

The fox (knowing the force of publicity) "barks" not when he would steal the lamb. In these days of any business venture which fights any of advertising is open to natural suspicion.

LESERET EVENING NEWS.

Job said: "The ear trieth words as the palate tasteth meat." And in these days of printing, and of advertising, the word "ears" may be substituted for "ear."

TRUTH AND LIBERTY.

SATURDAY, MAY 6, 1905. SALT LAKE CITY, UTAH.

FIFTY-FIFTH YEAR.

PART TWO.

The Saturday "News" Special Foreign Service.

QUEER CLAIMANTS TO OLD ESTATES.

An Aged Crossing Sweeper Who Seeks Title and Seat in House of Lords.

OTHER STRANGE PRETENSES.

Australian Cabman Inherits Irish Baronetcy and Comes to London by Steamer to Take It.

Special Correspondence.

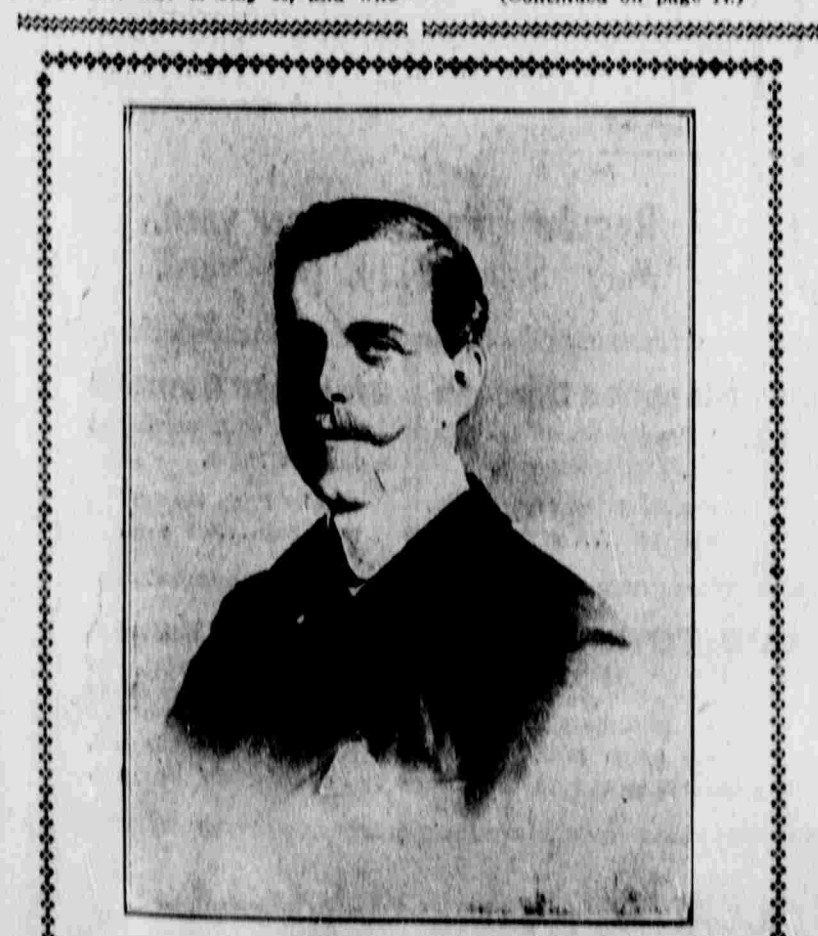
LONDON, April 25.—That ultra-aristocratic assemblage, the house of lords, which narrowly escaped having to admit an organ-grinder to its august councils a while ago, soon may have to confer the honor of membership upon a crossing sweeper. There are a lot of folk who think that the young man who claimed the title of Viscount Poulett fairly proved his right to a seat in the upper house, and would have got it if it hadn't been for the record with a "burly-gurdy." It remains to be seen how far Charles Edwin Cooper, "Collyer," still humber occupation will affect his chances of ousting the Earl of Shaftesbury and incidentally acquiring possession of estates valued at \$20,000,000 with an annual rental of something like \$1,000,000. History records more than one case of a beggar being elevated to the peerage. That sort of thing has been confined to fairy tales heretofore.

SWEET A CROSSING.

For over 21 years Collins has swept a crossing in aristocratic Upper Brook street, one of the most fashionable thoroughfares of the West End. That means that for that period he has made his living by begging, for crossing sweeping is merely a tolerated form of mendacity. Especially in the West End where the official street cleaners are well known to be no need of the voluntary broom-sweeper who makes a fortune out of industry, and by obsequiously touching his hat to every passer pleads for alms. But the crossings where sweepers are least needed are those that pay best, and the generosity of wealth has enabled Collins to live in decent comfort at one of the Rowton houses, the cheap hotels which the practical philanthropy of Lord Rowton has scattered through London.

COOPER THE FAMILY NAME.

Cooper is the family name of the Earl of Shaftesbury, one of whom, Richard Cooper, it is alleged, was the great-grandfather of the crossing sweeper. He had an only daughter, Sarah, in whose favor, it is declared, he made a will, leaving her all his wealth, real and personal. But after the earl's death this will could not be found and in the settlement of the estate the cheap hotel which the earl had founded came in for a very small share. She subsequently married William Collins and thereby became the claimant's grandmother. The crossing sweeper is a fine looking old fellow with a face of singularly benevolent aspect. If he ever occupies a seat in the house of lords he will owe it entirely to the fact that although he practically lives on charity he looks a prince. Seward Pearce, a former high sheriff of Southampton, was renowned for his good works and many charities, and engaged the old chap in conversation. In this way Mr. Pearce learned his story and set him to work on the case with all the more avidity because, as a Radical who has no particular use for the peerage, he thought he would greatly enjoy turning an earl out to make room for a beggar. It is now stated that the missing will has been found and lots of other important evidence, and that the crossing sweeper really stands an excellent chance of some day being acknowledged the lawful Earl of Shaftesbury. There is no doubt that in ermine robes and with a coronet on his head he would present a much more dignified figure than the present earl who is only 55, and who



THE EARL OF SHAFTESBURY.

Whose Title and Estates Are Claimed by a Crossing Sweeper.

goes in for a good time more than anything else.

RIGHTS OF A BARONETCY.

Fortunately—so noble peers think—the possession of a baronetcy does not give its possessor the right to sit in the house of lords. If it did the upper house, already threatened with an organ-grinder and a crossing sweeper, would have to welcome to its meetings one and perhaps two ex-cab drivers. The first of these is Sir George Augustus Jervis Meredith, who up to a few months ago was driving a cab about the streets of Hobart Town, Tasmania. He has succeeded to the baronetcy as the first cousin of Sir Edward Henry John Meredith who died in October last, leaving a widow and two daughters. Accompanied by a youthful bride, 40 years his junior, the ex-cab driver has just arrived by steamer from the antipodes to take possession of the remainder of the ancestral estate in the County of Kildare, Ireland. When the tenants can be persuaded to pay their rent it yields an income of about \$2,000 a year.

"I am 73 years of age," the old fellow said, the other day, "and since I was a boy I have earned my living in 29 different ways, but always by hard work. Now I want to live for the rest of my days without working, and I think I deserve it. It is for that my wife and I have come 16,000 miles by steamer. As the title is thrown in like a chrome without any extra charge, why of course I take that, too, but if nothing went with it I couldn't cross the street for it. Folk will say George me I suppose, and I'll have to stand it, but I'm not going to sling on any style and try to live up to it."

A BRITISH MAJOR.

The democratic baronet's father was a British major and his son received a good education as far as it went. It would have gone further if he hadn't tried to blow up his schoolmaster with gunpowder. Soon after that escapade he was turned adrift to shift for himself. For three years he worked as a shoemaker and saved enough money to take him to Australia in 1851. He found that the cousin from whom he had expected to obtain a position had meanwhile emigrated to California. Penniless and unable to pick up a job he worked his passage back to London in the ship that had brought him over.

Another year found him again in Australia determined to try his luck in the gold fields. He gained a lot of experience and other fellows got most of the nuggets. Then he went to Hobart Town and spent a dozen years in the employ of a wool-pressing firm. The wandering fever smote him then and for four years he was a sailor before the mast. On top of that he spent six months in the stockhold "where," he says, "a fellow can get a better idea of hush than Thorpe and Dante ever had. I was not lacking in excitement. Several times he was laid out, but more often he laid out somebody. After he had accumulated several honorable scars as trophies of many desperate frays he concluded that a quieter life would suit him better and resigned from the force to drive a cab.

DATES BACK TO 1690.

The baronetcy which he prizes so lightly dates back to 1690; carries with it, of course, a coat of arms and the inspiring Celtic motto, "Without God there is nothing; with God there is enough." "The motto is a first rate one," commented Sir George, "for a Meredith like me who counts himself rich with 400 a year and knows what money is worth because he has had to work precious hard for it all his life." A baronetcy and incidentally a fine estate—Thornton Hall in Buckinghamshire—has been claimed by another cabman, Benjamin Tyrrell, who drives a "four-wheeler" at Burton-on-Trent. Tyrrell alleges that he is descended by direct male-line from John Tyrrell, third son of Sir Thomas Tyrrell, who died in 1705. Sir Thomas entailed the estates upon his sons and their male heirs, but barred female descendants. The first male-line ended in 1749, and a descendant of the second male-line held the baronetcy until 1783, when that line failed also. The original deed of entail should have let in the third male-line of which the cabman Tyrrell is now the representative. But at this juncture, according to the cabman's lawyers, a clergyman of Thornton parish, the Rev. Mr. Cotton, stepped in "and by dangerous injustice did take possession of the baronet's estates along with a female descendant of the deceased Tyrrell." And ever since, it is declared, "their descendants have excluded the lawful heirs." Like Meredith, Benjamin Tyrrell has no use for a title, but he has a hankering after the ancestral hall, and the broad acres and the rent roll. He has sent a

(Continued on page 14.)

Bones of Dead Saint Expected to Save Army

Czar of Russia's Appeal to the Remains of St. Seraphin, Who Died Two Centuries Ago, To Preserve His Manchurian Legions From Defeat—Prayed to Same Saint for the Little Son That Came.



THE CATHEDRAL AT SARAFABAYA WHERE REMAINS OF ST. SERAPHIN ARE NOW INTERRED.

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S. T. PETERSBURG, April 27.—It is announced that the czar has decided to make a pilgrimage to the tomb of St. Seraphin, at Sarafabaya, with the object of imploring the saint's bones to save the Russian army in Manchuria from defeat. No date has yet been set for this devout journey, but it is not likely to be long delayed, and it is possible that before these lines can appear in print Nicholas II will have made his appeal to the saint who is Russia's last hope in her disastrous far eastern war.

St. Seraphin, although unknown to the outside world, is a great power in Russia, notwithstanding the fact that he has been dead for two centuries. Seraphin was a priest who lived at Saroff at the end of the seventeenth century and acquired a great reputation for miraculous achievements. The ignorant and superstitious population of Russia believed implicitly in his power of healing diseases and working wonders, and in the course of years his home at Saroff became the destination of thousands of credulous pilgrims. Seraphin was undoubtedly a man of great intelligence, and it is probable that he possessed an intuitive knowledge considerably in advance of his age, for his fame as a worker of miracles survived all the failures which he must have experienced in his long career.

The czar of his time—Alexander I—visited the priest at Saroff and asked his prayers for the empire. After his death Seraphin was canonized and came to be regarded as one of the most important of the patron saints of the Orthodox Greek church in Russia. His dead body is reputed to possess miraculous power, and in the course of the last two centuries tens of thousands certainly, and probably hundreds of thousands of pilgrims have visited his tomb in the ancient monastery of Sarafabaya. St. Seraphin's tomb is visited more particularly by parents to whom children had been denied, and there is a general belief in Russia that the dead saint has caused childless women to become mothers.

ASKED SAINT FOR A SON.

The belief in the miraculous power of the remains of the dead saint is shared by the emperor of Russia as well as by many other high personages at the Russian court. After the czar had been disappointed by the birth of two or three daughters instead of the son whom he so ardently desired, it was suggested to him that St. Seraphin might possess the power not only of procuring children for childless parents, but also of presenting a son to fathers and mothers who had only daughters. The czar welcomed the idea and began to pay homage at the shrine of St. Seraphin with the intention of gaining the favor of the dead saint.

At first the czar paid homage by proxy, sending envoys with rich presents to be deposited at the tomb of St. Seraphin. Large sums of money were granted from the imperial private purse in order that a number of priests should pray night and day to implore the blessing of St. Seraphin for the czar and czaritsa. All these attempts to gain the favor of St. Seraphin failed, and each successive child of the Russian imperial couple turned out to be of the wrong sex. The czar was puzzled and distressed, but he did not lose faith in Seraphin. On the contrary, he came to the conclusion that his supplications had been ignored because he had not gone in person to pay homage at the holy tomb.

When, early in 1904, it became evident that the czar would again become a mother in the course of the year, the czar decided to undo his error and to make a pilgrimage to Sarafabaya. Great preparations were made for the imperial journey. Sarafabaya is a small town situated in a remote district in the province of Novgorod and is 65 miles from the main line of

railway which connects St. Petersburg with Moscow.

The czar desired to avoid the necessity of covering this distance in a carriage, so a railway 65 miles in length was constructed from a station on the St. Petersburg-Moscow railway to Sarafabaya specially for the conveyance of the imperial person on this solemn occasion. The work of constructing the railway was pushed forward with more haste than is generally displayed in easy-going Russia, and was completed at the end of July at an enormous cost, which the czar paid out of his own private purse.

No sooner was the railway completed than the czar journeyed to Sarafabaya with great pomp and ceremony. He was accompanied not only by the czaritsa, but also by the dowager empress, by three grand duchesses of the imperial family. Acting on the advice of his religious advisers, the czar resolved to pay a special mark of honor to St. Seraphin by removing his saintly remains from the crypt of the monastery and reintering them close to the altar of the ancient cathedral of Sarafabaya.

The removal of the remains from the monastery to the cathedral was carried out with imposing religious ceremonies. After the bones of St. Seraphin had been dug up from the grave in the monastery they were placed in a gorgeous coffin, and the czar himself, accompanied by the dowager empress and the grand duchesses, carried the coffin through the narrow streets of Sarafabaya to the cathedral, where they were reinterred.

Afterwards the czar knelt at the new resting place of the saintly bones and besought them to determine the sex of the czar's unborn child. The czar's own knelt and besought the bones of St. Seraphin to fulfill his life's desire. The dowager empress of Russia knelt and offered up the same supplication to St. Seraphin.

The czar then deposited rich offerings beside the tomb and returned to Petersburg to await the birth of his fifth child.

PRAYERS ANSWERED.

The czar's visit to Sarafabaya took place on July 31, 1904, and on Aug. 12 the czar's son was born to the long-desired son and heir. St. Seraphin was immediately acclaimed as the benefactor of the dynasty and of the empire.

The coming of a son within a fortnight of the czar's visit to St. Seraphin's tomb left no doubt in the minds of the Russian people that the birth of the little male successor to the throne was due to the influence of the saint. The czar himself accepted this view, and sent more rich offerings to the tomb of Sarafabaya as a token of his gratitude.

Immediately after the birth of the imperial son hundreds and thousands of childless married couples started on pilgrimages to Sarafabaya to obtain similar favor from the saintly bones. St. Seraphin reached the zenith of his fame and more homage was paid to him than to all the other saints put together.

The suggestion that St. Seraphin's intervention in the war with Japan might be brought about with equal success was made to the czar some time ago. In view of the fact that St. Seraphin was able to determine the sex of the imperial baby, it is thought by many devout Russians that the saintly bones might just as easily determine the fortune of war and check the triumphant progress of the Japanese army in Manchuria.

fish the value of the czar's homage to St. Seraphin from their point of view. They calculate this homage will produce a striking momentary effect on the ignorant masses of the Russian nation, and that by the time the Japanese gain their victory the fact that St. Seraphin has failed to rescue Russia will be forgotten.

For the moment, however, the Russian nation will see that the mighty czar is dependent on the orthodox church, and has to beg for the protection of its saints. This is the object which the holy synod desires to achieve. The influence of the church over the people is vastly increased when every priest can say to his flock: "You see, we are so wonderful that the czar himself must appeal to us for aid!"

The holy synod is pursuing its own policy of self-advancement in persuading the czar to offer up special prayers to St. Seraphin.

The czar's homage to St. Seraphin will be paid in a very striking way. He will be paid in a special train, accompanied by several grand dukes and grand duchesses of the imperial family, various high officers of state and high administrative officials, as well as by a group of eminent dignitaries of the orthodox church. The program of the czar's homage to St. Seraphin is of an imposing as much as possible on the common people the fact that the emperor of Russia has to prostrate himself and to do honor to a saint of the church.

WILL TAKE NO CHANCES.

On arrival at Sarafabaya a salute of 101 guns will be fired from a fortress situated a few miles away, and the czar will be received by a deputation of local priests and officials. The streets leading from the railway station to the cathedral will be lined with troops and all spectators will be excluded from the vicinity of the route which the imperial party will take. All residents in the houses overlooking this route will be obliged to lock their front doors and all windows and cover them down with shutters in order that there shall be no possibility of an attempt on the czar's life from one of the windows overlooking the route.

Speakers will be allowed to assemble only in the neighborhood of the station where there is a large open space, and in the vicinity of the cathedral, where there is also an open square, in which the people can watch the procession without going dangerously near.

The procession will be headed by a group of priests carrying sacred pictures beneath a paludachin. The czar will walk behind the priests, bareheaded and carrying a crucifix in his hand. Behind the czar will follow the grand dukes and grand duchesses, all bareheaded and carrying sacred pictures in their hands. The ministers of state, high officers of the army and navy and other important dignitaries will follow in a compact group. The procession will be preceded by a military band, which will play sacred music, and will be followed by a company of cavalry. It will enter the cathedral by the main entrance and proceed up the nave toward the altar, close to which lies the tomb of St. Seraphin.

A SIGHT FOR THE GODS.

On entering the cathedral the czar will be met by the officiating priests, who will hand to him a sacred picture supposed to be a portrait of St. Seraphin. The czar will cross himself, and after kissing the picture will take it in his hands and carry it to the altar. On reaching the altar he will deposit the picture of St. Seraphin in front of the burning candles and will kneel down to pay to it.

church. The fortunate persons who will be admitted by special permission to the cathedral to witness this strange ceremony will probably enjoy the absolutely unique sight of the emperor of all the Russias creeping along a cold stone floor on his knees to pray to the bones of a churchman who died two centuries ago.

The prayers which the czar will offer up at the altar of the cathedral and in the tomb of St. Seraphin will be actually composed for him by members of the holy synod and their tone will be unusually supplicative. After the czar has concluded his prayers divine service will be celebrated in the cathedral in the presence of the distinguished company from the imperial court. Afterward the czar will make rich presents of money to all the priests connected with the cathedral and will deposit a rich offering at the tomb of St. Seraphin. The whole ceremony will last about three hours, after which the czar will return to Tsarskoe-Selo.

That is the program of the pilgrimage to the tomb of St. Seraphin as sketched by the members of the holy synod. It remains to be seen whether the program will be carried out in its entirety.

It has transpired that some of the emperor's advisers have urged him not to go to Sarafabaya, on the ground that it would be beneath his imperial dignity to wander to the popular superstition and pray to the bones of a dead saint. The czar, however, has no objection on this score; on the contrary, the idea of the pilgrimage fully harmonizes with his present hyper-religious mood.

At the same time, it is well known that the czar changes his mind frequently, so that alterations in the program of the projected visit to Sarafabaya are still possible.

SERGEI VOLKHOVSKY.

New American Wireless Company in England.

Special Correspondence.

LONDON, April 25.—Americans are organizing a wireless telegraph company in London. According to exclusive information I have received, the new company will have Lord Armstrong, the head of a big shipbuilding firm here, as its leading director, although Lord Brassey's name is more or less connected with the enterprise. The information of the new company, soon to be announced, will state that the company is dependent on the orthodox church, and has to beg for the protection of its saints. This is the object which the holy synod desires to achieve. The influence of the church over the people is vastly increased when every priest can say to his flock: "You see, we are so wonderful that the czar himself must appeal to us for aid!"

Among the directors, it is believed, will be the cable directors besides Lord Armstrong and other English investors of prominence who will complete the board with the exception of one American, who will represent the holdings of the American company. This gentleman will probably be Frank Z. Makaire, who is the chief representative in England of Edison's Cinematograph enterprises, known here as the B. & O. Co., which practically controls this business in Great Britain. Mr. Makaire has just gone to New York to complete the details of the wireless telegraph transfer of rights. He is expected to return about May 1, when the formation of the English company is expected to be made known. A favorable report has been made by the Postal Telegraph Department of the British government upon this system as the result of experiments between England and Ireland. It will also be remembered that the London Times used this service in the present war until stopped by the combined action of the United States and Russians. It is said here that none of the shares of the English company are to be offered to the public.

According to my information the recent decision of the United States court in several instances gained by the Marconi company against the American De Forest company, will in no way interfere with the completion of the organization of the English company. It is stated that the features of the disputed patents are not essential to the successful operation of the De Forest system.

It is further pointed out that the new English company will control the wireless patents of Prof. Markelynean Englishman, option for which was sought by both companies.

MRS. OGDEN GOELET IS DISAPPOINTED.

Expected to Have a House Waiting for Her on Arrival in London.

ACCIDENT SPOILED SEASON.

American Lady Ross's Husband Slipped on the Stairs and the House is for Rent.

Special Correspondence.

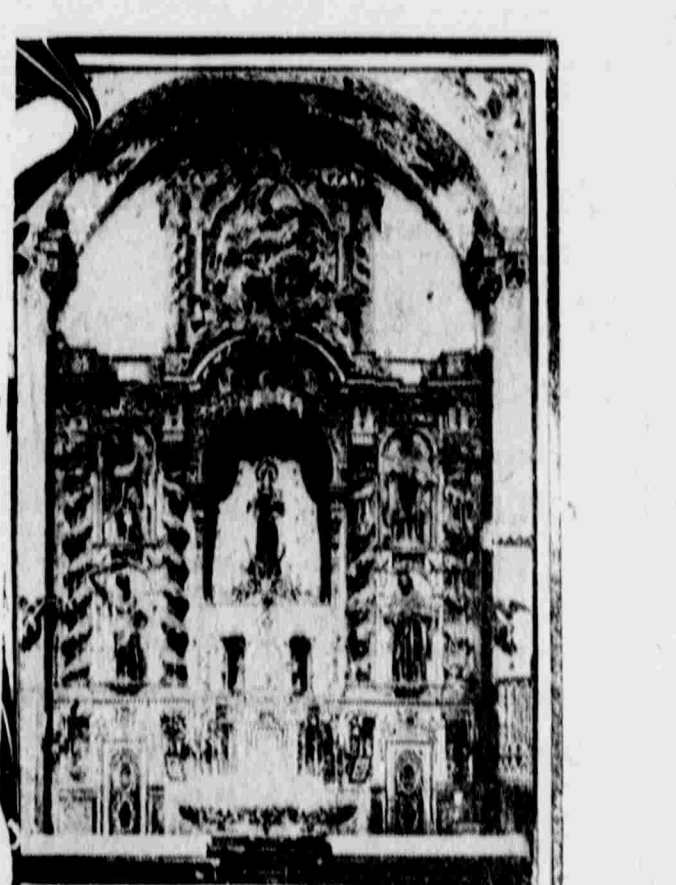
LONDON, April 25.—When Mrs. Ogden Goellet arrived in London from the United States last week she was much disappointed to find that her daughter, the Duchess of Roxburgh, had not secured a town house, if not as a permanent residence, at least for the London season. It seems that Mrs. Goellet had cabled from America that a house was to be secured at any cost, and anticipating no difficulty she invited a considerable number of American friends to be her guests during a part of the season. Her disappointment was intense when she arrived and found that she had to put up at one of the hotels. She immediately telephoned to all the leading firms of house agents asking what they had on their books, and having satisfied herself that there was no eligible residence to be obtained she told her friends that she would leave London and spend the season in Paris. It was only through the intervention of the Dowager Duchess of Roxburgh that the idea of starting off at once. Arrangements were quickly made by which Mrs. Goellet and her party are to be entertained later on at the duchess's place in Scotland and matters were smoothed over for the time being. The fastidious notions of the young duchess are, the house agents declare, the obstacle in the way of providing a suitable residence for her. As far back as last October she had a list of some of the finest houses in London submitted to her, but she rejected them all. Mrs. Goellet says now that the duchess must have a residence new or old in London by next season.

MAY BE REUNITED.

At the Carlton hotel, a day or two ago, I saw Count Reggie Ward and his first wife, Edith Newcombe Ward Ingham, daughter of Victor Ward Kitchener, breaking bread, apparently in the very room in which, it is said, Mrs. Ingham never looked better and the count seems to be renewing his youth. Curiously enough, Mrs. Ingham's husband is in London at the same time although it is not known whether they are on speaking terms. Nathaniel Ingham is now busying himself with theatrical affairs. It will be remembered that Edith Newcombe married Count Ward some 10 or 12 years ago, and divorced him about three years ago, almost immediately afterwards marrying Mr. Ingham, for whom, however, she is said to have had only a passing infatuation. At any rate, they only lived together a few weeks when they separated without resort to the courts. It is believed Mrs. Ingham has never lost her admiration for the count, in spite of their rather lively experiences, and it is quite within the possibilities that there will be further divorce proceedings pending a general return to first love. This is denied, however, by friends who state that both Mrs. Ingham and the count prefer to maintain their independence.

ACCIDENT TO SIR CHARLES.

Lady Ross, who was Miss Patricia Ellison of Louisville, has abandoned her London season entirely, in consequence of the serious accident to her husband, Sir Charles, at the Automobile club. Lady Ross had taken a splendid furnished mansion in Belgrave close to



AN ANCIENT ALTAR.

The above picture shows an altar taken from a monastery near Seville, Spain. The altar is of the fifteenth century, and is of carved wood, richly gilded and has upon it numerous figures of saints and the Madonna. This one was sold to the agent of an art collector by the monks of Our Lady at Mt. Carmel.