

NEWS and VIEWS

Of Halton Farm Interest

Novel Juniors Hold Annual Rally

T. R. Hilliard, Junior Extension Fieldman of the Ontario Department of Agriculture, was the guest speaker at the Annual Rally of the Novral Juniors Farmers held in the new Esqueping Community Hall at Stewarttown, on Tuesday evening of last week. Mr. Hilliard delighted the large audience with his resume of Junior Farmer activities throughout Ontario. Another pleasing feature of the evening was the presentation of John Bird, president of the Esqueping Agricultural Society, of a number of trophies won in connection with Special Seed Show sponsored by Novral Juniors Farmers at Georgetown Fair last September. Those receiving trophies included, Miss Janey Kean, and Messrs. Craig Alexander, George C. Wilson, Floyd Bridgen and Bob Alexander. Nell VanVleet, president of the Novral Juniors was the able chairman of the evening's program which also included vocal selections by the Misses Viola Bridgen and Jean Chester, and an instrumental by Donald Garbutt. A dance to music rounded out another of those most enjoyable evening's programs staged by Novral Juniors Farmers.

So You Have No Erosion?

"I haven't any erosion on my farm but you should see my neighbor's fields," remarked Alf Jones at a recent farm meeting. This statement was not original with Jones for not more than five minutes before I had listened to the "neighbour" tell about his drainage ditch which was plugged with soil from the Jones' farm. The neighbour hastened to explain, however, that his fields had no erosion. Erosion taking place over the fence was more evident to each of these men than that occurring on his own farm. It is a situation heard many times.

That there is plenty of erosion in Halton on nearly every farm, despite what some of our farmer friends try to tell us, goes without saying. One has only to look at the colour of our streams after a rain—compare our crop yields today with those of fifty years ago. Statistics reveal that in each ten year period with the exception of fall wheat, our yields of grain, roots, corn, etc. are lower than in the previous decade. Just recently within a period of a week we talked to two different farmers—one in the lower end of Nelson Township and the other in Esqueping Township in the Georgetown area.

The Nelson Township farmer planted a fairly large acreage of husking corn—it wasn't worth picking, yet on the same farm he had an acre or two of grain corn on some land which had not been cropped at least during the lifetime of the present generation. This latter land had produced a great crop of corn with ears a foot long despite the drought conditions which existed in that area this past season.

The Esqueping Township farmer broke a few acres of virgin land this past year. This along with another section of the same field which has been cropped about 8 years was also put into grain corn. The contrast in yield between the two areas in the same field sown at the same time under the same conditions was almost unbelievable. Why the difference in the yields on different parts of the same farm—almost entirely due to difference in organic matter content. And yet, day after day and year after year we see truck load after truck load of manure going out of the mixed farming sections of this County down to the fruit and vegetable areas at the front. Is it logical to even suggest guaranteeing prices based on cost of production to such farmers? Last September we had the privilege of hearing Hon. John Braealen address a luncheon on Farmers' Day at the C.N.E. During the course of his address, as we recall, Mr. Braealen stated that the average production per acre in North America is 2500 calories while the average production per acre in China is 5500 calories. Hon. Mr. Braealen also pointed out that the per capita consumption in North America is 10,000 calories and in East Asia 2700 calories. The point is, North America, a comparatively new country is depleting her soil resources much more rapidly than the people of China.

We would do well to bear in mind the message of Charles F. Sweet entitled "Our Soil"—"The Soil is the heritage of our Nation. We, who call ourselves the owners of the Soil, are only its custodians for a brief span of time." "The Soil is our most priceless possession—and our greatest responsibility. Freedom has never flourished in a hungry and impoverished land."

"God grant us the intelligence to respect our soil, and the will to conserve it in all ways, so that when our period of Stewardship is done, we may pass on the soil with its fertility and fruitfulness undiminished. Thus our children's children and their children's children shall not know want and their Nation will remain the Land of Plenty and the Home of Freedom."

We do not need to point out that that message does not tie in with the practice of selling manure—or the practice of plowing up hill and down dale.

It also means that more of our farmers should grass down their water runways—it also means, that if we wish to preserve this Canada of ours for future generations we must get back to some of the good old farming practices of 35 or 40 years ago. In short, most of our farmers, whether they realize it or not are mining their farms. How many today plow down a good crop mown a longer rotation, particularly on our hilly fields, so that our fields remain in meadow or pasture which are soil building crops for a longer period of time. With this program must go increased tree planting on our more rougher, more unproductive fields. Germany we are told has 27% of their total acreage in timber. In Halton and surrounding counties have we more than 5% in bush which is not pastured?

Much more could be said but we will try and content ourselves for the moment by referring you to 2 comparatively new books on the subject: "The Road to Survival", by Wm. Vogt, and "Our Plundered Planet"—by Dr. Osborne.

Who Owns Industry?

By Joseph Lister Rutledge
Anybody might be surprised to see a dog baying at its own heels. But that is a very fair picture of much of our arguing and thinking. We want to challenge corporate enterprise. We want to take from it its so-called "ill-gotten gains." But, brother, the gains are your own, and the only profiteer you can reasonably challenge is yourself.

Maybe you don't believe this. It's not surprising if you don't. It's hard to believe. Especially so after such a long build up about how much everybody but the honest worker was getting out of our economy. We like the honest worker. We rather consider ourselves a worker, honest, we hope. This honesty compels us to look some facts in the face, to wit:

Total corporate profits in 1948 were \$1,421,000,000. These are government statistics and hardly to be doubted. That represents better than a hundred dollars for every mother's son of us. Do you remember getting yours? Maybe not, but you did, most of you.

For instance, out of that total came almost half, \$670,000,000, in taxes. Where did you think all the social securities that we have been demanding came from? and who did you think paid for them? Don't get to thinking that it was some elderly Midas who gave up these profits to pay for your privileges. You're paying for them yourself. They are your profits. It isn't a dream. It's a fact.

After the taxes were deducted there still remained a tidy \$751,000,000. Less than half of that—\$340,000,000 in all—was distributed in dividends. The remainder was retained in the business for expansion, for increased wages, for better methods and newer machines, the factors that pay your way and protect your job.

Of course you may be thinking that \$340,000,000 isn't a bad little plum. It isn't. Sixty-six million of it went to those 75,744 fortunate Canadians with an average taxable income of over \$5,000—something under \$900 each. The remainder directly or indirectly, went to us.

So it seems that it is really we little folk who own the business and get the profits without any turmoil of upsetting governments and redistributing wealth. Eighty per cent of all the profits outside of taxes comes to you and me already.

REFINE OLD OIL

High prices for oil have meant boom business for U.S. refineries which re-fine used lubricating oil and for firms which manufacture re-fining equipment, reports The Financial Post. Cost of re-fined oil is about 10¢ a gallon, and makers say that properly reclaimed oil stands up to all required tests. The idea had its start in the depressed thirties, but greatest growth has come during postwar boom.

PIGS BY AIR TO EASTERN EUROPE

Hungary is to improve the quality of bacon by importing pedigree pigs from Britain. 2400 of these animals are travelling by air to Eastern Europe. All were bought by the mission of agricultural experts sent to Britain by the Hungarian Government. They are being transported at the rate of 45 a day, in individual travel crates of which 15 can be fitted into a plane.

CLEARING AUCTION SALE IN ERAMOSA

OF FARM STOCK, IMPLEMENTS, FEED AND FURNITURE

The undersigned have received instructions from:

J. E. TUCK
to sell by public auction at his farm, Lot 1, Con. 4, Eramosa, situated on the 4th line of Eramosa, just south of Gray's Mill on

WED. NOVEMBER 18TH
Commencing at 1:00 o'clock the following:

HORSES and HARNESS—Gray Percheron Gelding, 12 years old; Bay Percheron Gelding, aged; Set of Team Harness, collars etc. **STEERS**—2 Steers about 1000 lbs.; 5 Steers about 800 lbs.; All ready for the butcher.

HAY AND GRAIN—8 Ton of Mixed Hay; 400 bus. Mixed Grain; 500 bus. Turnips.

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The entire contents of the house consisting of as good as new dining room with extension table, chairs, side board and china cabinet; Chestnut Suite and 2 Chairs; Dish; Knives; Forks; Spoons; Cooking Utensils; Linoleum; Mats; Gramophone and Records; Bedroom Suite with Simmons mattress, good as new; Dressers; Wash Stands; Red Clothes; Kitchen Table; Chairs; Small Table; Kitchen Cabinet; Cooking Utensils; Stoves.

TERMS: CASH ON DAY OF SALE
No Reserve as the farm is sold. The farm is just west of No. 7 highway midway between Rockwood and Eden Mills.

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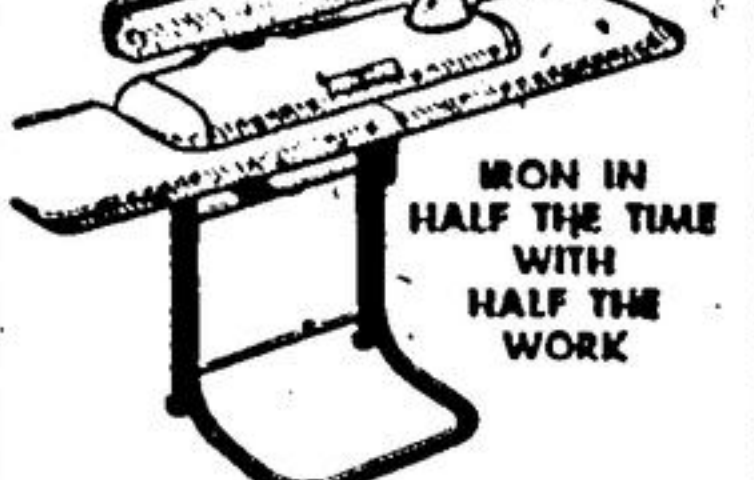
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The Sunday School Lesson

SUNDAY, NOVEMBER 21

POETRY IN THE BIBLE

Golden Text—He hath put a new song in my mouth, even praise unto our God. Ps. 40: 3.
Lesson Text.—Pa. 24
Exposition—1. The Glory of God, 1, 2.
This psalm is inserted in the Sunday School lesson curriculum as an example of Biblical poetry. It is majestic in sweep and inspiring objective. Truth is imparted in many forms in the Bible but the emphasis is not on the form in the Bible but on the real truth, the revelation from God conveyed in it. In the 24th Psalm the inspired writer brings important revelations. First is the glory of God. It is written that the "earth is the Lord's..." in order that ignorant, narrow, parochial or tribal man might learn that our Jehovah is God of the whole earth. Every part of it exists by His fiat (Gen. 1; Jno. 1: 1-3). When Jehovah made the world and gave it to the children of men, He still reserved to Himself all His sovereign claim upon both the world and man. Realistically, all things are God's. Men may act selfishly in their covetous greed for possession but they own neither themselves, nor what they accumulate (1 Chron. 29; 11; Dan. 4: 25; 1 Cor. 10: 16; Ps. 89: 11; Eph. 5: 15).

The word "fulness" in v. 1 relates to the inhabitants of the world. The "creation of man was the completion of God's purpose." (Gen. 1: 27, 28). The first parents were to be fruitful and multiply in order to replenish the earth. Since mankind is the creation of God it is the duty of all men to glorify—live for and worship—God (Rev. 4: 11). It is the sin of man not to do this. The forms of man's disobedience may be diverse but they have essentially once common fault, men will not obey God (Deut. 11: 26-28; 1 Sam. 15: 22; Jer. 26: 13).

II. Necessity of Holiness, 3-6.
"The hill of the Lord" had reference to Mt. Zion or to the tabernacle or to the temple. Each had the significant of referring to they have essentially one common dwelling place—of God. The figure leads us beyond poetic language and compels the question: Who can approach God. Certainly not unclean, sinful men. God is holy (Lev. 19: 2; 21: 8; 1 Sam. 2: 2). God requires holiness in His creatures (Lev. 20: 7; Isa. 6: 3). Heaven resounds with the praises of His Holiness (Rev. 4: 8). For that reason the question of the psalmist is a real one. "Who shall stand in the holy place?" Only those who have "clean hands"—undoubtedly a reference to righteous living—and "a pure heart"—referring to the inner motives of the soul. "Who hath not lifted up his soul to vanity"—a challenge to men regarding the doctrines which they hold and which control their lives, whether they be according to God's revealed truth or not. All false philosophies are vain (empty). What ordinary human being could qualify? None (Rom. 3: 23). Had the significance of referring to our Lord Jesus Christ. He is everything that can be expected. He has ascended to the "holy place" (Heb. 9: 24). He is the Saviour, the Son of God (Luke 1: 35). As our representative in heaven, He has undertaken to bring us into the "holy place." As our Redeemer, He has cleansed us from our sins (1 Pet. 1: 18, 19). As our High Priest, He intercedes for us (Rom. 8: 34). As our advocate, He will at last present us purified and united unto God (Eph. 1: 4; 5: 27; Col. 1: 22). The blessings which our Lord has received. He shares with those who will seek purity and holiness as a manner of life. Thus all our Christian advancement and enrichment depends upon our pursuit of holiness (Heb. 12: 14).

11. Who is the King of Glory, 7-10.
The language of this section is far removed from our profane minds. "The King of Glory" is a wonderful title. Glory is the effulgence, radiance, transcendent beauty of our Holy God (Rev. 21: 23). The question is raised because men in their sinful state know nothing of God or His glory. But when they are regenerated by the Holy Spirit, they come to know and love God (Rom. 5: 5). Then, something of the glory of God rests upon them (1 Pet. 4: 14). It is this experience which gives us witnessing power (Ac. 1: 8). Our expectancy is that we shall appear with Christ in glory (Col. 3: 4). Undoubtedly, then, this part of the psalm has a reference to the triumphant entry of our Lord Jesus Christ into glory with His great host of followers, when He shall deliver up under His feet and when He shall deliver up the Kingdom of God and the Father, that God may be all in all (1 Cor. 15: 22-28). In the imagery of the psalm, it is said to be an additional chant sung by the priests of the temple and the people as they ascended the hill toward the temple. If so, it must have been a wonderful experience to observe it. But this will be as

nothing to that incomparable hour when our Lord of the hosts comes with them to the final hour of redemption of a lost world in a new heaven and a new earth.

It is the work of the Holy Spirit to teach us to glorify God (Jno. 16: 12-15). Through the Gospels we are shown the humiliation of Jesus. He was born in another man's stable (Luke 2: 7), had no place where to lay His head (Matt. 8: 20); was scourged as a guilty felon (Jno. 19: 1-5), was crucified (Jno. 19: 16-18), and was buried in a grave. He was all of this in order that He might be our Saviour. But he arose from the dead (Mk. 16: 1-7). He was received up into heaven where He sits at God's right hand until His enemies be made His footstool (Heb. 1: 13). Sometime Christ will be given the Kingdom which has been promised Him (Dan. 2: 44; Ac. 1: 6, 7; Rev. 11: 15-18). When that time comes, it will not be as a servant that Jesus will appear, but as a King His throne will be the saints whose delight will be to sing of the glory and majesty of their eternal Redeemer (Rev. 5: 8-10; 19: 1-5).

ONE WAY TO GET A SEAT

The nervous little man glanced nervously at his watch, grabbed his bag, and rushed out to the station platform. The effect on the other travellers was all that could be desired. They also picked up their luggage and ran. Shortly afterwards, the little man returned, picked out the best seat in the station and sat down to wait for the train—which was not due for 30 minutes.

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