

Tan-ol Tips



Cleans as
it Polishes-

TAN-OL POLISHING CREAM

T-28

①

Use Tan-ol for terrazo sink-tops and surrounds— Gives protective finish, helps prevent staining.

②

Tan-ol cleans and polishes leather, upholstery, handbags, kid slippers, belts, etc.

③

Tan-ol is excellent for all glass, marble, tiles and cocktail trays and vitrolite tables.

④

Children's finger-marks can be whisked off furniture in a second with Tan-ol.

Tan-ol is a smooth, white cream—safe for your piano, economical enough for your floor. So easy to use, so quick to bring a brilliant, hard, safe sheen. No hard rubbing, no smears. Get Tan-ol today and see how it lightens your housework.

Listen to Aunt Daisy's Tan-ol Tips. (Every Monday morning.)



look what I've got!

Yes! It's "C-O Waxshine" again — isn't it grand. It's been hard to get for a while but its back in the grocers shops again. — Hurrah!

WAXSHINE is back



- 1 Easy to apply
- 2 Easy to rub-up
- 3 Gives a long lasting polish

PROVED THE BEST BY SPLIT-SECOND TEST

"THROUGH NEW ZEALAND"

(continued from previous page)

through with the aid of a hard-working family. Sold recently to a serviceman of the 1939-45 war.

Blocks 9, 10, 11 and 12 have passed through several hands and more than one readjustment of boundaries. No original occupiers left. Two unoccupied homes.

Summarised, it means that two men have lasted 30 years (with outside assistance), one 28 years (with energy, economy, and some luck), and 10 found the going too hard. Where there used to be 13 settlers there are to-day six.

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THE story in general was not a surprise to me, but I was not prepared for the details. I knew that in Lees Valley as nearly everywhere else after the first world war soldiers had been settled on land with heavier obligations

LAND FOR HEROES

than the hard heads thought they could carry. But not many of us had hard heads between 1917 and 1919. We were romantic and wishful thinkers, eager to do our duty to our returned heroes, and a little short with any one who asked questions. It seemed especially good to me that comrades of the battlefield were to be neighbours and mates in a little mountain colony where their wives would catch the spirit of their husbands and their children carry it on. It still seems good to me as a conception, but the economics of it were clearly crazy.

The politics would have seemed crazy, too, if we had been willing to face the facts. These men were not looking for communal life, but for individual freedom. As one of them put it to me when I asked what had happened to the community woolshed.

"Why would we have come here if we had been collectivists? High country men are individualists or they would not be in high country."

I could not at first think what he meant, and said so. But he himself knew exactly what he meant.

"A high country man must have a big stretch of land. He must spend most of his time alone. Mustering compels him to work with his neighbours, but if he is not mustering, or tailing, dipping, or shearing, he does not need neighbours at all."

"Would you say that he doesn't want them?"

"He doesn't want too much of them. In the planning of his work he usually doesn't want them at all."

"And that is why you have no community woolshed?"

"It's why we pulled it down. It was a half-baked idea in any case in a valley like this. For most of us it meant a journey of several miles to get to the shed, and if the weather broke our sheep might be kept hanging about for days on end without shelter or feed. But the fundamental objection was the fact that none of us were socialists or communists or collectivists of any kind. We wanted to run our own show."

"What happened to the shed in the end?"

"We pulled it to pieces, and each man took his share."

"Now in 10 or 15 miles you have 10 or 15 sheds?"

"Yes, but we can't help that."

"What has happened where you have had amalgamations?"

"The sheds are still there."

"So some of you have two sheds?"

"One or two have three. But it's better that way than if one shed had to serve all of us."

"But you could have had one big and very efficient shed with all kinds of facilities that one man can't afford."

"We didn't want that. We wanted to go our own way."

I hesitated to ask if that was why two-thirds of them had gone right out, but it might have been a foolish question if I had asked it. The longer I stayed in the valley the less likely it seemed that co-operation would have saved them.

(To be Continued.)



JUNE and PAT OSBORN SMITH with JOAN of 32B (centre) before an interview in the "Women's World" session, on their school life in India