

The Georgetown Herald

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J. M. MOORE, Publisher
Phone 8 Georgetown

DOES IT PAY?

Does it pay, I wonder, to toil for gold
Till the back is bowed and bent,
Till the heart is old and the hair is white,
And life's best days are spent,
Till the eyes are blind with the yellow dust,
That we strive for day by day,
Till all we hear is the coin's dull clink,
I wonder does it pay?
Does it pay, I wonder, to strive for naught
But the pleasure life will give,
To dance all night and to dream all day,
To be merry while we live,
To work and worry and fume and fret,
Over what we shall wear today,
What we shall eat and what we shall drink,
I wonder does it pay?
Does it pay, I wonder, to give our strength,
The treasures of heart and brain,
The gift of the gods and the skill of our hand,
For that which brings no gain,
To labor for that which is bread alone,
And the things that pass away,
Till the heart is full of an aching void,
I wonder does it pay?
Does it pay, I wonder, to never stop
In the ceaseless rush and care
And list to the songs of birds and brook,
Or wander through woodlands fair;
To never think of what lies beyond
The narrow sphere of to-day,
Till the new life dawns on our untried souls,
I wonder does it pay?
Young wife (affectionately) — I shall miss you while you are on your hunting trip, dear, and I shall pray that the hunters you are going with will do the same.

In case you have forgotten it the name of this month, February, is taken from a Latin word meaning to purify. Was originally the month of purification. And there is as much need for that now as there ever was.

Collier Check Books
WE ARE AGENTS

The Georgetown Herald

Old City of Ghent Has Annual Parade of Nuns

Once a year the ancient city of Ghent provides a show that can be seen nowhere else on earth. It is the procession on the day of Assumption of the Virgin. At that time, writes Frederic Babcock in the Chicago Tribune, the nuns of the Twelfth century Beguines pour forth from their walled and moated refuges and, with heads bent within their white veils, await the tourists and natives to watch them parade solemnly through the streets.

The Beguine—its name's origin still a mystery—came into existence in the days of the Crusades, when hundreds of the city's fathers and sons lost their lives on the battlefields of Palestine. With no men to marry them, the widows and young women took refuge in these religious houses, but took no vows. To this day the same rule is observed and each member is free to return to the noisy life of the city whenever she wishes. Furthermore, the Beguines pay taxes.

American visitors often remark that the Beguines of Ghent are the "prettiest nuns" to be found anywhere. Although quite unconscious of this esteem, these women, many of them from excellent families, are not there because no one asked to marry them. They devote their sheltered lives to prayer and nursing the sick of the poor. Each convent cottage of the Beguine is named for a saint, and over the portal of their little city within a city are the gospel words in Latin, "I was a stranger and ye took me in." In their spare time they make lace so beautiful that bits of it can be found in every corner of the globe.

Bitters Were Introduced

by a German Adventurer
Johann Gottlieb Benjamin Siebert, born just before the Nineteenth century in Silesia, Germany, went to Berlin to study medicine and later served as an army surgeon with the East Prussian infantry, in the campaign of the nations allied against Napoleon.

A born adventurer, writes a correspondent in the New York Herald Tribune, he embarked for Venezuela not long after his discharge, to offer his services to Simon Bolivar in the war for independence. Bolivar made him surgeon general of his military hospital. Dr. Siebert later settled in a town on the river Orinoco, practicing as physician and surgeon. In 1824 he first made use of an article which he termed Aromatic Bitters. Its popularity spreading fast among his friends, his two sons later took over what had become a major industry in his part of the world.

Later, to escape the peril of political disturbances, the brothers took the industry to Port of Spain in Trinidad in 1875.

Explaining Humus

Humus is partly decomposed organic matter from plant and animal residues. Organic matter contains many potential plant nutrients which, gradually decaying, liberate compounds that in contact with various mineral and particles set free otherwise insoluble and so unavailable plant foods in the soil. Concentrated, ready-made fertilizers are frequently lacking in organic matter and so their own value is greatly increased if their use is supplemented by humus. Soils lacking humus are low in water-holding capacity. They pack easily, forming a hard crust, and they are poorly aerated below the surface. Sources of organic material are well-rotted manure, spent mushroom soil and peat; that is, peat-moss, raw native peat and cultivated peat.

Wisconsin Once Great Forest

Wisconsin 300 years ago was a great rolling forest. There were no cities, no spreading farms, no great dairy herds. In the far northern corner of what is now the state, a long, narrow peninsula thrusts its slender green thumb up into Lake Michigan. Where this thumb joins the "hand," on a hill called Red Banks, was a great village. It was called Mogaohutes, and within its fortifications lived 3,000 grim warriors—the Winnebago, the rulers of this land of forest and water.

Discovered Gelatin

The diary of Denis Papin, a young French inventor, contains the following entry dated February, 1679: "I boiled an ox foot or cow heel for four hours or more upon a moderate fire. The flesh was excellently well boiled and the bones were so soft that they might be cut with a knife and eaten like cheese. The juice did concrete into a very firm jelly." Gelatin was soon extensively used in France, especially in hospitals.

Roof of the World

The Pamir mountain region in Central Asia is called "the roof of the world" because of its great altitude. In India the Pamirs are called the "Bam-i-dunya," literally meaning the top of or roof of the world. The word Pamir, itself, according to the most logical theory, is derived from the Persian "pai-mit," signifying "the foot of the mountain peaks." The region around the North pole also is sometimes called the "roof top of the world."

CHALLENGING THE SOCIAL ORDER

International Uniform Sunday School Lesson, February 6, 1938

GOLDEN TEXT: "I came not to call the righteous, but sinners." Mark 2: 17.

LESSON PASSAGE, Mark 2: 13-22. To-day One stands where we fret and toll. With wearied feet or hands a-soll With greed and grasping—He comes again, As long long since to those dark-faced men.

Oh, blessed coming—to me, to you! He speaks again—and his words are two! —Bertha Gerneaux Woods, The Crowd, 13

Jesus never had any difficulty in getting an audience. In Capernaum the crowd thronged Peter's house. In the synagogue at Nazareth the neighbors came to hear him. In the courts of the Temple, at Jerusalem pilgrims—listened to him rather than to the official teachers of the law. Even out-of-doors on a hillside or by the sea, crowds followed him, and he used these opportunities for teaching. Why did the multitudes show such interest? Was it not because he revealed to them the things which they felt that he was in touch with a spiritual power about which they wished to know. He had an attitude of mind and a quality of life that revealed to them the things which they felt that he was in touch with a spiritual power about which they wished to know. He had an attitude of mind and a quality of life that revealed to them the things which they felt that he was in touch with a spiritual power about which they wished to know.

The Tax Collector, 14

To be a tax collector under the Roman government was a profitable occupation. Levi, the son of Alphaeus, whom we know as Matthew, in some way attracted the attention of Jesus. This tax collector who was despised by his fellow countrymen, was invited to become a disciple. He gave up his lucrative job and followed Jesus without hope of gain. Matthew lost his public position, but he gained a greater opportunity. He became the author of the first gospel which records more of the teachings of Jesus than the other three gospels. Matthew has sometimes been described as a business man who devoted his experience and ability to the service of Christ. There are many business men who are serving without remuneration upon public commissions and upon the committees of the church, who make available their wide knowledge and sound judgment unselfishly for the good of others. Matthew was not self-seeker and he forgot himself into immortality.

The Physician, 15 - 17

The scribes and Pharisees were scandalized at the way in which Jesus associated with the publicans and sinners. The religious leaders of the Jews frequently despised these outcasts and would not speak to them. Jesus went with them publicly and even called one of them to be a disciple. Jesus spoke of himself as a physician caring for the sick. He came to call sinners to repentance. He went where there were sinners. Matthew was not a sinner who could be changed; that Levi the publican could become Matthew

the apostle; that Simon the wanderer could become Peter, a steadfast rock; that Zaccheus, a dishonest publican, could become an honest man. Christ never despaired of humanity. He had hopes even for those who were regarded as hopeless, even for those who thought of themselves as past redemption. Goodness was so attractive in him that people turned away from their sins to learn from him a higher way of life. Have we the sure conviction that the love of God can overcome the sin in the human heart?

Contagious Joy, 18 - 20

The followers of John the Baptist could not understand the gladness of Jesus and his disciples. They reminded him that John's disciples fasted. They wondered why the disciples of Jesus feasted. Jesus likened his companionship with his disciples to a marriage feast, a glad occasion in which fasting would have been inappropriate and at which fasting was appropriate. We can hardly understand the utter joy of the disciples in the companionship of their Lord. There came a time, of course, when the disciples were in a mood for fasting. Their Master was crucified, but this time of dejection did not last long for the Risen Christ made himself known; by the power of the Holy Spirit, the unseen companionship became most real. Christianity is the average man when we recapture the first rapturous joy of the disciples and the apostolic Christians. The reason for this abiding joy is the consciousness of the love of God and the realities of human society. To try to get social justice while retaining the profit motive, they say is like sewing new cloth on an old garment, or putting new wine into old wineskins. To establish a Christian order of society will require great changes in economic practices. Tinkering with laws will not change the evils in human nature. We cannot have a Christian order of society

The New Society, 21, 22

The conflict in points of view between the scribes and Pharisees and Christ convinced him that a definite cleavage had to be made. The Pharisees had a religion greatly given to form while his was a spontaneous experience of the spirit. It was inevitable that the Christian Church should break away from the old Jewish order because the two were incompatible. Radicals to-day say that there must be a complete change in the basis and motives of human society. To try to get social justice while retaining the profit motive, they say is like sewing new cloth on an old garment, or putting new wine into old wineskins. To establish a Christian order of society will require great changes in economic practices. Tinkering with laws will not change the evils in human nature. We cannot have a Christian order of society

until we have many people committed to the Christian way of life.

- #### Questions for Discussion
1. Are we afraid of social change?
 2. "The world is sick." What is the disease?
 3. Would Christ be positive, purposeful, courageous and hopeful living where I live?
 4. Is my daily mood that of fasting or feasting?
 5. "Democracy is more than liberty; it is responsibility." Am I ready to accept my responsibility?

EXAMINATION BLUNDERS

A skeleton is a man with his inside out and his outside off. A miracle is something that someone does that cannot be done. In the United States people are put to death by execution. The past tense of "I want" is "I got." Acrimony (sometimes called holy) is another name for marriage. Excommunication means that no one is to speak to someone. Christians are only allowed one wife. This is called monogamy. All brutes are imperfect animals. Man alone is a perfect beast. When you breathe you inspire, when you do not breathe you expire. A red Indian's wife is called his squaw and his children squawkins. An equinox is a cross between a horse and an ox. A monologue is a conversation between two people such as husband and wife. —Reproduced from the American

Pretty Seller—"What about this cigarette case?"
Young Man—"I don't smoke."
Pretty Seller—"This pen wiper."
Young Man—"I never have any use for them because I never write."
Pretty Seller—"This package of candy?"
Young Man—"I never eat candy?"
Pretty Seller—"What about this cake of soap?"
The young man bought it.

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Form 600

The Georgetown Herald
J. M. MOORE
Publisher and Proprietor
Member of the Canadian Weekly Newspaper Association

C.N.R. TIME TABLE

(Standard Time)

Going East

Passenger	7.10 a.m.
Passenger and Mail	10.08 a.m.
Passenger and Mail	6.40 p.m.
Passengers, Sundays only	9.17 p.m.
Passengers, Sundays only	7.13 p.m.

Going West

Passenger and Mail	8.34 a.m.
Passenger and Mail	2.24 p.m.
Passenger	12.25 p.m.
Passenger, Sunday	11.19 a.m.

Going North

Mail and Passenger	8.45 a.m.
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Going South

Mail and Passenger	6.52 p.m.
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GRAY COACH LINES

COACHES LEAVE GEORGETOWN Weekly.

Eastbound

7.08 a.m.	4.15 p.m.
9.28 a.m.	6.50 p.m.
12.28 p.m.	9.15 p.m.

Westbound (To Kitchener)

x 9.35 a.m.	c 2.55 p.m.	xb 8.50 p.m.
11.20 a.m.	a 4.55 p.m.	d 11.30 p.m.
x 1.55 p.m.	e 6.55 p.m.	c 12.30 a.m.

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Optimists are, even now, dreaming about the fine vegetables to be grown in their garden this spring.

Boy—Say, Dad, how soon will I be old enough to do just as I please?
Dad—I don't know, son; nobody has ever lived that long yet.