Lent at Foreign Courts

BY EX-ATTACHE.

Lent no long[illegible] favor with Old World royal[illegible] at the courts of Madrid, Munich, Vienna, and St. Petersburg, it has ceased to be observed by means of fasting. The days when Queen Elizabeth not only issued privy council decrees, but likewise secured from Parliament the enactment of statutes providing divers pains and penalties for those eating meat on fish days, are past and gone, and are as completely relegated to oblivion, as are the laws of some of the New England States prescribing the rigid rules of abstinence during the penitential season. To such an extent have they been forgotten that by many, both in this country and Protestant Europe, the observance of Lent is regarded as a matter of discipline enforced by the Roman Catholic and Orthodox Hierarchy, but from the hardships of which members of other Christian denominations are exempt. In England, for instance, there is no interruption of the hospitalities of the London season. Dinners and dances will follow one another from now on, until just before Easter, while Parliament is is session, without any regard to Lent, and one or more courts will be held by the King and Queen before they go abroad again for their customary spring holiday on the Continent. The only day of the year on which any pretense is made of fasting by King Edward and the reigning family is on Good Friday, when meat is conspicuous by its absence from the royal table, and even this is ascribed to the influence of Queen Alexandra, who leans toward the High rather than the Low Church. The abstinence from meat under the circumstances is, however, no very great hardship. For a "diner" or "dejeuner maigre," that is to say, in which no meat figures, invariably affords to famous chefs, such as Menager, who is at the head of King Edward's kitchen, the opportunity of displaying the acme of their culinary art.

Both the Emperor and Empress of Russia are very strict in their observance of the fasts prescribed by the Orthodox Church rite, which are infinitely more rigorous than those of Roman Catholicism, prohibiting, as they do, all food before 2 o'clock in the afternoon, and allowing nothing afterward save bread and vegetables. But these deprivations are not imposed on the imperial children, nor even on the entourage and houlshold of the Czar, whose strictness with regard to himself in the matter is attributable not only to his sincere piety, but also to the obligations imposed upon him as the consecrated head of the Orthodox Church. Few of the Grand Dukes and Grand Duchesses accord any attention to Lent in matters culinary, and by the Russian great world in general the rules of fast are almost entirely disregarded.

At the court of Vienna no balls are given during Lent, but there is the ordinary round of State banquets, and in the event of foreign visitors of royal or imperial rank, festivities of a still more elaborate character are organized in their honor. When these take place in Lent, the menu is much more complicated and extensive than at other seasons, since it virtually comprises two distinct meals, instead of one, a "diner gras," with meat for the non-Catholics present, and a "diner maigre," for those who accord their spiritual allegiance to the sucessor of St. Peter at Rome. It is much the same at Munich, and especially at Madrid, where the observance of the penitential season is so pronounced, that, for instance, no wheel traffic is permitted in the streets of the capital between Holy Thursday and Easter morning.

While Lent attracts but little attention at the Court of Berlin, the Kaiser, who is, like the Czar, a very religious man, makes a point of fasting on the eve of those days of the year on which he takes the sacraments, a custom in which he is joined by his consort. Moreover, he has been in the habit since his accession of withdrawing every year for a period of two or three days, to the Warteburg, hallowed in his eyes, and in those of all other German Protestants, by having been the refuge of Luther, and the scene of his labors. The Emperor goes there almost wholly alone, and shut off from all contact with the outer world, gives himself up to meditation—in one word, goes into a sort of religious retreat. When one takes into consideration how busy his life, how multifarious his duties, and his preoccupations, his brain never at rest, and every intellectual faculty subjected to the highest possible strain, it may readily be imagined that he should feel from time to time the necessity of a period of complete retirement for self-examination and meditation. The Emperor very rightly argues that no one can be the worse for such a species of spiritual stock taking, and accordingly determined a few years ago to afford to his subjects the opportunity of giving themselves up for a few hours to quiet meditation once every twelve months. He found that since the Napoleonic wars, at the beginning of the last century, there had been an annual "Busstag," that is to say, day of repentance, instituted at the time when Prussia was in the early stages of her war of liberation from the French invader, and when she felt herself in sore need of the help of Providence against the overwhelming odds by which she was then confronted. The "Busstag" had been kept up ever since, in memory of those troublous times. But the character of the observance of the day had entirely changed. Instead of being given up to prayer, fasting, and repentance, it was celebrated as one of the most joyous holidays in the year, a circumstance to which the fact of its taking place in May, when the weather is so balmy, and the springtime scenery of the rural districts so attractive, no doubt contributed. Indeed, the "Busstag" was made the occasion of merry picnics in the country, of open air entertainments, and of all sorts of festivities and pastimes. With the object of restoring to this day its original significance, the Kaiser changed its date from May to November, when the weather throughout his dominions is usually so abominable that nobody feels any inclination to go holiday making.

It must thoroughly be understood that the Busstag is statutory, the choice of the date being left to the ruler. In England, for instance, the law does not compel the sovereign to have a day of this kind every year, but authorizes him free to decree one by means of a public proclamation whenever he sees fit. In order that the day thus proclaimed should possess the full qualifications of a legal holiday, it must be proclaimed in accordance with the words that it is not only a day "of repentance," but likewise "of fasting." The last two occasions, I believe, on which a day of this kind was proclaimed, was during the Crimean war in 1854, and in 1857, in connection with the terrible Indian Mutiny, when so many thousands of English women, children, and men of every age, were massacred, under circumstances of frightful atrocity. Queen Victoria declined at first to decree a fast, and declared that it would be quite enough to order a day of national repentance and humiliation. But at the last moment the London bankers and financiers, and in particular the governors of the Bank of England, took alarm, and called upon the Premier and Lord Chancellor, declaring that if the words "of fasting" were omitted from the Queen's proclamation, the latter would not be statutory, and consequently that the day would not be a legal holiday, and that bills of exchange &c., would be payable on the day. So Queen Victoria was obliged to give way, and "the day of humiliation" was likewise made one "of fasting," in order that the banking arrangements might not be deranged. On each occasion the day was observed both in town and country. Business was suspended, the churches were thronged, and in the words of a contemporary writer, "even the most turbulent portions of our great cities have observed an unusual quietude and decorum." In the early stages of the war in South Africa, when almost every day brought its fresh record of disaster sustained by the British troops and colonists, the late Queen was urged to order a day of national repentance, fasting, and prayer, as near half a century before, on the occasion of the Indian Mutiny. But after due consideration the government advised against the project, on the ground that the sovereign could not decree a day of national prayer and repentance without using the statutory words "of humiliation," which it was believed would convey the impression to the Boers that England regarded herself as definitely defeated, and would therefore render their resistance still more stubborn.

In Prussia, on the "Busstag" of each November, as on the "day of national repentance, of fasting, and of humiliation" in England, work is suspended in all government offices and public institutions. Every theater in the country is closed, shops, and business establishments shut, dancing in public and private forbidden, and not a single newspaper is allowed to be published or sold after the ordinary delivery of the early morning editions; and in order that newspaper men might have an opportunity to do some sorely needed religious meditation, and examination of conscience, no newspaper is allowed to be issued until the following afternoon.

The only diversions permitted in the kingdom on the national Busstag are sacred concerts, the programmes of which have to receive the approval of the authorities beforehand. It is very strange, this spectacle thus presented in the twentieth century of an entire nation suspending, not merely all its business, but even its very pleasures and pastimes for a day, in order to devote the latter to religious meditation, to fasting, and to repentance of its sins, at the word of command of its sovereign. It savors of the medieval, though, of course, the punishments which the Kaiser's predecessor, Charlemagne, was wont to inflict upon those guilty of violation of the statutes dealing with the observance of Lent, and of other legal fasts, as, for instance, the breaking of all the offender's teeth, and even death, have fortunately fallen into desuetude.

It is, however, in Moslem countries that the fasting may be said to be carried to the greatest length. During the entire month of Ramadan, no food or even drink of any kind is permitted between daybreak, until the appearance of the stars at nightfall. Whenever Ramadan falls in one of the hot months of the year, a fast such as that, manifestly involves much self-denial, and it is absolutely binding upon all the faithful, whether at home or abroad, and by none is it more religiously observed than by the Sultans of Turkey and of Morocco, the Bey of Tunis, the Khedive of Egypt, and the Shah of Persia, who are aware that any remissness on their part would be deeply resented by the fanatic element of the population, especially by the clergy, who play a very important political role in these Oriental countries. Ramadan, like the Christian Lent, is a changeable fast. Indeed, it is much more so. For whereas, Lent always occurs in the spring, the Ramadan runs throughout the entire gamut of the seasons each thirty-five years, owing to the fact that the lunar reckoning of the Mahommedan calandar brings its recurrence about eleven days earlier each year. Foreign diplomats stationed in Moslem countries avoid, as far as possible, transacting any official business with the native authorities during Ramadan. For when an Oriental dignitary has been deprived of both food and drink since daybreak, his suavity is apt to be at fault, and his temper uncertain. Moreover, it is utterly useless to expect him to attend to anything after nightfall. For the brief hours of darkness are given up to feasting and drinking, in order to make up for lost time, and to prepare for another long day of privations.

It would take too long to enumerate here the fasts and penitential seasons of each creed. It is enough to call attention to the fact that abstinence from all or certain kinds of food and drink at stated periods has played a role more or less important in every religion from time immemorial, and it is remarkable that even the most unruly and barbarous races seem to feel the necessity of seasons of moral restraint by way of discipline. With regard to the Christian Lent, it is worthy of note that it is not prescribed by the Scripture, or by any of the apostles. The first record of its being observed was in the middle of the fourth century, but there was no unity of system as to its length. In fact, it was not until about the eleventh century that the Roman Church settled upon the fixed period of forty days, in memory of the forty days in the wilderness spent by the founder of the faith.

TWAIN'S PRACTICE DAYS.

A Boarding-house Trick That Seemed Difficult to Perform.

Mark Twain, in North American Review.

We got but little variety in the way of food at that kitchen table, and there wasn't enough of it anyway. So we apprentices (on the Hannibal Courier, owned by Mr. S.) used to keep alive by arts of our own—that is to say, we crept into the cellar nearly every night, by a private entrance which we had discovered, and we robbed the cellar of potatoes and onions and such things, and carried them downtown to the printing office, where we slept on pallets on the floor, and cooked them at the stove and had very good times.

As I have indicated, Mr. S.'s economies were of a pretty close and rigid kind. By and by, when we apprentices were promoted from the basement to the ground floor and allowed to sit at the family table, along with the one journeyman, Harry H., the economies continued. Mrs. S. was a bride. She had attained to that distinction very recently, after waiting a good part of a lifetime for it, and she was the right woman in the right place, according to the economies of the place, for she did not trust the sugar bowl to us, but sweetened our coffee herself. That is, she went through the motions. She didn't really sweeten it. She seemed to put one heaping teaspoonful of brown sugar into each cup, but, according to Steve, that was a deceit. He said she dipped the spoon in the coffee first to make the sugar stick, and then scooped the sugar out of the bowl with the spoon upside down, so that the effect to the eye was a heaped-up spoon, whereas the sugar on it was nothing but a layer. This all seems perfectly true to me, and yet that thing would be so difficult to perform that I suppose it really didn't happen.

BEECHER AND FIELD.

Famous Generation in Two American Families of High Renown.

Mrs. Isabella Beecher Hooker, who died at Hartford on January 25, in her eighty-fifth year, was the last survivor of the eleven children of the Rev. Lyman Beecher. The Rev. Henry Martyn Field, who died on January 26 at Stockbridge, Mass., also in his eighty-fifth year, was the last of seven sons of the Rev. David Dudley Field, of Stockbridge. So ends a famous generation in two American families of very high renown, and it is interesting that the end should come to both of them within a day, so declares a writer in Harper's Weekly. The progenitors of both these distinguished families were eminent clergymen of old New England stock. The Fields came from Stockbridge. The Beechers were early and long associated with Litchfield, Conn., though Lyman Beecher came from New Haven, and lived in various places where his ministry called him. We see nowhere nowadays families of that stock approaching these in size and distinction. Large families of the old American stock are rare now. They seem to be no longer born to ministers. Neither is distinction achieved in our day in the same way that the Beechers achieved it. The most notable contemporary family that we can think of at this moment is that represented by the seven auriferous sons of the late Meyer Guggenheim. We hear more just now of the Guggenheims as a family than of any other, not even excepting that of Abraham Landis, of Indiana, three of whose sons are Representatives in Congress, besides other sons and daughters worthy of a preferment and likely to win it. The energy of the Guggenheims has been spent in the acquisition of material treasure. They are wonderful as a family because all seven of them have long been in business together, apparently harmonious, and prodigiously successful. One from the fold has just been spared to go to the Senate, to the family's further exaltation.

The energy of the Beechers was spent in the diffusion of moral and theological ideas. Nearly all the sons were clergymen of note, and one was the most noted preacher and one of the most eminent public men of his day. The daughters, especially Mrs. Stowe, contributed their full share as writers, teachers, and leaders to the family renown. None of them were notable money-makers, though as an incident of their work some of them did earn considerable amounts of money. Of the four more notable Field brothers, Henry was a clergyman and editor, David a great lawyer, Stephen an eminent judge, and Cyrus, merchant and financier, was a man of genius. These men were famous in their generation. Whether they would be famous in our generation—as famous, say, as the Guggenheims—is debatable, so noticeably in our day has shrunk in relative consequence the men who diffuse ideas as compared with the men who accumulate dollars.

CHILDREN IN COTTON MILLS

Scene in a Southern Cotton Factory Portrayed by Mary Bacon.

Pale Girls Dip Snuff, Can Neither Read Nor Write, Though Surrounded by Schools.

Mary A. Bacon, in the Atlantic.

I tarry longest in the large spinning rooms. In the long, narrow alleys, lined high with whirling spindles, are childish figures moving slowly up and down, stopping every moment or two to tie a broken thread. Little boys doff the wooden spindles with a celerity that is itself machinelike and bring others in small wooden carts. A few of the children are rosy and healthy looking; most are pale and dull-eyed. Their unkempt hair and little cheap calico gowns are covered with lint. The lips of some are almost bloodless, and there is a brown line along them which tells its own story.

"Why do you use snuff? It is very bad for you," I say to a girl of twelve whose face is colorless except for the blue circles under her eyes and the dark stains on her white lips. She looks more fit for a hospital than for a spinning room.

"I reckon hit's good for me" she replies; "it sorter seems to keep this lint fum gittin' in my throat, an' I've got a bad cough."

I ask the same question of another child, a tough, wiry looking little creature with alert movements and an indomitable spirit of fun in her black eyes. "I know I oughtn't to dip," she says, her eyes twinkling; but I jes' caint he'p it. Hit keeps me fum bein' so lonesome."

"How long have you been at this lonesome work?"

"Fo' year." (She is not yet fourteen.)

"Can you read and write?"

"No'm, I caint." Look and voice deprecate the fact, but turn it bravely into a joke. "There's a real good school here; free, too," she adds for the honor of her employers; "but I'm jes' one o' them that don't never git to go to it."

FRENZIED BY RELIGION.

Strange Proceedings at a Recent Mennonite Revival in Oregon.

Albany (Oreg.) Correspondence Portland Oregonian.

Women lying prostrate on the floor, trembling and hysterical; others chattering in a language which seemed to be a mixture of Chinese jargon and the chatter of a bird, and men and women moaning and weeping in fanatical frenzy, were the scenes last night in the Mennonite Mission in this city. Albany was receiving its first genuine appearance of the "Tangled Tongues."

A few weeks ago the meetings reached the "Tongues of Fire" stage, but then only one man, a young man named Williams, who came here from the Salem mission, talked in the unknown tongues. The meetings were then noisy, hilarious affairs and quieted down in response to popular feeling and a shower of fresh eggs on New Year's Eve. Williams and a Mrs. Reese, who also came here from Salem, then left for Portland and the meetings recently have been more quiet.

Young Williams returned here two days ago and last night the meeting was the most fanatical exhibition ever seen in this city. Frenzy was worked up early in the evening and for hours the worshipers rolled, moaned, wept, sang, and chattered in the strange jargon. A young girl lay on the floor hysterical for a long time, her body quivering and trembling, while others lay stretched out on benches almost in the same condition.

The door of the mission was locked at 10 o'clock, in response to a former order of the police that the meetings must close at that hour, but it was then that the worst part of the meeting began. No outsiders were admitted, but were permitted to watch the rolling through the windows and the chattering tongues could be heard plainly from the outside.

Crime and Punishment.

From the New York Sun.

Morgiana had just poured hot oil on the forty thieves.

"Another corporation gets the Square Deal," she explained.

Having Exalted Authority for inevitable guilt, she felt no qualms.

USES BUSINESS IDEAS

Secretary Straus Modernizing His Department.

IMPROVEMENT, NOT REFORM

Twelve Bureaus of Department of Commerce and Labor Generally Credited with Working More Smoothly Than Any of the Great Branches of the Executive Service.

Applying to his administration of the Department of Commerce and Labor the principles that have made him one of the most successful business men in the country, Secretary Straus was one of the first members of the Cabinet to adopt the suggestion of the Keep Commission that a committee on business methods should be a part of the machinery of each department. He has chosen from his own office three men, to act under Assistant Secretary Lawrence O. Murray, as his personal representatives in investigating methods of transacting routine business in the twelve bureaus of the Department of Commerce and Labor. This committee will make its recommendations to the Assistant Secretary, who will adopt them or reject them as seems proper.

It must not be assumed that the purpose of Secretary Straus is violent "reform." It is merely improvement. Every business man knows there is always room for it in any system, and although the Department of Commerce and Labor is generally credited with working more smoothly and being less bound by red tape than any of the great branches of the executive service, no doubt it has still room for improvement. The results of this committee's work will be watched closely by people interested in departmental affairs. The members are Mr. William L. Soleau, Dr. George W. Leadley, and Dr. George C. Havenner, each of whom has proven his ability in a distinct class of departmental work.

William L. Soleau.

William L. Soleau is one of the young men in Washington who deliberately chose the government service as a life work, and by displaying diligence and executive ability has found in it a career. As disbursing clerk of the Department of Commerce and Labor he has control of $3,500,000 expended each year in the numerous branches of that department. His interest in departmental matters is by no means confined to his office, however, as he was chosen by the Keep Commission, on account of his proven ability in that line, as one of the members of the assistant committee on departmental supplies. The recommendations of this committee are now in the hands of Congress with a request for appropriate legislation.

Mr. Soleau was appointed to a position in the Pension Office in July, 1878, at a salary of $720 a year. Through the regular course of promotion he advanced steadily, and, August 16, 1886, was appointed assistant chief of the finance division. In October, 1889, he was made chief of the division, from which position he was drafted into the broader service of the Department of Commerce and Labor, March 18, 1903. Of his work in helping to organize the department, Secretary Cortelyou said in his first annual report:

"In no perfunctory spirit I acknowledge the faithful, unwavering assistance given to me by the members of my immediate staff in the preliminary work of organization, and I include as deserving this just recognition in an especial degree, James R. Garfield, commissioner of corporations; Frank H. Hitchcock, chief clerk of the department, and William L. Soleau, disbursing and appointment clerk. They have been in the department from its beginning, and have had an active and potential part in its organization. Many of the staff have worked daily far beyond the usual office hours. No one devoted to the interests of a private business could have rendered more loyal service than have they in these early days of the department's life. They know how much the head of the department owes to them for their co-operation. He can only express in this simple way his public recognition of the value of their services, and of the splendid example they have set of a high ideal of duty."

Dr. George W. Leadley.

Born nearly forty years ago at Webster, N. Y., Dr. Leadley was left an orphan at an early age, and was thrown on his own resources before he had finished his preparatory collegiate course. In 1884 he entered the State Normal and Training School, at Genesee, N. Y., and completed a course in classical and scientific studies. In 1889 he was appointed to a clerkship in the office of the Civil Service Commission, and was promoted step by step until he became chief of the service records division, which he organized in 1897. He has conducted civil service examinations and made inspections and investigations in nearly every State and Territory. One of his most important assignments was to the task of establishing the civil service system in Porto Rico, which was successfully accomplished in the early part of 1902. After completing that work he was tendered the position of commissioner on the Philippine civil service board, which he declined.

On the recommendation of James R. Garfield, commissioner of corporations, and formerly a civil service commissioner, he was selected by Secretary Cortelyou in February, 1904, to organize the appointment division in the Department of Commerce and Labor. On July 1, 1905, the position of chief of the appointment division was recognized by statute, and he was appointed to the position by Secretary Metcalf. His ability, as shown by the development of the division over which he has presided, has been recognized by his appointment on the committee on business methods. He is also serving on the committee on personnel, a subcommittee of the Keep Commission, on the board to examine into charges against employes, and is designated to represent the department on the board of labor employment created by the Executive order of November 15, 1904.

Dr. Leadley commenced the medical course in the Columbian (now George Washington) University, in 1890, and was graduated with honors in 1893. He is prominently connected with Masonic organizations in this city.

Dr. George C. Havenner.

The third member of the committee, Dr. George C. Havenner, has come up from the ranks of the printers at the Government Printing Office through hard work and perseverance. After serving his apprenticeship in the composing rooms of various local book and job printing offices he was appointed in 1887 to a position as compositor in the Government Printing Office. Two years later he was transferred to the main proofroom, where he held a position continuously as proofreader and reviser until 1902, when he resigned to enter the Bureau of Statistics, then in the Treasury Department. While working as a compositor during the day he added to his common school education by a night course in a business college, and later in a medical school, receiving his degree of M. D. in 1888.

While employed in the Bureau of Statistics his efficiency in supervising and systematizing the important publication work of that bureau attracted the attention of the first Secretary of Commerce and Labor, who had him detailed to organize in the new department a division of printing, of which he was made chief. In this position he has used his business and technical experience to such advantage that his work has won the approval not only of his superiors in the department, but also of the Congressional printing investigation commission. In a little over three years the publication and printing work of the department has been so systematized that the Secretary is able to know at the close of each day the condition of the appropriation for that purpose. Hard and intelligent work has resulted in an improvement in the form and diction of the department publications, and a reduction in the printing bill of about $150,000 a year.

Dr. Havenner is a member of the assistant committee on editorial work, acting under the Keep Commission, and is associated with Hon. Lawrence O. Murray, Assistant Secretary of Commerce and Labor, and Mr. W. H. Rossiter, chief clerk of the Bureau of the Census, on the department committee on printing, appointed in compliance with the executive order of March 14, 1906.

MONEY IN PHILIPPINES.

Opportunity for Investment in Production of Sugar and Tobacco.

Hamilton Wright, in Leslie's Weekly.

The call of the Philippines is for capital, and there is no country where its investment will yield a richer return. Think of what can be done in the great staples, tobacco, sugar, and hemp. On October 8 of last year there had been shipped into San Francisco from Iloilo some 8,000 tons of sugar, on which was paid a duty of $212,249. Sugar can be brought from Manila to San Francisco for $3.50 a ton. It can be brought from Manila to New York in steam vessels for from 27 to 29 cents per 100 pounds, or about the same rate as between Omaha and Chicago. Sugar can be produced in the Philippines for less than a cent a pound. The fact that 8,000 tons of sugar was produced by the primitive methods in use in the Philippines, shipped across the Pacific, paid a high tariff, and sold in competition in this country indicates what will be accomplished with more modern methods.

Think of what can be accomplished in tobacco. In the wonderful Cagayan Valley of Northern Luzon, one of the most fertile valleys in all the tropic Orient, the land produced under the tobacco monopoly of the Spanish government often, it is said, 3,000 pounds of tobacco an acre, which brought 75 cents a pound in Rotterdam. Now, after the abolishment of the monopoly, when the natives without supervision produced it themselves, they produce but 1,000 pounds to the acre, at about 15 cents a pound. The entire cost of producing tobacco is about $50 an acre. In Spanish days the islands produced vast wealth for Spain; but the people were continually ground down. The local bosses forced the people to work for them and always kept them in debt. Now, under the American pioneer, the native is getting cash for his work, something he never had before.

IS CHAMPION FLESH COOK

Old Missouri Negro Who Barbecues Meat on Large Scale.

Served 4,000 Pounds of Beef at Political Speaking—Cooks 160 Gallons of Soup at a Time.

From the Kansas City Star.

It is not every cook who has found it possible to specialize in any one of the several branches of his profession, even in this age of specialization. Occasionally a pastry cook is met with, but as a general rule cooks must go the whole gamut and prepare the soups, vegetables, leets, and pastry which make up the bill of fare. But every profession has its highly specialized artist and cookery is no exception. Just as the flesh-eating animal, the lion, is the king of beasts, so the flesh cook stands pre-eminently at the head of his profession.

The title of "The Champion Flesh Cook of Missouri" is claimed by George McDonald, a negro, living in St. Clair County, near Monegaw Springs. He is a flesh cook on a large scale—a barbecue artist. No impudent waiter ever ordered him to "fry two," to cook a "plainner well" or to bring on the "ham and——." Where restaurant cooks fry a piece of steak the size of a man's hand, McDonald roasts whole steers; where they boil a few gallons of soup he cooks it by the vat full.

George McDonald, known in the county as "Monegaw George," is seventy-four years old. He learned the art of cooking when he was ten years old. His instructor was his father, then a cook on a steamboat plying between St. Louis and New Orleans. "Monegaw George" was born a slave, the property of H. A. McDonald, of Lexington, Ky. He came to Missouri in 1868.

McDonald says that the most noted barbecue at which he presided was held at Monegaw Springs, July 4, 1873. It was a political gathering and Senator Vest was one of the speakers. About 4,000 people were present. After the political speeches there were several manly games, among which was a "gander pulling" contest. It is said that John Younger, who was killed a few months later, won the prize, a lady's side saddle, and that he gave it to a fair maiden from the Ozarks. On this occasion "Monegaw George" barbecued four large steers, weighing about 1,000 pounds each, and fed their meat to the hungry throng.

A few years ago at another picnic at the same place "Monegaw George," the king of flesh cooks, transformed two large fat cows into hot, steaming soup. He made the soup in a stationary vat which was used for cooking turnips for cattle. The vat had a capacity of 160 gallons, and he made it even full.

Bowery's Eyes Are Opened.

From the New York Globe.

It happened in a Sixth avenue elevated train the other afternoon. The actors were a young couple that looked prosperous, a Bowery type, sitting next to them, and a broker, sitting in the seat opposite.

The train was nearing the shopping district, and the young wife said something that was evidently meant only for the ears of her husband. At any rate, he dipped down into his pocket, drew out a man's size roll, stripped off a couple of bills and handed them to her.

At Twenty-third street the couple got up to leave the car, and the broker saw a $2 bill the husband had dropped.

"You dropped a bill," said the broker, tapping the young husband on the shoulder with his cane. The husband looked down, stooped, picked up the bill, thanked the broker, and passed out.

Bowery sat for a full two minutes eyeing the broker, then he sighed audibly:

"Chee, but money must come easy for you," he said.

Leaves the Straight Road.

From the Wichita (Kans.) Eagle.

An Indian Territory editor was running the motto, "We tell the truth," at the head of his paper. The other day, however, he was compelled to encounter several gentlemen who objected to the truth being told, and as a consequence the motto disappeared and the following was inserted: "Until we recover from the injuries recently received, this paper will lie just like the rest of them."

A Religious Impostor

Remarkable Career of "Archbishop Vilatte, of Texas"—Wants Church in France.

"Archbishop Vilatte, of Texas," who is trying to establish a national Catholic church in France, adopted his title as a result of an attempt on his part within the past year to secure a large tract of land in the Lone Star State, whereon he proposed to establish a settlement of "independent Catholics."

Previous to that, however, he had become widely known throughout Illinois, Indiana, and Wisconsin. In Wisconsin he established himself as "primate of the old Catholic church in America," built a "cathedral" at Green Bay and a church at Duval, Wis. This property slipped from his grasp and was sold to the Polish Catholics.

From Catholic and Episcopal sources, notably the Catholic Citizen, of Milwaukee, and the London Times, the St. Louis Post-Dispatch has gathered the following particulars:

Vilatte was born in Paris in 1854, the son of a butcher. He was baptized in the Catholic Church, and, his mother having died, was placed in a Paris orphanage of the Christian Brothers. He was there during the Commune, and later crossed to Canada. Returning to France, he enlisted in the army, from which, according to Bishop Grafton, he is a deserter.

In disguise, after leaving the army, he sought refuge with the mother house of the Christian Brothers at Namur, Belgium, became a novice, and took the habit. During his novitiate he inherited a small sum of money, whereupon he sailed again for Canada and entered the College St. Laurants, Cote-des-Neiges. Having spent his inheritance, he soon joined the congregation of the Holy Cross.

Vilatte Joins the Methodists.

Shortly after this—within a few months—he left the Catholic Church and joined the Methodist. Within three weeks he left the Methodists and again went over to Catholicism, returning to the Christian Brothers at Montreal.

A week later he left his Catholic refuge and applied to Rev. Mr. Beauuy, the Methodist minister to whom he had previously gone, to be reinstated in that church. He was given a place as a teacher in the Methodist Institute at Montreal and stayed there several months, finally disappearing.

Vilatte was next heard of as a teacher in a Catholic church under the Canon de Celles at St. Hyacinthe. From there he went to a small town a few miles distant, and sought admission to the monastery of the Brothers of the Sacred Heart. Later he returned to St. Hyacinthe and sought admission to the monastery of the Dominican Fathers, but was refused.

Turned down by Rome, and having evidently exhausted the patience of the Methodists, Vilatte now sought the Presbyterians, was received, and assigned to missionary work by the board of French evangelization of the Presbyterian Church in Canada. While in this field, it is related that, in addition to Protestant Bibles, he carried Catholic books and rosaries for sale, unknown to his Presbyterian sponsors.

Vilatte was later admitted to the preparatory department of a Presbyterian theological seminary, where he remained a few months and then disappeared. He was again heard of as a novice in the monastery of St. Francis of Assisi, Brooklyn, where he remained a few months, when he again decided to leave Rome for the Congregational Church.

Of this phase of his life Bishop Grafton, Episcopal Bishop of Fond du Lac, Wisconsin, who has had considerable experience with Vilatte (having, among other things, excommunicated him from the Episcopal Church), wrote to the London Times when Vilatte was attracting attention in England by his connection with "Father" Ignatius in Wales.

As a Congregational Minister.

"He was received and assigned to a small church in Brooklyn," says Bishop Grafton, "and preached the doctrine of the Congregational Church for about five months. Then he left the United States, returned to Canada and reverted to Rome by beginning a novitiate in the Provincial House of the Brothers of Charity of St. Vincent de Paul.

"Three months later he left Canada for the United States, going to Chicago and there entering the monastery of the Alexian Brothers, where he began work as a nurse in their hospital. After a short time he left and went to Bourbonias, Ill., and became a novice in the monastery of the Clerics of St. Viator.

"There, hearing that Chiniquy, Presbyterian, who was an ex-Roman priest, was in the neighborhood, he left the monastery secretly and applied to Chiniquy for help to leave Rome, which was given him.

"On Vilatte's again leaving Rome he was sent to take charge of a small church in Green Bay, Wis. He soon grew tired of this work, which was a small and a poor one, and applied to the Right Rev. Hobart Brown, Bishop of Fond du Lac, for admission to the Episcopal Church."

When Bishop Grafton succeeded Bishop Brown at Fond du Lac he received Vilatte as a part of the succession. In 1892 he removed Vilatte from the priesthood and excommunicated him. After that Vilatte went to Europe.

Most important of the results of his European trip, as far as it bears on his present situation, seems to have been that he claims to have in some manner prevailed on a Swiss bishop of the Old Catholic Church, who had been a bishop in the Roman Catholic Church, to consecrate him, thus making him a bishop. The validity of this act is seriously questioned, if not actually denied, by the Catholic Church.

While this controversy over Vilatte's consecration, in the eyes of the average Protestant layman, might be looked upon as merely a technical squabble, it is, in fact, of vital importance to Vilatte in his new pose at Paris. A bishop of the Catholic Church, once consecrated by one having authority, is forever sanctified. He may be degraded and his diocese and people taken away from him, and, in fact, may be excommunicated, but not the highest authority in the church—not even the Pope himself—can divest him of that authority which, according to Catholic doctrine, was inalienably vested in him when he was consecrated.

His Claims to Apostolic Succession.

Without what is known as "apostolic succession" no Catholic priest has any power whatever that would call to his standard any member of the faith. By "apostolic succession," briefly, is meant the authority which was conferred by Christ upon St. Peter, as the first head of the church, and by St. Peter to all the Popes, and by the Popes to Catholic bishops, each of whom has the right, under certain requirements to be fulfilled by the applicant, to bestow divine authority upon those who become priests.

Vilatte, after visiting Antioch, India, Russia, Holland, and other places, settled in Paris and held forth during the last Paris Exposition. Establishing himself on the Boulevard Pereire, in "a mansion surrounded by a garden and containing a chapel," he announced himself as "J. Renatus, Archbisop Vilatte"—which is quite different from his appellation by the Catholic Citizen of Milwaukee, as "Rene, the Ready"—Vilatte proceeded to dispense "hospitality and spiritual aid" to American visitors to the exposition. He announced that he had "made his peace with Rome."

He was not accepted, for Rome inquired through Cardinal Gibbons as to Vilatte's history in the United States and asked what faith might be placed in his recantation and promises of obedience. This inquiry, among other places, went direct to Wisconsin to both Catholic and Episcopal officials.

Without doubt, however, Vilatte's season in Paris gave him valuable experience to guide his present ambition to become the new "Pope of France." A circular, was issued to the clergy of that country in April, 1906, by Cardinal Richard, Archbishop of Paris and Primate of France, denouncing Vilatte and denying his right to perform the offices offered by himself and others.

Once more Vilatte crossed to America. Of this Bishop Grafton wrote in the London Times:

"Since his return to America he has been supporting himself principally by simony. The ordinary price he asked for conferring orders has been $300. One of his chief schemes for obtaining money was to sell the Episcopate.

Desire for Respectable Recognition.

"His great desire has been to obtain recognition from some respectable persons in order that he might better impose on the credulous. At first he asked $40,000 for the Episcopate, but gradually lowered his price, as he found he could not obtain so much.

"There are a few ritualistic dudes and one or two ex-Romans who would have been glad to obtain this supposed dignity, but could not afford it. The desire of some of the Polish clergy to be independent of Roman authority led the way, at last, to the accomplishment of his scheme.

"He had made very little headway in the United States after his return; indeed, all his work had apparently collapsed. His debts were large, and he was in desperate straits. This very year, on the same day, he wrote two letters—one to the Roman bishop, Dr. Messmer, of Green Bay, Wis., offering to return to Rome; the other to Bishop Merrill, of the Methodist body, seeking what terms he could make with them."

While attempting to open negotiations with Bishop Messmer or Bishop Merrill, Vilatte received a letter from Rev. Mr. Kaminski, rector of the Church of the Holy Mother of the Rosary, Buffalo (whom he had previously "ordained"), offering him $2,500 in cash and as much more in notes, secured by mortgages on church property, if he would consecrate Kaminski a bishop. Vilatte is reported to have accepted, and as a part of his deception of the Polish priest at Buffalo, to have announced that Cardinal Gibbons and the apostolic delegate would accompany him to Buffalo to assist at the consecration.

On the appointed day Vilatte arrived, Cardinal Gibbons and others having been "unavoidably detained," and he "conferred consecration" on Kaminski. He obtained the money, too, and, to avoid creditors who were said to be close upon his heels, "fled into Canada by night." Vilatte, however, claims he "delivered the goods."

From Canada he went to England and visited "Father" Ignatius' monastery in Wales, where he conferred orders right and left. He claimed at that time to have received his right of consecration from a mysterious personage spoken of as the "Metropolitan of Malabar!"

It was his operations in England that called forth Bishop Grafton's letter to the London Times, which is the most coherent summing up of his career.

In all Vilatte has belonged to five different churches—Catholic, Presbyterian, Methodist, Congregational, and Episcopal. In addition he has served under various disassociated branches of the Catholic Church, and seems to have dipped variously into Nestorianism, Buddhism, Dollingerism, and various other "isms."

Bishop Messmer's Statement.

When Vilatte made his recantations at Rome, Bishop Messmer, of Green Bay, Wis., made the following statement:

"The first suspicion of Vilatte's drifting toward Rome I got from a letter of Monk Ignatius, of England, to me. Suspicion became a certainty when a letter from Rome, sent to Cardinal Gibbons, asked for information about Vilatte's antecedents, and whether his conversion might be considered to be sincere.

"There is certainly very strong reason to doubt, in view of his five former conversions and as many relapses. He made a pretended show of conversion in 1894, when I was a kind of intermediary between him and Mgr. Satolli, then apostolic delegate in the United States. And again, one year ago, when he corresponded with Mgr. Martinelli and myself. In both cases "the Roman spirit" vanished prematurely, as it took too long a time to 'materialize.'

"He succeeded better with Kaminski, of Buffalo, whom he consecrated bishop three weeks after sending me, in proof of his sincerity, the letter just sent him by Kaminski's committee asking for 'how much' he would perform the consecration. The performance brought him $2,500 or more, as we are told.

"How can you believe such a person? That his conversion was made at Rome and to the Supreme Congregation of the Holy Office is no proof of sincerity. Still, the grace of God is all-powerful and often works its wonders where man suspects it least. May such be the case with Vilatte.

"His conversion is no greater gain to the Catholic Church than any other poor sinner—the gain of an immortal soul redeemed by Christ. He comes alone. The ten or fifteen Belgian families here, still hoping for his return, will not follow him 'to Rome.'

"What is his following? A Roman paper stated that he had some 50,000 followers in the United States. Whatever the number of independent Poles may be, they certainly are not Vilatte's followers, since they have got so-called bishops of their own nationality. Of French or Belgians he never at any time had a round hundred families. 'Old Catholicism' never amounted to anything in the United States; now it is dead."

Veteran Retreated Quickly.

From Illustrated Bits.

The dear old Light Brigade Charge veteran paused in his reminiscences and his audience began to think he had left off. Vain hope!

"I recollect," he continued, dreamily, "that at the battle of Alma I had a very exciting time. Bullets were pelting upon us like rain, men fell right and left, cannon roared like thunder itself, and, worst of all, the enemy had managed to get within a hundred yards of our position. I was mad with excitement, and wasn't thinking of anything except just fighting for all I was worth. All of a sudden I turned, and found that my regiment had altered its position and I was cut off—left to the mercy of the enemy, sir!"

The veteran paused again; he always does at the most exciting part—he finds it amusing.

"Well, what did you do?" asked an impatient listener.

"Do?" said