

## Sham Royalties.

**SERVANT GIRLS AND SWINDLERS WHO HAVE POSED AS PRINCESSES AND PRINCES.**

A short while ago a young woman, garbed in Eastern dress, was found crying in a street in Munich.

She pretended that she was an Oriental princess, and that she was unable to speak any language but her own. What that was, however, nobody could make out.

For three months she imposed on all and sundry. Then it appeared that she was a Bavarian peasant girl, speaking German perfectly, and all Munich indulged in hearty fits of laughter at the expense of the learned professor whom she had succeeded so easily in hoodwinking.

Curiously enough, an almost precisely similar imposture was perpetrated here in England some years ago by an individual who called herself the Princess Caraboo.

She was a pretty girl, with dark, expressive eyes, raven-black hair, and olive-tinted complexion. Quite an Eastern type, he it observed.

Her first appearance was at the village of Almondbury, in Gloucestershire. Like her Munich prototype, she was found crying in the street, penniless and destitute, but wearing an Oriental dress of brocade silk, with sequins in her hair and sandals on her feet. A worthy squire and magistrate, one Samuel Worrall, of Knole Hall, took compassion on her, and gave her food and shelter.

A Consummate Actress. She spoke, with apparent fluency, some strange tongue which no one could make head or tail of; but by means of signs and rough diagrams she gave her hosts to understand that she was a Japanese princess, and that she had been kidnapped by pirates and brought to England in a Dutch trading ship. Her name, she said, was Caraboo.

Incredible though her story appears when set down in cold print, she, nevertheless, succeeded in imposing upon a number of influential people, who subscribed between them enough money to pay her passage back to her own "home."

The girl must have been a consummate actress, for during the three or four months she remained with the Worralls she never once gave herself away. Eventually, however, she was recognized by a visitor to Knole Hall as a Devonshire girl named Mary Wilcox, daughter of a farm labourer living at Withridge, in that county.

Taxed with this, she broke down and confessed. She had, it seemed, conceived and carried out her extraordinary imposture entirely without aid from anyone. Her reason for doing so? "I wished for an easy life, such as the gentlefolk live," pleaded Mary tearfully.

Completely Taken In. Some sixteen years back a similar remarkable fraud was perpetrated in Paris by a wandering stranger, a man this time, who called himself "Ripartamor." He, also, like Caraboo, pretended to speak a strange language, which he termed "agrach."

A famous professor was so completely taken in by the impostor that he actually started compiling a grammar and dictionary of the "agrach language." Meanwhile, a specimen of the strange writing was sent by a friend in Paris to Mr. G. R. Sims in London.

He pronounced the seemingly meaningless jumble of words to be a compound of Rumanian and Yiddish, intermixed with thieves' slang from several European countries. This gave the French police a clue. The self-styled Ripartamor's finger-prints were taken, and he was presently identified as a well-known international "crook" named Agostino Rinaldo, which same impeachment, realising that the game was up, he did not trouble to deny.

Of all the many frauds of the kind, however, that perpetrated by an individual known as "Psalmanazar, the Formosan," is the most remarkable. He turned up in London in the guise of a wandering "Formosan prince," and, according to his story, he had been deprived of his rank and titles, and expelled from his country for the "crime" of embracing Christianity.

Unmasked at Oxford. This won him the sympathy of a number of religiously-minded but credulous people, amongst them being a well-known bishop, for whom Psalmanazar "translated" the Church Catechism into what purported to be the Formosan language.

The worthy prelate presently sent him to Oxford University to be educated. Here, however, Oriental scholars were quick to detect the imposture, and he was promptly "sent down," to his friend the bishop's intense disappointment and disgust.

At first the self-styled Psalmanazar tried to brazen the matter out, but in the end he broke down and confessed. He proved to be a Frenchman of good family and education, who had early fallen into dissolute and extravagant ways, and had been guilty of numerous frauds and impostures in his own country prior to coming to London.

Answers.

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54 in., \$5.00. . . . . \$3.75  
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## Shantung Silk.

Natural shade, at 95c., \$1.35, \$1.55 and \$2.40.

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## Fancy Silk Lustre.

Regular price \$2.10. Now . . . . . \$1.40

## St. Oswald of

## Northumbria

St. Oswald, King of Northumbria, who embraced Christianity in the famous island cradle of England, Christianity, and college of kings, and saints, was born in 604 and died in 642.

In 635 he defeated and killed Cadwalla, and established his rule over Northumbria.

The mission of St. Augustine produced no effect on the North England and at the beginning of Oswald's reign Northumbria was heathen. The father of Christianity in the vast region now included in Counties of York, Durham, and Northumberland, was not St. Augustine, S. Columba, and its metropolis was not Canterbury, but Iona, the island off Scotland's western coast.

It was just forty-eight years after Augustine and his Roman monks landed in England that an Anglo-Saxon Prince Oswald invoked the aid of the monks of Iona, who had been trained under missionaries of the British faith from Ireland, for the conversion of the Saxons of the North.

Oswald was son of Ethelfred, Ruler, and of the sister of King Edwin. For several years he had been an exile among the Scots and Picts where he and his companions in misfortune learned the truths of Christianity and were baptized according to the rite of the ancient pre-Roman, British or Celtic Church.

The elder brother of Oswald, Eanfrid, fell by the sword of Briton Cadwallon after having pronounced the Christian faith. Oswald with a small band, about twenty of whom were Christians, undertook to conquer the country.

Although their armies were unequal in numbers, Oswald and Cadwallon met near that great wall which the Emperor, Severus, had drawn from sea to sea, as a defence against the ardent patriots of the North.

Oswald's meagre forces were defeated against the wall on a hill, and Oswald held erect with his own hands a large wooden cross, while his companions heaped the earth round it to keep it firm in its position. There they knelt before it and prayed for blessing.

During the following night, Oswald, asleep in his tent, saw in a dream Columba, founder of the Church of Iona, shining with angelic beauty, erect, and with that lofty stature which distinguished him in life. He said to Oswald: "Be of good courage, play the man, at the break of dawn march to the battle; I have obtained for thee from God, the victory over thine enemies and the death of Cadwallon, the last hero of the British race—victor, according to Welsh tradition, in forty battles and sixty single combats—perished in the last. The Britons evacuated Northumbria never to return, and with him behind the Severn.

Oswald became sovereign of the whole of Northumbria and afterwards of the Saxon Heptarchy with the title of Emperor of all Britain.

Once firmly established on his father's throne, Oswald set to work to bring about the triumph in his country of that religion which had been the consolation of his seven years' exile. And remembering the generous hospitality which the Saxons had extended to him during his exile, he now turned to the cradle of his faith, with the result that a hundred and thirty men from Iona headed by the gentle St. Aidan, came to evangelize his kingdom.

Oswald and Aidan rivalled each other in virtue, piety, ardent character and the desire for the conversion of souls.

Oswald married Kineburga from the country of the West Saxons, but this time his era of prosperity came to an end. Penda of Mercia, king of the Britons and together they waged a two years' war, against Oswald which ended in the decisive battle at Maserfeld, on the western border of Mercia and Northumbria. In this battle Oswald was killed, and his last words being "My God! save the souls."

Penda, not satisfied with the death of his young rival, had Oswald's hands cut off, and set up his stakes, to intimidate both conquered and conqueror. After a year, Oswald's head was then taken to Penda to be put on a pole to the distance to the great monastery where he had been buried, and where Aidan still Abbot.

From Lindisfarne, primarily Iona through S. Columba of Ireland came the conversion of the British Christians of the north of England.

S. Aidan was the organizer of the work. S. Oswald its originator and protector.

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