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# mennonite mirror

volume two / number nine / may 1973 / 35¢



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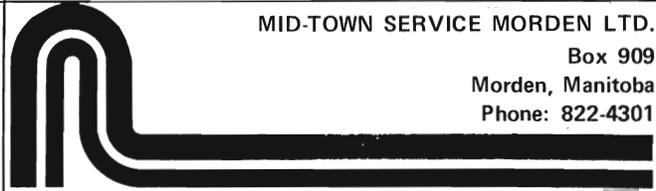
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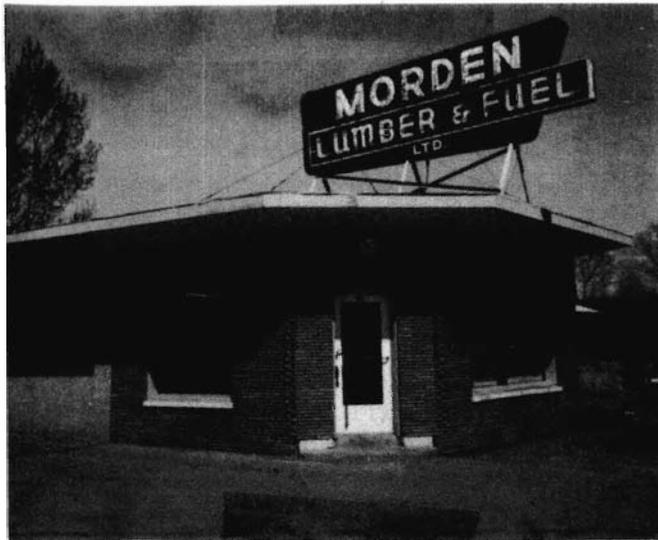
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## About this issue

We have heard people say that Morden, Manitoba is one of the most beautiful towns in the west. Some who say this don't even live there. Ralph King is an interesting individual who does, and in this issue we are featuring some of his unique ideas and experiences, along with other aspects of the Morden community. Many readers in the Morden area will be receiving the Mennonite Mirror for the first time. If they — as well as other readers — would like to continue to receive this magazine in their home, a \$3.00 payment to our business address will assure monthly delivery. Next month we will feature the Steinbach community.

We apologize for the fact that space problems sometimes prevent us from running a series of articles without interruption. The series by Al Reimer and Elizabeth Peters will be continued in future issues. This month's excerpt from the diary of David Toews describes one of the most important experiences in his life. By daring, against the advice of many friends, to undertake a large loan with the C.P.R., for which there was little prospect of repayment, he made it possible for thousands of Mennonites to find a homeland in Canada in the 1920's. Many of us would not be here today if he had not acted so courageously. We introduce several new writers with this issue. Helen Krueger lives in Kitchener — Waterloo where her husband is principal of the Rockway Mennonite School.

Once again — apologies to the many writers whose articles and poems do not find space in this issue. We hope to increase our paid-up circulation so that more of you can see your work in print.

Our managing editor, Ed. Unrau, who usually writes this column is enjoying a month in Europe. He will be back in June to put out our summer edition.

## Inside you will find

<i>Morden — Capital of the Corn and Apple Belt . . .</i>	6
<i>Capitalist With A Human Face . . . . .</i>	7
<i>Rising Food Prices . . . . .</i>	9
<i>Manitoba News . . . . .</i>	10
<i>H. H. Ewert . . . . .</i>	11
<i>Winnipeg Mennonite Theatre . . . . .</i>	14
<i>Spring Thaw . . . . .</i>	15
<i>Appointments . . . . .</i>	17
<i>Memoirs of David Toews . . . . .</i>	18
<i>Tips Fuer Studierende . . . . .</i>	21
<i>Reflections from our Readers . . . . .</i>	22
<i>Mirror Mix-Up . . . . .</i>	23

**THE COVER:** The image of grandmother and grandchild was taken by George Sawatzky of Winkler Photo Studio. It represents well this Mother's Day Season.

# mennonite mirror

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## MORDEN — CAPITAL OF THE CORN AND APPLE BELT

At this time of year, as the warm Manitoba spring sun is covering the nakedness of the prairies with a new mantle of green, many families like to spend their leisure time at the weekend exploring different parts of rural Manitoba. Particularly pleasant to visit at this time of year is the community of Morden, situated 70 miles southwest of Winnipeg, east of the Pembina Hills. Morden is famous for the Canada Department of Agriculture experimental farm, noted for its horticultural research, which has made a major contribution to agricultural development in the province. The ornamental grounds are open daily for visitors, and a special attraction is the annual blossom week towards the end of May.

The people of Morden claim that it is a community where the best of living and working conditions are to be found. The fact that the population has grown steadily over the past ten years would attest to this fact. 1961 census figures show a population of 2,793, while the present population is estimated to be 3,500. 60% of the people are of Mennonite background, while about 25% come originally from Great Britain. Presently, about 50% of the residents are under 21 years of age.

The town is the centre of a stable agricultural industry, servicing the prosperous Pembina Triangle, which produces a diversified, highly market-oriented variety of crops, such as cereal grains, rapeseed, cattle, hogs, poultry, sweet and field corn, peas, beans, sugar beets, carrots and sunflowers. Readers will no doubt have seen some of these products on the shelves of the grocery stores, under the brand name of "Once Upon a Time", processed by the Morden Fine Foods company. This company is the



Morden — from the air looking west — experimental farm in foreground. Photo by Bests Studios.

around 700 people. Another factor contributing to Morden's growth is the number of government services locating in the town to serve the region. These include telephones, Hydro, Manpower, Assessment Branch and the Pembina Valley Development Corporation, a government agency ably managed by Mr. Jack Bender, is located in the town. An important factor in the recent growth of the town is the fact that it was designated as an area where new and expanding industry could receive generous federal incentives grants. Employers are happy to locate in the area as the working force has proved to be a core of industrious and trust-worthy people, difficult to find in the larger urban areas. A healthy but intense rivalry with the town of Winkler has undoubtedly stimulated industrial growth.

Morden is a pleasant, well-kept community, with a busy retail area in the downtown section. Around 150 shops, business and professional services provide all the essential needs of the local residents and the large trading area of 16,000 people. The 75 bed hospital is the largest in the area, and Tabor Home provides full-care and self care units for senior citizens.

Residents of this attractive community do not have to go far in search of recreational facilities, is a short one-and-one half miles west of the town. Dead Horse Creek adds to the beauty of the western edge of town. Lake Minnewasta golf club has a nine-hole course overlooking the lake, and offers a beautiful view point at every green. For winter sport, the arena provides

re-activated Morden Cannery, which was closed for a year by Canadian Canneries Ltd., and then re-opened under the new management with assistance from the provincial government.

Two other fairly new industries have injected fresh economic blood into the community within the past few years. Gemini Outerwear Ltd. is described in a separate article in this issue. Quality Communications Ltd., a manufacturer of telephone components and other electronic accessories moved to Morden from Edmonton in 1969 and in 1970 erected a modern plant building of 20,400 square feet. This company presently employs 70 people.

All told, Morden has a core of some 20 industrial operations, providing permanent and seasonal employment for facilities for hockey and a newly-formed and successful figure-skating club. The curling rink is the training ground for future silver broom holders, and the winter home of many old pros. A \$699,000 recreation complex is in the initial planning stages, and is to include a new rink with artificial ice, a swimming pool, a theatre for concerts and plays as well as a large convention centre.

A highlight of the Morden year is the Corn and Apple festival, held at the end of August. If you are not able to visit the community for the blossom festival in May; or if you can't manage a day off for a game of golf at the Minnewasta course sometime during the summer; then be sure to take in the Corn and Apple Festival at the end of the summer. You'll be glad you did!



Dead Horse Creek — Morden  
Photo by Doug Friesen.

## A CAPITALIST WITH A HUMAN FACE

A few years ago Ralph King told a group of students in the Steinbach Collegiate that he hoped few of them would take their studies seriously and that even fewer would ever try to graduate. "If you graduate," he said, "who is going to dig the ditches and build the roads on which I drive my Cadillac, and who is going to wash my car for me?"

This is typical of Ralph King's approach to any topic. He delights in surprising people, confronting them with apparent contradictions and paradoxes. He forces people to react to him, hoping they will discover a new truth in the process.

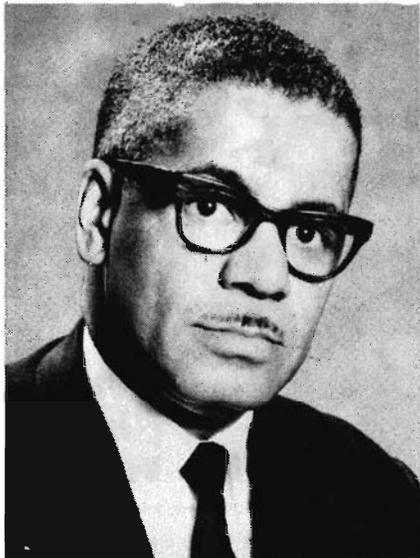
There is much about his life that surprises those who make his acquaintance. What, one may ask, is an ex-New Yorker doing in Morden Manitoba? How do you explain the presence of a black non-Mennonite among so many white Mennonites and Anglo-Saxons? How can he be both an aggressive capitalist and a person concerned about the welfare of others?

### FROM NEW YORK TO MORDEN

The road from New York to Morden has indeed been an interesting one. He was first lured from New York to Winnipeg about twenty five years ago by a garment manufacturing firm which wanted to make use of his background in industrial engineering. The garment industry in the U.S. was shifting to the south, not a particularly healthy climate for a negro industrialist. He moved north instead, and has not been sorry. He sincerely believes that Manitoba is the best place he has ever known in which to live and raise a family. He moved to Morden some years ago, to manage a garment factory in Winkler. Recently he and a few partners established a new plant closer to home in Morden, with the space-age name of GEMINI. In peak periods this plant employs up to 100 employees, manufacturing high quality outer wear and leisure wear products, including coats, ski-jackets, eskimo parkas, snowmobile suits and rainwear. About 90% of the output is sold outside of the province, some as far away as Australia and Japan. All of the raw materials are purchased outside of the province. The only local productive factor is the labor force, of which King is very proud.

### MORDEN IS A GOOD COMMUNITY

Ralph King feels that the accomplishments of his company have definitely been enhanced by being in a Mennonite community. He notes that many of his employees are not as ag-



Ralph King

gressive as those you might find in the U.S. industry or in Winnipeg. For this reason costs are slightly higher than they might be elsewhere. Workers in the Morden plant are reluctant to rush through a job. However, this is more than compensated for by the quality of the workmanship. Also, an almost complete absence of theft and the fact that all financial arrangements can be conducted on an honor system provide the company with substantial savings. As King observes, "what is lost through lack of aggression is made up in care and honest work."

King pushes his workers to do their best, but he pays them well, provides a pleasant atmosphere in which to work, and undoubtedly pushes himself harder than anyone else. He is one of those men who would rather run than walk. He is proud of his son Barry, a basketball star at the University of Winnipeg, and of his two younger children. His wife Louise helps him in the factory, making lunch for many of the workers and generally seeing to it that his rush to get things done is not without purpose. They both eat with their workers as often as possible. Ralph is proud of his wife's sincere Catholic faith, just as he appreciates the finer values of his many Mennonite friends.

### THE GARMENT INDUSTRY IS NOT A SWEAT SHOP

Ralph King feels that some spokesmen for the Manitoba government, particularly Len Evans, the Minister of Industry and Commerce, are much too critical of the garment industry. Recently Evans referred to the industry as a "sweat shop." Drops of angry perspiration (not sweat) form on King's forehead as he recalls this remark. "It is totally unfair, and reveals a 19th century mind looking at a 20th century situation."

King makes no bones about the

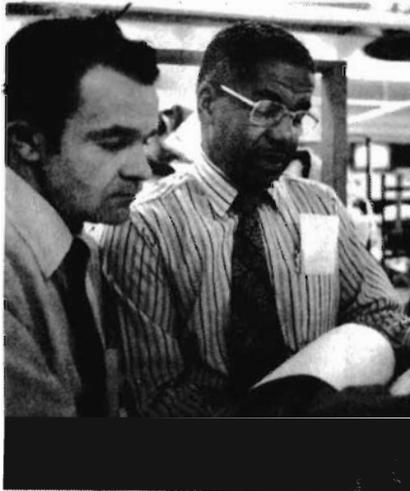


Inside the Gemini factory.

fact that he is a capitalist. He believes that hard work should be rewarded and is not ashamed of the substantial rewards which hard work in the garment industry have brought him. He senses that there is some resentment toward him because of this. When asked whether he has ever felt any discrimination in the Morden community against him, he replies "Yes, but not because I am a negro. I think that some people resent me because I am aggressive and have done well. But I have been called a nigger only five times — three times in anonymous letters and twice by drunken Indians." He says that his daughter spent some time in the local school before she came home and asked what the word "nigger" meant.

In other words, he feels that Mennonites resent wealth more than racial differences. While he makes no apologies for his success, and only wishes that more young people would get off their butts and show what they can do, he has done many things in his life which show that he is a rather rare breed of capitalist. Many businessmen late in life build memorials of good works for themselves. Ralph King has tried to do this throughout his life. Those who know him well, including his workers, speak of him as a capitalist with a human face.

What is the evidence for this? Take the numerous workers who over the years have been helped by him personally to escape bankruptcy. When he discovers that one of his workers is in financial trouble, being hounded by creditors, he sees to it personally that the worker consolidates his debts and pays them. Together with Mayor H.F. Wiebe of the Winkler Credit Union he has established controlled budgets for more than sixty workers. Many young people come to him for personal counselling, and he frequently refers married couples to trained counsellors in the community and in Winnipeg. He feels that Mennonite young people have basically a sound training, but they are too naive about the world and too sheltered from situations which they will face outside of the community. King has a close relationship with the local ministers, and though he doesn't always agree with them (he is especially critical of their attitude toward Jews, whom they eventually consign to hell) he feels that they have a genuine concern for their members and a positive influence on them. Several times workers have come to him to make restitution for past demeanours after they made a decision to



Production Manager Willy Doering with Ralph King.

join the church.

He especially resents the charge that he is a "sweat shop" operator in view of the conditions which he has tried to create in his plants. Together with several partners he now owns and operates plants in Morden, Steinbach, Miami, and Winnipeg, and employs additional workers in the Roseau River Indian Reserve (Ojibway Fashions) and in the Fort Alexander Reserve (Fort Fashions). The plant which we visited in Morden certainly gave no hint of being a sweat shop. It is spacious and brightly painted, filled with music chosen by the workers, air conditioned and comfortable. Renovations are being made to the Steinbach plant which King purchased very recently.

#### WHAT ABOUT SOCIALISM?

King feels that the trend toward socialism in Canada has been a good thing, giving the average citizen a security and health which previous generations could not enjoy. He feels, however, that socialism as a complete system is very unhealthy, creating a

feeling among people that it is better to receive than to give. He loves the competitive element in business. He says, "If you suffer from being measured, stay out of business. Go look for a government job. They keep score in business."

He is convinced that aggressive work helps other people more than hand-outs. He is proud of the work being done among the Indian people. His Indian employees are hardworking and reliable, but he is frustrated in helping them by government officials and some Indian leaders who are asking for more grants instead of more work. Ojibway Fashions on the Roseau River reserve was started with a government grant but since that time it has paid its own way and the members have \$7,000 savings in the bank. For a fee of \$1.00 all financial arrangements are managed by one of Mr. King's associates, Mrs. Helen Thiessen.

Ralph King's operations are rapidly expanding. By the summer he anticipates employing about 350 workers in his 6 locations (if, despite the apparently high rate of unemployment, more workers are available). Hard work? Yes, but it is not sweat labor and, due largely to people like Ralph King, it finds substantial reward through adequate wages and good working conditions.

mm

#### VOLUNTEER KNITTERS NEEDED

The St. Agnes Guild of the Winnipeg Children's Hospital is looking for volunteer knitters to make articles for the shop located in the hospital. All proceeds go towards research in diseases of children. Wool, needles and patterns are supplied.

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### Those Rising Food Prices

In February, 1972 the Mirror made a survey of food prices in four Winnipeg stores. Two of these stores are owned by Mennonites; one is a bulk "discount" store, and the other is a national supermarket. A year later, in February 1973, a check was made of price increases — for the same items in the same stores. This survey is not scientific, but brand names such as "Blue Ribbon," "Kellogg's" etc. were chosen to ensure that the products were the same. Readers can learn the identity of the stores by sending a self-addressed, stamped envelope to the Mirror business office.

Food Item	Mennonite		Mennonite		Bulk "Discount"		National	
	Store A		Store B		Store		Supermarket	
	1972	1973	1972	1973	1972	1973	1972	1973
Tomato Soup	.17	.17	.16	.16	.12	.12	.15	.16
Apple Juice	.45	.53	.43	.49	.37	.43	.38	.45
Baby Food (Meat)	.28	.30	.26	.27	.26	.27	.26	.27
Ketchup	.65	.59	.55	.55	.49	.56	.57	.57
Shortening	.52	.53	.43	.43	.43	.41	.44	.44
Butter	.81	.81	.74	.75	.76	.77	.76	.77
Round Steak	1.49	1.59	1.40	1.49	1.37	1.54	1.45	1.55
Sirloin	1.69	1.79	1.50	1.59	1.49	1.63	1.39	1.65
Wieners	.60	.89	.59	.85	.65	.82	.67	.83
Bacon	.89	1.29	.79	1.09	.77	1.19	.85	1.19
Sugar (10 lbs)	1.63	1.59	1.63	1.59	1.56	1.58	1.56	1.58
Tea	1.79	1.79	1.69	1.69	1.48	1.58	1.49	1.58
Corn Flakes	.47	.49	.43	.49	.40	.43	.38	.46
Coffee	.89	.99	.89	.89	.94	.88	.89	1.03
Flour (20 lb.)	1.49	1.69	1.69	1.91	1.87	1.57	1.87	1.59
Cost of Total	\$ 13.18	14.24	13.82	15.04	12.96	13.78	13.11	14.12
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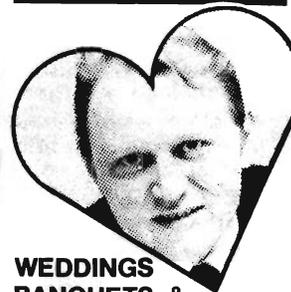
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# Manitoba News



**DR. HENRY POETTKER**, president of Canadian Mennonite Bible College, will spend his sabbatical year, June 1973 to June 1974, conduction seminars and classes on Mennonite History and beliefs in Japan and Taiwan. His assignment is with the General Conference on Overseas Mission. During his absence David Schroeder will be acting president.

**C. G. REMPEL** has been appointed Protestant chaplain of the Department of Pastoral Care of the St. Boniface General Hospital.

**Esther Klassen** won the Rose Bowl, the highest vocal award, at the Manitoba Music Festival recently.

**HILDY NEUFELD** has been appointed assistant director of the School of Nursing at St. Boniface Hospital.

**ELLA MAE MILLER**, speaker on "Heart to Heart", addressed a near-capacity audience in the Portage Avenue M.B. Church on March 8. The meeting was organized by representatives of the General Conference of Mennonites, EMC, EMMC, and Mennonite Brethren. Approximately 1,200 ladies from Winnipeg and rural Manitoba heard Mrs. Miller speak on the topic, "The Spirit-filled Woman". Mrs. Tina Brown, president of the Mennonite Brethren Women's Conference, chaired the meeting. An offering was held in aid of the earthquake stricken city of Managua, Nicaragua. A ladies choir from the First Mennonite Church under the direction of Mrs. Helen Neufeld, sang two songs. A double trio from the Braeside EM Church sang a hymn. A response to the message was given by Mrs. Eļona Schellenberg.

**SIG TOEWS**, native of Niverville and till recently an architect with the Manitoba government has moved to Vancouver where he will be urban planner with the architectural firm of Gaboury, Lussier and Sigurdson.



**ANNE REDEKOPP** of Winkler has accepted the position of activity director at the new Salem Personal Care Home effective Thursday, March 15. She is the wife of Peter R. Redekopp.

The board of directors of the Salem Home for the Aged in Winkler have announced that an almost complete renovation of the 70-bed home is being planned.



**LUCILLE LEPINE**, formally of St. Ambrose, Manitoba, has volunteered her services as director of information for Youth Opportunities Unlimited. Miss Lepine is a stewardess with Air Canada.

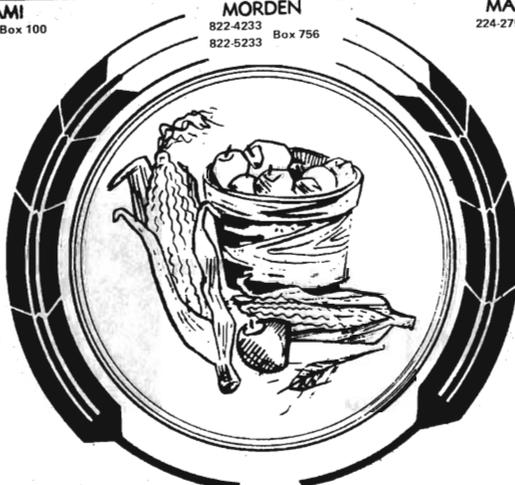
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SAVINGS — SECURITY — LOANS

### Coming Events.

May 27 — Sunday 10 A.M. & 1:30 P.M.

Annual Conference of the Women's Missions Association of the Conference of Mennonites in Manitoba at the Springfield Heights Mennonite Church, North Kildonan.

**AN OUTSTANDING TEACHER –  
THE LATE H.H. EWERT OF  
GRETNA**

by John H. Giesbrecht

**Introduction:**

*Some time ago a friend, Frank H. Epp, suggested that I put on paper my reflections and observations of Henry H. Ewert, who was my teacher, and, for one year (1920-21) my colleague in the Mennonite Collegiate Institute of Gretna, Manitoba. I consider this a unique opportunity: there are not too many persons left who had an equal period of knowing and appreciating Mr. Ewert during the most fruitful and productive years of his life in Manitoba. The words that follow are, therefore, personal recollections based on my contacts with him at home, on the farm, as student, as colleague, as friend and as fellow-Christian. Except for a few statistical details these memories are not based on the usual sources such as books and writings; it is to be expected that they will be subjective and sometimes emotional.*

*The protagonist of this article was generally known as Mr. Ewert and his school as the MCI, and I shall continue to use these familiar terms, although more formally he became to be known as Professor Henry H. Ewert of the Mennonite Collegiate Institute of Gretna.*

My first contact with Mr. Ewert came about the year 1910, at a time when he had already been principal of the MCI for about 20 years. Familiarly known as the "Old Biscuit Box" the school building incorporated many architectural features later found in a number of similar schools. Because my



H. H. Ewert, M. A.

two older sisters attended MCI Mr. Ewert was, of course, repeatedly mentioned. Occasionally I heard sermons or speeches by Mr. Ewert at the annual Shulfest and other occasions. I gained further acquaintance with him during the summer months when he acted as collector of funds and in recruiting students.

The Henry Ewerts and the Benjamin Ewerts loved to visit my family and relatives in the Krongart district. A call to conduct services in a local church or school was an opportunity to entertain. As far as I was concerned those visits did more than add to my acquaintance with Mr. Ewert. In my early teen-age years I resolved to attend the "Gretna School."

My years in the MCI began in November of the year 1916. It was a home requirement that various winter

tasks be completed before I could leave the farm for school. My course in the MCI was established by the principal's simple question: "Did you come to learn or what have you in mind?" ("Willst du lernen oder was hast du im Sinn?") All I could undertake to do was to get established in the Grade IX courses and catch up with assignments. I remember that Mr. Friesen, one of my teachers, misjudging my confusion as disregard for orders became very impatient with me. But I do not recall that Mt. Ewert ever showed anything but patience and understanding even though my work was of poor calibre and required much red ink.

I soon realized that Mr. Ewert's teaching, as well as the organization of the whole school, was orderly and effective, being based on industry and punctuality. This naturally carried over onto the students. One example of this was seen in the regular six weeks examinations. All the test questions of that time had to be written on the blackboard. Reproductions of Mr. Ewert's extremely neat and orderly writing are still in existence. Often in my own teaching I wished that I could write like that. At the completion of each examination Mr. Ewert would prepare and post a neat and complete tabulation showing every student's results, with the highest marks and average in red so that each student was able to see and compare and judge his progress since the previous tests. With four regular grades in the school and large classes this could be a time-consuming task.

He had many other tasks and responsibilities. To mention a few: preaching every Sunday morning, leading a Bible class, and practising with a choir on Sunday afternoons in preparation for the annual Shulfest. Besides this, there were many household and material matters to look after. But his daily life and activities were all as well-regulated as his teaching. I recall one or two quotations which did much to influence his decisions and judgements. One was: "Be not the first by whom

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**HOW LONG IS SHORTLY?**

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you are tried, nor yet the last to lay the old aside;" and the other: "Do not lose sight of your goal" (Man muss sich nicht dos Ziel verruecken lassen).

By the time spring came along, when I was getting into the swing of things both academically and socially, I had to leave school to help with the seeding and other field work. Later that summer Mr. Ewert informed me that on his recommendation, I had been promoted to Grade X. This was in accordance with a wartime regulation that permitted the promotion of deserving students who left school early to give needed help on the farm.

The next winter (1917-18), after working at home until the end of the year, I was able to persuade my parents to let me return to MCI for Grade X. Apparently they had the idea that this school year would see the end of these "high-falutin'" notions. It took hard work, much catching-up, and perseverance. My difficult subjects were mathematics and science while my most enjoyable work was in the literary and religious subjects taught by Mr. Ewert, then in the full strength of his powers. He was head and shoulders above the other teachers, though they too were conscientious and efficient; his stature in my mind continued to grow. I suppose by this time he was my hero (Vorbild). I found myself completing my Grade X with good marks.

The writing of the Grade X examinations was marred for me and a number of other MCI students by a most unpleasant experience. We were required to write our exams in the Gretna Public School under the supervision of a certain Mr. H. This gentleman, after various remarks and comments on the question papers, left us to our devices in the examination room, together with a group of undisciplined, apparently untaught public school youngsters. Things got worse by the day. Those who wished to be honest were disturbed, while the others carried on with complete abandon. Finally someone made a telephone call to the Department of Education and after that things were somewhat straightened out; but most of the MCI students felt this as a let-down of the principles of honesty and integrity that had been exemplified for them in MCI. Mr. Ewert, no doubt could have "made capital" out of the situation, but in this case preferred to remain clear of any involvement.

I would, however, like to mention one occasion to show that Mr. Ewert could be incensed too, although he very seldom allowed his anger to show. He had once put up a notice on the bulletin board asking Grade XI students to fill out applications for final examinations. In a moment of foolish desire to show-off, I added the words

"and the emptying of pockets." ("Ausfuellen der Applikationen u. Ausleeren der Taschen.") Afterwards I was glad that he had seen it before anyone else had. It had really been my idea to remove when a few students had seen my smart remark; it didn't work out that way.

There seemed little likelihood that I would return for my Grade XI. The Spanish influenza, striking in late 1918, laid me low for several weeks, and was later complicated by an extended fight with pleurisy. But in the fall of 1919, this time with the full co-operation of my parents, I was able to undertake Grade XI. This turned out to be an enjoyable year. What I greatly appreciated was that my two teachers, Mr. Ewert and Mr. Brown, were helpful and sympathetic in spite of many shortcomings and immature behavior on my part. By now, of course, I had learned that Mr. Ewert had given up a successful and important career in the United States,

to undertake another equally difficult and no less challenging one in Manitoba.

My acquaintance with him seemed to be developing into a sort of Platonic friendship. On his part there was recognition of, and respect for, my struggles based on his understanding and tolerance of human nature; and more specifically on his understanding of my character. This seemed very evident in the fall of that year when he, with a group of directors, came to offer me a position as teacher in the MCI. Mr. Ewert answered my hesitation to accept with these words: "I am confident that you can do it. Show a bit of a front and you will manage." ("Ich denke du kannst das tun. Ein bisschen Bravour machendann wird es schon gehen.") And I did manage, albeit with much stumbling and blundering but always with the knowledge that I could confidently depend on support and advice from my principal.



**PETER KLASSEN - CONTINENTAL PROGRAM HOST**

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One example of this may suffice. Early in the school year I faced a group of students demanding better meals and more variety in them. Upon advice from Mr. Ewert, I had the students write down their complaints and their wishes. What a motley list it turned out to be: fried potatoes for breakfast, toast, no toast, beef for supper, better bread, oatmeal every morning, no leftovers, etc. The list lengthened until it became evident that the students' demands were largely dictated by feelings of homesickness. Confronted with this compilation it became almost self-evident to the students that to satisfy their demands would require individual meal service. The dissent died quietly.

The following year, 1921, I again occupied the student's desk to take Grade XII. Mr. Henry Wall and Mr. Elmer Yoder were the new assistants. The former, having taught under the well-established and rigorous European system, found it hard to understand the apparently vacillating course of my educational progress: "First in authority, then student again; No, that I cannot understand."

I wrote my Grade XII in June, 1922, and I remember the card that Mr. Ewert sent me. His words were typical: "To conquer the Grade XII course in eight months is no trifling matter." ("Das Pensum des zwoelften Grades in acht Monaten zu bewaeltigen, ist keine Kleinigkeit.")

In fall I entered Normal School in Winnipeg. But I believe I learned more about teaching in my one year in the MCI than I acquired in Normal School. What I missed greatly was the Christian spirit and fellowship that pervaded the MCI. Many a Sunday morning I wished that I could sit in a pew of the old MCI chapel and listen to Mr. Ewert's sermon. When in 1936, I returned to the MCI for a second period of teaching, it took me considerable time to become adjusted to the school now without the guiding spirit of Mr. Ewert. Even to this day, my best recollections go back to the period when he was not only the principal of the MCI but also the spiritual guide and leader of the Mennonite community as well.

In retrospect, it might be well at this point to touch on a few of the many and varied activities that Mr. Ewert carried on during his busy life.

There were, of course, the daily and recurring problems: coping with students, their lessons, curricula, and personal problems, homesickness, discipline and behavior, entertainment and social activities. We took it as a matter of course that Mr. Ewert, though he had some assistance, took all the main responsibilities on himself. He was treasurer, bookkeeper, and general manager. Yet he never lost sight of the fact that his main work was to be a

spiritual leader and follower of Christ. This was made manifest by his frequent use of the phrase, "Not in the mind and spirit of Christ." He also frequently used the expression: "Every one must attain salvation according to his own understanding."

When the Conference of Mennonites of Canada decided to discontinue publication of the *Mitarbeiter*, the official organ of the conference, Mr. Ewert carried on alone for many years. The *Mitarbeiter* continued to elevate the spiritual level of Mennonite culture in many ways. If fully lived up to the motto on its masthead: "For the perfecting of the saints, for the work of the ministry." ("Das die Heiligen zugerichtet werden zum Werk des Dienstes.")

I remember Mr. Ewert as choir organizer, conductor, and soloist. The townspeople considered it an honor to be asked to sing in his choir. There was Margaret Baehnisch, a crippled girl with a beautiful voice. There was "Tante" Amanda Ruth, another lame singer, but there was nothing lame in her voice.

In due time, Mr. Ewert became the owner of a Dodge Touring Car. But having no mechanical training or aptitude, he ran into embarrassing situations, such as repeatedly stalling in the middle of Winnipeg's Main Street.

In his family life there was the same purposeful order and system as in all his activities. Based on the need for rigorous economy, the family kept student boarders for many years. But the Ewerts managed to give their five children the best education. The two eldest sons were medical doctors; the third son, who was a Rhodes Scholar, became a professor at Oxford University, and the youngest son became a dentist. The only daughter made a worthwhile career in nursing.

Mr. Ewert's unflagging zeal and devotion to his chosen life work was evident in many other ways. More than once it was only his determination that kept the school in operation ("Die Schule muss bestehen bleiben") and if necessary he would give up a part of his already meager salary. This was quite in keeping with his whole life-style.

It is time, however, to touch upon the years in which Mr. Ewert could begin to see some of the fruits of his many labors. My years at MCI will be remembered as among the best and most rewarding. In these concluding pages I cannot do better than to refer to the autumn of 1934, when the Mennonite Teachers Conference was in session in Altona. In recognition of Mr. Ewert's work, the conference presented to him a number of gifts: a Bible, a walking stick, and a plaque. I will remember Mr. Ewert's words of then

and subsequent remarks, which were both characteristic and symbolic: "Friends, you have here presented me with tokens of your love and appreciation, for which I thank you. But their meaning and value is insignificant compared to the real gift which is in your power to give me. If you will transmit to future generations the principles, the conviction, and the faith that I have tried to instill in you, as teacher and as fellow-Christian, that will be a far greater gift than anything else that you could give me."

The influence of his life and work is still being felt today. The school for which he gave his work and his energies is still fundamentally the same.

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## WINNIPEG MENNONITE THEATRE SOCIETY

At a meeting held on March 21, 1973 in Winnipeg, a new organization under the name Winnipeg Mennonite Theatre Society was founded. The Society has as its objective the encouragement of, and the performance of the dramatic arts, both in the German and English languages, with special reference to the Mennonite and German-Canadian community in Winnipeg.

To many, the group will be remembered as having recently presented Gert Neuenforff's drama "Und Keiner hoert hin" performed at the Playhouse Theatre last November, however, the group has now progressed from a very loosely organized group of supporters, very closely allied to the First Mennonite Church of Winnipeg, to an organization with its own Board

of Directors and a membership open to all. It is the hope of the Society that by following this course, that a greater degree of certainty and continuity will be ensured. It remains a non-profit Society with the view of allocating net proceeds, if any, to Church and other charitable causes, as determined by its membership.

At the present time, plans are being discussed for a play this fall, hopefully a comedy, and at the same time, projects in support of the 1974 Mennonite and Winnipeg Centennial Year are being actively pursued. The Society invites the submission of play scripts for consideration for possible staging for this or next year.

The newly elected Board of Directors are George Dyck; John J. Enns, President; Siegfried Isaac; Gert Neuenforff; Paul Neustaedter, Secretary-Treasurer; Reinhard Penner; and Werner Regier. All correspondence, or

enquiries should be directed to the Secretary-Treasurer, Paul Neustaedter, at 196 Cordova Street, Winnipeg.

As mentioned earlier, membership is open to all, and it is free. The Society hopes to attract many members, young and not so young, to help in the exciting field of the dramatic arts. To qualify for membership, you need only to submit your name and address to the Secretary-Treasurer.

## Mennonites to Celebrate Centennial

"A centennial planning committee under the chairmanship of Rev. G. Lohrenz has met many times in the past year to prepare for the celebration of the Mennonite centennial. The Mirror will keep its readers informed of coming events and will publish many articles to commemorate the occasion."

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# SPRING THAW

from a novel in progress  
by Helen Kruger

Anna slipped into her jacket and went out in the midmorning sunshine. The big collie greeted her joyfully, waving his bushy-tail with anticipation. From the direction of the barn came the faint tap-tap of pounding hammers. "Come on, Shep," she called, walking off toward the sound.

The spring thaw had filled and flooded the slough behind the barn. Earlier in spring Anna had skated on the ice which covered the water. Later, the increasing warmth of the March sun had melted the ice to a wobbly thinness. Anna had tested it, walking gingerly along the edge. The ice had flexed like rubber beneath her boots, jagged cracks spreading over the whole sheet in a maze of zigzag patterns. This morning, only a slim rim of ice framed the slough; little slivers of tiny frozen spears broke the ripple of the cold water against the bank.

Irwin and Albert were building a raft at the water's edge. Cousins Albert and Adina had come to spend the Saturday at Anna's house.

"Hello," said Anna, seating herself beside younger brother George. Casting side glances at the yearling calves lined up curiously along the barbed wire fence, Shep nudged his shaggy frame between the children, greeting George with a hurried lick. They watched the activities of the raft-builders at a safe distance.

The boys had assembled planks and logs, hammer and nails. The raft was constructed of parallel poplar logs carefully nailed to two cross planks. Irwin was driving the last spikes in place.

"Let's sail all the way to the Big Slough today," exclaimed Albert, hoping to intimidate Adina, who was a persistent unwanted tag-along.

"If we can get the ratt through the run-off," said Irwin doubtfully.

The slough was part of a creek-bed drained by a shallow run-off which wound its way to the Big Slough at the far end of the pasture. In summer the Big Slough served as the community swimming hole.

The boys dragged the raft laboriously to the water's edge. With a mighty heave, the craft was launched.

"Here we go!" yelled Albert, pulling Irwin aboard. Grabbing their rafting poles, they shoved off.

"Wait for me. Wait for me!" shouted Adina angrily, her face flushed, her square stocky figure bouncing up and down as she ran after them along the bank.

Irwin glanced at Albert.

"If she keeps yelling like that, Mother will hear her, and we'll be in trouble," he said disgustedly.

"You're right," sighed Albert.

"O.K. Pest," he said, pulling in to shore again. "Come on."

The victorious one stood triumphantly on the raft. The two boys plied vigorously with their poles. The raft swayed back and forth as the boys gripped the logs tenaciously with bare toes, working steadily in the direction of the run-off.

"Bye," shouted Adina to the deserted pair on the shore. She raised her hands to wave exultingly. At that moment Albert circled the raft into the

run-off — it veered sharply — and Adina, losing her balance, teetered back and forth dangerously on the slippery logs, then plunged broadside into the ice-cold water.

"Help! Help!" she screamed, her feet sticking firmly in the muddy bottom of the run-off.

"Help! Help!" she yelled again frantically, standing in the knee-deep water, "I'm drowning!"

There was the sound of a door banging in the direction of the outdoor privy. With suspenders dangling, Father raced to the water. From the house came Mother, dress and apron streaming in the wind. The two children stood perplexed. The dog began

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barking excitedly. The yearling calves, their curiosity now superseded by fear and bewilderment, stampeded awkwardly over the rise in the pasture. Albert and Irwin, having assessed the situation as not critical, were calmly anchoring the raft to ensure its safety before rescuing the drowning girl.

"Help me," cried Adina again in terror, waving her arms wildly above her head.

Having surmised her plight, Father calmly waded into the water, lifted her to his shoulders and brought her safely to shore.

"Come with me," said Mother kindly, mopping the child's face with her apron.

Then suddenly catching sight of the boy's feet, she burst out sharply, "And what are you doing in the cold water with bare feet? Come dry yourselves and warm up before you catch pneumonia."

Holding a drenched Adina by the hand, and followed by two crestfallen heroes, Mother led the way to the house.

Father headed back to the privy to retrieve his jacket, the collie bounding playfully beside him. He cast a backward glance at the slough, and smiled to himself as he saw George seated on the raft, Anna expertly guiding the craft through the run-off.

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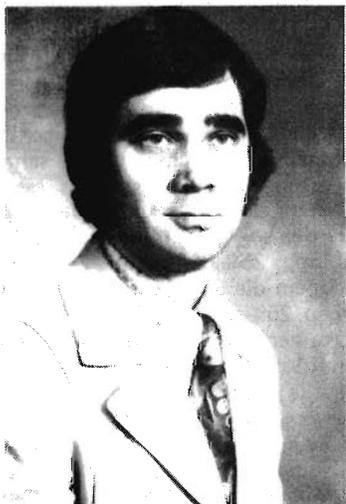
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Harry Peters, manager of Crosstown Credit Union Limited, is pleased to announce the appointment of Nick Enns as loan control officer. Mr. Enns has several years of credit granting and collection experience.



### Study Fellowship

Miss Lynn Friesen, Headingley, Manitoba, is one of three students in the final year of the French honors program of the University of Manitoba who have been awarded French government fellowships to support further studies in France.

Miss Friesen was born in Scotland and grew up in the town of St. Jean Baptiste (50 miles south of Winnipeg), and attended Westwood Collegiate in St. James-Assiniboia.

She expects to use her fellowship to study at the University of Strasbourg or the University of Paris where she plans to take courses leading to a Certificat d'Enseignement de Français a l'Etranger. Her special interests are 17th and 20th century French literature, particularly the authors Alain Robb-Grillet, Jean-Paul Sartre and Albert Camus.

Miss Friesen will be travelling to France later this summer.

CAROL FRIESEN, 14, a grade 8 student in Winkler and daughter of Mr. and Mrs. Harvey P. Friesen, has been declared winner in an essay contest sponsored by the Canadian Council of Christians and Jews. The contest was open to all grade 8 students in Manitoba. The essay theme was "Racial Discrimination - What I can do About it." For her prize-winning essay, Carol, and the winners from the other nine provinces in Canada, will travel to New York on an all-expense paid trip.

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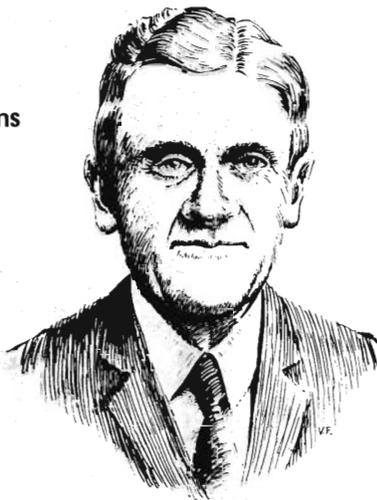
### Der Entscheidenste Krise Seines Lebens

Die Finanzierung der Auswanderung der Mennoniten von Russland nach Kanada, und die Frage ob die Mennoniten in Kanada einen Kontrakt mit der C.P.R. unterschreiben sollten, wurde auf einer Konferenz in Winkler, im Juli 1922, eingehend diskutiert. David Toews war Vorsitzender dieser wichtigen Konferenz. Sein Finanzierungsplan wurde mit 64 Stimmen fuer und 2 Stimmen dagegen angenommen. Aber die Schwierigkeiten waren damit nicht behoben. Trotz der anfänglichen Unterstützung sollte die Geschichte beweisen alzubald, dass dies zu der entscheidenden Krise seines Lebens fuhrte. Der folgende Auszug schildert diesen Vorgang in recht bildhafter Weise.

"Ich glaube nun durchaus nicht dass unser Plan so viele Freunde hatte, aber man hielt wohl unsern Plan fuer das kleinere Uebel . . .

Ich fragte darauf in die Versammlung hinein, ob ich den erwarteten Kontrakt unterschreiben duerfe wenn er kam. Alles war still. Ich fragte noch einmal. Alles schwieg. Ich fragte zum dritten Mal. Keine Antwort. Ein Br. Hildebrand von Winkler fragte zaghaft was Br. Ewert zu der Sache sage. Da wurde mir bange, weil ich glaubte, dass Br. Ewert im negativem Sinn antworten wuerde. Doch er schwieg. Da tat ich etwas, das mir nachher schwere Beschuldigungen eintrug. Vielleicht u. wahrscheinlich war es ein Fehler. Ich sagte: "Vorlaeufig uebernimmt die Rosenorter Gemeinde die Verantwortung, bis andere Gemeinden auch mit herzukommen." Br. Joh. Gerbrandt von Drake, Sask. sagte dann, dass ich auf sie auch rechnen koenne. Ein Prediger der Zoar Gemeinde in Langham sagte, dass ich auch auf sie rechnen koenne. Dieser Mann wurde aber schnell Knieschwach, als er erst nach Hause kam u. die Agitation anfang — ein schwaches, schwankendes Rohr.

In der Versammlung auf der Konferenz sassen aus unserer Gemeinde auch zwei Prediger . . . beide sehr vorsichtig in Geldsachen, sie gehoerten wohl zu den erfolgreichsten Wirtschaftlern in unserer Gemeinde. Beide stark pessimistisch beanlagt u. misstrauisch. Diesen und aehnlichen Leuten hatte ich durch obige Bemerkung ein Middle in die Hand gegeben, durch das auch in unserer Gemeinde Misstrauen gegen mich und die Sache d. Einwanderung geweckt u. genaehrt wurde. Als ich von der Konferenz nach Hause kam, war die Aufregung gross, die Agitation im vollen Gange und sie griff immer weiter um sich. In Rosthern wurde eine Petition zirkuliert, die mir verbieten wollte, den Kontrakt zu unterschreib-



en, einige meiner besten Freunde wurden meine sehr scharfen Gegner u. das fruehere gute Verhaeltnis ist wohl nie wieder vollstaendig hergestellt worden.

Der Kontrakt kam und war durchaus nicht so, wie wir erwartet hatten. Die Glieder der Board wurden zusammengerufen. Wir waren alle enttaeuscht und das Komitee sass oft bis tief in die Nacht u. las u. beriet und konnte nicht zu einem Beschluss kommen. Die Gesellschaft verpflichtete sich in diesem Kontrakt zwei Schiffe, die "Montreal" u. die "Scandinavian" nach Odessa zu senden. Die Passagiere sollten von uns an den Hafen gestellt werden, sie sollten auf den Schiffen u. spaeter auf den

Zuegen gut gepflegt werden mit einfacher aber guter Kost. Der Kontrakt lautete von Odessa bis Saskatoon. Fuer jede Reise, die die Schiffe machten sollten wir uns verpflichten fuer die Montreal \$185,360 u. fuer die Scandinavian \$184,520. Man rechnete auf der Montreal 1324 u. auf der Scandinavian 1318 unterzubringen.

Die Kosten fuer Paesse, Visum, Transit und aehnliches sollte ganz unsere Sache sein. Fuer Kinder waren die Kosten entsprechend weniger. Die Zahlungsbedingungen waren sehr unguenstig, eigentlich so dass wir alle wussten, dass wir die Zahlungen nicht wuerden so Machen koennen. Die erste Zahlung 25% sollte in zehn Tagen nachdem die Rechnung eingereicht, erfolgen, 25% nach einem Vierteljahr und letzte nach einem halben Jahr. Ich sah den Kontrakt zuerst und sagte mir, dass wir die Zahlungen so nicht machen koennten. Auch mit andern Punkten im Kontrakt wusste ich nicht, wie wir das anfangen sollten. Die Board wurde zusammengerufen. Wir sassen oeffters bis tief in die Nacht hinein, lasen, berieten und wuenschten den Kontrakt so ganz anders. Die da zusammenkamen waren H. A. Neufeld, C. J. Andreas, P. H. Wiebe, P. P. Epp, A. B. Wiebe, Herbert (nicht Mitglied d. Board) Gerh. Ens, ebenfalls nicht Mitglied, doch besonders interessiert, A. A. Friesen u. ich. Die kleine Office anschliessend am

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Zollamt, war uns von Mr. Hodson frei zur Verfügung gestellt worden. Die Sitzungen wurden mit Gebet eröffnet. Bei einer der ersten Sitzungen fragte Friesen, ob er rauchen dürfe. Ich in meiner allzu grossen Gefälligkeit gab meine Zustimmung, und seither sorgen Friesen u. Ens dafür, dass die Office u. später auch die grössere Office im oberen Stock der Bank of Montreal mit Tabakrauch durchtränkt war. Es wurde mir das sehr lästig, besonders auch im Blick darauf, dass ich die Arbeit die wir tun wollten, als ein Rettungswerk ansah. Muendlich in grossen Versammlungen und schriftlich durch die Zeitungen stellte ich die Rettung unserer Geschwister in Russland als unsere Christenpflicht hin und auch nicht ohne Erfolg, und hier war die durchstänkerterte Luft in unsern Arbeitsräumen. Ich sprach wiederholt davon, fand aber nur spoettische Bemerkungen. Warum nahm ich nicht energische Stellung dagegen? Ja warum? Die Opposition in der Öffentlichkeit entwickelte sich sehr schnell u. scharf zur Feindschaft gegen uns persönlich u. gegen die Arbeit. Anfaengl. wurde ich nur wegen meiner Mitarbeiter (Friesen u. Ens) angegriffen. Als ich sie dann verteidigte wurde ich angegriffen. Das trieb mich dann mehr u. mehr in ihre Gesellschaft. Doch nun zurueck zum Kontrakt. Unsere Beratungen gingen fort und es war fast unmoeglich zu einem Beschluss zu kommen. Innerlich war ich davon ueberzeugt, dass wir wohl wuerden muessen in den sauern Apfel beissen, wenn wir unsern Leuten helfen wollten, aber \$370,000 Dollarschuldig werden und dann nicht einmal genau wissen, ob die erforderliche Anzahl auch wirklich wuerde in Odessa sein, neben all den andern schweren Punkten, dann der Gedanke an unsere Armut und an die sich sehr offenzeigende Feindschaft in unserm Volk machte es sehr schwer zu einem Entschluss zu kommen. Mir stand es uebrigens fest, dass wir keine besseren Bedingungen erhalten koennten. Andererseits straeubte sich alles in mir dagegen etwas zu unterschreiben, wovon ich wusste dass wir es nicht wuerden halten koennen. Auf einer Versammlung demonstrierte Gerhard Ens wie etwa der Duchhoborrenfuehrer Verigin zu Col. Dennis sprechen wuerde, wenn es sich um solche Sache handeln wuerde und wie er schliesslich einen Guenstigeren Kontrakt erhalten wuerde und es wurde dann beschlossen dass Gerhard Ens mit mir fahren solle weil man ihm es eher zutraute als mir dass er wuerde bessere Bedingungen auswirken koennen. Es erwies sich, dass er in diesem Punkte nicht staerker war als ich.

Um jene Zeit besuchte Prediger Jacob Kroeker von Wernigerode Deutschland in Canada. Er war auf un-

serer Konferenz in Winkler gewesen u. seine Predigten machten tiefen Eindruck. Er kam auch nach Saskatchewan. Es wurde uns bekannt dass er in Hepburn an einem Abend predigen werde. Gerh. Ens, A. A. Friesen, ich und einige andere fuhren hin. Die grosse Kirche war gedraengt voll. Kroeker predigte gewaltig. Seine Predigt machte einen sehr tiefen Eindruck. Er sprach auch ueber die Not in Russland und ueber unsere Aufgabe.

Als die Andacht vorueber war, trat Br. H. A. Neufeld an mich heran und sagte, er glaube dass wenn wir keine Aenderung erzielen koennten im Kontrakt, wir denselben doch unterschreiben sollten, wie er war. C. K. Unruh sagte, er glaube, dass Eis sei jetzt ge-

brochen. Unruh war vielleicht fast der einzige in Hepburn, der mit uns war. Er war wohl ein Kusun im zweiten Glied von Benj. H. Unruh.

Am naechsten Sonntag war Missionsfest unserer Gemeinde in Eigenheim. Wieder ein grosse Versammlung. Kroeker predigte auch da. Ich glaube er erwaehte auch da die Verhaeltnisse in Russland, doch weiss ich das nicht mehr. Ich sprach dann noch zu der Versammlung und sagte unter anderem dass wir nach unserer Ueberzeugung etwas tun muessten, um unsern Leuten in Russland zu helfen, herauszukommen. Die Gelegenheit biete sich jetzt, um ungefaehr dreitausend zu helfen, und da duerften wir nicht furchtsam zurueckziehen. Ich bat um ihre Fuerbitte



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und bat, dass man doch nicht furchtsam sein solle und sie sollen doch nicht glauben, dass ich etwas unterschreiben wuerde, wodurch irgend jemandem Schaden zugefuegt wuerde. Ich empfand es immer wieder, wie ernst man das beabsichtigte Unternehmen ansah, und wie unklar man darueber dachte. Die Furcht die manche empfanden, verwandelte sich in Feindschaft, auch viele gutgesinnte Freunde zeigten Furcht. Auch wenn manche sich freundlich zeigten, fragten selbst diese heimlich hie u. da an ob ihnen dieses auch schaden koenne. Um diese Furcht u. Feindschaft teilweise zu erklaren muss hier noch ein Umstand erwahnt werden: unsere projectierte Aktiengesellschaft. Der Charter (Freibrief), der etwas spaeter von Ottawa gewaehrt wurde. Dieser lautete auf \$10,000,000 (zehn Millionen Dollars.) Einige Freunde, besonders Gerh. Ens u. der Advokat March machten unvorsichtige Bemerkungen. Es wurde da gesprochen von sehr hohen Gehaeltern, die bezahlt werden wuerden, von teuern, bequemen Moebeln fuer das Buero u.s.w.

Der Kontrakt mit der Schuld von etwa \$370,000.00 und das Millionenprojekt wurden verwechselt u. vermischt u. uebelgesinnte Pessimisten taten das Ihrige um den Gegensinn und das Misstrauen gegen uns zu mehren. Die Furcht erklart sich besonders auch dadurch dass unsere projektierte Aktiengesellschaft inkorporiert werden sollte und unsere Gemeinde war das auch. Da glaubte man, dass wenn ich als Aeltester der Gemeinde oder als Praesident der Gesellschaft den Kontrakt unterschrieb, jedes Glied der Gemeinde mit seinem Vermoegen haftbar sei. Es half wenig, wenn ich erklarte, dass in irgendeiner Organisation die Gesellschaft doch nur dann mit dem Eigentum der Gesellschaft haftbar sei, wenn ein Protokollbeschluss vorliege und dann sei man doch nur mit d. Vermoegen d. Gesellschaft, in keinem Fall mit d. Vermoegen des Einzelnen haftbar. Dieses betonte ich immer wieder. Dann sagte ich weiter: Glaubt Ihr, dass die C.P.R. interessiert sein koennte, alte Farmer und Geschaeftsleute zu ruineieren um andere arme Leute ins Land zu bringen? Meine Argumente halfen wenig. Von besonders einem erfolgreichen Geschaeftsmann wurde das Gegenteil behauptet und man glaubte ihm mehr als mir. Dann wurde immer wieder behauptet: Wenn es noch gelingen sollte, die Leute herueberzubringen, werden sie nicht bezahlen und ihr bleibt an der Schuld haengen. Ausserdem glaubte man nicht, dass es in Russland so schlimm sei. Zu weiterer Hilfeleistung in Russland waere man mehr allgemein bereit gewesen. Aber von drueben kamen immer wieder die dringenden Bitten: Helft

uns heraus, wir muessen hier untergehen. Zur Bestaetigung hoerten wir von schrecklichen Morden und Enteignung und Vertreibungen. Haette ich geschaefftlich denken wollen, dann haette mein Verstand es mir gesagt: Lass Deine Haende davon, Du bist der Sache nicht gewachsen, Auch in den Vereinigten Staaten, wo das Projekt bald bekannt wurde, heilt man die Durchfuehrung fuer unmoeglich. Man bedauerte mich, man warnte mich; auf manchen Stellen feindete man mich bitter an. Manche besonders Vorsichtige fuerchteten selbst fuer sich; wir hatten fuer die beabsichtigte Arbeit selbst in den Staaten fast keine Freunde. Wohl den 24. Juli 1922 reisten Gerh. Ens u. ich ab nach Montreal in Angelegenheit d. Kontrakts. Als wir bis Saskatoon kamen und in die Office von Mr. Gerow eintraten, erzaelhte dieser uns, dass er ein Telegramm von Col. Dennis erhalten habe, dass wir gar nicht kommen brauchten, wenn wir den Kontrakt nicht unterschrieben haetten. Der Kontrakt wurde mir also schon der 24sten Juli, 1922 in Saskatoon zur Unterschrift vorgelegt. Unsere

Reise nach Montreal hatte ja den Zweck, bessere Bedingungen auszuwirken. Dazu war mir auch Gerh. Ens als Begleiter beigegeben. Ich zoegerte mit der Unterschrift etwas aus obigem Grunde. Gerh. Ens schien keine Bedenken zu haben, hatte ja auch keine Verantwortung. Er riet zu unterschreiben. In Anbetracht d. Rates v. Br. H. A. Neufeld in Hepburn Gerh. Ens und in Anbetracht dessen, dass ich wusste, dass ich unterschreiben wuerde wenn keine besseren Bedingungen erhaeltlich, schrieb ich meinen Namen unter das verhaengnisvolle Schriftstueck und wir reisten dann weiter nach Montreal.

m m

### Indische Weisheit

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und weiss nicht  
dass er nichts weiss  
ist dumm —  
Halte Abstand von ihm.

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# Tips für Studierende in Deutschland

*Rosmarin Heidenreich ist die Tochter von Heren und Frau Viktor Peters, Winnipeg. Sie ist mit einem Mediziner in Deutschland verheiratet und hat ein Lektorat an der Universitaet Freiberg.*

von Rosmarin Heidenreich

In Gesprächen mit kanadischen Studenten, auch Mennoniten, die in Deutschland studieren, tauchen immer wieder dieselben Vorurteile auf, positive und negative. Der Ueberraschungsmoment fehlt dabei nicht: die wenigsten Deutschen tragen Dirndl oder Lederhosen, man hoert weniger Volkslieder als hard rock, soul und jazz, alles, was aus Amerika kommt, ist nicht mehr unbedingt besser, nicht alle deutsche Staedte zeigen sich ueberall piktoresk. Das zu Hause sorgfaeltig gepflegte Deutschland-Image wird spaetestens in Frankfurt, wo die meisten Atlantikfluege enden, zerstoeert.

In der Universitaetsstadt, die das Ziel des Studenten ist, stoest man wiederum auf unangenehme Ueberaschungen. Das Zimmer ist klein und teuer, die Wirten gnatschig und neugierig, der Kontakt mit deutschen Studenten schwierig, die Arbeit im Seminar ebenfalls. Es ist Herbst, es regnet oft, man muss sich an hundert Stellen anmelden, und um dieses zu tun muss man endlose Zeit in trostlosen Vorzimmern warten. Man hat Heimweh. Dass die ersten Wochen, oder sogar die ersten Monate des Auslandsaufenthaltes nicht hundertprozentig erfreulich sind, kann man verstehen. Diese Zeit muss man auch rechnen, um den unvermeidlichen "culture shock" zu verarbeiten, um sich anzupassen.

Es gibt aber verschiedene Dinge, die man tun kann, um sich von Anfang an das Einleben zu erleichtern. Wenn Sie sich vorgenommen haben, fuer ein Jahr nach Deutschland zu gehen, nehmen Sie erst einmal eine gute Deutschland Karte zur Hand. Entscheiden Sie sich, ob Sie in eine Groszstadt gehen wollen oder in eine kleinere, sogenannte Universitaetsstadt. Ueberlegen Sie dabei genau die Moeglichkeiten, die Ihnen die Stadt und die Lage bieten. Wer eine Schwaeche fuer Muenchen, die "Weltstadt mit Herz" hat, genieest auch die Naehe der bayrischen Seen und die Wintersportmoeglichkeiten in den Alpen. Bei Auslandsreisen stehen Oesterreich, Italien und die Tschechoslowakei praktisch vor der Haustuer. Wen es nach Hamburg an die Waterkant zieht, und der Lueneburger Heide sowie an

den Wassersportmoeglichkeiten freuen. In kleineren Universitaetsstaedten, z.B. Goettingen bei Hannover oder Tuebingen bei Stuttgart sind die alten akademischen Traditionen am intaktesten. Diese Staedte bieten eine Infrastruktur, die auf die Universitaet eingestellt ist.

In Freiburg ist man im Schwarzwald, und nur eine Autostunde von Frankreich und der Schweiz entfernt. Ausserdem liegt die Stadt mitten in einer ueppigen Weinbauegend. Es kommt also darauf an, dass Sie sich informieren, nicht nur ueber das, was Ihnen jede Universitaet in Ihrem Fachbereich bieten kann, sondern auch ueber die Stadt und die Gegend, in die Sie wollen.

Eines der wichtigsten Punkte duerfte der Kontakt mit deutschen Studenten sein. Auslaender klammern sich oft an das Auslandsamt, das Ausfluege, Reisen und Parties veranstaltet. Der Nachteil ist natuerlich, dass Sie dort kaum Deutsche treffen werden. Machen Sie trotzdem das Auslandsprogramm mit, aber schliessen Sie sich auch Reisen und Ausfluegen des allgemeinen

Studentenreisedeinstes an (z.B. SHR oder SAKIB), die Ihnen billige Fahrten mit Uebernachtung nach Paris, Rom oder an irgendein beliebiges Ziel bieten. Entsprechende Anschlaege finden Sie in der Mensa und in den Kollagiengebaeuden.

Zum Abschluss darf man vielleicht folgendes feststellen: man macht oft den Fehler, im Ausland nur das zu sehen, was man zu sehen erwartet. Und das ist schade, denn Deutschland hat mehr zu bieten als Musikfestspiele, Theaterwochen, und das Oktoberfest. Und dieses "mehr" ist oft genau das, was man eben nicht erwartet hatte.

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# reflections from our readers

1011 Cavalier Dr.  
Wpg. 22.

Dear Editor,

Thank you for the Mennonite Mirror. We enjoy reading it — also enjoy doing your puzzles.

Would it be possible to publish some articles or poems that would assist us in our spiritual pilgrimage?

Thank you.

Mrs. A. Braun

Ed. note: We welcome articles of that type; please see our February editorial.

Werte Brueder:

Einliegend men Abonnement fuer "Mennonite Mirror" fuer die Jahre 1972 und 1973.

Ich wuensche dem Blatt vollen Erfolg. Nur nicht alles annehmen, was eingeschickt wird. Sehr gut, dass Aelt. D. Toews' Erinnerungen kommen.

Euer J. H. Enns,  
Winnipeg.

Dear Sirs:

While visiting my parents (Mr. and Mrs. Peter Hildebrandt of Steinbach) recently, I happened to pick up a copy of the *Mennonite Mirror*, and took some copies home to Russell with me to peruse at my leisure. You cannot imagine the memories that came back to me as I read them when I saw some of the names mentioned of your staff, etc. I can recall many years of attending Sunday School, and singing in the Junior Choir under the direction of Irene Lubosch, later years the senior choir under the direction of Ernie Enns, at the First Mennonite Church in Winnipeg.

It may interest you to know that here in Russell we have quite a few people of Mennonite origin. Two very good friends of ours come from Lowe Farm and Grunthal, and one of our teachers comes from Winnipeg. Several years ago Al and Judy Siemens lived in Russell — Al was a pharmacist in the drug store here. As a matter of fact Judy and I were in the hospital together with our first babies — six years ago now. They are now living in Toronto where Al is studying again and we correspond regularly. I also correspond with Arno and Hanni Driedger who are now in Corpus Christi, Texas, and I'm sure some of your staff remember them. We keep saying here in Russell, that if many more of us come we can soon start our own church.

I enjoy your articles very much, and I think that in this day and age it is important for Mennonite people to keep their faith and their standard of living, since we seem to have a reputation for clean living and honesty which seems to be rather lacking in our society now.

I am enclosing a cheque for \$5.00 which I trust will cover my subscription for two years and hope you can manage to keep

your magazine going for many years to come.

Yours very truly,  
Mrs. Nettie Wileman  
Russell, Man.

Our country-cousin friend Vic Penner of the RR Valley Echo, has his own amusing version of the recent Mennonite art festival.

It was apparent from the moment we stepped out of our car at Polo Park that Sunday afternoon two weeks ago, that The Frau and I wouldn't be hobnobbing with the common herd at the Mennonite Festival of Art and Music.

The obvious absence of hoi polloi was indicated by the numbers of Chryslers, Cadillacs, and Mercurys parked in Aisle Wolf 2, where we finally found a spot for the family car. There were also some pretty grand-looking females strutting around among the cars in their long frocks — looking neither to right nor left — heading straight from their Mercedes Benzes and past the ticket desk (I guess they had passes) and to the far end of the shopping mall where some highfalutin singing was being committed.

## No "Knacksoat" on the floor

I could tell the minute I set foot inside the Polo Park mall that although this was billed as a Mennonite affair, it was no Altona Sunflower Festival with its "knacksoat" and hog-butchering. This was rarified elitist stuff. (I was grateful later though to the man who had a model of a Mennonite farmstead on display to remind me of my agrarian background.)

As I wandered into the mall I made a quick left turn (some people tell me it's a highly un-Mennonite political habit of mine) into the corridor that leads to the Polo Park Cinema, where there's usually a questionable movie being shown, and promptly ran into a fellow editor Abe Warkentin of the Steinbach Carillon News, who was trying to be part of the Mennonite act by taking orders for Arnold Dyck's "Koop en Bua" books. Business was pretty slow in that department, however, largely because he kept ignoring his customers to visit with my father-in-law. It turned out that they were mutual admirers of the hospitable Ukrainians in the Gardenton district. In the meantime, I was meeting such other fellow humanitarians as Bill Friesen, a former teacher of mine and Prof. Paul Hiebert, both of who were also finding refuge in the left wing of the shopping mall.

Prof. Hiebert is a former Altonan

who had been kind enough to write a piece for me that was printed in our 1967 Centennial Issue, and I wanted to thank him for it now — five years later — but we got mostly to discussing the philosophy course he used to teach at the University of Manitoba when I was a callow freshman there, and how he had been able to pull the wool over the administration's eyes for years. (They thought he was teaching chemistry.) Just to give you an idea of how long ago that was, I might say that our classrooms were located where the infamous Doern biffy is to be erected in Memorial Park near the provincial legislative building.

## Important Intersection

At that time the intersection of Memorial Boulevard and Broadway had a church, the parliament buildings, a brewery and the Broadway Division of the University. College students always referred to it as the corner that offered education, inebriation, legislation and salvation. I suppose some wag will now add defecation to the list.

Well, anyway, there we all were rejoicing at this great Menno togetherness fest, and making various comments not worth quoting. Abe Warkentin, however, with his penchant for picking up useless quotations for some future use, last week did me the dubious honor of printing one of my statements in his column. Thank goodness he chose the profoundest remark I made all afternoon, namely: "This place is crawling with Mennonites." I should explain right here and now that I didn't mean that they were literally crawling. Far from it. Some were walking so high on their stylish platform shoes you could see their Acapulco tans from one end of the mall to the other.

## Too Acrobatic Angel

The veterinarian told me that my guardian angel's wings had become too loosely a-fixed to his somewhat mortal frame.

Further:

that he should desist entirely from hovering for at least two days and horizontalize.

Feeling vulnerable,  
and never one to  
chance things alone,  
I, too, took to my bed  
and finished TOTENSEELEN.

by Selma Enns