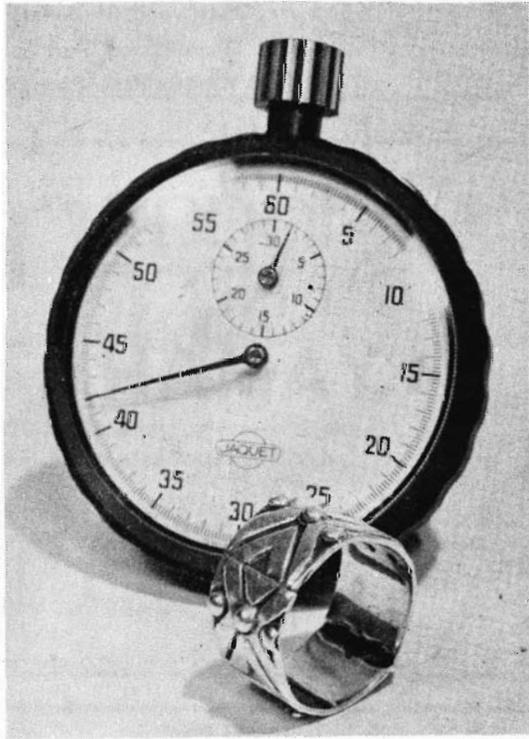


M. Durksen,  
45 Carmen Ave.,  
Winnipeg 5, Man.

# mennonite mirror

Volume two / number five / January 1973



**THERE'S MUSIC IN YOU!**

**BRING IT OUT!**

# **THE YAMAHA MUSIC SCHOOL**

**A variety of courses...for all age groups.**

**JUNIOR COURSE . . . .** for 4 and 5 year olds.

**PREP COURSE . . . .** for 6, 7 and 8 year olds.

Both are designed to give your child an understanding of music, including melody, harmony, rhythm, ear training, and the reading and playing of written music.

**ELECTONE COURSE . . . .** organ courses for all ages, both beginners and more advanced students.

**GUITAR COURSE . . . .** for all ages, both beginners and more advanced students.

Teaching centres located in:

Westwood, St. James, Central and Downtown Winnipeg,  
Charleswood, Fort Garry, Fort Richmond, St. Boniface,  
Windsor Park, East Kildonan and Transcona.

for more information, phone

**786-2461**

# **YAMAHA MUSIC SCHOOL**

**1330 PORTAGE 786-2461**



*Since 1887*

**THE BAY 772-4861**

## About this issue

Perhaps the most significant single work to be published in this issue is the fiction short story *Old Eva's Cure*, by Al Reimer. A number of people who read the story before its publication here said that it is one of the best fiction works to be written by a Mennonite author in a long time. Indeed, one of the readers said that if the *Mennonite Mirror* didn't print it then he would try to get some other prestigious journal to do it.

A major portion of the rest of the January magazine focuses on Mennonite and co-operatives unions. Most of these institutions were born in the depression as an answer to economic hardship. The fact that many of them are still going strong today is an indication that this form of working together isn't dead.

What is interesting is the fact that some communities tended to view a co-operative or credit union as a socialist tool, and therefore took a dim view of them, while others saw them as an instrument that could be used by people for their collective and mutual benefit. In other words, people in the latter category recognized that working together on economic problems was only a short step from their past experience in helping each other through working bees building barns, slaughtering livestock, etc.

The *Mennonite Mirror* also apologizes this month to Dr. Rhinehart Friesen. He was the subject of an article last month concerning his contribution to Rh disease research. Because his first name is so frequently mis-spelled, he specifically asked the *Mirror* to spell it right — just this once. But it happened anyway, much to our embarrassment. Remember it's Dr. Rhinehart Friesen.

## Inside you will find

<i>Student participation with vengeance</i> . . . . .	5
<i>Spirit of the post road</i> . . . . .	7
<i>Co-operatives among Manitoba Mennonites</i> . . . .	9
<i>Mennonites and the credit union</i> . . . . .	13
<i>Altona CU</i> . . . . .	13
<i>Steinbach CU</i> . . . . .	15
<i>Crosstown CU</i> . . . . .	17
<i>Winkler CU</i> . . . . .	17
<i>Old Eva's Cure</i> . . . . .	19
<i>Manitoba news</i> . . . . .	18
<i>Mirror Mix-Up</i> . . . . .	21
<i>Soageschpon</i> . . . . .	24
<i>So was Traegt Man nun Eben</i> . . . . .	25
<i>Mein Schulfreier Samstag</i> . . . . .	26
<i>Begegnungen im Schwarzwald IV</i> . . . . .	27
<i>Reflections from readers</i> . . . . .	30

# mennonite mirror

Volume two / number five / January 1973

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

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

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. Address for all business and editorial matters is 131 Wordsworth Way, Winnipeg R3K 0J6, phone 889-1562. Subscription rate is \$3.00 for 10 issues.

**Editorial Committee:** Lore Lubosch, Hilda Matsuo, Ruth Vogt, Wally Kroeker and Rick Woelcke.

**Business committee:** John Schroeder, Rudy Friesen, David Unruh and J. Thiessen

The executive group (as listed above) of Brock Publishers Ltd., serve as members of both the editorial and business committees of the *Mennonite Mirror*.

# ASSINIBOINE TRAVEL SERVICE LTD.

YOUR SUNLIGHT REPRESENTATIVE

219 - 838 Portage Avenue  
WINNIPEG 10, MANITOBA

<p><b>ACAPULCO</b> <b>TWO WEEKS</b> <b>FROM — \$379.00</b></p> <p><b>DEPARTURE DATES</b></p> <p>Jan. 26/73 Feb. 9/73 Feb. 23/73 Mar. 9/73 Mar. 23/73 April 6/73</p> <p>CALL</p> <p>Rick Martens</p> <p>PHONE</p> <p>786-7616</p>	<p><b>PUERTA VALLARTA</b> <b>TWO WEEKS</b> <b>FROM — \$369.00</b></p> <p><b>DEPARTURE DATES</b></p> <p>Jan. 20/73 Feb. 3/73 Feb. 17/73 Mar. 3/73 Mar. 17/73 Mar. 24/73</p> <p>CALL</p> <p>John Schroeder</p> <p>PHONE</p> <p>786-7616</p>	<p><b>HAWAII</b> <b>TWO WEEKS</b> <b>FROM — \$369.00</b></p> <p><b>DEPARTURE DATES</b></p> <p>Jan. 19/73 Feb. 2/73 Feb. 2/73 Feb. 16/73 Mar. 2/73 Mar. 30/73</p> <p>CALL</p> <p>Lorna Berg</p> <p>PHONE</p> <p>786-7616</p>	<p><b>RUSSIA</b> and <b>WEST AND EAST GERMANY</b> With Dr. R. Vogt (who has studied and lectured in both parts of Germany and Russia) <b>AUGUST 3 — AUGUST 25</b> Return leisurely via <b>GREECE</b> and <b>ROME</b></p> <p>BOOK NOW WHILE SPACE AVAILABLE</p> <p>CALL Ruth Wiebe Phone 786-7616</p>
--	---	---	--

## Daily schedule service between the St. Lawrence and the Pacific

**REIMER**  
**EXPRESS LINES LTD.**



**We've got what it takes  
to take what you've got.**

# Student participation with vengeance

by H. L. Sawatzky

That there has been a good deal of ferment and even violence at German universities during much of the past decade is probably well-known to most Mirror readers. Names of some of the leaders, like Rudi Dutschke, are almost household words even in North America.

Reform of the German university system was overdue, and the violence of the turmoil probably reflected pent-up, frustrations as much as political motivation. For too long professors answerable to no-one had sat as omnipotent and often arbitrary (and, perhaps, unjust) heads of their institutes with almost absolute power over the academic fate of students and the professional fate of their younger colleagues. It was perhaps to be anticipated, then, that, once set in motion, the pendulum of change would swing quite far. ". . . the Left labors under the irrational conviction that it is possible to politically resolve, in the university, conflicts and problems which have their origins *outside* the university and *can only be resolved outside the university*," said reform advocate and professor of philosophy and religion, Georg Picht, of Heidelberg in an interview earlier this year. His statement summarizes a good deal of my own impressions gathered while at Humboldt-Dozent at Freiburg a year ago and guest professor at Marburg this past spring and summer.

Today, most of the obvious abuses of the past have been eliminated or greatly modified, to the point, at least, that over 90 percent of the students prefer to pursue their studies and let further change come by evolution of the much-liberalized system rather than seek further change through belligerent confrontation. In consequence, then, the student movement has passed, by default as it were, predominantly to highly motivated and by now thoroughly organized groups whose stated purpose it is to dismantle the university

system and resurrect it in the image of the Marxist ideology which constitutes their *leitmotif*. Dominant among these groups are the Jusos (Jungsozialisten) and Spartakus (Communist). Although they profess not to approve of the *means* used by anarchist groups which specialize in the bombing of public buildings and ambushing policemen, they are nevertheless on record as supporting their *aims*, i.e. to bring the present social system to its knees and then guide its "reconstruction". Many Germans, academics and general public

alike, suspect that much of the apparently ample budgets of these groups is "piped in" from beyond the Iron Curtain. Academics of my acquaintance argue, on the other hand, that it is unlikely that key people are spirited in from the Communist countries to guide the various radical student movements. It would be hard to find more dedicated personnel in the People's Republics than the idealistic converts to the Marxist cause who have never been exposed to the practical benefits of living there.

The liberalization and "opening-up" of the university system has some interesting by-products. Practically every decision-making process now has student participation. Since the majority of student positions on the various committees has passed into the hands of the activist few who on most campuses make up well under 10 percent of the student body, this group wields considerable power. Students sit on the staff appointments committee which controls the hiring of new faculty members. It is common knowledge that at the Free University of Berlin and at the University of Bremen it is no longer possible for an academic who is not a proven confirmed Marxist to be appointed to a teaching position. This past year a professor of some renown was invited to join the department of mathematics at the University of Bonn. Because he had been an occasional

advisor to the governments of Konrad Adenauer and Ludwig Erhard his appointment was opposed by student activists. When the professor indicated that he planned to accept the proffered position, they addressed themselves to him directly, assuring him that they would "make things hot for him" by disrupting his lectures and with other forms of harassment. He took the hint.

A common tactic of radical student organizations is to send a cadre of perhaps six to 10 activists into every lecture. They have the duty of conveying to the professor the idea that in their opinion a Marxist approach to the subject of the course would be the proper one. This tactic is employed more in the arts and social sciences, which lend themselves better to "interpretation" than, say, the physical sciences, but I have had it reported to me that it is also occasionally applied in the latter. If the professor should demur and propose that, in his opinion, the time when one could afford to be convinced that one was in possession of the one and only true faith came to an end some centuries ago and, since one no longer resorts to burning, decapitating or drowning those who, however heretically, thinks otherwise, an open and un-biased approach might be best, he may shortly find "otherwise." A favorite tactic used as a follow-through is to "neutralize" the recalcitrant professor by engaging him with a constant barrage of largely meaningless questions, so that the lecture time is frittered away without coming to grips with the substance of the course. At about this point, unless the course is compulsory, the serious students start drifting away to audit other courses where conditions may be less tense. If the course is an important one and serious students object to the obstructionism of the few, more activists are sent in as a counter-balance, and a certain amount of harassment of students, too, may be brought into play. As time wears on and the final date for course changes passes, the

activists withdraw, leaving the professor with perhaps a handful of students. If he does not have tenure, the "lack of popularity" of his courses may result in his contract being terminated.

What I have tried to illustrate are the tactics one may expect to encounter from student radicals at German universities today, not their pervasiveness. One of my colleagues, who had just come from Tuebingen, was appalled at the radicalism at relatively peaceful Marburg. One emerging pattern on the German university scene is for serious students to gravitate toward non-radical universities, while the radicals, as well as those of no particular conviction who want to be where the action is and get their nerves tickled gravitate toward the campuses of radical reputation. Perhaps Prof. Picht is right when he says that one of the main problems with student radicals is that the only place they have ever made any "impression" is on a school bench and, in terms of life and living, are largely innocent of any knowledge of "where it's from or where it's at." How true this is may perhaps in some measure be gauged from a demand which student radicals have been pushing hard of late: that everyone who attends university be granted a degree, without examination. Failing that, they insist on open group exams, if *one* passes, *all* pass. That this would cheapen to the point of worthlessness a degree obtained after the adoption of such a system, regardless of the academic competence of the individual, is a point that so far appears to have eluded them.

And what of the "proletariat" which never attends university but for whom the radicals claim to be fighting the good fight as well? They trudge to work at 6:30 a.m. with their lunch buckets under their arms and quietly and anonymously pay by proxy

through the tax collector for much of the university fun and games. But the proletariat is becoming uneasy. Persons over 18 have the vote. In small university cities where 25 percent or more of the population may be students who have no long-term interest in the community, they may nevertheless wield a good deal of power in local government, even to the point of being decisive in referendums on bond issues and the like. The prospect of "transients" being able to thus influence long-range community debt structure is resented by many. In response to public reaction, the Hessian Landtag this year deleted a budget item of 800,000 D.M. (\$240,000) for the support of student assistants at the Uni-

versity of Marburg. The real motivation, beyond economics, appears to have been to cut the ground out from under a number of "professional students" who supported themselves with these assistantships while pursuing their real ambitions, to maintain the radicalization of the student body.

On a more positive note, however, I remind myself in closing that, even at the most radical campuses, cases where professors, assistants and students are co-operating and performing valuable work continue to persist. The pendulum may still be swinging Left, but my guess is, the momentum is decreasing. When the back-swing comes, I hope it's slower and spared from extremes. mm



WALTER KLASSEN

## Klassen Funeral Chapel

TO SERVE AS WE WOULD BE SERVED

194 HENDERSON HIGHWAY  
TELEPHONE 668-0179  
(DAY AND NIGHT)

### LOW GERMAN

By Reuben Epp

12" LONG-PLAY RECORD

„Biem Aunsiedle“

\$5.00 Postpaid

115-PAGE BOOK

„Plautdietsche  
Schreftsteckja“

\$1.50 Postpaid

\$6.00 for both record & book

Order From: R. Epp, 413 -  
95 Avenue, Dawson Creek, B.C.

### ANNOUNCING 10 FREE CHEQUES PER MONTH

8 c service charge for additional cheques  
PLUS 4% interest on your  
monthly minimum balance

ALSO AVAILABLE: Monthly statements together with your cheques mailed to your address

ALSO AVAILABLE: 200 Personalized Cheques for only \$1.00 giving your name, address, account number and serially numbered to help you in your record keeping

Why not open a chequing account today. Do ALL your 'banking' at YOUR Credit Union.

CROSTOWN CREDIT UNION LIMITED  
171 Donald Street 1109 Henderson Hwy.  
947 - 1243 338 - 9349

Winnipeg, Manitoba

SERVING PEOPLE OF THE MENNONITE FAITH  
IN MANITOBA

## Spirit of the post road

by Irene Siemens

*Spirit of the Post Road* by Robert Meyers; printed by D. W. Friesen and Sons, Altona.

This book examines the reasons behind the development of southern Manitoba co-operatives, their aims, problems and manner of development, and the benefits derived by the community. Since the author was commissioned to do this study by the Federation of Southern Manitoba Co-operatives, it is understandable that his approach is positive. While some might argue that Robert Meyers' portrayal of the co-operative movement in the West Reserve is not totally objective, his study is worthwhile and should be of interest to anyone familiar either with the area or with the associations he writes about. As J. Winfield Fretz states in the foreword, "In the pages of this book many local citizens will, for the first time, see the far-reaching social implications of what they have done without having been consciously aware of it."

Meyers sees co-operative endeavour as indigenous to the survival of Mennonite communities. In times of hardship and poverty throughout their history of persecution, migration and resettlement, this traditional characteristic has revealed itself. At such times it becomes obvious to individuals that in helping each other they also help themselves, for in this way both the deprivation and the few available comforts are shared and not restricted to individuals. The establishment of new Mennonite communities during resettlement is much more efficiently and quickly done when activities such as planning, the erection of common buildings such as schools and churches, and the raising of private homes and barns are shared.

The title of this book refers to the spirit of co-operation which Mennonites display periodically. J. J. Peters points out in the preface that the Post Road was a trail running from Emerson to the Pembina Hills, and was so-called because pioneer Mennonite settlers marked it with guide-posts for mutual security on the hostile, "landmarkless" prairie. In the later era of the depression, this spirit of mutual self-help was directed toward providing a measure

of security and stability both in the immediate period and for the future.

Meyers feels that co-operative ventures were responsible for the economic revival of southern Manitoba at a time when the survival of the community seemed nearly impossible. As the decade of the thirties opened, small groups of concerned citizens began meeting for discussion in an attempt to analyse the local economic situation. It was recognized that most problems in the agriculturally based economy of the West Reserve must in some way be related to an almost total reliance upon the widely fluctuating cereal crop market and therefore also on a single harvest period.

Farmers had failed to take advantage of expert advice on farming methods available from both the dominion and provincial departments of agriculture. With educational aims in mind, the Rhineland Agricultural Society was established. Besides being involved in most of the activities one normally associates with such societies, the Rhineland society began shortly to publish the RAS, Quarterly which became a highly respected and influential journal. It advocated change in farming techniques, and provided useful information on rotation and diversification of crops, and on mixed farming for a more balanced approach.

The histories and development of the RAS, Lowe Farm Co-operatives, the Rhineland co-ops, The Altona Co-op Service, the Lowe Farm Store and Credit Union, the Gretna and Plum Coulee Co-ops, and the co-op industries at Winkler are discussed in separate chapters. In some cases these establishments provided competition against businesses holding a monopoly in an area. In other instances services not previously available were established. The original capital investment was nearly always extremely small, but the dedication and determined efforts of interested citizens accounted for the success of co-operative ventures. The sacrifice and hard work of individual leaders and organizers must also not be underestimated, and many of their names do appear in this volume.

Mistakes were made, of course, as

in the "\$15,000 junk pile" of worthless equipment purchased for the construction of the vegetable oils processing plant at Altona, which eventually became a "million dollar industry". Mr. Meyers explains that the benefits of this plant for the community are much broader than is apparent on the surface. Jobs in local industry were created. Research and experimentation for improvement and diversification of crop varieties was encouraged. New oil-seed crops provided cash incomes, and row crops enabled the farmer to earn a living on relatively little acreage.

While the CVO can boast success, this is not so of all co-ops. Mr. Meyers prefers, however, to refer to such failures as the Reinland co-ops as "successful failures." He feels that financial reward is not the only criterion for assessment, and that the existence of some of the most profitable organizations has been terminated because the circumstances which gave rise to them have disappeared. In this way he explains the dissolution of the Reinland machine shop, the cheese factory, credit union and store.

While this book is not critical of Mennonite economic individualism or competitiveness in prosperous times, it does attempt to show how the entire community can benefit if people work co-operatively when income levels in general cannot cope with inflated prices. The survival of co-ops in times of economic plenty seems also to attest to the validity of this kind of united endeavour in almost any kind of economic environment. The charge of socialism or communism is often made against co-ops by people who have never studied the co-operative idea. The fact that some prominent free enterprisers were among the foremost leaders in the southern Manitoba co-operative movement would seem to counter such a charge effectively.

Anyone living in or near, or having come out of, the Altona, Gretna, Horn-dean, Plum Coulee, Reinland, and Winkler areas will find much that is familiar in *Spirit of the Post Road*. It is of course, also worthwhile reading for anyone interested in co-operatives.

mm

# Business and professional directory

**MARTENS & DENNEHY**  
BARRISTERS AND SOLICITORS

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

VIKTOR G. LOEWEN  
Barrister & Solicitor  
of  
Garson, Guay & Loewen  
402 Paris Building 259 Portage Avenue  
Winnipeg, Manitoba  
R3B 2A9  
Telephone: 942-6587  
Branch offices at:  
Altona Winkler

*Riddell, Stead & Co.*

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

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

BUSINESS PH. 326-6454 STEINBACH,  
RES. 253-4276 MANITOBA

**OTTO P. TOBER, LL.B.**  
BARRISTER, SOLICITOR  
DEUTSCH UND POLNISCH GESPRECHEN

**POLLOCK & TOBER** P.O. Box 1960  
Barristers & Solicitors 413 Main St.  
Steinbach, Manitoba Steinbach, Manitoba

LARK PRINTING LTD.



Rosenort Man. R0G 1W0

Phone (204) 746-8710

-TYPESETTING -PRINTING

**BEST WISHES TO ALL OUR FRIENDS  
AND CUSTOMERS in 1973**

May it be for you a prosperous  
and happy year.

WINTER'S PLUMBING AND HEATING LTD.  
1010 Arlington St., Winnipeg  
Tel: 772-3144

**KORNOVSKI & KELLER MASONRY LTD.**  
200 - 894 St. James St. Winnipeg

Tel: 786-6497

WISH THEIR FRIENDS AND CUSTOMERS  
A YEAR OF SUCCESS AND HAPPINESS  
IN 1973.

In 1973

G. J. LOHRENZ  
will host tours to

\*  
**RUSSIA**

— May —

Visiting Novosibirsk, Kiev,  
Moskow, Zaporozhye,  
Crimea, Leningrad

\*  
**AFRICA**

— October —

visiting Rio de Janeiro,  
Johannesburg, Victoria Falls,  
Ethiopia, Egypt, Israel  
and Athens

\*  
*Plan Now*

plan to see one of these  
fascinating **WORLDS**  
for more details

**Menno Travel Service**

(2 offices to serve you)  
851 Henderson Hwy  
Winnipeg 15  
32060 S. Fraser Way  
Clearbrook, B.C.

(Adapted from a paper written by Mrs. Norma Thiessen (nee Gerbrandt) for a course in economics at Canadian Mennonite Bible College, 1971-72. Mrs. Thiessen is a native of Altona.)

## A look at two communities

# Co-operatives among Manitoba Mennonites

### What is Co-operation?

Co-operation has been practiced by people of all ages and all countries, but until 1844 it was never carried on within a structured organization. In that year a society was begun in Rochdale, England, by a group of 28 poor cotton weavers. These people had studied different co-operative systems, and with only \$140, they opened up a store which was run on the basis of rules which they compiled. These rules are still used today, with modification. A modified version reads as follows:

1. Democratic control — One vote for each member irrespective of number of shares owned. Limited share ownership. No proxy voting.
2. Limited rewards to capital — Invested capital, if it receives returns, to have a fixed percentage which shall be not more than the prevalent legal interest rate.
3. Savings returns — Surplus savings, accruing from the difference between net cost and the distribution price of commodities and services, shall be returned to the patrons as savings returns in proportion to their patronage, or used for beneficial social purposes.
4. Unlimited membership.
5. Voluntary affiliation.
6. Business done for cash.
7. Allocation of a certain percentage of surplus savings for co-operative education.
8. Class, political, and religious neutrality.

Co-operation is not to be identified with communism. In fact, it can operate much better alongside capitalism than socialism. It resembles capitalism more closely than it resembles communism, for co-operation still represents private ownership and free enterprise; it does not negate individualism. What it does is unite individuals with a common interest.

### Is Co-operation Compatible with Mennonitism?

The original Anabaptists formed a very close community. They formed a voluntary "Kingdom of Heaven" on earth, since they were all true believers and were free to leave at any time. The members had a mutual duty toward each other. The Anabaptist doctrine of separation from state also fostered this practice of mutual aid; since the community could not depend on the state for its needs, the group itself had to be willing to provide for the needs of its members. The non-resistance of the Anabaptists furthered the spirit of co-operation; human life was respected and loved. The Anabaptists emphasized a simple life, frugality, and industriousness. This combination generally produces prosperity, and this was often the case among the Anabaptists or Mennonites as well, but for them this prosperity was for the group rather than for the individual. Some Mennonite groups, such as the Hutterites, even favored a type of communism, but most of them did not. They did agree, however, that the material riches actually belonged to God, while they were just stewards of them for Him. Because of this, the money was used for the common good. The life style which came out of this Mennonite ethic, (actually based on the Sermon on the Mount), was at least a semi-communism, in that mutual aid was prevalent. Cultural patterns also fostered mutual aid; the Mennonites lived in compact communities and so it was most convenient to do things together. They organized their own orphanages, education systems, fire insurance companies, and credit banks, called Waisenamts. They carried out scientific agricultural experiments to improve agriculture. All these projects were community projects, organized by the peo-

ple, for the good of all.

Most of the Mennonites were helped across to America by relief committees; they therefore naturally carried along with them the spirit of mutual aid — co-operation. At first they lived in villages with a common pasture and meadow, although the farm land was privately owned. They helped each other at harvest time, in house raising, and in sickness. They retained their mutual aid organizations of the old country, such as Waisenamts, fire insurance companies, orphanages, old folks homes, and hospitals. Even when the compact villages broke up, this co-operative spirit survived.

Thus, co-operation is not only compatible with Mennonitism; it is a major tenet of the early Anabaptist ethic. It should be noted that this description of Mennonites is a generalization, based on the Mennonites of the West Reserve of Manitoba, whose roots go back to the Chortitza Colony of Russia. Even these Mennonites had lost much of the early Anabaptist beliefs, or at least the early Anabaptist way of life, and had accepted the more general Protestant emphasis on the individual. They were still obviously influenced by the original Anabaptism, however, as indicated by their mutual aid organizations and general spirit of brotherhood.

### The Beginnings of the Co-operative Movement

By the time the Mennonites came to America, their co-operation was based more on convenience and tradition than on the Sermon on the Mount. Therefore, when conditions improved and the people became more settled, the co-operative spirit began to die, or at least was pushed to the background to give room to a rising spirit of competition. The farms flourished; most changed to one-crop farms since most

profit could be made with such farms. Then suddenly came the Depression, with poor crops, few markets, and low prices. The farmers were caught by surprise; now hard work and neighbourly help could do nothing to relieve the situation. Many people lost all their savings when the Waisenamts and fire insurance organizations went bankrupt. Of the 1,240 farmers in the Rhineland Municipality; 455 were so heavily in debt that they were forced to pay a third of their crop to mortgage companies or mortgage holders. At least one of the major businessmen of Altona at this time exploited the Mennonites. He would allow the farmers to charge his goods all year and then pay for them in fall. During the Depression, when the farmers were unable to pay, he continued to allow them to charge, but he would take a mortgage on their farms, saying that it would never be used anyway. However, as soon as he held the mortgage, he would foreclose the farm. Such practices and the general failures the farmers experienced at this time caused them to become depressed, discontented, and frustrated. They were in desperate need of some salvation from their plight.

**Traditionally  
fine funeral  
service since  
1887**



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

Five Altona men had the insight that only united action could help the community survive. The men were: J. J. Siemens and B. H. Sawatsky, farmers; C. C. Bergman, a businessman; J. G. Neufeld, a school principal, and P. D. Reimer, a teacher. They gathered a larger group which concentrated on the local problems and decided that it was necessary to establish an agricultural society. One job of this society was to be to provide closer co-operation between the farmer and the dominion and provincial departments of agriculture. This was the beginning of the Rhineland Agricultural Society, on January 17, 1931. The society worked toward improving the quality of the farm products already being produced, introduced new crops and livestock, and set the ground for later co-operatives.

The first co-operative service in Southern Manitoba was begun by Mennonites in Lowe Farm. In spite of all kinds of objections, even charges of becoming a "colony of Moscow," the Lowe Farm Consumers' Co-operative finally opened a co-operative oil station in 1930. Buying oil was a major problem at that time, since the oil monopolies could charge very high prices; the new co-op brought the price down by about five cents per gallon. The oil station proved to be successful, and eventually led to the opening of a co-operative pool elevator, a credit union, a co-op store, a burial aid society, a co-operative hospitalization association, and a co-op food locker plant, all in Lowe Farm.

In the Rhineland Municipality the people were having a hard time buying what they needed. Some of them realized that they had been in a much better situation when they had worked co-operatively, and decided to try this principle again, although in a different way. On January 24, 1931, the Rhineland Consumers Co-operative was officially born. The group also began with an oil station, but supplied coal and binder twine to its members as well, and gradually expanded into other areas.

In 1935 the Agricultural Society started the Rhineland Agricultural Institute, a youth training centre, which offered five month courses in agriculture and home economics for the young people of the area. Other co-op institutes also favored good education; study clubs were formed for the farmers to get together to discuss problems

**Reminder:** Have you paid your subscription to the *Mennonite Mirror*? Use the enclosed self-mailing envelope. Rates are \$3 for one year, \$5 for two and \$7 for three.

related to their work. The Rochdale principles were studied. The co-op concern for education, as well as for medical services, better roads, schools, and recreational facilities, was not purely economical; it was partly a carry-over from the old communal spirit. Because of this emphasis on education, it was not only the economical situation of the area that changed; the movement changed the whole pattern of thinking for many people, not only the way of farming. People began to be more optimistic about life; they began to have dreams for the future. Leadership qualities became apparent in many people.

In Winkler, a small private creamery was turned over to a co-operative and became the Winkler Co-op Creamery in 1940. The creamery prospered, as did the other Co-ops in Winkler, a credit union, an oil station, and a store, all begun in the early 1940's. A credit union is a co-operative saving and lending institution. Mennonites became aware of credit unions already in Russia before World War I. In Southern Manitoba credit unions served as banks for the local community; 10 of these organized into the Southern Manitoba Credit Union Federation. The aim of the credit unions was to teach thrift, to save a part of every earning, and also to provide credit at reasonable rates of interest, and thus promote progress, which usually requires capital.

In 1943 a shortage of edible oils and fats caused the Canadian government to launch an oil crops program, in which they urged southern Manitoba farmers to plant sunflowers, soybeans, etc. These farmers seeded 5,000 acres of sunflowers, even though they had never tried this crop on such a large scale before. The crop was economically successful, but it proved to be most impractical to ship the seeds to Ontario to be processed. This problem led to the dream of a local processing plant, a dream which Mr. J. J. Siemens pushed to reality. A society called the Co-op Vegetable Oils was formed. The first seeds were finally processed on March 7, 1946. The plant expanded and proved to be successful in dividends, in providing jobs for the unemployed farmers, and in inducing the farmers to raise sunflowers and rapeseed.

The co-ops in southern Manitoba welded the people into one social and economic unit through the interests held in common, even though the people belonged to different church groups.

It may sound as if the co-operative movement was an instant success in Southern Manitoba, but this was not the case. Many Mennonites disapproved of the new co-operatives, since they introduced associations with other cultures, and thus threatened the tradi-

tional Mennonite way of life. Important church leaders worked against the movement, against people of their own churches, but they never succeeded in stopping it.

**Why the co-operative movement did not succeed among Steinbach Mennonites.**

It is a puzzle that the movement never caught on in the Steinbach area. There are several possible reasons for this.

In the first place, the Steinbach people came from the Molotschna Colony in Russia. They were not "of the poor of the poor," as were the Chortitza Mennonites, who were much less capitalistic. They carried their respective views on economics with them to America, and lived in somewhat isolated communities, so that they were not influenced much by each other. Also, their communities developed along different lines. By the time of the Depression, the farmers in southwestern Manitoba were much more advanced than the farmers around Steinbach. The East Reserve farmers stressed self-sufficient farms instead of the profit-making, one-crop farms in the southwest, as a result they were not as directly hit by the Depression, since they were not as dependent upon price levels and markets. This does not mean that they were richer, but they could manage to support themselves, and thus did not feel the need to save their community with co-operatives.

The people in the town of Steinbach were much more capitalistic than the people of Altona; they were good businessmen. In Altona, most of the businessmen were Jews; there were not enough entrepreneurs among the Mennonites, but the Mennonites felt the need to have a business which they could operate, and felt that this could be done more efficiently in co-operation, so that they could all receive the benefits of each other's work. Besides, they were in such a desperate situation that they were willing to risk almost anything. Then, when a few leading men had set their minds to the work, and co-ops began to be successful, the rest of the people wanted to get in on the benefits, so joined as well. In Steinbach the businessmen were also having a very hard time, but there were few Jews in Steinbach, which meant that the Mennonite businessmen at least did not have the competition problem, or that fear of exploitation. They were very enterprising men, and were able to make use of the labour force of Mennonites surrounding the town, who were tied to the community with the strong ties of kinship, and so were willing to give their labour and their business, no matter what they

received for it. During the Depression they suffered, but when a speaker from the West Reserve came to preach co-operation to them, they saw it as a threat rather than a salvation. They were opposed to anything which smacked of socialism, and they saw the co-ops only as competition. It was not until after the Depression that they began to be interested in one form of co-operation, the credit union. A few men studied this institution and decided it could help them get up on their feet. They did not present it to the people as a co-op, however, since that would never have succeeded. It is interesting that the East Reserve rejected co-operatives as socialistic, while the West Reserve, which was also anti-socialistic, accepted them.

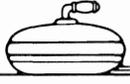
**Conclusion.**

The Mennonites of southwestern Manitoba were probably saved from complete disaster during the Depression by the co-ops. They arose out of the desperate needs of the people, and helped to re-establish them financially, as well as giving them a new and broader outlook on life. Like the early co-operatives in Europe, these co-operatives

in southern Manitoba worked for the betterment of the whole man.

In recent times, the co-ops have had some difficulties. The people have become more capitalistic, and are independent rather than neighbourly. Also, the co-ops have expanded too much; they were more successful on a smaller scale. The first initiators of co-ops were too ambitious; they wanted to take over all businesses into co-ops, in order to help the people. But in doing this they went into debt and had to get outside help, from the Federated Co-op Institutions, thus losing local initiative. Now, with new costs of bigger and better stores, they no longer make as much profit as they should to operate efficiently. For many years the co-op store in Altona has not paid out dividends to its members. The profits are simply used to pay rising costs; they are put back into the business. These problems may all be temporary, and so far it is very possible that co-operatives will continue to be successful among southern Manitoba Mennonites for a long time. The survival of the co-ops will depend on whether they can again become true co-ops, with local initiative, local representation, dividends, and a co-operative spirit. mm

**MANITOBA'S  
1973 CURLING  
SWEEPSTAKES**



**WIN**

**\$100,000**

Tickets for the Manitoba Golden Sweepstakes are still available. Prizes total \$400,000 based on the 1973 Canadian Curling Championship being held in Edmonton, Alberta. Use the coupon below to order your tickets today. Official receipts issued.

**FINAL DRAW TAKES PLACE MARCH 5TH**

Ticket sales close February 20th.

**1st prize - \$100,000    2nd prize - \$50,000**  
**3rd to 11th prizes - \$5,000 each**

PLUS MANY MORE CASH PRIZES

**ALL PRIZES ARE TAX FREE**

**SALES REPRESENTATIVES WANTED**

Become an individual Sales Representative in your area. Each book of tickets you sell entitles you to 2 FREE TICKETS. Tickets sell for \$2.50 each and sellers get a minimum of 10% prize money on winning tickets.

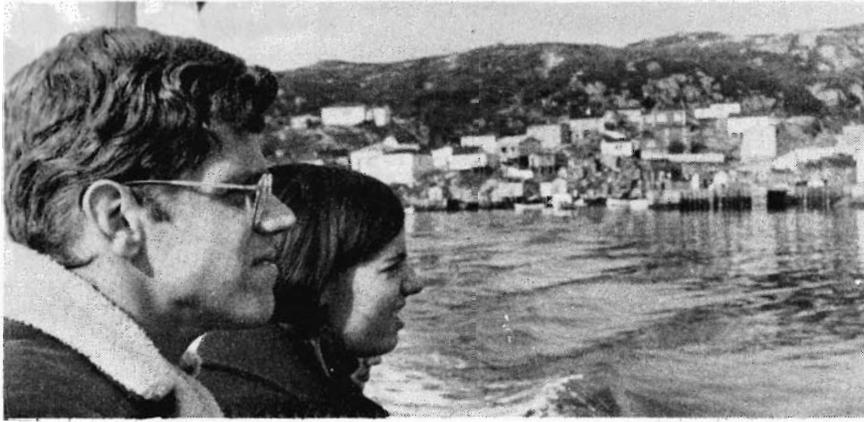
**MANITOBA CITIZENS' CAMPAIGN**  
"Working for the Arts in Manitoba"  
Box 1970, Winnipeg, Manitoba R3C3A4    M1. 51

Please send me:    Curling Sweepstakes tickets: at \$2.50 per ticket. Please send me:    Curling Sweepstakes books: at \$25.00 per book. (Each book contains 12 tickets.) My cheque. Money Order. for \$ is enclosed. Please send me:    books to sell. (No deposit required.)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_



# WHERE CAN I SERVE?

## Africa

### BOTSWANA

1 Agricultural Paxman  
1 accountant

### KENYA

1 or 2 agriculturalists  
for for community devel-  
opment

### NIGERIA

1 cattle program manager  
1 veterinarian

### ZAIRE

mechanics and construction  
workers

## Tap

teachers for secondary  
and vocational schools,  
universities, and teacher  
training colleges in many  
Africa and Latin America  
countries

These are just a few of the openings today. Did you find your slot? If not, apply anyway, with:

## Asia & Middle East

### BANGLADESH

trained agriculturalists  
and poultry experts  
people for administration  
of social, medical, and  
educational programs

### PAKISTAN

5 Paxmen in agriculture  
and mechanics

### INDONESIA

1 economic development  
worker

### NEPAL

2 Paxmen engineers  
1 construction supervisor

### JORDAN

1 agriculturalist

## Europe

### GERMANY

3-4 people to work as aides,  
orderlies, licensed prac-  
tical nurses

### POLAND

3 agriculturalists

## Latin America

10-15 Paxmen in agriculture

## North America

teachers  
social workers  
medical and para-med  
personnel  
recreation assistant

# MENNONITE CENTRAL COMMITTEE (CANADA)



201-1483 Pembina Highway  
WINNIPEG, MANITOBA R3T 2C8

# Mennonites and the Credit Union

## Credit Unions

While the Mennonite people have found it difficult to co-operate in many aspects of their church life, they have been quite successful in working together in such social and financial endeavors as the MCC and credit unions.

The Mennonites of Manitoba first experimented with credit unions in the Altona region, shortly before the outbreak of World War 11. Since then a large number of such unions have developed. Some developed because of a strong "co-op philosophy." Others because of a strong desire to succeed. A

few had weak beginnings and considerable trouble in early stages, but in the past few decades they have emerged as successful and popular institutions. Most credit unions in Mennonite areas serve all members of the community. The Crosstown Credit Union is somewhat unique, in that its membership is made up entirely of persons of Mennonite persuasion. Several persons have consented to write the following reports describing the growth of credit unions among the Mennonite people.

## THE BEGINNINGS OF A CREDIT UNION IN ALTONA

In November of 1937, the Rhineland Agricultural Society was successful in establishing a five-month Agricultural and Home-making Course in Altona under the jointly financed programme of winter "up-grading courses" offered by the Dominion Department of Education. Operation and administration was turned over to the extension service of the Manitoba Department of Agriculture. The unique features of this course were two-fold: (1) the five month length and (2) the Board of the Agricultural Society insisted that 10 per cent of the instructional time be devoted to the teaching of the "History, Principles, Philosophy and practice of Co-operation in all its aspects, both Producers Co-operatives and Consumer Co-operatives of all known types. Further, if possible a section was to be devoted to a new type of consumers' co-op, namely "credit unions" which were becoming established in the United States. The objects of these organizations was to establish locally owned credit facilities by pooling the small savings of the members and making loans, where necessary to their own friends and relatives in the community, who were also members in an orderly manner.

This was dangerous ground in this area, disaster had engulfed the "Wisniamt" projects run by the church mainly because of poor management, and these matters were still very fresh in the memories of many people; so

### Vital Statistics for Credit Unions Serving Mennonite Communities Aug. 31, 1972

Credit Unions	Assets	Membership	Managers
Altona	\$ 5,077,261	3,914	Art Braun
Gretna	1,855,998	1,246	Don Heinrichs
Grunthal	8,844,000	906	Rudy Warkentin
Lowe Farm	1,045,201	797	John Braun
Morden	5,820,505	4,121	Jack Dyck
Niverville	2,493,836	1,439	George Sawatzky
Plum Coulee	1,433,690	1,156	Bernie Penner
Rosenort	1,933,179	1,319	Gary Friesen
Steinbach	20,414,000	7,952	Jac Reimer
Winkle	13,314,672	5,908	H. F. Wiebe
Winnipeg (Crosstown)	9,656,813	5,388	Harry Peters
Total	63,889,155	34,143	

considerable caution was being voiced on all sides concerning the operation of financial enterprises by amateurs!

The banks had all failed to provide services to the public, especially farmers, because without outrageous collateral no one could get any loans at all! Cases were reported of even loans of \$20 to \$25 for binder twine being declined by a bank! Of course, it must be recalled that prime steers might fetch 5 cents a pound, cows 2 cents or 3 cents a pound and hogs did well at 4 cents per pound. The price of grain was a joke, barley 17 cents to 19 cents a bushel and wheat 37 cents to 40 cents a bushel if a farmer had it.

In Rhineland Municipality less than 200 farmers still had clear title to their land in the fall of 1937. The banks, insurance companies and money lenders held the titles! Some five Altona fine sandy-loam acreages, the best soil there is changed hands at \$10 an acre!

The actual instruction in co-operative credit at the Rhineland Agricultural Institute, as the school was called, did not start until late in January, 1938, and the talks and discussions for the six or seven sessions that were held on the subject were conducted in the evenings after supper to enable some of the young town businessmen to participate. Many took advantage of this special arrangement. Material for the course was obtained from "Cuna" in Madison and from the "Wheat Pool" library in Winnipeg. The forms and documents required for actual incorporation, as well as much valuable advice, were obtained from the Registrar of co-operatives, which was then a one-man operation in an office in the old Royal Bank Building on Main Street, Winnipeg.

It must be remembered that the "Credit Unions Act" was then just an added chapter, numbered either 7 or 8 of the "Provincial Companies Act" and this legislation had received royal assent only in the spring of 1937. There was only one credit union at St. Malo before that!

The idea caught on and really "flared" into action in the Altona, Gretna, Halbstadt, Lowe Farm and Winkler areas in the next two or three years as all got C.U.'s organized, largely due to the promotional work in

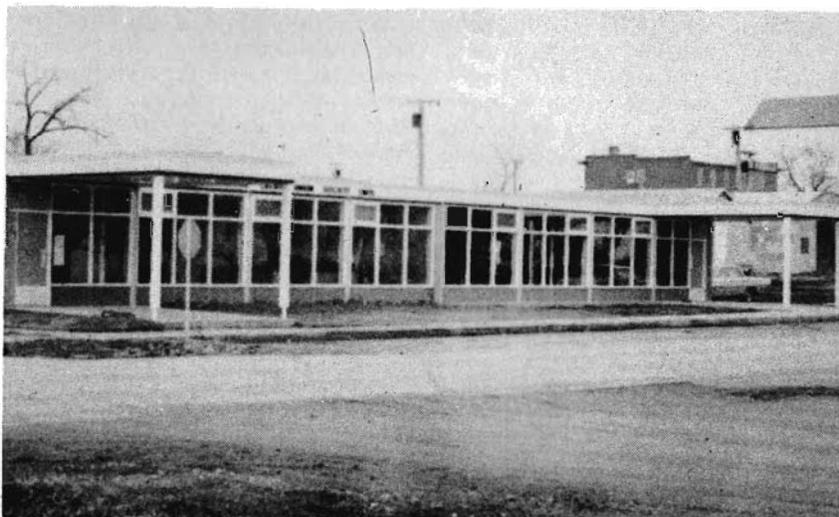
their won areas by the men who attended the original school and the two succeeding ones in 1938-39 and 1939-40. At least many of the names of charter members and early directors are to be found in the lists of students of those schools.

It can be truly said that the credit for all this development originated with the men on the Board of the Rhineland Agricultural Society and their tireless efforts not only to get governmental approval of their ideas for social progress incorporated into a course in practical agriculture when such ideas were not considered to be of importance to agriculture, but to overcome resistance to what was suspected of being another amateur attempt at local credit financing.

One man's name for outstanding leadership in this matter may be mentioned, he was the late Mr. J. J. Siemens of Altona, ably supported by many others who must be nameless for fear of inadvertently omitting any.



J. J. Siemens



Altona Credit Union

## J. J. Siemens

A leading figure in community life of the Altona area was the late J. J. Siemens, farmer. He was born on the farm homestead of his late pioneer father Johann Siemens of the Schoenthal district.

After finishing grade school, he took his high school education in the Mennonite Educational Institute in Altona and then attended normal school in Winnipeg in preparation for a teaching career.

After teaching for 10 years he became an agriculturist on the farm where he was born and raised.

Besides being a full-time farmer, he also helped organize the Rhineland Agricultural Society in 1931, and a few years later the Rhineland Consumers Co-operative Ltd. and Co-op Vegetable Oils Ltd. He was also founder of the Manitoba Co-operative Wholesale and a charter member of Co-op College in Saskatoon; board member of Manitoba Sugar Beet Growers Association; Mennonite History Committee; Mennonite Agricultural Advisory Committee; director of Co-op Union of Canada and director of Federated Co-op Ltd.

He died July 7, 1963, at the age of 67 years. mm

## REDEKOPP LUMBER & SUPPLY LTD.

1126 HENDERSON HWY.

**Equipped for Service — Stocked to Serve!**

ORDER DESK 334-4311

OFFICE 339-1961

## THE FREE ENTERPRISE SPIRIT AND CO-OPERATION: STEINBACH CREDIT UNION, MANITOBA'S LARGEST

Oldtimers in Steinbach still remember with some amusement a certain Chamber of Commerce meeting held in the village one evening back in the depressed mid-Thirties. The chamber had invited as a special guest speaker a prominent co-op organizer. They had heard that this man was a promoter of a new kind of organization called a credit union. No one in Steinbach knew anything about the subject and they hoped to learn something that would help solve the desperate financial situation which everyone was then facing.

The speaker arrived, got up on the platform, and launched into his speech. He did not lack for gifts of oratory, but after he got wound up, he launched into a scathing denunciation of the monstrous capitalists and grasping businessmen. Credit unions, he said were an instrument in the hands of the common man to free himself from the shackles of big business. Most businessmen in town found things tough enough without competition from co-ops. By the time the speaker was finished, the largest part of the audience had cleared out of the meeting. Such was Steinbach's first introduction to the credit union movement. That was also to be the end of it for quite some years.

The villagers and farmers of the district plodded wearily on through the rest of the dusty, toil-fraught Depression Decade without even hearing another word about credit unions.

One man who kept his interest alive was a son of the local printer, Eugene Derksen. Some of the reading he did concerned an offer of free literature about credit unions by the Saskatchewan Wheat Pool. There were a few paragraphs to the effect that these credit unions had proved highly successful in depressed areas by helping people onto their feet financially. Eugene sat down and wrote to the Wheat Pool for literature.

When it came back, he showed it to a few of his local friends, among them P. J. Reimer, Joe Penner, A. T. Loewen and others. They agreed to form a study group together and give the literature a thorough study. By the time they had finished, they all agreed they believed the idea was worth a try. With the idea in mind of eventually forming a local credit union, a place where people of modest means could pool their resources to help each other financially.

When that help was needed, the stu-



Steinbach Credit Union 1946



Steinbach Credit Union Today

dy group decided to approach a few other men they thought might be sympathetic.

Right at the very outset they decided that they would present the credit union to the public not as a co-op movement which they felt would condemn it before it started, but as something that would boost and further private individual enterprise. In this they proved themselves wise planners and it may well be that a different decision could have fore-doomed the fledging enterprise to failure in the same way it had once doomed the co-op man's efforts to failure several years earlier.

These fathers of Steinbach's Credit Union well knew that anything which even smelled of socialism could hope for no success in this town. Pictured rather as a bulwark of free enterprise, the credit union movement in Steinbach faced a future with greater suc-



J. D. Reimer

cess than any of its founders would have dared to imagine.

It was a small but hopeful group of men who gathered in Room 3 of the old No.1 School on the evening of May 20, 1941. It was not possible for them to know it then, but the results of that meeting eventually changed the banking structure of Steinbach, and in a broader sense, revamped the whole economy of southeastern Manitoba. After numerous difficulties which arose from the members' inexperience with finance and banking, a charter was finally signed on April 24, 1941 and approved on April 25 and the little Credit union group launched out on its great adventure, with Eugene Derksen as president and P. J. Reimer as secretary. At that time Reimer was working as clerk and book-keeper in P. K. Penner's Transfer Office, a small place about the size of a large packing case, situated on Main Street just south of the present Steinbach Hatchery. Here crowded into the corner of a drawer, in a five cent scribbler he kept all the records of the credit union.

Ben P. Wiebe who served for many years on the credit committee recalled that he got his first loan of \$50 in the winter of 1942 and used it to buy a truckload of fish at Westbourne. He peddled the fish and sold it for \$100 then bought another load. By spring the credit union had helped him into a better financial position that he had ever been in his life before. "Before the credit union came", he says, "I couldn't borrow a cent anywhere". His was the same experience as that of many others. It was small wonder that they became credit union enthusiasts.

"If the credit union ever builds a monument to its founder," says one oldtimer in jest, "on that monument should be inscribed the names of the other money-lending institutions who at that time would never lend a red cent to anyone who needed it."

As it was, many thought the new group of "amateur financiers" as they were scornfully referred to, would never get very far past first base with their petty little peanut deals. At first it looked as though the critics might be right. The entire earnings of the organization from interest on loans during its first half year of operation amounted to only \$17.07. Dividends paid out amounted to \$9.49. But as the old saying goes, "It's the little drops of water that make the ocean." The little drops of members' savings that flowed into the Steinbach Credit Union grew in its second year to a little stream. In the third year they became a bigger stream. In 1943 interest earned worked out to \$343.47. Time went on and the stream became a river that threatened to flood its banks.

Until the summer of 1946 the bus-

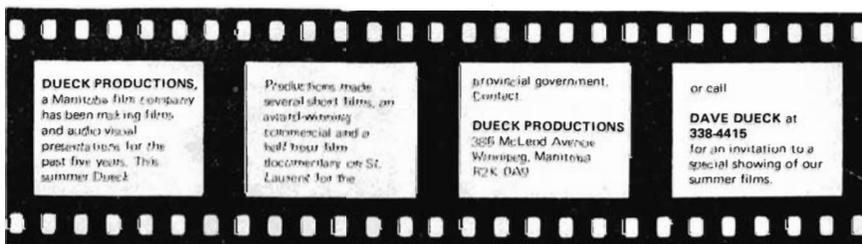
iness was being handled in John R. Unger's barber shop on Main Street and he had his daughter working a good part of the time to help him but the volume of work was so pressing that it was decided to hire a full time manager. Paul Reimer took the job that summer. Before long he couldn't handle it alone and the board of directors hired Jake Sawatsky Jr. to help him. It soon became apparent that there wasn't room for all of Mr. Unger's barber customers and the credit union customers as well in one tiny building. The members took the big plunge and decided to erect their own building at a cost of \$12,000. A stupendous sum at that time. About this time Jac. D. Reimer, the present manager took over the job. The small droplets of 1941 had grown to a mighty river. The new

building opened officially on November 25th of 1946 with a great drive to get new shares and \$100 being offered as prizes.

From 1941 until the present, the glory of the Steinbach Credit Union has been one of continuous and almost phenomenal growth. Today, as the largest credit union in the province, the volume of business could truthfully be likened to a great ocean when compared with the droplets from which it sprang.

The assets of the Steinbach Credit Union have grown in the following manner:

	1941	\$	588.00
	1961		379,616.00
	1971		3,412,167.00
Nov.	1972		23,146,490.32



SINCERE GOODWILL GREETINGS. MAY THE YEAR OF 1973 BRING PEACE TO THE WORLD AND GREATER UNDERSTANDING AMONGST ALL MEN.

## G. K. BRAUN & ASSOCIATES LTD.

*Life and General Insurance (All Lines)*

55 Donald Street, 5th Floor, Room 501  
WINNIPEG, MANITOBA R3C 1L8  
PHONE 942-6171



Mail or bring your Autopac and Vehicle Registration to our above main office — (open 9 a.m. to 9 p.m. in Feb.)

*"We are as good as the best and better than the rest."*



**Crosstown manager Henry Peters with loan officer John Harms**

## **TWENTY NINE YEARS AT CROSSTOWN CREDIT UNION**

The Crosstown Credit Union Society Limited was organized at a meeting held at the former South End MB Church, William Avenue and Juno Street, Winnipeg on April 3, 1944. It was largely due to Mr. J. A. Kroeker's persuasion that the group met in the basement auditorium. Mr. Kroeker had invited a group from Altona's already operating credit union to explain the entire operation to the interested group in Winnipeg.

The first charter was to be for all people of Mennonite faith in Manitoba. However, the provincial government was not prepared to grant this, since they felt that a specific area must be designated. After several meetings with D.L. Campbell, then minister of agriculture, the charter was granted. The exact wording is as follows: Any persons who are bona fide members or adherents of the Mennonite faith, residing or carrying on business within a radius of 40 miles from the city hall in Winnipeg, in Manitoba. At the first meeting various names were suggested. Strange enough, none were acceptable to the government. Finally the name Crosstown was accepted.

The first board elected included Dr. N.J. Neufeld, medical doctor, David Friesen, barrister and solicitor, Isaac Dyck, school teacher, George Warkentin, driver salesman, and George Klassen, carpenter.

Dr. Neufeld became the first president and served in this capacity until 1959.

During the early years frequent board and general membership meetings were held. The board was quite concerned that everyone should know



**Interior of Crosstown**

the bond of association so that each member could promote the idea to potential members.

Why was Crosstown Credit Union organized? There was a real need for credit among the many Mennonite families who were trying to get established in the city and on the farms. Banks were still reluctant to make personal consumer loans and finance companies charged high rates of interest. Another need was a place to invest or save some of the earnings of the average worker with a fair return on the dollar invested.

Share accounts grew slowly during the first 10 years of operation, but took an upward trend in the mid 50s and early 60s. Shares at the end of 1944 stood at \$4,238.65 and at the end of 1968 they stood at \$3,338,002. By August 1972 this figure had grown to \$9,656,813.

Crosstown Credit Union membership is very diversified. It has members from various professions, farmers, skilled labor and unskilled labor. This has been very beneficial since if one segment suffers adversities the rest are still earning well and keeping payments coming, thus income is not affected as greatly as a credit union that does not enjoy such a wide variety of occupations.

During the first five years membership increased fairly rapidly. At the end of 1944 membership stood at 430. At the end of 1949 it stood at 1,100. At the end of 1954 membership stood at 1,377. At year end 1959 membership was reported at 2087. At the end of 1964 membership stood at 3,569, and in August 1972 membership stood at 5,385.

Where has Crosstown been located during these years? At the very beginning Mr. Warkentin operated from his house, but in August 1944 the office was located in the Afleck Building. Later it was in the Independent Jewelers Building, then in the Boyd Building. The first full time office was located on Isabel Street. From there on the office was moved to Kennedy St. In 1964 the Crosstown moved into spacious new headquarters at 171 Don-

## **WINKLER CREDIT UNION**

In 1969 the Winkler Credit Union celebrated its 25th anniversary. At the time it had a membership of 5,400, with assets of more than \$9,000,000. The picture for the credit union had not always been so rosy. Twenty years prior to this, disaster had struck. Because of mismanagement, the organization was over — expended by insecure loans and was on the verge of financial collapse.

Rather than give up in defeat, the members decided to vote in a new board of directors, president and manager. They all felt that a credit union was necessary to serve the local community. The new board of directors was headed by J.M. Froese, MLA for Rhineland, and Henry Wiebe was hired as the new manager.

Hard work and determination were needed to restore the confidence of the people in the organization, which had once foundered. Assets were frozen to prevent withdrawals and the job of clearing unpaid debts and collecting delinquent loans was begun. Mr. Wiebe had to endure threats on his life and several test cases in court, but slowly the reputation of the Winkler Credit Union began to revive. Following the re-organization, assets in the credit union continued to drop during a three-year period from 1950 to 1953. However, by 1954 there was an upsurge in assets and from there on growth was rapid. By 1972 membership had grown to 5,908, total assets to more than 13 million, and the Winkler Credit Union has achieved an enviable reputation among the Credit Unions of this province.



**Henry F. Wiebe  
Winkler Manager**

# Manitoba News



**RUTH D. WIEBE.** Plum Coulee, has begun a two year term of service with MCC in Akron, Pa. She is working as receptionist at the MCC headquarters. She is a graduate of the Garden Valley Collegiate Institute of Winkler. Ruth is the daughter of David F. and Dorothy Wiebe of Plum Coulee.

The Elmwood Bethel Mennonite Church of Winnipeg has bought St. Giles United Church, located at the corner of Burrows Ave. and Charles St. The newly acquired building will give the congregation (membership app. 300) far more room than they have at present. Bethel Church is presently located at the corner of Talbot Ave. and Allan St. and the building is now for sale.

**JIM PENNER,** president of the Penner Foods stores in Winnipeg and Steinbach, was recently elected in Steinbach's council by-election. He fills the vacancy left when former councillor Jake Epp won the federal seat of Provencher in the October 30 federal election.

Five years of planning culminated in the opening on December 9 of a new arena in Landmark. Frank B. Reimer acted as chairman at the opening ceremonies. Harold Hildebrand, president of the recreation association, made a few remarks, and the arena was officially declared open by Lincoln Penner, council representative.

Co-op Vegetable Oils Ltd., of Altona, has reported a new earning for shareholders in 1972 at close to \$1 million, an increase of 47 per cent over 1971. At a recent meeting, the company's auditor noted that members' equity in the co-op had risen to 21 per cent, placing the company in a strong financial position. Sales have been tripled over the past five year.

Recently honoured for long years of service to their companies were: **MARY WIEBE** of Steinbach, who has been with the Royal Bank for 20 years; also 20 year employees were **ED P. WIEBE** and **FRANK NICKEL** of the Co-op Vegetable Oils Ltd; **Mr. JACOB PETERS**, linotypist at the Christian Press, was recently honoured for having completed 40 years in the employment of the press.

## COMING EVENTS

**FINE ARTS FESTIVAL:**  
January 19-20

Friday evening to Saturday afternoon, January 19-20, will feature Mennonite Brethren Bible College's first festival on "The Christian and the Fine Arts" with special lectures by Gordon Stewart on "The Importance of the Aesthetics for the Christian" and by John Regehr on "Creativity and Middle/Old Age." There will also be an interview with an artist, displays of artists' works, and a display and sale of crafts by various craftsmen. Look for further announcements.

**MINISTER'S COURSE:** February 19-23  
This course, jointly sponsored by MBBC and CMBC, concerns itself with "The Minister's Task in Today's Church." Further specific invitations to persons ministering in the church will be sent to pastors.

**ORATORIO PERFORMANCE:**  
March 2  
*J. S. Bach's St. Matthews Passion* will be performed in German by the joint MBBC-CMBC Oratorio Choir.




## THE VACATION HAWAII.

The orchids bloom year round and the sun never gets tired of shining. As you lie on the beach watching the surfers ride the waves, you'll know what a vacation was always supposed to be.

2 weeks from \$399.00, including Group Inclusive Tour Fare from Winnipeg. Regular departure dates:

Jan. 27/73	Feb. 17/73	Mar. 10/73
Feb. 03/73	Feb. 24/73	Mar. 17/73
Feb. 10/73	Mar. 03/73	Mar. 31/73

**Tour Price Includes:**

- CP Air Group Inclusive Tour Fare
- 14 nights Hotel Accommodation
- Transfer on Arrival and Departure
- Hotel Tax (4%)
- Honolulu City Tour/Mount Tantalas Drive via Motorcoach

**CP Air**

Individual departures on 1, 2, 3 and 4 week packages also available.

Your travel agent has complete details: colorful folders with complete itineraries and lots of personal, expert advice. All free. Just give him a call or phone CP Air Tours Desk, 957-1060.

**ASSINIBOINE TRAVEL SERVICE LTD.**

786-7616 205 - 818 Portage Avenue

## A Special Fiction Feature

# OLD EVA'S CURE

by Al Reimer

Old Eva had enjoyed life as she was fond of saying, because she didn't know any better. She had a simple knack for finding water where others saw only stones. Being poor had never bothered her. She accepted poverty as a natural condition of life — like the harsh Manitoba winters or her own stoutness and bad legs. It had never occurred to her to curse her hard lot, not even when she lost her first-born child in infancy and continued to have bad luck with the health of most of her other five children. She did not murmur when her last child — a girl born after Eva's fortieth birthday — betrayed visible signs of mongolism. Eva loved the little girl as she had loved her other children, and she showed off the passive little creature as proudly as she had the others. She was grief-stricken when the little girl died in her tenth month, knowing that she would never again experience the pure joy of caring for the precious fruit of her own body.

But Eva soon recovered her hearty zest for life, her insatiable appetite for observing the lives of those around her, her love for telling outrageously funny stories about herself, her family and her neighbors. More than ever she expressed her rich personality through her inimitable anecdotes, her passionate, artful attempts to dramatize the meagre, circumscribed pattern of her life.

By contrast, Aaron, her man was quiet and self-contained. He had none of his wife's extravagance of temperament, although he was by no means lacking in wit and humour himself. His infrequent remarks were wry and sharp, but for the most part — especially when there were other people around — he was content to let his talkative wife have the floor while he sat thick and stolid in his bushman's shirt, broad suspenders and shapeless pants, surrounded by smoke from his

greyish roll-your-owns, in a corner of the dark and dingy front-room of their tiny house.

Even by the plain standards of a small Mennonite prairie town in the thirties, Eva and Aaron's circumstances were considered to be barely above the accepted level of decency. Not that Aaron was shiftless or unlucky; it was just that he was one of those Mennonite man who had been raised on a farm, provided with no more than a few winters of schooling in the local German school, and had at an early age been forced to fend for himself as a day laborer without any specific skill or training.

Summers Aaron worked as a rough carpenter, winters he took his battered old team and double sleigh out to the bush, where he cut firewood to sell by the cord to people in the town. On days — or weeks — when the weather was too cold to venture out, Aaron would stay indoors mornings, smoking and poking around the little house restlessly; afternoons he would go to Schmidt's General Store on Main Street, where he would sit with his cronies around the big Quebec heater drinking Wynola, cracking sun-flower

seeds and listening to endless variations of familiar yarns and local gossip.

Unlike their luckless offspring, Eva and Aaron had always enjoyed the kind of good health that its possessors take for granted as a natural right. Neither of them had ever spent a day in a hospital or even consulted a doctor. Old Eva used to say that the Lord had seen fit to make them poor but at least He had made up for it by granting them health and physical vigor — although she always added with an eloquent lowering of her eyes that it seemed a shame that their children had not been blessed in the same way. Aaron, in particular, had the iron constitution one associates with the

sturdy, thick-set "Bauer" stock from which he so obviously descended.

The house they lived in was on a remote street at the edge of town and was so small that it had originally consisted of only two rooms. As the family grew, the bedroom at the back was subdivided and the front room enlarged with a ten foot addition across its face. The house had never been painted and its shingled sides had weathered to a deep, mottled grey. The interior was dim and drab and low-ceilinged. There was no electricity and the large coal-oil lamp hung above the heavy round eating table as the only source of illumination after dark. Over all there was the sour, musty smell of poverty that no amount of sweeping or scrubbing could ever remove. Indeed, the house could have fitted, with a few changes, into an Eastern European village of the nineteenth century.

But Eva's lively tongue and roguish laugh were a delight to all who knew her. The townspeople marvelled at her capacity for mirth, and the animated manner in which she rode through an existence that seemed unenviable, to say the least.

\* \* \*

When Old Aaron was in his late fifties his sturdy peasant body began to fail without warning. So many things went wrong with him that he became a semi-invalid almost overnight. He was unable to work and he was years too young to qualify for old-age pension. Old Eva managed to keep things together by taking in sewing and accepting day jobs as a cleaning lady. But soon Old Aaron's condition was so serious that she was no longer able to leave him unattended. Then, in addition to his physical ailments, he began to lapse into premature senility. His mind and memory deteriorated so badly that he became as difficult to man-

age as an unruly boy.

He developed a small boy's slyness and would sneak out of the house and head for Main Street whenever Old Eva failed to keep an eye on him. In summer she would have to keep the door locked. In winter she would hide his shabby old fur hat and his work-scared leather mitts; but while Old Aaron could no longer remember the names of people he had known all his life, he developed an animal cunning that was eerie. No matter how well Eva hid his hat and mitts while he slept, he would find them as soon as her back was turned — or if he couldn't find them he would invent some pretext for needing them — as for shovelling the walk or getting an armful of firewood from the small, decrepit barn beside the garden. His pleas to be permitted to carry out these small tasks were so pathetic that Eva would usually relent — only to rue her weakness when the old man failed to return on time and she would investigate to find him shuffling down the street at a pace that seemed impossible for one so wrenched with aches and pains.

To no one's surprise, Old Eva bore her husband's declining condition with the same cheerful and energetic good will that she had displayed so abundantly all her life. She could still transform her trivial daily experiences into richly humorous little dramas in which

she was always the leading character, although by no means always the heroine; her skillfully turned tales kept her hearers spell-bound and left them weak with laughter.

One of her poor husband's growing infirmities, however, gave her more concern than she let on to others — and that was his failing memory. Many mornings, while she helped him dress and feed himself, he would stare at her silently as though she were a stranger he had never seen before. At such times she would ask him to call her by name and if he hesitated or admitted he couldn't remember, or if he continued to stare at her in sullen vacancy, she would coax and goad and bully him into recognition at last. Her exasperation always dissolved in relief when he finally responded and called her "E-va" in that slow, lazy tone he had used since their courting days. She consoled herself with the hope that as long as he knew who she was things would somehow remain bearable for them both.

One morning she tried with growing alarm to pull the old man out of his vacant reverie. None of her usual tests or tricks seemed to work anymore. Even when she suddenly asked him, "What was the name of the girl you married in Silberfeld?" he only continued to stare at her helplessly. When she prompted him at last by uttering

her maiden name there was a flicker of response, but it quickly faded from his staring eyes. She sat down across the table from him then, looked at him intently and asked: "Don't you know me at all?" And the old man finally muttered through stiff lips, "No. You're a strange woman. I've never seen you before."

And then he brought tears to her eyes as he added with sudden, unexpected vehemence: "I won't have anything to do with strange women. My wife wouldn't like it a bit."

"But I am your wife — I'm Eva," she cried out in despair.

Old Aaron continued to stare at her warily across the table top. Not knowing what else to say or do, Eva rose to her feet, took him by the hand and said gently:

"Come to the bedroom with me. I want to show you something."

As the old man shuffled docilely beside her she thought of the many times he had said strangely similar words to her during the long years of their marriage. For years they had shared a little joking routine in which he would turn down the lamp-wick after the children were asleep and grabbing her by the wrist, would say with gruff affection:

"Come on the, old one, let's go to bed and talk things over."

And she would arch her back in mock-resistance. "Go on, you old ram you, I know how you talk things over in bed."

But the memory gave her a last desperate idea as she pulled off her dress, lay down on the creaky old bed and made room for her husband's slack bulk beside her.

They lay there quietly for a minute or two, side by side, staring up at the low, frost-stained ceiling of the bedroom. Once more she asked, "You still don't know me, man?" But he neither moved nor spoke. She groped for his hand, and when he resisted slightly, she only pulled harder. Slowly and deliberately she drew his hand up beside her and placed it on the soft mound of her bosom. "I'm your wife. Don't you remember?" She whispered softly. But he stiffened his arm and tried to pull his hand away. "Get away from me. I want nothing to do with a strange woman."

Again they lay still for several minutes. And then Old Eva did the only thing left for her to do—a gesture of intimacy that was as inevitable as the closing link in a very long chain. She drew his hand down and pressed his thick old fingers gently but firmly into her lower belly.

"I'm your wife. You must remember me now. For forty years you've found me here. You must remember!"

This time the old man did not resist, but he gave no sign of response. His gnarled hand remained where she had placed it but he said nothing.

Old Eva felt hopelessness pass over her like a cold mist. Her own flesh suddenly felt as lifeless as the hand on her body. She tried to shake off the feeling by recalling some of the good things in their life together, including the good things that had happened here in this bed. Yes, all of her six children had been conceived in this bed—conceived in joy and gratitude for the abundance of life. She herself, she realized, must have been conceived in this bed—her parents' bed on the farm so many years ago. And now all that warmth and urgency and comforting belly-aliveness had come to this—an old spent woman trying to guide the blind hand of her helpless old husband to the secret place they had shared for so long. Was this the way it all had to end at last?

She sighed deeply, and as she did so she realized that Old Aaron had sighed and stirred ominously just moments ago. And then, as she continued to stare at the frost-stain above her, she knew with a clarity sharper than anything she had ever known that the hand on her belly — her husband's hand was the hand of a man now lying lifeless beside her.

mm

## the old world...

and to imaginative North American vacationers it is

**The New World**

**SEE IT MTS STYLE!**

July 22-Aug. 2, 1973

**Hosted by Martin Durksen**

**MTS style ..... a total experience!**

**Menno Travel Service**

2 offices to serve you  
851 Henderson Hwy  
Winnipeg 15, Man.  
32060 S. Fraser Way  
Clearbrook, B.C.

**SOUTH AMERICA MTS STYLE**

IT'S CHEAPER THAN YOU THINK

WHY NOT GO AWAY FROM THE WINTER FOR TWO WEEKS, BREAK THE WINTER - HAVE FUN IN THE SUN

CALL US FOR ALL YOUR TRAVEL ARRANGEMENTS TO ANY PART OF THE GLOBE

Phone 774-3578



UNITED TRAVEL SERVICE LTD.  
836 ELLICE AVE., WINNIPEG, MAN. R3G 0C2

WINNIPEG'S FINEST WALLCOVERING CENTRE

Located at Hargrave & William Ave.

The largest collection of wallcoverings in Canada. Displayed in showrooms designed for your comfort and convenience.

PAINT DIVISION — 942-7271

THE WESTERN PAINT CO LTD.

WALLCOVERING DIVISION — PH. 942-7317

To ALL Our Friends  
Health and Happiness  
in 1973



The Winnipeg  
Symphony Orchestra Ltd.

PIERO GAMBA, Music Director and Conductor



**McKeag Harris**

**Realty & Development Co., Ltd.**

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

# Mirror mix-up

CLIFOR

FRIDOC

TASULE

SALUTE

CRODAC

ACCORB

AMHYNOR

HARMOBY

FROMCOT

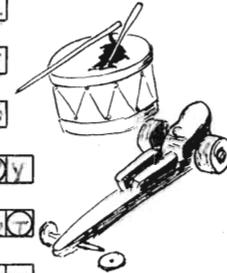
COMFORT

THISING

INOIGHT

REPPORS

POSEPER



SOON BROKEN



There are two Mirror-Mix-Up winners to announce this month - the winners for November and December.

Mr. Dick Friesen, 639 Muriel Street, St. James, is the November winner.

Mr. Frank F. Froese, Box 294, Steinbach, won the December Mix-Up contest.

The answers to the November puzzle were published in December and the answers to December are: carol, story, candle, sleigh, manger, chorus, rejoice and a joyous noel.

Mirror-Mix-Up is a contest in which you must rearrange the letters in the squares with circles in them contain letters that are to be arranged to give an "answer" in the bottom row of squares.

A winner will be selected by a draw from among all the correct entries. A prize will be awarded.

Entries to the Mirror-Mix-Up should be sent to the Mennonite Mirror, 131 Wordsworth Way, Winnipeg, R3K 0J6, before February 10.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/town \_\_\_\_\_

# WHAT? NO BILLS!

Are you waiting for a bill before you pay.

Then don't wait any longer. To keep costs to a minimum, we do not bill our readers. We hope that you will remember to pay without special urging.

Please use the handy form below and send us your subscription payment in the pre-addressed, postage pre-paid envelope found in this magazine.

Enclosed is my subscription payment for the Mennonite Mirror.

\$3 for one year; \$5 for two years; \$7 for three years.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/Town \_\_\_\_\_

Postal Code \_\_\_\_\_

Send your cheque or money order to Mennonite Mirror, 131 Wordsworth Way, Winnipeg, Manitoba, R3K 0J6.

FOR BEAUTIFUL BARGAINS EVERY DAY

See The Economy Textile Store  
NEAR YOU

**REMNANTS**

By the Pound

PATTERNS

**FABRICS**

By the Yard

ZIPPERS

THREAD

## ECONOMY TEXTILE

1021 PACIFIC 786-4081

SUPPLY LTD.

292 Graham  
942-7109

3326 Portage  
Westwood 888-5689

1417 Main  
582-3312

1123 St. Mary's  
St. Vital 253-5648

714 Watt  
338-3570

19 Regent Park  
Transcona 222-2540

2086 Ness  
888-1565

S.E. Point & Oakenwald  
Ft. Garry 284-4717

The Dept. of German of the University of Winnipeg will offer a course in German in Munich, Germany, in 1973.

**Dates:** 3 July - 8 August.

**Course:** 2801-1 Advanced German Composition and Translation.

(Other courses could be made available at students' request)

**Transportation and Accomodation:**

Students are at liberty to choose their own transportation to Germany and their own accomodation in Munich.

For those students who desire it charter and group flight arrangements are available to members of the Canadian-German Academic Exchange Assc. The Dept. of German has reserved a limited number of single and double accomodation. It is estimated that the minimum cost of this programme (travel, tuition & room) will be about \$375.00, without food.

Please direct all further inquiries or correspondence to:

Dept. of German,  
University of Winnipeg,  
Winnipeg, Manitoba

## WORKING COOPERATIVELY

TO SERVE YOU BETTER

**BOOKS**

- GERMAN: ENGLISH: CHILDREN'S
- MENNONITE HERITAGE: BIBLES

SERVING UNDER THE AUSPICES OF THE GENERAL CONFERENCE MENNONITE CHURCH AND THE CANADIAN CONFERENCE OF MENNONITE BRETHERN CHURCHES.



159 HENDERSON HIGHWAY, WINNIPEG, MANITOBA R2L 1L4 204-667-3560

## Appointments

The Mennonite Mirror invites business firms, church and professional groups serving Mennonite people to announce new personnel appointments in this column. There is no charge for this service. Please keep comments brief (see items on this page), and include photographs when possible.



Assiniboine Travel Service Limited announces the appointment of Rick Martens to its staff. A graduate from the University of Manitoba with a B.A. (hons) and an M.A. in economics in 1969 and 1970 respectively, Rick has worked with two of Canada's chartered banks and our provincial government as both an economist and business development officer.



Assiniboine Travel also announces the appointment of Ruth Wiebe to their staff. Ruth is a graduate of the University of Manitoba with a B.A. in sociology. She has been employed by the provincial government. Ruth has also completed some years of graduate studies in German.



# ROYAL BANK

-the helpful bank

## SAVE ON INCOME TAX



Up to \$4,000 a year may be deductible for income tax purposes from your income if you invest it in one of Sun Life of Canada's

REGISTERED  
RETIREMENT  
SAVINGS PLANS

Call me for details:

**HENRY SCHMIDT**

1716 Richardson Bldg.

Winnipeg R3B 0X3

Bus: 942-8406 - Res: 339-6315

**SUN LIFE OF CANADA**

# CONGRATULATIONS

to the **MENNONITE MIRROR**

on an excellent magazine

from an admiring,

non-Mennonite friend.



# SO AGESCHPON

von Charlotte Kennedy

Blitz en Donna, Knaul en Daewel. Daut Gewittahwada kracht so rumm uns Hus daut mie de Hoa tou Boaj stunde. Enn miene tienjosche Unschuld docht ekj nu wudd boult 'n Blitzspies de Eadboddum aunstedkje en de gaunse Menschheit wudd em Fiah fatiljt woare. Angst haud me sou biem Hauls tou houle, ekj wisst goaj waut ekj deid. Opp'm Baen en mien Bad kaum ekj opp einmoll tou me, "Gott, O Gott", said ekj aeva en aeva aus daut Fiahwada noch nuscht no leit. "O Gott, ekj woa mie uk niemoals wada de Hoa aufschniede."

Doa! Nu haud ekj daut entlich opp ludes jesajt. Flaicht wudd'a mie nu Gnoad bewiese en daut Laeva spoare. Oba nae! Daut Jeknau wort oaja.

Hoaaufschniede, daut wea bie onst tjeine tjeine Sind; de Bibel saed je doch kloa en dietlich, daut Maetjes en Freulied sulle tou Siene. Eah lange Hoa droage. Tsoppe en Schuppsa weare besondersch gottjefellich houd ons Praedja jesajt, oba wua daut jeschraeve stund, daut wisst ekj nich; ekj sull beraichs mol Salamoun ouda Cornitha noa seatje.

Dei Kringel-Schuppsa, dei weare mien Kriez. Drei Waetj tridj haud ekj toum eeschte moal unse Englische Doktasch Fruh jeseine met ihre korre, blanke, kruse Hoa. "Tjitjt mol Mame", haud ekj jesajjt aus dei uns oppe Gaus febie jleisd. "Daut sit je oba aus ne Eatons Pupp". "Jeida Krulje haft ein Dulche", haud Mame dreech jeaunt-wuat. Dann haud ekj mie up stelles fea jenoame daut mie wudd't niemols sou hingadarsch en aunjeilipst loate aus miene ellere Sestre, Neit en Yreit, met ehre fein toupjedrallde Knupsasch. Ekj wudd mie blous'jieda waetj sou bie aun 'n baet de Hoa auftjnipse. Daut wudd tjeina nich enwoare; dei Tsoppe wudde blous langsam tjarta woare.

No rummeld't sou daut de Fenstre tjinstate, en de Lichta utjingje. Eina haud aulemol doch jeseine daut ekj mie aune Hoa jegnuvelt haud, en doawaegen stund nu tjein Schutzengel tweschen dem Blitz en mie.

"Leifsta Gott! Ekj woa daut uk enne Jebaedstund betjanne. Loat mie doch batt Medwaekj laeve". Platslich funk daut bute aun tou plenje, ann doaropp wort't bould gauns stell. Fuats uppe Staed wia mie 't uk aul leit daut ekj mie haud faust jeraed.

Medwaekj Ovent jingj ekj aus geweinlich noam groute Zelt, waut bie ons hinjrem Oftgoade stund. Jieda Somma kaum 'n aundra Reisepaedja enn hild doa fe unse Famielja en aule

Nobasch rund um waekjele Fasaumlunge. Punkjlich jing wie aula, von Tjlein bott Grout, no Sindachschoul, Morje en Ovent Deinst enn Jebaidstund. Dise Medwaekj wisst ekj nich wua ekj mie sull doalsatte. Wann ekj gauns hinje saut, ferutscht mie fleicht de Mout. Gauns Faere daut wea tou dicht biem Praedja. Dei tjitjt mie emmaljtj derch. Schlieslich tsaubled ekj langsam no de Medd enn sad me jlikj hinga dei fatte Schreidasche doal.

Mettem Jesang jing daut nu los. Naejstens wudve aunfange tou baede. Wann dei Menno Korneilsche doch nich baede mucht fondog; dei baed manchmoal ne haulve Stund enn eint. Noam Jebaed wort emma Betjanntnis Jelegenheit jejaeft. Vea emma vaut tou bekjanne haud word dann enjeloaden no Faere tou kome, doa up kjneies um Vezeihung tou bedde. Oba dann kaum daut gauns oajste. Eina muss dann opstoane en ferre gaunse Jemeind siene Faehla openboare. Wann ekj doaaun docht, dann fung me sou auntuflautre daut mie dei Taene klaupade. Wann ekj fondoag oba nich bekjanne wudd dann wudd Gott mie jewess feschtone jlikhia enn Kjoakj tou stroefe.

Dei Kerneilsche fung werkjlich aun toubaede. Dei Stem wort emma hecha en hecha, fung aun heisch tou woare, en piepad schlieslich gauns ut, s'aus jeweinlich. "Amen, Amen, Ehre Gott, Jo Sesta, Amen," saide de Oums faere. Mett de Tied fua sei wada los mett'ne fiene flautaje Stem, en mie wia wann ne gaunse Ewigtheit fejing eha die moal met ea weigauljet Jepracha derch wia.

"Komt, komt, bringt aul june Unjerachtigheite hia noam Aultoa. 'Von Gott kjeh Jie doch nuscht veshtaekje'. Mie foll aevens bie daut, ekj kunn je fleicht naekjste Medwaekj betjanne. Woarum nich?

Oba jroad haud ekj me besonne, dann jing bute en heilosjet Jetimmel los. Oane Twievel wort doa wem aufgewargt. Praedja Derkse wort blaus, huppst ut Fableftheit opp ein Bein rum, schluag sijk met beid Heng aum Kopp en schriech: "Trumpete bloase; Pasaunne schauale; de Welt fajeit, O Jerusalem, Jerusalem!" Mie fua 'n schrakjilja Jresel derch. Met 'n Schwung begauf mie up'm Soageschpohn Stich, en eha ekj wist waut mie passied haud die Eltesta Waukjentiensche me enne Aurms. Ekj schnuckt en schnuckt en kunn nuscht saje. To'm tweede moal jing nu daut Jeolam bute los. 'Obe, waut de dusend!' Daut unmenshilje Jeschrech wia me opp einmoal aus'n

Blitz bekaunt. En doa be dei Wuakjentiensche opp'e Brost, doa jlickj ungre Kaunsel, besied de Bekjanntnis Benkj fung ekj aun tou lache daut de Traune mie jroad sou raufpoaschte.

"Du oamet Kjint!" saed dei Waukjentiensche aus daut Jelud ophiad. 'Oba, doch nich!' Dei truhoatje Fruh dei docht ekj hield, en ekj wist mie verr'et Lache nich Roat. Metliedich riekjt Sei mie en groutet walchet Schneppeleduak.

Daut wia onse Adlegunda waut doa bute sou jaumalich jeschraeje haud. Onse kjanste Bengels haude 't tsemorjest seha druck jehaud met Homa en Naejel, gauns fadich met Benkj en Feibastange. Hauns en Peitakje haude dann lang hingrem Holtklumpe jefuschelt. Sou fael haud ekj jehiat, daut sei onse jemaste Saej, Adlegunda, wulle ferr'em Sulkje aunspaune en dann em Kouhok rumjoage. Soune Dummheit wudde sei sich niemoals jewoagt habe wann Pape nich haud opp'm Kranke-Bad jelaeje. Dei Gauschthammels haude sich ut 'e Jebaitstund rut jeschlikjt om die Unheil auntuoreide.

"Dann vetall mie moal aules wau die opplicht," saed de Waukjentiensche aus von wiets. Aus em Droum kjneid ekj mie mett ea tou han. Ekj wull uk aul ernst woare oba dann fluach mie enn wou daut musst jeloate ha met Peit en Hauns em Sulche en dei unwellje, waggilje Adlegunda aus Piat. Mie wort unmaklich en engluftich. Daut Mul leit sich nich jlikjtratje. Nu must ekj blous rut! Met'n Tekjs jilipst ekj die Waukjentiensche ut 'e Heng en sutak ut. Aus ekj daut Mudgenat tousied schouf en rut wescht, hiad ekj dem Praedja — hei haud sich aevadem aul fehoalt — aus hei de Jemeind met fromme Stem moand, "Wann Jie doch aule mucht aus Tjina woare . . ."

Von Adlegunda en dei twei Schobanakasch wia nuscht tou seine. Dei prallde aulemoal irdendwoa opp Heistap rum. Nu feelde ekj mie gauns dwautsch; daut Lache feschord mie. Deip en Jedanke jing ekj ons Hus optou. Biem Fleidahbosch hild ekj stell. Von Spoas wia wada jreselja Ernst jeworde. "Gott em Himmel," saed ekj opp ludes. "Waut nu?"

Daut toukild wada tou to'm Gweitah. De Wolkje kaume schwuat ut'm Waste. Ein stoakje Wind juled enne Eakje. Daut wort emma diestra. Dei Stockrouse biem Hus, dei flautadde em Wind aus witte Jespannsta. Doa be dei Oppfoat wua aevadach ein willet Akeseene Bosch woss, doa stund nu 'n Riese met ein utjestrackja Aurm en

hundat Oage.

"Bald je bald, O wie schoen, Werden wir auch dort jubelnd eingeh'n . . ." Aus daut Jesang vom Zelt kaum fesung mie de mout gaunsentgoa. Von juble wudd aul kjeine Raed senne . . . wann se' mie aum Eng blous wudde nen loate . . .! Adlegunda kunn ekj nich beschulje. Wann mie daut werkjlich leit jedoane haud omm mien weltiljet Velange, dann haud mie kjein kjinjaspos kunt dei SeileAngst vedrieve. Nu fefiad ekj mie nich moal aus daut enne schwoule Ovent Loft aunfung 'lektrisch tou knoastre. Oba aus Mame opp einmoal em deestri mie entjaejen kaum, dann stund me daut Hoat meist stell.

"Ekj weit waut die ploagt," said Sei. Sei muak kjeine oppraigniss.

"Nae, Mame, Jie weite nich." En miene tien Joah haud Sie mie aul met verschiedenste Jrimse en Jrelle tracht jeholpe, oba nu wia kjein halpe me. Hia haud daut nich blos met jeweiniije Sind toudoune; hie haundelde sikj daut um *Heichle*.

"Ekj lacht selvst."

"Oba, Mama! Waut saj Jie me?"

"Ekj lacht selvst. Wea sest aus onse Ullespijails wudde sich soun dummet utjedoch ha? Sei haude dei eajensenje Adlegunda en daut tou-je-schustade Foutich met Papa seene Sindachsche Droabeng toupjeschnallt. Aus Mame aun dei drundilje Adlegunda docht — Adlegunda met breeda, jreine, grout-sindagsche Droabeng — dann schmeit Sie de' Kopp noam Himmel en lacht sou lud, daut de Wolkje jroad sou ut'n ein sprepte. Von Bove schaulde de Rummel tridj "Hiascht? Sogoa dei Engel Lache!"

Mame, Haustich wada stell, kijkt mie dann ernst aun. "Praedja Derkse haft 't aevans seha gout fea . . ." Sei jing trigj noam Hus; sei veshtund daut ekj mie dei Sach oanjestiat noch 'n bait avalaige voll.

Nu stund ekj gauns ruhig en fatieft en eine wundaboa frintilje Welt. Jesspannsta en Jeista weare veschwunge. Kjeijeruch aus'n Jarjoasch — Dunst kaum vonne Stap. Ein woama Soddraejen ruschild enne Blaeda. Dei gaunse groute Shemma-Welt weckeld sikj om mie romm aus ne weakje Faddadakj. Hia kunn mie kjein Blitz-Spies nich traffe. Mouj enjerollt, stell en toufraid, horcht ekj noch en stout aus dei Storm sich wiet auf uttoubd. "Engeljelach! Sonndaboara Jedanke. Wea weit auf deiselve Engel doa Bove met Fiah-Fadre aum Baen moale!?"

"Buschkje," roupt Mame von opp'm Scheffot. "Tiet to'm Schloape gone." Schaftlich ranned ekj nen. Mame faplesad mie noch schwind met eine ruche Haund de Hoa, en said doabie gauns streng, "Dei tsoppe, dei loat doawaijen mau wause." Oba ekj sach dei Spoa-Lichte en ehre Uoge funkle.

mm

## So was traegt man nun eben

von U. Woelcke

"Liebling, wie seh' ich aus?"

Otto schaut von seiner Zeitung auf. "Grossartig, Engel, einfach grossartig. Du bist . . ." er stockt, sein Blick faellt auf die Schuhe seiner Frau. "Was ist denn das?"

"Was denn, Suesser?"

"Na, die Klumpen an deinen Fuesen . . ."

"Klumpen???" Engelchens Stimme klingt gar nicht mehr so himmlisch "O, o," denkt Otto "da habe ich was Falsches gesagt."

"Na, na, — nicht gleich boese werden," beschwichtigt er sie. "Diese Schuhe sehen so anders aus, ich haben sie noch nie an dir gesehen." "Die sind jetzt modern," belehrt ihn seine bessere Haelfte "und so was traegt man nun eben."

"Modern?" fragt Otto unglaeubig. Der Blick in den Augen seiner Frau laesst ihn verstummen.

"Modern??" denkt er "Die groben Klotzen waren im Krieg modern, und wenn ich mich nicht irre, stehen im Schrank meiner Frau ein Paar spitze Schuhe, noch recht gut erhalten. Gar nicht lange zuruueck da waren die modern. Junge, Junge, lassen die Frauen sich aber an der Nase herumfuehren."

Er konnte sich noch sehr gut erinnern wie seine Frau von den spitzen, italienischen Schuhen geschwaermt hatte. "Endlich das Richtige," so hatte sie sich gaeussert "endlich haben die Modeschoepfer es erfasst wie die Beine einer Frau, Augenschmauss der Maenner, durch die Eleganz des spitzen Schuhs richtig zur Geitung gebracht werden, wie die Formschoenheit des fraulichen Beines akzentuiert wird usw. usw. "Und jetzt? Otto dachte: "Manne, was sind Frauen doch veraenderlich. Irgend jemand kommt, erzaehlt ihnen was "modern" ist und sie machen mit. Ihm als Mann koennte das natuerlich nicht passieren. Man soll sich diese Klotzen . . . aeh . . . Schuhe doch bloss mal ansehen. So was soll schoen sein? Wie akzentuiert denn so ein grobes Moebelstueck das schlanke, frauliche Bein?"

"Gut fuer die Farm beim Kuehe melken" Spann Ottot seine Faden weiter "so'ne Dinger trug ich als ich nach dem Krieg beim Bauern arbeitete — klobig, fest, dicke Sohlen: warm

und praktisch — ja, aber huebsch? Nee, geh' mir los." Er haette ja nie gewagt diesen, seinen Gedanken in Gegenwart seines "Engelchens" Ausdruck zu verleihen.

Die Stimme seiner Frau reisst ihn aus seinem Gedankenangang: "Ottochen, mach dich fertig, oder hast du vergessen, dass wir in's Kino wollten?"

"Aber, nein, Engel" beeilt er sich zu sagen (er hatte es natuerlich vergessen) "bin im Augenblick fertig." Er legt die Zeitung nieder und geht in's Schlafzimmer, um sich umzuziehen. Als er fertig ist mustert er sich im Spiegel: "Nicht schlecht," denkt er als er sein Ebenbild im blau-rot karierten Sportsjacket sieht. Er schmunzelt: "Otto, du hast guten Geschmack" komplimentiert er sich selbst, "besonders die Hose haut hin — sitzt ganz niedrig auf den Hueftknochen, und der breite Guertel mit der grossen Schnalle — alles wirkt so maennlich. Ja, die Mode von heute is doch prima, farbenfroh, agressiv . . . nicht so langweilig wie frueher."

Waehrend Otto mit seiner Frau im Kino setzt haengen bei ihm in Schrank ein Paar "langweilige" Hosen mit duennem Guertel, kaum gebraucht und warten geduldig auf ihre Zeit, die unweigerlich, frueher oder spaeter wieder kommen wird. mm

### Schmunzelecke

Fritzchen geht mit Mutti spazieren. Sie kommen an einer Waage vorbei, an der ein Schild haengt: "Ausser Betrieb". Ein dicker Mann ueberseht das Schild und stellt sich auf die Waage nachdem er einen Groschen reingeworfen hat. Natuerlich passiert nichts. Der Zeiger bleibt auf Null stehen. Fritzchen staunt: "Schau mal Mutti, der Dicke ist hohl."

\* \* \* \* \*

Diese Definition fiel einer zehnjaehrigen Schuelerin ein, als sie sich mit dem Thema "Unsere Schule" abqaelte: "Was fuer die Pflanze der Mist ist, das ist fuer den Jungen Menschen die Schule."

# Mein Schulfreier Samstag

von G. H. Fischer-Tschoep

*In Deutschland gingen die meisten Kinder auch am Sonnabend zur Schule. Scheinbar ist dies nicht mehr der Fall, und im folgenden Artikel beschreibt "ein Schueler" die Auswirkungen dieses neuen Segens auf seine Familie.*

Am Samstag haben alle normahlen Menschen frei, mit Ausnahme von vordenden Gattungen: Schueler, Lehrer, Verkaeuferrinnen, Buszschaffendrund Postboten. Das ist unterpriviligirt. Die Eltern haben garnichts vom freien Samstag, wenn ihre Kinder nicht daheim sind. Deshalb hat der Herr Kultusminister beschlosen, dass alle Berufe Schanzengleichheit ferpasst kriegen und hat den schulfreien Samstag erschaffen. Schanzengleichheit ist, wenn man was fom Leben hat, die Eltern fon den Kindern und die Kinder von den Eltern, weil wenn die Familie ins Wochendende fahren will und der Samstag ist mit Schule verpatzt, ist der Vater unheimlich frustriert.

Erst sind wir aufgestanden und dann sind wir fernuegt zum Fruhestueck gekommen. Wie mein Vater mich und den Chris und die Gabi gesehen hat, hat er ausgerufen: "Habt ihr heute keine Schule?" Da hat der Chris gesagt nein wir haben jetzt am Samstag oft keine Schule, und die Gabi erwiderte: "Du hast ja auch am Samstag frei und deshalb gibt es jetzt auch fuer die Schueler am Samstag freil"

Meinem Vater stand die Freude ins Gesicht geschrieben, als er sprach: "Lieber Gott, das hat uns zu unserem Glueck noch gefehlt!"

Nach dem Fruhestueck hat der Chris in seinem Zimmer einen stellen Andergrund aufgelegt, aber meine Mutter hat gesagt hoer auf. Her Chris hat meinem Vater seine Zeitung geholt wegen dem Sport. Mein Vater hat sie gesucht und war unwirrsch.

Die Gabi hat sich im Bad eingesperrt, weil sie eine neue Frissur im Africoluck ausbrobirt hat und wollte das beste aus ihrem Tueb machen.

Dann hat mein Vater zum Chris gesagt, am Samstag haben die Frissoere auf und es taete nichts schaden, wenn du zum haarschneiden gehst. Meine Mutter hat gesagt, der Chris soll endlich mal sein Zimmer aufraeumen. Der Chris hat aber nicht zum Frissoer gewollt und nicht aufraeumen.

Meine Mutti hat zur Gabi gesagt,

wenn du am Samstag schon daheim bist, kannst du auch einkaufen gehen. Da hat die Gabi geantwortet, immer ich, und der Chris hat gegrinst und die Gabi hat gemeint, das ist der reaktionaere Herrschaftsanspruch des Mannes und ueberhaupt dieses Ausbeuterferhaeltmiss bei uns.

Dann hat der Chris das Auto waschen sollen, aber das hat er nicht gemacht weil er, es eh nicht kriegt und fuer was ist es dann so sauber. Unsere Eltern sind kleinbuergerlich burschewas, aber sie koennen nichts dafuer, das sind sisteminnamente Zuege, sagt der Chris.

Dann hat meine Mutter gesagt, wir stehen im Weg und ob wir nichts aufhaetten und wir haben entgegnet das waer noch schoener wenn man am Samstag was aufkriegt. Ich musste mit meiner Mutter zum Einkaufen gehen, weil die Gabi nicht gehen koennen hat, sie kriegt naehmlich einen seelischen Traum wenn sie am Samstag arbeiten muss. Die Gabi laesst sich nicht manniplolieren. Dann hat sie auf der Kautsch den Jassmien gelesen.

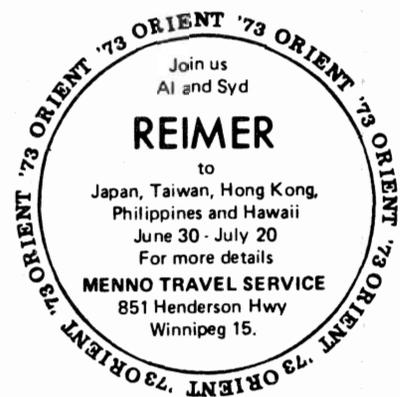
Meine Geschwisster haben gestritten, wer zuerst telefonirt, und dann haben sie abgewexelt, jeder immer eine Fiertelstunde mit seiner Klick und die Klick hat zuruecktelefonirt. Ich hab derweil meine Bastelsaehen ausgebreitet und eine Maus laufen lassen, weil die Gabi so schreit. Sie war in meinem Hamsterkaefig, weil der Hamster schon

tot ist und der Markus hat sie mir geschenkt.

Meine Mutter hat mich mit meinem Bastelsachen zu meinem Vater geschickt weil der sowas gut kann. Mein Vater hat geaeussert dass er seine Ruhe haben will, und dann hat mein Vater ploetzlich ins Buero muessen und wir sind baden gegangen.

Meine Geschwisster haben gefisspert, dass sie sagen wollen an ihrer Schule gibt es gar keinen freien Samstag und abhauen, aber nichtsverraten. Aber ich darf nicht mit. Da hab ich gesagt, ihr seids gemein und die Gabi hat gesagt, wenn ich sie verpez dann fersolen sie mich nach strichundfaden. Kindernichthauen ist nur fuer Eltern, aber bei Geschwisstern ist das ganz was anderes.

So ist der freie Samstag fuer uns eine fruedige Erholung. mm



## Employment

### Eden Mental Health Centre

#### REQUIRES

##### A REHABILITATION COUNSELLOR

to work in an established community centred psychiatric hospital located in a thriving agricultural and industrial area of Southern Manitoba, approximately 80 miles from Winnipeg. The incumbent will work with families in the aftercare phase of the treatment and rehabilitation program. Applicants should have a mature and stable personality, plus training in social work or psychiatric nursing. Salary scale is equivalent to civil service.

Direct enquiries to:

DIRECTOR OF SOCIAL SERVICES

EDEN MENTAL HEALTH CENTRE

Box 1300, Winkler, Manitoba R0G 2X0 — Phone 325-4325

If you are looking for employment check the advertisements under this heading each month. If you are an employer looking for employees, we invite you to place an advertisement

under this classification — it reaches an estimated 30,000 readers. Call 889 1562 for information on rates and to place your advertisement.

# Begegnungen im Schwarzwald IV

von Frau Victor Peters

## Fortgesetzt von Dezember

"Aber Mam, du trauest ja!" hoere ich jemand neben mir sagen. Meine Begleiter sind aus dem Dorf zurueckgekehrt und haben mich bei meinem Nachsinnen ueber unsere letzten deutschen Weihnachten ueberrascht.

"Ja," erwidere ich, "ich hoerte die Kuhglocken und musste dann unwillkuerlich an das Klockengelaete in diesem Tal denken, damals in der Weihnachtszeit."

Bambis Augen werden ganz weich und auch sie denkt zurueck an jene schoene Zeit vor zwei Jahren.

"Ich sehe dann immer den vereisten Brunnen vor dem Pfaffenweiler Schloss wo wir damals in der "Stube" unser Festessen hielten. Erinnerst du dich noch wie huebsch die elektrischen Lichter des Tannenbaumes sich in dem Brunneneis und den kristallharten Wassertropfen des Springbrunnens wiederpiegeln?" Auch Bambi ist in Erinnerungen versunken.

"Na, nun hoert sich doch alles auf!" lacht Wolfgang. "Ausgerechnet an so einem herrlichen Junitag schwatzt ihr zwei ueber Weihnachten. Lasst uns doch lieber unsere Wanderung beginnen; deine zwei Huegel rufen, Rosmarin. Du kannst dann auch so oft du willst 'Oba schmock' sagen, Mam, wie damals als du die Bekanntschaft des Schwarzwalds im Winter machtest."

Man laesst es mich nie vergessen, dass ich in meiner Begeisterung immer wieder "Oba schmock" ausgerufen haben soll. Wolfgang hatte es sehr schnell gelernt, benutzte es bei jeder Gelegenheit, und behauptet, er koenne jetzt getrost in eine "plattdeutsche" Familie heiraten, das noetigste Platt koenne er.

"Heute werde ich mich schoen zusammennemen und mich garnicht "tieren"! verspreche ich, aber schon nach der ersten Wegbiegung entschluempft mir wieder das "oba schmock", und obendrein muss ich noch den Ausdruck "sich tieren" erklaren.

Wir steigen staendig auf einem schmalen Wanderweg der an einem Bach entlang durch den dunklen Wald fuehrt. In kurzen Abstaenden sind Baenke an den Haengen aufgestellt, so der Spaziergaenger sich ausruhen und dabei die herrliche Aussicht geniessen kann. Der Boden ist meistens feucht weil ueberall kleine Quellen fliesen. Hier muss jeder mit einem "federnden" Gang gehen, da die vielen Baumadeln dieJahrelang auf dem Waldboden lagen eine poroese, gummiartige Schicht gebildet haben, so dass man wie auf einem dicken Gummitteppich geht. Nach einer Stunde machen wir an einer Bank kurze Rast. "Jetzt sind wir um den einen Huegel gegangen," sagt man mir. "Kannst du noch weiter, weil du ja garnicht daran gewoehnt bist zu wandern?" Und ob ich's koennte! Wenn man durch solche Landschaft wandert spuert man nichts von Muedigkeit. Zudem trage ich ja so bequeme Schuhe — "Gesegnet seien die Treter!" denke ich so oft an diesem Tag.

Am Taleinschnitt verschwindet auf kurze Zeit der Wald und uns blueht

eine lustige Wiese entgegen. Naturerlich pfluecken wir einige grosse Blumenstraeusse: Marguriten, Glockenblumen mit Ginster und Schafgarbe dazwischen lassen sich wunderbar zusammenfassen. Ein Zeigenbock stellt sich breitsprung auf vor einem Gitter welches ihn von der Wiese trennen soll, nur steht er leider an der falschen Seite. Er sieht uns frech fragend an, und ich muss an eine kleine Begehenheit denken, die sich frueher einmal bei uns abspielte.

Mein Mann und ich waren in Suedmanitoba als Lehrer taetig, und hatten viel Freude an der kernigen Ausdrucksweise der Leute. So koennte es vorkommen, dass der siebenjaehrige Nachbarsjunge, der uns die Milch in einem kleinen Blecheimerchen ins Haus trug, unreifen Tomaten bewunderte. "De senn so rot wiels de enni Sonn senn," stellte er fest. "Etj wensch de Sonn tield eenmol een baet dolla no onsi."

Die Sprache der Erwachsenen war wuchtig, bildhaft und natuerlich, ihrer Lebensweise angepasst. Eile kannte man kaum, und man besuchte die Nachbarn zu beliebiger Zeit auf ein



St. Cyriak Sulzberg

Stuendchen. Einer unserer Nachbarn kam meistens am Samstagmorgen vorbei, um mir zu erzaehlen wer krank sei, wer heirate, und anderes mehr, waehrend ich meine Zweiback aufs Blech brachte. Eines Tages bemerkte ich, dass sein Nacken und seine Gelenke steif zu schienen, und fragte ihn, ob er Rheuma haette, "Nee, nee, etj hat tjeeni Rietinj", sagte er, "Etj wea blos en baet jischweet aus mi de Wind aewrim Rigge blosd, enn nu sie etj stiew aus een Holtzjibock." "Aus een Holtzjibock?" rief ich verwundert. "Meen ji aus een Kosebock?" Ich hatte bis dahin noch nie von einem "Holtzjibock" gehoert.

"Nee Mejall, daut meend etj nich," sagte er wegwerfend. "Weetst due dann den Unjascheed nich? Stiew sie etj aus een Holtzjibock, oba necksch woa etj aus een Kosebock."

So "necksch" sah mir der Ziegenbock hier auf der Wiese aus, und Bambi und ich machten einen weiten Bogen um ihn herum. Wolfgang liess es ruhig zu, erst als wir wieder auf dem Pfad waren bemerkte er, dass der Bock angekettet gewesen sei.

"Und das sagst du uns erst jetzt, nachdem wir durch Dornen und Disteln das Tier umgingen?" ruft Bambi. "Zur Strafe dafuer musst du uns in den "Raben" einladen — wir haben alle schon tuechtig Hunger." "Tja," sagt Wolfgang, "wenn wir weiter so viele Blumen pfluecken und immer wieder stehenbleiben um die Welt zu bewundern, dann koennten wir so in 1½ Stunden im "Raben" sein, und dann ist natuerlich schon die Kueche geschlossen. Wenn ihr das Blumengepfluecke und "Ach, wie herrlich!" und "Oba schmock" sagen vorzieht, dann man zu, aber ohne Mittagessen."

Die Drohung verstehen wir und bemuehen uns nun wirklich in kuerzester Zeit durch den Wald zu kommen. Schon in ¾ Stunden liegt Horben vor uns wir haben den Weg in weniger als zwei Stunden geschafft und sind nun alle bereit mit dem Wagen ins Dorf zu fahren. Tot muede sind wir, aber ich glaube ich habe mich selten so gut gefuehlt wie nach jener anstrengenden Wanderung in der wunderschoenen Gegend.

Beim Rabenwirt ist es noch genau so gemuetlich wie eh und je. Der dickbaechige Kachelofen ist heute kalt, und der Wirt, ein Junggeselle von ungefaehr 60 Jahren, stuetzt sich auf den Ellbogen and der Theke. Wir haben Spass an seinen gesunden Bemerkungen mit denen er beim Servieren durchaus nicht sparsam umgeht. Heute hat er ein Thema welches ihn nahe am Herzen liegt. "Habe sie's g'sehe? Man baut mitte im Dorf zwei moderne Wohnhaeuser hin, die doch durchaus nicht zu uns passe. Jedes hat noch a Garag' ang'baut und verhindert die

schoene Aussicht aufs Tal. Verbierte muesset man so was. So mache's unser Dorf kaputt." Wir pflichten ihm ueberzeugt bei, denn auch uns waren die neuen Baustellen aufgefallen, wodurch das gemuetliche Dorf sicherlich einen Teil seines laendlichen Reizes einguesst, selbst wenn es schoene Villen sind die aufgebaut werden.

"Warum heisst eigentlich ihre Gaststaette, zum Raben?" fragt Bambi waehrend wir die ausgezeichnete Suppe essen. Der Wirt erzaehlt uns, dass in alten Zeiten Pilger Wallfahrten nach heiligen Orten machten um Vergebung ihrer Suenden zu erlangen, oder dem lieben Gott einen Lieblingswunsch abzugewinnen. Sie benutzten immer dieselben Strassen, und da sie dringend Unterkunft und Verpflegung brauchten, entstanden Gasthoefe an der Wegstrecke.

"Aber warum 'zum Raben'?" fragen wir. "Warum nicht Hirsch, oder Loewe, oder Adler?"

"Ja, da bin i ueberfragt," sagt der Rabenwirt, "doess weiss it net."

Mit meinen mennonitischen Bibelkenntnissen glaube ich aber die Loesung zu wissen. Ob die mueden, oftmals bettelarmen Pilger nicht genug Geld hatten, und sich auf die Raben verliessen, die ja Elia speisten? Dem Wirt leuchtet das nicht ein. Mit Elias hat er sich scheinbar bisher noch nie beschaeftigt.

Wir sind so lange draussen gewesen, dass wir uns beeilen muessen um rechtzeitig in der Universitaets — aula zu dem Orgelkonzert von Professor Heller zu erscheinen. Ich staune nur darueber wie gut das Konzert besucht ist, im Juni, an einem wundervollen,

milden Abend. Herr Heller begruesst uns freundlich und erinnert uns daran, ja nicht zu vergessen, dass er Bambi und Wolfgang bei der Auswahl eines guten Cembalos (harpischord) behilflich sein will — wenn sie eins fuer den Winter wollen, muessete es im Juni bestellt werden. Ich kann mir das nicht vorstellen, aber einige Zeit spaeter musste ich wohl daran glauben.

Am naechsten Tag hat sich Bambi freigemacht, und wir beide fahren schon frueh morgens ueber Sulzburg nach Basel, wo man guentiger einkaufen soll als in Deutschland. Basel, in der Schweiz, ist nicht sehr weit suedlich von Freiburg gelegen, aber wir kommen erst um 2 Uhr nachmittags hin. Schuld daran ist dasherrliche Wetter, und dann Sulzburg, ein reizendes Staedchen auf der Trecke nach Basel. Die ganze Ortschaft liegt in einem Bluetenduft von Rosen die an den Hauesern emporkletterten oder in Gaerten und Rondellen, in Parkbosketten und an Torboegen wachsen. Selbst der strahlende Himmel scheint sich an der ueppigen Pracht zu freuen, die Sonne lacht dazu, und Bambi summt vergnuegt vor sich hin, will sie mir doch eine ihrer Lieblingsbauten, die Kirche von St. Cyriak in Sulzburg zeigen.

St. Cyriak its eine romanische Kirche die aus dem 10 ten oder 11 ten Jahrhundert stammt. Der Turm ist der aelteste erhaltene in Suedwestdeutschland — sein Balkenholz stammt von einem im Winter 996 gefaellten Baum. Die Kirche war eine Wehrkirche und bildte einen Teil des Frauenklosters, welches umgeben ist von hohen alten Baeumen und vom Wald, der sich vom



noerdlichen Huegel bis auf den Kirchhof hinunterdraengt. Die Architektur, die Malerie, die Krypta — alles ist un-gemein interessant, aber auch insbe-sondere die Geschichte dieses histor-ischen Baues. Z.B., liess Markgraf Ernst von Baden im Jahre 1523 das Kloster schliessen. Als Anlass dazu gab er die Widersetzlichkeit der Vorsteherin an. Er stellte es den "ausgekloesterten" Nonnen anheim, sich zu verehelichen, was aber die meisten von ihnen nicht wollten. Der Schultheiss von Sulzburg nahm eine zur Frau, riet aber spaeter jedermann ab, eine Nonne "zur Fraue zu nehmen, da sie zu nichts nuetze sie." Ein langer Streit um das Kloster endete damit, dass 1548 die Nonnen wieder zurueckkehren durften.

Nicht weniger interessant als die Kirche ist der Kirchhof mit den alten, verwitterten, efeuumrankten Grabmaeilern. Ich lese gern die Inschriften die manchmal fast unleserlich sind, und wenn mein Mann und ich im Auto fahren halten wir oft an Friedhoefen. Schon die Namen und Berufe der Entschlafenen geben einen Einblick in ihr Leben. Bambi, und wohl auch Karl, hat diese Schwaeche fuer alte Inschriften sicher geerbt, denn gleich am zweiten Tag meines Besuches mussten wir den ganz alten Herderfriedhof in Freiburg ansehen. So gehen wir auch heute durch die stillen Reihen und kommen dabei etwas weiter den Berg hinunter, wo ein schoen eingefriedeter Garten am Taleingang in der warmen Sonne duftet. Neugierig oeffnen wir das Holzgitter da wir den Garten leer waehnen, doch ploetzlich tritt uns ein alter Mann im blauen Leinenkittel freundlich entgegen. "I hab's schon g'seh wie sie uff dem Friedhof umb'seh' habe. Freie sie sich doch lieber an mei Blume, des isch g'scheiter," spricht er. Er laechelt uns an, und schenkt uns zwei Erdbeeren, die ersten reifen. "S sind halt noch mir die zwei reif", sagt er, "sonst taet i ihna mehr gebe." Wir verabschieden uns dankend von dem wunderlichen Alten, und merken dann, dass wir uns ueber 2 Stunden in Sulzburg aufgehalten haben. Mir ist die Zeit freilich nicht schade, denn selten war ich so beeindruckt. "Ich habe schon Hunger," sagt Bambi, "wir wollen uns beeilen und in Basel gleich zu Mittag essen." Ploetzlich schwenkt sie zu meinem Erstaunen links ab und faehrt die steile Bergastrasse hinauf. "Wohin denn jetzt?" frage ich. "Nach Oertlingen," ruft sie froehlich. "Ich hatte ganz von der Gaststaette hier oberhalb Basel vergessen. Hier isst's sich wunder-schoen, sollst mal sehen."

Ja, wo isst es sich nicht schoen in diesem gesegneten Eckchen der Welt! Wir setzen uns an einem der mit rot-karierten Tuechern bedeckten Tische unter den bluehenden Linden, und geniessen ein ordentliches Bauernbrot mit

Wurst belegt. Nur mein Kaffee laesst wie gewoehnlich lange auf sich warten. Das Wasser wird in der Kueche erst um-staendlich auf dem elektrischen Herd gekocht, dann der Kaffee sorgfaeltig aufgebrentt und ziehen nelassen, und bis dahin hab ich meistens schon meine Brote verzehrt. Heute macht uns das Warten nichts aus, denn zu unsern Fuessen liegt Basel am blinkenden Rhein, und die Silhouette des Muensters ist klar zu sehen. Hier koennte man stundenlang auf den Kaffee warten ohne ungeduldig zu werden — hier, umgehen vom Bluetenduft der Rosen und Linden, von summenden Bienen und dem Gesang der Voegel. Es ge-faellt mir so gut, dass Bambi zum Aufbruch mahnen muss. "Basel ist ja auch sehr schoen wie du weisst," troestet sie mich, "ich bliebe ja auch gern laenger hier, aber die Zeit ist so schnell ver-gangen." Ja, ich weiss wie schoen Basel ist, denn wir sind oefters dort gewesen als Bambi ein Jahr hier studierte, sowie spaeter auf der Durchreise nach Italien.

Auch heute haelt uns wieder das wundervolle Muenster ganz in seinem Bann, mit den mysterioesen Schatten der schmiedeeisernen Fenstervierzier-ungen im Kreuzgang und dem Rausch-

en der alten Kastanien. Wieder halten wir uns viel zu lange auf, und es ist schon 4 Uhr vorbei als wir uns endlich aufs Einkaufen besinnen. Zu meiner Freude schlaegt Bambi vor, dass wir den Wagen am Muensterplatz stehn lassen und mit einer kleinen Faehre ueber den Rhein fahren, ans andere Ufer, um dort kurz in einigen ihr be-kannten Geschaeften einzukaufen.

Ich kaufe sehr ungern ein, denn ich hasse den Trubel und das Gedraenge in den Laeden, aber hier macht es mir Spass. Es sind keine grossen Einkaeufe die wir vornehmen, hoechstens ein paar Parfuems, kleine Keramikern, Gewuerze, Senf.

"Jetzt muessen wir aber heim," sagt Bambi besorgt, als die Schatten immer laenger werden. "Ich muss ja noch kochen, denn die beiden Maenner werden schoen hungrig sein. Ausserdem wollten wir ja heute Abend zum Orgelkonzert im Muenster." Sie faehrt flott-drauflos, so dass mir angst und bange wird, aber wir sind in kurzer Zeit zu Hause. Welche schoene Ueberraschung haben die beiden Zuhausegebliebenen uns gemacht — der Tisch ist fertig ge-deckt, ein Salat ist angemacht, wir brauchen uns nur zu setzen! **mm**

Fortsetzung folgt

## Wiebe Funeral Homes Ltd.

**MORDEN**  
822-4755

**WINKLER**  
325-4201

**ALTONA**  
324-5404

SERVING SOUTHERN MANITOBA  
WITH KINDNESS AND COURTESY

Nick Wiebe and Hank Wiebe, Directors



Meine ganze Familie, sowie meine Kollegen der Progressive Conservative Partei, bitten Sie meine allerbesten Wuensche fuer ein erfolgreiches Jahr in 1973 entgegen zu nehmen.

Sidney Spivak

Leiter der parlamentaerischen  
Opposition

# reflections from our readers

Dear Sir:

My last name is Schroeder but I am not a Mennonite. My mother's parents came to Canada from Scotland and my father emigrated from Britain as a young man. I was raised in the Anglican Church. My husband is only one-quarter German (hence the "Schroeder") and that side of his family is not, nor ever has been Mennonite.

The reason I state all this is that I wish to point out an error in your article about Mennonite teachers in Manitoba that appeared on page 12 of the November, 1972 *Mennonite Mirror*. As a teacher in Manitoba in 1971-1972, I no doubt was included in your figure of 1150 teachers of so-called "Mennonite background" since the only criterion you have used is whether or not these people have "Mennonite names". Mine no doubt was considered to be such a name since the same criterion was used to determine the mailing list for the *Mennonite Mirror*, and we are sent your publication even though we do not subscribe to it. I wonder how many other people have been incorrectly included.

I would normally not object to being included in such a group since I believe that a variety of ethnic and religious groups in Canadian life can only help to make Canada a better and more interesting place in which to live (and really what difference should it make anyway), but I do take issue with the self-righteous attitude of the article which implies that Mennonites are better than the general population of Manitoba because they have a higher percentage of teachers. I also wonder at the logic of the statement which tries to explain why there are few Mennonite women in administrative positions which was that, "Obviously, Mennonite women realize that teaching in the classroom is the most important job, and are sticking to it." If this indeed the case, it doesn't say much for the Mennonite men who have opted for administrative positions, and it seems more like an excuse than an explanation.

I can only echo the statement by Mrs. Ellen Thiessen, in her letter to you that you not let your magazine become petty. I have met many fine Mennonites, both in and out of teaching, and I think you are doing them and yourselves a disservice if you indulge in such pettiness.

Yours truly,  
Christine Schroeder  
Greyfriars Road,  
Winnipeg

**Ed. Note:** We had hoped at the beginning of our article to make it clear that a survey of this nature could in no way be 100 per cent accurate. We did check with a Mennonite sociologist prior to undertaking the survey, and he assured us that such a survey would be statistically acceptable and the procedure followed is one which has been used for sociological studies. Some who are not of Mennonite background may have been included, but also some have changed their names (in case of marriage, for example) will have been omitted.

Letters like this one and Mrs. Ellen Thiessen's seem to confuse self-righteousness and a grateful pride in the accomplishments of others. The writer of the teachers' survey, being of non-Mennonite background (British), has often thought that Mennonites, far from being overly proud of their accomplishments, suffer from somewhat of a sense of inferiority in relation to the rest of society. The *Mirror*, in informing its

readers of the activities of Mennonites, is not intending to suggest that others are inferior, but hoping to instill a greater sense of self-awareness and gratitude amongst our people.



## HERZLICHE GLUECKWUENSCHEN!

Im Namen der Manitoba Liberalen Partei ehrt es mich, Ihnen Glueckwuen-sche in der deutschen Sprache zu ue-bermitteln und Ihnen gleichzeitig zu versichern, dasz meine Partei im kom-menden Jahr in unserem Regierungs-programm, die Vielseitigkeit unserer dul-turellen Traditionen zu unterstuetzen und zu foerdern verspricht.

I. H. Asper M.L.A. Leiter der Liberal Partei Manitoba



- 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

# Make Good Things Happen in '73 In YOUR Credit Union



It's where you belong

Through the facilities of a full Service Credit Union

You have more ways to save

at premium rates that make your money earn more

Your credit union is a group of friends who have pooled their resources for the good of all. When you join you can save with confidence. Or, if you need money, borrow at special, low interest.

At your credit union, you're a member, not a customer. And that means a lot.

But you'll never know, till you belong.

**WINKLER  
CREDIT UNION LTD.**



P. O. Box 1060 204-5th Street

WINKLER MANITOBA

Phone 325-4351 (or) 452-6902

# See The New Homes With A Family Plan

GET THE BEST VALUE IN TOWN AND THE BEST  
PRICES

OUR 3 BEDROOM HOMES START AT . . .

# \$ 562

CASH DOWN TO ONE 8¾% N.H.A. MORTGAGE

That's right, at Qualico Developments Ltd. we have  
the finest new home communities, and our prices are  
lower.



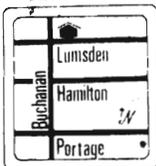
*The Albany*  
PRICED from  
\$18,841



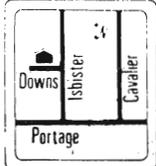
*The Westwood*  
PRICED from  
\$21,587

For Further Information Please Visit or Phone Any of the Listed Model Homes Today  
DISPLAY HOMES OPEN DAILY 1-9 P.M.

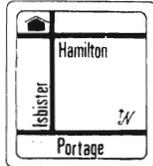
**Crestview**  
201 LUMSDEN AVE.  
PH. 837-9278



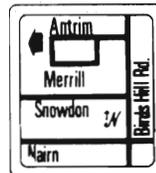
**Isbister Downs**  
732 ISBISTER ST.  
PH. 889-2316



**Lakewood**  
896 ISBISTER  
PH. 889-4207



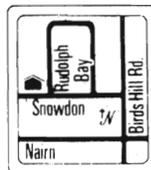
**Valley Gdns.**  
2 MERRILL  
PH. 667-0668



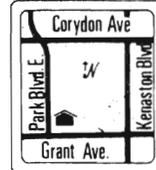
**The Maples**  
2 MASSENA CRES.  
PH. 339-8697



**Valley Gdns.**  
EAST KILDONAN  
112 RUDOLPH  
PH. 667-3183



**Tuxedo Park**  
2073 GRANT AVE.  
PH. 889-4208



**Charleswood**  
255 CATHCART ST.  
PH. 888-4772



YOUR OLDER HOME WELCOME IN TRADE—FREE APPRAISAL PH. 233-2451



**QUALICO DEVELOPMENTS LTD.**

formerly Quality Construction Co. Ltd.  
PH: 233-2451 — 24 HOUR TELEPHONE SERVICE