

C. Warkentin,
155 Helmsdale Ave.,
Winnipeg 15, Man.

mennonite mirror

volume one / number seven / march, 1972



**Rick Neufeld's heritage shows up in his songs
An accent on youth is highlight of issue**



NEEDED

TEACHERS TO SERVE

- Africa
- Latin America
- North America

MCC Volunteer Frieda Hildebrand, Steinhach, Manitoba, serving in Hopedale, Labrador.

One of 280 teachers experiencing the challenges of involvement in one of today's frontiers.



**MORE TEACHERS ARE
URGENTLY NEEDED**

APPLY NOW:

MENNONITE CENTRAL COMMITTEE
201-1483 Pembina Highway
WINNIPEG, MANITOBA
Tel: 284-1402 or 453-4897



INSIDE THIS ISSUE

The main theme of this issue is youth. We have approached the subject in three ways. Rick Martens spearheaded a team of researchers (Hilda Matsuo and Lore Lubosch) which questioned a selected sampling of Mennonite churches (small, medium and large) each with varying views. Their conclusion — young and old are not so far apart.

The second way we have approached youth is through an interview with folksinger Rick Neufeld. A young man in his early 20's, Rick is proud he is a Mennonite and proud that his wife can cook borscht.

Lore Lubosch's story on page 11 reminds us that first impressions of youth can be misleading. Her family's encounter with a "transient" youth was at first a "frightening" experience and then a rewarding one.

Articles by Dr. H. L. Sawatsky, professor of geography at the U. of M., and Dr. H. T. Huebert, an orthopedic surgeon, are illustrations of two quite different ways Mennonites are making a contribution to our world.

Prof. Jack Thiessen, department of German, U. of W., writes the Mirror's first low-German article. The language may be hard to read but it is, nevertheless, a part of Mennonite heritage and, therefore, a valid part of this magazine.

inside you will find...

Youth: rejoice in diversity	5
Rick Neufeld: Songs Prairies and Heritage	9
Like, how did I get here Anyway?	11
MCC (Manitoba)	12
A Canadian in Taiwan	13
Diary of a Journey: Paraguay	15
Mirror Mix-Up	16
Wou daut Kaum daut Etj no Russlaund Foua	18
Was der Prediger tut	20
Reflections from our Readers	22

The Cover: Rick Neufeld is widely known in Canada and the U.S. as a writer and singer of popular music. An interview appears on page 9.

President and Editor: **Roy Vogt**
Secretary-Treasurer: **Rick Martens**

Edward L. Unrau: **Vice-President and Managing Editor**
Margarete Wieler: **Business Officer and Secretary**

The Mennonite Mirror is normally published 10 times each year from September to June for the Mennonite Community of Winnipeg and Manitoba by Brock Publishers, Ltd. Business address is 131 Wordsworth Way, Winnipeg R3K 0J6, phone 889-1562; editorial addresses 311 Brock Street, Winnipeg R3N 0Y8, phone 489;2431; and 1044 Corydon Avenue, Winnipeg R3M 0Y7, phone 475-8612. Subscription rate is \$2.50 for 10 issues.

Editorial Committee: Lore Lubosch and Hilda Matsuo, two "liberated" housekeepers; Ruth Vogt, a teacher; Wally Kroecker, assistant city editor, Winnipeg Tribune; and Rick Woelcke, Social Worker.

Business Committee: John Schroeder, travel agent; Rudy Friesen, architect; and David Unruh, lawyer.

The executive group of Brock Publishers Ltd., serve as members of both the editorial and business committees of the Mennonite Mirror. President Roy H. Vogt is a member of the department of economics at the University of Manitoba; Vice-President Edward L. Unrau, is an editor with the public relations department of the university; the Business Officer, Mrs. Margarete Wieler is a former legal secretary; and Treasurer Rick Martens is an economist.

Haydn's
 "Die Schoepfung"

(The Creation)

March 30, 1972, 8 p.m.
 Centennial Concert Hall

200 voice combined Oratorio
 Choir

Canadian Mennonite Bible
 College

Henry John Engbrecht,
 conductor

Mennonite Brethren Bible
 College

Roland Sawatzky, conductor

40 piece orchestra

Henry John Engbrecht,
 conductor

Soloists:

William Thiessen, bass

Arthur Janzen, tenor

Sylvia McDonald, soprano

Tickets available: CMBC,
 MBBC, ATO, CBO.

Prices: \$2.00, \$3.00, \$4.00,
 \$5.00

QUALITY COLOR AND BLACK AND
 WHITE PHOTO-FINISHING.

Expert service and advice.
 Dealer for all makes of cameras and
 projectors and supplies.

KERWIN PHOTO LTD.

320 Garry Street

Winnipeg, Man.

Quality Camera Centre

Telephone:

947-1445

947-1446

Industrial Sales Division

Telephone: 943-5187

Free parking in central parking lot.

BUY NOW AND SAVE



LB-110. Fits Cock-
 shutt No. 11 and al.
 No. 11A. Discers.

Each ... **\$23.65**



LB-20. Fits Internation-

shutt No. 11 and al.

Each..... **\$23.65**



LB-270. Fits
 Krause, MH No.
 509, No. 25
 Oneways

Each **\$26.80**



LB-10. Fits M-M

Each..... **\$23.65**



LB-285. Fits Cock-
 shutt No. 33 and
 No. 34 Oneways.

Each **\$31.50**



LB-30. Fits No. 26 Mas-
 sey Discer. Double and
 Single Disc Harrows.

Each..... **\$23.65**

Prices and specifications subject to change without notice. Write for prices on models not shown above.

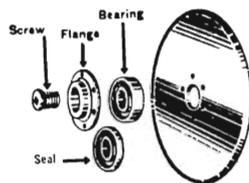
DRILL BEARING KIT

Full one-year warranty — provides
 up to 50% lighter draft. Will fit
 all IHC, Cockshutt, Case, MH,
 Oliver, John Deere drills plus
 M-M "P" and "R" series drills.

Each single disc ... **\$ 6.80**

Per Run double disc **\$13.60**

Blade extra, each ... **\$ 3.95**



**DISCER AND ONEWAY STANDARD
 HEAT TREATED CARBON AND ALLOY
 BLADES**



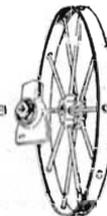
	Reg. \$10.50 Gauge	\$24.50 Carbon Heat Treated	Alloy
	8 18"	\$ 7.25	\$ 8.50
	8 20"	8.50	10.50
Cut-Outs	7 22"	10.75	12.95
Extra	3/16" 24"	13.35	16.80
\$.100	3/16" 26"	16.20	20.85
Each	3/16" 28"	19.15	23.80



NEW UNIVERSAL BEARING KIT

New triple sealed, self aligning ball
 bearing kits for all new and old
 drill press wheels. 25% lighter draft.

Each **\$18.50**



HEAVY DUTY FARM TOOL CARRYALL

... ideal for transporting seed
 drills, cultivators, etc. Just
 back up tractor or truck-
 trailer frame slides quickly
 and easily into position. Just
 reverse for unloading. Wheels
 are adjustable to any position
 on frame to balance load.

LOEWEN MFG. CO. LTD.

Box 820, Altona, Man. R0G 0B0
 Phone 324-6645 Telex 07-587853

"The disappointment of manhood follows the delusion of youth: let us hope that the heritage of old age is not despair." **Disraeli.**

"The thoughts of youth are long, long thoughts." **Longfellow.**

"You are young, my son, and, as the years go by, time will change and even reverse many of your present opinions. Refrain therefore awhile from setting yourself up as a judge of the highest matters." **Plato.**

"Let no one despise your youth." **Paul, I Timothy 4:12.**

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." **Paul, I Corinthians 13:11.**

". . . The young are slaves to dreams; the old are servants of regrets." **H. Allen.**

"Much did I rage when young." **W. B. Yeats.**

"The young man who has not wept is a savage, and the old man who will not laugh is a fool." **Santayana.**

"I never dared be radical when young, For fear it would make me conservative when old." **Robert Frost.**

"Though I am young, I scorn to flit On the wings of borrowed wit." **George Wither.**

"Crabbed age and youth cannot live together. Youth is full of pleasance, age is full of care." **Shakespeare.**

While life is a continuous process we all know that it is seldom a smooth one. Instead of proceeding in one straight line it moves through stages, or generations. This makes the life of man both interesting and difficult. Wise men of the past have said some very profound things about youth, middle age, and old age, but each new generation must learn to understand itself through its own experiences.

All old people have been young at one time but even those who are, as we say, "young at heart", find it difficult to bridge the gap between the dreams that haunted them in their youth and the concerns that move them now. And how can a young person substitute for his present dreams the more cautious perspective of the old when such a perspective is the result of long and often difficult experience?

There is no need to deny the existence of a generation gap or to despair about it. It exists in all ages because it exists within ourselves. It is a mistake for younger people to feel that they should try to bridge the generation gap by learning to think like older people. And it is wrong for older people to try to do the same in reverse. In a healthy society, and in a healthy church, each group should be encouraged to dream its own dreams and follow its own best aspirations. We should rejoice not in uniformity — as though true understanding levels everything — but in rich diversity. True understanding exists when each group has enough confidence to follow its own vision and

enough humility to admit that other visions may be equally valid.

A recent survey of Mennonite young people in Winnipeg by staff members of the Mennonite Mirror indicates that an understanding of this kind is developing between the generations. We interviewed young people, youth leaders, and ministers in the First Mennonite Church, Springfield Heights, North Kildonan, Portage Ave., Fort Garry, and Bethel churches.

In order to highlight some of the views a variety of questions relating to both youth attitudes and their organizations was asked. The respondents were first asked to outline the programs provided for young people and to indicate where the main interests of young people seemed to lie. We asked whether planning of programs is tied to tradition or whether new and innovative programs are being considered. Leaders were asked to provide an indication of the degree of participation in the various age groups.

While the responses to the many questions did show some differences between congregations, these differences did not appear to be as great as we have often believed. Many issues were seen in a surprisingly similar light. This should be considered a good sign as it indicates at least a basic unity in both purpose and direction.

We first asked about the type of program emphasized in the various youth organizations. All churches indicated that their programs could basically be put into three categories — social activ-

by Rick Martens

Youth rejoice in diversity

ities, discussions on spiritual or social issues and service projects. Social functions include such activities as week-end outings, tobogganing parties or just about anything that appears to be of interest at the moment. Discussion groups have been set up on a wide range of topics. First Mennonite is currently holding one on "Human Sexuality" while North Kildonan had a speaker lead a discussion on "Mennonites Today — a Changing Community in a Violent World." The many worthwhile service projects organized by some of the youth groups attest to their genuine interest in serving others. The North Kildonan Jugendverein, for example, organizes an annual Christmas dinner for the senior citizens of its church.

All churches indicated that youth could be most easily attracted to social activities. While many felt that it is not the primary purpose of their programs to establish a "social club", this was considered the best way to provide the ground work necessary for establishing and developing other interests. As one minister stated — "It is a part of youth to be jolly and to have a good time one minute and then to turn around and be very meditative. That is why the physical and social aspect must not be neglected in the interaction of the youth and the church, or the young people will drop out." Some churches have found that once the young people are able to establish a group with a common bond of friendship they will more readily expand their interests to other activities. The Fort Garry Mennonite Brethren Church, for example, has successfully organized week-end social outings, at which several hours were set aside for discussion on socially relevant Bible passages. While most young people will accept the need for some form of spiritual development they insist that their religion be applicable to the issues they are faced with in every phase of their life. The same minister quoted above said that, "the trend is anti-establishment and tradition has little relevance. Although there is still some interest among the young in religious 'revival', this 'hard sell' method of approaching youth frequently turns them off."

In addition to developing their youth programs in a more realistic way all churches indicated a readiness to ac-

cept and encourage what was once considered "revolutionary". Coffee houses, for example, have been tried by all but one of the churches interviewed. Youth groups are encouraged to "take over" the Sunday morning worship service several times a year. They take over not only in appearance but actually change the entire style of the one hour service. Musical instruments previously noted for their absence in churches (guitars, trumpets, etc.) seem to be losing their taboo. A recent project by the Springfield Heights church designed to bring the young and old closer together was carried out with at least partial success. Round table discussion between old age pensioners, middle aged parents and teen-agers was held. The surprising result was that the old-timers had real rapport going between themselves and the younger people while the parents felt a little left out. The First Mennonite church recently set up a series of discussions on family life and these are attended by a wide range of age groups. A recent project of the Bethel group clearly showed that young people can demonstrate involvement and commitment to a cause they strongly believe in. A group of some 50 people (including some older members of the congregation) organized at the cenotaph on Armistice Day to present a statement following the regular service. Their "peace" statement was applauded by the group of people who had remained

at the cenotaph to hear what they had to say.

While attendance at many individual activities does not appear to be particularly encouraging, responses indicated that if young people involved in all phases of church activity were included in the count, the percentage taking part was probably around 50 percent. This includes those active in groups such as choirs, Sunday school teaching, etc.

All responses indicated that participation at social activities was significantly higher than for others. However, at the same time there appears to be a genuine interest in the more serious side of life. Many young people show a keen desire to enter in serious dialogue on a variety of subjects on Christian ethics, for example. However, too often the success or failure of these activities is measured only by the number in attendance. All responses indicated that discussion or service programs were most successful when they were attempted with relatively small groups of people. These activities are usually of particular interest only to a select number of people. It is unrealistic to think that large numbers will be in attendance and, in addition, undesirable since these activities require a certain interaction between participants, something difficult to create within a large group.

A look at the leadership structure reveals that many church youth groups



WALTER KLASSEN

Klassen Funeral Chapel

194 HENDERSON HIGHWAY
TELEPHONE 533-3157
(DAY AND NIGHT)

TO SERVE AS WE WOULD BE SERVED



McKeag Harris

Realty & Development Co., Ltd.

1311 PORTAGE AVENUE, WINNIPEG 10, MANITOBA. AREA CODE 204, SPRUCE 4-2505

are still clinging to their traditional approaches. Committees are set up or elected to organize functions of a specific nature. There is a social committee, another looking after service projects, one responsible for discussion programs and still another for "special projects." While this may work with some success when groups are large and strongly united, it probably works far less well with smaller groups. With many smaller subgroups the variety of interests is much wider and hence the desire and ability to organize in a less formal manner is more apparent. In this setting ideas are more spontaneous and of greater interest to each individual. Bethel church, for example, appears to have developed a less formal structure. Leadership is more on the basis of friendship within smaller groups than on "elected representatives". Five young married couples and one college student act as resource people for the youth groups. However, they only act in an advisory capacity and as a result the group members seem to have developed many of their own ideas. Portage Avenue Mennonite Brethren Church has maintained a committee form of organization but has broken responsibilities down so that small group interests are encouraged. They regularly hold "action group nights" at which the attendance is less than a dozen and at which issues such as vocations, baptism, Christian ethics, etc., are discussed in a serious manner.

While there appears to be some suspicion by youth of their church leaders most responses indicated that there was a clear willingness on both parts to adapt and work together. One youth minister stated that "our youth are not totally satisfied with our conventional ways, but they are not unrealistic in their demands for change. They seem to realize that changes cannot be wrought within weeks." One issue which has created a great deal of conflict is the language question. While several of the churches interviewed do not face this problem others have been confronted with the problem for many years and do not seem to have come up with a workable solution. On the one hand there are those that rightfully see the German language as an integral part of their culture, while many younger people, because of their different upbringing do not seem to hold the same values. However, there does seem to be at least some understanding on both sides. A youth leader of the North Kildonan Church feels that there is a more sympathetic attitude growing in the young — "We were not taking into consideration the old people who are not conversant in English. A changeover

must not be sudden, but should be introduced gradually." On the other hand, the youth minister in the same church was quoted as saying that, "youth are a part of the congregation. We must face up to the fact that if we wish to keep them, there has to be English as well as German in our church." The problem may well worsen in the future unless positive measures are taken to bring both sides together. Further involvement of young Mennonites in activities outside the German community will add to their lack of interest in a second language. Inter-faith marriages, a very rare occurrence several decades ago, are clearly on the increase and will continue to be so in the future. If these couples are to remain in the Mennonite church a workable solution must obviously be found. Separate or bilingual services have been one way that several churches have tried to mitigate the differences. While this may have provided a temporary solution, long-run positive measures cannot be based on "segregation" or a distinction between different groups. This is something that church leaders in all levels are hopefully thinking about and considering very seriously.

One factor which has fundamentally altered interest and participation in church youth activities is involvement in activities outside the church. While the youth of today can certainly not claim to work harder or longer than did their parents, they appear to be much more involved in a variety of activities outside the church — the part-time job, night school courses, school politics, fraternities and sororities, organized sport, etc. Hence gone is the day when groups of 75-100 can be organized for a Friday evening outing.

Most churches seem to have recognized this trend and have adapted in the right manner. The organization of smaller groups has and will continue to provide a part of the answer. In this way interest of a larger number is ensured and the programs take on a certain continuity.

As long as some differences exist there will be a continual need to re-examine our position and respond in an intelligent manner. The main hope must be in the common purpose and direction of both age groups even though their views are often expressed in a different manner. The differences are often thought to be much greater than they actually are. Although not totally applicable to Mennonite youth in Canada, a recent survey completed and published on Mennonite youth in the U.S. presents evidence that there are still many common bonds between both age groups. The report, written by Paul M. Lederach and simply entitled **Mennonite Youth**, concludes that young Mennonites are **generally** happy with the church. Many indicated that they wished to dedicate their life to service. They were, for the most part, committed to nonresistance. While they show less enthusiasm for many aspects of the church, they want to participate in a more meaningful way in the decision making within the church. The interest is there and it is left up to both young and old alike to see that interest is maintained and developed in a positive and meaningful way. The road ahead is blurred and full of obstacles but for the Mennonite heritage to survive these problems must be approached in a sensible and realistic manner — and it appears that much of this is already being done. **mm**

SAT. APRIL 1, 8:30
SUN. APRIL 2, 2:30

PIERO GAMBINO
CONDUCTS
THE WINNIPEG SYMPHONY
CONCERT HALL



GEORGE FREDERICK HANDEL'S glorious

THE MESSIAH

sung by

LOIS MARSHALL soprano **JOHN McCOLLUM** tenor
HELEN VANNI mezzo **YI-KWEI SZE** bass-baritone

The 200-Voice Philharmonic Choir Stewart Thompson,
Chorus Master.

Tickets: From \$3 to \$6 at ATO Eatons Polo Park and Lombard Place, and CBO The Bay.

Oratorio Shapes Up For Colleges

The Mennonite Brethren Bible College and the Canadian Mennonite Bible College have now finalized plans to present their fifth joint oratorio performance at the Centennial Concert Hall in Winnipeg, March 30 at 8 p.m.

After choosing a relatively obscure work — Walton's "Belshazzar's Feast" last year, the choirs are now preparing the well-known "Creation" by Haydn. The oratorio will be sung in German by the 200-voice choir under the direction of Henry John Engbrecht. A 40-piece orchestra will accompany the choir.

Three well known Winnipeg singers will sing the solo roles — William Thiessen — bass, Arthur Janzen — tenor, and Sylvia McDonald — soprano.

Tickets at \$2.00, \$3.00, \$4.00, and \$5.00 are now on sale at both colleges, C.B.O. and A.T.O. mm

Mennonite Anthology for 1974

A group of Mennonite scholars is compiling material which will be published as an anthology of Mennonite literature in the centennial of our people, 1974. The anthology will feature works in the Low German, High German and English languages.

Please send all contributions and com-

ments regarding this project to Jack Thiessen, c/o Mennonite Mirror.

In a future copy of the Mennonite Mirror an essay writing contest for this anthology will be announced. This contest will be open to all subscribers of this magazine. Prizes will range from \$50 to \$250.



DERKSEN

**PLUMBING
& HEATING**

(1970) LTD.

807 McLEOD AVE. WINNIPEG, MAN.

- Commercial
- Residential
- Renovations and Repairs
- Hot Water Tank Rentals

Call 338-0343

REDEKOPP LUMBER & SUPPLY LTD.

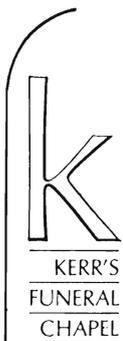
1126 HENDERSON HWY.

Equipped for Service — Stocked to Serve!

ORDER DESK 334-4311

OFFICE 339-1961

Kerr
owned and
managed since
1887



120 ADELAIDE STREET
WINNIPEG 2, MANITOBA
CHAPEL OFFICE 943-6688

REDUCED RATES ON PERSONAL LOANS

PERSONAL LOAN rates are now reduced to 11% plus loan protection insurance at no extra cost in accordance with insurance contract (see table below).

REAL ESTATE LOAN rates at 10%, loan protection insurance included.

SAVINGS — first \$2,000.00 are insured in accordance with contract, calculated on the quarterly balance. All amounts over \$2,000.00 at 6-1/2% also calculated on the quarterly balance.

CURRENT ACCOUNTS — (chequing accounts) at 4%, calculated on the monthly balance. 8c charge per cheque.

MONTHLY PAYMENTS, INCLUDING INTEREST AT 11% ON PERSONAL LOANS

Amount	6 Mo.	12 Mo.	18 Mo.	24 Mo.	30 Mo.	36 Mo.
\$ 500.00	86.03	44.20				
1,000.00		88.34	60.50	46.62	38.28	32.75
1,500.00		132.57	90.79	69.92	57.42	49.11
2,000.00			121.04	93.23	76.56	67.38
2,500.00			151.30	116.53	95.70	81.85
3,000.00			181.56	139.83	114.84	98.23
4,000.00				186.44	153.12	130.97
5,000.00				233.05	191.40	163.71

The above table indicates the monthly payments required to retire loans over various periods of time, i.e. to retire a \$1,000.00 loan over a 24 month period would require a monthly payment of \$46.62. The amount of interest can also easily be ascertained — \$46.62 x 24 = \$1,118.88. Interest paid \$118.88.

YOUR ONE-STOP FINANCIAL CENTRE

Crosstown Credit Union Limited

171 Donald Street
Winnipeg, Manitoba R3C 1M4
947-1243

1109 Henderson Hwy.
Winnipeg, Manitoba R2G 1L4
338-9349

Rick Neufeld:

folk music, prairie life & mennonite heritage

by Wally Kroeker

Bearded and casual, Rick Neufeld scratched his head as he pondered a question. Finally he looked up and said: "Rather than trying to explain it, maybe I should get my guitar and sing it."

He picked up his instrument and his fingers proceeded to dance across the strings for a few bars of melodious introduction before he closed his eyes meditatively and began to sing a nostalgic farm tune steeped in 'down home' Mennonite tradition. It was a pretty song; the lyrics simple and direct, yet rich in meaning so they could arouse tears in anyone to whom a Mennonite childhood on the Prairies means more than mere chronological happenstance.

Listening to Rick Neufeld discuss and sing his own songs, it quickly becomes clear he has more than a normal degree of pride in his Mennonite heritage and that his talent as a contemporary song-writer and performer knows few bounds. His burgeoning popularity in the Canadian and U.S. folk music scene again seems to prove that rejecting a Mennonite heritage is not a prerequisite for success.

Both as a Mennonite and as a musician, Rick has all the necessary credentials. At 24, he looks back on what he calls "a typical Mennonite youth." Born in Deloraine, Man., he grew up on his parents' farm in the Boissevain district. When he was 16 he went to Gretna for Grade 12 at Mennonite Collegiate Institute, later going on to study architecture at the University of Manitoba. It was during this time that he began writing songs as a hobby.

"I was sort of a black sheep in those days," Rick recalls. "There was a tendency at the time for Mennonite country kids to go into agriculture, but I never had any intention of farming."

He eventually left university and spent a year as a draftsman with Dominion Bridge in Winnipeg before going to Europe with a friend. By now he was beginning to regard song-writing as more than a hobby. A turning point was watching singer-writer Paul Simon perform during a Simon and Garfunkel concert in Winnipeg. "It had never

before occurred to me that you could make a living writing songs," Rick says.

Another turning point was when he met a fellow European traveller whose father was Bob Hahn, a music publisher in Montreal. On returning to Canada, Rick dropped in to see the elder Mr. Hahn. Says Rick: "He kind of identified with me because he had been raised in Saskatchewan during the depression, and he invited me to send him some material I had written."

That was in the summer of 1968, and from then on things began to click. Returning to Manitoba's wide open spaces and seeing "how good it was here after travelling Europe" inspired Moody Manitoba Morning, probably Rick's best-known song. It was subsequently recorded by The Bells of Montreal. Rick's own recording of it later became the theme song of the Manitoba Centennial Corporation's 1970 Caravan, and eventually was picked up by Warner Bros. who brought it out as a single.

His association with Bob Hahn grew steadily, as did Rick's reputation as a writer and performer. From 1968 to 69 the young musician spent a lot of time



Diane and Rick Neufeld



at the Montreal publishing house, as well as drifting back and forth to Toronto and Nashville, Tenn., and meeting other writers and artists. "Paying dues," as Rick calls it.

He spent several months as host entertainer at The Fireplace in Winnipeg, and in 1970 married Diane Giesbrecht, whom he calls 'Rosie' and who figures prominently in several of his songs, notably Medicine Man and Country Princess. During the following winter Rick hosted a CBC television series, The Songsingers.

In addition to distinguished appearances at the Mariposa Folk Festival, Nashville's Grand Ole Opry, the Regina Folk Festival and the Canadian National Exhibition in Toronto, Rick has done television work in Montreal and Edmonton and has performed in numerous coffee houses throughout Canada and the U.S.

Rick's first album, Hiway Child was released last summer by Astra Records Ltd., and the Neufelds followed up its release with what is probably the most extensive promotional tour ever undertaken in Canada. Combining business and camping, they travelled about 30,000 miles, stopping to visit small towns and radio stations wherever they went. Rick doesn't know offhand how many copies have been sold so far, but he says "it's sold well for a Canadian album."

Included in the album is Moody Manitoba Morning, which won two Mofat Awards and a BMI Award in 1970, and The Song Singer, which received a Moffat and a BMI Award in 1971.

The songs on the Hiway Child album exemplify three themes that frequently recur in the 150 or so songs Rick has written — travelling, the country life and religion. The lead song, Hiway Child, is described as an analogy between a hitch-hiker's journey and the common journey through life . . . "Hiway child oh hiway child, Put your road-map mind at ease And stay awhile."

A passage in Don't Go Away sparks farm nostalgia: "I walk along the furrow And the plow that goes before me Turns up pages of a life That I still know."

The Parable is a contemporary version of the Good Samaritan legend.

"I love travelling — it's one of the best forms of education — and I often write travelling songs when I'm on the road," Rick says. "I also like to write about the past, about growing up as a Mennonite farm kid." He chuckles at the irony of the next statement: "When we were country kids our main ambition was to get off the farm and into the city. Now we've come full circle. Now that we've experienced city life we'd like to get back to the country. But it's impossible at the moment be-

cause we have to keep in close touch with the music industry."

Of late, Rick has also been doing considerable Biblical research.

"As a result of all my travelling I've seen there is a real spiritual enlightenment taking place across the country. I find myself strongly under its influence and I'm very eagerly interested in it."

Since this interest is a fairly recent thing, Rick says he wants to be cautious about how he expounds any commitment he may decide upon.

"I've acknowledged a spiritual reality," he says, "but I want to be very sure of something before I start telling people about it. Let's just say right now we're into the search."

Meanwhile, he says he is saddened when he sees young people denouncing their Mennonite background. "It's a sad thing if you haven't got pride in your heritage," he says. "We Mennonites have a good blood line, and we should be proud of it. For me, I'm really thankful I studied Mennonite history at MCI and I'm proud that my wife can make borscht."

Despite his widespread recognition as a top figure in the contemporary music field, Rick Neufeld comes across as modest and down-to-earth. Asked about the vast number of songs he has written and published, he replies offhandedly that "every person has a form of expression, and this one happened to be mine."

He doesn't like being referred to as a composer. "I'm a writer . . . composer sounds too sophisticated."

Rick and his wife have no definite plans for the immediate future. Naturally, he'll continue writing and travelling, and he's also toying with the idea of forming a group. In the past he has almost always done a solo act.

"One thing I don't want to do is get into a fanatic schedule of touring and performing so I don't know where I am. I always want some measure of relaxation."

What about recording another album?

For a musician, he says, there's always a "next album".

mm

CAMP ARNES DOUBLES ACREAGE

Camp Arnes recently purchased 160 acres of land, increasing its total land area to 320 acres. The new land will be used to expand the riding program at Camp Arnes.

Camp Arnes is situated on Lake Winnipeg, 12 miles north of Gimli, Manitoba. In operation since 1949, Camp Arnes is one of Manitoba's largest resident camps. It is in operation 12 months of the year and features a variety of programs including children's summer camps, and Outdoor Education programs for public schools.

With the growing interest in year-round resident camping, Camp Arnes found it necessary to expand its facilities. Horsemanship is one of the favorite activities of most children and teens, so more horses have been purchased. The new acreage is immediately adjacent to the existing parcel of land. It will provide grazing land for the horses and additional trails for riding and survival training. The horsemanship program includes training in western riding, care and understanding of the horse, equipment care, safety, and survival training. The program culminates in a wilderness trip with saddle horses and covered wagon at Arnes' wilderness ranch "Camp Seton" in the Carberry Hills.

mm

STENOGRAPHER NEEDED

For Canadian Bible Society Office. Good working conditions and salary. Good typing ability, some shorthand preferred or dictaphone. Preferably 25 and over. Apply,

Rev. D. Collins,
308 Kennedy St.

Prairie Sheet Metal Co. Ltd.

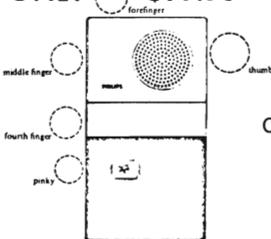
HEATING ● AIR CONDITIONING ● VENTILATING

M. Latzkitsch — J. Waedt

1875 Logan Ave.

Phone 772-9349 - 786-3091

ONLY \$99.50



DON'T WRITE IT — DICTATE IT!

FOR CONVENIENT — "ON THE SITE" NOTE TAKING — OUR SHIRT POCKET MODEL 85 PHILIPS DICTATING MACHINE IS THE ANSWER.

Save Time & Money — For Free Demonstration

**NATIONAL TYPEWRITER
& OFFICE EQUIPMENT CO. LTD.**

639 PORTAGE AVE., AT SHERBROOK 786-1416

... like,
how did I get here
anyway?

by Lore Lubosch

It was one of those cold, wet nights, when the only thing that makes sense is a warm bed or at least a warm, dry room. Certainly it was foolish to be sloshing along in a car, on a highway in Banff, at midnight, with two sleepy children in the back seat, and an impenetrably black stretch of mountain road ahead. But then, we were on our holiday, and on such occasions we tend to indulge in exceptions.

We were returning from a very late swim (or bath?) at the hot springs, and were headed for the comfort of our cozy trailer at the campground. A mixture of fog and drizzle lay heavy on the road, and the headlights of our car were very ineffective. Both Eric and I kept a close lookout on the road; I was even permitted a bit of back-seat driving — in moderation, of course.

Suddenly we saw it! There was definitely the shape of a body lying beside the shoulder on the right side of the road. Before we had time to react, we had flashed past.

"Do you really think there is someone lying there?" I asked, shivering a bit at the thought.

"Looks like it, doesn't it?", Eric commented.

There is something very intimidating about stopping on a deserted highway in the middle of the mountains, in the middle of the night. I mean, what if it were an ambush? Isn't it much safer to just drive on? After all, with the children in the car, who could blame us if we didn't want to become involved?!

Involuntarily, I turned to look at Eric. At the same time he turned to me, and our eyes met. Without a word he swung the car around in a whiskey turn, and we were headed back. Now my words came bubbling out, and I couldn't stop talking. I was so afraid!

"We just have to go back and check. I mean, nobody should have to spend the night on the road in weather like this. Suppose it is some kid who couldn't get a ride . . . and he had no choice . . . what if that ever happened to one of our kids, and people just drove

by, not wanting to get involved . . ." On and on I went, while Eric drove silently back to the spot. That is, to what we thought the spot might be, because we couldn't see a thing. It took several tries before we finally returned to the right place.

At last we saw it again. We stopped the car. The figure in the dark wasn't moving; it just lay there, looking very relaxed, despite the bitter cold. That, in itself, was very strange: wouldn't someone sleeping outside in the cold be all rolled up in a ball to keep warm? Wild visions assailed my imagination: murder, rape, theft. . .

We didn't move. We just sat there, our headlights illuminating the still object in the grass. Was it safe to move towards it? That is how I felt, anyhow. Then, just as Eric got out of the car, the body in the grass raised a grizzly looking head. My heart sank: what an unsavory sight it was!

"Do you want to come along?" Eric called.

"Sure . . ." was the reply, and the 'sight' got up and weaved his way toward us. His gait was so unsteady, that my mind immediately registered "booze". But when he got into the car, there wasn't the characteristic aroma of the drunkard. I was sitting in the back of the car with the children now, and so I couldn't inspect our guest to see whether the pupils of his eyes were dilated. Still, my mind kept humming: drugs, drugs, drugs. . .

Our guest had volunteered no information by the time we got back to the campground, and so we did all the necessary communicating, getting nothing but "sure" and "yea" in reply. I did find out, however, that he was hungry, and so provided a sandwich which was quickly devoured. Then we emptied the car, removing all our "valuables", in the hope that our growing distrust was not too obvious. We happened to have some spare blankets and left him these and a flashlight to spend the night in the car. Next day we would take him along on our way to Edmonton. "Sure . . ." he said, and then we all went to bed.

There were to be some very uneasy moments that night, however. Our guest seemed to be having a whale of a time flashing the light off and on in the car, turning it round and round, and causing a general, silent commotion. By now I was worried silly, and the thought that his restlessness might be caused by the swarms of mosquitoes that were harrasing him, didn't even enter my mind. I am ashamed to say that my faith in humanity was registering at a sub-normal low, and I could only think the worst thoughts. What if he were a thief, a trouble maker, who might do mischief in the campground. Were we not responsible, since we had picked him up and brought him here?

I was glad when dawn finally released me from my sleeping bag, and I had an excuse for getting up. Eric didn't sleep long either, and soon we had the fire going. It was not raining now, and our guest was already sitting morosely on a stump, not communicating anything. He was shivering and slapping mosquitoes but refused a jacket we offered. Occasionally he would cast sidelong glances at us, and then look away when we caught his eye.

Breakfast, when camping, often comes in stages. First the porridge, and our guest had some; then, after some coaxing, he had some toast; later he even had some eggs and bacon. He wouldn't drink any coffee, though, and I was just wondering what to do to warm him up, when he asked abruptly:

"I mean, like, how did I get here, anyway . . .?"

"Huh?", I asked incredulously. We were all a little stunned at so much verbiage.

He repeated his questions, and we realized that he couldn't remember much about the night before. We asked what he did remember, and he told us that he hadn't been able to get a ride all day, and had walked about 40 miles in 10 hours; he didn't remember lying down to sleep, only that he had stumbled and fallen; he thought that

he must have 'flaked out' on the side of the road from exhaustion and weakness, since he hadn't eaten for two days; he couldn't remember being picked up and didn't know where he was.

We asked where he was heading and he told us that he hadn't been feeling well, and was going to see his grandmother in Calgary. He had some clothes there, and he would also try to see a doctor. "If she doesn't kick me out", he added.

"Why would she do that?", I asked.

Then Mitch, that was his name, told us his story. The family had moved to Toronto, from Vancouver, last Christmas. He had found the change of school too difficult, and couldn't cope with it. Failure was imminent, and so he chose to quit and look for work. Next year he would try the grade from the beginning. However, next year had not come soon enough for his father, who couldn't believe that Mitch was really trying. In a fit of anger, his father had ordered Mitch to leave the house. Mitch was stubborn too, and so he left for good. He didn't have any money, couldn't find a job, and saw only one option left . . . the road. "That way you can bum a meal from other hitchhikers, or from people who give you rides".

Going West had been easy, rides were plentiful, and weather was good. However, in Vancouver his 'friends' turned out to be less friendly than anticipated. Gradually he had been relieved of his few belongings, until he didn't even possess a comb for his hair.

The change we witnessed in Mitch, as he came back to his conscious self, was a little like a miracle. Gradually he became downright friendly, and he began to take an interest in the children and what our plans were. By mid-morning he was seen heading for the campground kitchen with a pan full of dirty dishes. He had offered to wash them for me! As he changed, we became quite fond of him. There was such a lovely smile under all that hair!

We took Mitch along to Calgary, and when he left us we were truly sorry to see him go. As we drove on, his many "thanks" ringing in our ears, the car seemed strangely empty all the way to Edmonton.

mm

a good year for MCC Manitoba

For Mennonite Central Committee (Manitoba), 1971 was a good year. The number of Manitobans serving in international programs jumped from 39 to 54 — an increase of 38 per cent — and cash contributions were 28 per cent higher than the budget had anticipated.

The annual meeting approved a budget of \$180,000 a year ago. At this year's sessions in the Portage Avenue MB Church on February 12, it was reported that income had exceeded the budget by \$50,000. Of the total income, \$163,000 went to the MCC's international relief and service program. A special appeal for Bangladesh brought in \$112,000. For 1972, the annual meeting approved a budget totaling \$203,000.

Many of the 54 Manitoba volunteers are teachers. Six have been assigned to schools in Newfoundland, five in Nigeria, four in Jamaica, and two each in Zambia and Swaziland. Other volunteers, serving as agriculturists, nurses, children's workers, and administrators, are located in Brazil, Europe, India, Morocco, Somalia, Vietnam, and nine locations in North America.

Last year's annual meeting gave strong approval to the establishment of a probation hostel for first-time offenders in Winnipeg. Grosvenor Place opened its doors in August 1971. C. N. Friesen, the director, told this year's meeting that the hostel had registered a total of 11 men during its initial six months of operation. During January it had an average occupancy of almost six men per day. The men pay \$2.50 per day. The remainder is raised through special grants and church contributions. The peace and social concerns committee administers the project.

The peace committee also prepared a proposal for a special educational effort in 1972 to bring congregational leadership from the various Mennonite conferences together in small groups in several communities this spring. The purpose of these dialogue sessions will be to discuss "Conversion, discipleship, and peacemaking."

"If our mutual desire is to grow, and if MCC is to function more effectively to meet the challenge of the 1970's, then we must come to grips with our theology and its implications," the committee said in its recommendation. Its proposal was approved unanimously.

The keynote address was given by

John A. Lapp, executive secretary of the MCC peace section and dean-elect of Goshen College. His speech will be used as a springboard for discussion by the small groups which will be meeting in various provincial centers in spring.

Peacemaking, said Mr. Lapp, is part of the discipline to which a person commits himself when he is converted. Jesus Christ's consistent message and work provides the norm. Discipleship is the base from which all dimensions of the faith follow.

The church is the second major motif for the Anabaptist. A group of people who claim to be followers of Christ must act as Christ acted. People of the church should be intrinsically different from those living around them. The early Anabaptists did not merely covenant together, they agreed to obey together. They were more concerned about faithfulness than success.

The task of a body of peacemakers, said Mr. Lapp, must be characterized by a denial of society's system of values, a readiness to work at the prevention of injustice and evils and an insistence on trying to see their task through Christ's eyes rather than through the eyes of the nation. "Peacemaking," he concluded, "is a witness to the love and reality of Jesus Christ."

During the business discussions, the delegates approved the changing of the annual meeting date from February to late November or early December. It was seen as helpful to the planning and decision-making process to have all the provincial MCC annual meetings prior to the meetings of MCC (Canada) and MCC (international), which are both held in January.

In a related motion, the fiscal year was moved ahead two months to coincide with the new annual meeting time. It will now be from October 1 to September 30. The current fiscal year thus will be only 10 months.

A recommendation giving the board of directors permission to sell a 160-acre farm near Springstein, Manitoba at an appropriate time was approved. Income from the farm has been modest in recent years.

Jake Harms, pastor of the Sargent Avenue Mennonite Church, Winnipeg, is chairman of MCC (Manitoba). Other officers are Ben Froese, Winnipeg, vice-chairman; T. E. Friesen, Altona, secretary; and C. C. DeFehr, Winnipeg, treasurer. Arthur Driedger is the executive secretary.

The organization's 21 member board of directors meets four times annually. It has representatives from seven Mennonite conferences. Members-at-large further represent the Church of God in Christ, Mennonite, and the Mennonite Disaster Service and ladies' auxiliary organizations.

Mrs. Annie Enns of Oakville, chairman of the ladies' auxiliary, is the first woman to serve on MCC (Manitoba)'s board of directors.

mm

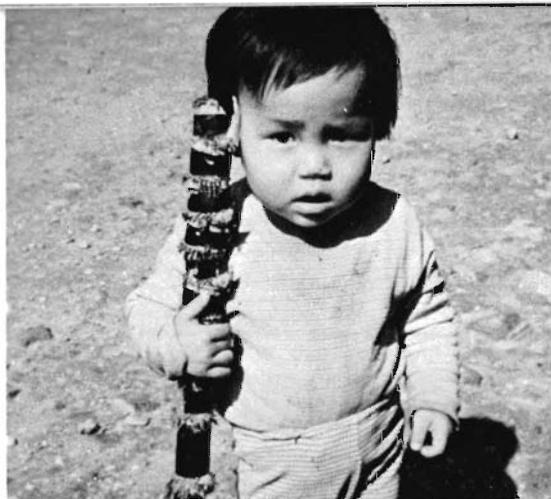


HOMEMADE SOUPS — "FRESH PEELED" APPLE PIE —
— WORLD'S BEST HAMBURGERS — MANITOBA CHICKEN DINNERS

ALL AT FAMILY STYLE PRICES . . . AND NO TIPPING

KING'S FOOD HOST

1140 Pembina Highway



a Canadian in Taiwan

Dr. H. T. Huebert

Taiwan is a beautiful island. In 1590 the first Portuguese traders thought just that when they named it Ilha Formosa (beautiful island). Butterflies flit here and there, gorgeous flowers grow on the roadsides. A rugged mountain range extends the entire length from north to south and is covered by lush green forests. Many peaks rise over 10,000 feet, with Mt. Morrison towering 13,113 feet above sea level.

Taiwan is 235 miles long and about 90 miles wide. On the west side it is separated from mainland China by 100 miles of stormy Formosa Strait. Also on the west side the mountains slope to a flat coastal plain. This area supports most of Taiwan's agriculture with rice, sugar, tea and pineapples vying for the fertile soil. On this side of the mountains are most of the large cities and with them the growing industrial complexes.

The east coast is often only a sheer drop from the mountains straight into the Pacific Ocean. Fast rivers rush down the mountainsides, often through deep, rocky gorges. Where the river beds widen or the cliffs become a little more gentle, little villages spring up with their surrounding rice paddies and prickly pineapple fields. Because the narrow coastal areas support only a relatively small population, and because the rugged mountains make transportation dif-

ficult, the east coast is relatively undeveloped.

In order to understand the people of Taiwan (which is the Chinese name for the island) one must take a brief look into the island's history. The original inhabitants were Polynesian and now consist of twelve mountain tribes. Each tribe has its own customs and its own language. From about 1600 on, the Chinese migrated from the mainland; these people now speak a slight variation of Chinese and are known as the Taiwanese. Japan controlled Taiwan from 1895 to 1945 and imposed its culture and language on the people, so that many of the older generation now speak Japanese. The Communists overran mainland China in 1949, forcing Generalissimo Chiang Kai-shek to take refuge on Taiwan. The Nationalist government therefore established the Republic of China on the island, with Taipei as the temporary capital. Most of these new citizens speak Mandarin Chinese, adding one more language to the complex of customs and languages already on the island.

Most Taiwanese are Buddhists or Taoists with thousands of monks and nuns serving in many temples and shrines. Protestants and Catholics number about 300,000 each. Taiwan probably has the highest concentration of missionaries of any country, because many of the mainland missionaries were forced to leave

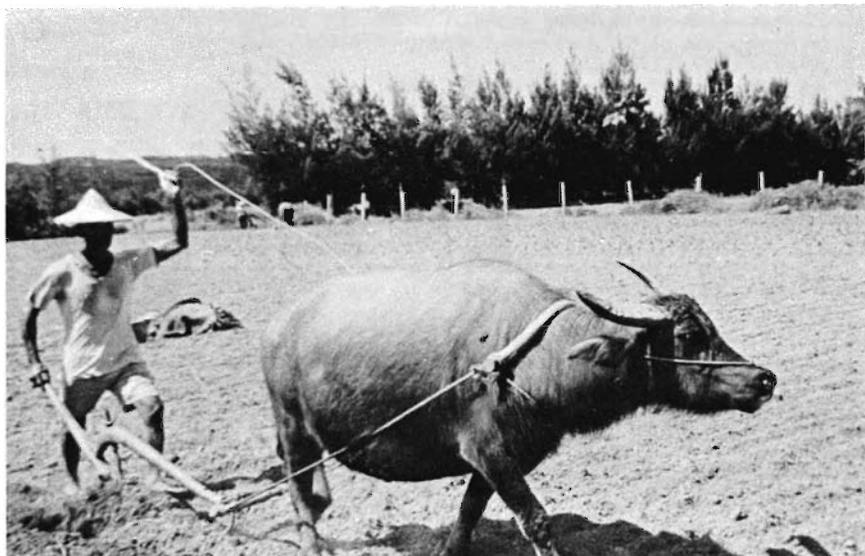
and therefore came to Taiwan.

Recently I had an opportunity to work in a Mission Hospital on Taiwan and found the experience very interesting both from the religious and the cultural points of view. As previously mentioned, the east coast is relatively speaking the backwoods of the island, and as such needs more medical development. There are government hospitals in the region, but in these institutions the treatment is often totally inadequate. The Evangelical Alliance Mission has a hospital in the coastal city of Taitung, the General Conference Mennonites have one further north in the city of Hualien. Most of my time was spent in a hospital at Taitung. This hospital serves the city itself, but finds that the needs are greater in the four mountain tribes which are found in the area.

Doctors are fortunate in that the basic model with which they work is the same in any part of the world. Each country, however, has its geographic and cultural differences so that the incidence of various diseases can be quite different.

Generally speaking the nutrition of the Taiwanese is adequate, so that deficiency diseases are not a great problem. Sanitation is another story. The irrigation ditches are a source of water for doing the family laundry, but also serve as sewage disposal plants. Diseases which spread because of lack of sanitary facilities therefore are quite common. Since the polio immunization program is not adequate it is common to find children with paralytic deformities. Of all the stool specimens I sent for analysis in the out patient department, only one came back negative for worms. This would seem to be fairly good evidence for widespread worm infestation, especially in the children. Tuberculosis is quite common, so that anybody with a prolonged cough is immediately suspect.

It was interesting to note that various conditions which are common to North America and to Taiwan often have completely different precipitating causes. Anyone who has seen people working in rice fields can well understand that these people might have backaches. Bending over to transplant the rice into



the paddies takes many hours and is extremely hard on the back. Tennis elbow is a frequent diagnosis even though most of the farmers have never seen a tennis racket. They do, however, rake rice during the harvest season and have symptoms as a result of this activity.

Taiwan has an extremely interesting conglomeration of people with many fascinating customs. Chinese culture is one of the oldest, and yet there are many modern innovations. It is not uncommon to see a farmer's house with a television aerial attached to the straw-thatched roof. Bamboo is used in many places, such as scaffolding for building construction, and yet plastic is used extensively for many small household gadgets. Large trucks carry produce from one city to the other, but gravel for construction is brought to the building sites by ox-cart. One shop offers color television sets for sale, while down the block is an open air market offering eels, squid, fish fins for soup, or sugar cane stalks.

Politically, the people of Taiwan are somewhat nervous. The Nationalist government maintains law and order, but one gets the impression that the presence of many police officers cannot help but be slightly oppressive. It is understandable that the government is somewhat careful with its avowed enemy being only 100 miles across the Formosa Strait. The Republic of China celebrated its 60th birthday while I was there. In Taitung there was a long parade with bands, dragons, winding their way through the streets, sword dances, and thousands of candles carried by singing children. The Republic is rather important to its people; the year is not A.D. 1972, but the 60th year of the Republic!

It is difficult for missionaries to work among the Chinese. The people are polite, the people are kind and helpful. But it is hard for one member of a family to decide for Christianity when the rest remain Buddhists. Add to this the reluctance to lose face, and at times the problem seems to be insurmountable. The Chinese culture is older than western civilization, therefore the Chinese often feel that it is inappropriate for westerners to even imply that the eastern religions do not satisfy the total needs of man. The mountain people seem to be more receptive to Christianity and the Presbyterian church has established many flourishing congregations among several tribes.

One month in Taiwan was too short. This brief time gave an understanding of the medical needs of the region and the problems which missionaries face. It also gave me a glimpse of the fascinating culture of China. We have a message for the Chinese, but we must be careful not to destroy what they have.

mm

BETHANIA MENNONITE PERSONAL CARE HOME INC. INVITES APPLICATIONS FOR THE POSITION OF ADMINISTRATOR OF THE BETHANIA HOME.

Applicants should be of Mennonite faith and have command of both the German and English languages. Related experience desirable.

The position is for the Senior Executive position in the Home and involves the total operation of the institution.

Applications are also invited for the position of office secretary. Ability to speak the German language is desirable.

Applications should be submitted before March 31, 1972 to

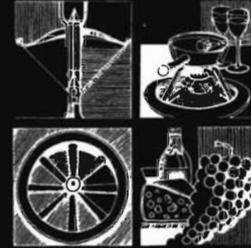
R3L 1A2
Telephone: 453-8601

MR. DAVID REMPEL
128 Maplewood Ave.
Winnipeg, Manitoba

Old Swiss Inn

207 Edmonton Street, Winnipeg
Your Host

Telephone 942-7725



"Enjoy European Cuisine
in Cozy Surroundings."

**HOW TO SUCCEED
IN BUSINESS
WHILE FLYING
THE EXECUTIVE JET**

Your flying time will never be a waste of time again. Because in first class and economy CP Air Executive Jet carries a lot more than just passengers.

Dictating equipment, for instance. So you can record that great idea that suddenly comes to you at thirty thousand feet. And the latest business journals — you'll find them on every Executive Jet.

Plus a full array of executive pleasures: good food, beer, wine. Adult games like Soma, magazines like Time, Newsweek, Playboy and — yes — Chatelaine. Because ladies are always more than welcome aboard the Executive Jet.

So next time you're flying within Canada, ask your travel agent to book you one of CP Air's many nonstop Executive Jet flights.

For reservations, just call 957-1060.

There's no better way to fly.

Travel with CP Air is a global affair.

CP Air



Assiniboine TRAVEL SERVICE LTD. Your CP Air Travel Agent

205-818 Portage Ave.
Winnipeg 10, Manitoba
786-7616

Diary of a journey: Paraguay

by H. L. Sawatzky

Friday, January 21 — I am now on my way from Uruguay to Paraguay. The old Electra jet-prop is droning over the green landscape under a cloudless sky. I am surprised how broken the surface of Uruguay is. If that grassland is ever brought under cultivation, there will be erosion on a massive scale. The small areas now under cultivation are a clear indication of that fact. So are other areas, badly scarred but now back in grass, which from 12,000 feet still clearly betray the pattern of the plow.

Arrived at Asuncion, I decided to wait for the crush at Customs and Immigration to subside. I watched a slightly battle-scarred and war-weary cockroach at least two inches long make his way stiffly and somewhat uncoordinatedly across the floor amidst the turmoil. I lost my bet. He made it!

Saturday, January 22 — I was wakened at 5:00 by the desk clerk. I told him to go away, I wanted to sleep. Then minutes later, again! Ten minutes after that, the phone. By then my Spanish was so improved he got the message. After breakfast I moved over to the Menno-Heim — air-conditioned room and three meals for less than \$5.00 per day.

The road to the Chaco is washed out for 68 km. All traffic is going by air and is solidly booked for a week. I have decided to go to East Paraguay first. A

lumber dealer from Menno Colony, Peter Hiebert, is also going, and will show me where to get off the bus.

Sunday, January 23 — The bus was 2 hours late, slow, and it was infernally hot all the way. About 7:00 p.m. the bus stopped abreast of a service station emblazoned with the name "Altona". I decided to get off right there. I walked across a sawmill yard to the first house I saw. It was the home of Isaac Neufeld, who used to pitch sheaves with our threshing gang when I was a kid. He said I'd better stay with them.

Monday, January 24 — Neufeld has a lot of things going — 5000 acres of land, cattle, and three sawmills. He is currently engaged in breaking bush and expanding a large planting program based on a winter crop of wheat and a summer crop of soybeans. After a tour of his various operations he suggested I'd be more independent if I used his motorcycle for the rest of my stay.

Tuesday, January 25 — After a general tour of the colonies of Bergthal (East Reserve origin) and Sommerfeld (West Reserve and Saskatchewan) yesterday afternoon, I settled down to work. I obtained air photos, acreage and production figures, and something of the unwritten history of the migration and early years of colonization. It was humid today, and fearfully hot. The road is by turns rough and sandy, so when you're not bumping you're swerving. When a truck or log trailer goes by, the powdery dust just hangs there in the narrow slit through the forest. My clothes are acquiring the brick-red tone of the soil. I'm feeling dirty but durable.

Wednesday, January 26 — About mid-morning it became oppressively hot and still, and there were swarms of midges and no-see-ums. Missed my noon rest because I spent too long at the small Amish settlement a few miles west of "Altona". The first of them came there five years ago. They live pretty much frontier style. One has a small mill in which he grinds locally-grown wheat. It looked pretty clap-trap and primitive, but he was cranking through 1½ tons of wheat per day.

Thursday, January 27 — I left Altona early in the morning for Tobati, about

30 miles northeast, where John Janzen, formerly of Steinbach, has a 125,000 acre property and a large sawmill operation. He is gradually selling the logged-over land, and this has attracted a few Amish families from the U.S.A. and a few Alt-kolonier from Mexico.

Janzen keeps some wild animals — tapirs, deer, wild pigs, etc. in a forest enclosure about 1½ miles from his sawmill. With one of his Paraguayan hands and the family dog, Tammy, we went to see them. Janzen led the way. We saw a small deer, a young tapir, and then the granddaddy tapir, over seven years old and some 400 pounds large, lying down. Janzen walked over and thumped him on the rump to make him get up. The tapir lurched to his feet and, after a few unfriendly noises, moved in on Janzen, who just made it up a tree to the click of the tapir's teeth. The Paraguayan meanwhile also shinned up a tree. There was none thin enough to climb near me, but I was checking the possibilities, when the tapir attacked the dog, mauling him horribly and finally tearing a piece of skin off him larger than my hand. I forgot about climbing trees and grabbed a pole about 3" thick and 7 ft. long, with which I dealt the tapir such a whack at the base of the skull that the pole snapped off. It must have been enough to interrupt his train of thought, for he let go the dog and moved off into the bush. We cleared out in a not particularly dignified manner. The dog had to be shot. And I wasn't going to involve myself in any foolish or stupid situations this trip!

Friday, January 28 — This morning I showed Janzen's foreman, in the small furniture factory he is starting, how to build a revolving drum sander for smoothing chair rungs, etc., out of an old oil drum. It should do away with a lot of tedious hand labor. Then I visited some of the logging areas with Mr. Janzen. On the way back to Altona I collected some more data in the Bergthal colony.

Saturday, January 29 — Spent the night riding to Asuncion with a 45-ton load of lumber. Henry Hildebrandt, the driver, is about my age. He avidly follows the NHL hockey games on short-wave radio from Montreal and N.Y.

mm

the continent that's waiting

SOUTH AMERICA

Cradled between the Atlantic, Caribbean and Pacific like a sleeping giant, South America waits to be discovered.



Nick Willems

Come along with me, **July 16 to August 6**, to a continent with orchid-festooned tropical jungles, soaring snow-crowned Andes peaks, emerald lakes and golden beaches.

ONLY \$1195 (U.S.)
from Saskatoon

Visiting Rio, Curitiba, Montevideo, Buenos Aires, Asuncion, Filadelfia, Lima, Quito, Cali, Bogota, and Mexico City, including participation in the Ninth Mennonite World Conference.

It's ALL at

MENNO TRAVEL SERVICE

851 Henderson Highway
Winnipeg, Man. R2K 2L4
339-5954 or 339-7837

COOKBOOKS FOR MOTHER'S DAY

CANADIAN MENNONITE COOKBOOK

3.00

Entirely New Edition — Formerly Altona Women's Institute Cookbook

An ideal gift item for the busy housewife

Over 55,000 copies sold, 164 pages, illustrated and indexed, four full-color illustrations, size 5-3/4" x 8 1/2", time and temperature charts, broiling and baking temperatures, weights and measures.

BETTY CROCKER — Wire Bound

2.95

9600-8 New Good and Easy Cook Book

9601-6 Cooky Book

9602-4 New Dinner for Two

9603-2 Parties for Children

9604-0 Boys' and Girls' Cookbook

9605-7 Dinner in a Dish

9606-5 Hostess Cookbook

9607-3 Cake and Frosting Mix

9608-1 New Outdoor Cookbook

9609-9 Pie and Pastry Cookbook

D. W. FRIESEN & SONS LTD.

PRINTERS — STATIONERS — BOOKSELLERS

PHONE 324-6964 — WPG. PH. 452-5433 — ALTONA, MANITOBA



Mr. Enns



Mr. Schroeder

Mennonites in Wolesley

A provincial seat is vacant in the constituency of Wolesley. Although at press time an election had not been called by Premier Schreyer, all parties are rallying their forces and have elected candidates to be their representatives in the coming battle. The leader of the Liberal Party, Izzy Asper

will be attempting to obtain a seat in the house and is already working hard in the constituency. This election is of particular interest to Mennonites as both the Conservative and N.D.P. candidates are Mennonites.

Vic Schroeder is the NDP candidate. Born and raised on a farm near Gretna, he moved to Winnipeg at the age of 18. He has since worked at a variety of occupations — truck driver, railroad switchman and firefighter — and is presently a student in the Faculty of Law at the University of Manitoba. He has been an activist in the trade union movement and was proud to receive the endorsement of Art Coulter, the Executive Secretary of the Man. Federation of Labour when he announced his candidacy. He is actively involved in a Council of Churches committee aiding immigrants to Canada and has done a considerable amount of work for the CNIB. He and his wife Leona (nee Thiessen, formerly of Crystal City), are members of the Charleswood Mennonite Church.

Ernest Enns is a well-known member of the Conservative party and is

seeking the seat in the constituency in which he lives. He has had eight years experience (1961-1968) as an alderman for the City of Winnipeg, during which time he served on many important governmental committees. He has an impressive community service record, having been president of the Crosstown Credit Union and of the Mennonite Educational Society. He has been a board member of the Children's Aid Society of Winnipeg, vice-president of the Winnipeg Symphony Orchestra and a director of the Men's Music Club. He is presently employed as Merchandising Manager for the Monarch Machinery Limited. Ernest and his wife Irene are members of the First Mennonite Church in Winnipeg. They have four children: Paul and Richard, Noreen and Christine.

mm

Mennonite Art Festival

The Westgate Woman's Auxiliary of Westgate Collegiate is sponsoring a Mennonite Festival of Art and Music on Sunday, April 9th, 1972, from 1:00 p.m. to 6:00 p.m. in the Polo Park Mall. Here is your opportunity to display, art, handicraft, woodwork, ceramics, quilts and extra. Exhibitors please contact:

Lydia Friesen, 96 Harvard, Winnipeg, Man. R3M 0D4 Phone 284-2678 or Tina Ediger, 71 Gerrond Bay, Winnipeg, Man. R2y 1B3, Phone 832-6310.

mm

Forsteier and CO 1972 Reunion

A reunion of Forsteier and COs will take place on June 17 and 18 at Camp Assiniboia near Springstein, Manitoba.

A committee headed by John P. Dyck, of Springstein, announced the reunion some time ago. At that time the committee also asked that former Forsteier and COs send in pictures of the personnel at work and play, etc. Since the announcement they have received more than 200 photos.

However, it still has some time before it must make its selection of photographs, and is sending out an appeal for more pictures. Any pictures sent in will be returned after selection and copying. Senders are asked to enclose information about the picture, such as who, what, when, where, etc.

Send any queries about the reunion, or photographs to Mr. John P. Dyck, Committee Chairman, Springstein, Manitoba R0G 2N0.

mm

(Subscription \$2.50 per year)

HOW LONG IS SHORTLY?

Ever since the Mennonite Mirror started publishing, its editors have heard people comment: "It's a terrific paper. It's just what we needed and I'll be sending my subscription shortly."

But a number of people who have said that still have not sent in their subscription cheque.

If you are one of these people, or if you haven't said anything to anyone, but still haven't paid, please fill out the coupon below and send it to the Mirror at 131 Wordsworth Way, Winnipeg, Manitoba, R3K 0J7.

The subscription fee helps cover the cost of postage and handling for one publishing year; that is from September to the end of June. The fee is only \$2.50.

Mennonite Mirror
131 Wordsworth Way
Winnipeg 22, Manitoba

Name
Street
City Postal Code

Jack Thiessen of the department of German at the University of Winnipeg writes this low-German article.

Wou daut kaum, daut Etj

Sou, nu ess'et sou wiet! Daut wea bie ons joarelang, veele joarelang waut jewast, äwa daut wie ons emma wada vetalde. Wann wie op'e Foarm Freistitj jejeete haude, dann saut wie 'romm em Desch enn vetalde enn kromde ut von Russlaund. Voda vetald, wou hey op'em Nippa enmol 100 Miel enn einen Dach, von Sonnopp-gang bett Sonnunjagang, opp'e Schleetschou — skates — jerannt wea. 100 Miel enn einem Dach. Mie kaum daut ein bät väl fea, wiels mie deyde de Knosse aul emma weh wann etj 4 Miel no Schoul klosse musst. Voda, saj etj, daut ess ein bät wiet, nich, oppe Skates enn einem Dach tou ranne? Na, sachta, dey Doag weere enn Russlaund lenja aus hiea. Daut wea emm Juli.

Na, onn dann kaume schljachte Tiede. Dey Baundiete kaume enn Leahde dey Dietsche domm. Tualeide deide se onse Mensche, dey Peed wajh steele ann ute Komash naume se de Schintjes enn dey Worscht. Enn butadeem wäre se groff tou dey Frulied.

Daut mott doa maunchmol utjejriest habe enn Russlaund, wiels etj dentj mie noch veele Joare nohäa, aus de Elre aul 20 Joa enn Kanada wäre, wann Voda dann ver'am Schlopegone noch 3 Pund Schwoatemoag oppeit, enn ein poa Zipple, enn Reatjawaarscht mett Editj enn doatou noch eine Schiev voll Silltjees, onn dann schlope

jing, dann säda nich aum neechsten Morje emm haud de Buck jedratjt; nä, hey säd am veere de Nacht dey Roude hinjeraun jewast. Enn wann am dey Nacht de Roude hinjeraun weere donn mott hey woll seja jedrebbelt hadde, wiels hey wää noch ein poa Doag gaunz tjnirr.

Na joh, wie weere je noch nich von hinjrem Desch oppjestone. Wie saute hinjrem Desch nohm Freistitj enn donn hold Ma dey Breiw vää. Von'e Jeschwista weere se; von Peta enn Sibierjen, von Hauns, von Jeat, von Neta enn Sarah!

Doa woa dey Breiw häakaume wea lang Tus jewast, doa haud dey Weaj jestone enn doahan trock ann daut. Foaken worde dey Breiw jeleese onn doabie holde de Elre dann uck racht ehremol daut Schneppeadoak vää. Wann wie Schwienstjast haude, Schwien-schlachte deide, ouden Jeburtsdach feahde ouden russlaundsche Jast kaume dann jint 'ett lous. "Wea weit", seede se emma, "woa dey aula sent?" Enn onse Lied haude blous Bilda, ein poa Breiw enn daut Jedachtnis!

Emm Farjoa wann dey Doag lenja worde, wann dey Sodeltiet lousjintj, ouden daut emm Somma seja heit worde enn eina aus junga Botzat opp'em Kunta biem Etschoke oda Kuckeruz derchofare sette musst, dann reede dey Elre von Russlaund. Doa wea dey Kuckeruz jrata jeworde enn dey Etschokefletja lenja enn dey Borstaund

schmocka. Ouda emm Hoafst: daut Jungveeh word 'nenjenome wiels ett kolt word enn dey Stoul ritjt so woam enn sou maklich, dann jing wie nenn enn benne ritjt ett dann noh jereschtet Sonnebloumesot, enn biem Knacke råde se dann von Russlaund. Von Tus, Vone Ternie, Vone Oult-kolinie, von dey feine jegrommde Moloschna enn uck von Petaborch.

Uck sou veel Wead wäre Russch; wie säde Schtap, Pulltou, Tschimedaun, Arbus, Boklezchan enn Bultje. Uck Kunta, Koz, Burnus, Trüb, Tota, Kolodets onn Baraban weare ons bekaunt.

Njuta, Manja, Lloja, Sascha, Kornusch, Mitja, Volodj enn Kolja weare Nomes ut'em Russchen enn dey tjant wie gout.

Voda reed väl vom Nippa; daut jriest meist ut doamett. Wenn'a irjends woa einen Rivva sach, wort dey mett'm Nippa vejlitjt, blous wea dey Nippa väl jrata, enn breda, deepa enn strouma! Enn bie Chortiz enn Russlaund säda stund eine Eatj; doajejen weare onse kanaudsche Beem enn Jrientol mau Teenepoakasch! Foaken word Frindschouft nojefeedem, daut jintj dey Lied seha schein! Sou wea daut mett dem russlaundschen Oawgout! Enn daut haud sich bie mie woll aules toup ein bät ennjebirjat.

Mett Dietschlaund wear 'et uck sou jewast, noch dolla, 11 Joa tridj.



ALLMAR DISTRIBUTORS LTD.
287 Riverton Ave., Winnipeg 5, Man.

ALLMAR'S

MANUFACTURERS OF WINDOWS . . .
DISTRIBUTORS OF BUILDING MATERIALS
AND BUILDERS & ARCHITECTURAL HARDWARE . . .
BRANCHES: REGINA — VANCOUVER

no Russlaund foua

Enn doa wear etj dann uck 6 Joa jewast enn noch ein poamol han spizeare jefoare.

Kloake, oule Manna, dey wout vonn'e Sach vestone, saje enn schriewe vell, daut eina stolt senne saul opp siene Tradition sonst ess ett uck mett daut gaunzett Oppjoa, mett'e Toukonft, nuscht. Sou saje dey daut, enn etj jleiw ann daut uck.: Sonst Mensche, waut sich nich opp äre Tradition besenne, enn äre Sproak nich reede velle, enn aulaweaje enn bät rommranne, enn aulaweaje de Näs benne habe, sennt sous Graushoppasch. Dey huppse enn wann se enne Loft sent, tjtje sich eascht 'rum enn dann wundre sich noch wann se doabie meischtens jehearig emm Schmä emm Modd 'nenndraschi. Na, joh! sprinje kaun bould wea oba secha launde enn secha sette-doa mott eina aul oppause! Oho!

Na, sou wea daut enn etj packt miene Schimedau, stoppt mie den Paus, ein poa Dola enn dey Ennlodung von Prof. Schirmunski ut Leningrad enn'e Fupp, enn Pascho!! Lous jintj ett. So docht etj mie aulahaund aus etj nu metteinst unjaweajes no Moskau enn Petaborch wea. Manche Lied, dey mie gout tjanne enn daut gout mett mie meende, säde etj sull doa maꝝ nich gaunz sou oulnäsich senne, manche säde uck groutmulsch. Mien Voda meind, dey bruckte doa enn Sibirjien noch emma Junges toum Holthacke . . . etj sull mou schmock senne. Etj

noum mie vää, mie ditt enn jant tou vetjniepe. De Menniste tjenne manchmol nich väl vedroage enn dey Russe sent uck poluksch wann eina äwabrestech woat!

Wann eina ouste von Berlin foat ess ett metteinmol mett dey Wehrlosigkeit ut. In Oustberlin tjenne dey Jrenz-soldote meast nich gone, soväl Scheitig habe se enne Fuppe, natiedlich uck Revolvasch enn Maschineje-weere onn soune Heideldie huppanack. Joh, dey Junges sent emma reid, dey Stritz tou brucke enn doa woat eina dann uck bould seha mak, uck etj. Oustdietschlaund jeit noch, oba enn Polen ess'et doch mau aules seha prost! Dei Kozebatj enn Schwien enn Tjalwa driewe sich doa opp'e Gause romm enn manchmol mustt dey Bossdreiwa jehearig breeke sous hauda doa oppem Radereeta foats Kozebrode enn Schwienborscht jehaut! Nä Fenze enn Tuns sent doa noch nich moud enn uck sonst rannt doa väl Gnoatj enn aundret ut'e Owesied oppe Gaus romm. Daut Jescheitste vonn'e Polacka ess daut se meist aul Dietsch räde enn Sonnebloumesot knacke. Opp eine Städ verr Posen wea kratjt Bezoa enn doa tald etj 310 Foatija. Tjeene Koare. Enn dey Kuntasch enn Kobble enn aundre Schrugge haude ver'em Bus Schiz, sowaut tjrieje si nich aule Dach touseine.

Enn Warschau habe se aulatoup seja emm latzten Tjrig 'rommschermett-

zelt enn doavon sitt eina noch opp Staede ditt ouda jant. Enn dann jeit 'ett wieda; von Warschau tusent Miel jlitj ouste no Moskau opptou. Nä, nä, dey Wajch es mau sou, sou, enn opp Städi jeit daut mau medasatjes. Nu sie wie enn Russlaund, weins aune Jrenz. Dey Pole schlure enn schlure, drei Stund diet daut. Jo, enn inn Russlaund steiht woumeeglich aul dey Borsch reid, saj etj mie. Met einmol Divaj! Aune Jrenz ess 60 Schou breet jepleajt onn jeeajcht. Aules woat bedacht, nich einmol eine Stapmus kaun ohne Pipiere uthäwle äwre Jrenz. Mei Gomz, säd Janna, nu sent wie enn Russlaund. Hie word Rusch jeräd enn Sout jeknackt. Coca-Cola ha se hiea nich oba doavää Kwaus. Aules toup sachet mau prachrig.

Dey Waj ess knubblig enn dey Bussdreiwa foat sou hunjsch daut etj bould ein poa Knubbels aum Kopp hab.

Von Moskau weit wie aula väl. Daut ess eine lewendje Staut oba dey Lied kome mie aulatoup ein bät bedretjt vää. Enn Leningrad, waut wie Petaborch nanne, herrscht ein bätra Jeist. Dey Lied sennt frintelja enn vetale friea. Äwahaupt sitt'ett dey Staut schmock.

Eint mott etj noch schwind saje; etj jleiw nich, daut de Russe ons den Kopp veneide welle, sous tjrie'e se uck de Huck voll. Langsom ess 'ett Tiet jeworde, daut sich aule Mensche vedroage. mm

ZU IHRER BEQUEMLICHKEIT: ZWEI GESCHAEFTE UNTER EINEM DACH!

LEO'S HOME BAKERY

KONDITOREI UND CAFE — KUCHEN UND FEINGEBAECK IN GROSSER AUSWAHL

- Torten und Tortenstücke in grosser Auswahl
- Schwarzwälder Kirschtorte mit Kirschwasser
- Dobos — Spanische Vanille — Haselnuss
- Käse-, Sahne-, Florentinertorte usw.
- Alle deutschen Brotsorten (Thüringer Landbrot)
- Brötchen und Kaiserbrötchen

— Täglich frisch —

849 NOTRE DAME AVENUE — TELEFON: 772-9668
215 Oakland Ave., N. Kildonan E. WEGNER
339-2289

GUTE PARKMOEGlichkeiten VON 4:00 BIS 6:00 UHR IN DER WINNIPEG AVENUE

SARGENT MEAT MARKET

FEINSTE WURST- UND FLEISCHWAREN, DELIKATESSEN

Spezialitäten: Westfälischer Schinken und Wurst nach Hausmacherart, viele deutsche und europäische Importwaren

FREIER PARKPLATZ
AN DER SHELL-TANKSTELLE
FREITAG LIEFERUNG FREI HAUS! —

847 NOTRE DAME AVENUE — TELEFON: 783-1969
INH. FRITZ ROSENKRANZ

Was der Prediger tut. . .

Rev. John H. Neufeld ist seit 1969 als Prediger in der Schönwieser Mennonitengemeinde (First Mennonite Church) tätig. Von 1959 bis 1966 unterrichtete er in der Bibelschule zu Abbotsford, B.C.

Seinen B.A. in Christlicher Erziehung erhielt er vom Canadian Mennonite Bible College in Winnipeg, seinen B.A. vom Western Washington State College und seinen Master of Divinity vom Mennonite Biblical Seminary in Elkhart, Indiana, U.S.A.

von Rev. John H. Neufeld

„Es wird jedem Menschen einleuchten was du am Sonntagmorgen tust, aber wie beschäftigst du dich den übrigen Teil der Woche?“ Dies ist eine Frage, die wahrscheinlich so mancher von euch durch den Kopf gegangen ist, und ich will versuchen diese Frage zu beantworten. Meine Antwort wird aber eine persönliche sein, von dem Blickpunkt eines Predigers gesehen, der in einer grossen Gemeinde arbeitet und seine Arbeit mit anderen, von der Kirche angestellten Männern und mit Laienpredigern teilt.

Es ist darauf hingewiesen worden, dass von vielen Berufen in der Welt das Amt eines Predigers äusserst unklar und unbeständig in seiner Definition dargestellt wird. Die Art und Weise wie ein Prediger seine Zeit einteilt und verbringt ist fast ausschliesslich ihm allein überlassen. Kaum irgendeine Gemeinde gibt ihrem Prediger eine Beschreibung seiner Pflichten. Mir erging es bei dieser Kirche auch nicht anders. Bei Amtsantritt sagte man mir was im Grossen und Ganzen von mir erwartet wurde, aber was die Einzelheiten der täglichen Arbeit anbetraf, das war meine Sache.

Dieses hat manchmal seine Schattenseiten weil ich nicht immer weiss was die Gemeindeglieder von mir erwarten und weil ihre Erwartungen natürlich

auch verschieden sind. Es scheint, dass ein Prediger von seiner Gemeinde viel Toleranz verlangt was seine Arbeit anbetrifft. Viele Kirchenmitglieder haben von der Arbeit und Aufgabe eines Predigers eine gewisse Vorstellung und wenn der Prediger diesen Vorstellungen nicht gerecht wird sind die Menschen enttäuscht. Vielleicht wäre es gut wenn Gemeindeglieder die Gelegenheit hätten mit ihrem Prediger dessen Wirkungsfeld zu besprechen.

Ich verbringe viel Zeit im Studienzimmer der Kirche. Das heisst, fünf Tage in der Woche beginnend um 9 Uhr morgens bis in den Nachmittag hinein. Nach einem leichten Imbiss und einer kurzen Mittagspause in der Kirche arbeite ich weiter. Mit Recht fragt ihr nun: „Was tust du die ganze Zeit am Schreibtisch?“

Ich sehe das Predigeramt als einen Prozess fortwährenden Lernens an. Lernen über den christlichen Glauben, über Menschen, über die Welt und wie der Glaube und das Leben in unserer menschlichen Gesellschaft verbunden sind. Beträchtliche Zeit verbringe ich mit Lesen — ich lese Bücher die mir gehören, Bücher aus der Universitätsbücherei und dem „Canadian Mennonite Bible College“. Ferner lese ich Zeitschriften wie „The Mennonite“, „Der Bote“, „The Mennonite Mirror“, und „The Canadian Mennonite Reporter“.

Durch das Lesen dieser Zeitschriften und Magazine bleibe ich auf dem laufenden was die Kirchen in der Welt und in unserer Umgebung anbetrifft. Hin und wieder lese ich für meine persönliche Bereicherung und manchmal setze ich mir ein bestimmtes Ziel. Des öfteren behalte ich einen Ausspruch oder eine Idee; dieses kann Gedanken anregen, kann Erinnerungen auffrischen, kann sich mit einem besonderen Problem befassen oder aber es kann einen veran-

lassen eine neue gedankliche Richtung einzuschlagen. Ideen werden notiert — sie sollen reifen und es ist sehr leicht möglich, dass sie in den kommenden Monaten zum Entwurf einer Predigt dienen.

Ich sagte, dass ich mir hin und wieder beim Lesen ein besonderes Ziel setze: kürzlich wurde ich auf ein Thema aufmerksam, das erläutert werden muss, und dessen Studium mir und anderen sehr zum Nutzen sein wird. Dieses Thema ist die Wiederauferstehung Jesu, und das Studium dieses Ereignisses wird dazu führen, dass ich in den kommenden Monaten einige Predigten darüber halten werde.

Ein Teil der wöchentlichen Arbeit ist natürlich mit der Vorbereitung von Predigten ausgefüllt. Dieses erfordert langfristige Planung wie auch die sofortige Ausarbeitung der Predigt für den nächsten Sonntag. Die Vervollständigung so einer Predigt erfordert Auswahl des Materials, Organisation und das eigentliche Schreiben. Hin und wieder gefällt mir eine Predigt nicht, und die endet im Papierkorb.

Ein Teil meiner Energie ist der grossen Aufgabe christlicher Erziehung gewidmet. Dies schliesst Kinder, Jugendliche und Erwachsene ein. In diesem Herbst leitete ich zwei acht-wöchige Bibelkurse. Einmal im Monat haben wir Sonntagsschullehrertreffen und in den kommenden Monaten halte ich Katechismusklassen für junge Menschen und Erwachsene.

Ein weiteres Gebiet meiner Arbeit befasst sich mit individueller Seelsorge (counselling). Manchmal muss Menschen geholfen werden, die in einer Krise stehen: Trauer, Krankheit oder ehelicher Konflikt. Eine mehr routinartige Beratung vor der Ehe steht jungen Braut-

paaren offen. Unsere jungen Paare werden gebeten einen vorehelichen Kursus zu nehmen, in welchem die Ehe von verschiedenen Blickpunkten betrachtet wird. Wenn es gerade passt, dass mehrere Paare innerhalb einer gewissen Zeit von mir getraut werden wollen, dann richte ich es so ein, dass voreheliche Beratung in Gruppen stattfindet.

Ich denke, dass die menschlichen Beziehungen innerhalb der Familie von ungeheurer Wichtigkeit sind. Die Kirche muss Anleitung und Hilfe bei der Vorbereitung zu einer Ehe anbieten wie auch Verständnis und Beratung wenn eheliche Beziehungen vom Zerfall bedroht sind. Ich hoffe, dass die jüngeren wie auch die älteren Menschen in unseren Kirchen dahinkommen, dass sie die Notwendigkeit für einen vorehelichen Kursus ebenso erkennen wie die Notwendigkeit einer Fahrschule vor dem Führerschein. Ich bin sehr dafür, dass ein vorehelicher Kursus die Vorbedingung zu allen kirchlichen Trauungen wird.

Zusammen mit unserer Kirchensekretärin, die halbtags arbeitet, erledige ich Verwaltungsarbeiten so wie Korrespondenz, Anfragen, Ausarbeitung des Kirchenblattes, wöchentliche Bekanntmachungen, kirchliche Statistiken, usw. Ausserhalb des Arbeitsbereiches der Gemeinde, bin ich auch in verschiedenen Konferenzkomitees tätig. Diese Zusammenkünfte nehmen manchmal einen ganzen Abend, manchmal einen halben Nachmittag in Anspruch.

Sicher ist es euch aufgefallen, dass ich keine Haus- oder Krankenbesuche erwähnt habe. Ich mache wohl einige Besuche, aber die Arbeitseinteilung in unserer Kirche ist so, dass ich weniger Besuche mache, dafür aber um so mehr auf dem Gebiet christlicher Erziehung und in der Komiteearbeit tätig bin.

Meine Arbeit ist niemals beendet, aber das beunruhigt mich nicht zu sehr. Ich habe diese Tatsache als normal akzeptiert und versuche damit zu leben. Ich erfreue mich an allem was ich tue und gehe immer gerne zur Arbeit. Der Herr hat mich zweifach gesegnet: ich habe die Fähigkeit sehr gut zu schlafen, so dass ich morgens erfrischt aufwache, und ich habe eine Frau, die mir beständig guten Mut zuspricht und mit der es eine Freude ist zusammenzuleben.

So verschieden die Arbeitsfelder auch sein mögen in denen ich tätig bin, so ist doch alles miteinander verbunden. Denn durch die Seelsorge wird die Versöhnung zwischen Mensch und Gott und unter Mitmenschen gefördert. Ich stimme mit Paulus überein der da einmal schrieb: „Dafür halte uns jedermann: für Christi Diener und Haushalter über Gottes Geheimnisse. Nun macht man nicht mehr an den Haushaltern, denn dass sie treu erfunden werden.“ (I. Kor. 4:1-2) **mm**

Dart Holdings Ltd.,

101 Burnett Ave.

FOR RENT

One and Two Bedroom Suites
From \$140.00 and Up

For Information and Viewing
Contact: George Enns 338-4448
6 to 9 P.M. — 667-2280

Silverman Jewellers

Jewellers by Birth
since 1910

WELCOMES YOU TO

Winnipeg

DIRECT DISTRIBUTORS

For Fine China
and Gifts by
Royal Doulton
Wedgwood
Aynsley
Rosenthal

Royal Crown Derby

Gold Jewellery Diamonds
24 hr. service on watch repairs



487 MAIN STREET
Directly opposite City Hall
½ Block South of
Centennial Concert Hall

UNITED TRAVEL SERVICE LTD.

836 Ellice Ave.
WINNIPEG 10, MANITOBA
New Excursion Fares
To

Glasgow From \$243.00
Lisbon From \$262.00
Munich From \$281.00

For Further Information
Call

774-3578

Enns T.V. & Radio Service

Specializing in

**COLOR T.V.
SALES**

From 489.00 to 1,300.00

Phone 334-4827

1109 Henderson Hwy.
Winnipeg 16, Man.



Reflections from our Readers

Sir:

I would like to make several comments in regard to the Feb. issue of your paper.

The exposition by Vogt on unemployment was a brilliant apology for the disgraceful state of the Canadian economy which has been the main product of the Trudeau years.

Put everything into neat, antiseptic boxes, "assume" there are 192,000 jobs available, assume "Box G" (total number of jobs) is a nearly "fixed" number, tell us about the baby boom, tell us about those unemployed who don't want work, give us June '71 figures instead of the less rosy December or January figures, add the word "economist" and you have a recipe for the type of con game that ought to have died with the witch doctor.

The federal department of labour's statistics indicate that there are less than 25 percent of 192,000 jobs available and unfilled in Canada today, and if everyone of those jobs was filled, approximately one in 15 of those presently unemployed would have obtained employment. Further, most of those presently unemployed would have great difficulty qualifying for many of those unfilled professional and managerial jobs. "Box G", (number of jobs) IS affected by fiscal, monetary and developmental policy. Remember how easy it was to switch our economy into high gear in 1939? The same switchover can be made in peace time by any government which considers it a disaster to have close to three-quarters of a million of its bread winners out of work. Canadians, with the possible exception of Trudeau, have known of the post-war baby boom for decades. When this group hit the job market, the Trudeau government did not merely stand pat, but rather embarked on a deliberate policy of curbing inflation by creating high unemployment, a policy which has yielded both unemployment and inflation. Vogt's article was a severe blow to the credibility of his profession.

I would also like to comment on the "Winkler" article, not for what was included, but rather on what was excluded. I would suggest that in that type of article an attempt be made to analyze also the quality of life of the people working in the town's industrial plants. Tell us about their job security, pension plans, profit sharing, wages, as compared to other parts of the province, the way in which those wages and employee working conditions are arrived at in the spirit of brotherhood and co-operation, and, in general, how the employee is made to feel proud of his achievements through having a voice in the operation of the plant. Is the farmer given an opportunity to bargain on equal terms with the plant owner on prices or involved on a profit sharing basis?

Inclusion of such items would give a much more complete (and, hopefully, more impressive), picture of what our towns are all about. After all, while workers cannot exist without industry, industry likewise cannot exist without workers, and it seems a shame to mere-

ly dwell on the accomplishments of one, while ignoring the other.

Vic Schroeder,
Wolseley.

Editor's Note:

It is good to get a vigorous response from one of our readers. We want to respond to a few of Mr. Schroeder's charges. We question his fairness when he says that a disgraceful economy has been the main product of the Trudeau years or that "any government" can switch an economy to full employment. If that is so, why hasn't the present government of Manitoba done it? The Federal Labour Department has admitted that its figure of jobs available is very imprecise, partly because it has just begun to collect data and because the question is very difficult to answer. It is strange that this happens to be one of the few government conclusions in which Mr. Schroeder has considerable faith.

We would agree with Mr. Schroeder that the government has adopted some very bad economic policies in recent years, but the main purpose of the article was not to debate policy but to indicate how difficult it is to define the problem itself. We also think that Mr. Schroeder is not being fair when he implies that wrong policies are the result of deliberate mischief on the part of the government. Such quick judgments may come back to haunt him if he ever becomes a member of government.

The comments on the Winkler article are well taken. We intended that article to be a brief survey of some aspects of life in Winkler, but it would certainly be wrong for us to pretend that it was either broad or incisive enough. We hope in future articles to tackle some of the themes which Mr. Schroeder suggests.

Dear Sir:

We are glad we are on your mailing list, even though we no longer live in Winnipeg. Kindly change our address. In this last issue I especially liked the book reports. In this day and age when so much is available in the line of books, one appreciates any guidance in one's selection.

I feel that too many articles in your paper are geared to and selected from the life of the "russlaender" segment of Mennonites. Unfortunately, this division is still much alive. Tact in the selection of articles could help to heal feelings and spell greater success of your paper in rural Manitoba.

We love the Mennonite Mirror and wish you much success.

Sincerely yours,
Menno Hildebrand,
Rossville School,
Norway House.

Dear Sir:

Thank you for taking the trouble to send me a copy of your first numbers of the Mennonite Mirror. It has an attractive format, and I have enjoyed the contents: especially Al Reimer's article on Rudy Wiebe, the pieces on Concordia and the schools and of course the

beautiful picture of George Schulz! 'Speaking the truth in love' is a splendid maxim and I wish you much success in interpreting the Mennonite scene. Although your policy statement leaves out areas which I consider crucial to worthwhile self-reflection, I don't think that your Mirror will show us only what we want to see, and so I can see a very useful role for your magazine.

I naturally favour the inclusion of German. Please allow me the commonplace that this is only worthwhile if it is done well (both in subject matter and language) and not for its own sake.

Once again, hearty thanks!
Mit freundlichen Gruessen,
Vic Doerksen,
Zurich, Switzerland.

Dear Sirs:

I am following the growth and development of your magazine with great interest. Its content provides a nice balance to the other *Spiegel* which I read.

In your November issue you mention editorially that to your knowledge the cover picture and the story on the artist Victor Friesen was the first time that Friesen received tribute in this form in a Mennonite magazine. This is not quite correct. The first issue of the *Mennonitische Lehrzeitung* (July 1948) had a sketch by Victor on the cover and also carried an item on the artist.

While I liked the Friesen sketch on your cover I was disappointed that Friesen had selected a slightly untypical Mennonite farm home. No authentic Mennonite home had a second storey "alcove" as pictured by the artist.

May I also suggest another subject to your versatile Mrs. Lore Lubosch. It is Steve Prystupa, curator of the Manitoba Museum of Man and Nature. Prystupa has been busy ferreting out Mennonite artifacts for the museum. And if Mr. Friesen could be persuaded to illustrate such an article, the item would be a historical gem.

With best wishes,

Victor Peters
311 Brock Street, Winnipeg

Dear Sir:

Enclosed find cheque for \$2.50 for one year's subscription to your new magazine.

My wife and I both enjoy reading it. My wife especially enjoyed the articles by E. E. Reimer as she was born in the Ukraine and lived in Poland and Germany for a while and quite a few of the localities mentioned are familiar to her. And I enjoyed the article by John H. Warkentin as I used to go to school with him and his Dad was our teacher when they resided in Lowe Farm.

With thanks,
Sincerely,
Mr. and Mrs. Abe Dyck.

Business and Professional Directory

the Mennonite Mirror encourages you to call one of the names on this list

MARTENS & DENNEHY

BARRISTERS AND SOLICITORS

608 Somerset Place
294 Portage Avenue
WINNIPEG 1, MANITOBA
Telephone 942-7247

GARSON, GUAY & LOEWEN

Barristers & Solicitors
402 Paris Building 259 Portage Avenue
WINNIPEG 2, Manitoba
Telephone 942-6587

Branch offices at:
LAC DU BONNET ALTONA POWERVUE
LUNDAR WINKLER ST. PIERRE

Investors SYNDICATE LIMITED

- ★ GUARANTEED INVESTMENT CERTIFICATES
- ★ MUTUAL FUNDS
- ★ PENSION TRUSTS
- ★ LIFE INSURANCE
- ★ ESTATE PLANNING

HARRY FAST SYD REIMER ART KROEKER

GRANT PARK PLAZA OFFICE
284-0570

Riddell, Stead & Co.

McLINTOCK MAIN LAFRENTZ & CO.
CHARTERED ACCOUNTANTS
804 - 220 PORTAGE AVE.
WINNIPEG 1, MAN.

St. John's
Corrier Brook
Halifax
Quebec
Montreal
Ottawa
Toronto
London
Hamilton
Winnipeg
Regina
Edmonton
New
Westminster
Vancouver

REAL ESTATE — MORTGAGES

DON'T TOSS — RING ROSS



ROSS REALTY LTD.

1135 HENDERSON HIGHWAY
WINNIPEG 16, MANITOBA

LEO KOFLER

Res. Phone 338-2262

Bus. Phone 338-4681

MONTREAL LIFE INSURANCE COMPANY

JAC. I. WARKENTIN
PETER J. THIESSEN, C.L.U.

604-491 Portage Ave., Winnipeg 2
Winnipeg — 775-2406
Steinbach — 326-2055

Walter's Electric Service

RADIO - TV & APPLIANCE
SERVICE

Westinghouse, Zenith, RCA
Sales and Service

325-4213

WINKLER

DR. P. ENNS
DR. P. H. FRIESEN
DR. H. T. DIRKS

Phone 589-5306
440 DeSalaberry, Winnipeg 5, Man.

KENNETH P. REGIER, B.A., LL.B.
BARRISTER AND SOLICITOR

805 Somerset Place
294 Portage Avenue
Winnipeg, Manitoba R3C 0B9
Telephone: 943-4548

LORNE A. WOLCH B.S.C., R.O., O.D.

EYE DEPARTMENT
KELVIN PROFESSIONAL GROUP

HENDERSON HWY. AND CARMEN AVE. OFFICE 533-1371
WINNIPEG 5 — MANITOBA RES. 453-5290

WESTGATE MENNONITE COLLEGIATE

86 WESTGATE, WINNIPEG

Invites Applications for the 1972-73 School Year
Junior High Grades VII, VIII, IX
Senior High (University Entrance) Grades X, XI, XII.

WESTGAGE OFFERS:

A Strong Music and Drama Program
Integrated Physical Education Program
A Strong Language Program — Special Emphasis on German.
A Thorough and Comprehensive Religion And Mennonite Heritage Curriculum.
A Program to help the student as a person . . .
An atmosphere of acceptance where the student can discover his self worth.



Photo: 1971 Graduates of Westgate Collegiate

Westgate Mennonite Collegiate boasts a highly trained and well qualified Christian faculty and staff dedicated to make available the best possible education program.

TUITION: Grades VII, VIII, IX — \$325.00

Grades X, XI, XII — \$425.00

Family Rates: First Student full tuition, second student full tuition less \$100.00,
third student or more full tuition less \$150.00 each.

Tuition may be paid on a monthly basis. Scholarship and Bursaries Are Available.

**For further information or Application Forms call the Principal,
William Kruger,
Office: 775-7111
Home: 489-2402**

Parents enroll your children at Westgate for a good education and the personal attention they deserve.

(This Notice Sponsored by Friends of Westgate Collegiate)