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WAS TOO FERVENT Want Ads.

Law Saw More Love Than Religion in Man's Kiss.

Exhaustive Legal Opinion by British Judge Laid Down Fine Distinction Between the Salute Amatory and the Salute Religious.

The Islanders of Lewis, the island in the western Hebrides, off the coast of Scotland, which is coming so much into prominence since its recent purchase by the soap king, Lord Leverhulme, have many quaint customs, one of which was strikingly revealed in an action for divorce tried in court at Edinburgh. The story is well told in the judgment pronounced by Lord Sands.

The action was at the instance of Alexander Matheson, fisherman of Portnaguran, Stornaway, against Mrs. Isabella McLean or Matheson, 6 Portnaguran, and against William Campbell, merchant, 9 Portnaguran, as co-defender. His lordship granted a decree of divorce and found the co-defender liable in expenses and £40 damages.

His lordship said he thought it was proved that, considering their previously distant relations, there was a remarkable intimacy between defender and co-defender. The co-defender kissed the defender both when they were alone and in her house before her children. This in itself would have been conclusive had it not been for one circumstance. The defender and the co-defender were both members of the United Free church. There was evidence that could not be disregarded that there was a certain practice of kissing between communicants, though, in deference probably to British ideas, the salutation seemed to pass only between persons of opposite sexes. The existence of such a practice seemed somewhat startling, but his lordship thought it was explained by the evidence taken in relation to what was a matter of public knowledge among those conversant with religious conditions in the highlands.

It had been the practice for only a mere handful of the adherents of the church to participate in communion, although the communion season was a far more solemn action in the highlands than in the lowlands.

Since the split in the Free church, however, in 1900, the sections which adhered to the United Free church had tended to become much more like their brethren in the south, and thus it manifested itself among other ways in many younger persons becoming communicants. This caused an awkward complication as regarded the kissing custom. It might be all very well for elderly saints to greet one another with a chaste oriental salute, but it was a different matter when it came to young married women being promiscuously kissed by casual male acquaintances who happened to be fellow communicants. This extension of the custom was therefore disapproved of by many, but to a certain extent the custom prevailed. Such being the state of matters, the kissing indulged in by the parties in this case had not the conclusive character of undue familiarity.

It was proved that the co-defender did more than kiss the defender; he also put his arms around her, a fact which he admitted. His lordship felt that religious custom did not justify this extension of the embrace.

Egyptian Women Are Serfs.
 The treatment of women in Egypt is the darkest phase of Egyptian life, says G. N. Barnes, British member of parliament, who recently returned from a tour of that country.

The men in Egypt, says Mr. Barnes, so far as sex relations are concerned, think themselves the lords of creation. They can divorce their wives at will, without whim or reason, and it is not uncommon for a man to have three wives.

"In many houses," continues Mr. Barnes, "I never saw a woman, and you can take it from me that the position of the women in Egypt is absolutely one of serfdom and dependence. They spend their lives in miserable hovels, in working in the adjoining fields or in getting water."

"They are the serfs of the men and as much beasts of burden as the donkey and the camel. A people which uses women folk in that way are destined to be a subject race and do not deserve to govern."

Honors Remained With Mule.

While a circus parade was in progress at Kane, Pa., one of the elephants thinking possibly to relieve the monotony of the occasion, gave its trunk a toss in the air and brought it down with a resounding smack on a mule that had been standing at the curb quietly watching the sights. In spite of the handicap of being hitched to a delivery wagon, the mule promptly wheeled about, took quick aim, and delivered two kicks with lightning swiftness. The kicks caught the elephant squarely on the knees. It stopped for an instant, but if it even momentarily contemplated further interchange with the mule, it gave up the idea, and finished the parade with a decided limp.—Philadelphia Record.

Old Friend Turns Up.

"It seems to me I have already heard some of the stories told by this monologist."

"Perhaps you have."

"Yes."

"He's a retired barman who has gone into vaudeville."—Birmingham Age-Herald.

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SAINT TO HAVE NEW SHRINE

Mining Operations in Cuba Caused Collapse of Church of the Virgin of Cobre.

Without papal sanction, the Virgin of Cobre became the patron saint of Cuba. Harry A. Franck relates in the Century Magazine the legend of 300 years ago which tells of how two men and a negro slave boy from the village of Cobre, not far from Santiago, went to Nipe bay to gather salt, and there they found floating on the water an image of the Virgin, bearing the Child on one arm and holding aloft a gold cross.

The figure is of wood, about 15 inches high, and gaudily decorated with the silks and jewels always given by the pious believers. Her priestly attendants have been richly showered with worldly gifts, and her shrine was surrounded with costly votive offerings, until someone ran away with most of them about the time Spanish rule in Cuba was abolished.

Some time ago copper was discovered in the hill beneath the figure of the Virgin of Cobre. An English company contracted to make good any damage their mining operations might cause to the venerated shrine. During their tenure the church suffered no injury, and the mine was worked to what was considered the limit of its real productiveness under old methods, and was abandoned.

But when the world conflict suddenly made copper worth increased exertion, Cobre was taken over by an American syndicate. The mine had meanwhile filled with water, and when the new company began pumping this out, the old supporting timbers gave way and the church of the Virgin above began to sink until, in time, it fell completely out of sight. A new shrine, like the spineless and unsleeping country churches to be found throughout all Cuba, was erected for the Virgin and her pilgrims farther down the valley.

Parrots Good Home Guards.

Cautious apartment house dwellers who besides keeping their windows and doors locked prefer some sort of burglar alarm will find able assistance by calling upon the Royal Order of Parrots and Crows, says the New York Evening Sun.

The parrot's innate tendency to become articulate at the crucial moment provides an excellent means of scaring the thief and arousing the neighbors. A parrot recently yelled shrilly while burglars carried off most of the accoutrements of his master's house; but his timely warning fell upon listless ears.

The price of meat these days agonizes most of us and the small portion heretofore given to Rover, a capable but expensive guardian, noticeably increases the weekly food budget. The parrot's diet is strictly vegetarian and consists of such ingredients as figs, plantains, papaw, apples, seeds and grain. He requires little attention and never becomes turbulent without due provocation.

The Last Word.

"The last word" is the most dangerous of infernal machines.—Douglas Jerrold.

OUR STATEMENT

In last weeks issue of "The News" we gave you statement of the condition of THE BANK OF BEAUFORT which showed our material increase in deposits profits and resources. Each statement for the past year has shown the unvarying progress of this bank, for which we wish to thank our loyal patrons throughout the County.

We appreciate the fact that our progress is a mark of your approval of our service and confidence in our strength.

No bonds are included in our deposits

The Bank of Beaufort

Resources:

June 30 th 1919,	\$277, 193.89
June 30 th 1920,	419, 002.34.

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