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## NOTES and COMMENTS

### Damaged Leather

Careless handling of livestock by farmers and shippers costs the American public millions of dollars each year for shoes and other leather goods. How the mishandling of livestock adds to the cost of shoes was the subject discussed recently by Dr. Fred O'Flaherty, director of the tanners' council of the American laboratory of the University of Cincinnati.

The damages to animal hides which are most pronounced are caused by grubs, lice, mange, mechanical injury by wires, nails, brands and rough handling in shipping. When a skin is injured—and most often such injury is in the most valuable part of the skin—the leather is inferior.

Most skin damages appear when skins or hides have been soaked in lime solution or the hair has been removed. Having paid the full price for the skins the tanner can only tan the poor with the good skins. Shoe leather for uppers are often degraded as much as 10 cents a square foot and for a pair of soles as much as 20 cents, says Dr. O'Flaherty.

Similar costly carelessness adds to the cost of shoes in this country where tanners also have to cope with the problem of damaged leather.

### Not So Simple Now

In the old days the life of a farmer was a comparatively simple one. He used horse power to plant and reap his crop and in some cases wind power to grind his grain. It was very useful in those days for the farmer to have a practical knowledge of veterinary science.

The present-day farmer still needs veterinary knowledge to look after his livestock, but in addition he must be a fair mechanic to keep all his power machinery in shape. He must also have a rudimentary knowledge of hydraulics.

And to top this off, he must know something about bookkeeping to answer all the questions on his income tax form.

Yes, life is becoming more complicated, even on the farm.

### We Vote for Sales Tax Method

The Financial Post finds after taking a poll that public opinion is about evenly divided as to whether we would be better collecting government revenues by sales tax or income tax. We favor sales tax. It would be more easily collected, and would relieve the government of handing out many thousands of cheques to employees engaged in checking income tax forms. In addition, wage earners and small business concerns would not be harassed making out income tax forms for which thousands are not able to keep a proper bookkeeping record.

Sales tax and such like is a "pay as you go" system, whereas income tax is "pay after the money is all gone."

### What Some People Say

After the provincial election of last week, and the by-election in Ontario riding, Liberals and Conservative supporters were saying openly that the only thing to do now is for the two old parties to unite. That line of thought, of course, was brought about by the inroads made by the CCF in both the legislature and in parliament at Ottawa.

We never heard so many people express this idea before as we have listened to the past week, but the Daily Star on Thursday said editorially that the proper thing to do, and the only wise course was for the Liberals to join the CCF unit. The Star, of course, it should be kept in mind, is CCF in spirit and would naturally like the remnants of the Liberal party in Ontario, and all over Canada, to embrace the CCF. Both old parties know too well that their chances of winning the Dominion in the next election are mighty slim. The Conservatives have no chance, and the Liberal fortunes are not good.

One thing we know is that if the matter is left to the rank and file of the electors in this district there would be a merging of Grit and Tory, but only time will indicate what will happen.

### Up Against Professionals

(Financial Post)

For the first time in Canada's political history, the CIO-CCL labor unions have thrown all their strength behind a political party. Assessing their members a dollar apiece they contributed between \$75,000 and \$100,000 to the CCF campaign funds. And that was not all. These unions also contributed the services of at least 25 professional organizers through the campaign and at least 100 organizers for service on the day of the election. It was no amateur force that confronted Premier Drew, but a determined army of professionals.

This growing challenge Mr. Drew and his government cannot afford to ignore. It cannot be met by outdoing the socialists and radicals in giving handouts at the expense of the taxpayer and business. It can be met by championing the cause of the great majority of citizens who want honest, decent and efficient government with no favors to special groups or individuals.

The Ontario election and the recent federal by-election demonstrate a glaring weakness of our present electoral machinery. Designed for the two party system, it has not worked well in expressing public opinion when more than two parties make a bid for power.

The vast majority of the winners in Ontario are actually minority candidates. Only in 28 out of the total of 90 seats did the successful candidate have a clear majority. Speaking generally and with some exceptions, the small Liberal vote in the urban centres siphoned off sufficient strength to throw the CCF candidate into the lead while the still smaller CCF vote in the country gave a similar advantage to the Progressive-Conservatives. The final outcome was disastrous to the Liberal Party. While winning second place in total popular vote, it was only able to elect a dozen candidates.

### GIANT TOAD'S DIET

To protect their bee colonies from giant sugar cane toads, Queensland, Australia, bee farmers have been advised by their Department of Agriculture to put their hives on stakes at least two feet high, or to construct netting barriers around the apiaries.

five inches in breadth, visit the hives towards nightfall, and, with the aid of their long tongues, lap up bees from the hive entrance, sometimes eating hundreds at one meal. Dissection of one toad showed that its stomach held 300 bees.

The giant toads, which measure up to 6 or 8 inches long, and four to

For real results, try The Tribune Classified Adv. columns.

# Manitoba Mennonites Say Last Farewells, Leave Soon

Altona, Man., June 14—All afternoon the auctioneer's shrill voice resounded through the crowded farm yard. Now, except for the voices of a few people who lingered behind in the little white frame house, the place seemed strangely quiet and deserted. For a few minutes they chatted about the sale, then words no longer could hide their deep emotions. The two men kissed each other on the cheek, clasped hands and shook them solemnly. The women, their eyes filled with tears tenderly embraced each other as only sisters do. For the time had come to say farewell—perhaps, forever. One family was going to Paraguay to live. The other was remaining behind.

Auction sales and sad farewells, these are typical scenes these days in the Red River valley in southern Manitoba as 1,600 Mennonites tear up their life-long roots in the community and prepare to sail for South America. For two years they have been planning this migration. Now, the final details have been completed and only a few more days remain before they climb aboard special trains and start their long journey southward to their new promised land.

Seventy-four years ago, when the prairies were largely wasteland, the parents of these resolute emigrants came here from Russia in search of religious freedom. With hard work and industry, they developed the valley into one of the richest farming regions in the west. Today, for reasons somewhat similar to those which prompted this emigration from Russia, Mennonite history is about to repeat itself as it has so often in the past.

The emigrants are mostly "old order" or conservative Mennonites who no longer feel religiously secure in the valley. What they call "worldly influence" are penetrating their secluded communities, menacing the quiet, simple, religious life they have followed for generations.

Some of their young people, for example, are beginning to drift from the farms into the cities. This, they feel, is contrary to the

apostle Paul's injunction. In Paraguay, where they have purchased 200,000 acres of land for \$500,000, most of it dense forest, they hope to find the peace and seclusion their parents found in Canada in 1874.

This, to them, is more important than any hardships they may face in starting life anew in a new land. Even though it may take years to build new homes and communities, to develop an entirely new type of agricultural economy, they are completely undaunted and determined.

"It may be years before we have cars and electric lights like we have here," admitted sober-looking Frank Enns, one of the leaders of the group. "But," he added quickly, "these are not the most important things in life. Our forefathers got along without them. We will, too."

The government of Paraguay, anxious to attract such noted colonists and agriculturists as the Mennonites, has promised them: complete exemption from military service for all times. They will be permitted to administer their own municipal affairs, conduct their own schools in their own language, a low German dialect they call Plattdeutsch. Further, they will be exempt from all taxation for 10 years.

These terms are similar to those offered an earlier group of Manitoba Mennonites which migrated to Paraguay in 1926 a few years after the provincial government replaced their private schools with public schools. Private schools, incidentally, was one of the inducements Canada offered the Mennonites in 1874. But when the western provinces were organized, and given jurisdiction over education, this privilege was revoked.

Less hardy souls than the Mennonites might waver before leaving comfortable farms here for an uncertain life in the wilderness of Paraguay. But not these people. Not only are they resolute and determined, but they have a fatalistic, almost mystic faith that what they are doing is right. This was illustrated by the 1926 migration to Paraguay.

Although hundreds of people died of tropical disease before they reached their "promised land" in the Chaco region, and year after

year their crops were destroyed by locusts, the main group refused to turn back, although a few individuals did. For once their delegates and the church decide on a new home, they believe there is no turning back. Today, after almost 20 years of suffering and hardship, the Chaco colony is slowly progressing. From their earliest days—and they trace their history back to the time of the reformation—the Mennonites have travelled far and often in search of religious freedom. The Mennonite movement originated in and around the Netherlands. Members were quickly singled out for persecution because of their firm stand for the separation of the church and the state. They were, in fact, the first religious group to stand for this principle. After a century of persecution, (continued on page ten)

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