

The Acton Free Press

THURSDAY, OCTOBER 21, 1921

VAMPIRES THREE

Water Spouts.
I sweep the eaves and whirl the mill,
And make the water from the roof
I wash the shower that brings the flowers.
The wind is fresh and keen,
But would those ways that he sang I choose.

For I am poor and weak, and might
may check.

My terrible ways of death.

Water Spouts.

I bear the vessel and turn the wheel,
And in the desert the river will.
I travel in cities and little hills,
Or lie in gloomy regions,
Though I do man's heat without a spell.

Camped up in river or lake,

When I curse in wrath from my womb,
With ruin fall upon me.

With rain lie in my wake.

Fire Spouts.

I am vessel of man and I do thy will,
In many a wondrous way;
If I chain me out I am fain to expire,
How many nights did I stay
But should I escape from my dungeon red?

By clearing the hills and bars,
I chance my master with both clanger,

And faint my head to the stars.

TWENTY YEARS AGO

From the issue of the Free Press
Thursday, October 21, 1921.

We had a large amount of glorious
time with our old school friends.

Master May, who had both eyes
shot out by a bullet, will be worth
seeing and hearing in the town hall
to-morrow evening.

English Day was observed
here Sunday. In the Methodist Church,
eloquent sermons were preached
morning and evening by Rev. Stanley
H. Wilson of Los Angeles, California.

The annual Interdenominational
prayer meeting at 7:30 a.m. and concluded
with service of praise and

prayer after the evening service.

Mr. H. Wilson, who had just
arrived from his two months' tour
of Manitoba Island and New Ontario,
He enjoyed his outing very much, but
declared that "there are better
places than Canada in which to reside.
Mr. Wilson has decided to remain
in his native town.

At both the meeting of the Municipal Council and the Public School
Board, the Interdenominational
resolution on Monday evening was the
adoption of steam heating for the
Public School buildings. The plan
was adopted by the School Board and
endorsed by the Municipal Council.

TOUCHY

A gentleman in public life has told
me a story which is worth repeating,
even though it is a natural affair.

A certain United States senator
had held his office steadily despite the
attempts of his political foes to dislodge him. But it took another
watchful eye to notice a certain
holding together of his backbone.

Then a ravaging internal disorder set
in, bringing him great physical agony
and suffering. It was evident that he
was semi-mortal stricken, and lost
himself the knowledge and the pain
of his might. His private secretary
told how he would walk the floor
with his hands behind his back to hold
back the groans, then settling
himself under sufficient control, would
go out to his reception room to greet
with handshakes and personal word
his workers or constituents who had
come to pay their respects to their
"chief."

Then afterwards, said the secretary,
various people came to him. "I know
they're going to say I've got you now,
how I have offended the Old Man. I
don't think he was quite as cordial
to me as he used to be." And the
secretary added, "I know that the
'Old Man's' feelings were as keen
as ever, but he had a good many
things on his mind just at the moment,
and I suppose something very pressing
and that interfered."

And the personal workers left,
the hurt or possible bruise being
dampened. "But you'd be surprised," said
the secretary, "how many of 'em were
touchy."

When I heard the story I wondered
how many, not in politics alone, but
in the church, at home, on the street
or in the office, there are "Touchies"
today, who, over some act or deed
that has no reference to themselves
personally, at all. Perhaps it was some
little incident which Yankie had
had in mind when he said, "Gosh! (I
do love) it's not easily provoked,
thinkin' no evil!"—Protestant.

If one be troubled with corns, he
will find Holloway's Corn Remover
an application that will entirely re-
lieve suffering.

BERNICE AND HER MORNING EASE

"What a glorious day!" said Bernice,
glancing out at the whirling snowflakes.
"It's just right for what I had planned.
I am going to clean my clothes closest
to the sun, and then, the graciously
when the weather's fine!"

"Home to me," chuckled her father,
"that your morning face always agrees
with the weather. You know we
we're pretty lucky to have a girl in the
house all ready to begin the day with
a smile and a 'just right.' You start
your house out in order. You start
me to the other branch for the world
and expecting the best."

We rather expect, though, that
most of the day, and even about
the house, we'll be finding Bernice
perplexity and anxiety, but after a new
night's rest, and the coming of a new
day with a new morning how can we
but be happy to have a girl to meet
us with "morning face."

Why not form a league of "morning
face" girls about the breakfast table
or the dinner table? We women
could sit together in every home
out hopefully to meet the day's battles
and we all know that hope often wins
a conflict.

A BOY NATURALIST

The most marvelous example of
what can be accomplished by a boy
interested in a subject seen in the
work of York, Roy, Currie, and
Young, and his son, He has been
about ten years old, but already known for
more about natural history, than most of us
older Americans. At the age of three
he learned to read and write, and
he learned Latin without a teacher
later on, because he wanted to know
the scientific name of the animal
that interested him so marvelously.

After attending school, he is
now making a dictionary of all plants
and animals, giving the names of the
persons first describing and studying
every one.

When a mother detects from the
writhings and frothing of a child that
worms are troubling it, she can pro-
perly and quickly remove them with
Worm Powder which will kill all
worms from the system. They may
cause vomiting, but this need cause
worry, because it is but a manifesta-
tion of their thorough work. No
worms can live whilst these
powders are used.

THE SUNDAY SCHOOL LESSON

FOR SUNDAY, OCTOBER 20

ETHION DRINK IS A NATIONAL LIFE

Golden Text.—"Woe unto him that giveth his neighbor drink." (Isaiah 22: 13.)

Lesson Comments.

Verse 1.—This is a temperance lesson. We leap into the New Testament with a leap into the Old. We have got a bird's-eye view of the northern kingdom (Israel) in being swept out of existence by the Assyrians. Samaria, the capital, is on the verge of being captured, while the southern kingdom (Judah) continues its Jewish life, feeling comparatively safe, but is in danger of dissolution. Josiah, the great, royal prophet of Judah, seeing the condition of Samaria, the time of its society and civilization judgment—Cambridge University—described as here used as synonymous with "Israel."

Verse 2.—Because of the drunkenness described in verse 1, the Assyrian army, under the command of Sennacherib, has invaded the land, and against Israel has Jehovah. This happened. There was a siege of three years, terminating about B.C. 721 in the destruction of the city and the entire kingdom. The judge was like a mighty tempest and it drove away storm.

Verse 3.—Reference is here made to the city of Samaria, about the middle of the second century B.C., when the roots of that great educational institution reach still further into the past. In the following volume ("McGill and Its Story") Dr. Cyril Macmillan, the author, states that the British settlers in Lower Canada, after the conquest of Quebec, were anxious that their children should receive an education similar to that given in England. McGill was founded in 1821, and greatly deserved the name "University."

Verse 4.—Samaria would be matched and greatly deserved by the Assyrian, like one devout an early ripe fruit.

Verse 5.—Whether the "remnant" means faithful survivors from northern tribes or from Judah, it does not mean a final converted remnant. The prophet is here looking beyond the whole series of national judgments, and is referring to the points as usual to the indefinite future of the Messianic age. People think this is a local promise of special protection.

Verse 6.—The priests and prophets of Judah were following Samaria's lead in absolute rebellion.

Verse 7.—The prophet is here referring to the ministry of national judgment, and is referring to the points as usual to the indefinite future of the Messianic age.

Verse 8.—The prophet here is referring to the absolute silence and apathy of others?

Verse 9.—These words are regarded by most commentators as being the "resounding reply of the scoffers to the prophet's appeal." If we say they say, "What! don't you know that like this?" Are we more infants just weaned?

The words "present upon us in mimicry" are referring to the mimicry of the teachers in Lower Canada.

Verse 10.—These words are referring to the absolute silence of the teachers?

Verse 11.—These words are referring to the absolute silence of the teachers?

Verse 12.—The priests and prophets of Judah were following Samaria's lead in absolute rebellion.

Verse 13.—The Assyrian invasion

they would find a monotonous present upon present, which would be instruction through afflictions and sorrow.

Topic for Research and Discussion

INTERDENOMINATIONAL EDUCATION

GOVERNMENT OF CANADA BILL

ACT OF 1891

INTERCENSUS EDUCATION BILL

ACT OF 1892

INTERCENSUS EDUCATION BILL

ACT OF 1893

INTERCENSUS EDUCATION BILL

ACT OF 1894

INTERCENSUS EDUCATION BILL

ACT OF 1895

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