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MALCOLM MacBETH.
Publisher and Proprietor

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OFFICE: PUBLIC DRUG STORE, MILVERTON
Hours—10 to 12 o'clock a. m., and 2 to 4 o'clock p. m., and 7 to 8 o'clock p. m.

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LISTOWEL, MILVERTON, ATWOOD
Offices: Listowel, Milverton
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MAKINS & HANLEY
Barristers & Solicitors
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MILVERTON LODGE, No. 478, A. F. & A. M., G. R. C., Milverton, meets every Monday evening on or before full moon every month in their hall in Schneuker's Block. Visiting brethren always welcome. G. Guenther, W. M. W. J. Zoeger, Secy.

C. O. F., No. 99, Milverton, meets every second and last Tuesday of every month, at 8 o'clock, in their hall over Rothermel & Son's hardware store. Visiting brethren always welcome. G. Smith, C.R., N. Zimmerman, Rec-Sec.

I. O. O. F., "Silver Star Lodge," No. 202, Milverton, meets every Friday night at 7.30 p. m. in their hall over Public Drug Store. Visiting brethren always welcome. W. Smith, N. G., W. K. Loth, F. Secy., G. A. Barth, R. Secy.

Notary Public.

W. D. WEIR, Notary Public, Auctioneer for the County of Perth and Waterloo, Conveyancer, Deeds, Wills and Mortgages drawn and Affidavits made. Village Clerk. Office in the Weir block over the Bank of Hamilton.

Hotels.

EXCHANGE HOTEL, Brunner, Ont. John Gropp, Proprietor. Best liquors and cigars at the bar. First-class accommodation and large stabling.

GRAND CENTRAL HOTEL, Milverton. First-class accommodation for commercial travellers and others. Three large sample rooms. Good stabling. Best brands brands of liquors and cigars. Chas. Ritter, Proprietor.

QUEEN'S HOTEL, Milverton, Ont. The best accommodation for commercial travellers and others. Two large sample rooms. Only the choicest of Wines, Liquors and Cigars at the bar. Good warm stables. George F. Pauli, Proprietor.

THE AMERICAN HOUSE, Berlin, pays special attention to Commercial trade. Splendid sample rooms. Best wines and liquors served at the bar Rates $1.50 per day. WM. WITT, Prop

Division Court

No. 5—Milverton, Mornington, Elma, lots 53 to 72 inclusive in the 1st concession and east of lot 26 in concession 2 to 18 inclusive Ellice, north of the 13th concession and North Easthope, north of the 10th concession. Court days—April 4th, June 6th, August 29th, October 24th December 26th. W. Zimmermann, clerk. F. W. Guenther, bailiff.

No. 6—Listowel—Court days, Jan. 11, March 8th, May 8th, July 10th, Sept. 11th, Nov. 13th, Jan. 15th, 1913. Wm. Bright, clerk. Jacob Seaburger, bailiff.

County Court—General Sessions and County Court Sittings with jury, at the Court House, Stratford, June 11th, Dec. 10th at 2 o'clock. County Court Sittings without jury—Oct. 1st, 2 p. m.

Railway Time Tables

Canadian Pacific
Guelph and Goderich

Going east a.m.	p.m.		Going west a.m.	p.m.
8.02	3.16	...West Monkton..	11.19	7.42
8.16	3.20	.....Milverton.....	11.07	7.30
8.25	3.39	.....Millbank.....	11.00	7.23
8.40	3.52	.....Linwood Jct....	10.50	7.13

Linwood and Listowel

Going south a.m.	p.m.		Going north a.m.	p.m.
8.00	3.00	.....Listowel.....	11.40	7.50
8.14	3.15	.....Tralee.....	11.23	7.38
8.24	3.28	.....Dorking.....	11.08	7.28
8.40	3.52	.....Linwood Jct....	10.55	7.20

Grand Trunk

Northbound 7	49	5	Stations	Southbound 6	48	8
p.m.		a.m.		a.m.	p.m.	p.m.
6.44	11.58	7.37	Brunner	9.32	1.24	4.57
6.51	12.05	7.45	Milverton	9.26	1.18	4.51
6.56	12.10	7.50	Newton	9.20	1.12	4.45
7.01	12.15	7.57	Fellers	9.14	1.06	4.38

NOTES AND COMMENTS

In spite of the detachment of his manner, which seems almost cold at times, no modern English writer has shown a more alert desire to help the "lost dog" than Mr. Galsworthy. He spurred Winston Churchill to work for penal reforms. His writings on industrial themes have probably enabled many impatient labor leaders and irate employers to take a more rational view of one another.

He is now urging another reform, which is attracting wide attention in Great Britain. The slaughtering of animals in England, he says, is accomplished with much needless barbarity. In the case of sheep alone, Mr. Galsworthy shows that 33,000 hours of needless death agony are suffered by them because of bad methods. The case of the pigs is still more hideous.

As the London Nation points out, only a writer of established reputation could induce the public to take an interest in the fate of its dumb victims. But Mr. Galsworthy has caught the ear of the public; he is practical in his idealism, and his art is human. There is every reason to believe that he will accomplish something of what he desires.

Protective vaccination against typhoid has been steadily advancing in favor among medical men since its first trial on a large scale by the British Army in the Boer War. It has also been used with satisfactory results in the French, Russian and Japanese armies and is said to be completely harmless. The operation is similar to that against smallpox, but produces even less inconvenience. Because of its results in the French Army, anti-typhoid vaccination as a compulsory public measure is being advocated in France, where 6,000 deaths from the disease occur annually. Anti-typhoid vaccination seems to be proving a great success.

PEARL FISHING.

Japanese Women Make Better Divers Than Men.

Whereas in Australia and India pearl fishing is conducted by men, in Japan it is the women who dive for the precious pearl oysters. In the Bay of Gokasho, in the province of Ise, as well as several other parts of the country where pearl fishing is carried on, women are employed almost exclusively in gathering the oysters which contain the pearls from the ocean bottom. It seems that from time immemorial there has been a belief that women can work better and remain longer under water than men, and the women pearl divers of Ise are frequently mentioned in the classic literature of the country. Some of them can relate stories of stirring fights which they have had in the depths of the ocean with the octupus and other monsters of the deep while gathering pearl oysters or attending to the beds, and many of the older divers at the farm on Totokujuma Island will show you scars on their arms and legs as a result of these encounters. Indeed, the profession is one that calls for special specifications, and not every Japanese woman would make a successful pearl diver.

They are recruited from the villages and towns upon the seashore, and before they adopt their strange vocation are well acquainted with the sea, and know something about the art of diving. They begin work at the age of thirteen or fourteen, and are in the water almost all the year round, except during the coldest season, from the end of December to the beginning of February. Even during this inclement weather, however, they sometimes dive for pearls. The women wear a special dress, consisting of white knickers, short skirt and vest, while the hair is twisted up on the head in a hard knot. The eyes are protected by glasses to prevent the entrance of water. Tubs or pails resembling butter barrels, complete their diving outfit.

A boat, commanded by a man, is assigned to every five to ten women, and carries them to and from the fishing grounds. When the divers reach the scene of their labors they land upon the rocks or island, and at once plunge into the water and begin their search for the oysters. These are dropped into the tubs, which are fastened by a rope to the women's waists. When the tubs are about half filled the women pull them toward the boat, help to lift them in, and then return to the shore.

A Sure Sign.

Mrs. Newed—"And do you really and truly love me, George?"

Newed—"Of course I do, my dear."

Mrs. Newed—"But some people are saying that you married me just because my uncle left me a fortune."

Newed—"Now, don't let that worry you, dear, for there isn't a word of truth in it. I'd have married you just the same even if some other relative had left you the money!"

Some men never make mistakes simply because they never do anything.

SOME OLD IRISH CUSTOMS

THE "STRAW BOYS" A FEATURE OF WEDDINGS.

Pipes Smoked at Burials, Then Broken and Thrown on the New Grave.

Of wedding customs the most peculiarly Irish is the coming of the "straw boys." This, with the custom of killing a wren on St. Stephen's Day, is merely a pastime and as such is eagerly kept up by the young men and boys.

Although a great number of people can be happy dancing on a mud floor, says the Ave Maria, still space does not curtail the possible hospitality of a newly married pair and there are always some neighbors who cannot be included among the wedding guests.

Any young men who have been omitted dress themselves up in white garments, and on their heads they wear masks plaited elaborately in straw. Thus disguised they join the wedding party and each one in turn claims the bride for a dance. To take any refreshment would be quite incorrect; the "straw boys" merely dance and go away.

The custom belonging to St. Stephen's day is still observed in the eastern counties of Ireland, where "straw boys" are no longer known. It must be a very old custom, for the killing of a wren dates back to the times when Ireland was invaded by the Danes, and a wren by dropping onto the Danish sentinel's drum is said to have given warning to the invaders that the Irish army was at hand.

Now the wren is killed by boys who have never even heard the origin of the custom, and it is carried from house to house, tied to a furze bush, the bearers being disguised in any old rags they can lay hands upon, and at each door they sing the doggerel lines:

"The wren, the wren, the king of all birds,
On St. Stephen's Day was caught in the furze,
Though the body's small, his family's great,
Come out, Mrs. ——, and give us a trate!"

And there are very few who do not give a copper toward keeping alive this old, old custom.

Lighted Candles in Every Window.

Another Christian custom—but this is a custom of religious sentiment—is that of placing a lighted candle in every window on the night of Christmas eve, the idea having originally been to show that if the holy family had come to that house they would have found a welcome, instead of the repulse of the householders of Bethlehem.

"To light in the birth of the Redeemer of the world," so it was explained by an old woman, who still possessed one of the triple holders for rushlights that in the old days every one kept safely for use at Christmas time. Now that manufactured candles have taken the place of tallow dips those who keep up the custom are satisfied with setting sometimes one, sometimes three candlesticks in each window.

The custom of keeping a goat with cows and a bantam with hens may be traced to an idea of luck, though it is also maintained that goats eagerly seek out a pasture and soon clear it of all herbs that would be injurious to cows if they were left for them to eat when the grass began to fail.

The most interesting as well as the oldest and still most cherished customs are those that have gathered round deaths and funerals. The caoine or "keen," so often mentioned by Irish writers, is now to be met with only in the West, where the soft plaintive voices seem to lend themselves peculiarly to it.

No one who has not heard a real keen can imagine the wild melancholy of the call that brings an unsought for lump to the throat of the passerby. As soon as a person dies the women raise their voices in a high minor key, letting them fall away and die in

A Most Heartrending Wail.

This keening is undoubtedly a relic from pagan days, and indeed the blind, unquestioning way in which so many customs are clung to make it easy to believe that they date back to remote times. The question is whether in these material days the fact of their having been clung to so tenaciously, without any reason having been assigned for them, will not lead to their being abandoned altogether.

For instance, lately going into a house where a child lay dead, we found the furniture all turned upside down, chairs and tables alike standing with their legs in the air.

"Is that to make room for people coming to the wake?" we inquired of a woman standing near.

"Sorra room, daughter!" was the reply. "'Tis just a fashion we have."

"But why?" we insisted. "What is the reason?"

"Not a know do I know," she [illegible] "Maybe the corpse's father could be tellin'."

But neither from the "corpse's father" nor from any one else have we been able to discover any explanation of a singular custom that is not confined to Connemara alone.

Of late years wakes had been made such excuses for drinking that they have been much discountenanced, and in certain dioceses they have gone back to being what they originally were, the watching of a dead person's family round the coffin. In some places the rules against the indiscriminate distribution of drink at wakes have been somewhat hard to enforce.

"Thank God, then, that my man Mick is dead and buried dacent!" was the exclamation of a certain old widow on hearing

The Bishop's Regulations.

When a person is near death a brown habit that has been previously blessed with the blessing of the scapular of Mount Carmel is put upon him so that he may die wearing Our Lady's livery. No house is without a habit blessed and laid by in case of sudden need. Formerly two saucers were always placed on the dead man's chest or on his coffin, one containing snuff, the other earth that had been blessed.

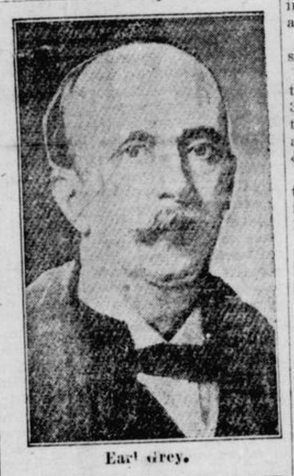
It is only within late years that advantage has been taken of the tacit revocation of the law which forbade any act of Catholic worship to take place in a public graveyard. It is the exception now for the priest not to accompany the funeral and bless the grave, therefore the blessed earth which used to be thrown into the open grave before the coffin was lowered is now seldom needed.

The snuff, however, is still there, and in some parts each man is presented with a pipeful of tobacco, which he smokes as he follows the funeral and then throws down the pipe on the newly filled grave. In one churchyard which is washed by the Atlantic we counted the bowls of several hundred such pipes lying around the newly made graves.

The reason for the snuff and probably for the pipes was hard to find. Only one out of many persons questioned could offer any explanation. This one was a woman who said that the custom came from a belief that when the Lord's form was cut in the rock of the garden the tobacco plant was the one that grew over it.

EARL GREY'S MEMORY.

When Earl Grey was Governor-General of Canada he never spoke in public without first memorizing his remarks. As most platform speakers well know, the "memoritor" system has the disadvantages incident to a nervous breakdown, as well as distinct advantages. His Excellency, however, adhered to the one method and carefully committed every phrase of his speeches to memory. It is not generally known that upon his appearance at one of the Ottawa Canadian Club's luncheons a curious catastrophe occurred. He had taken great pains with a speech dealing with a most important subject, and an extra large audience was on hand.



Earl Grey.

When his Excellency arose, a burst of handclapping made him hesitate in his spoken introduction. That instant spelled his doom, for, when the sound of applause died down, not a word could the speaker recall. For perhaps half a minute he faced his audience, trying desperately to get the introductory sentences out of his memory, but they refused to obey. The silence of the room was painful. Finally, his Excellency sat down without uttering more than a few indistinct pleasantries, and the chairman, an official of resource, glossed the incident over by calling upon another member to say something.

Left Shoes for German Pupils.

Amongst the items of news contained in the monthly reports on the primary schools of the German Empire is the following: In one district the local authorities have decided to provide the children with felt shoes to be worn during school hours. This is at Pollwitz, near Glogau. The medical officer had made several complaints as to the general inefficiency of the footwear of the children, and had pointed out that it meant that the children had often to sit through the day in winter with their feet thoroughly wet. With the equipment of felt shoes the authorities have given orders that the other shoes shall be properly dried during the lesson time.

Obeying Orders.

The mistress came downstairs and tried the door of the sitting-room, only to find it locked against her, while the key, which was usually in the lock, was missing.

"Bridget, I can't get into the sitting-room," she cried.

"Shure, it's mesilf knows that; an' ye won't, fur I hev the kay in me pocket."

"Open the door immediately."

"Will yez go in if I do!"

"Certainly, I will."

"Then, yez won't get the kay."

"Open the door, I say. What do you mean."

"Shure it's by your own. Just yesterday ye said—"Don't let me come downstairs in the morning an' see any dust on the sitting-room furniture." So I just put the kay in me pocket, an', I says, 'then she sha'n't'."

THE SUNDAY SCHOOL STUDY

INTERNATIONAL LESSON, FEBRUARY 2.

Lesson V.—The flood, Gen. 6. 9-22; 7. 11-24. Golden text, Rom. 6. 23.

6. 9-12.

The story of the flood begins with Gen. 6. 5 and extends through 9. 18. In the form of the narrative as it has come down to us there are a number of repetitions, together with several striking differences that seem to indicate two earlier narratives which have been preserved to us in the account as it was finally incorporated in our canonical book of Genesis. The student interested in tracing the parallel accounts, each of which is measurably complete in itself, can do so by reading in order first one and then the other of the following groups of passages: A. Gen. 6. 5-8; 7. 1-5, 10, 12, 17, 22, 23; 8. 6-12, 13 (beginning with the words, "Noah removed the covering of the ark"), 20-22; 9. 18. B. 6. 9-22; 7. 6-9, 11, 13-16 (omitting the words, "And Jesus shut him in"), 18-21, 24; 8. 1-5, 13 (first half), 14-19; 9. 1-17.

Verse 9. Righteous . . . perfect . . . walked with God—A threefold description of Noah's goodness. The word "righteous" emphasizes his moral integrity; the word "perfect" his blamelessness in conduct; while the third characteristic sets forth his life of common with Jehovah.

12. All flesh—Here denoting mankind alone, though sometimes (as in 6. 17; 7. 21; and 9. 11), including both men and animals, or even animals alone, as in 6. 19; 7. 15, 16; 8. 17.

7. 11-24.

11. The second month—According to the Jewish calendar this would correspond to our month of May.

Fountains of the great deep — Springs and other channels through which the floods from the great subterranean waters broke forth and covered the surface of the earth.

Windows of heaven—Openings in the firmament.

12. The rain—Literally, the heavy rain.

Forty days—The parallel account mentions a hundred and fifty days (verse 24.)

14. Every bird of every sort — Every winged creature, including insects. Birds are mentioned separately in the preceding phrase.

13. The selfsame day—The day specially mentioned in verse 11.

15. Two and two—According to the parallel account (verses 2 and 3) there were seven pair of each of those animals regarded as clean, and also seven pair of every kind of bird.

18. The ark—For a description of the ark, including the manner of its construction, compare Gen. 6. 14-16.

The face of the waters—The upper surface.

19. The waters prevailed exceedingly—This and the following verses (19-24) gives a more detailed description of the great depth and universal prevalence of the flood.

20. Fifteen cubits upward—That much above the tops of the highest mountains. The exact length of the cubit varied greatly at different periods. The cubit referred to here was probably a little less than two feet, being determined by the length of the forearm from the elbow to the point of the middle finger.

21. Creeping thing that creepeth —Or, swarming thing that swarmeth.

22. Of all that was on the dry land—Not, therefore, including fishes and other aquatic animals, which were thus exempt from the general destruction caused by the flood.

23. Destroyed—Heb., blotted out.

24. A hundred and fifty days—In verse 12, above, forty days are mentioned as the time duration of the flood. The divergence is best explained on the theory of two separate original accounts as suggested in the first paragraph.

ABDUL HAMID'S QUEER PRIZE

Ex-Sultan Gets $26,000 in Will to Build Peace Temple.

Abdul Hamid, ex-Sultan of Turkey, comes into possession of $26,000, given him by a German admirer for the purpose of erecting a temple of peace in Constantinople. Of all men in the world, Abdul would probably be the last to lay the cornerstone for such an edifice.

Two years ago at Leipsic a curious old man by the name of Zoeliner died, leaving his fortune, $26,000, to the ex-Sultan with the above stipulation. He evidently had forgotten that he had a niece in very poor circumstances, who was just able to make her living by her work. She brought suit to break the will, but the Supreme Court of Leipsic ruled against her. The ex-Sultan gets the money then, and one wonders when he will lay the first stone of his temple of universal peace.

Feeds Guests' Dogs.

The proprietress of a restaurant at Paulton Square, Chelsea, England, who found that many of her customers had their dogs at the same table, and in some cases allowed them to eat from their plates on the floor, has established a separate dining-room for dogs. While their mistresses are having luncheon or dinner the pets are placed in a separate room, where they are fed with mutton bones, cooked beef, etc. A dog's dinner costs threepence, and the animal is allowed to select his dish and to eat his fill

A SUCCESSFUL CHRISTIAN

The Fallacy that Success is Possible Without Work Plays Havoc with Many People

How can we be successful Christians, growing day by day in character and in influence? The one thing we need to realize is that there is no royal road to it, no potent method, no trick or knack to be acquired. You can never be a successful Christian just by praying to God to make you one, and stopping with that prayer. God is too good to us to do for us what we ought to do for ourselves.

What is the way? Jesus pointed it out, the one sure way to success in being a Christian, when he said: "If any man would come after me, let him deny himself, and take up his cross and follow me." We need not spend time over the details, questioning just what it means to deny one's self and to take up the cross.

Out from the whole saying rings a clear note to this effect, that the only way to be a successful Christian is through patient, unremitting, self-denying attention to it; that you simply cannot succeed in the Christian life without putting your soul into it.

Why should we expect to succeed in any cheaper fashion? Only because we are foolish and slow of heart to realize the great bottom fact that patient, self-denying labor is the only way to get anything worth having.

Only those who hunger and thirst after righteousness will be filled.

Get Rich Quick Fallacy.

There is no fallacy more harmful or more varied in its forms of evil working than the fallacy that the real goods of life can sometimes be had as bargains. The curse of business is that so many want not to work well and win honest rewards but to get rich quick.

A judge who had passed sentence on many embezzlers said that he would like to set over the entrance to every penitentiary this motto: "The worst day in a young man's life is the day he gets his first dollar without earning it." A strong social worker added that the motto might better be placed over the entrance to the schoolhouse, the stock exchange, the board of trade, and the bank. Nothing could be more wholesome in business than a general conviction of the great truth that money gained without equivalent service is a curse to the man who gains it and to society around him.

We neglect the daily, irksome precaution, sleep with windows closed, work along without recreation, eat what we please instead of what is good for us, carry our cares to bed and lie awake with them, break with perfect indifference the laws of God written in our bodies and minds, and then impatiently hunt for some medicine, or fad, or health resort that will give us quickly the health we would not conserve slowly and naturally. And the makers of patent medicines and the framers of patent religions reap fortunes out of the prevalent delusion that one can get well quick.

This fallacy that works so disastrously in wealth and health plays havoc no less in our religion. We want not only to get rich quick and to get well quick; we want to get good quick and to find some cheap specific for

Righteousness and Godliness.

Here lies the weakness and danger of ordinary evangelistic efforts. They stir the churches, they challenge attention, they lead some souls back to God. Yet is is a sad fact that in the crowd that attends such meetings are a good many who have gone there with the weak and futile aim of finding, in some easy way and in a moment, that touch with God, that strength of character, that inward joy and peace which is the supreme good of life. For such people there is nothing in store but bitter disappointment, a flash in the pan and a pinch of ashes. It is a crowd of religious bargain hunters, wanting some quicker and cheaper way of getting a religious experience than the old straight way of repentance, faith, obedience, and loyalty to the Bible, prayer, the church, and the humble daily chances of service.

But the bargain-hunters are found not only at special services. Many a man is at the church services hunting some easy way of being a Christian, some royal road to God. There is no way of success as a Christian save the way of patient, unremitting, self-denying effort. You must put your life into it to find your life at the end. "In your patience ye shall win your lives."—Dr. Wm. Pierson Merrill.

TORONTO CORRESPONDENCE

INTERESTING BITS OF GOSSIP FROM THE QUEEN CITY.

Lieutenant-Governor's New Home—Cooke's Church Pastor—The Roman Catholic Bishop—Indecent Shows.

The new Government House in Chorley Park, North Rosedale, is now taking form, and passersby can get some idea of what will be the general effect of the completed official residence of Ontario's Lieutenant-Governor. Frankly, the impression so far made is not of the best. The residence is located amidst fine surroundings, but the particular spot chosen for the site is a depression which does not seem designed to set it off in any striking way. From the nearby roadway one may look into the upper windows of the house. As a result, the building seems afflicted with the appearance of squatiness and insignificance, which its quality and value do not deserve. In addition, the outlook from the residence looks down into the Don Valley, which, in its pristine state was beautiful, but just at this particular point has been decorated with a brick-making plant, which, at most hours of the day, is belching forth great clouds of smoke. When the wind is in the east the future occupants of the Government House, whoever they may be, threaten to be enveloped in coal dust and grime.

These are the current objections of the man on the street. Possibly, as the residence approaches completion, they will be removed, and whether they are valid or not it looks as though they will form the basis of discussion for some time to come.

Cooke's Church New Preacher.

It is hard to say whether Rev. John McNeil, the new minister of Cooke's Church, who was brought from Liverpool to take the charge, is living up to his advance notices or not. If this correspondence some time ago it was stated that what down town Toronto needed in a religious way was a great preacher, who would do what Moody or Spurgeon did in their respective spheres. Those who expected a Moody or a Spurgeon in Mr. McNeil are possibly doomed to disappointment.

For all that, Mr. McNeil will probably have a successful ministry in good old Cooke's, which for half a century has been a beacon light of Christianity in down town Toronto. He is a common-sense Scot (the first minister of Cooke's who has not been Irish), who promises to preach the Gospel and avoid sensationalism or frills in any attempt to gain popularity. He has a keen sense of humor, which breaks into his sermons and illuminates them like splashes of free gold in the flinty quartz. But if he lacks the qualities of a supreme preacher it is because he has not as yet displayed those qualities of fervor and of imagination which grip the hearts of his hearers.

Meanwhile he is getting acquainted with life and conditions in Toronto as fast as he can. Frequently he may be seen on the busy down-town streets sauntering along alone, apparently getting his bearings as to streets and buildings and studying human life as he can read it on the faces of the crowd. His rugged frame and strong face are sufficient to arrest attention. He has already doubtless demonstrated the truth of his remark that while he was in Liverpool he could speak only to the people of Liverpool, he can in Toronto speak to the people of Liverpool, London, Glasgow and practically every city in the British Isles.

The Two McNeils.

It is curious that there should come to Toronto almost simultaneously two important ecclesiastical positions, two McNeils, one from Liverpool, the other from Vancouver. Archbishop McNeil, the new head of the Roman Catholic Diocese, is also sending down his roots into the life of Toronto. Except in the inner circle, however, little has been learned of his personality. So far he has declined to be interviewed by any newspaper representative.

When is a Show Indecent?

The virtual Scotch verdict of 'Not guilty, but don't do it again,' rendered by the jury in the prosecution of F. W. Stair, who controls a burlesque theatre, on a charge of permitting an indecent performance last winter, gives little satisfaction to the moral reformers. The performance under attack was the one which Rev. R. B. St. Clair attended and described in a pamphlet which he circulated among fellow workers, thereby incurring a prosecution on a charge of circulating immoral literature. In that case, also, the result was anomalous, for Judge Denton found Mr. St. Clair guilty, but suspended sentence, and found that the performance itself was indecent, a declaration which had the inevitable effect of stirring up the prosecution of the theatre, which has just ended in the unsatisfactory manner described. It is difficult to account for the difference in view between the jury in the [illegible] and Judge Denton. It is said that eleven of the twelve good men and true favored an absolute acquittal, and it was due only to the pertinacity of the twelfth that the innocuous rider mildly censuring such performances was added. Some of the jurymen said they had themselves witnessed the performance, and presumably approved of it, or they would not have been there. In any case it is evident they felt less responsibility than do men like Judge Denton and Judge Middleton, who did not hesitate to tell them that their action was a miscarriage of justice. The incident serves to illustrate some of the difficulties the moral reformers have to overcome.

In police circles there is naturally some suppressed chuckling at the result of the prosecution. Censoring theatrical performances is not a job the police care much for, because it is apt to make them enemies whatever they do. Now they are relieved of the duty. Wm. Banks, sen., a newspaper reporter of many years standing, is the new censor. He has caution and firmness, but there are not many who envy him the task.

Council Off to Good Start.

With the Council chamber overflowing with the wives and other relatives of aldermen and with flowers and palms, the City Council of 1913 started out in something like a blaze of glory. Good resolutions were in the air. What the performances will be is another story. Mayor Hocken, in an undistinguished inaugural of 40 minutes' length, rehearsed the greatness of Toronto and her undertakings.

Already a somewhat more critical attitude toward his Worship than has been in evidence since he assumed office last autumn is being assumed, and it would not be surprising if he were made the target of attack before long. Some municipal sharps express the belief that he may not prove to be a strong mayor or successful administrator, but as yet they have little to base their opinion on.

OLD NOOKS AND ALLEYS.

Move Being Made to Preserve Those of Old London.

A society to preserve the charm of London has been formed, and under the chairmanship of the Lord Mayor a meeting is to be held at the Mansion House this month at which an appeal to London and to all who love London will be made.

The society, the president of which is the Earl of Plymouth, aims at drawing into one movement all who have an interest in preserving the old charms of the capital or in shaping for good its future developments.

If those who live in London, or who often visit London and love to ramble around its nooks and alleys, its city streets and historic highways, would show their pride in the greatest and most interesting city in all the world they should, says the society, help by collective effort to secure the best in the way of public and private improvements.

Among the notable personages who are taking an interest in the aims of the society are Sir E. J. Poynter, president of the Royal Academy; Sir William Richmond, Sir George Alexander, Mr. Frank Brangwyn and Mr. John Burns.

Teach Citizens to Be Clean.

In Australia the Lord Mayor of Sydney, stung by the reproach that his city is the "dirtiest in the southern hemisphere," has organized a "special patrol force" of a hundred gigantic Australians to capture citizens offending against the municipal by-laws for the preservation of good order, neatness and cleanliness. He mustered them the other day in the yard of the city hall. "Act," he said, "without fear or favor. Never mind whether the offender is well dressed or shabbily dressed. Do your duty. Many of our citizens have fallen into dirty habits, and we have to teach them to be clean and tidy."

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