AUTHORS AND THEIR CLOTHES

Eccentric Costumes Adopted by Writers When Working Gray Matter.

TOGA CALCULATED TO INSPIRE IDEAS

Quaint Peculiarities Mark the Methods of Literary Favorites as Well as Composers, Painters and Sculptors.

Many writers, composers, painters and sculptors have believed that their flood of ideas was helped by the adoption of some peculiar style of dress. Dumas, for example, used to take off his coat and vest, unfasten his shirt collar and turn up his sleeves to the elbows before beginning to write. Probably he would have preferred to dispense with clothing altogether if he could have had his way.

Buffon, on the other hand, when writing his "Natural History," attired himself in full court dress, ruffles, frills and all, fitly to sustain the dignity of the subject.

Beranger used to get himself up to look like an old concierge, and he always wore a red rose in his buttonhole in order to draw attention to the fact of his not being decorated. It is said of Scribe that he failed to grasp his subject unless he were fully dressed and spick and span.

Lamartine, with curious perversity, preferred to be known as a politcian, architect or financial authority, rather than as a poet, and he used to dress, in accordance with these aspirations, in a tightly buttoned frock coat. Victor Hugo, who was always bent on calling attention to his genius, startled the world at one time by taking as his model the figure of the "Creator" in Michael Angelo's frescoes.

A fancy costume of black velvet was always donned by Wagner when he was composing, and a kind of Tam O'Shanter cap. A signet ring presented to him by Frederick of Prussia was worn by Haydn while he was working, and Beethoven would wash his hands dozens of times before beginning his composition.

Sardou's Working Togs.

Victorien Sardou composed "La Tosca" as well as most of his other works, "clothed in a little gray jacket, tight trousers and Scotch cap," seated close beside a blazing fire, being the most chilly of mortals, fires, summer as well as winter were always in evidence. Mascagni, while working on his Japanese opera, arrayed himself in a flowing robe, of eastern style, with all his surroundings Oriental in character, oceans of coffee being consumed as necessary to inspiration.

Cimarosa, the celebrated Italian composer, turns out his very best work when he is surrounded by a bevy of children making day hideous by their noise and clatter. Mendes is the most absent minded of mortals and often has three or four cigars alight at the same time, while composing, through excessive absent mindedness. Some odd tricks are also credited to Dr. Conan Doyle, who is another absent minded mortal.

Red was a color detested by "Lewis Carroll," and a little girl who came to visit him was absolutely forbidden to wear a red frock of bright hue, while out in his company. Pink and gray were his favorite combinations of color. In personal matters, he had a great fear of extravagance and would only wear cotton gloves. He never wore an overcoat and always wore a tall hat, whatever might be the climatic conditions. He was devoted to the cup which cheers, but not inebriates and while writing "Alice in Wonderland" he consumed tea enough to float the English navy. While composing he used to walk up and down the room swinging the teapot back and forth, while the tea steeped.

Inspiration for Omar.

Edward Fitz Gerald, of Omar Khayyam fame, when he wrote always sat in a high-backed, low-seated, red-covered arm chair, often in dressing gown and slippers, and in variably kept his hat on, which, indeed, he seemed never to remove except when he wanted a red handkerchief from the interior. In texture his clothes are described as resembling that worn by pilots; his trousers were short, and he always wore low shoes and gray stockings. He generally wore a stand-up collar, with a black silk scarf carelessly tied in a bow, and his white shirt front was unstarched, and did not suggest recent acquaintance with the ironing board. In cold weather he wore a large, gray plaid shawl around his neck and shoulders. He was a smoker, but the same pipe was never used twice, as he always broke it after the tobacco was consumed.

While writing or dictating his stories, Thackeray used to walk up and down in his bedroom, pause at one end, pace back once more and then stop at the foot of the bed, where he would stand for some moments, rolling his hands over the brass ball on the end of the bedstead. He usually dictated his stories—his daughter being his amenuensis—but when he came to a critical point, he would send his secretary away, and write for himself, saying that he could think best with a pen in his hand. "A pen to the author is like the wand of the necromancer, it compels the spell."

Washington Irving was equal to the seven sleepers—always being able to fall asleep on the slightest provocation, while writing, or even when dining out in compay, he usually fell asleep at the dinner table; this occurrence indeed was so common with him that the guests usually only noticed it with a smile. After a nap of some ten minutes, he would open his eyes and take part in the conversation, apparently unconscious of having been asleep.

Women Writers at Work.

George Eliot always dressed with great care before sitting down at her desk. Hannah Moore was fond of sea green silk and most of her tales were written with the authoress garbed in a gown of this hue. George Sand, when writing wore "pretty yellow slippers, smart stockings and red pantaloons."

What Francis Hodgson Burnett Townsend illustrates in her heroines as to clothes and surroundings she practices on herself. Few writers perhaps have spent more on their gowns and few are more sensitive to their environments; it is impossible for her to write at ease, whether at home or on shipboard, unless surrounded by an atmosphere of refined luxury. A story is told that Mr. Edmund Russell, of Delsarte memory, was once consulted by the author of "That Lass o' Lowries" regarding a certain gown. The material chosen was of large figured brocade, which on her short person did not promise results that were alluring. "Which is the right side of this fabric?" asked Mr. Russell. "This," said the novelist, indicating it to him. "You are mistaken madam," rejoined Mr. Russell. "That side is prose, the other is poetry." His hint or suggestion, however, was not heeded and the dress was made up with its right side turned outward to the world.

Amelie Rives, in the first days of her fame, studied her glass carefully and spent much thought, time and money on her gowns, which were La Tosca in design or directoire or empire by turns. She could write most at her ease when clothed in a certain pale rose-colored gown with a Persian sash. India silk peignoirs and Worth gowns galore were seen in her wardrobe. Her instructions were usually wound up with the admonition—"make me look as slim as possible." Her gowns were stunning, they amazed Newport and wrought confusion to the fashion writers, when Amelie Rives was the sensation of the hour.

Her clothes are also affairs of prime importance to "Ouida." She always dresses with elaborate care and usually in rather fantastic fashion, being able to compose in more glowing style if attired in draperies like unto those with which she clothes her heroines. Three Spitz dogs are her constant companions, even when she is writing. The presence of animals is a source of inspiration to other writers—Francois Coppee among the number, also Gautier, Scacini and Bandelaire, Montaigne also kept his black cat beside him when writing, and whenever puzzled for a word would stroke its fur.

The Pope's Testament

Reviewed by the New York Independent.

It is no wonder that at his age and with his weakness Pope Leo should believe that this his Easter encyclical is his last and that he should make it his testament to the Catholic church.

Nor is it strange that he should feel the burden of the misfortunes that oppress his church. He regards them as persecutions. It will take more than one or two papal reigns to teach the lesson that the temporal rule of Rome must belong to the Italian nation and not to the Roman church. After another pope or two there will be peace between the quirinal and the vatican and that by the submission of the vatican to the loss of its temporal power, but it is too soon now. France is not yet reconciled to the loss of Alsace and Lorraine, but it is getting reconciled; and the vatican will, in time, get reconciled; and will feel the better and work the better and be in a more logical position, not to say more Christian.

The pope may well lament the evils that afflict the church. It would seem as if every Catholic government on the earth was hostile and every Protestant government was friendly. That is because in Protestant countries the Catholic church is not established; it is free. But in Catholic countries there is constant friction between church and state. It is so in Italy, in France, in Spain, in Portugal and in the Latin American states. Socialism is growing and socialism is opposed to establishments and so to the Catholic church as a part of the machinery of the state. So the pope finds socialism a great danger, leading to anarchism.

In view of this great evil which he sees and doubtless exaggerates, the growth of socialism, developing, he thinks, into anarchy and atheism, the pope utters the most remarkable portion of his testament. It is an utterance to which we would give full attention and all possible respect.

He invokes the union of Christian bodies as the leading remedy to save society from the violent attacks of anarchism and atheism. We regret that we have not yet the full text of this portion of his encyclical, but if the cable dispatches fairly express its language, holds out a helping hand, and asks a helping hand from those Christian bodies which are not in communion with the Roman church, with those who are often called courteously, "our separated brethren."

For brethren, in a sense, the Roman church holds the rest of us Christians to be. We have been baptized, and therefore Christians. Yet it is a remarkable thing that there should be this recognition of Protesant and Greek Christians—for we suppose this is what his language allows—as allies, not foes. It is no bad service that the general enemy, the atheists, have done, if they force the mutual kindly recognition of Christian bodies so widely separated, and which have refused, and still refuse too often, to acknowledge each other as churches, however, they may admit that those outside their pale are, or may be perhaps, Christians.

It is not five years ago that the pope solemnly pronounced that the orders of the Anglican church are not valid, and that it is therefore no true church. It was a decision sharply resented by those whom it unchurched and consigned to schism. We do not suppose there is the slightest hope that this decision will be reversed, or that any action or utterance will offer to rehabilitate Anglican Protestants, Greeks or Armenians, on the ecclesiastical side; that is not the way that harmonious relations begin. It is as Christians, not as organized churches; that recognition must first be asked; and we may assume that in his encyclical the pope has summoned Christians and Christian organizations to united defense, without committing himself to the recognition of any churches, as such, outside of the Roman communion.

But of more importance to us is our right attitude toward such an outstretched hand. How far can we make the Roman Catholic church our ally in the warfare against evil and unbelief?

The general Protestant attitude has, until late years, been one of positive hostility. The bloody persecutions by one side or the other, in the days of Queen Mary and Queen Elizabeth, have not been allowed to pass into oblivion. It is only fifty years since a great political party whose platform was anti-Romanism swept half our states. The American Protective association has only within ten years ceased to be a power. But now there is hardly a remnant of this bitterness in Protestant circles in the country; nothing like the bitterness that exists, for example, in France or Italy.

The explanation is most creditable to the Catholic church. Apart from the very favorable conditions—we mean the utter separation of church and state—the chief force which has led to the kindlier attitude of Protestants toward Catholics has been the close views of their good Christian character. The Catholics have been right in our families, maids and men. They have been faithful to their church while faithful to their work. It was easy to see that the influence of their church upon them was wholly good. Their priests have been faithful and useful in their place, using more authority than we had been used to, but using it generally for good ends, for morality and religion. Their priests have had the respect of their neighbors, ministers of Protestant churches. They have been loyal citizens, and friends of temperance and all good order. And the second generation have made good American citizens.

And we have seen very little of the superstitions, the utter fetishism, which we know has elsewhere been allowed in the ignorant classes, and none of immorality we have heard of. On the other hand, we have seemed to see a rivalry with our churches to surpass them in churchly service, and apparent desire to emphasize those things that belong to the essentials of Christianity, so that we have seen our best and most active Catholics, those of greatest influence and highest character, charged by their foreign brethren with "Americanism," as if they were becoming semi-Protestantized. Indeed, while we have been growing kindlier toward Catholics, and have been making more of the festivals of the Catholic church, it seems as if Catholics were becoming more like us in preaching and practice. Of course, then, the Presbyterian church is compelled to repeal the article of its confession of faith which declares that the pope of Rome is anti-Christ.

And Protestants have no right to deny that the Church of Rome is a true church. It worships the same one God as the rest of us and it holds to the same Savior. It declares that its worship of the virgin and the saints is of a different kind from its worship of the Triune God. We see the danger of such worship, but we see that they make less of saints than they used to and that they make more of the distinction. To our view it is very foolish to ask a saint to intercede with God when we can go directly to Him, and there is danger of idolatry, but it is not unchristian any more than it is for a Protestant inquirer to ask his living friends to pray for him. The doctrine of purgatory seems to us unscriptural, but it is certainly not unchristian. Even we are beginning to think that we have taught more about the future world than we know. The practice of confession seems to us to be required when it should be only permitted, but it cannot be unchristian, and it has its good side. The supremacy of the pope seems to us a dangerous doctrine, but one can certainly be a good Christian and be a pope or a believer in popes. Our chief complaint of the Catholic church is that it makes so much of rites and machinery that it is liable to forget that God is a spirit and that spiritual worship is what He wants. But somehow there is enough essential religion taught to bear up all the froth of form, and it is our duty to expect that what we call the excrescences of faith will be less and less emphasized, that the useless or hurtful accretions will gradually fall off by the process of desuetude. We must look always for the good and not what we think the bad, and be more ready to praise than to blame.

So we are grateful to the pope if he has asked our aid in the warfare against all vice and wrong. His purpose to bring peace to the world, to reduce armaments and war, is ours also. We would have Catholics and Protestants brought into closer relations. It is a delight to us to see their crowded churches which are doing God's work, if not quite in our way. The only influence we can see that is opposed to the invitation of the pope for fellowship of kindly service is that which seeks to have the church meddle with the state in the public schools. He is a foe to the Catholic church, a foe to its peaceful and mighty growth, who seeks to have the church teach its religion in the public schools. The Catholic church is now doing well under a system which it approves and to attempt to change it would be like kicking a hornet's nest.

Asphalt Trust Waterlogged

What the Investigation Revealed.

The report of the Audit company of New York on the condition and earnings of the Asphalt company of America, which collapsed a few weeks ago, was presented to the investigating committee appointed by the holders of the gold certificates of the company in Philadelphia last week. It was decidedly unfavorable, and came as a bombshell to the certificate holders. Some features of the report, culled from the Philadelphia Ledger, will interest people in the west.

With authorized capitalization aggregating $58,000,000, with fixed charges of $2,150,000 a year, the actual net earnings of the companies for the last two years have been less than $700,000, or an average of $350,000 a year. The condition is in part explained by the statement that extraordinary expenses have been met in Venezuela and that one of the underlying companies, the National Contracting company, has maed heavy losses, but even with the explanation the report shows a condition of affairs that was unexpected except by very few persons.

In a statement accompanying the audit report the investigating committee says:

"The committee has this day received a report from the Audit company of New York of the result of an examination of the account of the American Asphalt company and of the National Asphalt company for the years 1900 and 1901.

"This report is very voluminous, covering the operations of some sixty outstanding companies, which constitutes the basis for the consolidation of the entire asphalt business, under which all the present securities and stocks were issued.

"Some of these companies made large profits, others made large losses.

"During this period the asphalt company was obliged to spend an unusual sum of money in defending its property in Venezuela, and it also suffered extraordinary losses in the operation of certain subsidiary companies engaged in engineering, contracting and other work not connected in any essential way with the business of selling asphalt or of laying asphalt pavements. The results of the earnings of the combined companies for the two years, as will be shown by the figures given, are so entirely unsatisfactory and are so meager in comparison with the basis of capitalization of the American and National companies, that the committee will continue to press its investigations, which is meant to be thorough in all respects, as to the causes and reasons for such apparent overcapitalization."

The figures for the two years, as given in the committee's statement, are:

"Net earnings for the year ending December 31, 1900, from sales of asphalt and asphalt paving, only $486,340.35.

"Net earnings for the year 1901, $908,636.92.

"From which should be deducted $400,000, representing the extraordinary expenses in Venezuela and also certain further large losses in the operation of the contracting companies in engineering work above referred to, leaving the actual net results for the year 1900 $326,748.82, and for 1901 $371,427.26."

The statement continues:

"It should be noted that in arriving at this result a very ample allowance has been made for a maintenance fund, and also for depreciation charges, which the Audit company reports were not duly considered in the public statements by the company for the year 1900."

In conclusion the statement says:

"The committee will continue, and as promptly as possible complete its investigation into the promotion, organization and operation of these companies, and will report fully to the certificate holders the result of this work, as also its recommendation concerning a plan of reorganization, which the committee is advised is now in process of formulation."

"The discrepancy between the figures now made public and those first given out as the earnings for 1900," says the Ledger, "is so wide as to occasion much surprise that the first figures should ever have been made public, and also conjecture as to how they could be arrived at. It was stated yesterday that in making up the figures for the first of the two years, the asphalt officials failed to allow for a guarantee fund and for the extraordinary expenses named.

"It was stated that the Audit company is of the opinion that while the extraordinary expenditures in Venezuela, from the point of view of the earning capacity of the companies, were not properly chargeable to the year 1901, in which they were incurred, still a certain proportion of these expenses should be deducted from the profits of that year and of each year.

"The Audit company held that for this unusual expense $50,000 should be allowed out of the profits for each year.

"It is thought probable that the affairs of the National Contracting company, whose losses in three years on sewer and other work in New Orleans and elsewhere amounted to about $500,000, will be wound up. Some of the members of the committee hold the opinion that the companies, when organized, should confine themselves to asphalt and not carry on a business so widely different as that of the National Contracting company.

"It is stated on excellent authority that an investigation into the overcapitalization is already being made by the receivers. The fact that the committee feels it incumbent upon itself to go to the bottom of the matter and that the receivers also will doubtless make a thorough investigation, renders it almost a certainty that the facts regarding the inception and formation of the companies will be laid bare. The members of the committee feel that the report as to the result of the operations of the companies must be very disappointing to the security holders.

"A plan of reorganization is now pretty well determined upon. The matter has been under discussion for some time, and while, in a general way, it has been outlined, the members have held that nothing definite could be done until the earning power of the properties should be known. Now that that knowledge is in the hands of the committee, the question of reorganization will be discussed in a definite way."

PRATTLE OF THE YOUNGSTERS.

"Willie, do you know what happens to the bad little boys?"

"Sure."

"What?"

"They have more fun than the good little boys."

Deacon—Refused to fight him, did you? Ah! that's a noble boy! Now, Tommie, tell the little boy why you refused.

Tommie—'Cause he kin lick me.

Mother—Oh! Tommy, what have you been doing?

Tommy (who has just returned from the first day of a preliminary course at the village school)—Fighting with Billy Brown.

Mother—That horrid boy at the farm? Don't you ever quarrel with him again!

Tommy—I ain't likely to.

Mother—There were two apples in the cupboard, Tommy, and now there is only one. How's that?

Tommy (who sees no way of escape)—Well, ma, it was so dark in there I didn't see the other.

"Aunt Mary seems almost like a mother to me," said little Bobbie, soberly.

"Does she?" replied Bobbie's mother, very much pleased.

"Yes; she licks me every time I go to her house," concluded Bobbie.

"How old is your baby brother?" asked little Tommie of a playmate.

"One year old," replied Johnnie.

"Huh!" exclaimed Tommie, "I've got a dog a year old and he can walk twice as well as that kid can."

"Well, he ought to," replied Johnnie. "He's got twice as many legs."

The Wee Boss.

Amos R. Wells in Good Housekeeping.

Just a little bit of baby,
Twenty pounds and nothing more;
See him floor his giant daddy,
Weight two hundred, six feet four.

Just a little bit of baby;
And beauty? Not a trace;
See him stealing all the roses
From his lovely mother's face.

Just a little bit of baby;
Ignorant as he can be;
See him puzzle all the sages
Of his learned family.

Just a little bit of baby;
Walking? No, nor crawling, even;
See him lead a dozen grown-ups
To the very gate of heaven!