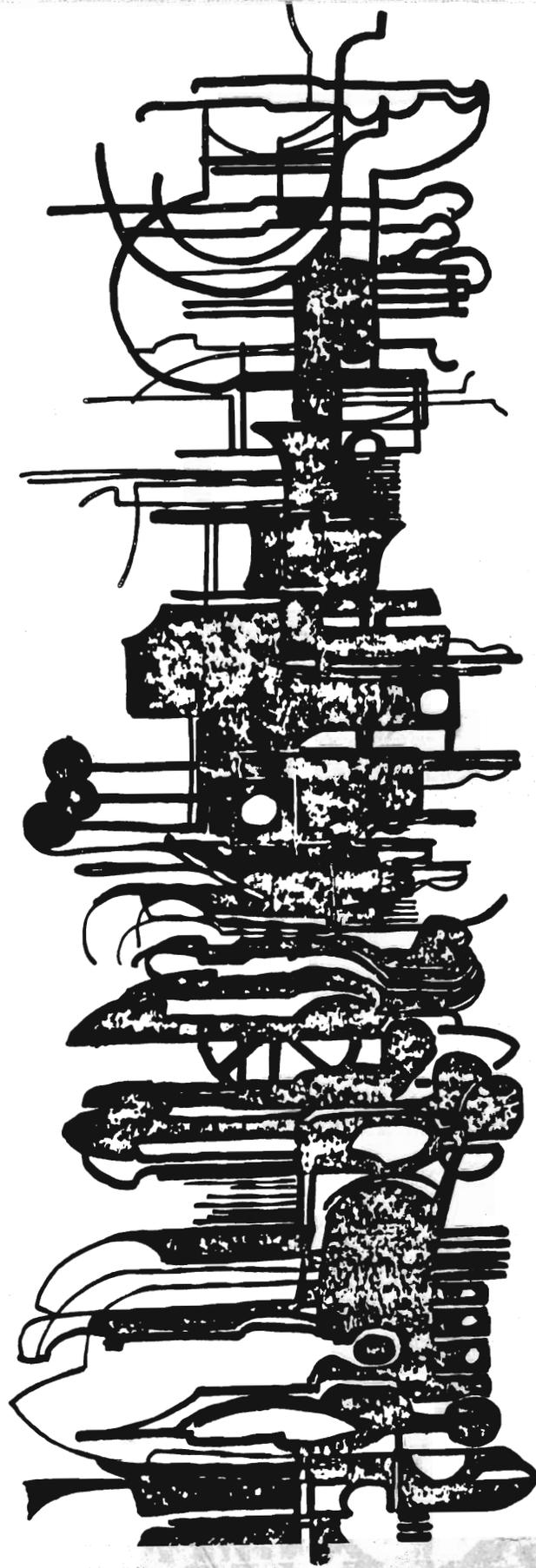


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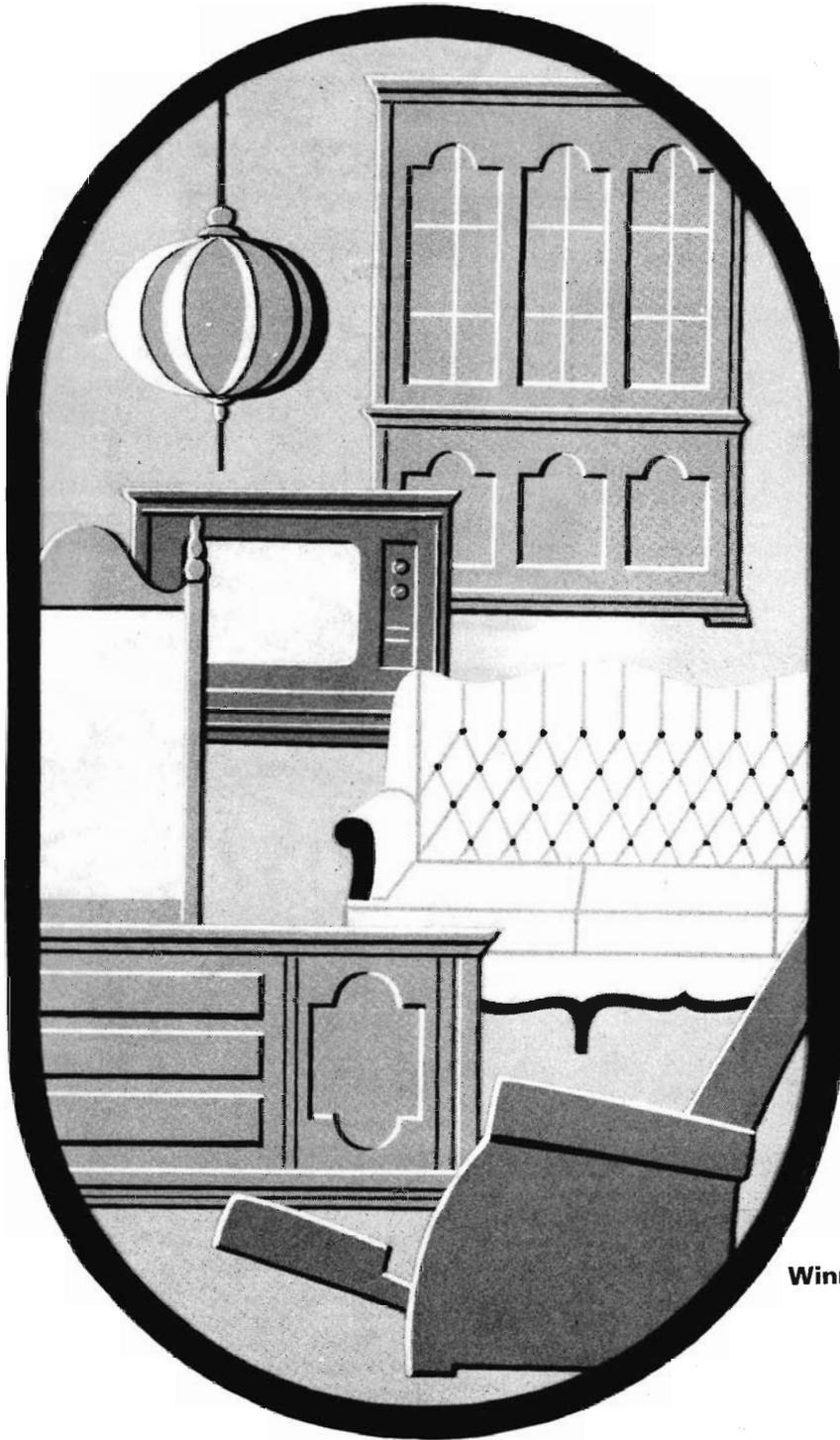
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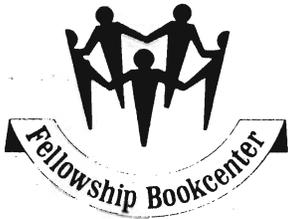
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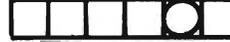
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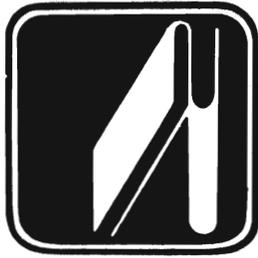
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About this issue

Inflation is a subject that many people talk about without understanding what it means and or how it fits into a modern economy. Economics is an extremely complex subject — indeed, you could build a small library of books on the general subject without too much duplication of material on specific topics. Roy Vogt, who is an economist at the University of Manitoba, has written a long article in this issue in which he explains some of the basic features of our economic system and how they interact. While the article is by no means an exhaustive treatment of the subject — a popular introductory text on economics is more than 800 pages long — it nevertheless provides readers with some basic information which will be useful in understanding other articles on economic issues, or as the springboard to further personal study. Because virtually everything we do has some economic implication, an article explaining basic precepts should be of interest to all.

A monument to pay tribute to the Mennonite contribution to Manitoba and Canada? According to an article by Rudy Friesen, there almost was one, but disagreements over concept and location appear to be the cause of the project's demise. And, instead of a large outdoor monument making a bold statement for all Manitobans to see, we now have a plaque in some airless corner of the legislative building which manages to whisper an appropriate word of honor to Mennonite settlement in this country. Surely this is taking the concept of "the quiet in the land" too far.

The cover this month is a design idea developed by Alvin Pauls, who is interviewed in this issue, for the Mennonite Monument. The cover design was to have been translated into a sculpture using old machinery parts.

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**mennonite
mirror**

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This is the first in a series of articles on social concerns which are being financed partly by a private Mennonite foundation. In this issue is featured a general description of the current problems of inflation and depression. In the April issue we will describe possible Christian responses to these problems in a more personal way. It is expected that subsequent issues will feature articles on labor-management relations, and world poverty.

Inflation: Are the "pumps" working properly?

(Excerpts from a talk given by Roy Vogt to the Men's Club of First Mennonite Church, Winnipeg, January 21, 1975. Roy Vogt is a member of the economics department at the University of Manitoba, and editor of the Mirror).

Canadians in all walks of life are debating inflation and your presence here this evening tells me that you too

are worried about it. I will try to keep my remarks simple, not because I am afraid that you wouldn't understand them otherwise but because I want to be sure that I know what I am talking about.

How Our Economy Operates:

Despite my wish to be simple I must warn you that when we examine inflation

we are dealing with a disease in a very complicated organism. We must know some basic things about the normal functioning of this organism in order to understand the disease itself and to appreciate how serious it is and what we might do to cure it.

A modern economy closely resembles the circulatory system of the human body. Until William Harvey described the circular flow of blood through the human body in the 17th century the medical profession had no reliable way of diagnosing human ills or of prescribing cures for them. Similarly, until the great British economist, John Maynard Keynes, described the functioning of a modern economy during the depression of the 1930's economists who gave advice to governments had a poor basis from which to diagnose or prescribe cures. Neither medicine nor economics has found answers for all our ills but the great improvements in health that we have enjoyed in this century, and the unparalleled prosperity of most western countries since World War II, are not accidents either. Because of Keynes we now have a much clearer idea of the forces which cause diseases like depressions and inflation. Like cancer, these diseases are increasingly understood and controlled but they are obviously not cured overnight. Keynes was asked by someone whether anyone in the world *really* understood the world money system. Keynes said that he knew two such persons. One was a governor of the Bank of England and the other an obscure clerk in the Bank of France. "Unfortunately," added Keynes, "the two don't agree."

Keynes discovered a circulatory system in the economic organism and he argued that the life-blood of this system is *spending*. This shocked many people



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because for generations our society had stressed the virtues of thriftiness and saving. However, Keynes was concerned about the maintenance of full employment and a high level of income for a whole economy and he discovered that what may be good for one person may not be good for a whole nation. The "blood" that provides the economy with such vital nutrients as jobs and income is *spending*. The \$50 that I spend each week in the supermarket helps to support the jobs and incomes of others. It may still be good for me to save money for a rainy day but my saving is good for the economy only if someone else borrows the money that I have placed in the bank and spends it in my place.

Just as the human heart pumps blood, so Keynes discovered that a number of pumps determine the flow of spending in an economy — and with it the number of jobs and income level. There are actually four pumps. Each accounts for a part of the spending that takes place in the Canadian economy in a given year.

To illustrate let us take the year 1972 in which the Canadian economy produced about \$100 billion worth of goods and services.

Ask yourself the question: who saw to it that exactly \$100 billion was spent on these goods?

The four spending pumps decided this. On the basis of past experience we know that 40 - 50 per cent of the goods produced in Canada will be bought by Canadians in the form of food, clothing



John Maynard Keynes
father of modern economics

and other items. The *consumer pump* therefore provided about \$45 billion of the spending in 1972. *Foreign Buyers* of our goods act as the second spending pump. In an average year they purchase about 25 per cent of our products, and therefore support about 25 per cent of the jobs and income in this country. The third largest pump is *government*. The three levels of government purchase about 20 per cent of the goods and services in Canada. The fourth pump is *business investment*. Through their purchases of equipment and buildings business firms account for 10 - 15 per cent of the spending in this country. If some of these pumps work too hard in a given year the result will be inflation; spending will be greater than the value

of goods we have produced, so prices must rise. If the pumps for some reason do not generate enough spending the result will be recession or depression.

This is essentially what happened in the depression of the 1930's. Several industries in the United States, particularly construction and automobiles, had expanded too much and found that they couldn't sell all they had produced. Businessmen in these industries cut back on the *business investment pump*. This resulted in a loss of income for workers in these industries, at a time when there was no unemployment insurance and little welfare. Those whose income dropped first were forced to cut their spending and this in turn led to a further drop in other people's incomes and jobs. The failure in the *business pump* caused the *consumer* and *government* pumps to reduce their flow of spending.

This drop in spending in the United States spilled over into Canada. Our foreign trade was sharply reduced. Those Canadians who were producing goods for the foreign market — and this amounted to about 25 per cent of the working force — saw their income fall and their jobs disappear. The failure of our *foreign pump* caused our other pumps to cut their flow and we too were soon in a depression.

This is how Keynes, with 20-20 hindsight, writing in 1936 (his pioneering book is called *The General Theory of Employment, Interest and Money*), explained the reasons for the 1930's depression. His solution? Spending must be increased! Who should do it? Well, preferably businessmen and consumers. However, since these groups lacked money and sufficient optimism Keynes suggested that the *government pump* should be primed to increase the flow of spending. He urged governments in the western world to increase their spending on public works projects such as highways, schools, and hospitals. Vigorous action with the government pump would, he maintained, act as a pump primer for the other pumps and would reverse the downward spiral. Unfortunately most of our governments made only a half-hearted attempt to heed Keynes' advice. Government revenue was declining along with people's incomes, and governments were not prepared to risk big deficits by increasing their spending. Only one world leader followed the course suggested by Keynes — and this, surprisingly, was Adolf Hitler. By engaging in a huge and imaginative public works program Hitler was able in a few years to eliminate one of the highest unemployment rates in the western world. This is surely one of the supreme ironies of history, that the ideas of the British economist Keynes were proven to be essentially sound by the leader of Germany and not the



"Which should I be worrying about? The wholesale price index, the consumer price index, or the industrial price index?"

Drawing by Joseph Farris; © 1973
The New Yorker Magazine, Inc.

leaders of Britain, Canada, or the United States. World War II finally forced these countries too to spend large sums on public works and within a few months of the outbreak of war they too were able to raise incomes and eliminate unemployment.

Unfortunately the public works they built were "wasted" abroad in a tragic war instead of serving the people at home. But war teaches us many lessons. If someone in early 1939 had said that the Canadian economy was capable of sending at least 100,000 families a year to Europe for a full year of free vacation at government expense, including free vehicles, food, and accommodation such a person would have been hailed as a lunatic. And yet this is what the economy did, and it prospered. Unfortunately instead of enjoying a vacation the soldiers who went abroad lived through hell. This should not blind us, however, to the fact that our actions in World War II confirmed the basic truth of what Keynes had been saying. In times of depression large increases in spending are absolutely necessary to bring the economic organism back to health. At all times spending is the lifeblood of any economy.

The Causes of Inflation

Keynes diagnosed a depression. We are concerned today with the opposite problem, inflation. The two problems, however, are closely related to each other and can be explained through the working of the economic organism which I have just described.

Inflation is like high blood pressure caused by spending pumps which are working too hard. This happens when our spending grows more rapidly than

the growth in physical output of goods and services. Under these conditions prices are forced upwards. At present this is occurring at an increasing rate in most western nations.

In Canada several of our spending pumps seem to be causing the inflationary pressure. First, the *foreign pump* is working overtime because of pressure from importers of our mineral resources and agricultural products. The world seems convinced that these products are or soon will be in short supply. In the case of oil the Arab boycott created a shortage prematurely and helped to feed the psychology of general scarcity. These products, which are found largely in our western provinces, have traditionally been "under-priced" and have placed this part of the country at a disadvantage in comparison to the manufacturing areas of eastern Canada. But the tremendous increase in world demand for our raw materials has changed this and has created a substantial part of the inflationary pressure in Canada.

Another spending pump that is not functioning properly is *government*. Keynes said that in a depression governments should spend more than their revenue but in times of inflation they should operate with a surplus in order to diminish the spending pressure in the economy. Our governments have not cut down on their spending. They overspend these days not by printing enormous amounts of new currency, as Germany did in the famous inflation of 1923, but simply by writing cheques which then become part of the reserves of the banks and enable the banks in turn to increase their loans to the public. Because of this the supply of money, which consists mainly of banking deposits which we



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create when we save or borrow money, has increased by more than 15 per cent in each year since 1970. Excessive government spending helps banks to make loans to us which enables us in turn to spend more than we should. In other words, the overworked *government pump* encourages the *consumer pump* and the *business investment pump* to do more than they should by making loan money easier to obtain.

As prices continue to go up because of spending pressure everyone scrambles to stay ahead of the price increases by raising profits and wages. This causes prices to rise even faster since increased wages add to the cost of production and businessmen increase their profits by enlarging their price markups. Inflation is therefore partly the result of increased spending (what economists call "demand pull") and partly the result of increases in wages and profits (what economists refer to as "cost-push.") There are many people who are in a poor position to increase their income faster than prices because they depend on fixed incomes, pensions (though these are now being adjusted regularly by the government) and because they are not unionized and have little power to change their wages. It is not generally appreciated that less than one third of Canada's labour force is unionized.

However, there are those who do increase their income faster than prices and their demands add to the in-

flationary pressure. Probably most of us have the impression that the large wage demands of workers have been the main cause of such pressure. Let me remind you, however, that both large wage demands and large increases in business profits add to inflation. According to a recent commercial letter of the Imperial Bank of Commerce average weekly wages and salaries rose by 8.4 per cent in Canada, while in that same year corporate profits after taxes rose by 27.9 per cent. In 1973, the last year for which complete figures are available, weekly wages and salaries rose by 7.2 per cent while corporate profits after taxes rose by 35.7 per cent.

To clarify what is happening and what might possibly be done about it we can use an example which illustrates group behaviour, since prolonged inflation is the result of frenzied action by groups of people who are starting to behave like a herd. The example that comes to my mind immediately is the behavior that most of us, have observed in crowds waiting for the doors to open to a gigantic sale. When the doors are opened the crowd first surges forward in a fairly even but very fast walk. However, very soon one or two individuals step up the pace in order to get ahead of the crowd. Nervously everyone else picks up the pace and the ones who first increased their speed discover to their dismay that they are no further ahead of everyone else than they were before. Quickly they break into a trot, the crowd responds with frenzy and all attempts at dignity are thrown to the wind.

This is what is currently happening with inflation. A rather vicious spiral has set in. Prices seem to be rising more quickly each month, organized groups of workers and business executives are trying to keep ahead of the pace, and of everyone else, but the faster they run the more they have to speed up in order to keep ahead.

Are There Solutions?

What can be done? The example of the crowd at a sale suggests some methods that have been tried in different countries with varying degrees of success - sometimes at a high cost. One way to control such a crowd and force it to proceed at a regular speed would be to stretch a rope in front of it which would be advanced at a regular pace by those holding it. This would be similar to the rigid wage and price controls which are in force in most communist countries and which the United States tried to use in the recent past. The method seems to work in the communist countries but that is because those holding the rope have enough power to keep it tight and enough control to keep people from jumping over the rope or crawling underneath it. There is, of course, a tremen-

dous social price to pay for such power and control and my opinion is that we should not be prepared to pay it. There are many economic disadvantages as well. Forcing everyone to walk at the same pace discourages those with special initiative and ability. They may decide to get out of the race altogether and their loss in the communist countries can be measured in terms of great inefficiencies and perennial shortages. Because the United States is a democracy the people holding did not have the power of the control to keep the crowd back or to make it walk at an even pace. Government leaders gave ear to groups which insisted that they had reason to walk faster than the rest, and consequently many people were allowed to slip over or under the rope. This naturally angered the rest of the crowd which in its frustration tore the rope away and returned to a faster walk without controls. In wartime it is possible for the rope holders in a democracy to rally the people and get them to stay behind the rope for the sake of the country, but it seems that in peacetime the danger of inflation is not real or large enough to evoke such a response.

Therefore, unless we are willing to give our governments much more power than

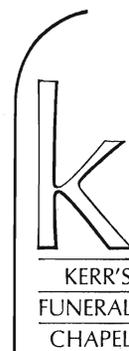
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they have at the present time - and pay the price for it - wage and price controls will likely not work, unless the situation deteriorates much more and people desperately ask for such measures.

This doesn't mean that we are without hope. Let me suggest a few things that may happen and that can be made to happen in the next year to bring down the price increases that we are now experiencing.

First, some of the serious shortages of the past may be alleviated this year. The artificial oil shortage may disappear almost as quickly as it came, by political decision. We have had commodity gluts and shortages before - and neither have lasted very long. I remember several times in the 1950's when the farmers of this country were desperately trying to get rid of surplus wheat - but the surplus did not last for long and neither did the shortages which followed. It is true that the growth of world population and the spectre of starvation in the underdeveloped countries of the world pose special and long-range problems, but the pressure on our prices has not come from these poor countries. They simply do not have the purchasing power to affect our prices very much.

The spending pressure from outside Canada can be controlled by our government through the foreign exchange rate. That is, the government can allow the value of the Canadian dollar to go up to discourage excessive demand for our goods. Everyone who buys our goods must buy our dollars first. Therefore a great demand for our goods means a great demand for our dollars. This should drive the price of our dollar up, thereby dampening further increases in demand. Unfortunately the government has not allowed this to happen. It has actually sold millions of Canadian dollars in the foreign exchange market in order to keep the value of our dollar down. Don't ask me why it has done this. I think it is extremely foolish - but it is a policy which the government can change and the change should help to repair one of the important spending pumps in the economy.

The government can also lower the rate of increase in its spending, although I must say that I sympathize with the government at this point because the same people who accuse our governments of spending too much are the ones who complain most bitterly when governments threaten to reduce payments to them. Mr. Richardson's efforts to economise in military spending are a good example.

I am disappointed in the very weak efforts made by our governments thus far to examine and prohibit individual price increases. The large increases in business profits should long ago have prompted the government to threaten action against companies which cannot justify price increases on the basis of in-

creased costs. The government can and possibly will do more in the near future.

Perhaps the single greatest reason why things may change in the next year has nothing to do with policies, but with psychology. People have begun to feel that things cannot go on this way any longer. They are tired of running and they are showing signs of cutting down in their spending. This is revealed in the slack that has developed in many industries, leading to large lay-offs. There is even a danger that this could go too far and lead us into another recession. I think there is good reason to believe that the result will not be anything as serious as the 1930's. The spending pumps will not cut the flow of spending nearly as sharply as they did then, because now when people are laid off they retain substantial amount of purchasing power. People in fixed incomes who suffer during inflation become the mainstay of the economy when it begins to decline. They keep the flow of spending going with their purchases. Our several million pensioners will continue to get their cheques and with their purchases support the jobs and incomes of others. However, the slack that is developing is probably necessary in order to break the psychology of frenzied running and to enable us to lower our demands and our prices. I think we are tired and this may mean that a gradual return to sanity and a less frenzied pace for most of us by 1976 is possible.

A Hopeful Concluding Note

In conclusion I must say that no one is in a position to predict with any assurance what will happen in 1975. I would be willing to assert with considerable conviction that it is very unlikely that we will

experience anything like the 1930's. As I have already indicated our economy has developed too many fixed forms of income since then to allow the spending pumps to collapse the way they did. With less conviction and with much less evidence I would hazard the guess that the rate of inflation will drop below 10 per cent in 1975 and it will be accompanied by a higher unemployment rate, perhaps of 8 per cent. About 2 or 3 per cent of that will be serious unemployment which will require assistance from the government. I predict that before summer the federal government will provide special stimulus to the housing industry in the form of a large infusion of mortgage funds for home buyers.

I must say that at this point the pessimism of those who take a gloomy view of the immediate future is rooted more in their personal psychology than in hard facts. But the same may be said about those of us who look to the future more serenely. We are perhaps just more optimistic by nature. And why shouldn't we be? The facts are not clear enough to prove either party right. Since the facts do not discourage a fairly optimistic outlook I choose to assume such an outlook, and I would like to recommend for your own health that you do the same. Sometimes, indeed, such prophecies can be self-fulfilling.

mm

Shave or Haircut

The laziest man in town shuffled himself into a barber shop, slumped down in the chair and asked: "Can you give me a shave?"

The barber told him he was too far down in the chair for a shave.

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Kathy Vogt



Dave Unruh



Rob Fast

Mennonite Athletes at Canada Winter Games

by Rudy Schulz

In view of the contents of this month's sports article the editor would like to point out that the writer of the article, Rudy Schulz, chooses his own topics and writes about them without direction from the editor. Otherwise readers might get the false impression that the editor somehow lost his customary humility!

Four MBCI graduates represented Manitoba at the recent Canada Winter Games in Lethbridge. **Dave Unruh**, son of Peter and Herta Unruh, led the Manitoba men's volleyball team to a second place finish and a silver medal for Manitoba. Dave, a first year student at the University of Winnipeg, has played on Canada's National Junior Men's Volleyball team, which won a silver medal in the North and Central American Zone Championships in Pueblo, Mexico in April of 1974. He is presently playing for the Wesman Volleyball team, which recently won the Great Plains Athletic Conference tournament.

Susan Klassen, daughter of Peter and Magdalene Klassen, was a member of the Manitoba Ladies Volleyball team, which also won a silver medal, losing to the strong B.C. team in the finals. Susan played in the Mexico tournament on the Canadian National Ladies team, which finished in fourth place. She is presently a student at MBBC and the University of Winnipeg, and plays for the Wesmenettes volleyball team.

MBCI graduates **Waldy Doerksen** and **Ernie Koop** both represented Manitoba on the men's basketball team, which finished in fifth place in the Canada Games.

Bob Fast, son of Clarence and Frieda Fast of Steinbach, Manitoba, also provided strength for the Manitoba volleyball team. Bob is currently completing his Grade 12 requirements at the Steinbach Regional Secondary School. He has played on his school's volleyball team for three years and was team captain during the fall season. Last year he gained international experience with a select Manitoba team which travelled to Trinidad to compete.

Alvin Quiring, son of John and Kathy Quiring, represented Manitoba on the Men's Speedskating team. Alvin, a Grade 10 student at Vincent Massey Collegiate, has been skating since he was five years old, and is a member of the Fort Garry Speed Skating Club.

Another young lady by the name of **Kathy Vogt**, struck gold, as they say, at the winter games. (Kathy is a grade 10 student at Westgate Collegiate. Her only connection with MBCI is that her mother teaches there).

Kathy, age 15, the daughter of Roy and Ruth Vogt, made many hours of hard training pay off handsomely in Lethbridge. In addition to her gold medal in the 400 metre speedskating event, she also won three silver medals in the 800, 1,000, and 1,500 metre races. Kathy and her friends, Pat Durnin and Barb Johnston won, between them, four gold medals, six silver medals and one bronze medal. On the weekend of Feb. 22-23 Kathy added to her list of victories by winning all four Junior events in the North American Outdoor Speedskating competition held in Winnipeg.

Kathy's speedskating career started

five years ago at the River Heights Community Club. At first she took up figure skating but when brother Paul started speedskating she gave it a try and decided speed on skates was her thing.

The next step is a summer of training in Europe and, hopefully, after, a spot on the Canadian Ladies' speedskating team. Next winter Kathy hopes to be a part of a junior development tour of China.

What does it take to become a champion speedskater? Miss Vogt thought her parents had contributed greatly, not only with moral support, but as chauffeurs and paymasters. (Driving from Brock St. to Sargent Park several times a week, perhaps more often, can be very demanding timewise.

Past and present coaches, in the persons of Gordon, Lane and Marchuk had given her sound instruction. The chap who keeps the speedskating oval glossy and free of snow at Sargent Park also got an honorable mention.

Finally, I got the impression that Kathy's friends, Pat and Barb, gave each other companionship and competition, bringing them to championship form.

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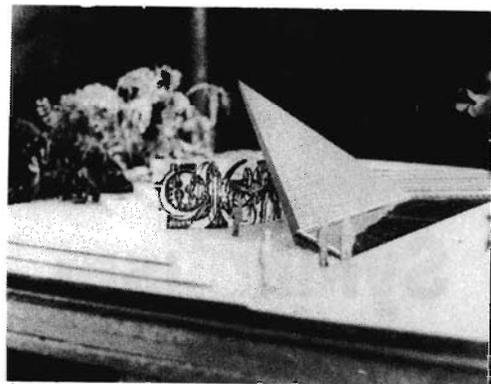
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by Dr. Walter Quiring

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The Missing Mennonite Monument

by R. P. Friesen

Centennial has come and gone. It was a good year for Manitobans, especially for the Mennonites. As we reflect on 1974, we remember the many events that took place, the giant reunion at the Winnipeg Arena, the commemorative service at the Rat and the Red, the Mennonite Hymn Sing, The Bridge, and so many more.

But what about some of the other events that were planned for our centennial year. There was to be a film on mennonites. Our National Film Board in Ottawa, with its world-wide reputation, was enthused about producing it. But it never materialized.

Then there was to be a monument commemorating 100 years of Mennonites in Manitoba. But where is our monument?

During the later part of 1972, a number of young Mennonite artists and architects were approached and a committee was formed which was charged with the responsibility of designing this monument. This group, which our centennial leaders subsequently referred to as "the boys", began in early 1973 to contemplate what such a monument should say and how it should say it.

But first its location had to be determined. "The boys" reviewed and inspected various sites and after careful consideration came back with the recommendation — the junction of the Rat and Red rivers. What more meaningful a place to commemorate our centennial than the very spot where our forefathers first landed 100 years ago? And a naturally beautiful spot with a great deal of potential. Also the land was available as the owner had once hoped to see it used for this very purpose.

But no, it seemed our leaders felt a certain economic threat from developing this location, a threat to the museum at Steinbach where such a large investment had already been made.

It had already been decided that the site of the monument was to be on the grounds of the Manitoba Legislative Building, "at the crossroads of Manitoba life." Here we would take our rightful place, as part of the Manitoba mosaic, along with the other ethnic groups (Queen Victoria, Robby Burns, Taras Sev-

chenko, and Louis Riel?)

So as not to jeopardize the project, "the boys" accepted this decision and began to consider the monument's form and symbolism. But again certain parameters were established for "the boys". The story of our people should be told with an imagery common to all of our people, for example, an open Bible, a plow, a family, etc. There should be nothing abstract, for it seems our people are mostly simple farm folk with little intellect.

But "the boys," with undaunted enthusiasm, continued to contemplate the meaning of the monument and of the event. Many soul searching hours were spent. Out of this intellectual exercise, two strong concepts emerged. The first, as developed by Harold Funk, sought to express the uniquenesses of the Mennonites during these 100 years in Manitoba. A strong belief led our forefathers to search for a new home and a new freedom, to find that home and to adapt to it. This conquering of the wild prairie was achieved through the development of the *darp* with its elements of community and shelter. The strong horizontal plane of the prairies became interrupted. How to express this? With a strong, bold, yet simple roof form, a form easily comprehended by our people yet making a powerful statement about our past, saying shelter.

The second concept developed by Alvin Pauls, was in the form of a three-dimensional mural. The medium? Everyday things found around us, again easily recognizable by our people, such as machinery parts, spades, forks, etc. But used in a new way, as an art form. They were to be left in their raw state, unshiny, unpretentious, dulled with time, no glittering bronze. This mural, as shown on the front cover, seeks to ask "Who we are, what we are, where we are going." It breaks down into four basic stages, the first, *confrontation* symbolizes the loss in religious freedom in Russia. The embryonic form symbolizes the rebirth resulting in emigration, and the church window symbolizes the strength of their faith. In the second stage, *realization*, the spades tied to earth indicate man's need to

know. Earth is god. Man touches god through earth. The wheel symbolizes the Mennonites aggressive thrust forward. The groups of figures looking out, represent those seeking new identity, causing confusion in some which results in differences among the people. The third stage, *vision*, is symbolized as being achieved by the tilling of the earth. The partial church window represents the religious part of hope and states that with the correct vision, religion will be the dominant part of the future. The last stage, *hope*, is a result of the vision. The beginning of new embryonic forms indicate new birth, the future. The open spaces symbolize the hopes to be fulfilled. Only the future knows how those spaces will be filled.

Again, a powerful statement in a bold form. Thus there were two very distinct concepts. After much soul searching, the two were combined, with the mural being sheltered by the roof form.

The site that was envisioned for this combined monument was on the north bank of the Assiniboine River near the Osborne Bridge. It was to face the river with the existing heavy growth of trees complementing the concept.

As the photos indicate, here was an opportunity to create a truly four-dimensional monument, one that would allow the individual to pass through as well as around. An opportunity for the Mennonites to take a bold step as we have so often done in the past, to make a strong statement about ourselves to our fellow citizens and to future generations.

But it was not to be. The concept was presented to our leaders and rejected. Maybe it was too bold or maybe it did not fit certain preconceived ideas. In any case, "the boys" were not asked to return.

One wonders, as Alvin Pauls recently states, "Does our leadership have a true understanding of what we, the Mennonites, really are?" And where is that boldness in our leadership, that boldness that was so evident in our forefathers.

Ironically, the concept created by Alvin Pauls was subsequently developed further in another medium, and was entered as a clay ceramic mural in the 1974 Mennonite Historical Mural Contest sponsored by the Women's Committee of the Mennonite Educational Society. This further described in another article in this issue. In the opinion of those knowledgeable in art, this was the only entry that could truly be considered art. As a result these ladies are endeavouring to have a large scale version of this mural incorporated into one of Winnipeg's major public buildings, possibly the new convention centre.

There is hope, therefore, that we, the Mennonites of Manitoba will still have an opportunity to witness with a boldness that will make future generations as proud of us as we are of our forefathers, rather than being lost to oblivion in the south corridor of the Legislative Building.

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Alvin Pauls: Symbolism in a "New" Ceramic Medium

by Hilda Matsuo

Remember the mural contest sponsored by Westgate ladies for the centennial year, and its winner Alvin Pauls? When we gather at Polo Park on March 23rd for the now annual Mennonite Art and Music Festival, to view the exhibits and artistic efforts of fellow mennonites, and while we listen to the songs of other, we will chat. We will chat rather prosaically about this and that, of personalities, of abilities, of exhibits and of the shape of things to come.

While there we will be interested in Alvin Pauls and his artistic efforts. If one wishes to explore this, one might see Mr. Pauls as a person who thoughtfully examines an artistic problem and then boldly faces it according to the dictates of his conscience. This certainly is not in the manner of the typical Mennonite artist who prefers to adhere to accepted tradition. Mr. Pauls may however, be following in a sense, an older Mennonite tradition of non-conformity. We all know that Rembrandt, one of the greatest painters of all time, broke away from an accepted concept of how to paint religious pictures. Unlike the ideal

human specimens drawn by old masters, Rembrandt's figures represented a cross-section of humanity and human emotions. Art historians know of Rembrandt's close association with early Dutch Mennonites. Conjecture has it that they influenced Rembrandt's art.

On examining the mural which won for Mr. Pauls a first prize at the festival last year, it is interesting to speculate whether or not the mural does express the simplicity, the faith, the foibles, and the strength of Mennonites of the past century. Has Mr. Pauls, with his "new" ceramic medium and his symbolism caught the expression of this hardy folk suitably?

The earth tones and final strength of the fired clay seem to express the strength of a rural folk, at once weakened by prosperity and strengthened by adversity. Depicted in the mural are the strengths of man's toil (the spade forms) and his faith (the church windows). Rather fittingly, Mr. Pauls does not forget to portray man's weakness with uneven lines and empty spaces and also with figures whose

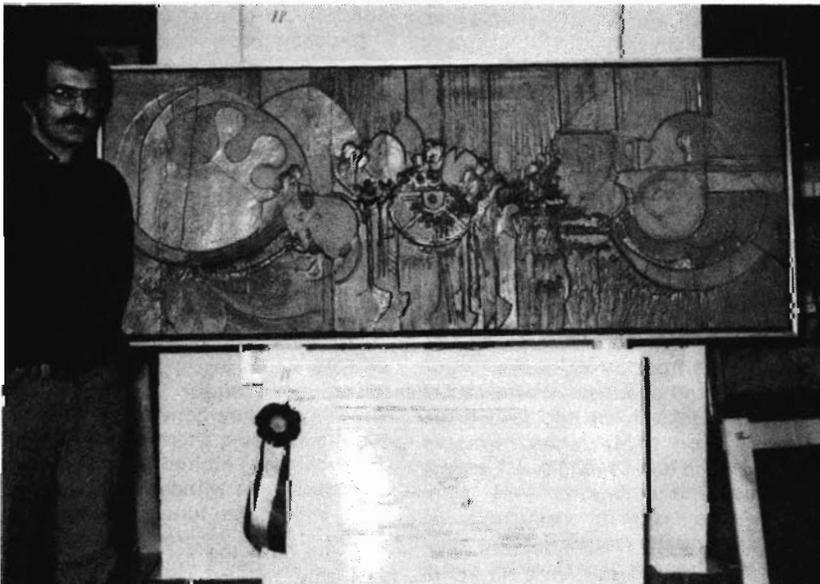
visages point in opposite directions. A challenge from a Winkler Manitoba "pioneer" of our first century to Mennonites of a second century? Mr. Pauls seeks to get at the truth behind our people. He points to tasks not yet completed, showing Mennonites as a group which has exploited the promise of a new land only to discover that it does not know in what direction it is going, and as a people who have aspired to, but have not gained the strength of Christian unity. The seeker back of the clay and oven brings to his craft a solid core of training and experience.

Mr. Pauls laughs at his pre-school efforts at shading colors, in of all places, an ordinary "coloring book". Since then, an innate sense of artistry would come to the fore at every opportunity. He soon enjoyed considerable encouragement, first from a teacher in grade school, and eventually from a brother, who taught him to draw "off the page" instead of allowing him to cramp his work on a small sheet of paper. Mr. Pauls says that the words big and bold, especially as applied to murals, have been with him ever since. People kept on encouraging Alvin to specialize in the field of art until eventually, by the end of 1971, Mr. Pauls held from the University of Manitoba not only a Bachelor of Fine Arts but also a Bachelor of Education.

Of his university experience Alvin Pauls states that the process at the School of Art was made worthwhile by professors like Kenneth Lockhead, George Swinton, and Ivan Eyre.

Mr. Pauls chalked up a considerable amount of experience in his field both before and after graduation from the university. He began in 1966 with a mural for the Altona Public School in which he depicted the history of the Altona area. After this he turned his hand to projects such as the construction of decor articles in fibreglas for an apartment building and decorative banners for the Faculty of Education and Dakota Collegiate.

There have been more of the big and bold designs too, his murals — Big and bold murals lend themselves to student participation. The proud product of a student-teacher collaboration now



Alvin Pauls with winning mural

hangs at Norberry School in St. Vital while another, single-handed effort, hangs in the CMBC lounge. Then for his own satisfaction there is on the drawing board a mural, the subject of which pertains to Mennonites and other people in Russia who managed to live through the difficult years of 1920-1940. This mural, Mr. Pauls feels, if it ever passes the stage of catharsis in respect to his own feelings on the plight of these unfortunates, might lend itself to clay work because of the hardness of the material. The strength of the clay could convey the feeling of immutability which surrounded those dread sentences in far-off Siberia.

With his background in education and a family tendency to go into communication, (his father was a pastor, Bishop J.M. Pauls of the Bergthaler Church), Mr. Pauls rather naturally chose to communicate from within the school system, as a teacher. Recently he even took a cut in salary because he moved to Lord Selkirk High School which has an art program considerable more flexible than that of some other schools. Speaking of change from within, he was able to act as co-chairman of a special committee set up to co-ordinate art from Kindergarten to Grade XII in the Selkirk School Division. His immediate duty with Lord Selkirk takes in the job of assisting with the teaching of commercial art to students on the occupational entrance course and the teaching of fine arts as an elective sub-

ject with other students in Grades 10, 11, and 12.

During evenings and summers when classroom hours are done the teaching of special art skills such as pottery to interested teachers and other adults fills his time. Interestingly enough, some of this extra-curricular activity has led to a business venture. Due to zoning laws, Mr. Pauls was unable to construct for his use a gas-fired kiln at 555 Osborne Street without having a store front. So it was that in 1973 his studio and store front, *The Sounding Stone* came to be. The name is appropriate enough, for here, to the sound (not the frantic jangle), of

"I am important"

Xvxn though my typwritr is an old modxl, it works quitx wxllxxcpt for onx kxy.

Txrx arx 46 kxys which function wxll xnough, but juxt onx kxy not working makxs thx diffxrxncx. Somxtimxs it sxxms to mx that our group is somxwhat likx my typwritr, not all thx kxys arx working propxrly. You may say, "Wxll, I am only onx pxrson. It won't makx much diffxrxncx." But, you sxx, thx group to bx xffxctivx nxxds thx activx participation of vxvry pxrson.

so thx nxxt timx you think you arx only onx pxrson and that your xffort is not nxxdx, rxmxmbxr my typwritr and say to yoursxlf, "I am a kxy pxrson and nxxdxd vxry much!"

music, the artist plies his craft. Some people he says, get "turned on" by drugs, he prefers music. With the help of an assistant, Alvin Pauls has turned his store front into a paying venture. Somehow though, one gets the impression that it's love for the craft that counts here. Pauls' feeling of love for his craft, stems perhaps, from the fact that the art form is tactile, (a brush is so far removed from the hand); it stems perhaps also from the feeling that it involves a power play: clay once having been rock, and pottery in turn is clay transformed to rock. He feels that this craft, one of man's oldest, is not only utilitarian but also satisfies industrial man's search for that "one of a kind" beauty.

What are his dreams of things to come? The challenge of the big and bold beckons. Mr. Pauls says that there are few who have attempted a ceramic mural. His eyes kindle with pleasure at the thought of the challenge involved and coping with the sheer weight and size of such a mural.

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Where is Jonah?

A bishop was asked by an athiest: "Do you really believe that Jonah was swallowed by a whale?"

The bishop replied: "When I go to heaven I shall ask Jonah."

Athiest: "Suppose he is not there?"

Bishop: "In that case, you will have to ask him."

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A Texas Tale

Two Texas farmers were always trying to outdo one another. One day the first said to his son: "Jimmy, go over and tell Ezra that I want to borrow his crosscut saw. Tell him that I need it to cut a melon."

On returning, the boy told his dad: "Ezra said he couldn't let you have the saw until afternoon. He's only halfway through a cucumber."

MBCI Drama

William Gibson's three act play, "The Miracle Worker" was presented on Feb. 24 & 25, 1975 to a highly enthusiastic audience by the **graduating class of M.B.C.I.** This story of Helen Keller, chosen by the Grade 12 students, was one they had learned to appreciate in Grade 9. The frustrations of the blind, deaf and mute Helen were developed in so poignant and powerful a fashion that it found most of us deeply involved and therefore weary, both mentally and physically, at the end of the evening. To the staff directors, Laura Sawatsky, Ruth Vogt and Dan Block, as well as to the actors, in particular "Helen", goes a great deal of credit for an excellent interpretation of a most demanding and taxing play. "We had hoped it would be dramatically successful, of course," said Mrs. Sawatsky, "but also that it might develop a class identity, a good interpersonal relationship; something positive for them to leave behind as their class contribution to the school". It is understandable that the entire group has personal feelings of satisfaction with a job well done; probably of relief, also, from painstakingly hard preparation.

by Mary M. Enns

Mennonite Theatre

On February 20 and 21, 1975 a capacity audience at the Planetarium Auditorium responded with obvious enjoyment and hilarity to an evening of comedy and wit. Once again the **Winnipeg Mennonite Theatre** came forth with an excellent representation of it's own calibre of amateur theatre. This particular group of notice actors and directors, under the

leadership of John J. Enns, president of WMT and Gert Neuendorff, found their pilot project of last year so successful that they are being encouraged to make this an annual event. The idea is that many people be given an opportunity to develop their creative talents. Humor was chosen as a counter effort to create depth and to round out the serious production *Prozess Jesu* of late 1974. Reinhard Penner did yeoman's service as co-ordinator of the three independantly stimulating plays. Excitement was well sustained and heightened as we identified with each arising situation.

Anne-Marie Faerber's *Der Schinken der Gerechtigkeit* was directed by Fred Jansen.

The Income Tax by Peg Lynch was directed by Butch Isaac.

The last play, *Wir armen, armen Maenner*, with text by Gundrun Gewecke with Heinjo Horst's music, was under the direction of Susan Wieser. This showed to good advantage the singing skills of it's four actors.

This reporter would be hard put to say which of these three well chosen, well done plays accorded the greatest pleasure.

by Mary M. Enns

Hansel and Gretel

The Girls' Choir of the First Mennonite Church, under the direction of Mrs. Helen Neufeld, came through again with a very successful performance of this delightful operetta. Sets, costumes, and the bright faces of the young performers captivated the audience throughout the two performances.

Green Paper on Immigration— At a meeting on Friday the 14th of February, members of the ethnic press met with representatives from the Department of Immigration in order to discuss the policy guideline. Although a review of the existing immigration laws, which haven't been rewritten in 23 years, is necessary, it must be said that Mennonites with relatives in Mexico, Paraguay or Europe may find it more difficult to bring family members to Canada in the future. This is said in reference to that part of the green paper which proposes as *one alternative only* to future immigration, that: future policy must continue to emphasize immigrant job skills with the *possible reduction or elimination* of the category for "nominated" relatives of immigrants to gain entry. If Mennonites are concerned about this possible alternative to the present "responsive" system of immigration, they are asked, as groups or as individuals should, at the earliest date meet with immigration people here, or otherwise acquaint themselves with the policy paper and then should express their concerns and ideas to: Robert Andras, Minister of Immigration, House of Commons, Ottawa. (no postage necessary)



Joyce
Redekopp-Fink

The University of Manitoba School of Music is presenting former Winnipeg musician, **Joyce Redekopp-Fink** in recital at the Eva Clare Hall at 3:00 p.m., **Sunday, March 16, 1975.** Some of the composers to be featured are Handel, Rameau, Henze and Scarlatti. The concert will be taped by the CBC for rebroadcast on the national network. The guest artist, wife of Dr. Carl Fink, now living in Berlin, Germany, is well known in Winnipeg musical circles. In addition to this recital Mrs. Redekopp-Fink will be taping a programme of all-contemporary solo harpsichord music for the CBC also to be broadcast on the national network.



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A plaque, with the inscription "In commemoration of the 1874-1974 centennial of the Mennonite settlement in Manitoba" was unveiled at the Manitoba Legislative Building on Monday, Feb. 17, by **John C. Reimer**, curator of the Mennonite Village Museum at Steinbach, and **Premier Ed Schreyer**. The plaque, designed by **Mrs. Margaret Quiring** of Winnipeg, depicts a farm family gazing at their home. The centennial symbol, a Bible encircled by a sheaf of grain, appears in the upper left-hand corner, with the words, "We came, we toiled, God blessed." Others present at the ceremony were **Gerhard Lohrenz**, chairman of the Manitoba Centennial Committee, and **J. J. Reimer**, chairman of the Mennonite Historical Society.

Potlach, that unique custom of our Kwakwaka'wakw Indians of the west coast wherein they shared their possessions at a festival, is being revived in a sense by MCCers like **Steve and Edith Dyck** of Winkler. The couple shares their faith with these natives and tries to restore in these welfare-enclaved Indians of Port Hardy a feeling of self worth of which they have been robbed by government adherence to a program of handouts. Steve and Edith, now parents of young Ainsly Marie, call Grace Mennonite of Winkler their church home.

Munich Boy's Choir

The Munich Boys' Choir, famed throughout the world, will appear in a debut concert at the Playhouse Theatre on Mon. Apr. 7th for one performance at 8:30 p.m. under the auspices of Celebrity Concerts Canada (1972) Ltd.

The Choir was founded in 1952 by its conductor, Fritz Rothschild and have taken part in films and television programs, and have broadcast in many European countries in addition to their many concerts. Their numerous concert tours in Switzerland, Italy, Sweden, Spain, Austria, Holland, France, Luxembourg, England, Ireland and Turkey (Istanbul, Ankara, Antalya) have made them known throughout Europe and Asia Minor. The high spot of their Italian concert tour of 1959 was the invitation by Pope John XXIII to give a performance in his presence at the steps of his throne in St. Peter's in Rome before an audience of 30,000.

Their program will include the works of Schumann, Brahms, Rudolf Karsameijer, Humperdinck. In Frankfurt they were hailed as "astonishing", in Dublin "a splendid choir", in Denmark "a wonderful experience."



Susan Wieser

Susan Wieser, who sang so beautifully the Schubert "Miriam's Songs" at the Mennonite Centennial "Saengerfest" or Song Festival, recently was heard on CBC radio, in concert with Ada Bronstein. Mennonite Theatre buffs will also have had the pleasure of seeing her on February 20 and 21 at her job as stage and musical director of the comedy, *Wir Armen Armen Maenner or We Poor Poor Men*. People may remember Mrs. Weiser as the former Susan Kroeker, daughter of Dr. John G. Kroeker, naturopath.

Dates:

Lenten lectures at First Mennonite: in German by Dr. Henry Poettcker, three Wednesdays, beginning Mar. 5, 8:00 p.m.; in English by Dr. Helmut Harder. Four Tuesdays, beginning Mar. 18, 8:00 p.m.

At **Sargent Mennonite Church**, Prison Chaplain Mr. Bell with some persons from the penitentiary. Sunday, Mar. 9, 7:00 p.m.

Handel's Messiah, Mennonite Oratorio Choir with Orchestra, Mar. 13 and 14, 8:00 p.m. Centennial Concert Hall. Tickets: ATO, CBO, CMBC, MBBC

Mennonite Art and Music Festival at Polo Park, Sunday Mar. 23, 12:00 - 6:00 p.m. Door facing Portage Ave.)

Bergthal History Published

The Bergthal Colony, by William Schroeder, a Winnipeg schoolteacher who has carefully researched the 1874 migration from Russia to Canada, is now published by the Canadian Mennonite Bible College. An abridged version was published in the January, 1974, centennial edition of the Mennonite Mirror.

Peter Patkau in a short review, writes: The entire story is documented surprisingly well for a book its size with reprints of old photos, maps and even a diary of the journey which was to extend no less than 10,000 miles in one general direction. Human interest stories help the reader to sense some of the unavoidable pathos borne with life-time departures. In the final analysis, *The Bergthal Colony* contains much historical material of interest to both the historian and layman. The story ought to find a place in most Manitoba Mennonite homes because it is a good story which must not be allowed to escape from our consciousness.

Ron Hunsicker, of Charleswood Mennonite is leaving his charge in order to take a position with Oaklawn Psychiatric Centre in Elkhart, Indiana. In so doing Hunsicker continues so to speak, his avocation. Hunsicker has already been delving into the realms of human frailty while filling a part-time position as one of the ministers engaged in marriage counselling at the University of Winnipeg.



The Munich Boys Choir is coming to Winnipeg.

Book Store Opens

On March 17th, a new book store is opening in west Winnipeg. **The Book End** at 3050 Portage Avenue will specialize in religious reading material as well as good quality secular books. Featuring a new concept in book store merchandising, the spacious interior, display units and graphics have been professionally designed by **Environmental Space Planning Ltd.** The store will be managed by **Joyce Regehr**, and will have a section of study books for pastors and students, as well as a special section devoted to Bibles. There will also be a wedding bar for the ordering of personalized supplies for weddings and other occasions.

Farmer Speaks Out

When the Mennonite world was young and all, there used to be talk of that part of the province so isolated from the rest of the "civilized" world that it was said to be "nailed shut with pancakes. To an overpopulated world of power and politics comes a Mennonite from that isolated part of Manitoba's southeast to lend flavour to the province's pre-lenten scene. **Peter N. Friesen**, of Carlowrie first caught the imagination of the news media by offering in late November, through CJOB's Peter Warren, some 250 old laying hens "for free". People came from as far as Kenora to snap up the birds, then worth three cents a pound at plants busy processing holiday turkeys. By 11 a.m. some 20 people were busy chasing the last chickens around the yard! Also in November, Friesen became the spokesman for the southeast group of cow-calf operators who felt that the province's cash stocker program for calves would benefit only those farmers not in any real financial trouble, since conditions for eligibility to the program were such that many farmers already hard-pressed were not included. By the end of January Peter N. Friesen was exchanging verbal ballistics with provincial government authorities, this time with none other than Resources Minister Sid Green. Speaking on behalf of five farmers from southeastern Manitoba, at a first public hearing in Winnipeg by a special 15-member all-party committee appointed to investigate land ownership, land use and property rights, Mr. Friesen more than held his own. In the lively exchange Friesen came out strongly as one who could tolerate foreign ownership of Manitoba farmland and as one who could not tolerate government use of his and other taxpayers money to buy him out!

Visit to Berlin

A visit to Berlin in mid-February enabled the editor and another member of the Mirror staff, **John Schroeder**, to visit a number of Mennonite families on both sides of that divided city. Several very enjoyable days were spent in the Menno Heim in West Berlin in the company of **John and Marian Friesen**. The Friesens are native Manitobans and are contemplating a return to Canada after nine years of service in Germany. Marian is in charge of the Menno Heim, which is the home base for the Mennonite Church of West Berlin, while John is engaged in graduate studies in theology at the Free University of Berlin. He regularly visits Mennonite families in East Germany and maintains contact with many other Christian groups. He was a minister for several years in the Winkler Berghthaler Church. We also enjoyed the hospitality of **Dr. Karl and Joyce Fink**. Both are members of the Berlin Mennonite Church. Karl is a lawyer-economist with broad experience in Soviet affairs. He studied in Moscow and is fluent in English, Russian as well as German. Joyce, a native of Ontario and Manitoba, is pursuing further work in piano and harpsichord and recently gave a recital at the British Consulate in West Berlin which was received very favorably. (See the note about her forthcoming recital in Winnipeg.)

In East Berlin we visited the **Walter Jantzen** who are the leaders of the Mennonite Church in East Germany. There are now more than 300 Mennonites in East Germany and Mr. Jantzen maintains contact with virtually all of them. Some have recently come to East Germany from the U.S.S.R.



Mr. Jantzen (see photo) is a lay leader who has worked tirelessly for years for the Mennonite Church in East Germany. Because he is now officially retired he is able to make occasional visits abroad and it is hoped that he will be able to visit the Mennonite Churches of North America in the near future. He and his wife have extended a very gracious hospitality to numerous visitors from the West.

The Guild for Religious Architecture, Washington, D.C., has announced the acceptance into membership of **Mr. Rudy P. Friesen, M.R.A.I.G.**, a member of Royal Architectural Institute of Canada. Mr. Friesen is co-author of "A Guide for Church Building" published by the former committee on church architecture of the Conference of Mennonites in Canada. Mr. Friesen is also principal in the LM Architectural Group.



Louise Pauls, a talented, yet modest young lady, now in her first year at the University of Manitoba School Music, has received another award. She now adds to numerous other awards that of top instrumentalist in a competition known as a contest for Young Artists of Tomorrow which is sponsored by the Jewish Women's Musical Club. Louise considers as one of her more exciting awards a Banff Summer School of Fine Arts scholarship, which she received from the Men's Musical Club. During the six-week string course at Banff, students were exposed to various artists and groups and engaged in various other learning experiences. By way of reward for hard work Louise has also received the Allen McKean Scholarship for proficiency in violin which is used toward the furthering of studies in music.

Westgate Collegiate's production of *The Fiddler on the Roof* proved to be quite delightful in the sense that it has about it a rollicking quality which appeals to performers of any age. Sheer enjoyment on the part of the participants may, for students of this age group, be more important than the fact that the school has more musically challenging things. The writer's informant felt that the production also gave the young males an opportunity to cast inhibitions to the wind, for they seemed to enjoy themselves as they danced. Despite the fact that the concept of having men cavort about while singing, is not traditional to the Canadian or Mennonite male, the whole thing came off quite liltily and amusingly. By the same token, considering that the village scenes were quite foreign to the performers, these too came off well. The principal role of the father, taken by **Martin Enns**, was managed well.

lesbraund

by Jack Thiesson

"lesbraund het de Jung? Wertjlich lesbraund?" Jo, so het he; etj fruag uck aus he sou het enn woarom? "Gauns einfach," saed sien Voda, "wie habe nejen Junges enn de latzte twee weare mie tou tohm. Enn sou nannd wie ahm lesbraund, wiels he sull ein baet mea Fia habe. Enn daut haft'a uck!" Enn mett disem lesbraund jing etj toup noh Schoul. Enn Fia haud'a, youbetscherleif, enn tuff weara uck. Daut word etj aul fots noh Schoulaunfong enn, wiels lesbraund nauhm ons Junges mett emm Schoulbosch; doa stund ein holla Bouhm mett ein Lock doabenne enn doa schouf lesbraund siene ditje Fust nenna enn hold einen tjeenen oba koaschen Holthacka rut. He haud dem tjeenen Holthacka auhm Kaum touhoule enn de schiepad enn oakad schratjlich mett de Been. "See?" saed lesbraund enn schmeet den tjeenen Noakschieta wada tridjem Nast nenna.

Well, Tewse Junges haude nuscht baetret toudoune aus Miss Suderman daut toufetalte; de Junges weare rejelrajchte Kloagfiestasch. Enn aus wie enne Schoul nenn kaume, nauhm Miss Suderman, de groute, forsche, heesche Miss Suderman, daem lesbraund uck biem Kauhm enn mett de andre Haund hold se mett einem Langen ditjen Stock ut. Well lesbraund jintj nu seha tippy-tiptoe enn drebbelt enne rund so wiet de lintja Oahrm von Miss Suderman ahm Spaelruhm gauf. Enn mett de rajchte tald se ahm gout nejen Drusch opp. De Stoff fluag, lesbraund siene Hoah worde emma rouda, he tjneep de Oage tou enn drebbelt pienich enne rund, he spield de Taene enn muwd Full Speed Ahead enn se stund enne Medd enn let aehren tjiienen Daunz-Partner promenaede enn hold ahm tweschne, "You don't like it either, now you know what the woodpecker feels like," noch mea aewa sien jestucktet Henjarenj. lesbraund hielt nich, nothing doing, enn after four saeda, he wudd doa auhm Nast noch einmol de Finjasch nennpusche!

De lesbraund wea ein toffa Donna enn aus'et Winta word schlenjt he Hose enn he trappd Skunks enn andre Fruits of

the Bush sou's he saed. Enn daut gaunze bung he aun einen lange Pohl nauhn enn mett dem Pohl aewre Schulla, kauhm he no Schoul jeduckat. Yo, enn wann'et Meddachriesess gauf, dann jing lesbraund nohm Stoua enn tuscht Hose, Stintjkaute enn Waesels jaejen Boajeld enn. Dann kofft he Jelly Beans enn uck ein "Hohn mett Krut" - daut wea woll Zigarette Popia mett Tabak. Oba wann he enne Schoul de Saelstrenj ein baet stiew tratje sull, dann netjscht he, oda he schluag jejen den Diestel ouda Teew, ouda he klunjt aewa. Enn donn musst etj ahm halpe; jieden Dach ewd etj mett ahm Weada laese. Goodness mie, hundade Weada, ewd wie, enn donn wada von faehre, lesbraund puid sich doabie aune Betjse, he murcheld sich enne Naes, he poakad mett einem Haulm manke "Tjallasch enne Taehne" oba sien Progress wea mau seha, seha langsam. Jo daut Weahda leahre wea Hit enn Miss all the way. Oba wann de Tjlinja bimmeld dann wea lesbraund gaunz action enn bute feit he, enn he bucheld, enn he knufft bett wie aula lage.

Aus'a ein baet ella wea saed'a mol oppem Schoulhoff tou ons Junges, "Eina sull daut gaunze Ausfit aunstetje," enn wes doabie noh de Schoul. Dann stuak he siene Henj enne Fuppe sou bett de Dumes; de hilt he bute enn dreid de enn kurbeld mett de je noh sien Raede-Speed. "Woa etj sie, doa's de Medd," saed'a einmol "enn Miss Suderman wudd he noch ein Three-Step beibrinje wiels se ahm de Hoah veboage haud!" Daut wudda! Well, etj leahd lesbraund lese enn he leahd mie Hose aufladre. Enn wann he seha langsamen Progress beim Lese muak, dann saed'a, sien Pa kunn oba meha aus miena. "Sous waut?" saed etj. "He kaun mett de Tjnieptang Taehne utriete." Yes, donn hauda mie, daut kunn mien Oula nich, vleicht haud'a noch nich jeprowt.

Well, eines Doages fuah lesbraund sien Voda, lesbraund enn uck etj noch "Wienepeck." So nannd daut de Oula, enn se wulle mie mett naehme. Wie plonnde aul drei Weatj enn aula raede se doavon, daut 'et noh Winnipeg jintj. Enn

sur enuff, emm Farjoa aune '39 puttad wie mett aehrem Model T derch Stoff, aewrem Gravel, aewa twee Hose enn eine Boschhahn, aewa Graushoppasch enn Schritje noh Wienepeck. Doabie tjitjt lesbraund sien Oula aufwatjseind jniesrich, enn nieschierig, enn piepad tweschten utjeduckte Taehne, dann dreid'a sich einen Old Chum, hild doabie daut Stiearaut mett siehne Tjnees faust, fetalld von Wartle growe, enn von Wille Tjoasche, schult aewre Russlenda, enn aewre Jude enn Ottawa, de Jeld enn Tjrich wulle, enn mett einmol saed'a, "Junges, Jie motte mie ein baet oppause halpe, etj sie noch niemols enne groute Staudt jewasst." Oppause! Waut kunn wie doa halpe? Wie weare uck noch nie enne Staudt jewast. Well, meist, einmol wea wie ein Steinbach jewasst, bie Vogte emm Stoua, enn enne Mael, enn doavon haud wie uck Weatjelang vetalld enn worde enn Jrienthol aus Heroes jecelbrate. Oba Wienepeck! Nae, noch nich. Well lesbraund sien Voda fout daut Jelenjraut nu stiewa aun, he sad siene Metz trajt enn nu wea wie aul manke easchte Hiesa. Enn mett einmol stund doa auhm Wajch ein Shilt enn doa stund bowe STOP enn doabie stund uck ein Jesatzmaun oba lesbraund sien Voda puttad doa sondasorj ohne tou stoppe vebie. De Polizmaun weafeld seha enn donn saed ons Kutscha, "Daut ess ein trauma Mensch, enn he weit uck, waut sich jeheat," enn weafeld tridj. Enn donn wisst etj uck aul mett einmol aulahaund. Jo, Lied, vetalld daut nich wieda, oba Junt jeit doch uck ein Licht opp; vleicht weet Jie nu sogoa aul, woa lesbraund sien Laesepseed haehaud.

Wie puttade wieda "noh Eatons opp-tou," saed de Foahmaun, enn wada stund doa ein Schild mett einem Policemaun. Enn de oakad uck mett de Oarms. "No, sorry", saed ons Dreiwa, "etj kaun Die nich mettnaehme, sonst ha wie nich jenoag Ruhm!" Enn so jing'et wieda bett wie bie Eatons nennpulde. Wou'et ons donn wieda jing, woa etj Junt daut naechste Mol biem Sotknacke vetalle, O.K.?

mm

Im Juni vorigen Jahres hatte ich die seltene Gelegenheit einem Vortrag von Dr. Kuebler-Ross beizuwohnen. Sie ist die Autorin des Buches "Ueber Tod und Sterben." Es waren ueber tausend Aerzte, Krankenschwestern, Sozialarbeiter und Geistliche zugegen, um ueber die Forschungsarbeiten dieser gebuertigen Schweizerin, jetzt in Chicago wohnhaften Psychiaterin und Mutter zu hoeren.

Sie erklarte zunachst wie sie vor einigen Jahren in einem Krankenhaus in Chicago ihre Forschungsarbeiten mit 500 schwerkranken Patienten begann. Der Entschluss dazu wurde ausgelost auf Anfragen mehrerer Psychologiestudenten, die bei ihr Antworten auf bestimmte Fragen ueber Tod und Sterben suchten. Auch sie wusste sich keinen anderen Rat als eine Untersuchung dieser Art ins Leben zu rufen. Durch Zusammenarbeit mit den Patienten, mit Studenten, Krankenpflegepersonal, Aerzten und den Angehoerigen dieser Kranken gelang es ihr ein Werk ueber "Tod und Sterben" zu veroeffentlichen.

Wir denken vielleicht im gewoehnlichen Alltag nicht viel darueber nach, oder besser gesagt, wir nehmen das Sterben als etwas Selbstverstaendliches hin und wissen, dass ein jeder letzten Endes selbst irgendwie damit fertig werden muss. Das "damit fertig werden" ist jedoch fuer viele nicht so einfach sagt Dr. Kuebler-Ross und behauptet, dass wir in einer gaenzlich Todverneinenden Gesellschaft leben, in der ein jeder sich sagt: "es soll Dir und dem Naechsten passieren, aber niemals mir." Sie sagt weiter, dass diejenigen, die eine bestimmte Lebensauffassung oder religioesen Glauben aufweisen, eher damit fertig werden, als Atheisten und Zyniker. Es sind diejenigen, die ihren Halt verloren oder nie einen gekannt haben, die am meisten unter dem "damit fertig werden" zu leiden haben.

Es ist meine Annahme, dass im grossen und ganzen Mennoniten von jeher eine gesunde aber ganz bestimmte Einstellung dem Sterben gegenueber zeigten, indem sie ihren Kindern ehrlich und offen entgegenkamen, ihnen die Toten zeigten und darueber sprachen. Das Zusammentreffen nach dem Begrabnis mit Kaffee und Zwieback erlaubt, dass man ohne Hast und Scheu eventuelle unterdrueckte Aeusserungen vorbringt und das Gefuehl hat, dass alles letzten Endes seine Richtigkeit im grossen Plan des Lebens und Sterbens hat. Der Sterbende wurde respektiert, indem man seine letzten Wuensche zu erfuellen versuchte und ihn in Ruhe und Demut "einschlafen" liess. Durch sozialoekonomische Aenderungen, die die Zeit mit sich brachte, sind auch im Mennoniten-Volk zum Teil zwangs-

Ueber Tod und Sterben

weise viele dieser positiven Eigenschaften verschwunden. Besonders in Grossstaedten wird heute der Schwerkranke vollkommen isoliert behandelt.

Dr. Kuebler-Ross findet es bedauerndswert, dass der Sterbende in den Krankenhausern, von Lebenserhaltungsmethoden der neuesten Erfindung umgeben, alleine daliegt - meistens in einem Einzelzimmer, weit von allen Normalvorgaengen entfernt. Aerzte und Krankenschwestern muessen sich den Maschinen widmen und nur wenige Worte werden mit dem Kranken gewechselt. Oft ist dieses Verhalten natuerlich angebracht, aber in vielen Faellen ist die Geschaeftigkeit an Instrumenten und Maschinen ein willkommener Ausweg dem schwerkranken Patienten auf peinliche Fragen keine Antwort geben zu brauchen.

Dr. Kuebler-Ross bemerkt weiterhin, dass eine negative Wendung in Bezug auf das sterbende Kind eingetreten ist. Sie stellt fest, dass Krankenpflegepersonal und Aerzte zugleich auf Fragen von Kindern ueber ihren bevorstehenden Tod diese entweder uebergangen oder falsch beantworteten. Zum Beispiel auf die Frage eines Kindes: "Was passiert, wenn ich sterben muss?" wurde zur Antwort gegeben: "Sprich nicht so etwas und nimm schoen artig deine Medizin ein, dann wirst du schon wieder gesund werden." Die Antwort war unwahr und klang wie die eines ueberlegenen Vormundes. So etwas bedeutet fuer das Kind nicht nur eine Luege, sondern es macht den Tod zur Strafe fuer eine ihm fragliche Ungezogenheit. Eine derartige Stellungnahme ist viel schlimmer als der Frage ganz aus dem Wege zu gehen. Diese beinahe feindselig anmutende und verteidigende Stellungnahme des Erwachsenen stammt von eigener unterdrueckter Angst vor dem Sterben und der Hilflosigkeit, die man angesichts einer unheilbaren Krankheit oder Verletzung verspuert. Ein sterbendes Kind, so erklart die Autorin weiter, verlangt

offene, ehrliche Reaktionen. Die unsichere Haltung und Tauschungsaktionen der Erwachsenen kann zu tragischen Szenen fuehren, wobei man ein nicht zu beschwichtigendes Kind und nervlich voellig erschoepfte Eltern vorfindet.

Diese Tatsachen brachten Frau Dr. Kuebler-Ross zur Herausgabe eines zweiten Buches, welches sich mit den inneren Gefuehlen des schwer erkrankten Kindes befasst - nicht nur in Bezug auf Angehoerige und Verwandte, sondern insbesondere auf das Sterben des Kindes. Sie befasst sich in diesem Werk auch mit der Einstellung von Eltern und Professionellen dem Kinde gegenueber.

Waehrend eines vor einiger Zeit abgehaltenen Lehrseminars fragte Dr. Elizabeth Kuebler-Ross ihre Studenten welche Antwort sie (Dr. Ross) diesem vorhin erwaehten Kinde haette geben sollen, worauf die verschiedensten Meinungen aufkamen, wie zum Beispiel: "Sagen Sie ihm Sie koennen weinen," oder "Ich weiss es nicht," oder "Du wirst nicht sterben," "Du wirst nicht alleine sein," oder "Ich bin froh, dass Du beim lieben Gott sein wirst." usw.

Fuer alle diese Vorschlaege hatte die Aerztin nur einen Gegenvorschlag, und zwar das Beantworten einer Frage mit einer Gegenfrage, zu Beispiel "Was denkst Du, mein Kind, was passieren wird?" Dies bedeutet fuer das Kind, dass der Tod tatsaechlich nahe ist, da der Fragende, der Erwachsene die Frage nicht ablehnt - noch mehr, dass der andere ihm nahe steht und ihm beistehen und helfen will, und sich um ihn bemueht. An dieser Stelle gelangt wurde das angenehme Beispiel zum wirklichen Fall, denn die Psychiaterin gab der Gruppe von Studenten Wort fuer Wort die Antwort des sterbenden Kindes. Es sagte: "Ich wuerde dann eben einschlafen und spaeter aufwachen und mit Jesus und meiner kleinen Schwester sein" (die vorher gestorben war). Dann wandte sie sich wieder ihrem Spiel zu. Die Angst war vorbei. Ein Gefuehl der Richtigkeit der Dinge war erreicht. Die kindliche Phantasie hilft dem jungen Patienten mit einer schweren seelischen Krise auf kindlich-glaeubige Art und Weise fertigzuwerden.

Jeder von uns wird frueher oder spaeter mit dieser schweren seelischen Krise fertigwerden muessen. Wenn die Arbeit, die Dr. Kuebler-Ross tut dazu beitraegt, dass Menschen allgemein und Angehoerige der sogenannten "helfenden Berufe" im besonderen mit groesserer Zuversicht und besserem Verstaendnis schwerkranken und sterbenden Menschen gegenueber treten koennen, dann ist ihr Wirken allein schon aus dem Grund von unschaetzbar**em** Wert. mm

Reflections from our readers

Dear Sir:

Roy Vogt, editor of the *Mennonite Mirror*, critical of my review in the *Mennonite Reporter* (20 January 1975) invited me privately to respond to two reviews that met his own expectations: those by J.B. Toews in the *Mennonite Brethren Herald* (7 February) and by H.L. Sawatzky in his own *Mennonite Mirror* (February issue.) This I am happy to do, if a partial response is acceptable.

My own review Vogt considered too uncritical and unanalytical. I remain unapologetic, however, for my appreciative evaluation of Epp's *Mennonites in Canada*. He wrote the synthesis that was needed for the moment: the struggle for a separate religious identity by almost disparate European Mennonites cast together within the confines of Canadian Confederation.

I understand Toews to be asking Epp why he did not add broadly social and sociological dimensions to the History. But I ask Toews why he can expect Epp to do an E.K. Francis (*In Search of Utopia; The Mennonites in Manitoba*), for example, for the whole of Canada. It also seems to me that the kind of "Canadian" Mennonite Toews wanted to see in the pages of this volume can only appear in

the next. The "non-practicing" Canadian Mennonite that one finds everywhere is largely a post-World War II phenomenon. With a few exceptions, the heady days of capitalist entrepreneurship, professional development, and political involvement has come since 1947 when Mennonites took off en masse for the schools, the cities, and into business.

Sawatzky obviously looks at the Mennonites in that wholly other sense now almost popularly called "Marxist". What really makes sense, he is saying, is to recognize that Mennonite society, especially in Russia, was split into classes by Mennonites who wished to live like the Russian nobility. (Mennonite families should check the Quiring-Bartel book *Als die Zeit erfuelllet war* and its English edition by A. Klassen for the section on Mennonite "nobility".)

I would urge on Sawatzky the task of writing a "Marxist-oriented" history of the Mennonites in Russia. If he does not do so, someone else will. Every nook and cranny will eventually be ransacked. But I don't think that Sawatzky's charges against Epp of subjectivity in emphasis and selectivity in sources are entirely fair. Epp could not meet everyone's special knowledge (for example, Sawat-

zky's regarding the Danzig-Visula area) within the limits of 500 pages or less. Would Sawatzky like to list the "widely-known authoritative sources known to Epp" which, he says, Epp did not use?

I do not agree with Sawatzky's criticisms of Epp's use of the term "continentalist" with reference to the attitudes prevailing in Canada towards American Mennonites. While I am by no means a continentalist now, I think that continentalism among Mennonites was a strong force until very recently. The spiritual and intellectual orientation of Canadian Mennonites has always focussed on Goshen and Elkhart, Hillsboro and Fresno. Kitchener and Winnipeg never succeeded in reversing that trend until recently. The Mennonite Brethren, for example, have entirely failed to bring their continental seminary to Winnipeg. The seminary in Fresno has permitted itself to become "Canadianized" in preference to nationalization in Winnipeg!

I look upon Epp's work as providing the solid base for the further "in-depth studies and new critical approaches" for which both Toews and Sawatzky call. With a little patience these critics will see their wishes perhaps more than fulfilled. Mennonites should certainly not leave this kind of research to the Heather Robertsons and their *Grass Roots* approach. Let me give an illustration from 1974. After I had published a brief story about Siegfried Janzen in the *Mennonite Reporter* (8 July 1974), a dear friend asked whether this story needed to be told. Were the difficulties between the churches over the Mennonite expatriates from the USSR not best forgotten. If not that, at least best not resurrected. My reply was that Janzen's side of that story had never been told. The real question raised by Sawatzky is: when do you tell all? (I did not in the Janzen story.) Have we ever, to use Sawatzky's imagery, really tried to float the entire iceberg? Only people willing to pack their bags do that.

Rudy Wiebe's first novel, *Peace Shall Destroy Many*, quite unexpectedly got the sort of reaction that Epp's history would have gotten if Sawatzky had written it from theories of "historical process." Wiebe was asked to excise (cut out) six pages dealing with alleged manslaughter in Orenburg, Russia, involving "Deacon Block." Wiebe's story was of course partly fictional, but the response in addition to the general indignation against the author was to get a contemporary account of what actually happened in Orenburg in 1922 when the Mennonites took the punishment of criminals into their own hands. (See *Mennonitische Rundschau*, 8 April 1964, "Wir koennen nicht schweigen").

Sincerely,
Peter Penner,
Mount Allison University,
Sackville, New Brunswick.

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