

Beating the Train

IN line with new legislation being passed in the various States of the American Union aimed to diminish the alarming number of accidents through reckless driving of automobiles, particularly on level railroad crossings, the Board of Railway Commissioners for Canada has requested the Canadian Pacific Railway to submit information bearing upon similar dangerous practices by motorists on various portions of its system so that use may be made of the information with a view to endeavoring, through education, to minimize the occurrence of such dangerous practices.

In a Bulletin issued by the Board of Railway Commissioners on June 15th, 1923, 54 cases of danger at protected crossings are cited for the period October, 1922, to May, 1923, and of these fifty are declared to have been due to the carelessness of motor drivers. "Motor accidents," says the bulletin, "are becoming more frequent. Every sane motorist deprecates this. If accidents are to be lessened, the sane motorist must educate the culpably negligent motorists."

All highway crossings are by law protected by signs, and they are only dangerous when the driver of the automobile makes them so. They are not dangerous if motorists will take a small part of the care they exercise in turning on a city street. It is the motorist's carelessness that makes them dangerous. The train has right of way. Everyone knows what may happen if the plainly seen warnings are disregarded at a point where the motor car can stop while the train cannot.

The surprising part of it also is that safeguards and precautions erected by the railroads are so often entirely ignored. Time after time newspaper reports show that crossing alarm bells, barrier gates and even watchmen waving "stop" signals mean nothing to the man in the

into Eternity

motor car who is determined to beat the train to it.

Coroners' juries are usually more discriminating and put the blame where it belongs, but the general public, seeing the usual newspaper heading, "Train Crashes into Motor Car," starts out with the impression that the train must necessarily be to blame, when, as a matter of fact, a fairer statement of the case would be "Another Auto Gets in Path of Fast Train." Quite as often, too, the heading should read, "Flying Auto Dashes into Moving Train." Frequently the auto strikes the train well behind the engine, a convincing indication that the motorist too frequently treats the railroad crossing with the same casual notice that he gives the intersection of a quiet country road.

Out of 32 level crossing accidents that happened in Ontario during 1922, 22 were the result of the motorist not heeding the stop signal, and seven were the result of running into the lowered gates or actually passing under them after they were lowered or while they were being lowered. One man had no headlights and apparently did not see the gates were down while the remainder in other ways tried to cross in front of the engine in order to save time.

In an editorial on this question, the Toronto Star says that: "In a country like this, with its magnificent distances, and railway systems with twenty thousand miles of track, the time may never come when all level crossings will be eliminated. With motor cars in use everywhere there is no railway crossing so remote that a motorist may use it. It is his business to see that he does so at a safe moment. It is his business for two reasons: (1) because it is the presence of him and his car at that time and place, and not the coming of the train, which creates the risk of a crash; and (2) because if there should be a crash he and his car will be crushed, and not the train."

Remember the Living Dead.

It is well that we should do honor to those who gave their lives for their country. The memory of their heroic sacrifice persists in the hearts of all of us at all times; but it is well to set apart one day for special service and outward consecration.

It is well, also, that we should remember those who have not given their lives, but their health, their prosperity, their success, pretty much all that makes life in this world profitable and attractive, says the Editor of Youth's Companion. There are those who are indeed moving about among us, but who are maimed, crippled or otherwise injured, and who perform the offices of daily life with a steadfast courage only the greater for their manifest incapacity. Yet Heaven forgive us, we sometimes lose our patience with them. There are those whom we never see and are too likely to forget, who are so thoroughly disabled physically or mentally that they can never again take any active part with their fellows and even in some terrible cases are so disfigured that their fellows can hardly endure the sight of them at all.

And we know that these latter are in a manner taken care of. The Government, for which they sacrificed everything, provides physicians and nurses to do what is necessary, and what is necessary is done. But physicians and nurses are human; they have their own lives to live, and the care of a helpless, hopeless burden is too likely to be mechanical, and in times of hurry and fatigue there may be indifference, perhaps even neglect. And you say, what can I do about it? Alas! alas! too little. But you can at least pay your taxes with more conscience and less reluctance when you reflect that a part of them goes to provide for those who have given everything for you. When it becomes a question of giving directly for the relief or the entertainment of the disabled men in the hospitals you can drain your resources for a little more than they will stand. And you can all the time help to keep public sentiment alive in the matter, since more than anything else, public sentiment will insure care and attention on the part of those whose business it is to provide them.

Not long ago the Prince of Wales visited a war hospital where there were thirty hopeless cases. He was introduced to twenty of them and talked with them. "Where are the other ten?" he asked. He was told that they were too badly injured for him to see, but he insisted and finally saw nine of them. He found it shocking and distressing enough, yet here again he was cordial and kindly. "But," he said, "there is still one more." "Impossible, Your Royal Highness. No one is allowed to see the poor fellow but

FARM LIFE FOR YOUNG FOLKS

Farming is more than a business. It is also a life, a life which many people who have had opportunity to compare it with urban life greatly prefer. Many of the people with this viewpoint have been able to satisfy it only after they have passed middle life or, perhaps, have not sooner appreciated the advantages of farm life. Some have made their comparisons while young and decided in favor of the farm, regardless of the handicaps involved.

If the experience of the older people, who go back to the farm life from choice after middle life, is worth anything, the young people who make farm life their first choice are on the right track. From the standpoint of a satisfactory and wholesome life, there can be no doubt about it when the possibilities of present farm living conditions are considered. And, from a business standpoint, they are making no mistake in the long run. While farming may not be on a par with some other present business opportunities, so far as immediate returns are concerned, it is a stable business in which average successes are probably more numerous than are average successes in most other lines. It is not alone in being subject to periods of depression, and it holds no hazard of unemployment with which industrial and office workers must ever contend.

All of these factors should be well considered by young people who stand at the fork of the road, where they must choose between farm life in God's open country and the possibility of an unsatisfactory existence in the crowded city.

HOME ECONOMICS PRACTICAL

The term home economics is a comparatively new one. It has to do with the use of economy in the home. In our general conception of the term, economy in the home is as old as the hills. Sometimes it has been practiced with a strictness and necessity that is often painful. This old-time economy involves the doing without—it means carrying water from outdoors, the battering of every source of ventilation to save fuel, the eating of cheap and unwholesome food to keep the grocery bill down.

Such is not economy, but an abortion of it, for it does not save. In fact, it is an extravagance, because what it conserves in material things it takes out in human lives. One of the greatest extravagances is that so-called economy which makes the human being less efficient and happy. It means less ability to do the things which will bring greater earning power, and, besides, most generally brings an even greater expenditure of the meager financial resources because of the doctor bills which come as a consequence.

Household economy, on the other hand, means the doing of more work with less effort, better eating often with less cost, and a happier and healthier home. Household economics should be of interest to the men folks for in the home the man is kept fit or made unfit for his daily tasks. The home is the maintenance and repair department of a man's ability.

Ill health and its attending unhappiness which result from haphazard economy, are the greatest of human extravagances. True household economics will conserve both health and finances, and will bring the result in happiness.

The St. John, N.B., dry dock is now an accomplished work, and was opened on October 29th. It is the largest dry dock in North America, and capable of accommodating the largest ship in the British navy.

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SCHOOL HEALTH

Many a mother who has carefully protected her child through the first five or six years of life dreads to see him approaching school age and to know that he must go forth to possible contact with all manner of contagious diseases. "Why don't the school authorities do something to protect them?" one anxious mother asks.

Please don't forget, Anxious Mother, that when all is said and done, you and your neighbors are the school authorities, and it rests with you to see that the school nurses are employed to help the teacher in keeping your child from disease.

You can do a great deal yourself. Inspect your child, yourself, every morning. If there is any sign of illness keep him at home until you are sure. A sick child should never be allowed in school. He is hurting himself by the effort to study, and may be doing harm to the other pupils by exposing them to a contagious disease. A wise mother will not be fooled into keeping the child out of school for every whim and fancy. Neither will she commit the far greater error of risking his health merely that he may keep up in his school grades.

Next to the mother the responsibility rests upon the teacher. Any child showing symptoms of illness must be carefully inspected. If doubt exists the teacher must be ruled by the welfare of the majority and the child must be excluded. This rule should hold good even though the illness seems to be "just a cold." Almost all colds are contagious. The child with a cold will get well ten times quicker by staying at home in bed. Furthermore many serious diseases have the symptoms of a cold in the early stages. Teachers should be supplied with a clinical thermometer and understand how to take temperatures. It can be learned in ten minutes.

Let us hope that none of the intelligent parents who are our readers would think of being angry with a teacher for sending a child home on suspicion of illness. The teacher is bound to make some mistakes but you can always get a doctor to decide. Give your teacher the aid of a school nurse and you will lessen disputes and save your children from much preventable illness.

Do not allow common drinking cups in your school, nor the use of common or roller towels. It is a simple matter for you to see that a clean towel is placed in your child's lunch basket. You should visit the school often enough to satisfy yourself that it is kept clean and light; that the well is protected from contamination, and that the privies are clean and fly-tight. These are practical ways in which you may safeguard the health of your child.—Dr. Lersigo.

The average yield of wheat in Canada this year is 20.34 bushels an acre, according to a second provisional estimate compiled by the Bureau of Statistics. The wheat yield is approximately three bushels an acre higher than last year. The total estimated crop for the year, in comparison with the 1922 crop, follows:—Wheat, 469,761,000, against 399,786,400; oats, 531,373,000, against 491,239,000; barley, 80,357,000, against 71,865,300; rye, 26,936,000, against 32,373,400; mixed grains, 29,090,000, against 27,707,700; flax, 6,942,000, against 5,008,500.

The Sunday School Lesson

NOVEMBER 4

World-Wide Prohibition — World's Temperance Sunday.
Psalm 101: 1-8; Proverbs 23: 29-35; Golden Text — I will set no wicked thing before mine eyes. — Psalm 101: 3.

LESSON SETTING—This week we have our quarterly Temperance Lesson. This is not an interruption of a turning aside from the main theme of the lessons. Temperance is a world question just as the missionary movement is. Temperance is a vital part of the missionary movement. Intemperance is waste of life and soul power, just as Christianity is conservation of life and soul power for the highest ends and purposes. We know how intemperance has been one of the great hindrances of the missionary in his work, for where the missionary has blazed the trail, the rum seller has followed. Moreover, the intemperance of so-called Christian nations is a reproach to Christianity in the eyes of many non-Christian peoples. A world that has turned to God will be a world that has turned to temperance.

I. THE WISDOM OF THE KING, Ps. 101: 5-8.

Vs. 5, 6. *Whoso slandereth his neighbour.* In the preceding verses of the psalm, the king has been expressing his sense of responsibility as ruler of the kingdom. He promises to use his power temperately by recognizing his duties to God and man. Power, like anything else, can be used intemperately. David says he will remember what he owes to God and to man. Now, in the following verses, he describes his attitude to those who forget the law of temperance in all things. He will destroy the man who is intemperate in speech, who speaks false things against his neighbor without regard to truth. *He that hath an high look;* "he that is lofty eyed." This is intemperance of pride, and ambition—the sin that magnifies others and belittles others and magnifies self and ignores God. *He that walketh in a perfect way.* This is the man whose life is from day to day regulated by high ideals. He has a standard by which he guides his life. There is a pathway in his life that he seeks to walk in.

Vs. 7, 8. *He that worketh deceit shall not dwell within my house.* The king seeks the company of the faithful, and shuns the companionship of the wicked. The matter of companionship is of the utmost importance. There is a companionship that helps to right thoughts and right actions as well as to wrong thoughts and wrong actions. Companionship should not be a matter of chance but of choice. *He that speaketh falsehood shall not be established.* (Rev. Ver.) shall have no permanent place. The royal favor will not be extended to those who practise deceit. The court will seek to order heart, home and court aright.

II. THE WOE OF THE DRUNKARD, Prov. 23: 29-35.

Vs. 29, 31. *Who hath woe, and redness of eye?* This section of the les-

son turns our thought to temperance, in our accepted sense of that word. It has to do with the physical and moral effects of drunkenness. The writer calls attention to the after effects of a debauch, after the first exhilaration of body and mind has passed. The drunkard, perhaps, sought to drown his woe and sorrow, but it waits for him in the morning, greater than ever. Perhaps he had sought to banish his weariness of body, but the morning brings increased physical unfitness. Perhaps he had sought intellectual stimulus, but the morning finds him dull and heavy. The life needs release from the burdens and heaviness of life, and there are ways of escape which recreate the powers of life rather than dissipate them. While we aim at prohibition, we must see that healthful forms of recreation are made possible for all. It will be noted also in the chapter from which the lesson is taken deals with other evils of intemperance—gluttony and impurity. All of them are the waste of bodily and soul power.

Vs. 32, 35. *At the last it biteth like a serpent.* V. 29 deals with the immediate results of intemperance. This verse deals with the final results of drunkenness. When it is all too late the drunkard realizes that the cup is a cup of poison. These words were written thousands of years ago, but they are true as ever to-day. The results of intemperance are always the same. But the experience of ancient days is unheeded by the world to-day. This is one reason that justified prohibition. We are dealing with a subtle and treacherous foe. We are justified in seeking to protect the heedless and the weak from themselves. The right interpretation of total prohibition is total protection. We seek to shield the child and womanhood from the results of intemperance and to protect the drunkard from himself. The difficulties of enforcement, which all must admit, do not provide a sufficient reason for inaction. It may be said that we cannot make people better by legislation. Very true, but remember that so long as we legalize the liquor traffic we are making man worse by legislation. The liquor traffic is a lawless treacherous force, and as such we must deal with it. We cannot compromise with it, much less legalize it. *Thine eyes shall behold, thine heart shall utter perverse things.* In the concluding verses the writer points out how intemperance destroys the whole normal course of life. Mind and tongue and body are all out of joint. They do not function aright. *Will seek to get away from his course of life.* He is chained as well as poisoned.

King's bath tubs in ancient Egypt weighed at least ten tons each.

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Thanksgiving Day—November 12, 1923

"Be Ye Thankful"

Thanksgiving—and for what should we give thanks? For all the brightness, and the joy in life; Freedom, for which our brothers fought and died. Our country, free from tyrants' rule; and free To carve her destinies among the best Of nations, growing better and more wise, More careful of the lives and hopes of all. Thanks do we give for friends who make our lives More pleasant, and more useful to the world. Thanks do we give for books, and for their help, Their pleasant intercourse with noble souls. Thanks for the beautiful sky and blazing sun: For trees and hills; for birds and beasts; for life In all its forms; for Nature everywhere. For all the common blessings that we take Without a thought of care, so common do they seem. Thankful for all of these, and more than these.

Thankful for pain and sorrow, weariness; For disappointment, and the kindred things That make us feel, within our inmost soul That life is but a part—a small one too— Of that great universe; and that, some day, — Some great Thanksgiving Day, we shall not fail To understand the mystery of life. And realize how many trials there were Which then seemed crosses yet were but the cause Of true Thanksgiving—if we had but known.

—H. B.