

The Stouffville Tribune

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Dog Control Is Not Easy

Stouffville is not the only place in Ontario having problems in connection with the control of dogs. Guelph has been faced with the same thing. An editorial in the Guelph Mercury deals with some phases of the problem which was encountered there.

The editorial also points to the fact that the Toronto city council has been wrestling with the same knotty problem. The Toronto parks commissioner charged that flower beds in parks were being ruined by dogs running at large. He called for legislation requiring all dogs in city parks to be kept on a leash. This aroused the usual controversy, with one alderman arguing that dogs should have as much freedom as people. He argued that magistrates should not have the power to order dogs destroyed. The debate in a city council committee resulted in a decision to approve a dog by-law making it an offence to allow a dog to run at large in the city except when under the immediate charge or control of some competent person.

Spring on the Farm

Spring is an exciting season any place. Nowhere, however, is it so exciting as on the farm. It is the period of birth of livestock and re-birth of vegetation.

Farmers, if they be good farmers, always get a thrill out of each new-born on the farm and throughout old Ontario lambs, calves, piglets and even the occasional colt are now being born. It is exciting to witness these births, to see the young struggle to their feet for the first time, to watch them getting their first sustenance from their mothers.

Sometimes there are surprises. Though pigs come in litters and twin

But the Guelph newspaper quotes the experience in that city in raising doubts as to how the new Toronto by-law could be enforced. Guelph Council decided to do something about enforcing its by-law regarding control of dogs. Since then, two dog controllers have been appointed. The first appointee found the task impossible and resigned. His successor has also intimated that he is through with the job.

The lot of the person who has the responsibility of enforcing any dog control by-law is, like that of the policeman, not a happy one. He not only runs into risks handling vicious dogs, but also arouses the ire of every dog owner he prosecutes. In other words, he just never wins.

Guelph, Stouffville and almost any other municipality you care to mention may be anxious to keep Fido out of mischief, but the unsolved question is — How can the task be accomplished? If any council can come up with an answer where others have failed, it will indeed crown itself with glory.

LAFF OF THE WEEK



"Too bad we don't have a key like that for your father."

BETWEEN OURSELVES BY Archer Wallace

People We Like

WE DON'T LIKE EVERYBODY we meet and all people do not care for us. However, we have met those we like immensely. We don't care for those who are negative constantly pulling down and finding fault. The old saying about those who get out of the wrong side of the bed each morning applies to many. We should check up on ourselves when we say: "That man (or) woman gets me down." We instinctively turn away from those who are strong on their dislikes. There are those who look for the best in others and always seem to find it. Some improve on acquaintance.

YEARS AGO I knew a Scotch lady living on a farm in the north country. It may have been her broad, Scotch accent, but she was unpopular until there was a scourge — I think it was diphtheria — and that distillated lady was an angel of mercy. She went to help in homes which others avoided and from that day the lady was welcomed everywhere.

WE LIKE PEOPLE with a sense of humour. It is a serious handicap when people are without it. They laugh at themselves and they help us to laugh at us. I have known many I loved and they have had a rich vein of good humour. A popular magazine asked its readers what they liked in people and first on the list was a sense of humour. Such people are never mean or cruel; nor are they ever vain or pompous. The trouble with seriousness is that it becomes morose and sour and especially where young people are concerned, it antagonizes them. There is a silver lining to every cloud and those with a sense of humour are bound to see it.

WE LIKE TOLERANT PEOPLE. The Pharisees of Christ's day may in many cases have been respectable people but they were so intolerant and vain. They thanked God that they were better than others. In Christ's parable of the prodigal son, the elder brother is disliked because he was so sure of himself — so self-righteous. Intolerant people are irritated by those who do not see their point of view. They have no patience with those who do not share their point of view.

WHEN GENERAL GORDON was asked why he was so patient with Arabs he replied: "Because I have so many faults of my own." That is what we admire; a spirit of toleration.

INTOLERANCE HAS DONE A lot of harm to religion. It has done much to alienate the sympathy of many. It is largely responsible for lack of charity and downright bitterness. The loving heart is all embracing in extending forgiveness and goodwill. True religion never makes people intolerant; it casts bigotry out. IN THE WORKS OF THE POET, Dante, he tells of what his love of Beatrice did for him in his relations with others. He writes: "FROM THAT MOMENT love governed my soul . . . I can say that when she appeared in any place, it seemed to me that by the grace of her excellent salutation, that no man was my enemy any longer, that such warmth of charity came over me that most certainly I would have pardoned whoever had done me any wrong, and if anyone had questioned me concerning such an injury, I would have said with a countenance clothed in humbleness, 'I have no hate — only love.' When love comes there is no room for hatred."

OUR QUOTATION TODAY is by St. Paul: "Let not your good be evil spoken of."

TIME

- There's a time to laugh,
- A time to weep,
- A time to work,
- And a time to sleep,
- There's a time to love,
- A time to play,
- A time to sing,
- And a time to pray,
- There's a time to be alone,
- A time to be with the crowd,
- A time to be humble,
- And a time to be proud,
- There's a time to give,
- A time to take,
- A time to dream,
- And a time to wake,
- There's a time to lead,
- A time to follow,
- Live today wisely —
- There may be no tomorrow.

—F.W.D.

really new?" we asked ourselves "can it be that it never happened before?" So we set about searching the Scriptures once again. We came to Ecclesiastes or, "The Preacher," who was then king in Jerusalem; and this is what he says: "One generation passeth away and another cometh, but the earth abideth forever. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." Can it ever be said then; See, this is new? It hath been already of old time! Finally we turned to the very last chapter of Revelation, verse 18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book!"

We are distressed and greatly puzzled. Indeed, we warmly congratulate Chief Coroner Doctor Smirle Lawson for "washing his hands of the matter"; we will do likewise, but on one condition: that we should never be threatened with a blood transfusion!

Is It Really New?

By Dolores Deverell
We read that a certain woman in Aymer, Quebec, died recently because she refused a blood transfusion which, it is believed, might have saved her life; and that some new hope that "there will soon be a law which will make the doctors the 'boss' as to whether a patient should be given a blood transfusion or not!" We can only say to this, "God forbid!" as it is quite clear by the terrific fuss which the papers make about such things, that these publishers, too, think such a law should be enforced.

We are not a Jehovah Witness, nor is one church, to us, better than another where the Word of God is preached and sincerely accepted. We believe in the Bible; it is upon this Book alone that we base our own personal opinion and belief, and there is none other.

We have gone over the sacred Pages three times in the last three years and are now in our fourth reading. We read slowly and diligently, often pausing to ask for wisdom that we might better see and understand the meaning thereof. We take careful notice of the word "blood," since blood is life and that ALL life is of God. We know, or should by now, that "flesh with the life thereof, which is blood, we must not eat; and that whose sheddeth man's blood, by man shall his blood be shed," (Gen. 9:4), so that is final.

However, there are many other references to blood in both the Old and New Testaments, and we can only say that each one is clearly against the "mixing of blood" in any way, for that is adultery or sin. Nowhere does the Bible justify it, and we

should be grateful to anyone who would kindly inform us where, in the Holy Writ, is such a thing authorized or even suggested. Where blood is mentioned, it is nearly always under "reproof for sins," and we give here only a few examples:
Under "Exhortation to repentance," God Himself speaks to Israel thus: "I passed by and saw thee polluted in thine own blood, and did take and cleanse thee."
In Hosea, under "reproof of Israel for manifold sins," we read: "By swearing, lying, killing, stealing, committing adultery, blood toucheth blood. Therefore shall the land mourn and everyone shall languish with the beasts of the fields. The fishes of the sea also shall be taken away."
Under "God delighted not in sacrifices," David pleads: "Deliver me from blood guiltiness, O God!" Also in Micah we find under "reproof of the princes and prophets: "Hear this, O house of Jacob and of Israel that abhor judgment and pervert all equity; they build up Zion with blood, and Jerusalem with iniquity."
The New Testament also gives many references, such as "under calamities and sins," Luke 13 has this to say: "There were present some that told Jesus of the Galileans, whose blood Pilate mingled with their sacrifices."
Even St. Paul, when giving charge to the elders of the church and urging repentance says: "Wherefore I take you to record this day that I am pure from the blood of all men." We know for a surety that he does not mean "slaying or murder" here, for when he was yet a Pharisee he consented to Stephen—the man of God—being

stoned to death; then later when "still breathing out slaughter against the disciples of Christ," obtained authority from the high priest at Jerusalem to go to Damascus and bring, bound unto Jerusalem, any man or woman of the doctrine of Jesus, that they might be put into prison and executed, but was prevented by God who appeared to him on the way. He later repented and was converted.
If anyone wishes more proofs of "blood guiltiness," please ask — better still, do read the Bible and you will find for yourselves how many more can be found; each one, to us, thoroughly against "mixed blood."
We are baffled by the indifference of our religious leaders here. Is it because we are ashamed, afraid to speak or that we do not sufficiently believe? We know that life is precious; that we ought to do everything that is possible and right to save it, but certainly not to the extent of polluting it, which is similar to loving one's child so much as to sacrifice his future happiness, by spoiling and giving him everything under the sun but the rod, when he needs it.
Some time ago we spoke with a proficient city man whose work it is to help and comfort the sick. We asked his opinion on the matter of blood transfusion. When he replied that it is right, we then wanted to know how could he be sure, since we know that Christ Himself never used this means of saving lives though he raised many from the dead. He answered that "such a thing was not known in those days." Then, not long afterwards we noticed an ad. at the door of one of Toronto's largest churches for "blood donations" and we reeled in perplexity: "Is it

FOR PARENTS ONLY

"Under Open Skies"

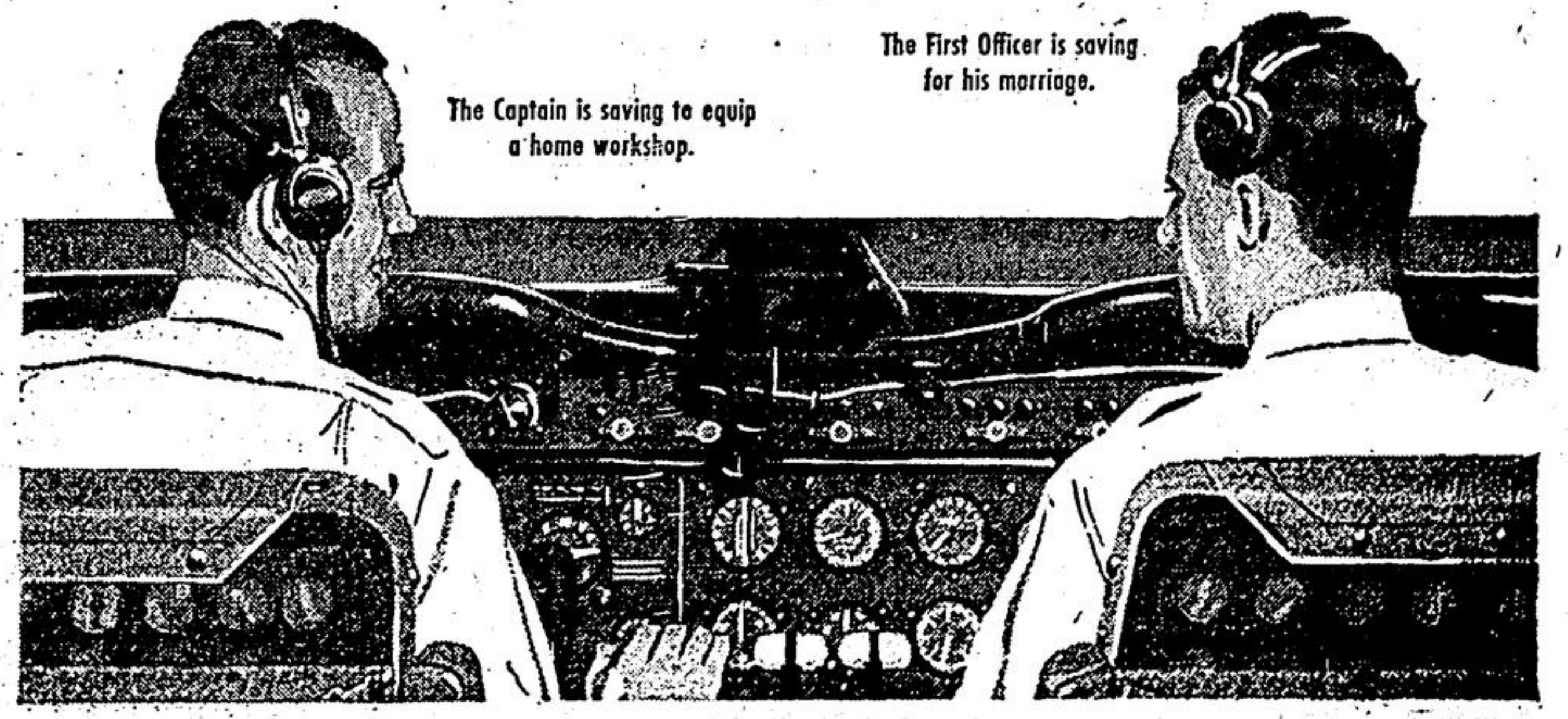
by Nancy Cleaver
This is the title of her world-famous camp hymn which is beloved by a whole generation of youth of America, both north and south of the 49th parallel. It has been translated into French, Spanish, Portuguese, Japanese and the Cree Indian languages.
The ideas for the hymn were based on a prayer written in 1922 for the Glen Bernard Council Ring Ceremony of Initiation. Three years later Miss Edgar wrote the five verses and mailed them to Magistrate James Edmund Jones of the Anglican Hymnal Committee, asking him if he would suggest a suitable tune.
He chose two and also composed one of his own for the Camp Hymn. Later, when Miss Edgar visited his home and listened as he played the three tunes on his pipe organ, at once she knew which one she liked best. Magistrate Jones replied, "That is the one I composed especially for the hymn, but I wanted to be certain that you liked it best. The tune will be called 'Glen Bernard.'"

Further details about this famous hymn for vacation days and also its fascinating tune are given in the chapter on "The Camp Hymn" in a recent book, "Under Open Skies," by Mary G. Edgar. (Clarke Irwin). This book is full of delightful stories and fine poems and brief talks which Miss Edgar gave in the Glen Bernard Chapel.
There is no better addition that parents could make to the summer reading at home, or the cottage bookshelf, or tuck into their vacation luggage than "Under Open Skies."

THE LESSON AS A WHOLE
Approach to the Lesson
In the first two chapters of Genesis we have two accounts of the creation of man. In certain details they differ, but that is not to say that there is any contradiction. It is simply a matter of different relation, and it is to be expected that the items included will vary in keeping with the setting of each account. In chapter 1 the origin of man is presented in relation to the whole work of creation and is here seen to be an end, a climax, a consummation. In the second chapter the origin of man is given as the beginning of history, a starting point instead of a point of arrival. Seen in this light the two accounts are complementary, and in each case the details fit the purpose.
Our lesson takes up the second account, so we should keep in mind that we are dealing with the beginning of history. That is why references to the earlier acts of creation are seen in their relation to man as preparatory for him. The story is told simply, modestly, but vividly, and is full of rich lessons for us.
Verse by Verse
Gen. 2:4 — "... the generations of the heavens and of the earth . . . the Lord God made . . ." The word "generations" signifies "offspring," and indicates what comes after, or history. Up to this point the name Elohim (God) has been used. Now the double name Jehovah Elohim is introduced.
Verse 5 — "And every plant . . . and every herb . . . not a man to till the ground." The A.S.V. is clearer here: "And no plant of the field was yet in the earth." There was a period of time between the creation of the heaven and the earth and the bringing forth of the plants. See how the earth needs man, even as man needs the earth.
Verse 6 — "... a mist . . . watered the whole face of the ground." The first irrigation system is here described. The cycle of evaporation and condensation as we know it came later.
Verse 7 — "... the dust of the ground . . . the breath of life . . . a living soul." Here we have man's relation to the earth and his relation to God. The first he shares with the animals (1: 24, 25). The second sets him apart from all other creatures. Man does not simply have a soul, but he is a soul.
Verse 8 — "... a garden eastward in Eden . . ." The location of this is thought to be about the confluence of the Euphrates and the Tigris, but it is a question. The Greek version used a word for "garden" which has given us our term Paradise.
Verse 9 — "... every tree that is pleasant . . . good for food; the tree of life . . . the tree of knowledge of good and evil." This does not signify that man was made before the trees, which would be a contradiction of the order as given in chapter 1. The reference here is particularly to the trees of the Garden, and the order of sequence does

LETTERS TO THE EDITOR

Stouffville R.R., April 21, 1957
Claremont, April 20, 1957
Dear Mr. Editor,
You asked me as a local shopper to write you what I think about the rumour that the Stouffville stores want to change their hours again. Like I told you, I think it's high time the stores in Stouffville stopped upsetting their hours and upsetting everybody else in doing so. We weren't too enthused about losing our regular Saturday night but we're trying to get used to it. Now I hear they may change it again. I know a lot of people in Pickering Township who don't come anymore. They don't like the changing all the time. We've come for years and I guess still will, but this is what I think about changing all the time.
—F. R.
Old Ties Uncovered — Ancient railroad: Work on the St. Lawrence Seaway has uncovered the remains of a century-old railroad. Just across the St. Lawrence from Montreal, bulldozers laid bare old timbers that were part of the Champlain and St. Lawrence Railway, Canada's 1st.
Canada's composite index of industrial production in 1955 averaged 265.9 or 8.7 percent above 1954.
(Continued on page 6)



The First Officer is saving for his marriage.
The Captain is saving to equip a home workshop.
Both have a bank account - and a purpose for saving
They work as a team, yet each has his own reason for saving, his own dollar objective, his own pace in achieving it.
A bank account takes care of every type of saving need. You can start with any amount you wish, add to it at any time you choose, keep on as long as you like.
Last year almost 500,000 new deposit accounts were opened with the chartered banks, making a total of nearly 10,500,000. The owners of these accounts know that a bank account offers the simplest, safest, most convenient means of safeguarding and accumulating funds.
Save at a bank — millions do!
THE CHARTERED BANKS SERVING YOUR COMMUNITY