

THE STOUFFVILLE TRIBUNE

ESTABLISHED 1888

A. V. Nolan & Son, Publishers

Member of the Canadian Weekly Newspapers Association and the Ontario-Quebec Newspapers Association. Member of the Audit Bureau of Circulations.

Authorized as second-class mail, Postoffice Dept., Ottawa

Printed and Issued every Thursday at Stouffville, Ont. In Canada \$3.50 Elsewhere \$4.50

C. H. Nolan, Publisher

Jas. Thomas, Assoc. Editor

Editorials

What About York County?

The Elmira Signet commends the town council there for voting unanimously to spend about \$180, a year for the next three years in a scheme to promote industry.

The money is to be spent through a new organization that is being set up through the efforts of the province. Municipalities are being given the chance to band together and form a board equipped with sufficient funds to finance the employment of a full time manager to work at securing industry for the area.

Help from the province is coming in the form of a grant up to \$10,000 to provide funds. The share of each municipality in the area amounts to six cents per person, per year for three years.

The particular effort which takes in Elmira, comprises the four counties of Huron, Perth, Wellington and Waterloo. For six cents per person for three years the town could do little on its own to promote industry. Local committees are always hampered by the lack of time, funds and experience.

We believe that such a plan could have great possibilities locally, or at least countywide.

Like Elmira, Stouffville depends largely upon farmers for the greatest percentage of its trade. But, statistics show that the number of farmers is decreasing steadily. New equipment, machinery, etc., is reducing the need for rural labor. Farms between our town and the city are being sold by the dozens for urban development purposes.

Factories, however small, mean more jobs for more people, lower taxation to others in the municipality can be expected with every increase in taxable businesses and industry.

Certainly if such a scheme was promoted among municipalities in this area, we could try it for three years and it certainly would not cost much.

One Expense Stouffville Has Been Spared

The Warton Echo takes a dim view of the arena business in small towns as it applies to most municipalities. The Echo says, "Those vast and usually ugly buildings, one of which sprawls in practically every small town in Ontario, are beginning to look more and more like white elephants that have lain down for a long sleep if not to die."

"After the last world war, there was an epidemic of arena building in small towns. Many of the structures were erected with an almost Byzantine disregard for simple economics, containing theatres, dance floors, recreation and lunch rooms, as well as an ice surface and seats.

In many cases, municipal potentates, who found the icy waters of debenture-issuing for the arena quite refreshing, took another plunge and installed artificial ice plants. As a result, many a smallish community now has an investment of somewhere in the neighborhood of \$100,000.

This is all very well, and worth some digging for the taxpayer, if the community centre and arena is supplying a recreational and cultural need.

A few years ago, the big buildings were doing this. Besides drawing big crowds for hockey, they brought to the people of small towns the chance to enjoy figure skating, drama groups, and the ultimate in Canadian culture, bingo, on a big scale.

But, alas, enter the villain. All those television aerials, which so often resemble a large tail wagging a small dog, have cut swiftly and deeply into arena revenues; another fact is that there simply isn't as much loose money around, at least in this area.

Many a small town is aghast at the amount of money that will have to be coughed up by the ratepayers to cover arena deficits. Last year, and this was before television reception became a fact in this area, Wingham's arena cost more than \$3,000, Walkerton's arena showed a deficit of \$12,240.70, Durham lost about \$2,000. It is likely these deficits will be higher this year.

In Warton, we are chipping in approximately \$3,000 a year from taxes, to pay the debenture in the arena. To date, with good management, the arena has not shown a deficit. We are fortunate that our artificial ice plant is paid for, with donations from the town and district. Any deficit must be paid by the taxpayers.

Everyone can help by climbing out of that comfortable chair beside the TV set and getting out into the bracing air of the rink once or twice a week."

Fortunately for Stouffville and to the credit of those citizens who promoted the local arena out of their own pockets, this town has been spared such a debt. Instead, the arena in Stouffville is the largest contributor to the town revenue coffers that we have. This should be amazing news to many of the municipalities referred to above. While it is true that the local ice palace finished in the "red" last year, present indications are that these losses will be recouped this season through some increased business and some economizing.

Want to Work?

Of all the incongruities of this incongruous world, work seems to us to be the firstest with the mostest. It's the thing you hate when you have it and love when you don't.

When a fellow is young and full of vinegar and doesn't have enough money to lie abed all day, what does he want to do most? Lie abed all day!

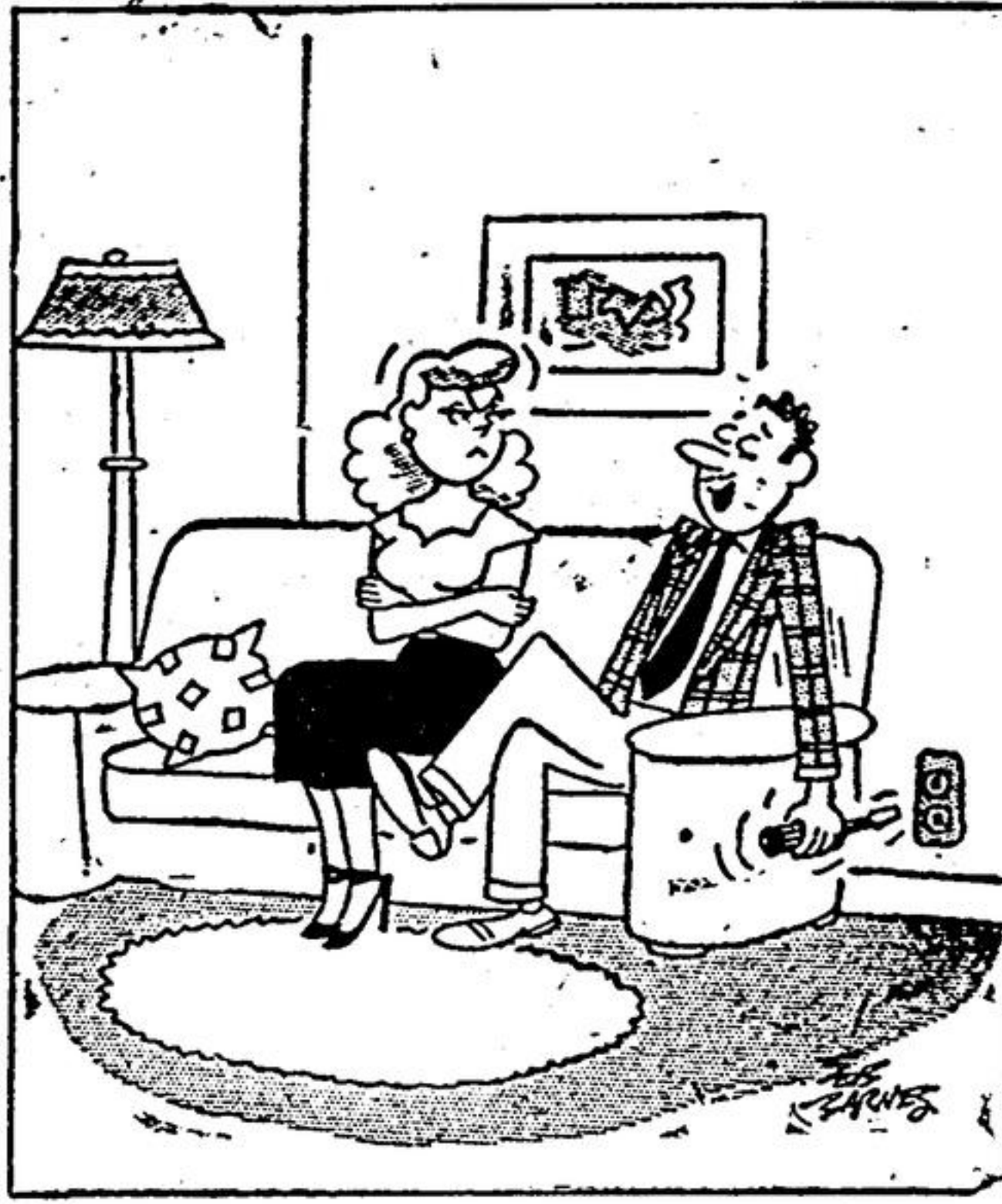
When a fellow is 75 and has a passel of kale in the bank and can lie abed all day, what does he want to do? Go to work as soon as day breaks!

The lad who works with his hands envies the one who works with his brain. And the office worker longs for some good, hard exercise in the open air. The worst job in the world is that which a man is doing, and the best job is the one some other character holds.

People like to go most places. But they don't like to go to work. If lots of folks were paid for the work they do trying to get out of work they'd earn more than they do working.

So long now. Have to work. Can't play around with this thing any longer! —Cincinnati Enquirer,

LAFF OF THE WEEK



"Now what makes you think I have anything to do with the fuses blowing out when I visit you?"

BETWEEN OURSELVES



BY Archer Wallace

What Is Trivial?

MANY YEARS AGO, when I was a student in College, I heard a speaker give an address on this subject: "What is Trivial, and What is Important?" He said that anything which promoted bad feeling between people was trivial, unworthy and foolish and that if we lived long enough we would find that out. I know he was right; and have lived long enough to know how degrading bad feeling can be.

I SUPPOSE the two bitterest political enemies in Great Britain last century were Disraeli (Lord Beaconsfield) and William Gladstone. How they fought each other, but in Westminster Abbey, their monuments are only a few feet apart. I watched them on my last visit and they seemed to be saying: "We were stupid to hate each other."

A STORY BY the Russian author Vladimir Korolengo tells of a very old man who for the greater part of his life had been the bell ringer of a village church. He had buried his sons and many of his grandsons; he had seen not only old men but young men carried to their last resting place, but still he lived on. His duties had become a burden to him; and often, when the spring came, he was sure it would be the last one he would see, for he felt that he should be at rest.

THEN THERE CAME a starry night in Spring when, at Easter season, lantern in hand, he climbed the creaky staircase of the belfry and looked over the village where dim lights glimmered in the deepening twilight. It was still — so still that the barking of a dog or the jolting of a cart could be distinctly heard. From the opening in the tower the old man leaned out and surveyed the village in the darkness. In the cemetery below he could see the crosses standing as though with outstretched arms they sought to protect the ill kept graves. In the distance he could see the Easter procession making its way to the church; he must ring the bell once more, and then the service would follow. Soon the air was filled with the resounding sounds of the bell.

WHEN THE BELL CEASED, the church service began, and from his position in the belfry the old man watched and fell to musing. He thought of other days — of Easter services he had known long ago. He remembered his father's severity and his brother's deep piety. One by one various episodes of his past life moved like some procession through his mind. He had known hard work, sorrow, care, and some happiness. The sorrows had furrowed his face and bent his back. He remembered her who had become his wife. She had known much poverty, and hard work and suffering had withered her beauty. She had long since passed on, and of all their children only one remained.

HE REMEMBERED HIS ENEMIES, especially one who was rich. How he had hated that man! Even now, after many years, his heart boiled within him as he thought of him, but he bent his gray head and asked God to forgive him, while the tears rolled gently down his cheeks. How futile and foolish it all seemed now after the lapse of so many years. He crossed himself and struck his forehead against the ground. Yes, it was all long past, and God would be the judge. Soon he rang the bell again — for the last time — and there was great joy in his heart. And so it was that he who lingered on came to understand how foolish and sinful a thing is hate, and how gracious is forgiveness. He knew now how much he had suffered because of the malice in his heart.

DURING THE WORLD WARS, on several occasions, when men sent out poison gas, hoping to destroy their enemies, by a sudden change of wind the deadly fumes were blown back into their trenches and they became victims of their own acts. It is strange that so elemental a truth of the Christian religion has often been lost sight of.

OUR QUOTATION TODAY is by Heine: "Hatred breeds misery."

Consumer Demand and Easier Credit

In his address to the shareholders at their annual meeting, James Muir, chairman and president of the Royal Bank of Canada, dealt in part with the inflationary pressures built up during 1955. He said a review of the past year "should teach us that stability, like freedom, exacts its price in eternal vigilance."

He noted that an inflationary policy at home brought our dollar down to par, thus aiding our exporters at the very time that their markets were improved owing to inflation abroad. However, inflation always creates more problems than it solves.

Mr. Muir expressed some concern over the great spurt in credit buying. In this connection he said:

"Consumer credit is an essential part of our modern economy. But, like all good things, it can be carried to extremes. For the individual, to live in constant heavy debt is to live in bondage; and the burden of debt is usually the greatest for those who can afford it least, viz., those who need or are attracted by 'no down-payment' offers.

"For the economy as a whole, consumer credit results in the production and sale of durable goods (a form of long-term investment by the consumer) without at the same time a corresponding act of saving. There need be no harm in this provided the consumer loan is itself financed out of saving — the consumer then borrows in order to spread his own saving over time. But if a great rise in consumer loans is financed through bank credit expansion we have an expansion not of short-term, self-liquidating credit but a long-term loan paid back only over a long period, and a consequent expansion of the money supply."

Easier consumer credit has contributed much to increased production and distribution of durable consumer goods in the past year. But it also may have been a case of borrowing consumer demand from the future to a degree not sustainable.

Editor's Mail

Who Benefits from Price Supports?

To the Editor, Dear Sir: A great deal has been heard recently over the radio and through the press about farm price supports. We feel that the consumer public has been misled by the enormous figures that have been placed before them as to the cost of this program. We have before us an article printed in the Farm Forum Guide of Jan. 9, which breaks those figures down and gives us a truer picture of what this program is costing.

The Canadian public is concerned with the costs of farm price programs in terms of taxes and of food prices. What has been the actual cost of price support programs to the Canadian taxpayer? From 1946 when the Agricultural Prices Support Board started operations, to March 31, 1955, the net cost of farm price supports has been \$33 million. The bulk of this was used in at least two catastrophes. The American embargo on Canadian livestock because of the foot-and-mouth disease in Canada accounted for a price support program on hogs and cattle, costing \$70 millions. The apple loss in Nova Scotia resulting from Hurricane Edna in 1954 was a similar emergency.

In all, the cost of agricultural price support programs has been 62 cents per person per year. If the emergency program for livestock for foot-and-mouth disease 1952-3 is excluded, the cost has been only 9 cents per person per year. In relative terms, 9 cents is not a large sum.

The public is paying for props in other areas of economy. As taxpayer and consumer the public is helping to subsidize other industries whether it be through subsidies to the mining industry, unemployment insurance to workers or tariffs on manufactured goods. These are all forms of price support for which farmers and the rest of the populace must reach into their pocketbooks. They are not less costly because people are often unaware of them.

Everybody helps pay for price supports by, taxes both farmer and urban worker, and everybody benefits as the farmer is able to carry on and he has adequate purchasing power to buy manufactured products from urban centres; and so everybody is employed and the wheels of industry keep turning.

—Herb Paisley Cedar Creek Farm Forum



For Parents Only

"See the Snowflakes"

By Nancy Cleaver

"Mummy, come quick! See the snowflakes! Millions and millions of them!"

To a little child, a fall of snow is a marvelous thing. All that white, moving loveliness he can see out his window. Before long the earth is covered with a magic carpet. No wonder it thrills him.

Appreciation of beauty comes easily to a small child. It is the wise mother who puts aside her work for a few minutes to enjoy the floating white flakes, "softly, softly falling" with her little son or daughter.

Watching a fresh snow fall, and tramping along the drifted paths in the frosty air, will prepare a child for real enjoyment of poetry about the snow. At bedtime, instead of a story, read aloud to your child a poem such as Elinor Wylie's "Velvet Shoes." Read his words slowly, or better still, if he has learned to read, let him read aloud to you the verses and memorize them.

If you like poetry and your child has begun to enjoy the music, the rhythm, the word pictures, why not encourage him to write his own "Snow Poem"? Your son or daughter may never be a "great poet" so far as earning money writing poetry. But if a child enjoys expressing his ideas and emotions, if he gets satisfaction from his own "word pictures," this is worthwhile in itself. It will also deepen his appreciation of other people's poetry or prose.

An eight-year-old, after the first fall of snow, produced this little rhyme as a surprise for her parents. Her sheet of paper was smudged with much rubbing out of her print-script words—but the glow of literary creation was in her eyes! "The snow comes falling down in flakes,

All on the trees and on the lakes. As we take our sleighs and slide,

Over the drifts we gaily glide. I like the snow, it is so white, It falls by day, it falls by night!"

Children are full of questions about the snow or anything else which interests them. What is snow made of? Why does it fall? Why is snow white? What is snow for? — the queries sometimes seem endless to a busy mother. The older boy or girl can be encouraged to look up information on any topic in a reference book, but here are simple snow facts for the younger child.

In summer we have rain-drops falling from the clouds, but in winter when it is colder, the moist air is formed into snowflakes. Snow falls to the ground, although the flakes are each so light, by a force or "pull" which is called gravitation. This force pulls anything in the air down to the surface of the world unless it is able to stay up by some special means like the propeller and wings which hold up a plane.

Snow flakes are of different sizes. The largest ones are seen on mild days when the thermometer is just below the freezing mark (at 32 degrees). The small flakes fall when it is very cold, in different patterns, for snowflakes are six-sided. In one snowstorm the flakes are usually all the same design.

Snow is white because the combination of the different colors of a prism produce white. Snows may fill the roads and have to be cleared away. It is fun to watch the snow-clearing equipment at work! Snow is valuable to the farmer.

He knows that the snow blanket, covering his fields, conserves necessary moisture and protects roots from the frost.

If a child is interested in snow crystals, do have a board covered with dark cloth (preferably velvet) ready to catch flakes on its surface during the next snowfall. Many of the flakes travel a long distance and are broken in their descent but the perfect flakes are beautiful with their lacy outline.

An expensive magnifying glass shows the outline more distinctly. A good magnifying glass is a splendid piece of equipment in a family where even one child has a nature lore hobby. The amazing loveliness of snow crystals has been copied by designers of wallpaper, of cloth, of jewellery and of fancywork, too. Encourage your child to try to copy the pattern of a snowflake with white chalk on a slate or blackboard. He will have to work quickly to get its outline before it melts!



What's the Law?

If I work as my uncle's housekeeper because he has promised to leave me everything on his death, can I break his will if he leaves it to someone else?

These cases are difficult. In the old days when a woman's only escape from a father or uncle was to submit to a husband the law presumed that everything she did for a close relative was done for love or duty and her keep. Unless she could prove a clear agreement that she was to receive a legacy in return for her devotion to said relative, she could not hope to claim it if the sly old party changed his Will at the last minute.

Woman's status has vastly changed, but the law's presumptions are still just about where they were. If a daughter gives up a good job to look after her parents, there is still no presumption of a contract to compensate her by wages or a legacy. Probably the same is true of the uncle-niece relationship if the niece lives with the uncle.

There is the case of the daughter who continued to live with her parents in a big house after she had told them she wanted to leave. The mother owned the house and the father wanted to move to a smaller house. But the mother said in the daughter's presence: "Stay on here and fix this house up and I will leave it to my daughter at my death." The daughter stayed on with them and the mother left her the house in a Will she made at that time.

But on the mother's death it was found that she had made a later Will leaving the house to another daughter who hadn't been living with them at all. The Court found that there was no contract here at all. A Will can be changed at any time. The mother was free to leave the house to another, even if the daughter had re-

Sunday School Lesson

PARABLES ON PRAYER

(Lesson for February 12)

Golden Text — The effectual fervent prayer of a righteous man availeth much. James 5:16

THE LESSON AS A WHOLE

Approach to the Lesson. Frequently our chapter divisions (which are not part of the inspired record) do us the dis-service of separating what ought to be united. In the first of the two parables which constitute our lesson is a continuation of the theme developed in chapter 17, while the second parable, whose only relation to the first is that both speak about prayer, breaks new ground. The chapter division would be much better between these two parables than where it is.

The theme of the latter part of chapter 17 is the coming again of the Son of man — the certainty of the event, the uncertainty of the time (so far as our knowledge of it is concerned), the suddenness of it, and the solemn separations the event will bring about. The parable of the Unjust Judge takes up the theme at that point, and indicates that all the oppressions of God's people will in that day be equalized by the retributive judgments of God. It is in view of this certain event that "men ought always to pray, and not to faint" (18:1).

The second parable, that of the Pharisee and the Publican, strikes a new note. It may not even belong to the same sermon. It was elicited by the presence of Pharisees, who were proud of their orthodoxy, proud of their morality, proud of their religious zeal, intolerably self-sufficient and superior. Their outward piety was completely cancelled out by the corruption of their hearts. Jesus undertook, by means of a parable, to show how these men were barring themselves from right relation with God, while despised sinners were pressing in to the place of reconciliation. No doubt Luke was led to bring these two together because of the common element of prayer in them, and because of the warning of judgment implicit in the second parable.

Verse by Verse. Luke 18:1 — "... a parable ... that men ought always to pray, and not to faint." This parable should be read in the light of the latter portion of chapter 17. It has to do with the meeting out of judgment at the coming of the Son of man, in view of which God's people must not faint in prayer.

Verse 2 — "... a judge, which feared not God, neither regarded man." This judge was disqualified on two scores — his attitude to God and his attitude to man. He was incapable of the true functions of his high office.

Verse 3 — "... a widow ... saying, Avenge me of mine adversary." The word "avenger" is not to be interpreted in a vindictive sense. The widow sought only protection from an oppressor, who was taking advantage of her helplessness.

Verse 4 — "And he would not lie on her promise to leave the house to her."

The real point in these cases is that where any such agreement is claimed by the survivor against the deceased's estate, there must be some corroboration of the claimant's story. So often such arrangements are made privately, without witnesses and with no reference to the deal set down on paper.

The mere bequest of a legacy in a Will is not necessarily corroboration of any such agreement. For this could be a gift just as well as a payment for services rendered. In one case the claimant was left \$3,000 in the deceased's last Will and Testament which turned out to be invalid. The claimant brought an action claiming this was in payment under a verbal agreement for services rendered in the deceased's lifetime. Here, even though the deceased obviously wanted to leave the claimant \$3,000 this was not sufficient to corroborate a verbal contract.

Verse 5 — "... this man went down to his house justified rather than the other ..."

The man who justified himself had no part in the divine justification, but the man who acknowledged his sin and cast himself upon the divine propitiation was justified.

The Heart of the Lesson. Several times our attention has been drawn to Luke's emphasis on the subject of prayer both in the teaching and the practice of our Lord. We have before us today two parables relating to this subject.

The first of these parables, usually referred to as the parable of the Unjust Judge, teaches us that we are to pray persistently in view of the second coming of Christ when all the wrongs committed against God's people will be righted. The parable, with our Lord's own application of it, presents a contrast between a godless,

... but afterward ... Though I fear not God, nor regard man." The judge's unwillingness to reach out a protecting hand to a helpless widow revealed his lack of interest in justice and equity. See how he glories in his godlessness and callousness.

Verse 5 — "I will avenge her; by her continual coming she weary me." His action in her behalf was purely one of self-interest. He took a sadistic delight in resisting pleas of need for a time, but when those pleas reached the point of boredom he would act to get rid of the nuisance. The word translated "weary" really means to hit in the face, or to beat black and blue. MacLaren suggests that the judge may have been exaggerating the situation by way of a joke: "Next thing, she'll be bashing my face in, or something to that effect."

Verse 6 — "Hear what the unjust judge saith." Here the Lord begins the application, which is a contrast between the heartlessness of this judge and the long-suffering of God.

Verse 7 — "And shall not God avenge his own elect ... though he bear long with them?" This is a difficult verse to exegete, but it clearly presents the long-suffering of God as the reason for His apparent delay in bringing in the day of retribution.

Verse 8 — "... he will avenge them speedily ... shall he find fault on the earth?" "Speedily" does not mean soon, but suddenly. The definite article should be attached to "fault." Special reference is to the faith concerning the Lord's return and divine judgment.

Verse 9 — "... this parable unto certain which trusted in themselves ..." Notice how these parables are separated, not a unit as the three in chapter 15. This one is addressed to a particular group, doubtless well represented in the crowd who listened.

Verse 10 — "Two men went up into the temple to pray: ... a Pharisee ... a publican." Here it is a matter of contrast between two men, not between a man and God. The Pharisees were strictly religious, while the publicans (taxgatherers) were social outcasts, and frequently unscrupulous extortionists.

Verse 11 — "The Pharisee ... prayed thus with himself, God ... I am not as other men." While the Pharisee's "prayer" was ostensibly addressed to God, it was really an address of congratulation to himself. In the moral sphere he regarded himself as blameless.

Verse 12 — "I fast twice in the week, I give tithes of all that I possess." In the religious sphere, he went beyond the requirement of the Law, multiplying his fastings from just a few in the year to two a week and he was also punctilious in his tithing.

Verse 13 — "And the publican ... God be merciful to me a sinner." Everything about the publican indicates an aroused sense of sin, resulting in sincere, humble confession. Note his location — "afar off" his downcast eyes, his smiting of the breast, his frank admission, and his only plea — mercy. "Have mercy" a verb related to the idea of propitiation or reconciliation.

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THE OLD HOME TOWN

By STANLEY



A DOG'S LIFE AND WHAT IT USED TO BE — STANLEY