

# POOR DOCKET MAY 20 1935

THE EVENING TIMES AND STAR, ST. JOHN, N. B., FRIDAY, JULY 13, 1923

## The Evening Times and Star

ST. JOHN, N. B., JULY 13, 1923.

The St. John Evening Times is printed at 27 and 29 Canterbury street, every evening (Sunday excepted) by The St. John Times Printing and Publishing Co., Ltd., a company incorporated under the Joint Stock Companies Act.

Telephone—Private exchange connecting all departments, Main 2417. Subscription Prices—Delivered by carrier, \$3.00 per year; by mail, \$3.00 per year in Canada. By mail to United States \$5.00 per year. The Times has the largest circulation in the Maritime Provinces. Special Advertising Representative—NEW YORK, Frank R. Northrup, 330 Madison Ave., Chicago, E. J. Power, Manager, Association Bldg. The Audit Bureau of Circulation audits the circulation of The Evening Times.

### "CANADA'S MAYFLOWER"

The Hector was Canada's Mayflower.

In this striking sentence Judge G. Patterson, in the Dalhousie Review for July, gives the reason for the great celebration to begin in Pictou, Nova Scotia, next Sunday. The thirty-three families and twenty-five unmarried men, the whole number of persons being about two hundred, who landed on the Hector at Pictou on Sept. 16, 1773, were the advance guard of a Scottish immigration which filled up the whole of Pictou county, overflooded into Colchester, Antigonish, Guysborough, Cape Breton, Prince Edward Island, northeastern New Brunswick and even to Ontario. Judge Patterson says that so careful an historian as Brown estimates that between 1802 and 1807 twenty-five thousand went to Cape Breton alone.

The Hector, in 1773, was the pioneer ship. The next year fifteen families arrived, but during the period of the American Revolution there was a halt to the movement. At the close of this war the movement resumed, with the result already described. Throughout the Maritime Provinces, therefore, the Pictou celebration next week will be an event of very great interest, for who can measure the benefits derived from this influx of sturdy, God-fearing folk from Scotland, who brought their school teachers with them, and joined with the Loyalists from New York and New England to found a new commonwealth under the British flag?

Judge Patterson tells us that the people of the Hector were the first to come this way from Scotland, as a Scottish regiment was disbanded and settled in Quebec in 1763; while two ships brought to Prince Edward Island in 1772 the Catholic tenants of MacDonald of Inverness, in St. John's, who had been given the choice of becoming Protestants or quitting his lands. Another MacDonald, of Glenaladale, sold his own estate and brought them to Prince Edward Island as tenants, for he had received very extensive grants on the island. The people on the Hector were not so driven, by one landlord to become the tenants of another in the wilderness. They came to escape rent, and settle on their own land. Most of them were Highlanders, but there were five men from the south, and as a result of letters these sent home there was an influx from Dumfries and Kirkcubright as well as from the Highlands. Scottish soldiers disbanded in Halifax joined their kinsmen in Pictou, Antigonish and Hants. By 1791 the population of Pictou was estimated at thirty hundred. In 1803 it was five thousand, and the stream of nearly a thousand a year continued until all desirable lands were taken up and the overflow spread as already described.

As a matter of history it is interesting to note that before the Revolutionary War the Philadelphia Company, which included Benjamin Franklin and Dr. Witherspoon, afterwards President of Princeton University, received in 1768 a grant of what is now Pictou county, and two years later sent six families to found a colony, but at the time of the landing of the Hector there were only sixteen families, of whom ten had moved away.

These days of rapid transit, it is interesting to read that the Hector was a stern, wooden vessel, and that she had taken on three families and five unmarried men at Greenock, beat her slow way to Loch Broom, in Ross-shire, took on board thirty families and twenty unmarried men, and sailed thence for Pictou. Near Newfoundland a storm drove them back so far as to cause a fortnight's delay. Food and water ran low, smallpox and dysentery broke out, and eighteen deaths occurred. "Who," asks Judge Patterson, "can describe their joy when on Sept. 15th, 1773, the Hector entered the harbor of Pictou? Every lover and every sister of the bagpipes will relish the following:

"One incident of the landing deserves to be mentioned. The Indians had been giving trouble to the immigrants from the Hope (the Philadelphia settlers), but when news was received of the Hector these settlers announced in triumph that the Highlanders were coming—the same men they had been fighting in petitions at the taking of Quebec. The Indians gathered on the shore, prepared to dispute their landing by force of arms. But the Highlanders, who in honor of the occasion had dug out from ancient trunks the kilts they were forbidden by law to wear, and the drums that were by law confiscated, were not to be denied. Preceded by the pipes, they started shoreward. One skirl of the pipes and the Indians fled in terror to the woods, and never gave trouble again."

While the Hector arrived on Sept. 15 the celebration has been advanced for climatic reasons to July 15. This 150th anniversary will bring to Pictou men and women from all parts of the continent, and among them many who have made their mark in business life.

### THE TOUCH OF TIME

(Charles Becker, in The New York Herald.)

When this old house was built, years ago.

It flamed colors crude, and awkward lines. Yet time so softened with concealing vines.

Its harsh defects, that nowadays none know. Discrepancies whose lacks no longer show.

And passersby extol the haunting grace. The years have woven o'er its commonplace.

Charm that from gust and wind and rain may flee. So is it sometimes, with a woman, born without a sign of any coquetry.

Whom care and joy and sorrow may adorn. In such sweet wise that folk no longer scorn.

The beauty that they look upon and praise. Is only bred of brave, time weathered days.

### LIGHTER VEIN.

Real Satisfaction.

"Customer—'Here's the overcoat I bought here yesterday. I want my money back.'"

Mercantile—'How come?'"

"Yes, but I didn't see whose satisfaction. You paid for the overcoat, the money was good, so everybody around here is absolutely satisfied."

### How She Picked 'Em.

Young Lady Customer—"I want some collars for my husband."

Salesman—"How would some of these Narratus suit you?"

Young Lady Customer—"No, I wouldn't get those. I didn't like the expression of the young man in the advertisement."

### Selection of Words.

Boos—"Why do you say 'exclusive'?"

Ad Man—"I just thought that was a good word."

Boos—"Poor word. All raincoats are supposed to be exclusive—they exclude rain."

### Salestalk.

Mother—"Do I get two pairs of pants with this suit for the boy?"

Salesman—"No, indeed. Not with this suit. It wouldn't do. Why, madam, by the time a gentlemanly lad like yours would wear out one pair of these pants he would be caught dead in it."

### "MY OLD KENTUCKY HOME."

(Toronto Globe.)

One feature of the celebration of the Fourth of July in the United States was the dedication of a mansion at Bardonia, Kentucky, to the memory of the musical genius, Stephen Foster, who was born on the 26th of July, 1826, in Pittsburgh. His negro melodies, "My Old Kentucky Home," "The Old Folks at Home," "Swanee River," "Old Black and White," and a score more, are familiar all over this continent, and probably have been heard with equal pleasure on others.

But it is a singular fact that, though the scenes of these songs are laid in Kentucky, he never lived there. He lived in the South, nor so far as is known, ever visited it or came into contact with the negroes. His negro melodies are the work of a man who never lived where they were sung.

His life was passed practically in Pennsylvania and New York. Foster wrote 125 pieces, of which one-fourth were negro songs, and these were always the most popular. He was a born musician, and his method was to jot down the melody as it came to him and to invent suitable water colors. That he was able to write sympathetically and accurately of places and people he had never seen is evidence of a rare gift.

His negro melodies are absolutely free from coarseness of innuendo which marks many of his imitators.

### FORDNEY AND THE FARMERS.

(Toronto Globe.)

The Fordney bill has not brought happiness to the farmers of the United States. The Lincoln Star, published in the heart of the wheat belt, says that farmers want the Missouri bill, not the Fordney bill.

It is produced with wages, machinery and other costs of production. The pitch exceeded only by the peak of wartime. Yet the price bids fair to be lower than any time in the history of the wheat.

The average farmer will get about \$18 worth of wheat per acre. His taxes will take about 10 per cent. of his income. His seed represents another 10 per cent. His harvest and threshing bill will take a still larger slice. If his farm is mortgaged, the interest may take as much as \$4 or \$5 an acre more. One needs go no farther to see the 90-cent wheat is not profitable farming. The price is probably 40 per cent. below the profit level.

The Topeka Capital, published by Senator Capper, explains that the war caused a large increase in the wheat acreage, and that much of the added land is not adapted to wheat-growing. Elsewhere it is said that the surplus must be sold in foreign markets, in competition with Australia, Argentina and Canada. The price is made in the world market and governed by world conditions. Farm prices are at pre-war levels, but the things which the farmer requires are selling at a big advance over pre-war prices. One day the farmer will realize that the day after tomorrow he is in a bad way.

Passengers leave London Wednesday morning take a night train from Berlin to Königsberg, and connect with the airship leaving here every Thursday morning for Russia. The service is daily between London and Berlin, tri-weekly between Berlin and Königsberg and tri-weekly between Königsberg and Moscow.

The time of the Circuit Court was taken up yesterday with the case of White and MacFarlane against Pictou, a case concerning a property transfer. Counsel addressed the jury and the judge was expected to deliver his charge this morning. G. H. V. B. appeared for the plaintiffs, and S. B. Bustin for the defendants.

### CANADA 55 PER CENT. BRITISH.

Author Gets Grand Prize at Rio For Book About It.

Because coffee-drinking originated in Mohammedan lands, many churches in the sixteenth century were concerned about the propriety of permitting its use in Christendom, denouncing it as an invention of Satan. Discussion arose, and the disputants appealed to Pope Clement VIII. for a decision, according to William H. Ukers, Jr., in his book, "All About Coffee," just published by the Tea and Coffee Trade Journal Company, New York. The Pope wisely decided to drink some before committing himself.

After imbibing a steaming beaker, Mr. Ukers reports, the Pope exclaimed: "Why, this Satan's drink is so delicious that it would be a pity to let the infidels have exclusive use of it. We shall fool Satan by baptizing it, and making it a truly Christian beverage." This he did, and added the Church's seal of approval to the waxing popularity of coffee.

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

The first recorded use of coffee in England, Mr. Ukers found, was in 1582, when it was brought to Oxford by Nathaniel Conopios (afterwards Bishop of Meyna), who had fled from Crete to escape persecution, and brought credentials to Archbishop Laud, who allowed him maintenance in Balliol College. Conopios brought a supply of coffee with him, and introduced the custom of drinking it. The first coffee house in England was established in Oxford in 1650. To quote Mr. Ukers:—

"The drink at once attained great favor among the students. Soon it was such demand that about 1655 a school of young students engaged one Arthur Tillyard, apothecary and Royalist, to sell coffee publicly in his house against All Souls College. It appears that a club composed of admirers of the young Charles met at Tillyard's and continued after the Restoration. The Oxford Coffee Club was the start of the Royal Society."

Nathaniel Conopios was the value of a trade name exists that "Java." Millions of people who have the vague idea where Java is or what it is, inevitably associate it with "head-b'nd" with coffee. That in fact, it is meant to mean that the fact that very little of what is grown comes to this country, which draws its main supplies from South America. Yet Java for a long time was and by many still is regarded as a synonym for coffee. Only the stringent laws against misbranding food products have made as Rio, Santos, Marseilles and Cebu somewhat familiar to us.

The trade value of the word "Java" is due to the enterprise of the early Dutch merchants. Mr. Ukers points out "The Dutch," he writes, "had early knowledge of coffee, and their dealings with the Orient and with the Venetians, and of their nearness to the East Indies, gave them an advantage in the early days of the coffee trade. They established in Java, experimental gardens for its cultivation."

The first shipment of seedlings from Malabar to Java in 1690 was "developed the coffee trade of the Netherlands. Java, in fact, which made Java a household phrase in every civilized country."

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

The first recorded use of coffee in England, Mr. Ukers found, was in 1582, when it was brought to Oxford by Nathaniel Conopios (afterwards Bishop of Meyna), who had fled from Crete to escape persecution, and brought credentials to Archbishop Laud, who allowed him maintenance in Balliol College. Conopios brought a supply of coffee with him, and introduced the custom of drinking it. The first coffee house in England was established in Oxford in 1650. To quote Mr. Ukers:—

"The drink at once attained great favor among the students. Soon it was such demand that about 1655 a school of young students engaged one Arthur Tillyard, apothecary and Royalist, to sell coffee publicly in his house against All Souls College. It appears that a club composed of admirers of the young Charles met at Tillyard's and continued after the Restoration. The Oxford Coffee Club was the start of the Royal Society."

Nathaniel Conopios was the value of a trade name exists that "Java." Millions of people who have the vague idea where Java is or what it is, inevitably associate it with "head-b'nd" with coffee. That in fact, it is meant to mean that the fact that very little of what is grown comes to this country, which draws its main supplies from South America. Yet Java for a long time was and by many still is regarded as a synonym for coffee. Only the stringent laws against misbranding food products have made as Rio, Santos, Marseilles and Cebu somewhat familiar to us.

The trade value of the word "Java" is due to the enterprise of the early Dutch merchants. Mr. Ukers points out "The Dutch," he writes, "had early knowledge of coffee, and their dealings with the Orient and with the Venetians, and of their nearness to the East Indies, gave them an advantage in the early days of the coffee trade. They established in Java, experimental gardens for its cultivation."

The first shipment of seedlings from Malabar to Java in 1690 was "developed the coffee trade of the Netherlands. Java, in fact, which made Java a household phrase in every civilized country."

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

The first recorded use of coffee in England, Mr. Ukers found, was in 1582, when it was brought to Oxford by Nathaniel Conopios (afterwards Bishop of Meyna), who had fled from Crete to escape persecution, and brought credentials to Archbishop Laud, who allowed him maintenance in Balliol College. Conopios brought a supply of coffee with him, and introduced the custom of drinking it. The first coffee house in England was established in Oxford in 1650. To quote Mr. Ukers:—

"The drink at once attained great favor among the students. Soon it was such demand that about 1655 a school of young students engaged one Arthur Tillyard, apothecary and Royalist, to sell coffee publicly in his house against All Souls College. It appears that a club composed of admirers of the young Charles met at Tillyard's and continued after the Restoration. The Oxford Coffee Club was the start of the Royal Society."

Nathaniel Conopios was the value of a trade name exists that "Java." Millions of people who have the vague idea where Java is or what it is, inevitably associate it with "head-b'nd" with coffee. That in fact, it is meant to mean that the fact that very little of what is grown comes to this country, which draws its main supplies from South America. Yet Java for a long time was and by many still is regarded as a synonym for coffee. Only the stringent laws against misbranding food products have made as Rio, Santos, Marseilles and Cebu somewhat familiar to us.

The trade value of the word "Java" is due to the enterprise of the early Dutch merchants. Mr. Ukers points out "The Dutch," he writes, "had early knowledge of coffee, and their dealings with the Orient and with the Venetians, and of their nearness to the East Indies, gave them an advantage in the early days of the coffee trade. They established in Java, experimental gardens for its cultivation."

The first shipment of seedlings from Malabar to Java in 1690 was "developed the coffee trade of the Netherlands. Java, in fact, which made Java a household phrase in every civilized country."

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

The first recorded use of coffee in England, Mr. Ukers found, was in 1582, when it was brought to Oxford by Nathaniel Conopios (afterwards Bishop of Meyna), who had fled from Crete to escape persecution, and brought credentials to Archbishop Laud, who allowed him maintenance in Balliol College. Conopios brought a supply of coffee with him, and introduced the custom of drinking it. The first coffee house in England was established in Oxford in 1650. To quote Mr. Ukers:—

"The drink at once attained great favor among the students. Soon it was such demand that about 1655 a school of young students engaged one Arthur Tillyard, apothecary and Royalist, to sell coffee publicly in his house against All Souls College. It appears that a club composed of admirers of the young Charles met at Tillyard's and continued after the Restoration. The Oxford Coffee Club was the start of the Royal Society."

Nathaniel Conopios was the value of a trade name exists that "Java." Millions of people who have the vague idea where Java is or what it is, inevitably associate it with "head-b'nd" with coffee. That in fact, it is meant to mean that the fact that very little of what is grown comes to this country, which draws its main supplies from South America. Yet Java for a long time was and by many still is regarded as a synonym for coffee. Only the stringent laws against misbranding food products have made as Rio, Santos, Marseilles and Cebu somewhat familiar to us.

The trade value of the word "Java" is due to the enterprise of the early Dutch merchants. Mr. Ukers points out "The Dutch," he writes, "had early knowledge of coffee, and their dealings with the Orient and with the Venetians, and of their nearness to the East Indies, gave them an advantage in the early days of the coffee trade. They established in Java, experimental gardens for its cultivation."

The first shipment of seedlings from Malabar to Java in 1690 was "developed the coffee trade of the Netherlands. Java, in fact, which made Java a household phrase in every civilized country."

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

The first recorded use of coffee in England, Mr. Ukers found, was in 1582, when it was brought to Oxford by Nathaniel Conopios (afterwards Bishop of Meyna), who had fled from Crete to escape persecution, and brought credentials to Archbishop Laud, who allowed him maintenance in Balliol College. Conopios brought a supply of coffee with him, and introduced the custom of drinking it. The first coffee house in England was established in Oxford in 1650. To quote Mr. Ukers:—

"The drink at once attained great favor among the students. Soon it was such demand that about 1655 a school of young students engaged one Arthur Tillyard, apothecary and Royalist, to sell coffee publicly in his house against All Souls College. It appears that a club composed of admirers of the young Charles met at Tillyard's and continued after the Restoration. The Oxford Coffee Club was the start of the Royal Society."

Nathaniel Conopios was the value of a trade name exists that "Java." Millions of people who have the vague idea where Java is or what it is, inevitably associate it with "head-b'nd" with coffee. That in fact, it is meant to mean that the fact that very little of what is grown comes to this country, which draws its main supplies from South America. Yet Java for a long time was and by many still is regarded as a synonym for coffee. Only the stringent laws against misbranding food products have made as Rio, Santos, Marseilles and Cebu somewhat familiar to us.

The trade value of the word "Java" is due to the enterprise of the early Dutch merchants. Mr. Ukers points out "The Dutch," he writes, "had early knowledge of coffee, and their dealings with the Orient and with the Venetians, and of their nearness to the East Indies, gave them an advantage in the early days of the coffee trade. They established in Java, experimental gardens for its cultivation."

The first shipment of seedlings from Malabar to Java in 1690 was "developed the coffee trade of the Netherlands. Java, in fact, which made Java a household phrase in every civilized country."

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

### SOME COFFEE HISTORY.

Author Gets Grand Prize at Rio For Book About It.

Because coffee-drinking originated in Mohammedan lands, many churches in the sixteenth century were concerned about the propriety of permitting its use in Christendom, denouncing it as an invention of Satan. Discussion arose, and the disputants appealed to Pope Clement VIII. for a decision, according to William H. Ukers, Jr., in his book, "All About Coffee," just published by the Tea and Coffee Trade Journal Company, New York. The Pope wisely decided to drink some before committing himself.

After imbibing a steaming beaker, Mr. Ukers reports, the Pope exclaimed: "Why, this Satan's drink is so delicious that it would be a pity to let the infidels have exclusive use of it. We shall fool Satan by baptizing it, and making it a truly Christian beverage." This he did, and added the Church's seal of approval to the waxing popularity of coffee.

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

The first recorded use of coffee in England, Mr. Ukers found, was in 1582, when it was brought to Oxford by Nathaniel Conopios (afterwards Bishop of Meyna), who had fled from Crete to escape persecution, and brought credentials to Archbishop Laud, who allowed him maintenance in Balliol College. Conopios brought a supply of coffee with him, and introduced the custom of drinking it. The first coffee house in England was established in Oxford in 1650. To quote Mr. Ukers:—

"The drink at once attained great favor among the students. Soon it was such demand that about 1655 a school of young students engaged one Arthur Tillyard, apothecary and Royalist, to sell coffee publicly in his house against All Souls College. It appears that a club composed of admirers of the young Charles met at Tillyard's and continued after the Restoration. The Oxford Coffee Club was the start of the Royal Society."

Nathaniel Conopios was the value of a trade name exists that "Java." Millions of people who have the vague idea where Java is or what it is, inevitably associate it with "head-b'nd" with coffee. That in fact, it is meant to mean that the fact that very little of what is grown comes to this country, which draws its main supplies from South America. Yet Java for a long time was and by many still is regarded as a synonym for coffee. Only the stringent laws against misbranding food products have made as Rio, Santos, Marseilles and Cebu somewhat familiar to us.

The trade value of the word "Java" is due to the enterprise of the early Dutch merchants. Mr. Ukers points out "The Dutch," he writes, "had early knowledge of coffee, and their dealings with the Orient and with the Venetians, and of their nearness to the East Indies, gave them an advantage in the early days of the coffee trade. They established in Java, experimental gardens for its cultivation."

The first shipment of seedlings from Malabar to Java in 1690 was "developed the coffee trade of the Netherlands. Java, in fact, which made Java a household phrase in every civilized country."

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest pieces of architecture erected in the nineteenth century,' and was the favorite rendezvous of the mart set of Pedrocchi's day."

The first recorded use of coffee in England, Mr. Ukers found, was in 1582, when it was brought to Oxford by Nathaniel Conopios (afterwards Bishop of Meyna), who had fled from Crete to escape persecution, and brought credentials to Archbishop Laud, who allowed him maintenance in Balliol College. Conopios brought a supply of coffee with him, and introduced the custom of drinking it. The first coffee house in England was established in Oxford in 1650. To quote Mr. Ukers:—

"The drink at once attained great favor among the students. Soon it was such demand that about 1655 a school of young students engaged one Arthur Tillyard, apothecary and Royalist, to sell coffee publicly in his house against All Souls College. It appears that a club composed of admirers of the young Charles met at Tillyard's and continued after the Restoration. The Oxford Coffee Club was the start of the Royal Society."

Nathaniel Conopios was the value of a trade name exists that "Java." Millions of people who have the vague idea where Java is or what it is, inevitably associate it with "head-b'nd" with coffee. That in fact, it is meant to mean that the fact that very little of what is grown comes to this country, which draws its main supplies from South America. Yet Java for a long time was and by many still is regarded as a synonym for coffee. Only the stringent laws against misbranding food products have made as Rio, Santos, Marseilles and Cebu somewhat familiar to us.

The trade value of the word "Java" is due to the enterprise of the early Dutch merchants. Mr. Ukers points out "The Dutch," he writes, "had early knowledge of coffee, and their dealings with the Orient and with the Venetians, and of their nearness to the East Indies, gave them an advantage in the early days of the coffee trade. They established in Java, experimental gardens for its cultivation."

The first shipment of seedlings from Malabar to Java in 1690 was "developed the coffee trade of the Netherlands. Java, in fact, which made Java a household phrase in every civilized country."

Mr. Ukers work, for which he has been awarded the grand prize by the Brazilian Centennial Exposition at Rio de Janeiro and which took him more than ten years to compile, contains many amusing and interesting anecdotes in the history of coffee.

One of these recounts how an enterprising Italian built a coffee house on an ecclesiastical foundation and made industry and good taste, assisted by good luck, overcome his initial lack of foresight. The hero was Antonio Pedrocchi of Padua, who purchased a building for a coffee house in the early nineteenth century, only to find, too late, that the edifice was too old to reform, and that it was without a corner for the building might be made to serve as it was, but the cellar must be dug, if it took his last penny and all that he could borrow.

"What was his surprise," Mr. Ukers relates, "to find the house was built over the vault of an old church, and that the vault contained considerable treasure enough to enable him far to exceed his original plans. 'The Coffee Pedrocchi,' writes Mr. Ukers, 'is considered one of the finest