

SPRING

Let spring come slowly to the barren places.
Hearts that are near to tear
Cannot bear her swift burgeoning.
Let the young spring hesitate
At the edge of the dark wood
Before she disturbs the blanket of
last year's leaves.
Bid her come quietly
Into the lonely corners of the heart
With only the shy wood violets in
her hand
And with no sudden ecstasy of song.
Let the blue be in no haste to flood
the gray sky
And the trees be not so impatient as
in other years;
Let the rivers curb the madness of
their new freedom
And the song birds wait.
For hearts that have withstood the
winter
Have no armor
Against the sudden music of a loved
voice—
Let spring come slowly.
—Vera Loveday Harden.

King Gets Laugh
From M.P.'s Quip

George Griffiths Thinks Queen
Much Like Other Women
In Her Family Life

LONDON (CP)—Queen Elizabeth, it develops, is a most human person, pretty much like anybody else's wife. This comes from an ex-coalminer who has just been to a tea party with the King and Queen.

He is George Griffiths, Socialist member of parliament for Hems-worth who started work in a North Wales coal mine 52 years ago. He went to tea at Buckingham Palace and had a long talk with the King and Queen and the two Princesses.

He made them all laugh by comparing the Queen to Mrs. Griffiths.

Talking to the King, he said, "The Queen has promised that when you come to Yorkshire you will call on my division, but, your Majesty, the Queen is like my wife."

"My wife says to me, 'George, although you are the head, I am the neck, and the head has to be twisted round where I want it.'"

Mr. Griffiths said the King laughed at that and asked if his wife really looked like the Queen. "No what I meant was that they are like each other in the home."

Another Story

The other story current about the King and Queen in London concerns Michael, a small boy from Dr. Barnardo's Home in Sussex who had to come up to London one day with his matron and, like many small boys, wanted to see the King.

Michael, a thoughtful little boy picked a bunch of flowers to give the King when he saw him. First, with the matron, he did some sight seeing in the big city. Then they went along to the palace and watched the changing of the guard. They learned the King was out. They waited but he did not return.

Michael was close to tears until a Canadian soldier came over, learned the trouble and said, "say, son, why don't you tie the flowers to the railings—then when the King drives in he'll see them."

With the soldier's help Michael did just that and went off in high glee as the matron said, "you were disappointed, Michael that you didn't see the king. And you didn't see the Queen either."

"Oh I knew I wouldn't see her," Michael announced stoutly. "Because, if the King is out the Queen is bound to stay behind to do the washing up."

Albino Trout
Nature Freak

Off-Shoot of the Brook Variety
Being Developed on
West Coast

DURANGO (CP)—Trout fishermen, this is a timely warning for you—particularly those of you who can usually know what you've caught before your quarry breaks water—?

If the head and gill are white—yes a sheer white, pure white or if the eyes are the pinkest you ever saw—

Don't scream and run away for safety, nor even consider changing your favorite brand of convivial spirits. You've snagged an Albino trout.

Time may come, says John C. Henderson, superintendent of the Durango (Colo.) trout hatcheries, when the Albinos will be as common as the Brook, Lochleven or other varieties, but that time is not precariously near and there's ample opportunity for fishermen to prepare themselves for the first shock.

Development of the Albino strain has been underway at the Durango hatchery for several years and now Henderson has one tank of big fellows. They share the same water as other species, and one day will be transported to a Colorado lake where nature, Henderson hopes, will perpetuate their future.

The Albino is a freak of nature, the superintendent explains, and is an off-shoot of the Brook trout family. When the first Albinos put in an appearance they were segregated and allowed to spawn in different tanks.

Only from the Brook trout come these pure white, pink-eyed fish, says the Colorado fish expert who believes they are just as gamey as their progenitors, but admits he has yet to toss one into the frying pan.

The Sunday School
Lesson

SUNDAY, APRIL 2nd, 1944

SAUL BECOMES A NEW MAN

Golden Text.—If any man is in Christ, he is a new creature. 2 Cor. 5: 17.

Lesson Text.—Acts 9: 1-9, 13-19a. Time.—A. D. 37 (?). Places. Jerusalem, Damascus.

Exposition.—I. Saul, the Murderer Enemy of Jesus, 1, 2.

Saul's intense anger against Jesus and His disciples was not a matter of a single hour or day. "Threatening and slaughter" were "yet" the very atmosphere in which he lived. The extent to which he carried his hatred in action we see in ch. 22: 19, 26: 10, 11. In this Saul had persuaded himself that he was doing right (ch. 26: 9). It is a striking illustration of how a man who intends to be conscientious, can be thoroughly and awfully wrong. II. Saul, the Humbled Penitent, 3-9.

The Lord allowed Saul to go a long way in his mad career. But at the proper moment He put forth His hand and saved the little flocks in Damascus. Probably Ananias had prayed, though he could hardly believe when he heard. The Lord often acts "suddenly." The "light out of the heaven" that shone around Saul was the light of Christ's resurrection (ch. 22: 6), and the glare of the eastern noon is exceedingly bright, but the glory of this was "above the brightness of the sun" (ch. 26: 13). Our Jesus is exceedingly glorious. The stout-hearted persecutor is thoroughly humbled (v. 4). There are many to-day, who speak great, swelling words against our Lord, who, if they should get one look at Him as He is, would "fall to the earth" before Him (Phil. 2: 10, 11).

Evidently for all his zeal in persecuting the Church, Saul had many a goading thought that he might be wrong, and Jesus indeed the Lord (26: 14, R. V.). "Why persecutest thou me?" A startling question. He puts it to everyone to-day who is persecuting His people. Note how tenderly Jesus identifies Himself with His disciples (cf. Matt. 25: 35-40, 42-45; Eph. 5: 30). "I am Jesus whom thou persecutest."

The light Saul saw was no mere subjective vision, or effect of sun-stroke; the others saw it, too (ch. 22: 9) and heard the voice. When we look at the original, the apparent contradiction between v. 7 and ch. 22: 9 entirely disappears. In this passage "the voice" is in the genitive case, which with the verb translated "hearing" indicates the person (or thing) heard speaking message. In Acts 22: 9 "the voice" is in the accusative case, which indicates the message which is heard; those traveling with Saul heard "the voice" but did not hear the message which "the voice" uttered. There was no hurrying of Saul into the light. It is not a bad thing for a man to have time to think and to review the enormity of his sin. The glory had blinded Saul's eyes and left him blind three days.

III. Ananias, the Obedient Disciple, 13-16.

Ananias was simply "a certain disciple." This destroys the doctrine of the Mormon Church (and of many others) that the laying of a apostle's hand was necessary to receive the Holy Spirit. Ananias was a ready instrument to the Lord's call. He answered, "Behold, I am here, Lord." But when the definite directions came Ananias was staggered. He quite overlooked what Jesus had just told him about the change that had been wrought in Saul, how he was now praying and looking for him to come and restore his sight. Saul the terrible fills his whole vision, and he protests. Jesus enters into no discussion with Ananias. "Go thy way," He says, and then He tells what Saul of Tarsus really was, "a chosen vessel unto me." How wonderful are God's ways, to transform the bitter enemy into "the chosen vessel." But this former persecutor must himself suffer for the sake of that name he once hated. This, too, was a gracious act on Jesus' part to permit Saul to suffer for Him, and to-day the sufferings that Saul once inflicted upon Christ are quite forgotten in the sufferings he endured for Christ.

IV. Saul, the Bold Witness for Jesus, 17-19.

Ananias protests no longer; readily and heartily he obeys. The moment he sees Saul he tenderly lays his hands upon him and exclaims, "Brother Saul." There were no men on earth that Ananias had hated as he did Saul. But this was all changed; faith in one Lord had made them brothers. "And he filled with the Holy Ghost." The Lord had said nothing about that to Ananias (v. 12). But the Lord had said "he is a chosen vessel to carry my name before the Gentiles," etc., and Ananias knew he could not do that properly unless he was endowed with power from on high (Luke 24: 49; Ac. 1: 4, 5; ch. 10: 38). Saul did just what every man ought to do as soon as he is saved and Spirit-filled.

DEHYDRATED MEAT PLANT

NEW DELHI (CP)—The Central Food Department in India is planning to establish a model dehydrated meat factory at Delhi.

The Salvage of
Human Lives

ARTICLE FIVE

(Prepared by the Association of Children's Aid Societies of the Province of Ontario.)

The last article outlined some of the statutory duties of the Children's Aid Society in every community—responsibilities which are defined under the Children's Protection Act and the Unmarried Parents' Act. But it must be clearly pointed out that the very first effort of the Society is to keep the child in its own home and to raise the standards of that home to make this possible.

Failing this, legislation, as has been shown, provides the Society with legal instruments to investigate cases of cruelty and neglect on a very broad basis. If it becomes necessary the Society obtains evidence and lays charges in court and thereafter, upon the judge's or magistrate's order, assumes guardianship for a child, either on a temporary or permanent basis. In such cases the child becomes a permanent or temporary ward of the Society which acts toward him in every respect as his natural parent.

What is the concept of these responsibilities of guardianship by the Society toward a little boy or girl whose own parents are either dead, or unworthy and incapable of giving them their birthright as Canadian citizens?

Let us inspect for a moment the "Canadian Children's Charter" which has recently been prepared by the Montreal Council of Social Agencies. It is the hope of the Council that this Charter will receive the endorsement of the Canadian Child Welfare field as a dynamic instrument of policy and publicity. Its value lies in its positive and simplified statement of every child's right and every citizen's duty. It states in the plainest possible terms the concept of the Children's Aid Society as to the rights of all children and certainly of those who come under its care. Here it is: "Let us ensure to every child in Canada.

1. A Home where he is wanted and loved.

2. Adequate Family Income, decent housing in good surroundings, nourishing food, suitable clothes.

3. Good Health by providing sufficient medical, dental and mental health services.

4. Opportunities for Spiritual Growth and the development of sound values in preparation for responsible citizenship.

5. Wholesome Play in his home and in his neighborhood.

6. Educational Facilities suited to his needs.

7. Employment, when he is ready, at work for which he is fitted and in which he can grow."

Reference was made in Article Four to the vision shown by pioneers of the child protection movement in Ontario. In clear and unmistakable language they stated that the ideal of care for children coming under the responsibility of the Children's Aid Society was to establish them in foster homes, temporary institutional shelter only being provided until such arrangements could be made. At the founding of the Hamilton Children's Aid Society in 1894 the Hon. John Gibson, who framed the Children's Protection Act, made special reference to this provision in the legislation.

So that we find in the earliest days of the child protection movement a modern concept being advanced—that the ideal is to provide the neglected, abandoned or abused little boy or girl with the nearest approach to a natural home and loving parents. One of the greatest responsibilities of any Society is to find good foster homes for their wards and thereafter to constantly visit these homes in the interests of both the child and the foster parent. In many Societies we find a Foster Parent's Association part of the whole organization. This is a democratic body, officered by the Foster Parents themselves and in constant touch with the Society, which often makes available lectures, discussion groups etc., which are welcomed by the parents and are successful in promoting the highest and most intelligent standards in child care.

In other words, the child must never be placed out and forgotten or only casually visited by his Society. The Society has the responsibility of being as a parent to the children committed to its charge—of providing through its staff and foster homes the love and affection which the children have missed in their own homes and of striving by every means to create and sustain in the children that sense of security which is so

essential to their normal development and which has either been seriously shaken or is missing altogether in their lives.

Volumes could be written about thousands of our foster homes in this province. There can surely be no higher function that good citizens can perform in society than to take under their roof a child deprived of everything he should normally have and give him the love, the care, the opportunities and the standards which will not only make him happy, but will give to the community a healthy, good principled, useful citizen later on. Thousands of foster parents are doing this for our children of Ontario to-day. And we need still more foster homes.

The utmost care in selecting the foster home, a sense of comradeship established between the big family of foster parents and the society, mutual confidence and esteem between the Society's staff and the parents and their foster children is the ideal of the good Society. This ideal goes far beyond the demands of legislation. It requires the highest social and spiritual principles on the part of experienced and qualified social workers. It requires the active support, encouragement and intelligent understanding from you—the men and women of the community—through membership on the Board and Committees can help to set the standards for your Society! The next article will deal with adoptions.

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COUNTY OF HALTON
1944 - LOCAL COURTS CALENDER - 1944

Place of Sitting	Day of Sitting	Jan.	Mar.	May	June	Sept.	Nov.	Jan. 1945
1. Milton	Friday	7	10	5	21	8	10	5
2. Oakville	Tuesday	4	7	2	18	5	7	2
3. Georgetown	Wednesday	5	8	3	19	6	8	3
4. Acton	Thursday	6	9	4	20	7	9	4
6. Burlington	Monday	10	6	1	26	11	6	8

All Times Mentioned are Eastern Daylight Saving
Names and Addresses of Clerks: 1. B. Knight, Milton; 2. John Chambers, Oakville; 3. Elmer Thompson, Georgetown; 4. Wilfred Coles, Acton; 5. J. E. Jarvis, Burlington.
County Court and General Sessions, Monday 8th June, 10 a.m., Monday 4th December, 1 p.m.
Sittings of County Court without Jury, Monday, 3rd April, at 10 a.m., Monday and October, 10 a.m.
Audit of Criminal Justice and County Accounts, Thursday, 6th January; Thursday, 6th April; Thursday, 6th July; Thursday, 6th October.
By order W. I. DICK, Milton,
Clerk of the Peace

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