

RUSSIAN SOVIET BANS THE SABBATH

But, Asks Stratford Beacon-Herald, What Are We Doing to Keep Sunday in Canada?

Soviet Russia has a new idea. It has abolished Sunday and in the factories there will be continuous operation, with workers getting one day in seven for a rest.

But this rest day will not come on Sunday. That much seems quite certain, and it is not too much to suppose that Russia had that in mind when making the change.

It is quite likely that a good many people will be moved to say bitter things about the soviet on that point; writers too, will probably select it for editorial purposes, pointing out that Russia in abolishing the Sabbath is taking a vicious step and a dangerous one.

It might not be a loss of time to consider for a moment what we are doing with the day here. By instinct we draw back from the system announced for Russia; we would not think of establishing such a rule in this country and in taking that attitude we would be quite right.

But are we actually moving very strongly in the other direction? Are we giving any particular demonstration to show that we regard very seriously the existence of the Sabbath rest day?

Take a look around any of the popular summer resorts on Sunday and find out how the people are employing this "rest day." The hot dog stand is in operation and so is the ice cream booth, and a good many other things can be purchased.

People have come from considerable distances, whole families of them. There is the mother seeking to quiet the crying babe; she sits at times on the rummish board of the family car, where it is hot. The child will not go to sleep because it is restless, and in such surroundings it ought to be.

The father is down at the shore; it is hot here but the younger members of the household want to be at the lake; so there he sits or stands in the heat. The whole thing looks very much the same on Sunday as it does any other day in the week and it seems to be regarded so by thousands of people.

Naturally we look for people to attend divine service on Sunday. Is there any marked evidence of their doing so? Statistics will not show it. Certainly we desire to have our Sunday rest day, but are we giving much visible and external expression that our desire has an abiding and a fixed determination behind it?

Then comes the argument: You can't have a hard and fast Sunday like their used to be. Times have changed and people will not submit to what they did. You will drive young people into rebellion by seeking for the old regulations. All these arguments are well-known and all have a certain force behind them. At best, though, most of them are superficial.

This country owes its standards today to men who believed certain things, and were willing to give them expression.

The pioneer who rested from his labors on the Sabbath, and who, on that day, gathered his family around him, in the absence of the facilities of church service, and there sought to inculcate the great eternal truths into the minds and lives of his children, was performing a remarkable service. He was doing his duty, and that is more than can be said for many of the 1929 parents.

Children brought up in such surroundings had strong characters; convictions and ideals.

It may be there was a severity in some cases that would not be tolerated today, but there was something very real and wholesome in the atmosphere.

We have moved quite well to one side in Sabbath observance. It is a day when many people "go some place." It remains as an institution in spite of the invasions that have taken place. Certainly the soviet is wrong in seeking to officially smash the sabbath, and we are short-sighted in that we do not do much to try and give it a more abiding place in our outlook. We guard the day quite zealously with many laws; saying what people may or may not do on that particular day, but we would be utterly foolish to depend on law alone to make it the day it ought to be.

Freedom: The blessed privilege of the man whose signature on a slip of paper is worth money.

REINDEER HERDED FROM ALASKA TO ARCTIC CANADA

The Dominion Government has completed arrangements for the transfer of 3,000 head of reindeer from the west coast of Alaska to the eastern side of the Mackenzie river delta. The job would be comparatively easy if the usual means of transportation were available, but these animals will have to be driven on foot the entire distance, about 1,500 miles, feeding themselves as they move along and it is estimated to require about two years. The object is highly commendable for it is to furnish food to the Eskimos and Indians in the far north of Canada, especially along the Arctic coast. At times when hunting fails, they suffer from famine and disease but it is believed that the reindeer will perpetuate the supply of food, will take the place of some of the domestic animals of civilized life and will be of service to these people in a great variety of ways. At the last session of parliament the sum of \$190,000 was voted for this purpose and it should be money well spent for the wards of the nation.

Introduced in Alaska

Few movements undertaken for the development of a new country have proved so successful and so full of interest as the introduction of reindeer into Alaska where they now constitute one of the greatest economic assets in that potentially rich country, wrote the late Dr. C. Gordon Hewitt in his valuable book on "The Conservation of the Wild Life of Canada." The first reindeer, numbering about 171 animals, were introduced into Alaska from Siberia in 1892; in 25 years there were 98,582. There are now probably over 200,000 and they form the chief agricultural industry of a country formerly destitute of domestic live stock. The introduction of these animals was frequently suggested to the United States government without success, and finally, Dr. Sheldon Jackson, general agent of education in Alaska, appealed to the public and met with a generous response. After he had brought over the 171 animals, the government appropriated money for additional importation and the present abundance is due to the prolificness of reindeer.

The objects of the reindeer industry, as stated by Dr. Jackson, apply in part to northern Canada. "To convert the nomadic tribes of fishers and hunters in northwestern and central Alaska into raisers of reindeer, to change their occupation from the precarious pursuits of hunting wild animals and of taking fish from the waters of inland rivers to that of herders and teamsters, to elevate a people, who, in their wild, uncivilized state, are the prey of unscrupulous transient immigrants into a self-supporting race, not enemies, but friendly allies and auxiliaries of the white man."

Canada's Conditions Similar

As the reindeer is the only draft animal in Arctic regions that is able to secure its own food while on a journey the question of cheapness and speed should bring it into common use. The Eskimo is very well adapted to the work of herder or teamster and thus became an important agent in the development of Alaska. After the establishment of this industry on a firm basis, the United States government reduced appropriations. A number of reindeer companies were formed and steps were taken to place the industry on a scientific basis. Outside markets were secured for the meat and for the tanned skins, and reindeer meat was shipped to various centres in the United States. A serious menace in Alaska, however, is the warble-fly which perforates the hides. This insect also affects a large proportion of the native barren-ground caribou in northern Canada.

Although a vast area of subarctic Canada affords a suitable range for reindeer as the areas in northern Europe and Asia where they have been utilized by man for centuries, and although reindeer were introduced into Alaska in 1892, their first introduction into Canada was of comparatively recent date and under distressing circumstances. Dr. Wilfred T. Grenfell, the famous missionary of the Labrador coast, realized their value, and by means of public subscriptions and a grant from the Canadian department of agriculture, purchased 300 reindeer from Norway and Lapland. They were transported to northern Newfoundland in 1907 and in a few years increased to 1,250, but owing to lack of support by the Newfoundland government, their subsequent history was a sad one.

Unfortunate Experiment

As the expense of the Laplander herders could not be met they could not be retained. The people of the

Newfoundland coast were unsympathetic and poached on every opportunity. Thus the herd diminished until by the end of 1916 hardly more than 100 animals remained. It was represented to the Canadian government that they shore of the St. Lawrence, and in 1918 the survivors were removed to a reserve at Lobster Bay, near Seven Islands and Clarke City, and since then they have increased in number. But a disaster met the attempt of the department of the interior to introduce reindeer into the northwest territories. In 1911 a small herd of 50 were purchased from Dr. Grenfell's herd at St. Anthony, Newfoundland, and transported to Fort Smith on the Mackenzie river. But "bull dog" flies tormented them and they stampeded from the enclosure and the chief herder was able to recapture only twelve. Next summer the flies again tormented the animals so much that they broke away and fled into the surrounding country. Eleven of them were rounded up but owing to death only four deer remained in the spring of 1914. Finally two survivors were removed to an island in the Great Slave lake and the last died in the autumn of 1916.

The big car was speeding through the village at a mild forty-five miles an hour.

"Henry, dear," said the motorist's wife, "don't think you ought to be driving so fast."

"Why not?" asked Henry in surprise. "Well," explained his wife, "I have a feeling that the policeman who is shouting and running behind us doesn't exactly like it."

SCHOOL FAIR DATES IN THE COUNTY OF GREY

The following are the dates for the School Fairs in Grey County for 1929: South Keppel at Shallow Lake, Sept. 9 North Keppel at Wolseley, Sept. 10 Sarawak at Rainy Beach, Sept. 11 Holland at Holland Centre, Sept. 12 Euphrasia at Rocklyn, Sept. 13 Bentinck at Lamash, Sept. 14 Egremont at Holstein, Sept. 16 Normanby at Ayton, Sept. 17 Collingwood at Ravenna, Sept. 18 Ceprey at Faversham, Sept. 19 Sullivan at Desboro, Sept. 20 Gienelg at Edge Hill, Sept. 21

North Proton at Ventry, Sept. 23
South Proton at Cedarville, Sept. 24
St. Vincent at Meaford, Sept. 25
Derby at Elleyth, Sept. 26
Sydenham at Annan, Sept. 27
Artemesia at Fiesheron, Sept. 28
Markdale at Markdale, Oct. 2

The dates have been changed in the Townships of Euphrasia, Bentinck, Collingwood, Ceprey, Gienelg, Meaford, Fiesheron, because of conflicting with Fall Fair dates or at the request of the Agricultural Societies.

Notice has been sent to the various teachers, secretaries, etc., where the changes have been made so that no mistakes will be made and that everyone will be prepared for the School Fair on the dates set out above.

For any information regarding the same be so kind as to write T. Stewart Cooper, Department of Agriculture, Markdale, Ont.

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HIS SCHOONER WINS THE RACE
Captain Manuel Domingos, of Gloucester, Mass., piloted the schooner "Progress" to victory in the annual Fishermen's Race, held near his native port. Two previous races which he had won were called off due to lack of wind necessary to complete the course in the required time limit of seven hours.

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Advertisements ordered "until forbidden" and without written instructions will be discontinued. FRANK IRWIN, Editor and

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