

Free Press

1919

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Editor and Publisher

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In 1917, 699,415 \$50 Victory Bonds were allotted to subscribers to the Victory Loan and in 1918, 612,744 of the same denomination were allotted. This shows how important the small investor has become to the country. It is quite probable that during these two years \$50 Victory Bonds were taken by nearly 1,000,000 people in Canada. One may be sure that very few ever bought a bond before. They were an addition to the number of investors in government securities. The problem is to retain them as such. War Savings Stamps may do this, they being a Government "Baby Bond," which may be bought on easier terms than Victory Bonds were.

The Empire Day celebration in the schools was greatly facilitated this year in Ontario by the aid of a little volume issued by the Department of Education. It outlines a program for use in the schools for the day, and it is also a handbook of Canada's share in the war. There are a dozen chapters, which tell of the schools and the war, the campaign of 1918, the decorations, the story of the Princess Patricia's Canadian Light Infantry, the various sections in which the Canadian Corps had a part. It is full of interest and the spirit of patriotism will be of considerable value to students generally. It bears the title, "Annals of Valor."

Bishop Clark, of Hamilton, who held confirmation services in St. Alban's Church here on Sunday, spoke very forcefully on the great need of a coming together of all classes of society, at the meeting of the Synod of the Anglican Diocese of Niagara, last week. He said, "The church and the clergy are more or less infected with pleasure-seeking and worldliness, of which there is too much in the world. There is too much sensationalism in the national life, which has resulted in feuds between the manufacturers, labor, farmers and other factions. These should be brought together by a peace conference appointed by the Government. Unity of command has won the war, and the world can be won for Christ only by unity of Christians."

Tilsburg is in much the same position as Acton in regard to its shoe factory and the need for houses. A by-law was passed there last week guaranteeing the bonds of the Tilsburg Shoe Co. to the amount of \$25,000. The pay roll is expected to reach \$100,000 this year. The Board of Trade will turn its attention to the Government housing scheme, and as houses are very scarce it is thought that from forty to sixty houses will have to be built at once. Real estate is changing hands very freely, and merchants are experiencing the best business in the history of the town. With our shoe factory running and our Council aiming to put the housing scheme promptly into effect, Acton has equal cause to look forward to improved business activities.

A much closer and more friendly relationship is being engendered between the people of the United States and England and Canada. This is as it should be. The war has shown us all as never before how closely akin are our interests. In speaking at the prohibition convention at Toronto last week, ex-Governor Patterson of Pennsylvania, in his address referred to this close relationship now cemented between the three countries. "I could never think of myself as a foreigner in either Canada or England, speaking as we do, the one tongue," he said. Speaking of the liquor traffic he urged "Canada, Great Britain and the United States should stand together to overthrow the universal marauder that has caused more sorrow, shed more blood, dug more graves than war itself—the liquor traffic, which is England's and the world's greatest enemy."

The Council of the Dominion Alliance at the closing prohibition meeting in Toronto endorsed a strong resolution to be forwarded to the Dominion Government, asking that wartime prohibition be made a permanent measure. Wartime prohibition did incalculable benefit to the country while war conditions prevailed. It can be continued with equal benefit now that peace has been restored. A number of members of the House of Commons during the debate on prohibition last week presented volumes of evidence of the value of prohibition since it was put into effect. Several pointed out in effective terms what a calamity it would have been to have had the bar-rooms open in Winnipeg during the big strike, when 35,000 strikers were walking the streets with nothing to do.

The interest in community privileges is taking hold of the people of Ontario in many sections. There is a growing desire to establish community centres in rural districts. This entails in many places the erection of a public hall to provide the necessary accommodation. Regulations governing the establishment of community halls have received the approval of the Government. The regulations give the Minister of Agriculture control over the site and type of building, declares that the hall shall be available for any public gathering of an educational, fraternal, religious or social nature, for the discussion of any public question, and no organization may be denied the use of the building for religious, fraternal or political reasons. The working out of the scheme and the management of the hall and adjoining athletic field will be under the control of a board of management appointed by the Municipal Council.

Quite a spirited discussion followed the introduction of the Dominion prohibition measures last week in the House of Commons. Many members bore testimony to the great value of prohibition to the country during the war. Hon. N. W. Rowell spoke strongly for the measure and also added words of appreciation of what the Ontario Temperance Act had accomplished. He said that when the Ontario Temperance Act was passed in 1916 Premier Hearst had been prepared to submit the question to the people if there had been a demand for it. But there was none. The sentiment of Ontario was so unanimous, he added, that the liquor interests realized their case was hopeless, and wined not to challenge a vote on it. "Since then," he went on, "the vote has been given to women. There is not an honorable member from Ontario who will not, if he considers the women's vote, say that there will be an overwhelming majority in favor of prohibition. I am persuaded the people of Ontario will answer all the questions decidedly in the negative."

TEN USES FOR SALT

- 1. Salt dissolved in a little ammonia will remove grease spots.
2. A smoky or dull fire can be made clear by throwing a handful of salt over it.
3. Lemon juice and salt will clean copper and brass.
4. To brighten carpets, wring a cloth out of salt water and rub the carpets well.
5. Ink stains that are freshly made can be removed from carpets by successive applications of dry salt.
6. Handfuls of salt will clean saucepans and take away the unpleasant smell of onions if they have been cooked in them.
7. Nearly every kind of basket work, matting or china can be cleaned by washing with salt and water.
8. Salt water will take insects from vegetables.
9. Before adding vinegar to mint for sauce always add a pinch of salt. This prevents the mint from going brown and greatly improves the flavor.
10. Tiles will look bright and clean if scrubbed with salt.

PHOTOGRAPHING A CROCODILE

It is a habit of crocodiles to conceal themselves in burrows in the banks of rivers, which makes it a real task for the photographer whose problem is to rout them out of their holes and get them into view of the camera. In the American Museum Journal Mr. A. W. Dimock gives an amusing description of the methods he used when confronted with the task of taking pictures of crocodiles in Florida. It was really exciting, says Mr. Dimock, after locating the hole of a crocodile's cave, to hang the noosed end of a rope in front of it and stand on the bank above waiting for a "bite," while my boatman bugled himself through a harpoon pole into the earth from ten to twenty feet behind me. In a few moments out would push the crocodile, then there would be excitement at my end of the line. The big reptile always struggled and fought over and over; he swam out into the stream and he sailed in his depth, but the noose was tightly drawn and never allowed to slip, and the end found the creature facing the camera on the bank. It was a matter of ethics that the picture should be freed when he had posed for his photograph, and removing the lazo called for much agility on the part of the volunteer.

MODERN MARRIAGE MARKETS

The Assani, a tribe living in the North-East of the Belgian Congo, were amazingly rich. There is no need for the intending bridegroom to wait months before he can pluck up courage to "propose" to a girl. Another "marriage market" thrives in the mountainous district of the Mafalea, in New Guinea. The price of each girl is one pig, augmented with dogs' teeth necklaces. According to the wealth of the girl's parents, the proposal is usually made by proxy, the boy sending a female relative to the lady of his choice. The preliminaries to courtship among the Mafalea are rather picturesque. When a young man, who is desirous to seek his "jangle" (literally, his flower), he will light a fire on a still day in a bush or in an open space outside his village, and wait till a slight breeze carries the flame or smoke in one direction or another. He then takes that point of the compass and the breeze of wind, and walks to the next village to find his "flower."

DEPRESSED BY CONTEST

"Does your wife object to you running around with your men friends?" "Not my married men friends," replied Mr. Dubwaite. "But she draws the line at bechamons." "Why so?" "This says whenever I go out with a party of bechamons I was always greatly depressed," Birmingham Age-Herald.

DAYMILL WASTE MAY BE USED IN ODDITUTE CARBOARD

In England a cardboard substitute has been invented that may prove to have merit. It is made by interposing a layer of sawdust between two sheets of paper and binding the whole together by the use of adhesive material and pressure. Any desired thickness or weight may be obtained by using several alternate layers of sawdust and paper in building the board. In view of the universal paper shortage and the cheapness of sawdust, it is possible that the scheme may prove economical.

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HE WOULD COME BACK

The recent vote in favor of beer and wine in Quebec recalls the story of the politician who visited a small Quebec town just after the armistice was signed. He saw an old inhabitant and said to him: "Well, Haplatie, the war is over! Old Haplatie looked astonished and delighted. "The war over!" he exclaimed. "Deny my boy will come back, eh?" "Your boy! I didn't know you had a son in the war," said the politician. "No, no!" cried Haplatie. "Not back from do war! Back from do bush!"

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LIFE IS A GIVE AND TAKE PROPOSITION

No Man, Under Modern Conditions, Can Live Entirely Unto Himself—Each Dependent on Others

CITIZEN WHO DOES NOT AID IN BUILDING COMMUNITY CANNOT EXPECT TO HAVE PROSPERITY HIMSELF

There was a time in the world when a man could do pretty much as he pleased. What one man did would have little concern to anyone else, for he never would return. To-day, no man can live entirely unto himself. Life is a complicated affair under modern conditions. No one man in any community is entirely independent of all others in that community.

NOT QUESTION OF RIGHT

A man may say that he has the right to spend his money where he pleases; that no one can stop him if he wants to buy his groceries, his clothes and his furniture in some city miles away from the local money market. He is right. There is no law to prevent the money from doing so, unless it is the law of self-preservation. The man who has the right to send his money away to some distant city instead of spending it at home, also has the right to send his children to that city to be educated in the schools, which his money helps to support. He doesn't exercise that right. He sends his children to the local schools, the maintenance of which is made possible by the money which he spends there.

Life in any community to-day is a give-and-take proposition. A man can not take everything and give nothing and get away with it for any great length of time. He can not take his living from a community if he cuts off the other fellow's living, he is bound eventually to cut off his own, for unless the other fellow has money to buy his labor or his goods he cannot make a living himself.

You may say that what you buy doesn't amount to much and the money that you send away to the mail order houses in other cities can not have any great effect upon the general business conditions in your town. Maybe it doesn't amount to much and maybe it won't have any great effect upon the community's prosperity in itself, but what will be the result if every person in the community, or half of them, or a tenth of them, take the same view of the matter. Your business, in a tenth of them, not amount to much, but taken together with the business of a hundred others in the community, it amounts to a great deal. It amounts to the difference between a prosperous community and a "dead" one. It amounts to the difference, in the end, between good times and bad times for yourself and your own family. If you lived in a desert land, it would make no difference whether you sent your money to a distant city, or if you kept it at home, because there would be no living things in a desert land. You are living in a modern community. To do everything possible to build up that community is not only a duty which you owe to the community, but—more important still—it is a duty which you owe to yourself.

TAKES WILL INCREASE

You have children to educate. You want your community to have good schools so that your children may have the same advantages that the children in the big city have. If you live on a farm you need good roads over which to haul your products to market. You may say that you pay your share of the taxes out of which the school-bus and the roads are built and the roads constructed. Maybe you do pay your share, but where is the other proportion to the value of your world's goods, but where is the other fellow to get the money to pay his share of the taxes if, after you pay your taxes, you send the remainder of your money to some other community to help build up that community pay a very considerable part of the taxes in that community. Go to the tax books and you will find collected in that community. It amounts to a great deal. It amounts to the difference between a prosperous community and a "dead" one. It amounts to the difference, in the end, between good times and bad times for yourself and your own family. If you lived in a desert land, it would make no difference whether you sent your money to a distant city, or if you kept it at home, because there would be no living things in a desert land. You are living in a modern community. To do everything possible to build up that community is not only a duty which you owe to the community, but—more important still—it is a duty which you owe to yourself.

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