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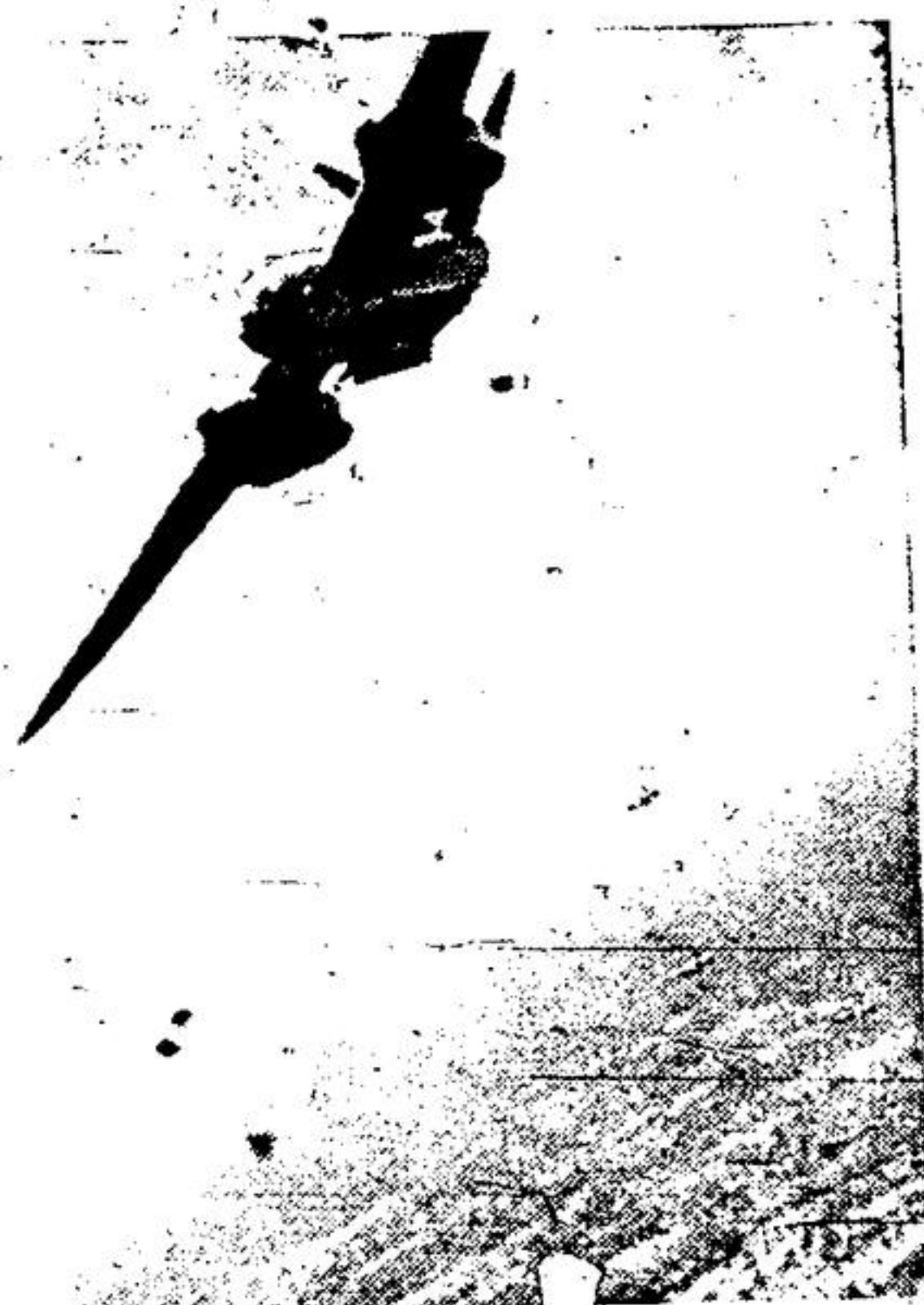
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BRITISH BOMBERS MAKE DAYLIGHT SWOOP ON U-BOAT DEPOT

Picture shows: On 8.43 Bostons of the R.A.F. making a daylight attack on the naval stores depot at Rennes which serves the U-Boat bases on the French Atlantic coast. One of the Bostons has its bomb doors open with a bomb just moving the bay. The sky is dotted with



Place Names Give Clue to Pioneer Days in Halton

Mr. L. L. Skuce, of Milton, writing in the "Ingle Nook" column of the Farmers Advocate, had an article of interest to residents of Halton and we herewith pass it on to our readers. We have often heard someone remark, "I wish I had written down the stories my grandfather used to tell." No one in Halton County, Ontario seems to have done this, and as grandfather himself was much too busy felling trees, stumping, sowing and reaping, there is to-day no complete history of the county. In 1889, J. Norrish did a service for posterity when he wrote the history of his own township of Nassagaweya. In 1939 G. A. Dills, Editor of The Acton Free Press, performed a similar service for his home town when he compiled a book form writings of his predecessor, the late H. P. Moore. These pictures give a vivid picture of early life in those localities. For the rest of the county one must depend on the Atlas of Halton published in 1877, and on the vague recollections of persons living two or three generations removed from the original settlers. Place names are also a help in piecing together, at this late date, a picture of the early settlers, their interests and their doings.

The two northern townships bear names drawn from the language of the original settlers: Nassagaweya, meaning between the waters of the two streams, and Esqueping, the land of the tall pines. The perpetuation of these Indian names suggests a friendly relationship between the early settlers and their Indian predecessors, some of whose bones lie buried on one of the ridges within the bounds of Esqueping. Lake Medad, on the boundary between Halton and Wentworth, also bears an Indian name.

That the clearing of the forest held a large part in the pioneer's thoughts is attested by the names. Ash, Ashgrove, Pinegrove, Pineview, Maple Grove, and Oakville. All these varieties of trees and others grew in quantity, and the settlers had to clear them away before wheat could grow.

The presence in this county of a part of the Niagara Escarpment accounts for the names, Limestone, and Limehouse. Once the scene of snake-killing bees, Rattlesnake Point is to-day the favorite picnic place of the County. Cedar Springs, in Nelson Township and Blue Springs, in Nassagaweya, once served as watering places for deer and oxen. Today Hamilton folk favor the former place as a summer resort and at the latter, Boy Scouts drink of the same crystal clear waters that once served to quench the thirst of roving Indian bands.

The United Empire Loyalists were among the earliest settlers, but it is interesting to note that little if any evidence of this remains in the place names of the county. While the jovial Irish showed their love of the homeland through such names as Drumquinn, Omago, Boyne, Ballinacree, Kilbride and Dublin, and the burly Scots Glenorchy for spots in the Old Country—no name suggests the New England origin of the Loyalists.

The religious life of the settlement is reflected in such names as Bethel, Eden Mills, Ebenezer, Sodom and Gomorrah. The last two names were intended to indicate the sinfulness of the communities that dwelt thereabouts. Possibly reports of their wickedness were exaggerated or maybe later generations have reformed. Certainly the present inhabitants of Sodom and Gomorrah are as law-abiding, as generous, and in every way as upright as those who dwell near Eden, Ebenezer, or Bethel.

It is natural that the thoughts of those who entered the county in the first quarter of the last century should be filled with the doings of Napoleon. Perhaps a father, a son, or a brother had served or was still serving under Nelson or Wellington. In any case the two southern townships are named, Nelson and Trafalgar, and in its earlier days the town of Burlington was known as Wellington Square. (It was here that Brant received his grant of land and here that he lived and died.) School sections in the heart of the Scotch Block in the Township of Esqueping named Quatre Bras, Ligny and Waterloo, still call to mind the battles which led to the overthrow of the little Corsican. The name Meton suggests that the armours of the hero of Trafalgar and the Lady Hamilton may have been the topic of conversation at the husking bees, may even have stimulated the search for the funder the special reward of a kiss. Nelson's title, Duke of Bronte, and his residence in Sicily are recalled by the village names, Bronte and Palermo. Little did the pioneers realize when these names were selected more than a century ago that the fleet of Nelson's ship would escort their grandsons across the Atlantic to shed blood in Halton's defence and for Nelson's flag in the streets of the original Palermo in far-off Sicily.

L. L. Skuce

Awards to Canadian troops for their part in the Sicilian campaign included the Distinguished Service Order to 10 Officers, the Military Cross to 16 officers, the Distinguished Conduct Medal to three other ranks and the Military Medal to 26 other ranks.

ERIN TOWNSHIP COUPLE CELEBRATED FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Smith E. Griffin, of the fifth line, Erin Township, were at home to their friends on Monday, December 27th, on the occasion of the fiftieth anniversary of their wedding. About seventy-five guests were present.

Mr. and Mrs. Griffin were married at the home of the bride's father, Mr. Christopher Swackhamer, at Church Hill by Rev. Joseph Ouisworth, of Toronto, former minister of the bride. The bride was the youngest daughter of the family, Miss Alice Leslie, now Mrs. J. Pearson was flower girl. The bridesmaid and groomsmen were Mr. and Mrs. James Sprowl who through illness were unable to be present at the anniversary occasion. There was however a number present who attended the wedding ceremony fifty years ago, Mrs. Wm. Griffin, step-mother of the groom; Mr. George Griffin, a brother, and Mrs. Griffin, also Mrs. E. Lane, Mrs. Jas. Snyder, Mrs. Frank Woodward, sister of the groom, and Mrs. R. H. Wansbrough, Mr. Arthur Swackhamer and Mr. C. Swackhamer sister and brothers of the bride and Mrs. E. Pearson, niece, Mrs. A. J. Barnes, of Toronto, sister of the bride, owing to illness was unable to be present.

Lunch was served in the dining room and Mrs. Elmer Johnson, of Hamilton; Mrs. Fred McArthur, of Acton, poured tea.

Mr. and Mrs. Griffin have lived on the homestead, "Fairview" all their married life, the farm has been in the Griffin name for 106 years. They have one son Mr. Harold Griffin and one grandson, Smith R. Griffin, Jr.

Baskets of flowers were received, from the Cedarvale School Section, Church Hill United Church, and a basket of roses from other friends. Mr. and Mrs. Griffin were the recipients also of many other varied and useful gifts, as well as telephone messages and cards of congratulations.

A number, who were present spoke in terms of highest appreciation of the worth of character of Mr. and Mrs. Griffin and offered congratulations. Among these were: Rev. A. O. W. Foreman, Ballinacree, Rev. T. J. Rees, Mr. Geo. Griffin, Mr. Kenneth McDougall, Mr. Frank Day, and Mrs. H. Caldwell. Mr. Griffin made a suitable reply thanking all for their kindness, and for their words of appreciation. Duets were sung by Mrs. A. Kerr and Mrs. H. Caldwell. During lunch music was supplied by Mrs. Donald Mattonson, Mr. A. Kerr and Mr. Leslie Swackhamer—Advocate.

SON MISSING TWO YEARS ACTON HOME CHEERED BY NEW YEAR'S CARLE

Unheard of since the fall of Singapore in January of 1942, Armour-Sgt. Jack Boyes, son of Mr. and Mrs. H. O. Boyes, Acton, has sent word that he is a prisoner of war in Thailand. This was joyful word that came to Mr. and Mrs. Boyes in Acton on New Year's morning and certainly the happiest greeting that could welcome 1944 for them and their friends here.

Sergt. Boyes was with the British Army at Dunkirk and was serving in Singapore at the time the Japanese captured that place. The word on New Year's day was a cable from his wife in England saying she had received a card from him stating that he is healthy, a prisoner-of-war in Thailand, and is working for pay. Every word on that card carried encouragement and hope.

It is now hoped that Mr. and Mrs. Boyes will be able to get into communication with their son. Mr. Boyes is plant manager of the Wool Combining Corporation at Acton and came from England when the plant was established to build the new industry in Canada.

Sergt. Jack Boyes is an only son of Mr. and Mrs. H. O. Boyes, and was born in Leningrad, Russia, where Mr. Boyes was employed by the Thornton Woolen Mills until the time of the revolution.

Sergt. Boyes joined the Royal Electrical and Mechanical Engineers, branch of the Imperial Army in 1938 and went to France during the first week of the war. Evacuated at Dunkirk, he was stationed at London during the blitz and from there he went to Singapore.

Sergt. Boyes' wife is a member of the CWAC. His father is a veteran of the last war, during which he served the Imperial Army as an interpreter at Archangel, Russia.

Thailand is now Japanese held country on the Malay peninsula that was before the war known as Siam. It has a frontage on the Indian Ocean and is known as "The Land of the White Elephant." Bangkok is the chief town and has an estimated population of 650,000.

Members of the Canadian Women's Army Corps are being trained as teachers of night vision with the Royal Canadian Army Medical Corps.

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

By HAROLD L. LUNDQUIST, D. D., of The Moody Bible Institute of Chicago. Released by Western Newspaper Union.

Lesson for January 16

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JESUS ANSWERS HIS CRITICS

LESSON TEXT—Mark 2:23-34
 GOLDEN TEXT—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matthew 5:11

Criticism and opposition was the constant lot of our Lord as He gave Himself in His labor of love for mankind. It follows His disciples to this day, for men seem to have not only ingratitude, but an evil spirit which rewards kindness with hard words and unjust accusation.

The scribes and Pharisees had already found ground for their complaint, for He had eaten "with publicans and sinners" (2:16). The fact that He went there to win Matthew and to heal the sick (2:17) made no difference. Then they wanted to know why His disciples did not observe a fast (2:18)—in the solemn way they should. How could they, when the Lord was in their midst? They were joyful.

In our lesson we find these hated, watching enemies of our Lord's, showing their bitterness in two ways.

I. Open Accusation (2:23-28). They got at Him this time through His beloved disciples. It was the indirect approach so often used by cowardly people who want to hurt someone, but who dare not face him squarely. They spread evil reports or unkind criticism about a loved one, and thus wound the one they hate.

Their accusation was, however, in a sense a direct one. They claimed that He was the one who had permitted His disciples to violate the Sabbath law by plucking and rubbing the ears of corn to prepare them to be eaten. In other words, He had allowed them to do a secular thing on a sacred day and thus to violate the holiness of the Sabbath. What they did was not wrong, but they did it on the wrong day, said these critics.

Jesus met the charge by reaffirming the high viewpoint of God concerning man. We have lowered our conception of man's position, while at the same time exalting his undependable judgment.

Everything that concerns man is sacred in the sight of God. Hunger is natural, God made man that way. He gets hungry on the Sabbath day, so he must have food on that day. The Sabbath was made to serve him, and he must not be harmed or hindered by his servant.

Now, someone will say: "That means I can do what I like on the Sabbath—or the Lord's Day." No, it does not. What you need is right. What you desire may not be. You are more than an animal, so you must have more than physical rest and recreation on Sunday. You are more than a mental being, hence need more than culture—reading, music or friendship on that day. You are a spiritual being and must have fellowship with God.

See how nicely it all balances up when we go God's way. Then nothing that concerns us is common or secular. It is all sacred.

II. Silent Hatred (3:1-8). Open criticism is bad, but it becomes worse when it is hidden in the heart of a watching man (v. 2), one who looks for his opportunity to strike.

The scene is a most dramatic one. Jesus came into the synagogue on the Sabbath day as was His custom. (By the way, is it your custom to go to church on Sunday?) In that synagogue was a man with a withered hand. Here occurs one of those incidental things, which are so full of beauty in these narratives. Seeking to find accusation against Him, His enemies nevertheless all unconsciously paid Him a supreme compliment. They associated Him immediately, not with the chief guest of the synagogue, but with the most needy man in the crowd.

"They watched Him" (v. 2). The air was full of silent, malicious, cunning hatred. Jesus faced them with an alternative so high, so holy and exacting that they dared not speak. He pointed out that we either do good or harm, heal or kill, by our response to a human need. It can not be ignored. What would they do with it? Keep their strict man-made regulations, or honor God by helping a needy one on the Sabbath? They dared not answer.

Then He healed the man. He did not touch him. He did not do any work, except a miraculous healing. But it was enough. The Herodians and the Pharisees, who hated each other, now became friends because they both hated Jesus.

What an awful picture of what may be in the human heart, even in the Lord's house on the day of worship. What was in your heart when you last went into the church? Love and a desire for the good of your neighbor, or hatred and malice?

Here again our Lord declared the dignity of man in the plan of God, and placed His need above the keeping of a day. We are too little interested in the help we can give, and too fearful of the criticism of others.

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

By HAROLD L. LUNDQUIST, D. D., of The Moody Bible Institute of Chicago. Released by Western Newspaper Union.

Lesson for January 23

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JESUS TEACHES IN PARABLES

LESSON TEXT—Mark 4:1-9, 26-34
 GOLDEN TEXT—If any man hath ears to hear, let him hear.—Mark 4:23

Parables were often used by our Lord, particularly when He had faith to reveal which was not for unbelieving hearts that had hardened themselves against it (see Matt 13:10-16).

The method is that of telling an earthly story, true to life (hence, not a fable), which is placed alongside of the spiritual truth it is designed to teach. It thus differs from an allegory, which gives the meaning with the story (see John 15:1-6).

Jesus used parables in our lesson to teach the truth that the good seed of the Word of God will be received in various ways and will bring forth widely differing results. He—the Lord—was the Sower, and the field was the world (Matt. 13:37, 38).

We note first that in that field here were and are—
 I. Four Kinds of Soil (Mark 4:1-9).

The reception of the seed is determined by the condition of the soil. The great field was essentially of one kind of soil, but it had become widely different in its ability to take in the seed and bear fruit.

The interpretation of this parable is given by our Lord in the verses immediately following (vv. 3-20). It is striking application to our day.

A road, or beaten pathway, was a common thing in the fields of Palestine. On such hard soil a seed found no place to grow, and the birds carried it away. Such is the condition of a man who permits the heavy and sinful traffic of this world to harden his heart against spiritual truth. If our heart has reached that stage we should ask God to break it up. The birds (always Satan and his emissaries). They are always busy about carrying away the Word of God when it is truly preached.

The rocky soil was a thin layer of good soil on a rocky ledge. At first his caused rapid growth, but without deep roots it could not survive the heat of summer. This is the one who enthusiastically responds to the gospel appeal, but being without real conviction and repentance, he has no stability when persecution comes.

The thorny ground—where the growing grain was choked by weeds—typifies the professed believer who lives in worldliness. The friend of the world is God's enemy (James 4:4). Note the things which destroy spiritual life (v. 19), and shun them. In the good ground—open to receive and ready to yield itself for the growth of the seed—there is abundant harvest. Even here there is a difference in the amount of fruit. Why not be a "hundredfold" believer?

Changing the picture a little our Lord now speaks of—
 II. Normal Growth and a Good Harvest (4:26-29).

This parable, found only in Mark, has a lesson for the sower. He is not to expect the harvest immediately after the time of sowing. There is a period of patient waiting while God is producing the growth (and only He can do it!)—then the joy of harvest.

There are many lessons to learn here. We who serve the Lord in teaching or preaching the Word are too impatient, too-eager to be able to announce results. God is always willing that things should mature naturally and in due season. Let us wait for Him and be at rest in our spirits (v. 27).

Then let us be glad as the seed begins to show signs of maturing, but let us not be slow to gather the harvest when it is ready. Some forget to gather the spiritual fruit of their labors, possibly having long since lost patience and interest.

We should also be encouraged by this parable to continue sowing the seed knowing that it will find place in the hearts of some and bring forth fruit unto eternal life.

Next we are warned to be on our guard against accepting or approving—
 III. Abnormal Growth and an Evil Harvest (4:30-32).

The mustard is an herb, not a tree; hence this parable gave warning that there would be an overgrown religious system calling itself Christian. The birds are (as in the parable of the kinds of soil) evil men, or "isms," or organizations eager to take shelter in a religious system without spiritual power.

The church had such an abnormal growth when Constantine espoused Christianity as a political move, mixed it with paganism, and elevated it to a position of worldly power.

All this was and still is contrary to God's plan for the church. He wanted a spiritual body distinguished by lowliness, meekness and service. These are the things that mark the true Christian spirit. The marks of true Christianity are always those of likeness to Him who said: "I am meek and lowly in heart," who can "not to be ministered unto but minister."