

Rodge for War Savings "SALADA" TEA

Your Eyes



Most of us work our eyes to the limit. We work long hours at the factory, store, office or at studies; at night we read, sew, go to a movie or play cards.

What is the answer? Eye strain and fatigue. We can help you. Make an appointment with us today.

Consult **O. T. WALKER, R.O.** EYESIGHT SPECIALIST who will be at his office (over the Bell Telephone Co.) Main Street, Georgetown, the second Wednesday of each month, or you may consult O. T. Walker at his office in Brampton. PHONE: Georgetown 57 Brampton 599

A WINTER'S DAY

John Burroughs taught me, years ago. To like a winter's day; When farm and field and forest, too, Are furled in ermine gray.

When limbs and twigs are ribbed with white, Where once lived Katy-dids, And wild snow-walkers leave their tracks On fields of white coverlets.

Then in the evening, when the moon Shines past the eastern haze, The frost-gleamed diamonds, sparkling bright, Reflect its silver rays.

And all things seem so quiet then, Except a distant owl, Or may be bark of Reynard, red, Who's seeking barnyard fowl.

And so I learned, long years ago, To like a winter's day, When all outdoors is richly garbed in ermine snow-array.

RALPH GORDON
628 Crawford St., Toronto.

For best results, place a "Small Ad" in the Herald classified column.

INTERNATIONAL UNIFORM Sunday School LESSON

JESUS CALLS TO PRAYER

SUNDAY, FEBRUARY 18-19, 1941

GOLDEN TEXT: "Lord teach us to pray." Luke 11:1.

LESSON PASSAGE: Luke 18: 1-14.

I need some saving thought. I need to keep a seeing eye. Have we not dire need of the thoughts that save?

Christ's Interest. I

Christ was interested in prayer. His mind was steeped in the psalms, his nation's literature of prayer. He went to the synagogue and the temple where prayer was wont to be made. He taught much about prayer—how much he must have thought about the subject before giving his parables on prayer!

He himself prayed continually, going out alone early in the morning and late at night to pray. Occasionally he would spend several days or weeks alone, making definite opportunities for prolonged and uninterrupted prayer.

So earnest and real were his prayers that his disciples were eager to learn his secret and said, "Lord, teach us to pray." He answered with the Lord's Prayer, as generations of Christians have called it. Christ taught that prayer should be natural, generous, unselfish, but over and over he laid emphasis upon sustained prayer. Ejaculatory prayer may be potent and helpful but our prayers fail chiefly for lack of persistence. With Christ life was all prayer. His prayer was not occasional, spasmodic or self-seeking; it was his native air.

Persistent Prayer, 2:7.

Our desires are actual and real prayers. More effective than any words we say with our lips are the secret long cherished desires of our inner-

Mainly for Women

WHY HIS HEADACHES WERE RELIEVED

Wife Put Kruschen in His Coffee

He could not understand why the headaches he had been subject to were suddenly relieved. His wife told him, and he at once set down and wrote the following letter to me: "I am 63 years of age, and ever since I was a boy of ten years, I was subject to very bad headaches. But two years ago the headaches ceased up—for what reason I did not know. I was surprised when one day my wife told me I had been using Kruschen Salts in my coffee for over two years. I am still using them, as I know of nothing finer. "Headaches can often be traced to a disordered stomach, and to the unexpunged retention in the system of stagnating waste material which poisons the blood. Remove these poisons—prevent their forming—prevent their removal—the cause of many aches and pains. And that is just how Kruschen Salts brings about relief. Kruschen helps nature to cleanse your body completely of all clogging waste matter.

most hearts. Augustine prayed, "Make me pure but not yet." He prayed for purity yet desired impurity and desire proved stronger than petition. A two-minute prayer is helpless against a two-hour day-dream. If this be true, then why pray? The answer is that both secret desire and spoken prayer may be brought into accord with God's will and instead of desire and petition cancelling each other out, one reinforces the other. One man spends half an hour in listening prayer for every five minutes of talking prayer. He asks God to speak to him before he speaks to God. First he gets mental clarification as to what is God's will for him and then with the intensity of his being he pleads for power to do what God has told him to do. He is not heard for his much speaking but because inner conflict has been resolved and his actions fall in line with his prayers.

Prayer An Attitude, 8.

Prayer, it has been said, keeps God alive in our thinking. As Donald Hankey said in one of his letters, "Prayer is a kind of continuous effort to realize that God is present, and that he alone matters." The habit is a witness to our confidence in the attitude of God. Prayer depends upon belief. It grows out of faith in God. A child would not run to its mother if it first had not experienced a mother's love. The priest at the dock would make no plea if there were no judge on the bench. The prodigal went home because there was one to whom he could call out "Father." Jesus had such serene confidence in prayer because he was so sure of God. To him the universe was primarily personal. Our prayers vary according to the temperature of our faith. Doubt paralyzes prayer, faith makes it as natural and rhythmic as breathing. Most of us deceive ourselves as to the time and thought we give to prayer. It is wise practice to note honestly and accurately for one week the actual time we give to prayer.

The Pharisee's Prayer, 9-12.

The Pharisee who went up to the temple to pray missed a great opportunity. He prayed with himself when he might have prayed with God. He catalogued his own tiny virtues when he might have appreciated the infinite mercies of God. He thanked God that he was not as other men are instead of praying that he might be the man God meant him to be. There was no desire for change or self-improvement, "that the man I am I may cease to be." At the conclusion of his prayer he was rather well pleased with himself there was no agony or bloody sweat as in Christ's prayer in the garden of Gethsemane. The Pharisee's prayer was too easy, cost too little. In army language it was "standing at ease," then "as you were." Compare for a moment the individualistic, self-congratulatory prayer of the Pharisee with the range and sweep of the prayer Christ taught his disciples to pray. The Lord's Prayer is an expansive prayer, thinking of the Father God, of human society, of eternity. "After this manner pray ye," said Jesus. Learning prayer from him we should great thoughts in our minds and wholesome desires in our hearts. Prayer aids clear thinking and we get enlarging purposes. Increasingly we come to rely on prayer to prepare us for action.

The Publican's Prayer, 13, 14.

The publican's prayer was brief but it showed an earnest desire to have done with sin. While the words framed a request for forgiveness his heart was yearning for moral victory. Prayer has many uses and more possibilities but basically it is, often, at the start, a cry for release from the guilt and power of sin. Conviction of sin sets the stage for prayer. We may go on to thanksgiving and begin their prayer life driven by need and moral defeat. They appeal for help to the Helper of the helpless. It is here that the most authentic answers to prayer may be found. One man, a wife-beater, prayed for victory over his temper, and became renowned for his falling love. Another who had taken a cure for drink seven times over, prayed in desperation and found instant and permanent release. Two men together sat in silence looking at a cross until the silent condemnation of their hearts overcame them and they were transformed by the grace of God.

- Questions for Discussion
1. What place had prayer in the life of Christ?
 2. Is our real prayer what we pray or what we desire?
 3. How genuinely Christian is Canada?
 4. How can we pray so self-centered as that of the Pharisee?

Timely Topics for Women

BY BARBARA BAINES

WOMEN'S STATUS UNDER THE NAZIS

If democracy falls women stand to lose more than anyone else. In the early days of our history women were little better than slaves. They did all the heavy work and were constantly at the beck and call of their lords and masters. But with the development of our modern democratic civilization, women gradually achieved equality with men. Now it is said that a country's progress is judged by the status of its women.

If this be true, then Germany has returned to the darkened ages, because the German women have indeed lost almost all that, through the centuries, they had gained. They are once again little better than slaves. Family life in the home, as it was known in the old Germany, was gone even before war broke out. It is now considered a sign of weakness for men to bestir affection upon their wives. But girls are expected to marry early and bear many children for Der Fuehrer. If they do not marry they are supposed to bear children anyway. It is their patriotic duty. Nazism needs an unending stream of boys to march, soldiers to die.

It is common to see an advertisement such as this, "A German girl wants to become the mother of a child whose father is a German soldier." Marriage is not expected—and one of both of the future parents may even be already married. The Propagating Policy is the important thing to good Nazis.

Then, when a woman reaches 50, has brought up her family and is of no more value to the state, she may expect to be divorced that her husband may marry a younger woman and have more children. She is lonely. She gets no allowance from her husband and ekes out a bare existence in a munition factory, or at some other job too dangerous for younger and more valuable women. If she objects, the military or police clamp down on her. Empty hands, and an empty heart are her only reward for being a faithful wife and mother.

Every phase of the life of a German woman is supervised and regimented. Frau Klink is the head of the Frauenschaft. She lives in a 30-room villa in Berlin, and has an SS bodyguard as smart as Himmler's and a string of official cars like Goering's. She has unrestricted control over 30,000,000 German women, and is fast tightening her grip on 20,000,000 others now forced to live under the swastika. She has an elite corps of 50,000 zealous Nazi women to do her bidding, and an organized unit in every community.

Frau Klink not only tells women when they must marry and how many children they must have, but what they shall wear, what they shall buy, what they shall cook. Every apartment block, every district has a leader who pops unexpectedly into kitchens to see what is on the stove, in the pantry, and above all, in the garbage can.

Thousands of women are employed in armament factories, and in each a social warden is responsible for enforcing discipline and keeping up morale.

Other of Frau Klink's representatives go from house to house spreading propaganda, showing housewives how to cook new ersatz foods, teaching them to willingly give their children to Hitler's Youth Movement, to laugh when husbands or sons go to war, to smile when the word comes that they have been killed.

The German women keep no secrets from Frau Klink and her well-organized Frauenschaft, only less powerful than Himmler's Gestapo. They are fast becoming robots, their will-power crushed. They already have less individual liberty, less freedom of choice, less economic security than had the women of those barbaric tribes that overran Germany centuries ago.

If democracy should fall, would our fate be similar? Democracy must not fail.

THE WOMEN'S INSTITUTE

Perhaps no other organization has such a splendid record of achievement in the rural districts as has the Women's Institute. All over the country cheerful, busy groups meet regularly. Many of them are farmers' wives and lead a very busy life, but everywhere you find the interested and well-informed on world affairs, current events, the new books, better methods of home-making.

Through short courses and their speaker service members are given expert instruction in many phases of Home Economics. They learn how to prepare meals that are health-giving but economical, and how to serve them tastefully. They study clothing and textiles, homecrafts, health education, child welfare, housing, gardening and a wide range of other topics of interest to the homemaker.

In many districts the W. I. looks after the poor and needy, and if the school or library needs something, the W. I. can be expected to look after it. In addition, it usually gives leadership in the social life of the rural community.

During the last year the Institute members have been actively engaged in war work. One of their finest projects was the sending of 100,000 pounds of them overseas. They furnished a 32-bed ward in a Canadian army hospital in England, and helped furnish a recreation room at Camp Borden.

Besides, most members are knitting or sewing for the Red Cross, the L.O.D.E. or other organizations with whom they co-operate. A special fund has been raised to provide wool and other materials to members in outlying districts that they too may have a share in the nation's war work.

The women of the rural districts have long been known for their good sense and thrift. The W. I. has contributed widely to the welfare of the nation in time of peace and now is playing a worthy part through its war services.

LET ME REMIND YOU

To know one person who is positively to be trusted will do more for a man's moral nature—yes, his spiritual nature—than all the sermons he has ever heard or ever can hear.

—George MacDonald.

BOOK REVIEW

TODAY AND FOREVER (McClelland and Stewart, \$3.00) BY PEARL BUCK

Those of you who are familiar with Pearl Buck's stories of Chinese life will welcome her newest book. It is a collection of 13 short stories, but they should be read in direct sequence, because they portray the effect the modernization of China, and the war with Japan, is gradually exerting on her people.

Each reveals something of the innate integrity of the Chinese, their dogged determination and courage, their capacity for enduring hardship. The first story tells of a "stupid girl" in the missionary school who, when she left to be married, had learned nothing. That is, nothing except how to achieve happiness with her husband, and the great lessons of mutual trust and affection, by observing her teacher at the mission school and his young wife, and their behaviour when together. It is a sweet story.

There is the story of a young couple who are born in New York but only find life satisfying when they return to China, although they suffer bombing in Shanghai; of the American college graduate, daughter of a rich man, who falls in love with a much-feared warlord, a mad story which couldn't happen anywhere but in China; of the wealthy old merchant who is tempted to explore western vice in the "foreign pleasure hall."

Then there is the story of Golden Flower, a tender young girl who leads men in battle and outwits the Japanese; of Goodwill, an old gentleman in quest only of peace, who becomes the directing spirit of a rough guerrilla band fighting for China's freedom.

Perhaps greatest of all is the story of the Burma Road—a miracle of heroic effort, built through mountains and across steaming malaria-infested marshes by "thousands of dust-coloured, ragged, who worked upon it like mites, ragged men and women without money."

Each story has its special contribution to make, the illustration of the changes that come over the people of China, and the illustration of western ideas and customs; the steadfastness of the white, and the Japanese invasion. In each story, too, is reflected that Buck's intimate knowledge of this vast country and its people, whether primitive peasants or Americanized moderns.

SPOILED POT ROAST

Every family has its favourite recipe, its particular culinary triumph. Try Spoiled Pot Roast once and you will be asked for it again and again.

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|--------------------------|-----------------------|
| 1 1/2 cups vinegar | 4 pounds beef (chuck) |
| 1 tablespoon brown sugar | 1/2 cup flour |
| 1/4 teaspoon cinnamon | 2 teaspoons salt |
| 1/4 teaspoon ginger | 1/4 teaspoon pepper |
| 2 whole cloves | 1/4 cup stout |
- Four well blended mixture of cider, sugar, and spices over the meat, solid or rolled; cover and let stand overnight in a cold place. Remove from marinade and wipe dry; dredge with flour seasoned with salt and pepper, and sear in hot fat in a heavy, deep kettle until well browned. Add the liquid (marinade) again and cook, covered, over low heat 2 hours, or until meat is tender, turning frequently. Remove to a hot platter, garnish gravy. Serve with mashed potatoes and glazed carrots.

CARROLL'S

Shrove Tuesday, February 25th

Aunt Jemima
PANCAKE FLOUR pkgs. 14c
For Energy—Bechive
CORN SYRUP 2-lb. tin 18c, 5-lb. tin 39c
Old Colony
MAPLE SYRUP 16-oz. btl. 25c
Luxury
PANCAKE SYRUP 16-oz. btl. 17c

CARROLL'S SLICED SIDE
BACON 1-lb. pkg. 27c

Clover Leaf Red Cobee
SALMON 1/2-lb. tin 14c

Smart's Cut
BEETS 2 16-oz. tins 13c

Classco's
RASPBERRY or STRAWBERRY JAM with pectin 32-oz. jar 25c

Chase and Sanborn's
COFFEE 1-lb. tin 47c

SPAGHETTI OR READY CUT
MACARONI 3-lb. 10c

GOOD! Mealtime 8 o'clock Bedtime

FRY'S COCOA 1/2-lb. tin 19c, 1-lb. tin 31c

CHRISTIE'S IMPERIAL SQUARE 25c
SOUTHERN PRIDE CAKE 15c
LOOSE PACK OLIVES 27-oz. jar 35c
McCORMICK'S BUTTER BARS 16c
EAGLE BRAND MILK 15-oz. tin 17c
SALADA TEA 1/2-lb. pkg. 37, 39c
OLD DUTCH CLEANSER 2 tins 19c
LUX TOILET SOAP 2 cakes 9c
CHIPSO SOAP FLAKES 2 cakes 8c, 20c, 47c
P. & G. White Naphtha Soap 5 bars 19c

LYNN VALLEY SWEET MIXED
PICKLES 27-oz. jar 23c

Economical
SOAP FLAKES 3-lb. 19c

Carroll's
PEANUT BUTTER 2-lb. 25c

NAVEL ORANGES 23, 30c doz.
NO. 1 DELICIOUS APPLES 3 for 10c

CRISP WASHED CARROTS 4-lb. 10c
SWEETENED APPLES 25c

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