

Saturday News Special Service From Lands Across the Sea

STRANGE CHARACTERS AND SCENES OF TRAGEDY ASSOCIATED WITH THE FOUNDING OF A NEW CULT AT WARSAW IN BLOOD-SOAKED AND UNHAPPY POLAND.



TO SAVE MEMORY OF HENRY IRVING

Great Actor's Sons Give Mother The \$50,000 Which They Inherited.

COVERS FAMILY SKELETON.

Deceased Made No Provision For His Wife But Left Fortune to a "Suspected" Woman.

Special Correspondence.

LONDON, June 1.—A piece of news has just reached me which, though it hardly comes under the head of society gossip, will be of interest to so many American readers that I feel justified in starting my weekly column with it. It has not yet been given publicity here. Lawrence and Harry Irving, the sons of the late Sir Henry Irving, have presented their mother, Lady Irving, with a life interest in the \$25,000 each received under Sir Henry's will. This generous action has prevented a lawsuit which would have brought to light the family skeleton that lived in the Irving household. Sir Henry Irving had no provision whatever for his widow. Ever since it became known that he had entirely ignored her in the disposal of his fortune, a feeling has arisen, even among his personal friends, that as a man-acting aside all considerations of his fame as an actor—he hardly merited the high esteem in which he was generally held. That he and his wife were ill-mated had long been a matter of common knowledge, but that lamentable fact, it is held, even among the smart set which is disposed to view marital obligations lightly, did not justify him in leaving her practically destitute. Moreover much she may have failed to realize his expectations as a husband and a husband—she was the mother of his sons.

ESTATE WAS \$100,000.

With what was realized from the sale of his effects, the estate left by Sir Henry Irving amounted to \$100,000. Of this sum, in accordance with his will, one-half was divided between his two sons. The remaining \$50,000 went to Mrs. Alice, a well-known fashion journalist, whose contributions are in great demand among publications devoted to feminine interests and provide her with a comfortable living. It was not generally known that she occupied so strong a place in the actor's life. After her death the principal part of her daughter, at present a child, had Sir Henry made such a generous bequest to Ellen Terry, who for so many years shared his theatrical triumphs, it would have aroused far less comment.

WIDOW WAS NEGLECTED.

The story is rarely a business man, and it is to be hoped, that in making his will Sir Henry disregarded the provisions of the English law under which a man's widow is entitled to her dower rights in his estate unless he has previously made a substantial bequest upon her. In Sir Henry Irving's case this was not done. Lady Irving was, therefore, in a position to dispute the will. She was about to bring the suit, when her husband settled the matter out of court by bequeathing their inheritance to her and their children. The settlement was a generous one, and it was not until after her death that the matter was brought to a trial. The result was that Mrs. Irving received a considerable portion of her husband's estate. The settlement was a generous one, and it was not until after her death that the matter was brought to a trial. The result was that Mrs. Irving received a considerable portion of her husband's estate.

AMERICANS DUPED.

It is a curious fact that the best business man in the world—the American—is yet the one who is most easily duped when any question of fine art is involved. Why on earth he does not

try to find out for himself the real value of objects d'art is a mystery, for a little study with competent judges would help very considerably. Americans may not know it, but each season they represent dealers who for their coming lay in enormous stores of faked pictures by "the old masters," imitation china and brummagem bric-a-brac. A true story is going the rounds just now of how J. Pierpont Morgan went into a famous Bond street establishment and saw there what purported to be a magnificent Louis XVI drawing room suite in pale blue and gold. He was much impressed with it, and after some conversation a bargain was struck for \$25,000. In good time the furniture was sent home and Mr. Morgan asked his old friend, Mr. Spelman, one of our greatest authorities on everything that pertains to art, to look at it and to give him a "wonderful" opinion. He came and after a brief examination said to Mr. Morgan, "My dear Sir, you have been done. The thing is modern—absolutely so." Next morning Mr. Morgan went back to the Bond street establishment and read the riot act to the whole firm. I repeat, he said, "You have been done. The thing is modern—absolutely so." Next morning Mr. Morgan went back to the Bond street establishment and read the riot act to the whole firm. I repeat, he said, "You have been done. The thing is modern—absolutely so."

HOW MONEY TALKED.

The letter, which had been adroitly worded, so as to conceal the nature of the transaction, greatly impressed the man who belonged to that class to whom "money talks" more effectively than anything else.

"Well, what will you take for it?" he asked.

"Thirty thousand dollars," replied the dealer, "not a cent less. You know that when Mr. Morgan does get a thing at his own price he generally makes another offer, and if you wait too long you may miss the chance of getting it. I can't even promise you to keep the offer open for 24 hours."

"Well, I'll take it," said the American, and he went away happy in the thought that it was worth \$5,000 to get ahead of J. Pierpont Morgan.

BLIND FOR LIFE.

There is something peculiarly pathetic in the news which Purcell Fitzgerald brought home last week to the effect that his little son, who is six years old, will be blind for life. Mrs. Fitzgerald is one of the most beautiful Americans in British society, and is enormously rich, but her life is overshadowed by the affliction which has befallen her little boy. He has been taken every great oculist in the world, the very last to prescribe for him being Professor of Wiesbaden, who pronounces the case a hopeless one. Mrs. Fitzgerald's mother will not return to America, and has brought over with her many of the beautiful things for which her residence was famous. She is now looking out for a house in London. At the time she visited a good deal at "The Island," her son-in-law's well-known place, outside Waterford, in Ireland. He comes of the historic Fitzgeralds and is of the same branch as the Duke of Leinster. His marriage with an American heiress, which took place about 10 years ago, was the talk of the day at the time. When the bride arrived she staggered everyone in a ball at Dublin castle by the magnificence of her jewels, which were estimated to be worth \$500,000. Today there is nothing in Anglo-American society to approach in beauty her diamond collar and all-around crown to match.

TO ENTERTAIN SPANIARD.

The Duke and Duchess of Marlborough will soon entertain at Blenheim an exiled Spanish grandee who is a real jewel in the English title of the Duke of Berwick. He is the tenth holder of the title and the seventeenth Duke of Alba in Spain. All her friends recall her grace of Marlborough with fondness and admiration. She is now credited with a "diamond" on the Spanish grandee, who is a bachelor, and 25. She wants him, so to speak, for one of her numerous girl friends. There are very few young married women who can be credited with generosity towards girls. As a rule their burning society is to cut them out in the admiration and the attention of all men. A notable exception is furnished in the matrons of Blenheim palace.

LADY MARY.

Crusty.

The new stenographer's yellow hair glittered in the flood of spring sunlight that poured through the open window of the office.

"That old Duke, the bookkeeper, had no eyes for the girl's beauty," he lighted a cigar and set to work. "Mr. Duke," said the stenographer.

"Huh!" the old man grunted.

"Look here," she said imperiously, "I'm sorry, but smoking always makes me sick."

"Then," said Duke, without looking up, "don't ever smoke."



FELICIA'S HOUSE IN FOREGROUND

FAMOUS CHURCH IN BACKGROUND

A Working Woman

Gives "Divine Commands" by Telephone and Upsets a Nation—Felicia Kozłowska, Formerly a Seamstress, is Supreme Head of the "Sons of Mary" Who Already Number More Than 300,000 Members.

Special Correspondence.

WARSAW, Poland, May 30.—Perhaps no country in the world, and certainly no country in eastern Europe, can show so many instances of feminine influence in all movements, political and social, as Poland. Once more is history repeated, and a woman is at the head of a religious revival which has set the country agog with party faction; for the new sect has declared open war against politics in general and patriotism in particular.

It is needless to say that such a sect has gained the approval and even the protection of the Russian government. These revivalists call themselves the "Sons of Mary," because they profess to follow exactly the rules for conduct laid down by Christ; but their opponents scornfully dub them "Cuffers" because their priests wear black cuffs to distinguish them from those priests who have remained under the control of the Polish bishops. Their followers, mostly drawn from the peasants, number 300,000 laymen and 100 priests.

IN BRAIN OF MONK.

As a matter of fact, the idea of the revival first originated in the brain of a pious Capuchin monk, a certain Father Honoratus of Nove Miacie, who more than 12 years ago tried to induce the priests of the Roman Catholic church in Poland to lead simpler lives and to cease to extort money from the poorer classes, especially in respect to fees for performing baptisms, marriages and funerals. Indeed, there is a proverb which says that the cow generally follows the Polish peasant to his grave, meaning that the priest will not bury the deceased under an extravagant fee, which necessitates the sale of the family cow.

But Father Honoratus died before he could win more than four priests to his way of thinking, and no more was heard of the revival until some three or four years later, when a woman, Felicia Kozłowska, a clairvoyant, who previously had earned her living by making church vestments in the cathedral city of Plock, suddenly came upon the scene and assumed the leadership of the crusade. It is difficult to say exactly how much power she claimed at the beginning, but it seems to be quite certain that the few young priests to whom she spoke her ideas of reforming the clergy believed in her, and they received her directions from God during a vision. They eagerly adopted her plans for organizing a revival, and the movement rapidly spread among the lower clergy of the diocese of Plock.

Kozłowska continued to have visions, in which she claims to receive divine commands for the direction of her followers, who call her "Holy Mother" and blindly obey her. No priest may enter the sect of change his parish without her consent. She lives a retired life, is invisible to all but a few favored clerics, and prefers to issue all directives through the telephone. Those who approach her do so on their knees. Her visions are of frequent occurrence, and two or three have by their extraordinary vividness with real publications, firmly established her reputation among thousands of people as a divinely inspired prophetess. She had one vision in which she affirms that she was com-

manded to teach her followers that the most important condition of salvation is the adoration of the blessed Sacrament. Not long afterward, in 1902, the late pope published an encyclical, which appeared to endorse this command.

END OF THE WORLD.

At the end of a short interval, she said that the end of the world was at hand, and the new pope's encyclical was written in such a way that it seemed to confirm this statement also. Her priests began to work with redoubled vigor in view of the short time left to them, and to attract the higher clergy for their extravagant living, a proceeding which the older priests and bishops fiercely resented.

They saw with alarm that the clergy under Kozłowska's influence took vows that they would not touch meat and alcohol, would not smoke, play cards or take any part in politics; and that they would not take any fees from the poor classes for baptisms, marriages or funerals, these fees being a great source of income for both the town and country clergy.

The bishops began to forbid the "Cuffers" to teach in the seminaries, or schools for training priests, and ordered Kozłowska to be put under medical treatment. Kozłowska flouted them, however, saying that it was contrary to her doctrines to seek medical advice. The Polish bishops appealed to the Russian authorities, who refused to interfere in the matter, and Kozłowska stayed where she was. About this time she had another vision, in which she said she had learned that the Anti-Christ was born a year or two before in a small town in Spain, and that it was the mission of the revivalists to wage war against him as soon as he was grown up, and to prepare for the struggle in the mean while by making as many converts to the new sect as possible. Politics were to be abandoned, and everything done to quiet Poland in order to give as much time as possible to the crusade against the Anti-Christ.

RENDER UNTO CAESAR.

The Russian government learned with satisfaction that the priests belonging to the new sect told their flocks that they must pay the government tax, thus rendering unto Caesar the things which are Caesar's. The old village communities in Poland that paid the taxes for 1905 in full were those in which the inhabitants had followed the revival. But the Polish patriots, who had organized an anti-tax paying crusade, and the higher clergy, who still adhere to the traditions of the Roman Catholic priests in Poland and look upon patriotism as an inseparable ad-

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Founds New Religion

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joined to their religious faith, were aroused to the greatest indignation by these tenets, which if adopted by the Polish people, will entirely alter the national life.

EXTREME MEASURES USED.

Extreme measures were resorted to by the Bishop of Plock, who sent the "Cuffers" priests from his diocese to other governments, hoping that when far away from the nest of the movement and Kozłowska they would forget about their revival. But as a matter of fact this plan only served to spread the disorganized clerics, settled. The archbishop of Warsaw then determined to forbid the refractory priests from their parishes and replace them by those who still acknowledged his authority. The revivalists retaliated by presenting a petition to the Russian government, in which they asked to be released from the control of the Polish bishops, and to be officially acknowledged as an independent sect. The Russian government has not yet given its decision, but there is every probability that the answer will be favorable to the revivalists, who resist the archbishop's eviction orders with the greatest vigor.

The contents of the wishes in which the "Cuffers" are strong not only refuse to let the refractory priests go, but will not allow their successors into the churches. They come to mass armed with knives, stones and pitchforks, and when the new priests arrived the pulpit told them that they are not wanted and that the only priests they do want are those sent by the "Holy Mother." Peasants who are for the new priests come to blows with the revivalists, who generally seem to be the better of the fight, forcing the new priests and their followers to retire. When the archbishop heard of these scenes, he ordered the church in which they had been conducted to be closed, but the revivalists opposed this. The archbishop appealed for assistance to the Russian governor who also refused, remarking that the new sect was perfectly peaceable until the bishops had interfered with them. At the same time articles appeared in the Russian newspapers greatly in favor of the "Cuffers" as a body of people opposed to resistance against the existing government. But the Polish press, with the exception of the Socialistic organs, devotes whole columns to hostile invectives against the sect in general and Kozłowska in particular.

STARTLING STORIES.

According to them there is hardly a crime, except murder, of which she is not guilty. Her visions, they affirm, and her retirement are but excuses for licentious conduct; and her pretended piety but a cloak under which the priests under her authority indulge in the most horrible crimes. The Anti-Christ the sect professes to wage war against her own son, and ruin must inevitably overtake Poland if the followers of such tenets and such a woman continue to exercise their baleful influence upon the ignorant peasants. Meanwhile the "ignorant peasants" does not seem at all inclined to resist this influence. Poor as he is, he has no objection to letting himself married by children baptisms, and his parents hurried without being obliged to sell some of his household goods to pay the priests. On the other hand, he pays the taxes, leaves politics to the squires and to the unpokable disgust of the patriots, says that his village priest has forbidden him to resist the Russian government.

Finding the government deaf to their entreaties, the Polish bishops appealed to Rome, where the new movement had been favorably regarded. In the Pope, they gave their version of the part played by Kozłowska with such energy that the Holy See refused to recognize the sect as a brotherhood married by children baptisms, and placed under papal jurisdiction. But it is a long way from Rome to Plock, and the Russian government cares little for papal edicts; so Kozłowska defied the Polish bishops a second time.

GIVE UP THEIR ALL.

It is not to be supposed that the revivalists organization stops at the violation of their head, or that they are content to add the parishes already obtained. When numbers are against them and their priests are obliged to leave the parishes, one of the peasants is found only too ready to give up his cottage for the cause, and an altar is erected and mass said daily to a large congregation, while the village church remains empty.

The "Cuffers" are also carrying on propaganda in the large towns, and especially in Warsaw. This is done by means of fanatical women who enter the churches during mass and later the elevation of the Host, kneel and adore the congregation, shout at the top of their voices "Join the Sons of Mary! Fight against the Anti-Christ! The end of the world is near!" Public prayers, the benches look for the offender, the service is interrupted, and the congregation takes an active part in the dispute, some siding with the "Cuffers," some against. The police and the press are on guard, and the squires fluster her action on the church steps.

SYMPATHETIC SOCIALISTS.

The sect seems also to have enlisted the sympathy of the Socialists, who tell their followers that Christ was a Socialist, and that the Sons of Mary faithfully follow the teachings of Christ. The revivalists have an academy for preparing followers of both sects for clerical work. They have already established several charitable

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GIVING FORTUNE TO HELP ANARCHY

Fascinating Woman Urges French Miners to Revolt and Risks Life.

HAS HAD STIRRING CAREER.

The Original of "La Belle Anarchiste," Famous Marble Bust in Luxembourg Museum.

Special Correspondence.

PARIS, June 1.—Madame Sargus, the "new Louise Michel" of France, whose participation in the Lens strike has worried the authorities more than perhaps anything else that has happened there, is one of the most interesting and fascinating women in the republic. She is the antithesis of the popular conception of a feminine apostle of anarchy. She has great beauty and extraordinary talents and she has—or had—considerable wealth. She might have commanded everything that women ordinarily most covet. She could have won fame on the stage; she might have achieved distinction in literature, or had she preferred it, she could easily have made herself the central figure of a brilliant Parisian salon. So kind to her were the fables who presided over her birth that success was open to her in almost every direction had she cared to strive for it. She has voluntarily abandoned all the prizes of life which were within her reach to espouse a cause in which she has everything to lose and nothing to gain. She has not even the consolation of knowing that she has won the gratitude of those whom she has made the greatest sacrifices to benefit. They would not turn a finger to help her.

INTRODUCED EIGHT-HOUR DAY.

"It was I who introduced the eight-hour day in my region," she said the other day to friends at Lens, where she is trying to incite the miners to revolt. "I then tried to get others to do likewise. At every Socialist congress I fight for the eight-hour principle. Sympathetic resolutions are passed which nobody notices, but even the most ardent Socialist leaders. They say that they are busy working over his capitalists who would be frightened away by my radical methods. The truth is the Socialists themselves, despite all their talk about human brotherhood and the rights of man, will probably be the last to adopt the measure. Meanwhile I persevere. I have not only introduced the eight-hour day on my own estate, but I have inspired laborers, everywhere with a love for it. To my own cost certainly, but the new law has been won, which will bear good fruit later, though I may reap none of it."

Only a few weeks ago my servant asked me, astonished to saw some I have inherited my property to the extent that I should probably be sold out soon. This answer was to point to the clock, showing that their eight hours were up, and they went away without touching the clock. They felt no gratitude to me, but they did to what I had given them. And that is my reward. My neighbors will be brought to do what I have done by the demands of the laboring man whom I have inspired. They think me ignorant and weak for having sought to serve them instead of trying to make as much money as possible out of them. But they feel their own strength and are beginning to make others feel it, thanks to me. That is the greatest of triumphs, nothing more and nothing less."

CALLED THE DEVIL'S DAM.

Most of the peasantry in the Aveyron region, where her estate is situated, regard Sargus, indeed, as the devil's dam, who the evil comes to visit by night down the Rhodan. Priests, somewhat more enlightened, preach against her as an emissary of Satan in the guise of a village schoolmistress. The neighboring land owners are bitterly hostile to her, for breeding discontent among their tenants. Her adherents are not beyond those of the more noisy Socialists, but they are not the Socialists in doctrine, and they are not the Socialists in action. They are a body of men who, in earlier days, had been a conservative and religious, but who have been converted to anarchy by her influence.



AN ANIMATED DEBATE IN THE STREET.

How the Citoyenne Sargus Stops and Argues With the Police on Behalf of the Strikers Whose Cause She Champions.