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T. C. MALONEY Editor and Pub. MAN E. MALONEY News Editor

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THE PASSING OF TWO HIGH SOULS.

ARCHBISHOP Ryan and Bishop Waltham were close friends in life they were called almost together, the Archbishop living but a day after the Bishop had died. They were examples to men all their lives, their going almost hand in hand should be a lesson to men. They were of different creeds, but they recognized that each had the same hopes, the same divine master, and that He would judge them and their work by the motives behind that work which they were performing. Who doubts about their souls taking the same path? Maybe the Bishop waited for his friends, seeing in the clearer light beyond the folding doors of death that he would swiftly follow. From childhood they had lived blameless lives. Each by deserved promotion grew more resolute, at the same time grew more gentle and more compassionate to the weaknesses of their fellow men and their serenity that folded them around at last was a symbol of the everlasting peace that was soon to be theirs.

There are two forms of death that are filled with splendor: One is that of the faithful soldier that for his country gives us his life under a battle's canopy; the other: that of a faithful priest who through love for God and love for his fellow men, devotes all the energies of his life to drawing man nearer to his God. Contemplating such a close of life, the things which most men grasp at seem small and mean by comparison. Describing the last days of his bishop, Victor Hugo pictures him as tending the flowers in his garden and says: "He had his few flowers on earth and all the stars above him."

Of course all men could not be bishops or archbishops even if they aimed to be, for the world's work must be carried on, but all men might, in a little way, imitate the lives of these prelates; they could do all the good in their power; they could, by such work, draw to themselves the peace and serenity which even the approach of death could not disturb.

The last great theme of the world is how to do away with wars. The most effective means will be to disarm the warring spirit in the souls of men.

When the final shadows were closing around Archbishop Ryan, he raised his voice in an invocation for blessings upon his adopted country, for what it had done and was doing for mankind. He doubtless had for years been comparing it with all other lands, realized what its place is in the world, and what it must continue to be for the world if it can be held on its steady, upward, exalted way, which revealed the passionate love of liberty in the soul of the dying man. That should be a new incentive for all Americans to work to exalt their country, for upon it the hopes of the world are more centered than upon any other land. Its example has already crushed a thousand of the world's tyrannies, and its work is still in its infancy, if only

the people can be led up to be worthy of such a country.

When the estate of the distinguished Archbishop was inventoried it was found to be worth \$4,931.

There is not necessarily any merit in poverty, or near-poverty, but in those days when the piling up of personal fortune has become the prevailing ambition everywhere, even in the ministry itself, Archbishop Ryan's small estate is a significant commentary on his life.

This man really gave himself and all that he had to the service of mankind. In 1903, when he was presented personally with a cash purse of \$120,000 in honor of his completion of a half century's work as a priest, he did not put it to a personal use. Instead he gave the whole lump sum to building and equipping a modern home for orphans. He did more—he gave then and has given ever since much of his personal income from his diocese to the support of that home. Though he had opportunity to lay up much wealth for himself in this world, that never appealed to him. He preferred not to be rich, but to use his income as he received it for the betterment of men, women and children.

The deaths of those two prelates ought to be an inspiration to Americans not only to live better lives as citizens but to impress them with the truth that their country needs their best services in every capacity of their lives.

WITH THE TOAST AND TEA

GOOD EVENING.

A real friend is one who will tell you of your faults and follow in prosperity, and assist you with his hand and heart in adversity.—Horace Smith.

WHAT WE LIVE FOR.

I live for those who love me, Whose hearts are kind and true; For the heavens that smile above me,

And await my spirit too; For all human ties that bind me, For the task that God assigned me, For the bright hopes left behind me, And the good that I can do.

I live to learn their story Who suffered for my sake, To emulate their glory And follow in their wake,— Bards, patriots, martyrs, sages, The noble of all ages, Whose deeds crown history's pages, And Time's great volume make.

I live to hail that season, By gifted minds foretold, When men shall live by reason, And not alone by gold; When man to man united, And every wrong thing righted, The whole world shall be lighted As Eden was of old.

I live for those who love me, For those who know me true, For the heavens that smile above me, And await my spirit too; For the cause that needs assistance, For the wrongs that need resistance, For the future in the distance, And the good that I can do. —Selected.

Isn't it about time that Dr. Minz was taking his annual spring swat at the housefly?

The price of eggs has dropped again. Generous old hens, they must be thinking of Easter.

The Atchison Globe says there are no frills on Mary Garden. Nor much of anything else, if we have been correctly informed.

An optimist—The man who believes every new rumor about a railway being built to Coos Bay.

A NOBLE THEME. That bard we prize Who wields his pen, To eulogize The busy hen, FRED BACHMAN.

Why not a word Of praise, Oh! booster, For that brave bird, The trusty rooster? P. M. HALL-LEWIS.

And then why not We humbly beg A little rot About the egg. IVY CONDRON.

DISAGREE WITH DR. ELIOT ON HAVING MANY CHILDREN

BOSTON, Mass.—The statement of Dr. Charles W. Eliot, president emeritus of Harvard university, that there should be from six to eight children in every family and that a married woman should have a child every two years, met with little favor among Bostonians.

"Social democracy and equality would have the effect of regulating the birth rate, but without that all that could possibly be said or done would accomplish little or nothing," said Joseph Lee of the Boston school committee, president of the Playground Association of America.

"There could no more dangerous condition exist in a country than that of poor and ignorant families with large families and educated families with small families," said C. C. Carstens, secretary of the Massachusetts Society for the Prevention of Cruelty of Children.

Dr. John Lovett Morse—The real cause of infant mortality is that people have children when they know before the children are born that they cannot afford to take proper care of them. There are two remedies—to take better care of the children when they come and discourage the high birth rate among the poor.

Mrs. Susan Y. Fitzgerald—I am not in favor of extravagantly large families.

Mrs. Parmenter, president of the Waltham Women's club—I believe that the rich people should have more children and the poor people less. Present conditions are pitiable.

"By all means I favor large families," said Mrs. Julia Duff, a well-known Charlestown educator. "The larger the family the more glorious the result. That is proved by the brilliant people we find in the larger and poorer families. I believe the death rate in the small families is greater than in the larger families. Children in the larger families are nursed by the mother. That's the natural way and they live longer. It is in the large families that the future of the country lies."

Says Men Can't Afford It. SPRINGFIELD, Mass.—Mrs. Ella R. Whiting, for many years secretary of the Union Relief association, Springfield's leading charity, member of the Woman's club and other prominent organizations, does not agree with the views of Dr. Eliot in their entirety.

The average American workingman, in her opinion, has insufficient earning capacity to finance an addition to his family every two years. "I would at present lay more stress on the betterment of the condition of the American workingman than on an increase in the size of his family," said Mrs. Whiting. Mrs. Whiting sees no objection to those in comfortable circumstances having the number of children President Eliot suggests or as many more as they want.

Cleveland Women Disagree. CLEVELAND, O.—Cleveland women take exception to the statement of Dr. Eliot that every married woman should bear eight children if she lives till her fortieth year.

Mrs. Nathan Rosewater said: "I think a woman with a family of eight children is not able to give each child the attention it requires. She can raise such a family only like sheep—some of them are bound to lead a wayward life. A mother with a few children can draw them closer to her and train them to be the best of citizens. In this age the nervous strain is too much for a woman to bear eight children."

Mrs. Stella M. Jacobl said: "A child has a right to be well bred, that is, given an education and a right start in life. When financial conditions are such that children are likely to be thrown on others for support, the birth rate should be restricted."

"I think Dr. Eliot's view is well taken," said Mrs. Stephen Buehr. "I think he is farseeing and believes with him that a mother should look to future generations. But I do not believe in large families if there are no means to support the children."

Several Favor Big Families. CHICAGO.—From unqualified approval of Dr. Eliot's views by the wife of former Mayor Edward P. Dunne, who has brought thirteen children into the world, nine of whom are living, to Mrs. Charles

Henrotin, a prominent clubwoman with three children, who believes big families should be discouraged, runs the gamut of opinion on Dr. Eliot's statements.

"It is the duty of every wife to raise a big family," declared Mrs. Dunne.

"Big families are the greatest curse of this country today," said Mrs. John F. Thompson, president of the Social Economics club, who has five children. "There are too many big families which are larger than the parents can care for. I don't believe in big families. Anyway, Dr. Eliot is talking about something which neither he nor anyone else has any power to regulate."

Quality more than quantity is the motto of Mrs. Frederick Lorenz, vice president of the Chicago Woman's club and mother of three children. "More attention should be paid to the kind of children and their care rather than the number," she said.

Mrs. L. A. Bishop, vice president of the Political Equality league, believes the more the better. "But why should Dr. Eliot put a limit of an average of six if one can have twelve?" She asked. "A woman can do no more good in the world that the bringing of children into it." Mrs. Bishop has three children.

For and Against In New York.

NEW YORK.—Prof. John Dewey—I can't imagine to what sources Dr. Eliot went to find the authority for making such statements. I am sure that if I were called on to decide the matter, I would be all at sea to find the evidence on which to base my decision one way or another. The question of population is one of the most complex in the world, anyhow. At least we don't need larger families here in New York. Not until they enlarge the size of the average flat, at any rate, and lower the rent.

Mrs. William J. Schreffelin—I have nine children myself, so, naturally, I believe in a home full of children. The ideal home is the one where the child lives in an atmosphere of helpfulness and justice, and this is more possible where there are a number of brothers and sisters than in a small family.

Dr. Ida G. Nahm—if ever a man looks foolish it is when he sits calmly in the study or the quiet of his orderly library and in a lordly way tells the woman in the kitchen, "Go forth, multiply and replenish the earth." Anyhow, it's meddling for one man to tell another how many children he should or should not have, and he deserves to get snubbed. I often wonder when men say things like this reported remark of Dr. Eliot's, if they expect babies to spring up broadcast at their word.

Mrs. Champ Clark's Views. WASHINGTON, D. C.—Commenting on Dr. Eliot's statement, Mrs. Champ Clark said:

"I agree with Dr. Eliot to the extent of thinking that large families are desirable, although I think there is no law that can be laid down as to the number of children that are desirable for each family. That is altogether an individual question and one which comprehends a great many factors, for the circumstances and surroundings of the family must be taken into consideration.

"I think the children of large families have better chances for happiness and for helpfulness, and that they are, generally speaking, more unselfish."

Favors a Five-Year Interval. PITTSBURG, Pa.—Mrs. Emuch Rauh, president of Columbia Council of Jewish Women and considered one of the model mothers of Pittsburgh as well as being a pronounced social leader, does not agree with President Eliot that a wife should bear a child every two years from the time she is 24 until the age of 40 years is reached.

"I read Mr. Eliot's statement and must say I do not agree with him," said Mrs. Rauh to the correspondent. "I believe in a generous number of children, just as many as a wife can bring into the world strong and healthy. The average wife can not bring into the world a real healthy and sound child with less than five years intervening between births.

"The children born to one mother two years apart will as a general thing be found not so strong in any way as will be those born five years apart. Fewer children, but more healthy ones would be my idea."

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