

# The Stouffville Tribune

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## NOTES and COMMENTS

### Should Banks Take Greater Precautions?

Bank hold-ups in Ontario are becoming so common that one wonders why those institutions do not take more active steps to combat it. The ease with which thugs step into a bank and demand the cash is alarming. A good many of them get caught, and these along with the thieves that get away ruin their own lives because of their actions. Possibly the risk could be made so hazardous that many of the attempts to steal in a seemingly easy way would be turned aside ere they took the first step to rob.

Burglary alarm buttons in strategic places in the banks would seem to be a simple thing to try. Even if the alarm only succeeded in foiling the robbery, something would be accomplished.

It must cost the banks a lot of money for insurance, and the more robberies the higher the insurance rates.

In addition to cutting down this annual loss or most of it, the banks would be doing the would-be robbers a good turn in discouraging these young men from starting in a life of crime.

### Farm Housewives

The Windsor Star claims that housing specialist Ruth Hucheson, of Purdue University, evidently believes in exaggeration to emphasize an argument. She declares farm women are tired of playing "second fiddle to animals. They object to the theory of milk cow first, brood sow second, and housewife third."

What she means, of course, is that when money is being spent on the farm, it is too apt to go to improvements in the stables and barns rather than on the house. There is an element of truth in this — and there is an economic reason for it.

The money made on a farm is made in the fields and in the barns. The better the equipment a man has and the better his stables, the more money can be made. And a farmer's standard of living, like that of everyone else, is dependent upon his earnings. It usually is easy to tell a prosperous, well-managed farm. The barn and stables are good; the machinery at least adequate. Because of the truth in what the Purdue expert says, farm houses are a less accurate barometer of a farm's prosperity.

One of the fine effects of the last decade of prosperity on the farms is the improvements made to farm homes. Farm housewives, who have sacrificed themselves for years so that money could be spent on machinery and on the stables, have been getting electricity and electrical appliances, washing machines, refrigerators, electric stoves; and, often, water piped into the house and bath rooms.

It is not that farmers are less desirous of providing a good house, nicely furnished, for their wives than other menfolk. Many urban women also have waited for a better house while their husbands got a business going, or to enable the men to get more stock in their store, a store in a better location, or some additional machinery for a little enterprise. If the money on a farm were made in the house, then the house would have priority in expenditures.

### The Runaways

From time to time newspapers mention the disappearance of a child or an adult which plunges a family into distress and this publicity often helps to discover the one who has disappeared. But the public has no knowledge of all the dramas of this kind for in the majority of cases these disappearances are voluntary.

It is known generally that in the city of Montreal alone, in the course of the last year 2,230 persons thus "lost" themselves, which represents an average of more than six a day. It is an increase over the two previous years, but the special police service charged with tracing the fugitives usually succeeds in its task. Only 115 of those who disappeared in 1949 were not found. Married men head the list, followed by boys of under 18 years, boys of over 18 and girls of over 18, married women and girls of less than 18.

Domestic problems furnish the greater part of the fugitives and it is naturally in springtime that these runaways are most numerous the Le Canada, Montreal daily claims.

### If It's British It's Good! (???)

That was the pre-war slogan of many British exporters. Of course, the same slogan applies today as far as British products are concerned but dealing with their transport legislation, well it's a "horse" of another color.

Great Britain's socialist government has nationalized transportation. We recently received a copy of the British Transportation Commission's report for its first year of operation which ended December 31st, 1948. The report revealed that the Commission lost approximately 4,700,000 pounds — that is relative to the entire operation which included rail, highway and waterway systems, as well as Hotels, and the Cook Travel Agency. Of significance is the fact that nearly 4,000,000 was lost by the railways in the operation of trucks both in pick-up and delivery service and highway haulage. The report truthfully stated that 1948 results were unsatisfactory and 1949 would probably be as bad. That is putting it mildly. According to recent press dispatches, the 1949 figure is much worse than anticipated. The latest London report to hand indicates that the Government owned inland transport system is running into the red at the rate of \$1,400,000 every week. By the end of 1950, after three years of nationalization, it is predicted that losses will total between \$148,000,000 and \$168,000,000.

### It Is Easy To Be An Editor

Most any man can be an editor. All the editor has to do is sit at a desk six days a week, four weeks a month and twelve months a year and edit such stuff as this, says the Guelph Mercury:

"Mrs. Jones, of Summer Creek, let a can opener slip last week and cut herself in the pantry."

"Joe Doe climbed on the roof of his house last week, looking for a leak, and fell, landing on his back porch."

"While Harold Green was escorting Miss Violet Wise from the church social last Saturday night, a savage dog attacked them and bit Miss Green on the public square."

"Mr. Black, while harnessing a horse last Monday, was kicked just south of the silo."

## EDITOR'S MAIL

### ANOTHER IMPORTANT MESSAGE TO THE GENERAL PUBLIC REGARDING SUNDAY

We would like to state at the outset that we are in no way connected with the Stouffville Arena nor interested in promoting commercialized sport on Sunday, but being residents of the community we have a responsibility to discharge when we see the Lord's Most Holy Word apparently perverted in an attempt to justify a false position, namely, that Sunday was sanctified by God and is the day referred to in the 4th of the 10 commandments. We would quote from God's Word, which He has magnified above His Name, and recognized authorities, Protestant, Catholic and Jewish.

We note it is charged certain ones have:

1. "Broken the commandments of God in abusing the sanctity of the Lord's day."

2. "Fought against God."

3. Been in association with "a subtle effort on the part of the forces of evil to destroy the foundations upon which our Christian civilization and culture rests."

In recalling the commandment of the Sabbath, Exodus 20:8, 9, the omission of verse 10 is particularly pointed since this is the verse which declares "the seventh day is the sabbath of the Lord thy God," whereas "Sunday is the first day of the week. Sunday is referred to in the scriptures as the first day of the week, never as the "Lord's Day" or the sabbath. There is absolutely no scriptural record of the sabbath day being changed from Saturday to Sunday.

A prominent article in the Toronto Daily Star, October 26, 1949, issue was headlined "Clergy say Tradition not Bible Ordinance declared Sunday Holy." Most Rev. Philip Carrington, Anglican Archbishop of Quebec, says "there is no commandment which states Sunday must be kept holy..... tradition had made it a day of worship."

Rabbi David Monson of Beth Shalom Synagogue said the change was made because of Emperor Constantine. He changed the Christian Sabbath to Sunday. The original Christians were all Jews. They celebrated the Sabbath on Saturday.

A spokesman for St. Augustine's, the Roman Catholic seminary for the diocese of Toronto, said: "The church has a specific church commandment stating Sunday should be observed. Protestants observed Sunday because for many centuries they had been a part of the Roman Catholic Church and had observed the church commandments."

"One minister remarked: 'We've become so accustomed to keeping Sunday as our holy day that it isn't likely this belated discovery is going to change our attitude overnight. Certainly not in Toronto.'"

Also quoting a writer in the Toronto Daily Star, Nov. 1, 1949, commenting on the above:

"Rabbi Monson is quite accurate in his statement that the Emperor Constantine (app. A.D. 325) introduced Sunday as a holiday. It was not at first a holy day, but a day of festival..... Constantine's army was composed largely of Persian soldiers. These men were followers of Mithra, the Persian Sun-God. In order to wean these from their own religion several things were taken wholesale from Mithraism by the early Christians. Ritual, incense, vestments and festival day being some of these. It is not chance that the Christian day of worship is named Sun-day."

Toronto Daily Star, Dec. 20, 1949, 7th Day Adventist spokesman: "The first day of the week, Sunday, was consecrated to Mithra (the sun-god) since times remote." A. Paiva, "O Mithraismo" p.3.

As a solar festival, Sunday was the sacred day of Mithra, and it is interesting to notice that since Mithra was addressed as Dominus, Lord, Sunday must have been the Lord's day long before Christian Times." Arthur Weigall, "The Paganism in our Christianity," p. 145.

Turning to the Inspired Word of God, the Apostle Paul addresses the believers on the observance of days, Galatians 4:10, 11: "Ye observe days, and months and times, and years. I am afraid of you lest I have bestowed upon you labour in vain."

Romans 14:5, 6, 8: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it..... For whether we live, we live unto the Lord; and whether we die we die unto the Lord." Paul again writes to the Galatians who were confusing the Law of Moses and the law of faith in Christ. In Ch. 3:19 he says: "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made (see V. 8, 16) V. 22-25, "but the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were under the law, shut up afterwards by revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school master."

Colossians 2:16, 17: "Let no man therefore judge you in meat, or in drink or in respect of an holy day, or of the new moon, or of the sabbath days which are a shadow of things to come, but the body is of Christ."

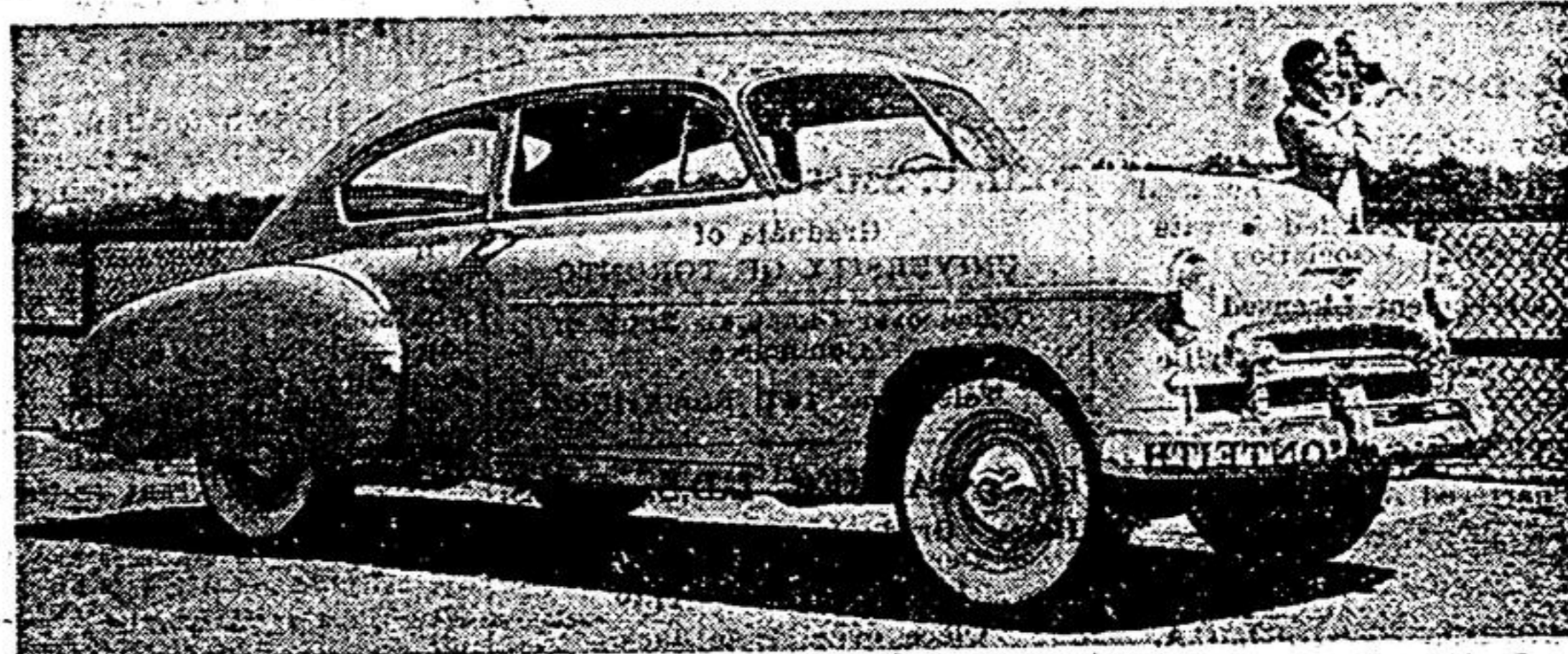
Hebrews 4:9, 10: "There remaineth therefore a rest (marginal note, or keeping of a sabbath) to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." The "rest" assured by "faith in Christ" necessitates

obeying His words in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In summary then, we agree with Archbishop Carrington and the others quoted that there is no Bible commandment which states Sunday must be kept holy, and therefore the readers may better judge for themselves the charges referred to at the commencement of this article.

Further, the warning reference made to Ezekiel 5:7, 9, upon examination proves to be a denunciation upon Jerusalem, which history has demonstrated a fulfilled prophecy.

If "our Christian Civilization and Culture" must be based upon Sunday observance, evidently then our faith is based upon tradition and not the Bible. Which do we want? We are warned by Paul when speaking of the foundation of our faith, 1 Cor. 3:10, 11, "Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Christ." Col. 2:8, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ."

Using state legislation to enforce religious doctrines might well be the thin edge of another wedge. "Our weapons are not carnal." If coercion is necessary it is evident that the church has no spiritual power but a mere "form of bodiliness denying the power thereof." Has everybody forgotten the dark ages of history when religion was enforced by the state? Where were the rights of minorities then? Non-conformists were often burned at the stake!



CHEVROLET for 1950 offers increased horsepower, new carburetion, and a choice of 11 models in a variety of new colors, according to a General Motors announcement. Also featured is a redesigned front grille; improved body construction, which makes for added rigidity and greater strength; and new two-tone interiors on the deluxe models. Shown above is the Fleetline Deluxe 2-Door Sedan.

## King Township Horse History Dates Back Ninety Years

Having read the story of Mr. Evans' Whitchurch horses, appearing in this paper two weeks ago, I would like to tell the history of a team of horses in King Township. Almost any day people passing Spruce Hill Farm, the home of Arwood Harmon are likely to see Fly and Paddy the silver maned and tailed chestnuts either at work in the field or on pasture. These horses have a story which carries away back. Over 90 years ago, just after the C.N.R. was built, Mr. William Harmon, grandfather of Arwood Harmon, who lived on the east of the present home on the same sideroad, bought a French Canadian mare with silver mane and tail which was named Doll. Buying this mare, which some of the neighbors thought was an extravagant venture proved to be worthwhile as she raised 18 colts. One of these was called Jin and was a grand riding horse. About 80 years ago when the York Rangers trained at Niagara, the men provided their own horses to ride. At that time Richard Harmon, son of William, had a horse which was such a favourite his Colonel used to borrow it to ride. One time as they were crossing from Toronto to Niagara there was such a storm the boat nearly sank, but the men were more concerned about their horses safety than their own.

Richard Harmon drove a team of horses from the first mare to draw logs, for ocean liner masts, which were cut on the Ridges of King and drawn to King station for shipping. Among these horses was one called Doll and besides farm work she raised several colts. Among them was the second Doll who in her turn carried on and raised colts, several of which were sold to western farmers. About this time a large number of men from King Township took up land in the west and as they made good they came back and bought horses

and cattle which they took west with them.

One of Doll's colts which stayed on the farm was called Fly and she had a colt called Doll the 3rd. Doll the 3rd was the mother of Fly and Paddy the present farm workers.

For the past 80 years these mares have all been bred to Clydesdale sires and have carried their true color and characteristics down with them. All these mares except the present Fly have lived well up to 30 years and some over it. And here is hoping that Fly and Paddy keep their ancestor's record of working the home farm on which there is no power machinery.

Also in Mr. Harmon's dual-purpose shorthorn herd are animals descended from a cow which his grandfather bought from the late William Linton of Aurora over 80 years ago.



Frank criticism in Canadian's lack of national pride was voiced by Newfoundland's Premier Joseph Smallwood at Toronto. Newfoundlanders, he said, "did not turn their backs on centuries of independence to join a disunited people, a people lacking in robust pride in themselves. I have become disappointed that the Canadian people are not the proud and united people they have so many reasons for being."

Postal problem. Names of many European cities and towns have changed since World War II.

Sweden's neutral policy is again shown in her staying out of the Atlantic Pact.

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