

was not as other hens, and thereafter careful care was kept of the eggs she laid. She has never given herself any airs. When she laid her thousand egg she cackled less than she did when she laid her first, and probably wondered why foolish people made so much fuss over her about that time. But she just kept on attending strictly to business and laying eggs with clock-like regularity. In one respect, however, she has proved a disappointment. She has not transmitted her marvellous talent and industry to any of her numerous progeny. People who figured on reaping speedy fortunes by raising fowls from her eggs have found the results fall far short of their expectations.

WHERE THE HEN IS QUEEN.

For some reason hens seem to have always flourished in the Harz mountains, and the Harz mountains are the only one that has achieved fame beyond the old brookway. The high peak upon which the witches dance on Walpurgis night, lies the ancient town of Goslar, renowned as the birthplace of the German Henry IV. The symbol of the city is a fowl carved in wood, though history is silent as to what the bird thus immortalized did to deserve such distinction. It is known as the "Butterhen," and that is another puzzle, for certainly no hen ever produced butter as well as eggs.

Hens play a most important part in the domestic economy of this romantic and picturesque region. Eggs appear to be the staple article of diet and it is eminently appropriate that homage should be paid to the deity of a fowl. On the train one sees his fellow travelers breakfasting, lunching and dining on hard boiled eggs. The supply of them seems inexhaustible.

The greatest mark of favor a German frau can show you is to present you with an egg, and after a quarter of a new laid egg as a present is often the outward sign of an inward apology on the part of the offender.

EASTER DAY MADE EASY.

On Easter day the mothers hide colored eggs for their children to seek in the gardens, and they tell them the hare lay them. The Harz mountains contain many schools for young girls, and on Easter day it is a pretty sight to see what are known as the "Egg hunts."

Now eggs and decorations, as a rule do not associate themselves together but, after a visit on Palm Sunday, to the little red-roofed Harz town of Nainstedt, the traveler will wonder if all the hens in Germany have laid several years to furnish its streets with decorations. Gardens after a stretch from houses to houses they are hung above doors, and festooned around windows, and these garlands are made entirely of real, blue, green and yellow egg shells. On this Sunday the boys and girls of Nainstedt go to the old church for confirmation, an event in German life of supreme importance. For weeks upon weeks the people of the village have been saving their eggs, which are blown, colored and strung into garlands.

QUAINT VILLAGE GOOSEHERD.

Some of the eggs may be goose eggs for all the villagers possess a flock of these fowls. In the neighboring town of Geroldo they have a goose man for the village. Every morning he drives the whole flock to a spot where they spend the whole day feeding. Late in the evening he returns them to a certain spot in the village where, at his word of command, each little group separates from the flock and departs to its own home unattended. And yet we call the goose stupid!

In this same village, by the way, there is a village shepherd, as well as a village goose man, who still wears the costume of the past, going forth each day in top-boots, a coat reaching to his heels, a scarlet waistcoat and three-cornered hat.

On the same Sunday that Nainstedt is decorated with its egg shells, confirmation, also, takes place in Geroldo, a procession of boys and girls, carrying a white lamb, and a white-haired old clergyman in the great Basilica of the old knighted Gerol, after whom the town is named. Each boy in the procession receives from the girl who walks next to him a wreath of flowers which she hangs on the door of his house. In return the boy plants before her residence two young birch or fir trees he has brought from the forest.

PECULIAR WOODLAND SYMBOLISM.

When a wedding takes place in pine-twig and needles make a carpet from the house to the church and wreaths of flowers decorate the house doors of the bride and bridegroom. A guest is welcomed by a garland of roses and overgreens festooned above the doorway, and at Christmas two fir trees stand before every residence. Two birches mark Easter and Whitsunday, and pine branches strewn in the streets tell the story of a funeral.

In all these Harz villages innumerable fowls are kept and geese and chickens run about the thoroughfares hissing and cackling. One sees women in short skirts with no hats and great wicker baskets strapped to their shoulders. These baskets generally contain eggs, often to the number of hundreds, all of which are quickly sold to the better class people of the village.

Sometimes the Harz women do not carry baskets, but are draped in a toga-like arrangement, generally of pink calico, frilled about the neck and enveloping their whole person. In a sort of pouch formed by this arrangement is lodged a baby whose position relieves the mother of its weight while the toga preserves her dress in German neatness.

EVA MADDEN.

BARON "DOCTORS" THE PARIS POOR.

(Continued from page 13.)

which does not happen frequently, owing to the deplorable conditions of existence for the working classes in the Montmartre district, is the strict watch relinquished. Should the state of the baby grow worse and should it become evident that the care of the mother is inadequate, even when helped with advice, medicine and, if need be, sterilized milk, then the baby is taken to the hospital itself.

The baron only does this in extreme cases, for he believes it more useful to teach mothers to care for their children, and to often sends out his physicians to visit children at home and make sure that the instructions are followed. But when the baby must enter the hospital he finds everything that can contribute to his health and happiness. Thirty beds and incubators, trained nurses and house physicians, the best sterilized milk prepared on the premises and such simple medicines as he can make are there awaiting him.

At no other hospital in Paris are such accommodations offered for babies under a year old. In fact, infants are refused admittance to all the city hospitals save the maternity hospitals, and even there they are supposed to be accompanied by ill mothers. The baby who is inconsiderate enough to be in the hospital has a hard time of it in Paris unless he happens to know of the Rothschild Polyclinique, but if he does know about it he surely has the best time possible.

After babies the subjects receiving the most attention at the Polyclinique are skin diseases and such unrelenting scourges as cancer. From this it must not be presumed that other branches are neglected. The fact is that absolutely everything can be treated. In addition to the several physicians on the house staff there are the skin and bone specialists, brain specialists, oculists, aurists, orthopedists, even dentists. But the baron found that skin diseases and one or two malignant diseases were the things that all who want to come should be treated. So for adults he concentrated himself upon these.

ENCOURAGES ALL TO COME.

Workmen often fall a prey to serious affections simply because they neglect them in the early stages, either not realizing the danger or lacking time to wait for hours at the free consultations of the Paris hospitals. So the baron arranged that all who want to come should be encouraged, and that those who came should promptly be seen to. Thus many troubles are suppressed in the first stages, while others are taken under systematic treatment, however long it may be. A ward of six beds and another of four are at the disposal of adults who require extreme watching, and several waiting rooms are kept always ready in case of emergencies.

That dread disease generally considered incurable has been successfully treated at the Rothschild Polyclinique is now a recognized fact in France. Moreover, thanks to an interesting discovery made by an expert photographer, Felix Meheux, those cases can now be watched and chronicled in each stage of their malignancy and recovery, so as to be perpetuated for the instruction of other medical men. Meheux's system consists in plates and paper specially prepared by him, from which he makes life-sized photographs of the diseased member or spot. Being a talented painter in water colors, Meheux finds the photographs from life, so that they represent absolutely the condition and appearance of the trouble. Hearing of the work being done by him in this line at the Paris City hospital of St. Louis, the baron made him a handsome offer to come to the Polyclinique and has spared no expense to perfect his equipment with the best photographic apparatus constructed.

SELLS MILK, TOO.

Baron de Rothschild's interest in babies, which has led him to write eight books treating of the care, the feeding and the hygiene of infants, has resulted in another institution, scarcely less interesting, known as the "Philanthropic Milk Work," which, as now managed, helps the poor also. Noting that Paris milk was both bad and dear—8 cents a quart—the baron founded, with the help of his friend, Dr. Achille Hauser, who also seconds him at the Polyclinique, an institution to sell milk in various parts of Paris at the low price of 5 cents a quart. The milk, brought from the country, was of the best quality, and although the stipulation was made that it should not be delivered, many began coming for it immediately. It was calculated that a quarter of a cent was cleared on each quart when all the expenses had been paid, and this sum was devoted to giving free milk to the poor and free sterilized milk for children.

Later a further innovation was made: half prices were instituted for those not quite paupers and who yet required help, and who paid half price while the institution paid the other. As the milk became more popular and as the sales at regular five cent rates increased the institution's utility increased proportionately. Today it has 20 sales houses in different parts of Paris, and it sells no less than 16,000 quarts of milk a day which means that \$50 worth can be given to the poor.

With pure milk either free or obtainable at the cheapest rates and ju-

dicious and timely medical care with the result that the health and general morals of the Paris poor

can be steadily improved, until the entire capital shall feel the beneficent results of the health and general morals of the Paris poor

FRANCIS WARRINGTON DAWSON.

A DIPLOMAT'S VIEWS.

Bulgarian and Greek Orthodox in Turkish Macedonia.

WASHINGTON, D. C., Nov. 16.

The intense quarrel that has been going on for years between the Greek Patriarchate and the Bulgarian exarchate in unhappy Macedonia, throws a lurid light on the rivalries of those two Greek orthodox denominations, and the consequent troubles that have devastated the country. The eccumenical patriarch of the Greek church in Constantinople, who enjoys well-nigh royal honor and recognition by the Turkish government, has addressed a very interesting memorandum to the ambassadors of the great powers accreted to the sublime Porte. This memorandum is full of the most bitter accusations against the Bulgarian raiders and brigands who have infested for some years the Macedonian province, and visited death and pillage upon the Greek population which lives on terms of great friendship with the Mussulman population of the country. Most serious of all is the charge of connivance on the part of the Bulgarian exarchate with the anarchy and outrages of the Bulgarian revolutionists.

This memorandum and the recent attempted refutation by the latter of the charges of anarchy and terrorism, which should represent almost the same mode of Christianity, which must be truly disconcerting and humiliating to every true Christian who believes in an eventual Christian union of all churches.

The "criminal machinations" of the Greek clergy are accused of threatening the disruption of the ecclesiastical and criminal constitution of the orthodox dioceses of Thracia and Macedonia. For this reason even before the establishment of the Bulgarian exarchate, the dioceses of Bosnia, Herzegovina (now under Austrian domination), of Rumania and of Servia have been taken away from the influence or domination of the Greek patriarchate. Although the Ottoman government has asked the Greek patriarchate to bring about certain reforms, the abuses of its clergy are more grievous than ever in those sections of European Turkey that stand under their religious sway.

The orthodox Bulgarian church, the most ancient of the Slav churches, was independent already in the tenth century, and recognized as such both by the eastern and western churches. It was suppressed, however, in the fourteenth century by Greek political and religious intrigues, to prevent the Bulgarian nation from becoming a rival power of the Greeks. In constituting the Bulgarian exarchate, by imperial firman (decree) in 1870, the then sultan, Abdul Aziz, simply re-established the Bulgarian church in its ancient rights and privileges.

The Bulgarian church is not more national than the Russian, Greek, Roumanian, Servian, etc., are national. The Greek orthodox patriarchate in Constantinople, which styles itself ecumenical, that is, universal, is such only in name, since it makes all its acts dependent upon national Greek interests, to the exclusion of all other nationalities. Its actions are based not upon religious interests, but upon a purely Greek chauvinistic nationalism, as is proven by the constant quarrels of the patriarchate with all the non-Greek orthodox populations of orthodox Albanians and Arabs (Syrians).

These quarrels are due to the fact that the Greek church seeks to dominate absolutely all these races and to assimilate them to the Greek race. It violates thus the liberty of conscience recognized as a fundamental law and principle in the Ottoman empire. The patriarchate is thus simply a great political agent of Hellenism against the other races, and has consequently forfeited its claim to the religious allegiance of other races.

The Bulgarian church—continues this interesting plea—has never committed an act of intolerance against the religious conscience of the other Christian populations in Turkey. Where ecclesiastical liberty is ever violated, this is done by the Greek patriarchate, as has been done in the dioceses in Melnik, Castoria, Florina and Doiran.

With regard to the charge of connivance with the revolutionary bands in Macedonia, the Bulgarian exarchate refuses it in the most categorical manner. The ecclesiastical movement of the Bulgarians against the Greek patriarchate dates back half a century. "It is not the Bulgarian committees—as the Greek patriarch charges—which by assassinations, pillage, fire and sword forced the Bulgarians at that time to renounce the jurisdiction of the Greek eccumenical church, but the abuses, the oppression and the calumnies of Greek prelates." A further proof that the present movement against the Greek patriarchate is not forced by fear or constraint is the fact that the Bulgarian population has addressed itself to the Turkish governor general, Hilmi Pasha, with the petition that the liberty of conscience, guaranteed by Ottoman law and never infringed by the Turks, should also be guaranteed against the Greek patriarchate, as the imperial firman of 1870 provides.

The tranquility in Macedonia and Thracia can be maintained only if the laws of liberty of conscience are respected by the powerful patriarchate as they are by the Turkish government. "Let every population enjoy the right to remain attached to whatever branch of the orthodox church they choose, and to their respective institutions. Then there will be no misunderstandings or quarrels any longer between the various orthodox sects, which will then easily arrive at a pacific solution of the difficult racial and Christian ecclesiastical questions—that is to say, to which nationality or orthodox denomination they wish to belong."

Conforming to its conception of the high mission entrusted to the Bulgarian exarchate, the latter has always advised its constituents to obtain their rights peaceably by the appeal to justice on the part of the Ottoman government. But the Greek patriarchate, employing intrigues, violence and evil suggestions has always meddled between the Bulgarian people and their national church. But the logic of events will finally exclude foreign meddling.

The document very significantly concludes with an appeal to the sultan, "who, mindful of the happiness of all the peoples under his rule, will not permit that his faithful Bulgarian subjects should be given over to misfortune."

This quarrel between Bulgarian and Greek orthodox Christians reveals a state of affairs which seems to be entirely unknown to the Christian world outside. It shows clearly that the contest is not raging between Christians and Moslems, but between the former among themselves. A sad division from the principles originally inculcated by Christ.

In spite of all assertions made to the contrary, which have thus become crystallized errors, there is no country where a state church exists more tolerant in religious matters than Turkey. In the city of Constantinople alone there are 34,910 Mussulmans and 872,565 Christians, including 129,343 foreigners. While Mohammedans form the vast majority of the population in Asiatic Turkey, they are but one-half of the population in European Turkey.

But whether Mohammedan or Christian, so far as they are undified and not infested by those who have an interest in keeping the country in a ferment, the people are united in their devotion to the sultan, and, aside from sporadic disturbances, which have been occasioned by agitators who have established revolutionary propaganda under foreign flags, peace and order prevail throughout the land. As an indication of the religious toleration of the sublime Porte I may point to the fact that until a few years ago mostly Christians were accredited as ambassadors to western states, and in London alone there served a gentleman named Misursus Pasha, a Christian, who remained as representative of the sultan for 44 years. The present ambassador in London, too, is a Greek and a Christian; so are the ministers in Brussels and The Hague, and only recently in Washington. While on the subject of religion I may add that the Turkish government recognizes the adherents of seven non-Mohammedan creeds—Latins, Franks or Catholics, who use the Roman liturgy, consisting of Genoese and Venetian settlers in the empire, and proselytes among Armenians, Bulgarians and others; Greeks, Armenians; Syrians and United Chaldeans; Protestants, consisting of converts chiefly among the Armenians and Jews. These seven religious denominations are invested with the privilege of possessing their own ecclesiastical rule, and are interfered with in no way by the Turkish government.

The work of their spiritual advisers is supplemented by that of missionaries, who are allowed, without hindrance, to enter the country, and whose labors have been aided by permission given them by the sultan to establish missions.

This leads me to a vital point in which every American must take especial interest; namely, the promotion of American trade in the Turkish empire. It must not be forgotten that the Ottoman empire is, in potential resources, probably the richest country in the world next to the United States. For years American and Turkish statesmen have been endeavoring with all their power to foster what little trade their countries have, and to create new trade channels to commercially connect the republic and the empire. These endeavors have already borne good fruit, and the future possibilities in that direction are infinite. The mutual relations of commerce amount already to millions, and it would be most unfortunate that an untoward event should disturb in their growth these promising shoots of trade, and bring about a disruption of the commerce which is the origin of new branches of trade to be made impossible for many years to come.

A DIPLOMAT.

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