

# SANTA COMES TO STOUFFVILLE by HELICOPTER

## SAT., DEC. 1

Arriving at Memorial  
Park at  
10:30 A. M.

Bring The  
Whole Family  
To See Santa  
Arrive  
By Helicopter



Santa Will Be Escorted From The Memorial Park  
To The East End and Then To The West End of Stouffville  
and Then Back To His Chalet On Main Street

## SANTA'S CHALET Next to Bank of Nova Scotia

### Santa's Schedule

Bring Your Family Anytime  
As Shown On Schedule

- Tues., Dec. 4 - 1.30 p.m. to 3.30 p.m.
- Wed., Dec. 5 - 1.30 p.m. to 3.30 p.m.
- Thurs., Dec. 6 - 1.30 p.m. to 3.30 p.m.
- Fri., Dec. 7 - 1.30 to 3.30 p.m. & 7.30 to 9.00 p.m.
- Sat., Dec. 8 - 10 a.m. to 12 noon & 1.30 to 3.30 p.m.
- Tues., Dec. 11 - 1.30 p.m. to 3.30 p.m.
- Wed., Dec. 12 - 1.30 p.m. to 3.30 p.m.
- Thurs., Dec. 13 - 1.30 p.m. to 3.30 p.m.
- Fri., Dec. 14 - 1.30 to 3.30 p.m. & 7.30 to 9 p.m.
- Sat., Dec. 15 - 10 a.m. to 12 noon & 1.30 to 3.30 p.m.
- Fri., Dec. 21 - 1.30 to 3.30 p.m. & 7.30 to 9 p.m.
- Sat., Dec. 22 - 10 a.m. to 12 noon & 1.30 to 9 p.m.



20 - \$5.00 VOUCHERS  
CASH  
To Be Drawn On Saturday, December 15th.

— Clip This Coupon —  
20 - \$5.00 LUCKY DRAWS

NAME .....

ADDRESS .....

TOWN .....

Vouchers redeemable till Dec. 24th.

Fill out your coupon and drop  
it into barrel located on  
Stouffville Main Street,  
near Santa's Chalet.



FAVOURS  
for the  
CHILDREN

FROM  
**SANTA**  
(in person)

- ★ COMIC BOOKS
- ★ CANDY CANES
- ★ BALLOONS

The children will enjoy their visit with Santa.

### Article Five

## History of the Old Order Mennonites

P. S. Bauman  
A Wedding

Weddings among these people are generally all day events. Recently, however, some are held only in the afternoon. Practically all of them are held during the winter season from November until March. Before the wedding, marriage bans are announced at the church for three Sundays in succession. The wedding day is usually set for the first Tuesday following the last announcement. There are no church weddings, they are always held at the home of the bride.

Like a regular church service it is usually a three hour ceremony from nine to twelve o'clock. The guests also have a certain seating arrangement for the occasion. About six young single couples are invited as special guests and gather in an upstairs room between eight and nine o'clock. They may be cousins of either the bride or groom, neighbours or only acquaintances, but most of them are close relatives. One or two of these couples may be engaged. One couple, usually the closest relatives of both the bride and groom, is singled out to act as the "best man" and the "best girl." About 75 guests including six or so school age children are invited to an average wedding. Real, fermented wine and cookies are passed around to all the guests between 8:30 and 9 o'clock. Then promptly at nine, the best man and his partner, followed by the prospective bride and groom and the other young couples lead the procession from the upstairs to the living room below. As soon as all the guests have assembled in this room and in the adjoining ones, the long solemn ceremony commences.

One or two ministers besides the bishop and usually a deacon are also invited. The ceremony somewhat resembles one of their regular church services. Long sermons are preached, and the young couple about to be married are told about the duties of married life, by elaborating on certain suitable passages from both the Old and New Testaments. Several special hymns, which are used only for these occasions are also sung during the morning. Between 10:30 and 11 o'clock the actual marriage is solemnized by the bishop and the necessary papers are signed by the proper parties. No ring is used in the ceremony. Then another sermon is given by one of the other ministers in which the young couple are reminded of the seriousness of marriage, of being faithful to each other, loyal to the traditions of the church and are admonished to shun the worldliness around them. The bishop also leads in several long prayers during the service and around 12 o'clock it is brought to a close with the regular benediction.

One wedding tradition of this group is to invite about four teen age boys to act as "hostlers." They stable the horses and park the buggies or cutters in straight rows in a field beside the barn. They are also responsible for doing all the necessary farm chores on that day. Each guest has to pay the hostlers, usually around 75c for the work he does, similarly about six "waitresses" or "cooks" are invited to set the tables, clear them off, wash the dishes and do any other necessary work. They also receive a certain amount of money for their work from the young single men who are special guests.

After the ceremony usually three large tables are set by the waitresses and the guests partake of the great variety of Pennsylvania German foods. A second "setting" is necessary to serve all the guests. During the afternoon people visit, and some English hymn singing, with harmony is in order. Some time during the afternoon or evening, one of the bride's shoes will be hidden by any small girls of school age who are present. They will not reveal the hiding place to anyone until the best man has paid about fifty cents to each of the girls. Young boys of the same age usually pass around candy, nuts or popcorn to the guests during the afternoon and get paid by the older married men. Between six and eight o'clock at night another meal is served to all the guests, after which the married people and children leave for home. After the older guests have left, the younger sets will play games, do stunts, tell jokes etc. until the early hours of the next morning. The newly married couple do not go on a honeymoon, but within a week or so will likely move on to a farm of their own.

A Funeral  
Funerals among these people are generally held in the forenoon and last all day. Occasionally for some special reason one is held on a Sunday afternoon. No flowers are allowed and the deceased is always dressed in a white shroud, with the plainest casket obtainable being used. A half-hour service is conducted at the house and then the long funeral cortege of horses, buggies and carriages, all arranged in order of relationship to the deceased, and led by the minister usually in a flat-topped buggy (dachweggli) will slowly wend its way to the church and cemetery. Here the casket is buried before the service at the church. At the grave no artificial grass

mats, flowers or any mechanical devices for lowering the coffin are used. The undertaker or funeral director remains in the background but sometimes stays for the rest of the service in the church. A plain wooden box is placed in the grave, which was dug free of charge by neighbours, and the coffin is lowered into it by four men using two ropes one at each end. It is covered immediately as these men shovel the earth on top of it. During this time the minister reads a few appropriate passages of Scripture, a short hymn is sung and the relatives and neighbours return to the church for the rest of the service. As a rule the church is filled to capacity as every member of that particular church feels obliged to attend every funeral that is held there.

Now begins the real funeral service. This consists of a regular sermon with a long eulogy about the departed one. Two special funeral hymns are sung during the service, as well as the customary prayers being said and then the family, relatives, and neighbours leave the church, around twelve o'clock, to drive back to the farm house for the noon-day meal. Everybody is invited to return to the house and usually one hundred or more people accept the invitation. Young men known as "hostlers," who are not paid for their work at funerals, are waiting at the farm to look after the horses and to park the buggies. After the noon-day meal, the rest of the afternoon is spent in visiting and in renewing old acquaintances. To outsiders these customs may appear strange, but to these people it is the only way they know as they have always followed this pattern and likely will for generations to come.

### BLOOMINGTON

A farewell party was held Tuesday evening at Mr. J. Williams and Mrs. M. Thomas for the Dorlien family who have moved to Quebec. They were presented with a floor lamp and a painting.

Birthday greetings to Mrs. Arthur Smith whose natal day is November 22nd.

Mr. and Mrs. Hulshof and family of Altona were visitors with Mr. and Mrs. A. W. Storry.

Mr. and Mrs. Shepherd were in Toronto attending the funeral of Mr. Moxam, Monday.

Mrs. E. Lemon, Miss Betty Nesbitt and Miss Dorothy Wagg attended the Sunday School Teacher training class being conducted by Rev. Burton at the Vivian church.

Visitors at Mr. and Mrs. Robt. Johnstons last week were Mrs. H. Boardway, Breslau, Mrs. Little and Cathy of Kettleby and Mr. and Mrs. J. Reesor of the Tenth Line.

Miss Betty Nesbitt is the collector for Bible Society in our church.

Miss I. Hill was a Toronto visitor last week.

### MARKHAM OFFICIAL PLAN GOES THROUGH ON RECORDED VOTE

The new Official Plan for the Township of Markham which has been in the making for many months, was passed on Monday afternoon of last week, on a recorded vote of the municipal council. Those opposed will now proceed to organize for the Ontario Municipal Board Hearing on the new Plan. Councillor Hooper said that due to the opposition from several ratepayers to the plan, it should be referred back to the joint committee of council and Planning Board. Planning Director Forrest said he was opposed to this move as such action would cause another delay of three months.

Reeve Dean said he sympathized with the several ratepayers opposed, but the township urgently needed the Plan and had waited now for many months.

When the Plan came up for the third reading, Councillors Hooper and Hoover voted in opposition with Reeve Dean, Deputy Reeve Mumberg and councillor Sumner voting in favour.



**STOUFFVILLE  
RADIATOR REPAIR**  
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GUARANTEED RATE - O-HO TESTED  
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