

PROPER HOUSING REDUCES CRIME SAYS MR. ROWELL

Liberal Leader Gave a Fine Address to Hamilton Board of Trade.

AN ECONOMIC PROBLEM

Canada Has Not as Yet Realized the Importance of It.

[Special to The Advertiser.]
Hamilton, Oct. 23.—A proposal that the Government of Ontario should make provision for work under one of the departments of the Government similar to that being done by the local government board of Great Britain to insure proper housing accommodation in the cities and towns, was an important feature of the speech on the housing problem given on Wednesday night to the Hamilton board of trade by Mr. N. W. Rowell, K.C., M.P.P.

"This question of proper housing," said Mr. Rowell, "and the possibilities of remedy is not any fanciful or theoretical subject for us in Canada. There are already disquieting conditions in many of our cities and towns. All who believe that one of the main functions of the state is to secure the health, happiness and social well-being of its citizens, must be deeply interested in this problem, and although we have not yet developed the unfortunate housing conditions characteristic of older civilizations, the existing conditions demand immediate action. Our chief work, however, should be primarily one of prevention."

Reduces Crime.
Mr. Rowell gave interesting examples and figures to show that healthy housing led to an intensive improvement of population, and that it reduced crime. He emphasized the fact that the ordinary law of supply and demand did not meet the situation in regard to good housing, and that to solve the problem there must be aroused a sense of communal responsibility followed up by organized efforts towards reform. At the same time, experience shows that such organized efforts at housing reform and the building of better houses in the districts has not proved a discouragement to private builders or to private enterprises, but has, on the other hand, had a tendency of stimulating such independent activity.

Only One in Canada.
Mr. Rowell pointed out that at present Toronto is the only place in Ontario, or in Canada for that matter, which had a regularly organized housing company, but that a number of other cities, including Hamilton, Berlin, Windsor and Quebec, were commencing the establishment of similar bodies.

Mr. Rowell outlined the legislation passed unanimously at the Legislature at the 1913 session, whereby city councils may guarantee the bonds of housing companies under certain conditions, and gave a detailed account of what the Toronto Housing Company had accomplished under the act.

"In spite," he said, "of the recent promising beginnings, Ontario and Canada as a whole are still far behind the rest of the civilized world except for the United States."

A Big Problem.
Mr. Rowell, in proof of his assertion, gave a most interesting survey of the housing question in various parts of the world. He traced the English acts from 1851 to the present time, and told of the work of John Burns and the local government board, and of definite "garden cities" such as the one at Letchworth. He gave considerable attention to conditions in Germany and outlined some of the particularly interesting features there, such as the custom of German municipalities in owning lands themselves, the use of workmen's insurance money as loans on workmen's homes, the extra tax on vacant lands, and the increment tax varying from 8 per cent to 10 per cent. Other countries considered in the survey were France, Italy, Australasia, Brazil, Chile and the United States of America.

Most Important.
"This question," Mr. Rowell said in conclusion, "is not one of charity, but an economic problem of great importance to the state, to provide suitable dwellings for the laboring classes, and," he added, "indications are not lacking that more and more as time goes by, the problem will be one not only for workmen but for all classes of the people. The housing problem is one of that important series of questions relating to the general welfare of the people. We are now beginning, feebly enough to be sure, to think in terms of people and of human lives rather than in terms of vested interests and traditions."

PATRICKS MUST PAY LALONDE'S HOUSE RENT

Unique Insertion in Hockey Contract Demanded By Montreal Star If He Goes to the Coast.

[Canadian Press.]
Montreal, Oct. 23.—"Navy" Lalonde consents to go to the coast and play hockey it will be only by insertion in his contract of a clause unique in Canadian sporting annals. Lalonde, who was recently married, took a one-year lease on a city flat, and before he will go to the coast, demands that the Patrick's guarantee the rent of his house, in addition to his salary.

NEW MARKET IS BOON TO CITIZENS

Cost of Living Is Steadily Coming Down at Sarnia.

[Special to The Advertiser.]
Sarnia, Oct. 23.—Prices are gradually becoming lower on the Sarnia market. More farmers are coming in every market day to dispose of their produce, and with the increase of supply the formerly high prices are coming down to normal. Buyer and seller are becoming acquainted, and the success of the market is an assured thing. On Wednesdays and Saturdays, the regular market days, numbers of Port Huron people cross to this town to do their shopping. The American city has no market, and its citizens seem anxious to patronize the one here.

Outfielder Who Batted .418 Wants Tryout With London

Elmer Knox, of Coaticook, New Hampshire, Where Harry Thaw Is, Seeks Job on London Ball Club For Next Season.

President Stevely, of the London baseball club, has received a letter from a player named Elmer Knox, who lives in Coaticook, New Hampshire. Knox wants a try-out with the London team next year. He has been playing semi-professional ball for the past season, and according to his letter he is a good outfielder. He batted .298 in 1912 and .418 last year with the same club. He is fast and is only 23 years of age. He also says he does not drink or smoke. He only muffed one fly ball during the season just passed,

and he thinks that this is good enough recommendation for a try-out.

It is likely the London club will give Knox a trial. With Rube Deneau and Oskee Neale going, the London team will have two outfield vacancies to fill next season and Knox may prove to be a find.

President Stevely has also received notification of the meeting of the National Association of Minor Leagues, which commences in Columbus, Ohio, on Nov. 11, and continues for four days. If Mr. Stevely can get away fly ball during the season just passed, he will attend this meeting.

LOUIS COOK TO MANAGE TEAM IN NORTH CAROLINA

Has Signed Contract to Pilot Anderson Team of North Carolina League Next Season.

Louis Cook, manager of the Guelph Canadian League team for last season, and formerly manager of the Ottawa pennant-winning club two years ago, has signed a 1914 contract to manage the Anderson club of the North Carolina League. The Anderson club won the pennant for the season just past, so that Cook will have a pretty good bunch of ballplayers to handle next season.

Louis was popular in the Canadian League during his two years' sojourn in these parts.

BROOKLYN CLUB DOES NOT DENY REPORT

Will Neither Confirm or Deny Report That Bresnahan Will Be New Manager of Dodgers.

[Canadian Press.]
New York, Oct. 23.—No confirmation or denial of the report that Roger Bresnahan was to succeed William Dahlen as manager of the Brooklyn National League Baseball Club, could be obtained at the club offices today. President Charles Ebbetts was out of town on a fishing trip, and the other officers refused to discuss the report. It was said, however, that Dahlen's contract was only a yearly one. As a 1914 contract has not been signed this would open the way for a change in managers should the club officials so decide.

Roosevelt Sees Big Snake Dance Among Hopi Indians

Vivid Description of Weird and Horrible Scenes—Scores of Poisonous Reptiles Handled With Apparent Impunity—The Strange Placidity of the Rattlers.

Theodore Roosevelt writes in the Outlook on his recent visit to the Hopi Indians of Arizona. He describes the snake dance as follows: At noon, thanks to Mr. Hubbell, and to the fact that I was an ex-president, we were admitted to the sacred kiva—the one-roomed temple-house which I had already visited—while the snake priests performed the ceremony of washing the snakes. Very few white men have ever seen this ceremony. The sight was the most interesting of our entire trip.

There were twenty Indians in the kiva, all stripped to their breechcloths; only about ten actually took part in handling the snakes, or in any of the ceremonies except the rhythmic chant, in which all joined. Eighty or a hundred snakes, half of them rattlers, the others bull-snakes, or ribbon-snakes, lay singly or in tangled groups against the wall at the raised end of the room. They were quiet and in no way nervous or excited. Two men stood at this end of the room. Two more stood on the other side of the altar; there was some sand about the altar, and the eagle feathers we had previously seen there had been removed, but the upright thunder-sticks remained. The other Indians were squatting in the middle of the room, and half a dozen of them were in the immediate neighborhood of a very big ornamented wooden bowl of water, placed on certain white painted symbols on the floor. Two of these Indians held sacred rattles, and there was a small bowl of sacred meal beside them. There was some seemingly ceremonial pipe-smoking.

After some minutes of silence, one of the squatting priests, who seemed to be the leader, and who had already puffed smoke toward the bowl, began a low prayer, at the same time holding and manipulating in his fingers a pinch of the sacred meal. The others once again during this prayer uttered in unison a single word or exclamation—a kind of selah or amen. At the end he threw the meal into the bowl of water; he had already put some in the outset of the prayer. Then he began a rhythmic chant, in which all the others joined, the rattles being shaken and the hands moved in harmony with the rhythm. The chant consisted seemingly of a few words repeated over and over again. It was a strange scene, in the half-light of the ancient temple-room. The copper-red bodies of the priests swayed, and their strongly marked faces, hitherto changeless, gained a certain quiet intensity of emotion. The chanting grew in fervor; yet it remained curiously calm throughout (except for a moment at a time, about which I shall speak later). Then the two men who stood near the snakes stooped over, and each picked up a handful of them, these first handfuls being all rattlesnakes. It was done in a quiet, matter-of-fact fashion, and the snakes behaved with equally tranquil unconcern. All was quiet save for the chanting. The snakes were handed to two of the men squatting round the bowl, who received them as if they had been harmless, holding them by the middle of the body, or at least well away from the head. This was repeated until half a dozen of the squatting priests held rattles in their hands. The chanting continued, in strongly accented but monotonous rhythm, while the rattles were shaken and the snakes moved up and down, as if in unison with the chant. Suddenly the chant quickened and rose to a scream, and the snakes were all plunged into the great bowl of water, a writhing tangle of snakes and hands, immediately afterwards they were withdrawn, as suddenly as they had been plunged in, and were hurled to the floor, on and around the altar. They were hurled from a distance of a dozen feet, with sufficient violence to overturn the erect thunder-sticks. The snakes should have been quiet and inoffensive under the influence of the calm that had hitherto obtained; but they were not. They were in a state of violence of the bathing, and then of

the way in which they were hurled to the floor, together with the sudden screaming intensity of the chant, ought to have upset the nerves of every snake there. However, it did not. The snakes woke to an interest in life, it is true, writhed themselves free of one another and of the upset lightning-sticks, and began to glide rapidly in every direction. But only one showed symptoms of anger, and these were not marked. The two standing Indians at this end of the room herded the snakes with their eagle feathers, gently brushing and stroking them back as they squirmed towards us, or towards the singing, sitting priests.

The process was repeated until all the snakes, venomous and non-venomous alike, had been suddenly bathed and then hurled on the floor, filling the other end of the room with a writhing and excited serpent population, which was actively, but not in any way nervously, shepherded by the two Indians stationed for that purpose. These men were, like the others, clad only in a breechcloth, but they were about among the snakes, bare-legged and bare-footed, with no touch of concern. One or two of the rattlers became vicious under the strain, and coiled and struck at the men. I saw one of the two shepherders watching struck in the hand by a recalcitrant sidewinder which refused to be soothed by the feathers, and which he finally picked up; but, if so, the man gave no sign and his body was not in the least ruffled. Most of the snakes showed no anger at all; it seemed to me extraordinary that they were not all of them maddened.

When the snakes had all been washed and the leading priest had prayed. Afterwards he once more scattered meal in the bowl, in lines east, west, north, and south, and twice diagonally. The chant was renewed; it grew slower; the rattles were rattled more slowly; then the singing stopped and all was over.

At the end of the ceremony I thanked my hosts and asked if there was anything I could do to show my appreciation of the courtesy they had shown me. They asked if I could send them some cowrie shells, which they use as decorations for the dance. I told them I would send them a sackful. They shook hands cordially with all of us, and we left. I have never seen a wilder, or in any way more impressive spectacle than that of these chanting, swaying, red-skinned medicine-men, their like bodies naked, unconcernedly handling the death that glides and strikes while they held rattles in their hands. The ritual and the soul-needs if met, and the symbolism and the dark savagery, were all relics of an ages-vanished past, survivals of an elder world.

The snake dance itself took place in the afternoon at 5 o'clock. There were many hundreds of onlookers, almost as many whites as Indians, and most of the Indian spectators were in white man's dress, in strong contrast to the dancers. The anteope priests entered first and ranged themselves by a tree-like bundle of cottonwood branches against the wall of buildings to one side of the open place where the dance takes place; the other side is the cliff edge. The snakes, in a bag, were stowed by the bundle of cottonwood branches. Young girls stood near the big pillar of stone with sacred meal scattered at its foot. The anteope priests then entered in their fringed leather kilts and eagle plume head-dresses, fox skins hung at the back of their girdles, their bodies were splashed and streaked with white, and on each of them the upper part of the face was painted black and the lower part white. Chanting and stepping in rhythm to the chant, and on one particular stone slab stamping hard as a signal to the underworld, they circled the empty space, and for some minutes danced opposite the line of anteope priests. Then, in couples, on violence of the bathing, and then of

his mouth a snake, they began to circle the space round the dancing couple consisted of one man who had his arm across the shoulder of another, while this second man held in his teeth, by the upper middle of its body, a rattlesnake four feet long, the flat, acorn-shaped head and curving back of the snake being almost against the man's face. Rattlesnakes, bull-snakes, ribbon-snakes, all were carried in the same way. One man carried at the same time two small sidewinders in his mouth. After a while each snake was thrown on the rock and soon again picked up and held in the hand, while a new snake was held in the mouth. Finally, each man carried a bundle of snakes in his hand, all so held as to leave the head free, so that the snake could strike if it wished. Most of the snakes showed no anger or resentment. But occasionally one usually a small sidewinder, became coiled or rattled when thrown down; and in picking these up much caution was shown, the Indian stroking the snake with his eagle feathers and trying to soothe it and get it to straighten out; and if it refused to be soothed, he did his best to grasp it just back of the head; and when he had it in his hand, he continued to stroke the body with the feathers, obviously to quiet it. But whether it was angry or not, he always in the end grasped and lifted it—besides keeping it from crawling among the spectators. Several times I saw the snakes strike at the men who were carrying them, and twice I was sure they struck home—once a man's wrist, once his finger. Neither man paid any attention or seemed to suffer in any way. I saw no man struck in the face; but several of my friends had at previous dances seen men struck. In one case the man soon showed that he was in much pain, although he continued to dance, and he was badly sick for days; in the other cases no bad result whatever followed.

At last all the snakes were in the hands of the dancers. Then all were thrown at the foot of the natural stone pillar, and immediately, with a yell, the dancers leaped in, seized each of them, several snakes, and rushed away, east, west, north, and south, dashing over the edge of the cliff and jumping like goats down the precipitous trails. At the foot of the cliff, or on the plain, they dropped the snakes, and then returned to purify themselves by drinking and washing from pails of dark sacred water—medicine water—brought by the women. It was a strange and most interesting ceremony all through.

I do not think any adequate explanation of the immunity of the dancers has been advanced. Perhaps there are several explanations. These desert rattlesnakes are not nearly as poisonous as the huge diamond-backs of Florida and Texas; their poison is rarely fatal. The dancers are sometimes bitten; usually they show no effects, but, as above said, in one instance the bitten man was very sick for several days. It has been said that the fangs are extracted; but even in this case the poison would be loose in the snake's mouth and might get in the skin through the wounds made by the other teeth; and I noticed that when any snake, usually a small sidewinder, showed any tendency to rattle, or coiled, much caution was shown in handling it, and every effort made to avoid being bitten. It is also asserted that the snakes show the quiet and placid indifference they do because they are drugged, and one priest told me they are given "medicine"; but I have no idea whether this is true. Nor do I know whether the priests themselves take medicine. I believe that one element in the matter is the fact that the priests either naturally possess or develop the same calm power over these serpents that certain men have over bees; the latter power, the existence of which is so well known, has never explained the attention and study it deserves. An occasional white man has such power with snakes. There was near my rank on the Little Missouri, 25 years ago, a man who had this power. He was rather shiftless, a notorious man of a common frontier type, who failed at about everything, and I think he was himself surprised when he found that he could pick up and handle rattlesnakes. There was no deception about it. I would take him off on horseback, and when I found a rattler he would quietly pick it up by the thick part of the body and put it in a sack. He sometimes moved his hands with his hands, sometimes picking up a coiled rattler; but when he had several in a bag he would simply put his hand in, take hold of a snake anywhere, and draw it out. I can understand the snakes being soothed and the matter-of-fact calm and fearlessness of the priests for most of them; but why the rattlers were not all maddened by the treatment they received at the washing in the bowl, and the water thrown on the dance rock, I cannot understand.

WARDON AND RAY ARE IN SAN FRANCISCO

Began a Series of Games There Today—British Columbia Eleven Playing Soccer There Also.

[Canadian Press.]
San Francisco, Oct. 23.—Chief interest in today's Portola celebration here centered in the wrestling match between Weldon and Edward Ray, English golf professionals, began a series of games this morning on the links of the San Francisco Golf and Country Club. Their opponents for the opening contest were Charles E. Maud and Frank Garby, California amateurs, and Fred Reilly, a San Francisco professional. An international soccer game between a British Columbia eleven and an all-California team also was scheduled.

SUES FOR WAGES

Henry Semple Claims That He Was Hired by the Month.

[Special to The Advertiser.]
Sarnia, Oct. 23.—Henry Semple, who was second engineer on the steamer Ketchikan, owned by the Reid Wrecking Company, of Sarnia, is suing the company to recover wages he claims are due him. Semple was brought here from Toronto, and after working seven days he was discharged, without cause, he alleges. The case has been going on for two days now, and this afternoon was again postponed until Monday. Semple was hired by the month, and he asks that he be given a month's wages.

Items of Interest

The far-famed Iowa Slough, says a little book called "The Farming of Tomorrow," was a strip of swampy ground, one mile long, containing 45,000 acres,

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Just north of Burlington—a bottomless pit of muck. "Today, when the duck-hunter used to punt his scow, there are hard, level roads, grain elevators, fenced fields, and diversified farming of the highest type. A railroad has been built to tap this miniature Holland. It cost \$9.31 an acre to drain this swamp, and the land is said now to be valued at \$150 an acre.

Mr. Charles Feleky, of New York City, a book collector, has in his possession a newspaper, which is thought to be the oldest in the world. If genuine, it antedates by nearly eight months the copy of "The Weekly News," dated May 23, 1523, which is preserved in the British Museum and has been regarded as the oldest newspaper extant.

Individualism in dress sometimes has to be repressed, even among the French, who do not usually object to costumes that strike the American tourist as somewhat extreme. The mayor of a popular seaside resort in Normandy has issued a proclamation declaring that "unusual or eccentric bathing costumes" are forbidden. Ladies who do not wish to wet their costumes must nevertheless have them of discreet design. Then, to strike the balance even, he adds: "Men who appear on the beach only to pose as athletes will not be tolerated."

"Never find fault with or criticize your husband directly," says an unknown Solomon writing in the daily press. "If you dislike his ways, criticize the same thing in another person, and your husband will likely take the

NOT WHAT MA WANTED.



Boy—Bee-hoo! I've gone and lost the money mother gave me for the meat!
Kindly Butcher—Come, come, my dear, take heart, take heart!
Boy—Bee-hoo! I can't. It's liver she wants!

hint. Still, a frank talk now and then might sometimes be helpful. If Othello had only said, "My dear Desdemona, will you kindly explain—"

Detroit, according to a correspondent of the New York Times, has been doing more this summer to increase the comfort of the masses of its citizens than any other city of its size in the country. Especially in the management of its parks this is evident. There are in the parks regularly appointed attendants to look after the babies; there are swings, merry-go-rounds, sand-boxes and wading ponds

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for the youngsters; there are numerous refreshment places at which no intoxicating drinks are sold; there are orchestras, and there are commodious steamers from the city to the parks, the fare on which is only a nickel.

Chicago, which once had a reputation for being a "wide-open" town, is becoming known for its severe code of morality. A new city ordinance prohibits the popular but demoralizing "bug" dances as featuring vulgar entertainments. Will Chicago's fashionable people take the hint and follow the example in their own assembly rooms?

Bernadette Soubirous, the peasant girl of Lourdes, has been elected by the Congregation of Rites at Rome. Fifty-five years ago this girl announced that the Virgin Mary had appeared to her at a grotto in the then unknown hamlet of Lourdes. Now great crowds of pilgrims constantly come to this grotto, and Lourdes is probably the most celebrated shrine in the Christian world, sharing the fame of Mecca and Benares as a place of pilgrimage. The age of miracles may have passed, but certainly we still live in the age of marvels.