

## "The Jarvis Record"

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A. L. MILLER, Editor

### THE MAGIC OF CHRISTMAS

HOME FOR CHRISTMAS. In the treasury of the mind few thoughts have a deeper meaning.

In the minds of thousands of our fighting men overseas, Christmas and home have become virtually synonymous and the thought constitutes a challenge to Canadians. It is the peace and goodwill of Christmas that these heroic men are thinking of today—of Christmases of the past, of childhood, family gatherings, gifts and church bells.

The story of the Babe of Bethlehem weaves a magic spell that grows more mystical at each succeeding year. In this year of 1944 it is the lodestar for straight-thinking men who press the fight for freedom against the very walls of Hitler's fortress.

Paradoxically, it is the theme of peace and goodwill—the sanctity of family ties—enshrined in the heart of the Christmas story, that has been the dynamic behind the bitter warfare waged by the United Nations during the last five years. It was to ensure peace and security for those nations that have suffered from the rapacity and cruelty of the Nazi lust for power that free Canadians crossed the Atlantic to fight for the democratic way of life.

Some of these men are at home this Yuletide season after spending five Christmases away from the Dominion. Home for them has taken on a richer, fuller meaning and they will return to the battle-front with a renewed incentive to fight for the security that Canadians hold so dear.

Home. For a brief respite, surrounded by loved ones, friends and acquaintances they are attempting to obliterate from their minds the din of battle, the mud, the stench, the destruction and all the horrors of war. It is hard to say "Merry Christmas" to these gallant men, but their fellow Canadians wish them the true joys that lie hidden under traditional observances of Christmas Day.

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### FARMERS KICKED AGAINST COLLECTIVISM

— By Lewis Milligan —

IT IS A STRIKING FACT that most of the recent anti-socialist books have been written by Germans, and one of the latest of these is "Revolutions in Russia," by G. R. Treviranus, who escaped to freedom and settled on a farm in Eastern Ontario. Mr. Treviranus traces the causes and effects leading up to the liquidation of the old Czarist regime and the establishment of the Soviet Republics. The historical facts are presented in an unbiased manner, and the author draws lessons therefrom for the Western World.

Czarist Russia was a survival of feudalism, and revolution was the only means by which the Russian people could catch up with the advance of free democratic countries. Communism was a swing from one extreme to the other, and in the natural course of human relations the revolutionary ideas are being modified.

Although it may be said that the Russian peasant was a serf under the Czar, he however did retain a certain degree of individualism, and he did not readily conform to the cast-iron system of communism. With the despoiling of the kulaks, the capitalist farmers, the peasants looked forward to a larger life of freedom and independence. But they did not find it under the new "co-operative comradeship" of land socialization.

When Lenin promised all land for keeps, the peasants lustily joined in the splitting of the estates, but they did not enjoy the booty for long. Strong pressure was brought upon the peasantry to form collectives, with the result that they were forked by the change in policy and resorted to arms. That was in the spring of 1930. The troops were called out, but they wavered when it came to firing on their own kin. The troops were withdrawn and Stalin delivered a speech in which he said that the collectives could not be organized by force, and that they should be voluntary and adapted to the various conditions throughout the Union. And he added:

"To provoke the peasant-collectivist by socializing his home, all his cows, all his livestock and poultry, even before the cartel form of collective has become firmly established — is it not clear enough that such a policy can be useful and advantageous only to our enemies?"

This, says Mr. Treviranus, was "a shrewd move of the dictator." But, even at that, the collective system failed to come up to expectation, and the peasants refused to deliver all of their products to the community. Appeal had to be made to personal interest by means of a bonus scheme. Referring to the effect of this scheme, a communist party leader said: "In serving his own interests the kulshok member will work better for the kulshok and thereby through his own private interest, he will be

strengthening the kulshok and the kulshok order, of our Soviet Government."

Mr. Treviranus says that "the Russian Revolution did not succeed in the impossible task of equating the unequal. What Christianity calls the equality of man is equity before God, equal rights before the judge, not equality within society. Within society men are and will be unequal." But Mr. Treviranus contends that the Russian Revolution, with its godless idealism, has played an important part in the evolution of mankind. "Atheism is a recurrent process of purifying religiousness," he says. "In a sense, Bolshevism has opened the road to a Christian revival in Russia among the great conservative peasant body."

This is a very timely book, and one that should be read and studied by all who desire to judge fairly what has been happening in Russia, and who apply its lessons to our western democracy.

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### WHAT ARE PROFITS?

ENGLISH is an elastic and very accommodating language. There are words and combinations of words which can be made to appear to convey different meanings or ideas which are really identical. An illustration of this is contained in a statement on co-operatives and taxation by George Keen, general secretary of the co-operative Union of Canada. Comparing the co-operatives with the Hydro systems, Mr. Keen says: "Such surpluses" (those of the Hydro), "as is the case of the co-operatives, are not profits, but really overcharges." Those two words, "profits" and "overcharges," appear to stand for two different things, but a moment's thought will reveal that they are one and the same thing. All profits are overcharges — that is, charges over and above actual costs. The only difference in this instance is that in the case of a private corporation the "surplus" goes to the shareholders, while in the case of the co-operatives the "surplus" goes to the members of the co-operative societies.

Mr. Keen contends that there is a "fundamental distinction" between private enterprise and co-operative enterprise because the former operates to make a profit out of the general public, and "in doing so it charges more than is necessary to provide the service." But Mr. Keen admits that the co-operatives themselves charge more than is necessary to provide the service by selling at competitive market prices. The surplus thus derived he calls "savings," and he adds: "that saving is not profit. The members cannot make profit out of themselves."

This is surely playing with words. The plain fact is that the profit accruing to a private enterprise in the same line of business. It represents profit which would go to private business if there were no co-operatives, and which would be subject to taxation. The co-operative therefore "operates to make a profit out of the general public" — or, at least, out of its private enterprise competitor which has to make up the taxes that should come out of the profits which Mr. Keen calls "savings" or "overcharges."

Mr. Keen's statement was issued in reply to an address by G. S. Thorvaldson, president of the Income Tax Payers' Association. I did not hear the address, and I am not opposed to co-operatives, for I regard them as a legitimate part of our system of free enterprise. Co-operatives are not socialistic; they are really private corporations run solely, as Mr. Keen says, "to provide a mutual service for their members at cost." If the service were provided at cost, Mr. Keen's argument for exemption from income tax would be quite sound, but since they make a profit in the form of an "overcharge," they are actually run on the same basis as any other kind of private enterprise.

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### FORGOTTEN MEN

Way back when—in Thirty-nine, Jobs were good and times were fine; We left our homes, our friends, our wives, We offered our youth, our courage, our lives.

We left our homes for foreign lands, Mid laughter and tears and shaking of hands; "We'll never forget you," our friends all cried, In our tender memory—you will always abide.

We reached old England and found her swell, We were welcomed royally, I'm here to tell; With letters from friends and folks at home, We didn't care how far we roamed.

We toured England and waited the day, A chance our part in the war to play; Parcels came and we all felt good, In spite of England's rain and mud.

Time went by and the novelty wore, We'd never leave home again we swore, Letters came from a faithful few, Mom and Dad were always true.

We left old Blighty and Nissen huts, And covered Sicily with blood and guts; We remembered those who had forgotten us, And fought for them, too, without any fuss.

We pinned our hope on a Government plan, To deal alike with every man; But Government's, too, are prone to forget, Italy came — and we're fighting yet.

We battle for Canada, it is our choice, But in her plans we have no voice; In five long years we seem not to have earned The right to become a man returned.

Forgotten men are the fruits of our toil, Forgotten by those of our native soil; The few of us left would not swing the vote, So who gives a damn whether we sink or float.

But the hearts still beat and feelings live, In the boys of Canada's original Div.; And damned if it isn't nice to know, The seeds of victory were first to sow.

## Church Notes

### ANGELICAN CHURCH NOTES

The Sunday School of St. Paul's Church will hold their Christmas Tree social on Thursday, December 21st in the Parish Hall at 5.30 P.M. The programme will consist of carol singing, lantern slides on the Life of Jesus, games and refreshments.

Thursday afternoon members of St. Paul's Church will meet at the Parish Hall to make Christmas decorations for the Church.

The Rector and Warden of all Churches in the Parish extend to all in this community, every blessing and good wishes for Christmas and the New Year.

THE MEANING OF CHRISTMAS  
To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. (John 1:12)

### WESLEY UNITED CHURCH

The central theme of the "50th Year" will be the worship of the Christmas Service. The special music prepared by the choir includes: "Let Us Go Even Unto Bethlehem," An Anthem by C. Danton, "We Have Seen His Star," Anthem and Solo part obbligato by P. B. Holton and Thos. Bethlem; Anthem and Solo by M. Hine, "O Come To My Heart Lord Jesus," Solo and Chorus by Paul Ambrose.

In the interests of Community Unity to achieve which the United Church came into being the evening service in "The Nativity" will be withdrawn. The Public School Pupils are to sing in "Knox Presbyterian Church" at 7.30 and Wesleyan congregation will attend that service. The annual Christmas Candle Lighting Service will be postponed till December 31st.

The Sunday School and congregational dinner arranged for Friday, December 22nd, to be followed by a Christmas Program and Pictures will (weather permitting) be served at 7.00 o'clock by the Fireside Club under the sponsorship of Mrs. A. Fred Mac. Every member of the congregation is invited. If in doubt concerning the weather's interference with the arrangements, ring The Parsonage, Jarvis 66.

Mrs. Sumner Church played quiet music before Miss Leonora Allen, in the absence of the President, called the members of the Wesley United Church Women's Missionary Society to worship on Tuesday, December 19th, at the home of Mrs. Fred Newman, Mrs. A. S. Blight introduced "A Canadian Friendship Service" with a Candle Lighting Ceremony, assisted by Mrs. V. J. Falls, Mrs. R. Tefer, Mrs. F. Newman, Mrs. Shanon, Mrs. Allen, Mrs. Dennis, Mrs. A. L. Miller sang a Polish Carol and Mrs. Newman gave Stan Struthers' Christmas Message to the women of Canada.

Final arrangements were made for the coming of Miss Lucie Scott, recently returned from Central India, on Sunday, January 7th. A fine letter from Miss Lucie Warner from Trinidad was read. Rev. Mr. East presided for the election of officers and presentation of reports.

PRESBYTERIAN CHURCH  
The annual Christmas Concert of Chalmers Church, Walpole, has been postponed to Thursday night, December 28th at 8.00 P.M., because of the rain on Wednesday.

Knox Church congregational supper and Christmas program by the Sunday School will be held at 6.30 P.M., Friday, December 22nd.

The Children's Chorus of the Jarvis Public School will sing Christmas music at Knox at the evening service Christmas Sunday, December 24th. The Chorus is directed by Miss Margaret Doughty. Special music will also be sung in the morning by the Church Choir.

The December meeting of the W.M.S. will be held at the Manse on Tuesday, December 26th at 2.30 P.M. Mr. Albert Pettit and Mr. Wallace Mitchell, recently elected Elders by Knox Church will be ordained to that office at the morning service, Sunday, December 31st.

### PERSONALS

Mrs. Les. Slack and baby son, returned home from the Norfolk Hospital in Simcoe on Sunday.

Volunteering and Re-Treading by H. Montgomery, phone 50, Jarvis. Miss Irene Faulkner, R.N., of Hamilton, spent the week end with her parents, Mr. and Mrs. John Faulkner.

Radio Batteries in stock at H. Montgomery's, phone 50, Jarvis. We are sorry to report Mrs. Alex. Duncan is not progressing as favorably as her many friends would wish.

New Seiberling tires available from Hugh Montgomery, phone 50, Jarvis.

Mr. and Mrs. F. R. Weir, of Caledonia, moved into the Butcher residence on Tuesday afternoon of last week. Mr. Weir is the operator at the local C.N.R. station.

Quaker State Oil is now obtainable from H. Montgomery, phone 50, Jarvis.

The Chalmers Church Christmas Concert, scheduled for to-night, has been postponed until Thursday evening, December 28th, owing to the condition of the roads.

Order your Super Pyro early from Ontario by those of our native soil. Mr. and Mrs. A. B. Blight were the guests of The Canada Packers Ltd. at a banquet at The Governor Simcoe Hotel, in Simcoe last Thursday night. In the program that followed a musical quiz was conducted and Mrs. Blight was the winner.

The prize was a twelve pound Christmas turkey.

## A SUBSCRIPTION GIFT

IF YOU ARE HAVING DIFFICULTY IN COMPLETING YOUR CHRISTMAS SHOPPING LIST, HERE IS A SUGGESTION

A SUBSCRIPTION TO—  
**The Jarvis Record**

If you like the Record, subscribe for your neighbor. We will prove a gift he will appreciate, by keeping him posted on the events and happenings in our local community.

**\$1.50 PER YEAR IN CANADA — \$2.00 IN THE U.S.**

— A GIFT CARD WITH EACH SUBSCRIPTION —

At The Churches

UNITED CHURCH  
JARVIS PASTORAL CHARGE  
Rev. Samuel S. East, Minister  
JARVIS—WESLEY CHURCH  
Public Worship—11 a.m. & 7.30 p.m.  
Church School—10 a.m.  
Third Monday—Mission Band  
Tuesday—Y.P.S. & P.m.  
First Tuesday—W.A. 2.30 p.m.  
Third Tuesday—W.M.S. 2.30 p.m.  
Thursday—C.G.I.T. 7.30 p.m.  
Second Thursday—Fireside Group 8 p.m.  
Friday—Choir Practice, 8 p.m.  
GARNET UNITED CHURCH  
Sunday School 1.30 p.m.  
Public Worship 2 p.m.  
First Thursday—W.M.S., 2.30 p.m.  
Friday—Family Gatherings, 8 p.m.

TRINITY LUTHERAN CHURCH  
Rev. W. D. Bauer, Pastor  
FISHERVILLE  
10.00 A.M.—Sunday School and Bible Classes  
11.00 A.M.—The Divine Service to worship on Tuesday, December 19th, at the home of Mrs. Fred Newman, Mrs. A. S. Blight introduced "A Canadian Friendship Service" with a Candle Lighting Ceremony, assisted by Mrs. V. J. Falls, Mrs. R. Tefer, Mrs. F. Newman, Mrs. Shanon, Mrs. Allen, Mrs. Dennis, Mrs. A. L. Miller sang a Polish Carol and Mrs. Newman gave Stan Struthers' Christmas Message to the women of Canada.

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## News of the Countryside

From The Record's Correspondents

### RENTON

Mrs. Mitchell of Toronto, who was at the home of Mr. and Mrs. Duncan, Mr. and Mrs. John Thompson of Hartford, and Mrs. Thos. Liles motored to St. Catharines on Sunday. Miss Jean Liles who has completed her training at the St. Catharines Hospital, returned with them.

Miss Martha Kenny of Simcoe, spent Sunday with her parents, Mr. and Mrs. Ralph Kenny.

Mr. Johnson Hair attended his Nineteenth Birthday on Saturday. Mr. and Mrs. Len Herron entertained Mr. and Mrs. Clarence Blayney and daughters of Simcoe and Mr. and Mrs. Harold Riddell and son of Vill Nova on Sunday in his honour.

### ROCKFORD

Mr. Peterman and sons are a couple of weeks with her Mrs. E. King of Welland. Mrs. Peterman and her family are a week end with her cousin.

Mr. and Mrs. Gordon North and Mrs. John Thompson of Hartford, and Mrs. Thos. Liles motored to St. Catharines on Sunday. Miss Jean Liles who has completed her training at the St. Catharines Hospital, returned with them.

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