

Bellefonte, Pa., November 27, 1908.

**Stormy Relations of the Miserly King and the Lavish Author.**

The world knows plenty about the elements of strength in the characters of great men, but less about their weaknesses. Here is a story that shows the other side of the natures of Frederick the Great and Voltaire:

Frederick the Great had a leaning toward literature. He wrote poems, plays and booklets that, in his opinion, possessed rare merit. So it seemed fitting to him that great literary men should fraternize, and he sent an invitation to Voltaire to be his guest. Accompanying the invitation was a sum of money to defray the great Frenchman's traveling expenses to the Prussian capital.

Let it be explained at this point that Frederick was extremely penurious and that Voltaire was not only extravagant, but had many of the characteristics of what we would now call a graftor. It should also be understood that Frederick despised grafting, and Voltaire abhorred miserliness.

Voltaire accepted the invitation—and then had an afterthought. Why not take a favorite niece with him? So he wrote to the king that if he would send an extra thousand louis he would bring the girl.

"Sir," replied the king, "I did not ask the young lady to do me the honor of visiting me, and I shall send nothing to pay her expenses."

"The old miser!" said Voltaire to a friend. "He has tubs of money in his treasury, yet will not grant me this wish."

However, Voltaire went to Berlin, but each found that he hated the other too much to make their friendship permanent.

The king once gave Voltaire a pack of poems to revise.

"See," said Voltaire to a German nobleman, "what a quantity of dirty linen Frederick has sent me to wash!"

The king thought his guest was too free with the chocolate and sugar and gave orders that he be put on a restricted daily allowance.

Voltaire retaliated by gathering all the wax candles he could find in the halls and storing them in his trunk.

Soon the royal palace became too hot for him, and he began to pack up. Then Frederick missed his package of poems. At once he scented a plot. Voltaire intended to take the verses back home with him and palm them off as his own. Lord Macaulay has said that the poems were so bad that he was convinced Voltaire would not for half of Frederick's kingdom have consented to fatten them. But the king thought differently, being the author of the poems.

So the Prussian monarch had Voltaire thrown into jail at Frankfort and kept him locked up for twelve days. Sixteen hundred dollars that was found in his pocket was taken away from him. The king in the days of their friendship had given Voltaire a life pension of \$3,200 a year, and the money that was confiscated was a semiannual installment.

Thus ended their friendship.—Scrap Book.

**Spanish Nicknames.**

One of the peculiar ways in which Spanish differs from English is in the names the language gives to all people with a certain intimacy or peculiarity. A blind man is referred to as el ciego, a man with but one eye is a tuerto, a pug nosed man is chato, one who is cross eyed is a bisojo, a cojo is a lame man, and a manco has but one arm. If he is humpbacked, he is a jorobado; if baldheaded, a calvo, and if his hair is very short he is a pelon. The feminine titles for the same classes are the same, with the exception that they end in "a" where the masculine terminate with "o." These short names are used most commonly. In fact, they are applied as nicknames in many cases, and especially among the lower classes persons are addressed or referred to only by these names.

**A Wedding Present.**

A widower in Scotland proposed to and was accepted by a widow whose husband had died but a month or two previously.

To celebrate the occasion he asked the widow's daughter what she would like for a present. She wanted nothing, she said, but being pressed to name something she replied:

"Well, if you want to spend siller you might put up a headstone to my father."—London Telegraph.

**The Ruling Passion.**

"John! John!" called the excited little wife.

"W-what is it, Lucy?" muttered the big baseball player as he drowsily turned over in bed.

"Why, there is a man downstairs."

"W-what's he doing?"

"He's in the dining room after the plate."

"Trying to reach the plate? Put him out, Kelly; put him out at third!"—Kansas City Independent.

**Reproved.**

"I suppose," said the sad eyed youth at the musical, "you know the difference between bel canto and coloratura?"

"Young man," answered Mr. Cumor severely, "I never bet on race horses."—Washington Star.

**Practical.**

"Darling, I mean to prove my love for you not by words, but by deeds."

"Oh, George, did you bring the deeds with you?"—Baltimore American.

**A TEMPERANCE UNION.**

**Members Limited to Fourteen Drinks of Liquor Daily.**

"Signing the pledge" is no new thing, as is proved by researches in Italy. Interesting particulars of what would appear to be the earliest examples of written pledges to abstain from gambling and excessive drinking are given in the Turin Studi Medievali by Signor Girolamo Biscaro, who has discovered three such documents in the archives of Milan. The first of these records is an oath sworn on the gospels by Giacomo Pasquali and Armanino Duca to the effect that for two years they will abstain from gambling in Pavia or within three miles thereof and will likewise refrain from inducing others to gamble on their behalf. The penalty for any breach of this oath is fixed at 5 soldi, payable to Papio Boaventura.

In the second document Parano de Bono promises Uberto de Proto to abstain from gambling for a certain period, exception being made on behalf of the game of bismontiro, at which, however, he was not to lose more than 2 denari on any one day. Further, he undertakes not to visit any inn for drinking purposes before the hour of vespers on Monday. A breach of either clause of the pledge involves the payment of 5 soldi to De Proto. By the third document Sileto Ferrarie expressed his willingness to pay 12 denari to his brother Lamperio should he be persuaded to play for money in any place of public resort or to spend more than 2 denari on intoxicants in any one day.

The motive for these contracts is not stated, but it is presumed that they were entered into by employees whose masters wished to keep their proclivities in check. There is nothing in the documents to suggest the existence of any organization for the promotion of temperance. The honor of being first in the field in this respect therefore still rests with Germany, where two temperance societies were founded in the sixteenth century.

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