

# HOME JOURNAL

## People And Things The World Over

The Western Manitoba Teachers' Association will hold their annual convention in Brandon on Thursday and Friday, September 29th and 30th. Single fare rates will prevail and a good program is assured. Teachers will be furnished with programs later. W. B. Beer is secretary.

Premier Asquith, it is said, would restore Holyrood Castle as Scotland's memorial to King Edward.

Mrs. Russell Sage, the well-known philanthropist, whose fortune is reputed to amount to \$70,000,000, has promised her aid to the Society of Women Aeronauts formed in New York.

The largest buffalo ever known was shot near Lake Athabasca, Alberta, on July 23. It weighed 2,400 pounds. The skin is large enough to carpet a small room. The animal will be stuffed and mounted in the parliament building at Edmonton. The skin is valued at \$2,000.

Mexico's celebration of the one hundredth anniversary of her independence, begun the first of September, will continue until the end of the month. The Japanese exhibition will be opened this week by President Diaz. The inauguration of the exhibition of hygiene will also be a feature of this week's programme.

"On June 13th, 1850, when over forty years of age, Tennyson's wedding took place in Shiplake church, which Miss Mitford describes as one of the grand old village churches which give so much character to English landscapes." It was (says the *Girls' Own Paper*) a worthy setting for the pair of lovers, although the bridal dresses and the wedding cake never turned up till too late, so that this belated marriage was shorn of some of its usual accessories; but man-like, Tennyson was all the better pleased and declared it was "the nicest wedding he had ever been at."

Leprosy, the unconquered scourge of the ages, is making what is believed to be its last stand against science. From Molokai, the Coral Isle and prison for the plague stricken in the Hawaiian group, a few words have been flashed half way around the world to Washington, telling of an achievement accounted second only to the discovery of the lepra bacillus by Hansen in 1879. Three surgeons of the United States Public Health and Marine Hospital Service, after months of unrelenting toil, have grown lepra bacilli in pure culture outside the human body, and in tiny thin glass tubes in the laboratory, the loathsome germs are now growing in their third generation. Four times the scientists have taken the infection from the body of a leper and artificially propagated the bacillus on beef broth, egg or the amoeba of the intestines of a guinea pig. The work of Dr. Moses T. Clegg, who declared less than a year ago at Manila that he had found that the bacillus could be cultivated outside the human body, is verified. Clegg has

been rushed from the Manila scientific station to Molokai to assist in the experiment. This achievement of the scientists at the Government's leprosy investigation station is the first step in the production of a vaccine or a serum for the cure or prevention of leprosy. Precisely the same ground has been covered by the men who evolved the diphtheria antitoxin and the serum for tetanus. In each of these cases the growing of the germ in pure culture has been the stepping stone to the cure.

The council of Oxford University, which has been considering certain reforms suggested by Lord Curzon, of Kedleston, chancellor of the university, has issued a voluminous report which recommends that Greek cease to be a compulsory study. Proposals also are put forward re the constitution of the council of the congregation for the convocation of faculties for the appointment of a finance board for the best steps to facilitate the admission of more poor students and for the establishment of a business curriculum.

### Fate

Two shall be born the whole wide world apart,  
And speak in different tongues and have no thought,  
Each of the other's being, and no heed;  
And these o'er unknown seas to unknown lands  
Shall cross, escaping wreck, defying death;  
And, all unconsciously, shape every act  
And bend each wandering step to this one end—  
That, one day, out of darkness, they shall meet  
And read life's meaning in each other's eyes.

And two shall walk some narrow way of life  
So nearly side by side that, should one turn  
Ever so little space to right or left,  
They needs must stand acknowledged face to face;  
And yet, with wistful eyes that never meet,  
With groping hands that never clasp, and lips  
Calling in vain to ears that never hear,  
They seek each other all their weary days  
And die unsatisfied—and that is Fate.

—SUSAN MARR SPALDING.

### The Maiden Aunt

There are not as many of them as there used to be. They were and are the product of a happily bygone time when the home-as-women's-sphere idea prevailed so rabidly that it made no difference whose home she was in, nor how many other women there were in it. It was thought better for half a dozen women to be dependent on father or brother or an income insufficient for one, not to mention six, than that any of them should so demean themselves as to get out and work. There wasn't enough work in the house to keep them happily busy, nor enough money to give them pleasures in their idle hours.

In most cases the maiden aunt was originally the oldest sister. From the time she could manage it her playtime after school was devoted to amusing a younger brother or sister in the house, or wheeling it out in a carriage. She couldn't go to a party or a picnic without having at least one small charge on her hands. Perhaps she finished the public school course, even had a year in high school, which but served to tantalize a hunger for education that would never have a chance to be satisfied. Then school had to be dropped to help mother at home. Oh,

these oldest daughters who give up everything to help at home! There must be a heaven for them to make up for what they miss on earth—the joy and irresponsibility of youth.

She gets out of touch with boys and girls of her own age—she has washings and bakings and mendings, instead of picnics and dances. They learn to leave her out, presently, not of malice, but because she "hasn't time." So a little later there is no time for the love affairs that are her due and rightly belong to her spring-time. Unfed by hope, her youth fades as does her ambition and pride in herself. The younger ones, fresh and free because their burdens are on sister's shoulders, have their good times, love and mate and go to homes of their own.

By and bye, mother dies and she looks after father till he goes, too. Then, the farm is sold and the proceeds divided among the family. The shares are not large, but nobody thinks of putting them all together for the home-maker and keeper of all those years. Her little bit of money is not enough to keep her in a corner of her own, and she has never learned to do anything but housework. The pride of the rest of the family will not allow her to take a position of that kind. A brother's home is condescendingly opened to her as a field for further unpaid labor. She helps with the housework and devotes herself to other people's children with the passion of that maternity which was denied to herself. Sometimes, but rarely, she gets in return love and loyalty and appreciation, but oftener pitying patronage or indifference. Her spinsterhood is made a reproach or a joke. She is practically shut out from men's friendship or companionship because the slightest interest manifested will bring the accusation that she is looking for a husband.

### Advice Hard to Take

In a speech at Lacombe, Alta., Sir Wilfrid Laurier paid a tribute to Western women. He said he had been proud to notice the important part women are playing in creating a country of happy homesteads. He appealed to them to keep the standard of Canadian life high and to inspire their husbands and brothers to take an active and intelligent interest in civic and national affairs. It was well deserved praise and good advice. A woman of high ideals can do much to influence husband and brother, but her strongest hold is on her son. She can begin with his earliest years and teach him "simplicity and gentleness and honor and clean mirth." But even here she labors under a decided handicap. He goes out into the world to see graft and sharp dealing, treachery and deceit and "wickedness in high places" generally. He is disgusted, at first, measuring life up against the clean standard his mother had set. Finally, he accepts it as a necessary evil, and, in one sense, his mother falls in his estimation—not in respect of her goodness, but of her intelligence. He thinks, "Of course, mother says such things are dishonest. Her ideas are all right for women and homes, but it's different in the world of business, and a fellow can't succeed who is too strait-laced." So the mother having no actual power in the world of business and politics loses ground in her son's estimation as the preacher of an impossible gospel.