

Is Sister Candide a Near-Saint or a Clever Swindler?

Public Opinion in France Divided Over This Extraordinary Woman and Her Many Works for Charity.

"Sister Candide" only another name for Mrs. Cassie Chadwick, a swindler of the most adroit kind? Or is she a psychological enigma? In this French woman of peasant origin, garbed in the simple habit of the Order of St. Anne, the victim of overambitious schemes for helping the needy, or did she obtain with fraudulent motives her support from ex-President Loubet, her decoration of the Legion of Honor and the millions of dollars which have passed through her hands. This short, robust, imperious, keen, black-eyed woman has attracted the attention of French psychologists and writers by the mysteries and contradictions presented in her career.

A woman, apparently of much moral force, she worked in the guise of a nun in a very real way for the benefit of tuberculous children. Through some unexplained power she was able to interest men of the highest names in France in her plans. Money was showered upon her in legacies as well as by the hands of the living. She inspired such confidence in her philanthropic enterprises that she was enabled to win favors from the national government and, it is reported also, the sympathy of the Church at Rome. No enterprise seemed too great for her to undertake.

Such was the belief in the value of her charitable work that she was decorated with the ribbon of the Legion of Honor of her country, and there was no thought of anything wrong in the methods of raising money which she adopted, although in America they would have seemed incompatible with the nature of the cause. There was no question of her right to wear the garb of a nun, and the lotteries which she was permitted to conduct were especially popular. Everybody accepted her and her enterprises at their face value, and assumed that her motives and personal character were of a nature which sanctified her schemes. She was admired by all who knew of her efficient work for sick children.

JEWELLERS GOT ANXIOUS.

Suddenly she was asked by Parisian jewellers to return jewelry which they had permitted her to take on the strength of a statement that she could dispose of it to wealthy friends and gain commissions that would assist her in the support of her work. She failed to respond satisfactorily to their demands, and it was found that not only had the jewelry been pawned for nearly its entire value in London and the pawn tickets sold to speculators, but, for some reason which is not clear, she had not the money which the jewels and tickets had brought. When questioned she refused to explain this mystery or to give the names of friends supposed to be connected with the matter.

Then Dr. Leon Petit, a well known physician, who was secretary general of

her organization, the Nuns of Ormesson, and her chief coadjutor, committed suicide, accusing "Sister Candide" of bringing ruin upon all associated with her, and leaving documents which have been described as particularly injurious to her record.

It was asserted that in the course of the eighteen years since the first of her institutions was established more than \$5,600,000 had passed through her hands. It was further asserted that her institutions had never cost her more than \$40,000 a year for maintenance. The question was asked, "What has become of over \$4,800,000 which was not required for maintenance?" This question has not been definitely answered, although it has been reported that she sent large sums to the Vatican.

Since her arrest it has been declared by the French ecclesiastical authorities that Mlle. Forestier, or "Sister Candide," never took the vows of a nun.

Her downfall is credited by some of her friends in part to her inability through her excessive kindness of heart to say "no" to any penniless stranger who sought entertainment in the old medieval fashion at one of her hospices and in part to her belief that some miracle would save her from the consequences of a lack of balance between the two sides of her ledger.

CARELESS ABOUT SIGNATURE.

Perhaps it was the ease with which she was able to obtain the financial assistance of others which made her careless regarding the use of her signature, for some say that she would affix it to almost any document which was thrust before her. What have been the faults and imprudences, her friends ask, that have brought this woman, renowned for her firm faith in religion, her initiative in charitable work and personal disinterestedness, to the pass of arrest on a charge of larceny?

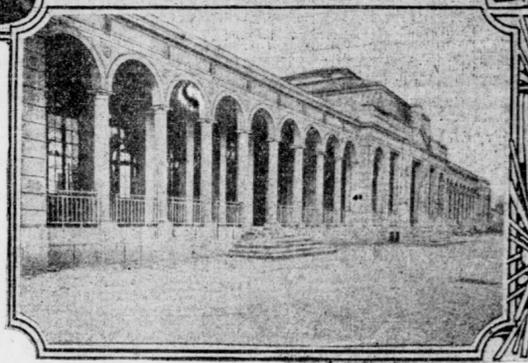
How are the contradictory known facts to be reconciled with her previous apparently sincere character? Is it simply that a great desire to benefit sick and needy children was not matched by the ability to manage the financial end of her scheme? Or was she the dupe of others? Or has she belied her character? It remains for the investigation of her career to answer these questions. It is hinted that the names of prominent persons are connected with this curious scandal, a scandal which has created in France quite as profound an impression as that of the liquidation of the unauthorized congregations. The investigation is now in progress.

Apparently little is known about the early life of Mlle. Forestier, the correct name of "Sister Candide." In her earlier years she was in a convent of the Order of St. Anne, from which she passed to organize her work for tuberculous children. While a novice in the convent she was noted for her headstrong nature



ONE OF "SISTER CANDIDE'S" ENTERPRISES.

This hotel of San Salvador, near Toulon, she erected with the intention of making it a resort of fashionable tourists, and asked the government to authorize the maintenance of a gambling casino in connection with it. This step is counted her first blunder, for it served to call attention to her business methods. The government refused her request.



THE FACADE OF THE SANATORIUM OF ORMESSON. Another of "Sister Candide's" establishments.

and domineering temper. She did not, as has been said, take permanent vows, but upon leaving the convent continued to wear the habit of the order. The organization which she formed eighteen years ago she styled the Nuns of Ormesson. Associated with her from the first was Dr. Petit. Together they developed the large charitable work for which, ostensibly, "Sister Candide" raised the money.

SOME OF HER INSTITUTIONS.

At Ormesson was established a sanatorium for children suffering with tuberculosis. There was also another at Villiers-sur-Marne, with a large branch dispensary. These institutions were so beset with patients that all could not be attended to by the physicians or cared for in the sanatoriums. Dr. Petit devoted a large sum to the establishment of a paying sanatorium near Hyères, which was styled Mont-des-Oiseaux. This was offered later to the Red Cross. In the neighborhood of Toulon, at San Salvador, another ex-President of France, showed his interest by presiding at a meeting of the patrons of another of her philanthropic enterprises, while M. Waddeck-Rousseau, as Premier, bestowed upon her the red ribbon of the Legion of Honor.

LOTTERIES PROVED COSTLY.

The beginning of her financial misfortunes is believed to have been the lotteries which the government authorized her to open for the production of funds to carry on her work. While these lotteries were very popular, owing to the favor in which her work was held, and millions of francs passed through her hands as a result, it was generally believed that they did not yield the funds necessary to meet the heavy expenditures. This has been credited to "Sister Candide's" lack of business ability. As time passed she engaged in other enterprises, some of which have been characterized as "foolish ventures," involving a waste of immense sums of money. She is said to have invested in patent medicine undertakings. Recently it was discovered that she had placed in country towns a hundred slot machines for which no payment had been made. These are reported to have brought in a large revenue. She published a small magazine called "The Welfare of the Little Ones," and is declared to have been interested in a theatrical project.

first aroused a suspicion as to her business methods and the real condition of her financial affairs. It was turned into a thermal establishment and sanatorium for children.

An old convent on the Rue de la Pompe, Passy, in Paris, was also opened as a sanatorium. These various institutions were expensive to operate, and the results were not all that were hoped for.

She won for her cause many friends high in the social life of France. Ex-President Loubet was the honorary head of the sanatorium at Ormesson. M. Casimir-Perier, another ex-President of France, showed his interest by presiding at a meeting of the patrons of another of her philanthropic enterprises, while M. Waddeck-Rousseau, as Premier, bestowed upon her the red ribbon of the Legion of Honor.

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respect. It is now stated that a supervisor of charity and public hygiene, named Monod, attached to the Ministry of the Interior, was decapitated politically because of his energy in examining the methods of "Sister Candide."

Her attitude toward publicity was exhibited also in an incident connected with the acceptance of one of the many legacies which poured in upon her at one period of her career. The government, at the suggestion of M. Monod, and because the circumstances were such that it could not do otherwise, declined to allow her to accept a certain legacy unless she permitted her accounts to be scrutinized. This, Dr. Petit, the secretary general of her organization, and in charge of the books, refused to accede to, and "Sister Candide" apparently preferring to sacrifice the legacy.

She would not open her books to the authorities of the Catholic Church, in whose garb she was conducting her work, refusing entrance some months ago to an emissary of the Archbishop to her institution in the Rue de la Pompe Passy, Paris.

Her latest scheme for raising money,



"SISTER CANDIDE" WAITING UPON A SICK CHILD.



DR. LEON PETIT. His suicide led to the arrest of "Sister Candide." He was the secretary general of her charitable organization.

whatever the purpose for which it was desired, was that described as selling jewelry to wealthy patrons who were willing to contribute to her work in the form of commissions. Having confidence in her because of her reputation and her backing, jewellers lent her gems said to have been valued, all told, at approximately \$200,000. This jewelry was, as related, pawned and the tickets afterward sold to speculators.

As neither the jewelry nor the money for it had been received in the period within which "Sister Candide" had promised to report, a quiet investigation

had been begun when Dr. Petit committed suicide. He left papers in which he declared himself innocent of any wrongdoing, and charged that the nun had sown death and ruin around him. He said he had chosen to end life rather than face the suspicions of the public. Among his papers were found papers labelled "proof of misappropriation" and "proof of theft."

This act of her coadjutor brought matters to a head, and "Sister Candide" was arrested, protesting her innocence of any wrongdoing. In court she said that she had passed the gems to friends who identify she would not disclose, and that she would soon return the jewels or the money.

An examination of the books of her institutions shows receipts of about \$3,000,000, and a deficit of about \$200,000. Her real estate is heavily mortgaged. The assets are placed at \$200,000, while the liabilities are \$1,800,000. In the mean time many questions regarding the affairs of the woman who, despite many strange actions, has been able to hold the confidence of France for nearly a score of years, remain to be answered.

The illustrations of some of "Sister Candide's" enterprises are from "L'Illustration."

Method of Gripping the Golf Club Is Ever an Interesting Study

By C. F. Pulver.

CHAPTER VIII.

While every phase of the game of golf is gone into more or less minutely by the devotee at some time or other of his or her career, the manner of gripping the club probably has had and will continue to claim more than its share of attention. This trait was called forcibly to mind in the course of the recent women's metropolitan championship at Montclair.

"I've found out my trouble; it's going better now since I changed to the Sargent grip," remarked one.

"Why, I couldn't hit the ball a little bit if I held the club that way," chimed in another, and so it went, nearly every one having a different idea.

Unquestionably, this is one of the most important of the many perplexing golf problems, and one of the foremost of the amateurs in this country does not hesitate to say that on the proper grip depends the success or failure of the golfer. Attention is called to the fact that Walter J. Travis, former national and metropolitan champion, holds a peculiarity in his grip in that he holds the club with the hands turned so far around that the palms are facing upward. Yet, on the other hand, several professionals recommend the habit of keeping the hands well over the shaft, with the palms facing downward. This is popularly supposed to be a specific against slicing, but there are players who slice just as valiantly with that grip as any other.

Both of these fashions go to the extremes, and a beginner should not have either set before him or her as an example. The first essential of a good grip is that it should feel comfortable and natural, because only then is it possible to play with the free and easy swing which makes for the best driving.

In deciding what is natural and com-

fortable, every man must be a law unto himself, but there are certain general conditions which all in common must observe. Two main requirements invite attention—the grip must be such as to enable the club to swing freely, and it must also be such that when the stroke is made the club is brought back to the same position it occupied when addressing the ball.

It is therefore essential that the hands should be evenly balanced. If one be held much further around the shaft than the other, the tendency will be for them to force a more equable distribution during the making of the stroke, and the shaft will be turned around so that the ball is met with the club face turned up or turned down, as the case may be. In either case a mis-hit would be the result.

Because of this it is well in addressing the ball to see that the head of the club lies square to the ball, and is not simply made to appear so through the grip being twisted to accommodate it. The wrist will soon right itself as the swing is being made, and the club will return to the position appropriate to the way in which it is held. The test is that the face should lie straight behind the ball when the hands holding the club are allowed to hang naturally.

Common sense, moreover, should suggest that the hands be held as close together as possible, so that the club may swing with perfect freedom. It should be held firmly, but not tightly. The pressure of the grip should be enough to insure absolute control of the club's direction, without exercising any cramping or restraining effect upon the force of the swing.

Every one knows that when a stone is tied to the end of a string and swung gently so that it moves around in a circle, in the arrangement which mathematicians call a "conical pendulum," the tendency is for the string to become more and more

nearly horizontal as the pace is increased. The golf club has a similar tendency to swing out when it is not grasped with sufficient firmness to hold it on its proper track. I rather think it is for this reason that golfers often display a tendency to pull their shots when tired out toward the end of a day's sport. The grip should always be reasonably tight to keep the club steady.

The club ought to swing from the player's shoulders; there should be no obvious break in the unity of the motion at the point where the human part of the pendulum—the arm—ends and the club begins. This unity is much more likely to be preserved when the club is hung lightly in the grip of the fingers, lying across their roots, than when the club is grasped in the palm of the hand. Moreover, when the shaft is held in the palms, there is greater encouragement for the player to force with one hand or the other.

The position of the thumbs is a vexed question. The orthodox plan is, of course, to have them across the shaft, and some believe that this affords the best chance of getting a free and even swing. On the other hand, playing with the thumbs held down the shaft makes it easier for the unpractised golfer to aim with accuracy, and it also prevents the tendency to let the club swing out. Possibly, too, it is of assistance in keeping the club head square to the line, so that there is less chance of a pull or a slice.

The decision regarding the advantage, or otherwise, of employing an overlapping or interlocking grip must be made by each player for himself. One word of warning may be given, however, for to be used successfully these grips require that the fingers should not be short and that they should be fairly strong besides. Otherwise such grips are better let alone.

Killing a Christian Not Murder if Slayer Is Moslem, Says Grand Mufti

Mr. Roosevelt's Criticisms in Cairo Seem To Be Justified.

(Copyright, 1910, by the Brentwood Company.) Murder is no crime, in the eyes of Islam, when the slayer is a Moslem and his victim an unbeliever—that is to say, a Christian, a Jew, a Parsee, or a Buddhist. This doctrine, familiar to those who have lived for any length of time in Mahometan countries independent of foreign control, but which has hitherto been generally ignored, not only here in the United States and in Western Europe, but even in British India and in Egypt, has been brought into prominence within the last two weeks by the refusal of the Grand Mufti at Cairo to approve the capital sentence passed upon Warden Boutros Pacha, on the ground that a Moslem cannot be put to death for killing a Christian.

The Grand Mufti also gave two other reasons for his attitude, both of them of a childish character. One of them was to the effect that there is no mention of revolvers in the Koran, or in that Cheriat law which is based on the Holy Writ of Islam—the Cheriat dating back to the eighth century—and consequently that any Moslem making use of a revolver to wound or murder is guiltless of any crime known to the sacred law. The third argument of the Grand Mufti was that the relatives of Boutros Pacha had failed to appear at the trial as prosecutors.

Dismissing the two latter reasons as puerile, the first of the three put forward by the Grand Mufti in behalf of his refusal to sanction the sentence passed by the native courts at Cairo upon Warden is one that invites very serious consideration. For the Grand Mufti is the divine whose interpretations of Koranic and Cheriat law, as applied to the questions of the day, are final. He is a magnate of whose spiritual authority the temporal rulers of the country must take account. Despotism, khedives, and even the most powerful sultans, have been compelled to submit to his yoke.

When Suleiman the Magnificent, perhaps the grandest of all Ottoman rulers, demanded of Grand Mufti Abu Saoud a fetwa declaring it lawful to put to death all the inhabitants of conquered European provinces who refused to embrace the faith of Islam, the Grand Mufti declined to comply. Again, when Abbas I of Egypt, the most saturnine, fanatic and cruel tyrant who ever held sway at Cairo, attempted to exile the Grand Mufti Sheikh-el-Abbas to the Sudan for refusing to issue a fetwa empowering him, Abbas, to ratify sentences of death passed on Moslems, there was so great a disturbance among all true believers throughout the land of the Nile that the Viceroy was not only prevented from putting into execution his decree of banishment against the Grand Mufti, but even found it prudent to appease popular anger by loading him with honors.

Lord Cromer in his book, "Modern Egypt," relates the difficulty which he experienced when this self-same Grand Mufti advocated as the most natural

thing in the world the crucifixion of criminals, in delicately impressing upon him that "although the onward tramp of civilization might be heard but faintly within the sacred precincts of the mosque, England was nevertheless standing without its walls, and would be compelled to enforce a veto on any such act of extreme barbarism." Lord Cromer goes on to say that while he could do this, he could not do much more.

He could not make "the Egyptian horse drink of the waters of civilization, albeit the most limpid streams of social and juridical reform were turned into the trough for him, if the Grand Mufti condemned the act of drinking as impious. Popes and other ecclesiastical dignitaries have before now shown that they cannot be dragged into submission. Neither do the Grand Muftis fear red-coated soldiers. Moreover, they fear the wrath of the foreign press even less than they fear red coats."

Now, Cairo, and not Constantinople, is the headquarters of Moslem orthodoxy, and from its celebrated University of El Azhar, which occupies much the same relation to Islam that Oxford does to the Church of England, have graduated for the past ten centuries all those teachers of Moslem doctrine who are responsible for the fact that to-day between two hundred million and three hundred million of the human race are followers of the Prophet. The influence of the El Azhar University extends throughout Africa and Asia, and even to China, to the Dutch Indies and to the Philippines, where the Mahometan population now subject to the rule of the United States is sufficiently large and influential to maintain a rivka, or settlement of students of its own, at this university on the banks of the Nile.

When, therefore, the Grand Mufti of Egypt; that is to say, the chief of the three great authorities of the El Azhar, the other two being the Rector and the Grand Cadi, takes upon himself to proclaim the doctrine that the killing of a Christian or any other unbeliever by a Moslem is neither murder nor yet a crime, it is a matter for very serious reflection by all civilized powers such as the United States, which has millions of Moslems subject to its rule.

For there is no doubt whatsoever that every devout Mahometan, not only in Egypt but throughout the length and breadth of Africa, in the European and Asiatic provinces of the Ottoman Empire, in the British and Dutch East Indies and in the Philippines, will take the lesson of the Grand Mufti to heart, will regard his utterance about the matter as inspired and as the infallible interpretation of the sacred law, and when the English compel the execution of Warden will look upon the latter in the light of a martyr.

In discussing the demand now made upon the United States and upon the other Christian powers for the abolition of the capitulations—that is to say, of the ex-territorial immunities of jurisdiction enjoyed by foreign citizens in Turkey—the present Minister of Justice at Constantinople, Neimeddine Bey, grew very enthusiastic about the reforms which were being inaugurated by his govern-

ment in the code and in the personnel of the judiciary. But when he was asked whether the reforms in question would comprise the introduction of a system of justice common alike to Moslem, Christian and to Jew, and which would place them all on an equal footing and endow them with the same rights in the eyes of the law, he paused for a moment, with no attempt to conceal the horror and distaste at the bare mention of the proposal, and finally replied, decidedly and categorically: "That idea would never occur to him."

The action of the Grand Mufti of Egypt in virtually legalizing the murder of Christians by Moslems and that of the Turkish Minister of Justice at Stamboul who has just proposed to constitute additional arguments to those contained in my last, published in the columns on May 8, against the relinquishment by the United States of any of the ex-territorial rights which it enjoys in the Sultan's dominions and against any compliance with the demands of the Porte.

Neither Americans nor any other foreigners can ever hope or expect to enjoy rights equaling those of Moslems in those countries where Mahometanism is the state religion, and where the law of the land is based on the Koran.

It is a law which consists of a mingling of the scriptures of Islam and of the reported teachings of the Prophet, and is incapable of modification so long as the Moslem faith endures. It has no elasticity, does not take into account the changes which the world has undergone during the last twelve hundred years—as we have seen above, of the invention of revolvers—and is in every sense of the word a relic of barbarism. It is a law which, according to its supreme authority, the Grand Mufti, whose authority is regarded as final throughout the Moslem world, holds that the killing of Christians by Moslems is not murder, and which in these modern times, according to Lord Cromer, advocates a deterrent punishment the cruelest of which is crucifixion.

Some of the most influential of the hometan societies, as, for instance, that of the Senoussi, which may be regarded as the Moslem counterpart of the Christian Order of Jesuits, not only tolerate the murder of Christians, but even advocate it in the most open and unabashed fashion, teaching that the slaying of an unbeliever is pleasing in the sight of Allah and of his Prophet.

It is this condition of affairs, and the existence of these religious principles, which have rendered it so difficult for the United States and for other Western powers to obtain redress from the Turkish authorities for the destruction of life and property of any of their subjects who may happen to have been traveling or residing within the borders of the Ottoman Empire, and if some happy day have taken place for the purpose of appeasing foreign anger those who have met with death on the gallows have rarely been the real culprits, while the execution has been merely for the sake of a Christian.



THE OVERLAPPING GRIP. A. W. Tillinghast, a former Philadelphia champion, using it for his favorite approach.



PALM AND FINGER GRIP. F. R. Upton, Jr., one of the foremost New Jersey golfers, using the former with left hand and the latter with right hand at finish of drive.



HIS MISTAKE. Edward—What do you think I carry in my watch case, darling? It is always the stamp of your last letter. Your lips have touched it, and mine often kiss the place where yours have been. Angeline—Oh, Edward! I'm awfully sorry; but I always use Fido's damp nose! —Illustrated Bits.

Possibly it matters little with most of us whether we have the palm or finger grip; whether the thumbs are down or over. We generally manage to get off the line, just the same. It was while playing the "trouble" hole at Atlantic City recently that an amateur, who was experimenting with a new grip, sliced his ball out of bounds into a clover patch. His account of subsequent events follows: "Just as I got over the fence a feminine voice greeted me: 'Get right out of here.' I removed my hat, and, making my obeisance, said: 'Madam, you see before you a man in very poor health, who has been ordered by his physician to play golf. It isn't a very good ball, but it is the best I have, and I admit frankly the stroke was a poor one. I've got to play the round and there are no other balls to be had.' 'Well,' said the woman, 'I wish these golfers were in hell, for they are destroying this clover patch. You don't look sick, but you're a gentleman, so I'll help you find it.' And down on her knees she got, and we finally found the lost ball."

"Myrtle has gone upon the vaudeville stage and has made an instant hit because of her darning." "What is her act?" "She sings in a cage of mice."—Lippincott's.