

AFTER OIL WAS STRUCK

Uses to Which the Newly Rich Put Their Money.

PROBLEM HOW TO SPEND

A \$1,500 Bull the Purchase of One West Virginia Farmer—Patent Leather Shoes the Desire of Another—Grateful Father and Sons Bought an Axe for "Mother."

In West Virginia many persons have suddenly become well to do through the finding of oil on their barren farm land. The effects of wealth on these newly rich ones have been curious.

One old section hand living near Mannington owned a small plot of ground. A firm of drillers made the customary bargain with him, and planted their derrick right alongside his house.

They struck oil, and they struck it rich. The well developed an output of about 200 barrels a day. The old section hand's share amounted to something like \$37.50 a day. This is not so bad for a man who had never earned more than \$1.25 a day in his life.

He threw up his job on the railroad, and now he just sits on his porch day in and day out and watches the slow movements of the great wooden walking beam of the pump that is drawing for him from nature's wealth a sum each day totally beyond his capacity to spend. At his time of life there is little likelihood of his acquiring new tastes that would make his money of use.

An old farmer living near Volcano, on the Parkersburg branch of the Baltimore and Ohio, had a few acres of barren land, and he willingly allowed some prospectors to put down a well on his property. A gusher was struck, and the farmer's share of the oil soon amounted to \$2,000, which sum all in cash was turned over to him.

A dollar in cash had been an unusual sum for him to have at one time, and the sudden possession of so much money filled him with a desire to spend some of it. He donned his best suit of jeans and took the next morning's accommodation train for Parkersburg.

After wandering about that city all day looking for a suitable investment he finally paid \$1,500 for a finely bred bull. There was just about as much use on his farm for a bull as there would be in the proverbial china shop. The sterile soil of his farm did not produce enough blades of grass to furnish the bull with one good feed, and the farmer had no other food fit for his purchase.

When asked by his neighbors why in the world he had made such a use of his money he simply replied: "Well, I had to spend the money somehow!"

At the bottom of a piece of farm land on the side of a mountain lived a snake hunter, as the West Virginia mountain farmer is nicknamed, in a little hut. The daily fare for this man and his family had never been anything other than the far-famed "cornbread and sow belly." In summer he went barefooted, while heavy rawhide boots covered his feet when cold weather came.

Oil was struck on his farm in such quantities that the farmer's share promised soon to make him the wealthiest man for miles around. As soon as the first installment of cash was paid over to him, he took a short cut across the mountains until he reached the small railroad town that meant metropolis to him, and the very first thing he bought was a pair of patent leather shoes.

Perhaps the best example of all the embarrassment caused these folk by the sudden acquisition of wealth was the case of a family of mountaineers back in Calhoun county. This family consisted of father, mother and four grown sons. Every member of the household was six feet tall and large and strong in proportion.

The mother was a vigorous old woman, almost as powerful as any of the rest of the family, and upon her devolved not only all of the household burdens, but the work of chopping all the wood as well. This latter duty is not a light task by any means.

The father and his sons were good examples of the West Virginia seng-diggers—that is, diggers of ginseng roots. Between times they would hunt with rifles sixty years old, with barrels six feet in length and weighing from fifteen to twenty pounds, with which all of them were dead shots; any one of the men could easily knock out the eye of a squirrel at the top of the highest tree.

But very little work of any kind did they consent to do and year after year they spent their time thus, living in their old log house of one room, without seeing \$10 in cash from one year's end to the other.

Then wealth came. Prospectors traced oil until it led to the neighborhood of the old log house, and a well was driven on the place, upon the usual terms. A gusher resulted, and when the money for the first month's output was placed in the hands of the father the very first thing he and the boys thought of was that something must be bought for "mother."

So, after a long consultation, they finally decided to buy her a new axe.

COOK'S CAPS AND CORONETS

Members of European Nobility Who Were Domestic Servants.

Extremes often meet, and probably nothing better illustrates this than the many instances that exist of the elevation of persons of lowly birth to positions of great dignity and importance, while many others who have been delicately nurtured and enjoyed the highest culture have been forced to resort to the humblest forms of hard labor in order to earn the bread which they would eat.

Lady Evans, who, several years ago, as Lady Mayores of London, was dispensing magnificent hospitality at the Madison House to crowned heads and royal personages, foreign as well as English, was a chambermaid at the Oak Hotel, at Sevenoaks, in Kent, when her husband first met and married her. He father was a village plumber, and her mother, until the date of her own marriage, was a cook and general servant.

On the Continent there is no more ancient or illustrious family than that of Kinsky, the chief of which bears the title of Prince of the Holy Roman Empire. Two of its most distinguished members—the Counts Eugene Octavius, both of them Privy Counsellors of the Emperor and Knights of the Golden Fleece—married domestic servants, Eugene taking his wife from the laundry, while the Countess Octavius Kinsky was formerly the chambermaid at a small inn.

The Countess Octavius has rendered herself very obnoxious to her husband's family by her grasping penchants. But the late Countess Eugene, the ex-washerwoman of Ischal, was a singularly charming woman, universally beloved at Vienna, and although she never asked for a presentation at court, the names of quite a number of members of the imperial family figured on her visiting list.

The widowed Princess Alexander of Battenberg, whose husband at one time ruled over Bulgaria, may likewise be said to have sprung from the kitchen, her father having been the valet and her mother the cook of the old Austrian General de Martini. Yet in spite of this parentage, Princess Alexander is treated as a sister-in-law by the similarly widowed Princess Henry of Battenberg, who is a daughter of Queen Victoria. The late queen showed great kindness and consideration toward Princess Alexander of Battenberg, acknowledging her as a kinswoman.

That the prejudice which formerly existed in exalted circles against menial occupation is rapidly disappearing is abundantly proved by the number of titled personages who are content to take at meal-time their place, not at the table of the master of the house, but at that of the domestics in the servants' hall.

Thus in the course of a civil suit against Sir Charles Nugent it came out that he was earning his livelihood as a groom, while Lady Nugent was taking in washing. Yet the Nugents are among the most ancient and illustrious of all the grand houses of the nobility of Europe, some of their members being princes of the Austrian Empire, while the head of the family is the Earl of Westmeath.

When a Royal Train Breaks Down.

It may not be generally known that a telegraphist always accompanies a royal train. In case of an accident a ladder is placed against the nearest telegraph pole and a wire attached or connected with an instrument, which the telegraphist works while sitting on the bank. By this means word can be sent at once to the nearest railway station, giving such instructions or notifications as may be deemed necessary. When a train with the sovereign on board is traveling all the men in responsible positions are forewarned.

A trial was made once. The royal train was purposely stopped and the telegraphist sent off his dispatch in the manner described. The result was satisfactory in every respect. Otherwise the telegraphist's services have never been called into requisition during a royal railway journey.

Champion Endurance Waiter.

There are records of many sorts, and an Italian with a passion for dancing has added another—that of the endurance wait. This novel champion's name is Signor Guattiero, and he made his display in Paris during Sunday with five competitors, lured by the challenge offer of Signor Guattiero to give \$40 to the man who could dance him down. Incidentally the event established something like a record for the single pianist who played the concert through, for it was part of the plan that the successive dances should be played without the slightest break or interruption, as if they formed successive movements in a single composition. This was necessary because it was stipulated that a single fault in step or time on the part of the dancers disqualified. The "ball" opened at 10 a. m., and it closed at 12:30 the next morning. For an hour before that time all other dancers but Signor Guattiero were merely shuffling their feet. The number of dances played was 252. Signor Poll Luigi was the player.

The standard yard, which is preserved with the greatest care among the standards, was made in 1760. It is a brass rod, with pins of gold marking the measure.

Gold can be drawn into wire so fine that 550 feet will only weigh a grain.

T'S MOVE, MOVE, THERE

Swiss Peasants Who Beat All Flat Dwellers.

WOMEN WORK HARDEST

They Live in a Queen Valley, Have Four or Five Houses Apiece and Keep Going From One to Another All Year—Hard Natural Conditions Overcome.

The most primitive and peculiar people in the western part of Europe may perhaps be found in a little Swiss valley leading steeply down from the glacier of the Dent Blanche to the Rhone River. It is known as the Val d'Anniviers. It is only thirteen miles long and its character is indicated by the fact that in the distance it rises 6,500 feet.

One fact distinguishes the 2,300 peasants living there from all other inhabitants of the Swiss Alps. Every man, woman and child accompanies the herds and flocks wherever there is land to till, hay to cut or grazing for the live stock, and each group is as empty of population as a last year's bird's nest whenever there is work to be done in some other part of the valley. At any season of the year entire families may be seen either ascending or descending with their herds and household utensils as though they were quitting the country forever.

At the head of each little caravan is a mule carrying the father of the family. The mother and the children follow on foot and behind them come the cattle, goats, sheep and pigs, driven by an old woman.

This is the way they divide the year along thirteen miles of the valley: In December and January the peasants and their live stock are grouped in the lower pastures. In February they are living in their villages where the largest amount of hay is stored.

Down the valley they travel in March to attend to their vineyards near the Rhone and in April they are back in their villages planting the fields and gardens. In May and a part of June all are gathered at the lower pastures.

From June nearly to October the peasants are separated into two groups, one of them tending the live stock at the various Alpine pastures and the other dividing their time between their vineyards in the Rhone valley and the cultivation and harvesting of their crops around their mountain villages. Everybody goes down to the Rhone in October and a part of November to harvest the grapes and make wine, and then back they go to the lower pastures again. The geographical conditions fully account for the habits of the Anniviers and the multiplicity of their dwelling places. Their manner of life simply responds to their economic necessities.

They are increasing in number and must utilize every acre of their cultivated hay and grazing lands. The productive elements of the soil would soon be exhausted if the land were not richly fertilized, and so they must needs remove their live stock from place to place at frequent intervals. They prefer to have homes wherever their labors require them to remain a few weeks. Thus each family has four or five dwelling places, and to one or another of them they are continually removing their modest household equipment.

The villages proper are the largest agglomerations of houses and the only settlements in which they build small churches with steeples rising above the other structures. Around the villages are nearly all the tillable areas that the valley affords, and every square foot is made to yield all the grain and vegetables it will produce.

At each of the stations outside of the villages proper each family has a house, a barn, with a stable under it, a granary and a cellar. As the family moves from one home to another it takes comfort in the fact that it will there find hay for the beasts, grain to be crushed into coarse flour, and wine, the product of the vineyards. There are timber and stone in abundance and the primitive buildings are erected at little or no expense.

The Anniviers do not mingle with other people, their homes are closed to outside influences, they import nothing, they live in isolation, distrust everything new and are closely attached to the lives their fathers led before them. Sufficient unto themselves, they buy scarcely anything excepting raw cotton. Their lands supply them with bread, fruit and wine, they build their houses, make their own furniture, spin yarn, weave the cloth that they turn into clothing and provide their own footwear from the hides of their cattle. In summer the women participate in all the labors of the men. In winter they weave cloth, make garments and braid straw hats for summer use.

A family is rich with twenty head of cattle and the poorest has at least two. In the Val d'Anniviers they call a man rich who has more roofs to cover him, more fields to cultivate and more work to do than the generally.

Cash is said to be derived from the French word "caisse," a chest in which money was kept.

LOOKING AT THE DEBT SIDE

How Different States of the Union Protect the Debtor.

A century ago a person might spend the best years of his life in the debtors' prison for lack of a little ready cash. Today the debtor is given a chance to pull himself out of the financial mire.

There is no uniform law which provides for his protection, as each state differs in this respect, and the farther west he goes the more chance the debtor has of regaining his business credit. There are few people nowadays who believe that it is a debtor's duty to cripple himself forever by giving up his last cent to his creditors.

Alaska, although not generally noted for its pity, exempts a seat or pew in church from seizure, perhaps because of their scarcity in the territory. In that territory, also, your creditors must leave you either a yoke of oxen, a span of horses, two reindeer, or six dogs. If you are a farmer in Alaska, your homestead, to the extent of sixty acres, valued at not more than \$2,500, is exempt. Nothing is said about the farm products of Alaska.

Arizona is more careful of the safety of her citizens, and among the first of the articles exempt from seizure are a shotgun and a rifle. A man without his "shooting-irons" in Arizona is poor indeed. Even the law recognizes them as among the bare necessities of life. But Arizona is not only solicitous of the safety of her citizens, but also looks out for their interests in the finer things of life. The sheriff cannot take your piano in Arizona. It is exempt from execution.

Iowa allows even a larger amount than Arizona. There the insolvent debtor is allowed to keep a musket, a rifle, and a shotgun, while his spiritual welfare is also protected by the exemption of his church pew.

Montana laconically exempts one gun, and allows the debtor to select his favorite weapon, while in Oregon he can have "one revolving pistol, also a rifle, and a shotgun," provided he is a male citizen over sixteen years of age. The law apparently recognizes that a man is of age in Oregon as soon as he can shoot.

Tennessee allows one gun to every male citizen over eighteen years of age, and every female of whatever age who is the head of a family.

Texas allows "one gun" irrespective of age or sex of the wearer or the kind of weapon. The law recognizes that a gun of some kind is a necessary article of wearing apparel for everybody in Texas.

Eastern culture is exemplified in the Connecticut law, which exempts a library to the value of \$500. The Connecticut law contains a long list of exemptions, and is a reflection of conditions in Colonial times. There the sheriff must leave the debtor two swine and two hundred pounds of pork, one cow and ten sheep, twenty-five bushels of charcoal, two tons of coal, two hundred pounds of wheat flour, two tons of hay, two cords of wood, and two hundred pounds of fish. Some of the other states also make similar exemptions.

The character of the state is usually indicated by the nature of the articles exempted. Thus in the seaboard states a fisherman's boats and nets are usually free from execution, while in the mining states the sheriff cannot touch a miner's tools or his cabin, and in the purely agricultural states a certain quantity of land and all the implements and stock necessary to work it to the best advantage.

In most of the Southern and Western states, where, as a rule, the debtor class is in control of the law-making machinery, the exemption is comparatively high, while in the Eastern states, where the money-lenders control, it is low. The lawmaking control is or less the lawmaking, the exemption is much lower.

The Kaiser at a Glance.

Born January 27, 1859. Attended common public schools with his brother, Prince Henry, 1874. Student at the University of Bonn, 1877-1878.

Married the German Princess Augusta Victoria of Schleswig-Holstein, February 27, 1881.

His family consists of six sons and one daughter.

Succeeded to the throne upon the death of his father, Frederick III, June 15, 1888.

Is 47 years old, has been married 25 years, and will celebrate the eightieth year of his reign next June.

Is the sixth monarch of the House of Hohenzollern to rule over the Kingdom of Prussia and the third over the Empire of United Germany.

His empire comprises four kingdoms—Prussia, Bavaria, Saxony and Wurttemberg—six grand duchies, seven principalities, the "free towns" of Hamburg, Bremen and Lubeck and the province of Alsace-Lorraine.

Is High Admiral of the war fleet of 123 vessels, with 95 other buildings, and commands an army with a peace footing of 695,972.

His salary comes wholly from the hereditary Kingdom of Prussia and amounts to 3,852,710 a year. Also has an immense private fortune of money and landed estates from which he derives a large income for the support of the royal family and the expenses of the court.

Too Much Attention.

"Americans pay too much attention to wealth."
"Yes," answered the rural millionaire, "especially the men who possess property."

STRANGE BURIAL RITES

Each Race Has Its Own Customs and Ceremonials.

KING IN SILVER CANOE

There are 463 Methods of Interment People That Rejoice When the King Comes—Shohese Beggars Even in Death—Fans Eat Their Dead—Desire to be Buried at Home.

There are 463 different ways in which the people of the world bury their dead. Scarcely any two tribes of people in all the world dispose of the bodies of those who pass away in the same manner. A man can take his choice of a great number of ceremonies.

S. Lewis Tillotson, a Baltimore undertaker, has made a study of the burial customs of the world with a view of improving, if possible, the means of disposing of bodies used in most civilized countries and to discover behind the ceremonials and the rites of burial and the methods of disposing of the bodies the odd beliefs of the people.

His discoveries and investigations have shown many strange things, but as yet he has made no recommendations looking toward improvement of present systems.

One thing he has found, says the Chicago Tribune, is that every tribe of people in the world except two—the Veddas of India and the Bantus of Africa—shows some mark of reverence to the dead—even those that eat them—and that every one except those some two shows from its treatment of the dead some belief in a future existence.

About three-fourths of the people of the world are sorry, or pretend they are sorry, when a death happens among their friends or relatives, and the other fourth are glad. About four-fifths object to death and the other fifth welcome it.

"Among the Karens of Burma there is a close relation between the burial and the wedding ceremonies, and a death is made the occasion of a wholesale courting," said Mr. Tillotson. "The body is placed on a bamboo platform and girls gather there, singing and laughing. The men seat themselves on one side of the body and the girls on the other and there, as if made happy by the presence of death, they carry on their courtship—and the man select their wives. The Kirgisi-Kazaks are dead in their remembrance of the dead—and here may be food for religious thought for Bible students in their customs. After death the body is usually buried, arrayed in white clothes, and every day for forty days after the death the mourners visit the tomb. The forty day period apparently is counted for no special reason as yet discovered.

"The Shans give the dead a good send-off, putting money into the mouth to pay passage to the other world. The souls are supposed to go into butterflies that fly away and the body must wait and pay its fare. The coffins are highly colored and paper under a gaudy canopy. The wives parade with the body and the eldest son walks ahead with a sword, clearing the evil spirits from the way. The bodies of chiefs and priests are burned.

"The Bantu and the Veddas, almost all tribes, have no ceremonials and appear to care nothing whatever about death. In both tribes the bodies are thrown into the bushes, covered with leaves and brush, and left. "A Miamian corpse is handsome than a live Miamian. The body is dyed a bright red and decorated with feathers. The men are buried facing the east and the women facing the west, and he earth is thrown on the body.

"The ruling passion strong in death is exemplified by the Shohese—a tribe of inveterate beggars—for the dead are buried with their feet hands and hands above earth, still asking alms. Every good Arab is buried with his face toward Mecca, his sword and scabbard and his hands joined. The women only mourn and hired female mourners howl for days.

"Probably the most economical funeral of all is among the Fans who have no ceremonies. They eat their dead. Out of respect they do not eat their own relatives, but trade them off to some other bereaved family. The question of weight is not considered.

"The deaths of every civilized person—to be buried at home—is shown by the Mummies, who are Mummies. They first bury the body in the bow of the hut with the head above ground and watch it for months. Then they disinter the bones, wash and polish them, and carry them scores of miles to the old home of the tribe, where they are buried in sacred ground.

"This same burning desire is shown by the Sakalava of Madagascar. There the bodies are buried in canoe-shaped coffins—possibly so they can cross the Madagascar Straits—and the funerals are accompanied by human sacrifices. A small portion of the body is cut off, placed in the hollow tooth of a crocodile, and the tooth is deposited in the sacred house at Mojanja.

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