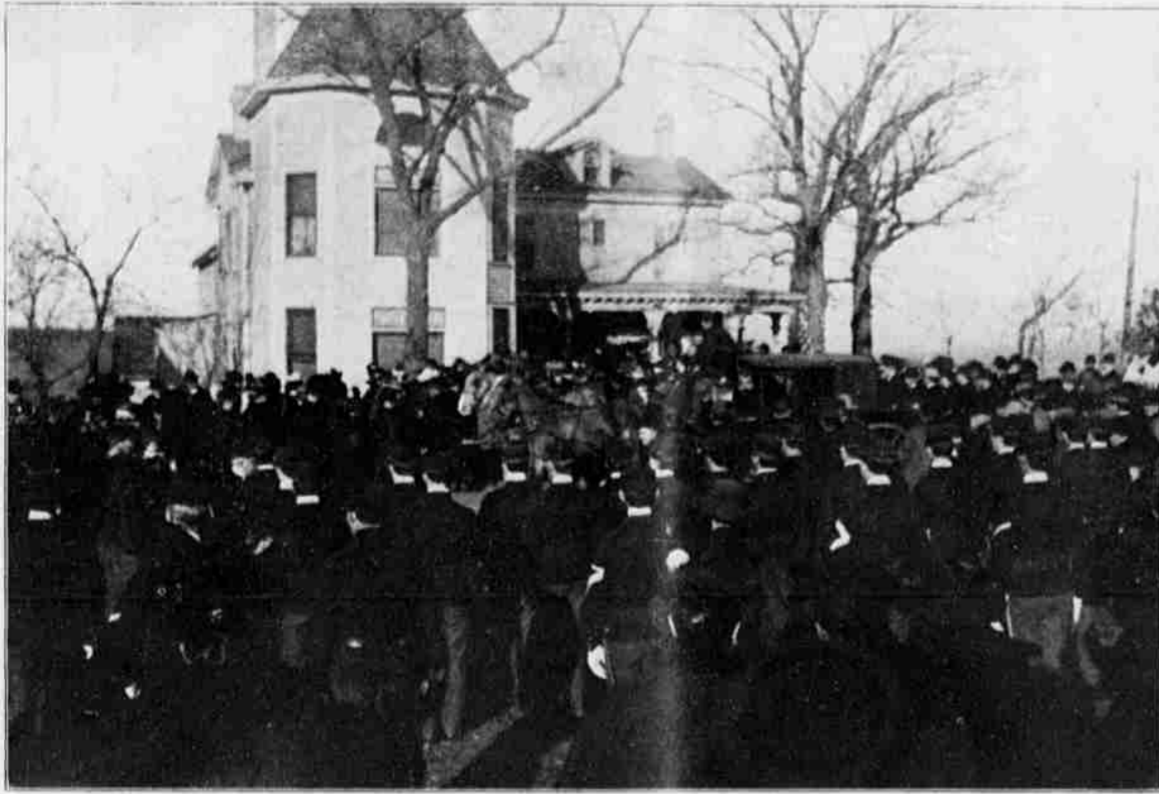


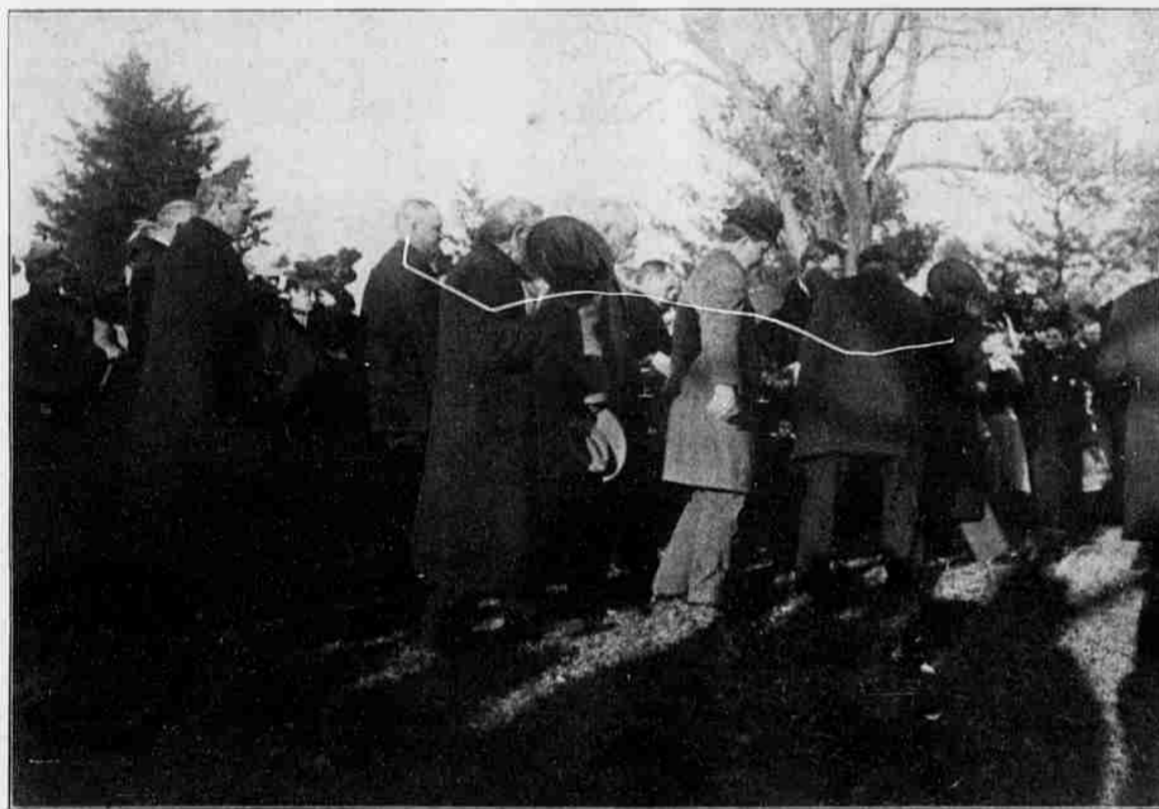
Funeral of the Late Senator Hayward at Nebraska City



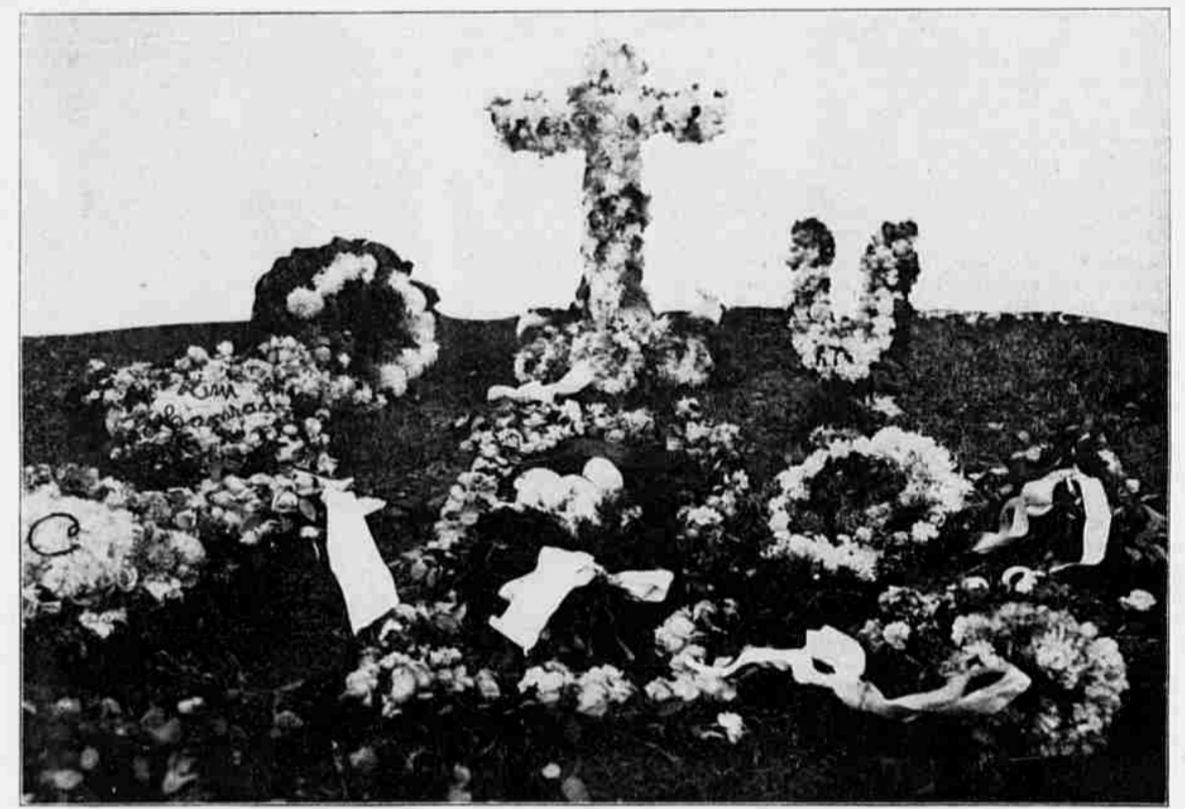
STARTING FROM THE HOUSE—MILITARY GUARD IN FRONT.



THE CORTEGE ON ITS WAY TO THE CEMETERY.



PALLBEARERS LOWERING THE COFFIN.



A FEW OF THE FLORAL TRIBUTES.

About Noted People

Charles T. Yerkes, the Chicago trolley magnate, who has just disposed of his interests in the business, denies that he is going into Wall street to speculate and says: "I defy any broker to show me any man who has dealt with him for two years or more who has come out with money. I have not looked at a stock list for thirteen years. At that time, after many a year's experience on the Stock exchange, I left it, so thoroughly disgusted that I never want to enter it again. I repeat, a man who goes into Wall street to make a fortune is an idiot, and he ought to have a guardian."

The parliamentary career of Michael Davitt, who has resigned his seat, has been unusually checkered. While in Portland prison in 1882 he was returned from Meath, but was declared ineligible to sit because the term (fifteen years) to which he had been sentenced as a Fenian in 1870 had not expired. In 1892 he was elected for the northern division of Meath, but was soon unseated owing to a violent pastoral letter issued in his supposed interest by the late Roman Catholic bishop of Meath, Dr. Nulty. Another seat was then found for him in northeast Cork, but from this he was forced by bankruptcy proceedings consequent on his refusal to pay the costs of the Meath petition case. When the general election of 1895 was precipitated Mr. Davitt was on a lecturing tour in Australia and was returned in his absence for two constituencies—East Kerry and South Mayo. The latter, being part of his native county, was naturally his choice.

Monsignor Donatius Sbaretti, who has been designated as the new bishop of Havana, was born in Montefranco, near Rome, in 1856. He studied both law and theology, his law studies embracing canon and Roman law. He received the doctorate in law and theology. Later he gave a public disputation at the vatican before the pope, his subject being philosophy. For this he received a handsome gold medal. Before entering the diplomatic service of the church he was professor of moral philosophy in the College of the Propaganda. Except for about two years, when he was employed in handling matters concerning the missions of the propaganda in China and Japan, he has had much to do with the affairs of the American church. His experience during the period he spent in the employ of the

propaganda in handling American matters led to his selection as auditor of the papal delegation when it was determined to establish it, and in 1893 he accompanied Cardinal Satolli to this country.

Congressman A. C. Harmer of Philadelphia, who is now the "Father of the House," began his service in congress in 1871 with the Forty-second congress and he has been continuously a member since then, with the exception of two years, 1874-77, the period of the Forty-fourth congress, for which he was defeated by John Robbins. Mr. Harmer resumed membership in the Forty-fifth congress on March 4, 1877, and has been a member continuously since that date, a period of twenty-four years. Thus it will be seen that Philadelphia has had the distinction of having had the "Father of the House" for the last twenty-five years and in the event of the death of Mr. Harmer that distinction will continue in the person of General Bingham.

In and Out of Court

Robert G. Ingersoll was not always the tactful lawyer he became in his maturity, relates the San Francisco Wave. Early in his career he found himself of counsel for the defense in a murder case, with a fussy old doctor as principal witness against him. Thinking of a chance to be brilliant, he sarcastically proceeded to bully the witness by commenting upon doctor's mistakes. "Doctors make as few mistakes as lawyers," asserted the old man. "A doctor's mistakes are buried six feet under ground," said Ingersoll. "Yes, but a lawyer's mistakes are hung as many feet above the ground," was the reply, "and that is just the difference." The jury saw the point and Ingersoll lost the case.

Assize prisoners have occasionally but little faith in the ability of counsel assigned for their defense, relates London Tid-Bits. Not long ago a prisoner was informed by the judge that his defense would be undertaken by X, "and," added his lordship, "that will cost you nothing." Prisoner, however, held a different view and was heard to remark that his lordship "hadn't done the straight thing, nohow."

"What do you mean, sir?" asked the judge, sternly.

"Well," said the prisoner, "you said as the court would provide counsel and it was a-goin' to cost me nothing. If that's my

counsel," he continued, indicating the rather diminutive gentleman who had been set apart for the defense, "it's a-goin' to cost me ten years an no less."

Representative Clayton of Alabama used to be district attorney in his state. He was one of Cleveland's appointees.

It became Clayton's duty, at one time, relates the Washington Post, to prosecute an old man for making illicit whisky. It was not a very serious infraction of the law, but the old backwoodsman had been reckless in his open violation and it was necessary to make an example of him. He was brought into court and, after the government had stated his case, the old man, who had no lawyer, asked to be allowed to go upon the stand. He was told that this would render him liable to answer any questions, but he insisted.

"Well, Uncle John," said Clayton, "did you really make any whisky in your still?"

"Henry," replied the old man, with pathetic tone, "I know'd your pa; I voted for your pa every time he ran for judge. And, Henry, your pa would never have axed me no question like that!"

The jurors laughed, the court smiled and Clayton relented. The old man drove home that night.

Charity that Curses

It may seem ungracious to quarrel with a virtue, or with what passes as a virtue, says Leslie's Weekly, but it cannot be doubted that some of the heaviest curses that rest upon civilized society today have come upon it through the exercise of unthinking and indiscriminate charity. It is this kind of charity—the scattered dole, the alms thrown out with free and open hand to all who will receive—that has filled many parts of the old world with a pestilent multitude of professional beggars, a lazy, filthy, lying horde of parasites, a heavy burden upon the honest and industrious, a menace to society and a terror to all, the native and the stranger alike.

The same kind of charity, kindly meant but grossly misdirected, has bred within the borders of our own busy and prosperous land that creature who is always seeking but never finding work, and who lives upon the community meanwhile, the creature known as the tramp. There are 30,000 of these professional beggars and semi-criminals in the United States today, an army whose ranks are constantly recruited by

men and women who find, unhappily for themselves and the community, that the display of a few rags and a whining lie about want and suffering are all that is necessary to open to them the purses or the kitchen doors of a soft-hearted and easy-going people. All these and a vast number of other persons, who derive their support partly if not wholly from beggary, have come to be what they are chiefly because their self-respect and independent spirit have been broken down by a false and vicious philanthropy.

Considerations of this character are urged with force and appositeness in an article contributed by Bishop Potter to one of the periodicals for the current month. He makes a plea for systematic and organized charity, a charity based on sound and true philanthropy. Of the evil results of the false kind he gives many illuminative examples drawn from his own observations and experiences. One of these relates to a woman who had been for years the beneficiary of a clergyman in a city parish, but who on her death was found to be in possession of several thousands of dollars which she bequeathed to relatives in a distant land. Another example cited is that of a woman who had connected herself with no less than seven parishes, from every one of which, as a poor widow, she was receiving a monthly allowance.

A more striking illustration of the infinite mischief that may come from a well-meaning but inconsiderate act of kindness is afforded in a story which the bishop tells of a man who came to him for help and made his plea on the strength of a letter written for him by the bishop's own father, who had been dead for twenty years. The letter was a general letter, addressed to no one, and therein lay the mischief. When read it had in each instance been returned to its bearer and he soon discovered that he had in it a talisman that would open almost any pocket. The man had been originally an industrious mechanic temporarily disabled by illness and worthy, at the time, of judicious help. But the letter proved his undoing. By means of it he had lived for years without work and become a chronic loafer and a fraud. Bishop Potter says that he offered the man \$10 for the letter, but the fellow was "not so innocent as to surrender his whole capital in trade."

This is but one instance out of many that might be cited to show what ruin and degradation may result from easy-going

and thoughtless alms-giving. The best and wisest charity, as pointed out by Bishop Potter, is that which embodies the giving of one's self, the help that helps up and not down. This is the kind of charity that found expression in the noble service of Edward Dennison in England and is finding expression in our own land today in the work of our college settlements, free kindergartens, manual training schools, women's exchanges and other agencies and institutions where the poor and the needy are taught how to help themselves and encourage by personal influence and example to better and more thrifty ways of living. This is not the easiest kind of philanthropy, but it is the only true kind. Human nature is nowhere so weak as on the side which charity touches. There is a sad truth in the saying that laziness is one of man's besetting sins. It is his constant temptation to make his way in the world somehow or other without work. Woe be to him who yields to this temptation and equal woe to him who makes himself, though unwittingly, the tempter.

Very Like a Big Whale

The big whale that lies high and dry at Pleasure Beach drew thousands of sight-seers to that point yesterday and Sunday, reports the Norfolk Virginian. The whale was carefully measured yesterday by a Virginian-Pilot representative as it lies on the beach. It is sixty-five feet long, about fifteen feet through and has a mouth with a spread of about twenty feet. It is black above and white below. The skin of the whale is beautifully ribbed underneath.

It is a common roqual or razorback. This species grows to a size of sixty to seventy feet long, so this is one of the largest of its kind. The roquals are widely distributed and commit great havoc in fisheries. They rarely congregate in schools, but are found isolated. Their capture is not generally pursued, as they do not generally yield much blubber. The whalebone is stout, coarse and of comparatively little value. The name roqual is derived from the Norse "roq-val," signifying a whale with plaits or folds in the skin.

It is said that the Washington steamer struck the whale Saturday week and reported the striking of something, supposed to be a submerged log. It is now believed that this "log" was this whale and that the collision broke its jaw. The shock probably killed the whale.