

The Country Homemakers

CONDUCTED BY FRANCIS MARION BEYNON

CAN YOU SEND FURS FOR THE ITALIAN SOLDIERS? AND AT ONCE?

A very touching appeal has come to Canada to contribute furs for the Italian soldiers who are suffering intensely from the cold thru having to carry on their campaign in the mountain heights.

Italy, as you all know, has such a mild climate that very few furs are used in that country, so she has turned to "The Lady of the Snows" to help in this dilemma.

Have you any old fur coats, robes, gauntlets or caps that you can spare? If so, will you wrap them up and send them at once to Mrs. L. Dennis, Council House, Halifax, Nova Scotia, and write clearly on the outside: "Furs for Italian Soldiers." Parcels so marked will be carried free by the freight department of the Canadian Pacific Railway and the Dominion Express Co. Those shipping by other roads should prepay parcels.

In order that this kindness on your part may be of the greatest possible service to the poor soldiers over in Italy, not a day is to be wasted in dispatching these parcels, as the snows are already falling in the mountains.

We have never yet known an appeal to the sympathy and generosity of the farming community of this country to fall upon deaf ears, and in responding to this request the people of Canada have a unique opportunity to cement still more closely the present happy relations existing between our brothers in arms and ourselves.

Tell your neighbors about it.

ENOUGH OF BLIND-FOLDED PATRIOTISM

It is with some trepidation we learn that certain patriotic teaching is being introduced into our public schools. Thoughtful instruction of this sort should be the means above all others by which the standard of our public life could be elevated, but considering the youth and inexperience of many of our teachers, we can't help fearing that it will degenerate in many instances into the old flag-flapping which has kept the people of Canada for generations marking time at the heels of one political party or the other.

"Every third election can be won by flag-waving," a successful politician remarked cynically not long ago. Flag-waving in the vocabulary of the politician means haranguing the electors on party loyalty, reverence for the grand old flag and for our great and glorious institutions, in short, a meaningless fireworks of patriotic phrases intended to blind the people to the real issues of the times, and succeeding admirably.

In the heat of an election campaign only one elector in a thousand ever stops to ask himself what the flag symbolizes, many forgetting indeed that it is merely a symbol and regarding it as a thing to be worshipped in itself.

The cataclysms of the past year have laid bare the absurdities of this blind-folded patriotism. As one house of cards after another has fallen about our heads, the realization has grown clearer that the flag does not stand for a group of statesmen who may have proven themselves inefficient, or worse, or for institutions which, in the shock of this terrific emergency, have been discovered to be antiquated, but for an ideal, the finest ideal to which the majority of the people has attained. Today this ideal in the case of the British people is personal liberty, the right to dispose of one's self and one's possessions, only limited by certain obvious social restrictions. Tomorrow the flag may come to represent the still higher ideal of service to the community. But the all important matter of the moment is that the children shall not be taught, as they have been formerly, to doff their hats to the flag merely because it is the flag of our country. The patriotism of the future will be as hollow as the patriotism of the past unless the growing generation is made to realize that the flag represents, not a place or a people, but a growing ideal of freedom and good citizenship and that only by failing to be a good citizen can one bring dishonor upon it. It must be brought home to them that he who, for a consideration,

participates in or contributes to corrupt government is as much a traitor to his country as he who sells our military secrets to the German army.

It is imperative that they should be taught that respect for the flag, instead of incurring an obligation to preserve a reverential attitude to all established institutions, demands that we shall lay firm hands upon those institutions and adjust and re-adjust them, bringing them more and more into conformity with the ideal of liberty and mutual service of which the flag is the symbol.

Falling short of this, the teaching of patriotism in the schools may prove to be a positive menace to good government, and play into the hands of those politicians who set out to win every third election with flag-waving instead of with definite pledges of public improvement.

WE ARE ALL SERVANTS

Dear Miss Beynon:—Since The Guide is a paper of the people, I suppose the foolish may speak as well as the wise, and since I am foolish I would like to comment on three letters that have appeared in the Homemakers page. That may seem rather a large undertaking, but as I am one of the foolish I don't realize it.

The letters under consideration are: Mother of Eight, Ask Your Husband, Indeed, and Marriage is Slavery; three letters and yet we can easily class them all in one subject, that of the relationship of man and wife in the home. We talk of love and affection and all that kind of

There is a business firm established wherein six men enter into a partnership. They have a thorough understanding between themselves how business is to be run, still they know that it would never do to have six managers, so they elect one and the others hold other offices or responsibilities. Each one works in harmony with the system upon which they agreed.

But apart from this agreement each of those six men may have ideas of their own about the running of the business at large and they believe that if they could get those good ideas of theirs into operation a greater success would be the result; but there is that agreement always in the way and they all know that without harmony there is no hope of success. So each fellow takes the best of care of his one little part and is, as Mary N. would say, a serf to the other five, and the manager is a tyrant, lord over all; a cause for shouting Horrors!! Horrors! is this surely. But the other five elected him there. Why? Because a business can not be run without a manager. God and man both know that anything without a head is also lacking a middle and two ends. But you say why did not those six men each run a business of their own, then they could all have been boss? But those six men know that the effort of six working together in harmony will achieve greater success than they could possibly do working lone handed. So we see that while they sacrifice some selfish ideas and ambitions, the great aim is for a greater gain for self.

some people love God? Because they think it will pay to forego some of the so-called pleasures of this world for the great pleasures of eternity. You may call that selfish if you wish.

The great foundation of my belief is that everything was created for a special purpose and that no two things were created for the same purpose, and when anything is not used for the purpose for which it was created there is trouble sooner or later. I believe that all the trouble that falls to mankind can be traced back to where they got out of harmony with the laws of nature or the laws of God, and when any individual or collection of individuals get the idea that they can change all this for the better, or in other words, get the swelled head so bad that they think they can beat God at His own business, I would advise that they read the 1st chapter of 1st Cor. It should help them to find their level.

When a woman gets on such a high pinnacle that she can't ask her husband, she had better be preparing for a fall, and another woman that thinks she is two centuries ahead of her sisters, she had better wait a while as I am afraid she will be lonesome away up there by herself. Any person, man or woman, who doesn't want to be a servant to anybody, I say, for the good of mankind, stay single, because the father and husband is as much a servant of his wife and children as the wife is to her husband and family.

Love begets love and service begets service and those who expect to get something for nothing usually have another expect coming. Marriage is slavery no matter how we take it, whether you are the head of the home or the helpmate and if the thing were changed as some would have it, so that the wife be the head of the home and the husband the helpmate, according to some there would still be a tyrant and a serf. But if there is a home some place on this earth that is a real home, where love and harmony exist and prosperity reigns, where there is no head, where the husband is too big to ask his wife and the wife is too big to ask her husband indeed; please, oh please, give us a picture of that home. If there is a wife in all God's creation who can compel her husband to love her with this modern twentieth century complicated psychology of Mary N. let us have a look at her too, but for the good of the next generation we hope she is not the mother of eight or even one.

God made man to be the head of the home, husband and father, the woman to be his helpmate and the mother of their children, and when a marriage is entered into, which is simply an agreement between the two before God and man, they had better live up to that or quit looking for or talking about happiness because dishonest people don't find much of that. Before a bargain is made we are free, but after the partnership has been entered into then we are servants, horrible tho that word may sound, yet it is the only word that expresses the right idea.

The Book says the wife is subject unto the husband and likewise the husband to the wife and any who are not satisfied with that can do mankind a great favor by staying single. Any person speaking about a free being is really speaking about something that does not exist. No man liveth to himself or dieth to himself. We are all servants one of the other. Ever stop to think how many things you do for others and how much others do for you?

A. J. FORSYTH.

LIQUOR INTERESTS FIGHT SUFFRAGE

Advocates of the suffrage amendment could ask for no stronger boost for their cause than that given at Reading this week, when the Pennsylvania Federation of Liquor Dealers definitely aligned itself against votes for women and resolved to give financial aid to the campaign of the anti-suffragists. It is a great gain for the fighters in any cause to have their opponents come out into the open. There are plenty of people who have no sympathy with the extremists on the anti-liquor side, but who bitterly resent the attempt of the liquor trade to dominate political affairs.—Philadelphia Ledger, Aug. 20.



The English Nightingale

A splendid example of bird photography

thing, and when we sum the whole thing up we can class it all as selfishness if we like and come out all right and that marriage is a business transaction pure and simple.

A balance will only balance when the weight is equal on each side. If we get too much weight on the left side it tips down, or if we get the larger weight on the right side it goes down and the other goes up, so we see whichever side gets more than its share of weight it quickly puts the whole thing out of plumb; but if there is any fault to be found with that system we will have to lay the blame on the fellow that made the balance. So with man and wife when they get out of the proper relationship to each other, wherein God placed them, things go wrong at once, and if there is any complaint we are bound to place it where it belongs, or with God who made that system.

Which is the greater evil, that the money trust rule the earth and trample under feet all the rest of creation or that trades unions shall do the crushing act? God meant that co-operation should be the system under which mankind should work and the moment we leave that and get into the crushing business things go wrong.

The Grain Growers' Association, for instance, we can call it a combine of love or scheme for self, because they co-operate with each other, they help the other fellow to get more for his product and buy for his money; but while he is doing that for the other fellow he is also doing it for himself. Which will we call it love or selfishness?

Paul tells Timothy in the 17th verse of the 6th chapter, 1st letter, to charge them that are rich in this present world, that they be not high-minded nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate, laying up in store (for who and for what, love or selfishness?) for themselves a good foundation against the time to come that they may lay hold on the life which is life indeed.

What is love? Why do I love my neighbor? Because he or she is a good neighbor and they make life for me more worth while. Then I said above that when the balance was evenly weighted it would be plumb, so then if I want my neighbors to love me I must by my acts make life more worth while for them. Why do