

SCHOOL REPORT, S. S. NO. 9, VAUGHAN
 To Sr. IV—Mary Brownlee (Hon.), Cora Julian, Herb Constable.
 To Jr. IV—Billy Skidmore, Mary McNeil.
 To Sr. III—Stanley Downing, George Craib, Ruth Oliver.
 To Jr. III—Violet Currie (Hon.), Archie Cameron (Hon.), Irene Puterbaugh, Marjorie Crane.
 To II—Audrey Oliver, Marion Puterbaugh, George Crane, Murray McDowell.
 E. Farr, teacher.

SLATS' DIARY
 (By Oliver N. Warren)

Sunday: Mistress Gillem's littel dotter was made to set not so closeto the raddio today. Mistress Gillem sed the announer's voice was hoarse & colds is ketching.



Monday: Jane took I on the chin from me, I being about 1/2 sore at her about sum thing enney how. She sed she was drinking lotsa milk for bone building & I sed be sure it dossent go to yore hed.

Tuesday: We was out in the ford and stopt to buy some gas & the station man ast Pa does it make him tired to drive. No sed Pa. All I have to do is steer. My wife does the heavy work of thinking.

Wednesday: Jake is at work as a offis boy during vacashen & when his grampa called to see how is he getting a long the boss sed he is gone to yore funral. They was a ball game that p. m.

Thursday: They was a big fite this a. m. A feller sed the resen they envented a whele barro was to teech the Irish to walk on their hind laigs. I diddent see nothing wrong with it, but a Irishman licked the feller who sed it. I wander why.

Friday: Mistress Reddykash the banker's better 1/2 called on a forchen teller today & the forchen teller sed she seen berryd treasher. Yes, yes, that's my husband's 1st wife I hear so much about sed Mistress Reddykash. Then she left & appeared mad all so.

Saturday: Well this is the forth of July & I & Blisters is selevraten the fall of the Roman umpire. So fur I have got 2 fingers burnt & Blisters has a black I. Looks like a successful acashen.

The Blenheim News Tribune in studying the census of Canada has come upon a bit of information that will surely be a surprise to many people. It has long been the prevailing impression that the French people are increasing in this country more rapidly than the Anglo Saxons. Such is not the case and the News Tribune gives the figures for half a century as follows: In 1871, when the first census was taken, the percentage of French in relation to all Canada was 30.07, in 1881 it was 30.03, in 1901 30.71, in 1911 28.51, in 1921 27.91 and in 1931 28.22.

An optimist is one who thinks a resort hotel's hot water spigot will deliver hot water if he lets it run long enough.

Simple pledge to establish universal peace: "Never again will I try to make anybody behave my way."

Mennonites of Waterloo County

(From The Elmira Signet)

Passing over the highways and byways of the beautiful county of Waterloo at the present time one cannot but notice a diligent army of farmers plowing the fields and scattering the good seed on the land.

To the stranger who passes by they are the oddly dressed people known as Mennonites. But to those who have had life-long dealings with them they are not just Mennonites but as honest and as industrious a class of people as will be found anywhere in Canada.

A glance over the surrounding countryside convinces you the tilters of the soil in this district are above the average. Clean looking fields, tidy fences, well-kept barns and barnyards very definitely convince you of another quality of these people, namely—cleanliness. All is as spotlessly clean as it possibly can be made, either in the fields, the barnyards or about the house.

Waterloo County has long been known for its rich farmlands, well cultivated by these thrifty Mennonites. About a century ago the forefathers of the present inhabitants came over from the State of Pennsylvania, to hew out an area of cultivation along the picturesque banks of the river now known as the Grand. A thrifty and courageous band of early pioneers has been followed by succeeding generations of people who have never lost the idea of thrift and courage implanted in them by their forefathers. True, here and there a black sheep of the family has taken over a well stocked farm with plenty of capital to run it, the gift of his father, only to run the farm into bankruptcy. But the percentage of those who have done so in comparison to other classes of people running farms in Ontario is very small. The idea of thrift has been too long and forcibly implanted in them to have it pass very quickly from them.

Back in the pre-depression days those in the know were aware of the fact that many a quiet mannered, modest and retiring Mennonite walking down the street, quietly and conservatively dressed, could write a cheque with six figures to it. Long years of toil and thrift had gathered together a substantial farm and with the irrepressible success that greeted all farmers during the war years thrift continued even while profits mounted high. As a result many of these Mennonites amassed startling fortunes for average farmers. There were many of them to do so, since before the Mennonites came to Canada it was an agreement with the Canadian government that they would never have to take up arms and go to fight for the country they were living in. The religion of the Mennonites decrees that they shall never fight. Much better would it be to turn the other cheek if hit. So these quiet farmers, who have never fought for Canada in any war, will never likely do so, because of this agreement with the Canadian government.

One war, however, they have not escaped. This is the world-wide economic war now in progress known as the depression. The hard times which have hit this and other countries following the financial crash in 1929 has not missed the Mennonites. Deflation of farm values, poor prices for farm products, etc., have been the means of bringing poverty to many of the Mennonites as to other farmers throughout Canada. Where many other farmers were doomed to failure early in the depression, the average Mennonite was enabled to carry on and probably will never fail, since his extreme thrift will carry him over the top.

The Mennonites have many customs, which though they might seem strange to other people are not so regarded by them.

When one of their members dies there is always a certain amount of regret in his or her passing. This is only human. But the death of a person is not to be regarded as a great sorrow, but rather as a great joy. The deceased has passed from a sorrowful world to happiness beyond. Why, then, should there be sorrow? Joy at the passing is regarded as more fitting for the occasion. Following the burial of the dead man or woman, the people attending the funeral usually adjourn to the home of the deceased. Here long tables are loaded with food. Many neighbors have helped to prepare what is nothing short of a real banquet and here the Mennonites gather to be happy on the passing of one of their number to a world of greater happiness.

No matter how wealthy a Mennonite might have been in the world, on his death he is buried in a plain board box. No stately hearse carries it to the burial ground. Instead the well-known democrat which the Mennonites drive is used. No costly

stone is placed over the grave. Only a plain slab marks the spot where the Mennonite was buried. At the funeral service no organ peals forth mournful dirges. Instead only the voices of the people attending the service are heard.

Entering the frame building, painted white, which is their place of worship, one sees only plain lumber used. The arrangement of seating in the church is not unlike that of the Maple Leaf Gardens, in Toronto, only, of course, on a much smaller scale. Half of the seating accommodation is marked off for women and the other half for men. They must not sit together in church even though they belong to the same family. Men have their separate entrance to the church and the women theirs.

A visit to the home of a Mennonite will reveal that there are no pictures on the wall. The religion of the Mennonites decrees that all this is vain show and not in keeping with religion. Instead, one finds that all is plain, but scrupulously clean. No radio or any musical instrument will be seen. These are not believed in. No car will be seen at the door. Cars are never bought by Mennonites. It must be remembered that all the above references are in regard to the sect known as the old order of Mennonites. There are now the new Mennonites which allow a greater amount of freedom in what should and what should not be done and what can be used and what cannot be used. The new Mennonites are gradually making inroads on the customs of old Mennonites and succeeding generations will favour the customs of the new Mennonites, it would seem, judging by the changes that have been taking place in the present generation.

No insurance will be bought by an old order Mennonite. They have a community fund amongst themselves and should anyone suffer loss through fire, etc., the Mennonites of the district give the unfortunate individual money and help him rebuild his barn.

The dress of the Mennonites is quite plain regardless of their wealth. The men wear plain black cloth and black hats. Any other colour than black or gray is seldom seen on a Mennonite woman.

One thing that is most noticeable is the happy expression on the faces of the Mennonites, particularly those of the women. Their faces virtually shine with happiness and contentment.

To many people their life would appear very dull and drab. The happiness of these people and the success with which they have coped with the problems before them, however, indicate that they are not to be pitied for the life they live.

"The old order changeth, giving place to new." The Mennonites are gradually becoming modernized. Whether this change is for good or ill time alone will tell.

Most of us are like the Chinese—eager to have our wrongs righted if somebody else will do it.



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Jim Thompson never lets loneliness get him down. With the family away for the summer he bridges the gap between week-ends, by telephone. Twice a week, at a set hour, he has a reassuring and cheering chat with wife and youngsters. There's nothing like Long Distance to take the edge off separation. It's speedy, clear, dependable and invaluable in emergency.



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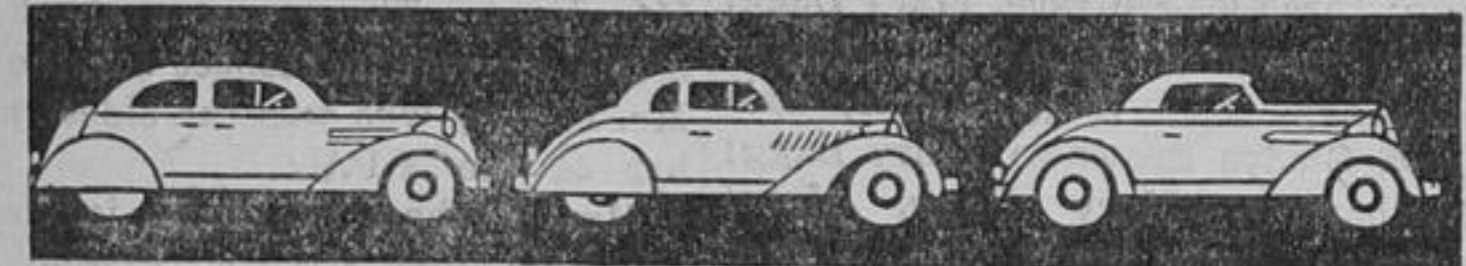
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VAUGHAN TOWNSHIP
Notice to Property Owners & Tenants

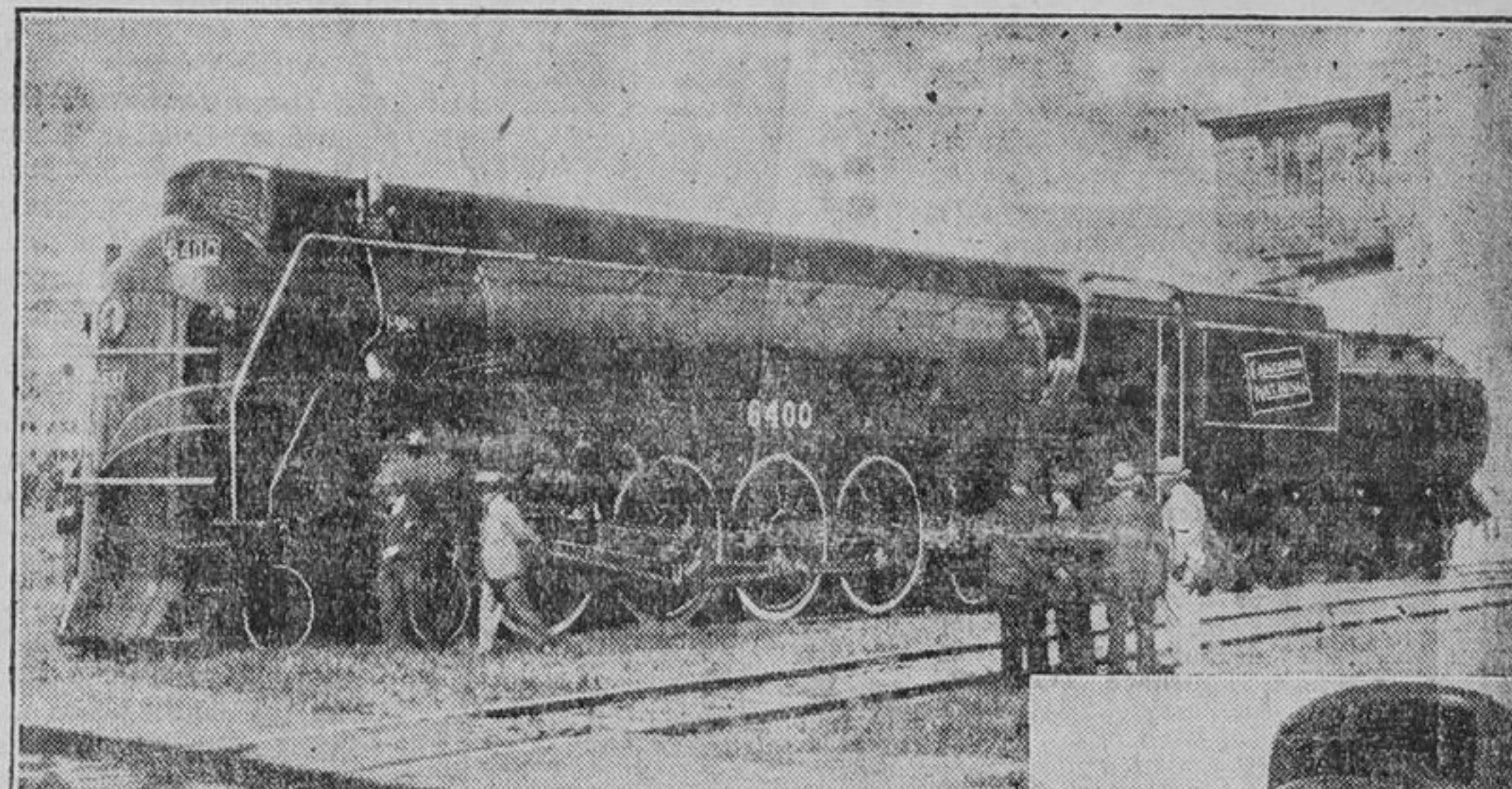
Public notice is hereby given in accordance with the WEED CONTROL ACT that unless weeds which may be growing on lands within

VAUGHAN TOWNSHIP

are cut by July 10th and also subsequent to that date the Township may enter upon the said lands and have weeds cut, charging the cost of same to the owners concerned in their taxes.

G. DEFERRARI,
 SAM IRELAND,
 Vaughan Weed Inspectors.

THE WORLD'S LARGEST STREAM-LINER



LOCOMOTIVE No. 6400 of the Canadian National Railways, the largest stream-lined steam locomotive in the world and Canada's first stream-lined engine has been delivered to the National System for test runs. No. 6400 is the first of five locomotives built to special stream-lined design evolved after exhaustive wind-tunnel and other tests by the National Research Council at Ottawa and officers of the Motive Power Department of the Canadian National Railways.

More than 94 feet in length and capable of an estimated speed of more than 100 miles an hour, the new locomotives, constructed by Montreal Locomotive Works, present many interesting features. Conspicuous by their absence at first glance are such familiar locomotive "gadgets" as a cowcatcher, smokestack, bell and automatic coupler. The cowcatcher is replaced in the stream-lining of the

front which extends to just above the rail; the smokestack and bell are present but located within the streamlining which covers the array of pipes and domes found on the ordinary locomotive. The automatic coupler is arranged to perform a disappearing act, behind a steel door, when not in use.

The new locomotives also feature a new semi-disc type of wheel, stronger and more lasting than the familiar spoke type so long used by engine builders.

A new color design, black, green and bluish-grey planished steel, with bronze numbers on the running board and the Canadian National crest in gold on red background give the new locomotives a pleasing as well as striking effect.

Photographs show the first of the new engines during her inspection by Canadian National Railways and Montreal Locomotive Works officials.

