

The Georgetown Herald

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J. M. MOORE, Publisher
Phone 8 Georgetown

ZINNIAS

Each year I laughed when you were planting zinnias.
"What do you see in them?" I always said.
To me they seemed such coarse and gaudy creatures.
Flourishing their variegated yellow red.
You answered they were like strong peasant people.
Wearing with pride their fluted Sunday best.
Wholesome of heart, with honest sun-burned faces.
Smiling above bright scarf and velvet vest.
You thought my heliotrope and mignonette
Too perfect ladies in their gauze and lace.
Dressed for pale evenings by sad, dripping fountains
When a faint crescent veils a timid face.
"Patrician taste in perfume, it is true.
But peasants wear the scent of fields," you said.
And now, dear love, in memory of you
I sow gay zinnias in my garden bed.
—Clare Wood Shipman.

RAINY NIGHT

This is a night for long remembrings.
Light up the fire and watch each ripening spark
Drift like a firefly where the chimney sings
With all the purple mystery of the dark.
This is a night for books. Turn to a page
That throbs with Aprils that were lost;
In folded letters yellowing with age:
A night of rain is not a night for sleep.
File up the hearth with cedar boughs
and listen
To silver music flashing on the pane;
Speak long-forgotten words and they will gladden
Wrapped in their vanished glory
once again.
Turn back the clock, and still the break of dawn
Your heart will beat with hours that are gone.
—Daniel Whitehead Hickey.

WHEN YOUR DOG IS DEAD

Oh, when your little dog is dead
The house is very still—
No pattering of eager feet,
No barking glad and shrill.
There is no small, brown form to hold,
No moist from tongue that licks
Your hand in love—no half-gnawed bones,
No scattered tails and sticks.
The cunning tricks he used to do
Are fading memories:
"Sit up" and "shake hands" and
"meow."
The days are desolate and black,
I have no wish to talk—
When evening comes I have no heart
For the accustomed walk.
I reach to pat a little head
Once close beside my knee,
I whistle, call, forgetting that
He'll come no more to me.
Oh, you who've known a small dog's
love,
Devoted through the years,
You'll not misunderstand my grief
Nor ridicule my tears.
—Carolyn Spencer.

Nome, Canada, Is Traced to the Iroquois Indians

The derivation of the name Canada accepted by our leading historians who have investigated the records makes it an Iroquois word, still surviving among them in the form Kanata, meaning a collection of dwellings or a settlement. Cartier, in one of his vocabularies of the Iroquois speech, says of it: "They call a town (ville) Canada," reports a Canadian Resources bulletin. Its evolution into a place name, Canada, can be fully followed in the narratives of Cartier, wherein it appears first in his account of his second voyage in 1535, observes a writer in the New York Times. The two Iroquois Indians whom he had seized at Gaspe and taken to France the preceding year informed him on entering the Great River (now the St. Lawrence) that their home was in Canada, which proved later to be an alternative name for the village of Stadacona, on the site of Quebec city. Cartier himself seems to have extended the word to the surrounding region as a convenient territorial name—much as the name Quebec has been extended from the city to the province.

Accordingly this interpretation of Canada is well attested by unimpeachable documents; but the same is not true of several other current explanations, which are nothing other than guesses based on chance resemblances between Canada and certain other Indian or imaginary roots, e. g., from segnada Canada meaning "men seeking land (or a country)"; a Montagnais root meaning "foreign"; "mouth of the country," descriptive of the St. Lawrence; a Spanish aca nada, meaning "nothing here" (i. e., in gold); a Spanish cana, "a head," extended to an equivalent of beaupre.

Goodyear, Discoverer of Vulcanization Methods

Visions of a rubber civilization haunted the brain of a debt-burdened inventor in 1853. The man was Charles Goodyear, discoverer of the vulcanization process for rubber, and he wrote a book about his struggles, his triumphs and his dreams which today is among the rarest of Americana. One of the very few extant copies is in the division of rare books of the Library of Congress and is among the rarities of mechanical literature, says a writer in the Washington Star. Goodyear specifically did not advise eating rubber, nor wearing it next to the skin, but otherwise he proposed using it as the chief material in about anything man could need. He foresaw rubber books, rubber roofs, rubber streets, rubber sails and rubber ships, rubber pianos, rubber bridges, rubber violins, rubber boxing gloves, rubber saddles, rubber shoes, rubber harnesses, rubber canes, rubber dishes and rubber furniture of various sorts. The man's extreme enthusiasm might have been expected, for he had devoted his life to devising means for hardening the "gum elastic" whose strange properties first had attracted him as a small boy. His health had been broken, he was loaded with debts, neighbors looked on him as a harmless lunatic, his family had lived on charity—all in the pursuance of his dream.

Water Hemlock Kills Live Stock

By far the most virulent plant that grows in the United States is one which is very little known, although it has caused many fatalities. This is the water hemlock, or cicuta—very different from the spotted hemlock whose extract was used to execute Socrates. It grows in low, swampy places nearly everywhere. In the spring when the ground is soft and its roots can be pulled easily from the soil and have an attractive odor which causes children to eat them. It causes heavy losses to live stock. The water hemlock contains a substance known as cicutoxin—allied to the andromedotoxin on the honey which affected the Greeks of the Anabasis—which is an extremely active poison, causing violent spasms.

Shoe-Tossing Old Custom

Shoe-tossing is older than either coffee or rice throwing. Ancient Israelites started it. When a piece of land was purchased, the buyer tossed a sandal on it. That gesture symbolized change of ownership. Later, Anglo-Saxons carried it into the marriage ceremony. The father would remove one of his daughter's shoes and pass it to the bridegroom. The latter would touch the maiden's forehead lightly with the shoe, indicating authority had passed from papa to the new husband. A tap became a toss with passing years. Parents would hurl shoes at a newly married couple to convey the information they no longer were responsible for the young lady.

The Sons of '78

In the middle of the last century the organization known as the Sons of '78 was one of a number of secret societies which was merged in the Know-Nothing order or party along with the Order of American Mechanics, American Protestant Association, Order of the Sons of America and other similar orders. The decided characteristics were nationalism. When asked as to the objects of this society members replied "I know nothing about them," hence the name Know Nothings.

ANIMAL DEFENSE TACTICS

Practically all wild animals, as well as the tame ones, are darker on top than beneath, a coloring which permits them to merge the better into their surroundings. The females of both bird and animal world are neutral in tone, any brilliance in the species being subdued in them, so that when caring for their young they will not be too easily discovered. For the same reason, bright coloration is not developed in even the males in the baby stage. Not until they have learned at least some of the lessons of self-help do the bright decorations appear.

Strict obedience is a requisite of safety. The self-willed of animaldom do not last long. Each species has its rules, but one primary obligation among all is that of "freezing," remaining absolutely still in time of danger. The least rustle produces not only sound, but scent as well. People have been known to pick wild flowers growing almost against the nose of a little fawn without discovering its presence. Although frightened half to death, the baby remained so quiet it did not even move its eyes; so the enemy, unaware, passed on.

The little people not only "see" but possess vision. Vision means perspective, proportion, the ability to sense the thing as a whole, backward and forward and from the other fellow's viewpoint. This sort of vision (called instinct in the animal world) causes the flycatcher to hang a dried snake skin beside its dwelling, or colled inside, as a warning to those of its enemies naturally afraid of snakes. It is responsible for the camouflaging of nests to merge into their background. It impels the shrike or butcher bird to imitate the notes of other birds, thereby luring them to their doom; and the lion to roar over the veldt to frighten the wild creatures so they will try to run away, disclosing their presence. It enjoins on the burrowing creatures the virtue of many exits; and cautions the more wily swallow family to build under ledges, eaves, etc., that their "dobe huts" may not be dissolved by rains. It is responsible for all wild and many (now) tame animals feeding and resting "against" the wind so there may be less surprise attacks. It suggests the bramble tangle to the most defenseless creature on earth—the rabbit—that the talons and claws of the thicket might support its own lack. It dictates the posting of sentinels on high points to any group or herd, together with the flashing of understandable signals. Leaders, toward whom prompt obedience is required, are selected because of it. It causes all wild-creatures to feed off the trail, never on it. It enjoins a zig-zag course of escape rather than a straight one; the running in

dust or water, the leaping to one side, to destroy scent. It directs them to the proper medicinal plants for their various needs and the decisive times to migrate to escape bitter winters and lack of food. It suggests harvesting and storing food to others. It warns of poisons, through the senses, guides to feeding-grounds and to water. It presents to burrowers the advisability of destroying the evidences of their digging, and to some, the desirability of disposing of excess feathers and bones from their entrances. It indicates to hibernating creatures the foods necessary for winter fat and for padding their stomachs against undue shrinkage. It induces soldier termites to discharge a liquid against their enemies, which is converted into poison gas; and causes the clam family, when burrowing beneath the mud, to send up a slender stem of mucous (the first periscope) to the surface of the water. It suggests the virtue of hunting in packs and relays; and is responsible for the flying wedge of

the Canada goose. Its wisdom is manifest in the snow-white coat of the polar bear and russets and browns of the more southern autumnal wood's creatures. Just as most of the greatest railroad lines in North America are established along what were once Indian trails, and, back of them, the earliest trails discovered by the grass croppers, and the principal canals are opened up over one-time portages or "carriers" of the early Indians, so many of our so-called "inventions" and discoveries are based upon observation rather than initiative, through watching and imitating, to a degree, our little brothers of the wild.—By M. E. Morgan, in "Our Dumb Animals."

By Norwegian royal command, as from June 3, the exportation of live silver foxes and live blue foxes is prohibited from Norway without a special export permit from the Norwegian Department of Agriculture.

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The Georgetown Herald

Phone No. 8

Georgetown

C.N.R. TIME TABLE

(Standard Time)

Going East	
Passenger and Mail	6:18 a.m.
Passenger and Mail	10:02 a.m.
Passenger and Mail	6:48 p.m.
Passenger and Mail	9:48 p.m.
Passengers, Sundays only	8:31 p.m.

Going West	
Passenger and Mail	8:34 a.m.
Passenger and Mail	3:35 p.m.
Passenger and Mail	6:52 p.m.
Passenger, Sunday	11:19 p.m.

Going North	
Mail and Passenger	8:45 a.m.

Going South	
Mail and Passenger	6:53 p.m.

GRAY COACH LINES

Summer Time Table

Effective Saturday, June 25th
LEAVE GEORGETOWN.

	To Toronto	
6:08 a.m.	8:58 a.m.	11:43 a.m.
2:18 p.m.	4:10 p.m.	6:15 p.m.
	9:10 p.m.	

s—except Sundays

	To London	
7:35 a.m.	1:50 p.m.	7:50 p.m.

x—connections for Owen Sound

Standard Time
Tickets and information at
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Phone 88 Georgetown

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A business man dashed into the Labor Exchange.
"I say," he exclaimed, "I'm looking for a cashier."
"But didn't we send you one yesterday?" asked the bewildered clerk.
"Yes," was the answer, "that's the one I'm looking for."
Professor—"If you boys keep up like you are now, you'll be like Napoleon." Class (in unison)—"How's that?" Professor—"You are all going down in history."