear the veil of white or black cloth which is in use among the Tuareg tribes. These veils, which are tied loosely at the back of the head, protect the mouth and the nostrils from the sand during the desert storms and from the plague of insects. The vows of the White Fathers, instead of being taken for life, are limited to a term of five years, renewable at will. Until now their work has chiefly been among the Tuaregs, the most fierce, bloodthirsty, fanatical and untamable of all the Arab races of Africa. They profess the most intolerant, bigoted and fanatical Mahometanism, are all members of the great Moslem Senoussi fraternity, a sect which holds not only that it is wicked to salute, speak or trade with unbelievers, but that it is lawful, and even godly, to rob every Christian they meet.

There has never been any lack of volunteers, or, to speak more correctly, of postulants for admission to the Order of the White Fathers, now more than a thousand in number. Most of them are men of birth and education, and few of them are without more or less romantic antecedents, while in many cases tragedy figures in the motives which have led them to join. On the roster of the order are to be found such names as those of Esterhazy, de Brecourt, de Polignac, de Ligne, Rohan, Ursel, La Rochefoucauld, Stolberg, de Beaumont, de Musset, de Montigny and many others, the names of the French nobility predominating, of course. Hitherto an essentially French order, the White Fathers have now become to all intents and purposes a German one, and will henceforth furnish to the German "noblesse" the same opportunities of combining military adventure with religion that attracted the knights of olden times to the formerly militant but now purely honorary orders of Malta and of St. John of Jerusalem.

COUNT HARRY KESSLER "COMSTOCKED."

Weimar, like New York, has its Anthony Comstock, and it is owing to the foolish objections of these purists to the exhibition of the works of the famous French sculptor, Rodin, that Count Harry Kessler has resigned his office of director of the Royal Museum of Art and of Art Applied to Industry there. The count, a retired officer of the 3d Regiment of the Lancers of the Guard in the Prussian army, is a son of that Count Adolph Kessler who spent so many years in business in New York as head of the firm of Kessler, Ardt & Co., where he was one of the proprietors of the Eden Musee, in 23d street, being, however, no relative of the New York wine agent of the same name. He owed his title of count to that eccentric ruler of the tiny German principality of Reuss-Greiz who used to insist upon administering personally at his palace the birchings and canings to which the school children of the principality had been condemned by their teachers, insisting that it was his prerogative as sovereign and as father of his people.

The count died suddenly from heart disease at Paris some years ago. His widow is an Irish woman, a member of the old Lynch-Blosse family of County Mayo, has a fine house in the Cour la Reine, at Paris, and was formerly celebrated for her beauty. The latter attracted the admiration of old Emperor William at Ems, and he showed himself gracious to her, assuming the role of godfather to her only daughter, who was christened Wilma in his honor. Some years ago the countess, perhaps by reason of her lavish hospitality and great wealth, was made the victim of an unpleasant attack by a gang of blackmailers, who, because she had declined to comply with their extortionate demands, circulated broadcast stories to the effect that she was a paid spy of the German government on the banks of the Seine. Fortunately, the more respectable part of the metropolitan press took up her defence, but she was subjected to a good deal of mud slinging by the gutter sheets, and for a time was led by the scandalous character of the attack to close her hospitable salons. Her son, Count Harry Kessler, the now ex-director of the Art Museum of Saxe-Weimar, was born in America.

A PRINCELY DIVORCE.

A great sensation has been caused in Italy by the announcement that Prince and Princess Strozzi have determined to obtain a dissolution of their marriage. The prince, a man of about fifty, is a Senator of the kingdom, a gentleman-in-waiting of the Queen mother and the chief of one of the most historic houses of Italy, which traces back its descent in an unbroken line to the eleventh century. One of its most famous ancestors was Philip Strozzi, who in 1537 endeavored to emancipate his native city of Florence from the thraldom of the Medicis. His son, Peter, entered the service of France, in which he rose to the rank of field marshal.

The Princess Strozzi is much younger than her husband, is a titular lady-in-waiting, both of Queen Helen of Italy and of the two Empresses of Russia, and is the daughter and one of the heiresses of the colossally rich Count Branika, who, hailing from Poland, spent the greater part of his life in Paris. Princess Strozzi is enormously wealthy in her own right, her income being estimated at about $500,000 a year, and she owns chateaus and estates in almost every European country. She has no children, and has been brought up almost wholly in France. Her sister is the wife of the crazy Prince George Radziwill, chief of the ducal and princely house of that name.

Princess Radziwill is, like her sister, Princess Strozzi, a charming but entirely spoiled child of fortune, and contributed by her craze for gambling and by her insane extravagance to the action of the Agnates of the House of Radziwill in placing both her husband and herself under Curatel—that is to say, vesting the administration of their affairs in the hands of official trustees. The death of the fathers of both the prince and princess placed them once more in possession of immense fortunes, but as the prince has become crazy his affairs still remain under the management of trustees.

With regard to the dissolution of the marriage of Prince and Princess Strozzi, it is necessary to explain that, while the Italian nation, yielding to religious influence, has always refrained from making provision for the grant of divorces in its code of laws, it has nevertheless found means to enable the rich at any rate to solve the difficulty created by the legal inability of the Italian tribunals to decree a divorce. For in 1902 an international convention was signed between the principal European powers, pledging themselves to recognize divorces granted by the courts of their respective countries. This convention was passed by the Italian legislature, quite unnoticed, at the fag end of a parliamentary session, so that Italy finds herself in the strange position of legally countenancing within her territory divorces which have been granted abroad, although divorce is contrary to her own laws.

All that Prince and Princess Strozzi have, therefore, to do is to establish a legal domicile in France, or in any other country where divorce laws figure on the statute books, to secure a decree from the courts of that country, and then to have that French, English or German decree registered and judicially recognized by the Italian tribunals, in accordance with the terms of the 1902 convention. It is no longer necessary, as formerly, to obtain foreign letters of naturalization. All that is required since 1902 is to establish a legal domicile abroad, so as to be in a position to have recourse to the local courts.

MARQUISE DE FONTENOY.

MR. DODGE STARTS FOR TOKIO.

Berlin, Sept. 2.—H. Percival Dodge, former secretary of the American Embassy here, and Mrs. Dodge left Berlin to-day for Tokio, travelling by the way of Genoa. Mr. Dodge will take up the duties of secretary of embassy at the Japanese capital.

GOVERNMENT OWNERSHIP.

What Democratic Editors Think of Bryan's Railway Issue.

SOUTH DOES NOT LIKE IT.

From The Richmond Times-Dispatch.

Corporations doing an interstate business are to take out federal licenses, and the conclusion he reaches is that "railroads must ultimately become public property, the trunk lines to be operated by the federal government and local lines by state government." But how the local lines are to be separated from the trunk lines is left to the imagination. The whole scheme is one of bureaucratic centralization. He got this idea, he says, in Germany. It is not likely, however, that this imperialistic German idea will win many friends for Mr. Bryan in the South, even if the dark shadow of the Jim Crow intrusion were not a necessary consequence of his programme.

PREMATURE AND EMBARRASSING.

From The Baltimore Sun.

Such a plan seems to be opposed to the traditions of the Democratic party. As an issue, to say the least, it is born many years too soon, and, even if carefully nursed, in Mr. Bryan's incubator, is not likely to grow big enough in our times to wear long pants and be admitted to the political arena. But its mere paternity may be sufficient to cause Mr. Bryan and his party considerable embarrassment in the next two years.

A DANGEROUS EXPERIMENT.

From The Philadelphia Record.

If by the concurrent exercise of all the executive, legislative and judicial powers of the federal government it cannot successfully regulate and control the railroads, how much less is it likely to succeed by assuming their ownership? How small are the abuses of corporate management of the railroads, real and alleged, in comparison with the dangers of so stupendous an experiment?

OPENS WAY TO SOCIALISM.

From The Boston Herald.

Mr. Bryan's advocacy of government and state ownership and control of railways is qualified by his statement that this must be done "ultimately," and that he does "not know that the country is ready for the change," or that a majority of his own party favors it. The first of those doubts, we are sure, is well founded, and unless the Democratic party is desirous of another term of probation in the wilderness it will refuse to take up this climax of centralization. Mr. Bryan reiterates his opposition to socialism, but nothing could open the door so wide to the advance of that doctrine as the adoption of his policy of the public ownership and operation of railroads.

VAIN IMAGININGS.

From The Brooklyn Eagle.

The disposition to take Bryan seriously on his return from abroad was universal. It was shared by every newspaper in the greater city. He came back with a large balance to his credit in the political bank. Nor would it have been a matter of much difficulty for him to have increased his capital. Instead of that, what has happened? Two days ago there was harmony all along the Democratic line. Two days ago there was some assurance that the party would present a united front, would go into battle shoulder to shoulder. Nothing of the sort is in prospect now.

OLD DEMOCRATIC PARTY DEAD.

From The Springfield Republican.

The old Democratic party is practically dead, and it is only a question whether its assets, which are of doubtful value, are to go to those imbued with the really Democratic spirit of Jefferson or to those who more or less unconsciously embody in new appearances suited to new conditions the spirit of caste and privilege which came to possess the party after Jefferson's and Jackson's day. The recall of Bryan to the leadership appears to mean the final defeat and exodus of the so-called conservative element and the shaping of the old concern as a progressive radical power.

AWAIT ANOTHER LETTER

Bishop McCabe May Send Committee Further Communication.

Friends of Bishop McCabe and insurance interests identified with the two companies which he urges the policyholders' committee to support are convinced that the Bishop will be unable to accept the committee's invitation to attend a meeting here this week. They intimate, however, that in place of attendance the Bishop will send a further interesting communication for discussion at the meetings. Up to a late hour yesterday G. R. Scrugham, the committee's organization manager, had received no reply to his telegrams to Bishop McCabe, one asking whether he signed or merely authorized his letter to ex-Judge Parker, and the other inviting him to attend either the executive meeting on Wednesday or the general convention on the following day. It is expected that the committee will take decisive action as to Bishop McCabe's letter.

Mr. Scrugham has sent a letter to the Insurance Superintendent, Mr. Kelsey, alleging that, in violation of the law, agents of the New York Life throughout the country are seeking to obtain policyholders' signatures to undated proxies on printed forms, the proxies running to Horace H. Lurton, of Nashville, Tenn.; Alba B. Johnson, of Philadelphia, and Roland G. Hazard, of Peacedale, R. I. Mr. Scrugham says that the majority of the complaints received by the committee come from the South and West. The writer declares that William S. Jennings, of Jacksonville, Fla., who is attending the committee meetings as proxy for Governor Broward, has made affidavit that the New York Life agent at Jacksonville recently asked him to sign, but not to date, a blank form of proxy containing the names of the company's proxy committee already cited. The letter adds:

The forms presented by these agents to the policyholders are printed alike and seem to emanate from some central source. This is a wilful evasion of the recently enacted laws, and we insist that these agents be prohibited from canvassing for proxies before the date on which proxies can be legally signed, October 13, 1906.

We understand that there is a bylaw of the New York Life Insurance Company which prohibits agents from soliciting proxies, which is also being disregarded.

It now becomes perfectly apparent to us that the object the insurance companies had in filing a list of policyholders which contained so many thousand incorrect names and addresses was for the purpose of preventing communication with policyholders until such time as the agents could solicit signatures to blank forms of proxies running to the administration ticket.

John H. Osborne, of Auburn, N. Y., who says he is and has been a $10,000 tontine policyholder in the New York Life since 1873, has sent to The Tribune an open letter to President Orr, asking the company to establish a "truer" set of mortality tables, and also to follow the Metropolitan Life's example in making voluntary dividends. Mr. Osborne maintains that whereas published statistics are based on general expectation of life, the companies insure only a selected class of the population, and abnormal reserves and premium rates are the result.

CAMILLE CLIFFORD IN LONDON.

Confirms Her Engagement to Son and Heir of Lord Aberdare.

London, Sept. 2.—Camille Clifford, the actress, returned to London to-day from a holiday in Norway. In an interview she confirmed her engagement to the Hon. Henry Lyndhurst Bruce, eldest son and heir of Lord Aberdare, saying: "The marriage bells will ring, but I do not know just when."

IN THE BERKSHIRES.

[By Telegraph to The Tribune.]

Lenox, Mass., Sept. 2.—Nearly every Lenox cottager is entertaining a house party for over Labor Day and the Berkshire Hunt races to-morrow, which will be one of the leading out-of-door affairs of the year for the cottagers.

To-day there were many afternoon luncheons, and to-night several of the largest dinners of the season. Sir Mortimer and Lady Durand were among those who entertained.

Miss Adele Kneeland has Mr. and Mrs. Henry W. Munroe and family, of Tuxedo, as her guests at Fairlawn.

Mrs. John E. Alexandre is entertaining her father, General Alexander Webb, at Spring Lawn. Andrew Webb is a guest of Mr. and Mrs. William B. O. Field at The Poplars.

Mrs. George H. Morgan has returned to Ventfort Hall from Nahant.

Chandler Robbins, of New York, who lately returned from abroad, is expected in Lenox to-morrow for the autumn.

Dr. and Mrs. Richard C. Greenleaf are entertaining Mr. and Mrs. William Adams, of New York, at Windyside.

Andrew D. White and the Rev. Dr. Charles C. Tiffany, of New York, are guests of Bishop and Mrs. George Worthington.

Mr. and Mrs. Van Sinderen Lindsley and Mr. and Mrs. Thomas A. MacIntyre, of New York, have arrived at the Hotel Aspinwall.

WHAT IS GOING ON TO-DAY.

Labor Day parade, starting down Fifth avenue from 59th street at 10 a. m.

Naval review at Oyster Bay, 11 a. m.

Opening of Tobacco Trades Exposition, Madison Square Garden, 11 a. m.

Picnic and games of the Civil Employes' Benevolent Association, Sulzer's Harlem River Park, afternoon and evening.

Outing of the John F. Ahearn Association, from Pier 49, East River, 9 a. m.

Veterans' field day at Creedmoor, Long Island, 9 a. m. to 5 p. m.

Opening of the Richmond County fair, Dongan Hills, Staten Island, 10 a. m.

Open tennis tournament at Nyack Country Club, Nyack, 10 a. m.

Picnic of District Assembly No. 220, Knights of Labor, Glendale, Long Island, afternoon and evening.

Free admission at Zoological Park and Museum of Art and Natural History.

THE WEATHER REPORT.

Official Record and Forecast.—Washington, Sept. 2.—The tropical disturbance was apparently east of Porto Rico this morning, moving a little west of north. High southerly winds were reported from St. Kitts, but no destructive winds have occurred elsewhere so far as known. Numerous showers and thunderstorms have occurred in the last twenty-four hours in the Mississippi, Tennessee and Ohio valleys and the lake region. Elsewhere generally fair weather has prevailed, with only slight temperature changes.

Showery weather will prevail Monday and Tuesday in Atlantic coast districts and the lower lake region. The weather will clear Tuesday in the Mississippi Valley. Important temperature changes are not anticipated.

No immediate danger threatens the Atlantic coast from the tropical disturbance.

The winds along the New England and middle Atlantic coasts will be fresh to brisk southwest; along the south Atlantic coast light to fresh south; along the Gulf coast light south; on the lower lakes fresh southwest, becoming west; on the upper lakes fresh northwest.

Steamers departing Monday for European ports will have fresh southwest winds and occasional showers to the Grand Banks.

Forecast for Special Localities.—For Eastern New York, Eastern Pennsylvania, New Jersey and Delaware, showers to-day and Tuesday; fresh southwest to south winds.

For the District of Columbia, Maryland and Virginia, showers to-day and Tuesday; fresh south winds.

For Western Pennsylvania and Western New York, showers and thunderstorms to-day, cooler along the lakes; Tuesday fair; fresh southwest, shifting to northwest, winds.

Local Official Record.—The following official record from the Weather Bureau shows the changes in the temperature for the last twenty-four hours in comparison with the corresponding date last year:

	1905.	1906.		1905.	1906.
3 a. m.	67	61	6 p. m.	71	73
6 a. m.	67	60	9 p. m.	70	70
9 a. m.	68	67	11 p. m.	68	70
12 m.	71	75	12 p. m.	68	—
4 p. m.	71	74			

Highest temperature yesterday, 76 degrees; lowest, 59; average, 68; average for corresponding date last year, 70; average for corresponding date last twenty-five years, 69.

Local Forecast.—Showers to-day and to-morrow; fresh southwest to south winds.

A FAMOUS CASTLE.

The Kaiser, during his approaching visit to Austria, is to pay a visit to one of the most famous old feudal castles of Europe, that of Kreuzenstein, the property of Count Wilczek. Always one of the most intrinsically interesting in the country, the castle has internally been converted by its present owner into one of the most magnificent in Europe. Count Wilczek enjoys a great reputation in Austria as a connoisseur in art, and the salons and rooms are crowded with the choicest art work and curios of all descriptions. It is especially rich in the art of the Gothic period. The castle has almost a thousand years of history behind it. It dates from the eleventh century.—London Globe.

"Burnett's Vanilla is Pure Food."

Married.

Marriage notices appearing in THE TRIBUNE will be republished in The Tri-Weekly Tribune without extra charge.

BREWSTER—HUNT—On Saturday, September 1, at the residence of the bride's parents, by the Rev. G. H. Trull, Henry F. Brewster, of this city, to Helen A. Hunt, of White Plains.

Notices of marriages and deaths must be indorsed with full name and address.

Died.

Death notices appearing in THE TRIBUNE will be republished in The Tri-Weekly Tribune without extra charge.

Bewley, Mariette Booth.	Mead, Libbie B.
Holly, Edwin M.	Messinger, Elizabeth F.
Kipp, Josephine S.	Pack, George W.
Lyon, Ephraim.	Smith, Henrietta M. S.
McLean, Thomas.	Squier, William C.

BEWLEY—Buffalo, N. Y., at the residence of her son-in-law, Freeman D. Bewley, on Friday, August 31, 1906, in her 74th year, Mariette Booth, widow of John H. Bewley, and daughter of Don Alonzo and Susan M. Booth. Interment at Woodlawn, N. Y., Monday morning, September 3.

HOLLY—On September 2, at Yonkers, N. Y., Edwin Morgan, son of Henry H. and Charlotte Morgan Holly, aged 8 months and 26 days. Funeral services at Grace Chapel, North Broadway and Greenvale ave., Yonkers, Tuesday, the 4th, at 2 o'clock.

KIPP—September 2, Josephine Sutphen, wife of the late Rev. P. E. Kipp. Funeral Tuesday, September 4, 2:30 p. m., at No. 190 Pennington ave., Passaic, N. J.

LYON—At his summer home, Pluckemin, N. J., on Saturday, September 1, 1906, Ephraim Lyon, in the 82d year of his age. Funeral services from his late residence, No. 188 Park Place, Brooklyn, on Monday, September 3, at 8 p. m. Interment at New London, Conn.

M'LEAN—Suddenly, August 31, at Siasconset, Mass., Thomas McLean, husband of Helen Seely Kingan and only son of the late Samuel and Charlotte Chapman McLean, formerly of Brooklyn.

MEAD—On Sunday, September 2, at Ocean Grove, N. J., Libbie B., wife of Rev. C. H. Mead, D. D. Funeral services on Tuesday, September 4, at 1 p. m., at the chapel of the Stephen Merritt Burial Company, 8th ave. and 19th st., New York City.

MESSINGER—On August 30, Elizabeth F. Messinger, in the 76th year of her age. Funeral from the residence of her son, Charles M. Porter, Emerson Hill, Staten Island, Tuesday, September 4, at 11 o'clock (10 o'clock boat from New York, and Richmond trolley cars). Interment private.

PACK—On Friday, August 31, 1906, at Southampton, Long Island, N. Y., George Willis Pack, aged 77 years. Funeral services at the residence of his daughter, Mrs. Amos B. McNairy, No. 909 Euclid ave., Cleveland, Ohio, at 2:30 o'clock, Tuesday, September 4.

SMITH—At Clifford Lodge, Warrenton, Glen Cove, Me., on Saturday, September 1, 1906, Henrietta M. Straw, wife of Benjamin F. Smith, aged 65 years.

SQUIER—At Rahway, N. J., August 31, 1906, William C. Squier, aged 94 years. Funeral service will take place from his late residence, No. 342 St. George ave., on Monday, September 3, at 2 p. m. Carriages will meet train leaving Cortlandt st., New York, at 12:40 p. m. via Pennsylvania Railroad.

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THE WOODLAWN CEMETERY

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