

mennonite mirror

volume four / number 10 / summer 1975 / 50 cents



Martin Durksen,
18 Tudor Cresc.,
Winibel, Minn.,
RSK 244
Sept. 74

SOME NEVER LEARN

Sign in the middle of the road: "Road closed: Do not enter." On the other side of the sign: "Welcome back, stupid."

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mix-up

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**SUMMER--- TIME FOR TRAVEL
RECREATION AND**



This issue was completed before the deadline for mailing entries, therefore a winner will not be announced at this time.

The answers to the June Mix-up are groom, usher, bridal, spouse, social, wedding, and showers.

The letters are to be rearranged and written in the squares to form real words. Letters which fall into squares with circles are to be arranged to complete the answer at the bottom of the puzzle.

A winner will be drawn at random from among all the correct entries, and a cash prize will be awarded.

Entries must be sent to the Mirror office by July 20, 1975.

Contest entrants are reminded that the Mirror staff would prefer to award the prize to a household where the subscription is paid up. Please try to remember to pay yours if you haven't done so already.

.....
Name

Address

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Send your entries to:
Mix-Up, Mennonite Mirror,
203-818 Portage Avenue,
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In 1872, it was Kansas instead of Manitoba

By H. S. Friesen

It is common knowledge that a delegation of 12 Mennonites from Russia came to Manitoba in 1873, but it is probably not as well known that several persons visited the U.S.A. and subsequently Manitoba in November, 1872. This we learn from an article in Vol. 1, No. 1 of the *Manitoba Free Press*-dated November 30th, 1872

The article is written rather loosely, for instance the reporter states that the "Czar" of Russia invited the Mennonites to come from Prussia to Russia (late in the 18th Century) whereas it was the Czarina, Catharine II, who was the ruler that did so. Further, the only one of the delegates which he names is a "Mr. Warkentin", and he does not inform us that his first name was Bernhard.

In spite of the favourable impression which Mr. Warkentin had of Manitoba, according to the *Free Press*, he chose, nevertheless, to settle in Kansas in 1873, apparently without having returned to Russia in the meantime, where he became not only a pioneer, but also a prosperous business man. The article is reproduced here for the benefit of those whose interest in our origins may have been stimulated in our Centennial year.

"Our Province has lately been visited by Mr. Warkentin, a gentleman who is one of a deputation sent to America by the members of a sect known as the Mennonites (who are now residing in Southern Russia, in the neighborhood of Odessa and Sebastopol), with a view of finding a desirable location of a colony of their fellow believers. The circumstances which prompted the intended exodus from Russia are these: - The Mennonites are a German religious sect, who entertain much the same belief with our Quakers, and one of the tenets of their faith prohibits them from taking part in military or warlike matters. About seventy years ago the Czar of Russia succeeded in inducing them to leave their native land and take up their abode in his dominions, under the promise that they would be exempt from military duty, but the result of the late Franco-Prussian war has induced the Russian authorities to adopt the Prussian mode of military training, which compels every man over a certain

age to serve in the army for a specified number of years. The Mennonites were given ten years - of which two have already passed - to fall in with this idea or leave the country. They chose the latter alternative, and hence the deputation. When the deputation left Russia, however it was still an unsettled question whether the Mennonites would not be obliged to perform military duties during the coming eight years, and in the event of a decision being rendered that they shall be obliged to do so, a very extensive immigration may be looked for forthwith. The numerical strength of the sect is in the neighborhood of 40,000, and all these will, in a very few years, find homes on this side of the Atlantic, where their religious convictions exempt them from the distasteful occupation of warfare.

"The deputation had visited the Western States, and were on their way home, under the impression that they had seen all of the new world which was open to them, when they called on Mr. Schantz, at Berlin, Ontario, where a large number of the same sect have for many years been located. The facts were communicated to the Dominion Government, and Mr. Schantz received instructions from Mr. Pope, Minister of Immigration, to take the deputation, or a part of it, to see the great North-West. Messrs. Warkentin and Schantz arrived here about two weeks since, and accompanied by Messrs. Wagner, P.L.S., and Hart, Deputy Inspector of Surveys, made a tour of the Province, and returned on Thursday last, amply satisfied that they had found the place, above all others suited for the purpose. In the report of Mr. Warkentin are set forth many reasons why this country is preferable to the Western States. He also expresses himself agreeably disappointed and surprised at the quality and quantity of the cereals, roots, and vegetables grown here, which he avers, are incomparably superior to anything he had previously seen. When it is remembered that the south of Russia has been classed as the great wheat growing country of the world, the value of his opinion on this subject will be appreciated. He infinitely prefers the light

loamy soil of our higher lands to that of his own country, or anything else he has seen. The value of this prospective immigration cannot be too highly appreciated, for aside from the immediate accession of 40,000 of the most industrious and thriving people in the world, the attention which will be drawn to our country by the movement will have the effect of bringing here a great share of the steady immigration which for years has been filling up the Western States."

The article is not specific as to what date the delegation arrived in Manitoba nor when they left. If they did, in fact, stay until the latter days of November, then we could have a clue as to one of the reasons why Mr. Warkentin chose to settle in Kansas instead of in Manitoba, since, from the same issue of the *Free Press* we note that the weather suddenly turned unseasonably cold at that time. On November 26th the mercury hit a low of 24 degrees, on November 26th the mercury hit a low of 24 degrees, on November 27th, 30 degrees and on November 28th, 25 degrees, all below zero, and it is just possible that Warkentin decided that he would select a less severe climate and leave Manitoba to hardier souls.

Page six of the same paper also informs us that the population of Winnipeg was 300 people in 1870, 700 in 1871 and 1467 on November 1st, 1872, the approximate time of the delegation referred to herein. mm

SURCHARGES FOR SIRs

An enterprising army private printed personalized greetings cards which he sold to the enlisted men for 20 cents and to the officers for 30 cents. When his commanding officer demanded an explanation, he replied: "There's a 10 cent sir-charge."

POLITE HORSE

Dude Ranch Owner: Did you find the horse we behaved?

City Visitor: I should say so! He was most polite. Whenever we came to a fence, he would let me fly over first.

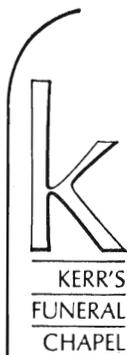
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About this issue

With this issue, the Mennonite Mirror concludes another publishing season. As most of our readers are aware, the Mirror is published 10 times each year. The Mirror will resume with a new season with an October issue.

Paul Hiebert, who first earned fame as the author of *Sara Binks* and now resident in Carman, has agreed to write a regular column beginning in October. He has indicated that these short articles will be personal reflections written in an easy, chatty style.

There are not many Mennonites who have not heard about the Mennonite Central Committee, and most are aware of the different levels of organization which comprise MCC. In this issue, Mary Enns examines MCC (Manitoba) and shows how its efforts not only provide a means of filling human needs in this province, but also provide resources to the other two levels of MCC, the national and international. Those readers who view MCC as a collector and provider of assistance to needy people abroad will be pleasantly surprised to learn of the extent of MCC Manitoba's efforts to meet human need right here.

As you flip through this magazine, you may note with some disappointment that it is "all full" of reviews. Please do not ignore them. Some of the reviews are interesting reading in themselves, and you do not have to read, or see, or hear, the object being reviewed in order to appreciate the thoughts and observations.

Last issue we published a proposal for a food bank. In this issue is a short response to that idea by Roy Vogt. In addition to this response, Vogt has written a kind of "review" of two books which deal with the problems of world resource allocation, both of which do not present an optimistic viewpoint, but they are written so that the non-expert can follow the arguments and have some basis for formulating a personal response.

The cover photos are scenes from the "Bald Head" hills, Manitoba's own desert.

volume four / number 10
summer 1975 (june - september)
50 cents

mennonite
mirror

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The Mennonite Mirror is normally published 10 times each year from October to July for the Mennonite community of Winnipeg and Manitoba by Brock Publishing, Ltd. Address for all business and editorial matters is 203-818 Portage Avenue, Winnipeg, R3G 0N4, telephone 786-2289. The Mennonite Mirror operates on the following part-time office hours: 1:00 p.m. to 4:00 p.m. Monday and Tuesday; closed all day Thursday; and 9:00 to noon Wednesday and Friday.

Subscription rates: are \$4 for one year and \$7 for two years.

Business committee: Rudy Friesen, Rick Martens, John Schroeder, Jack Thiessen, David Unruh, Margarete Wieler, and Arkie Wiens.

Editorial committee: Betty Dyck, Mary Enns, Lore Lubosch, Hilda Matsuo, Ruth Vogt, Rick Woelcke, Eric Friesen, Rudy Schulz.

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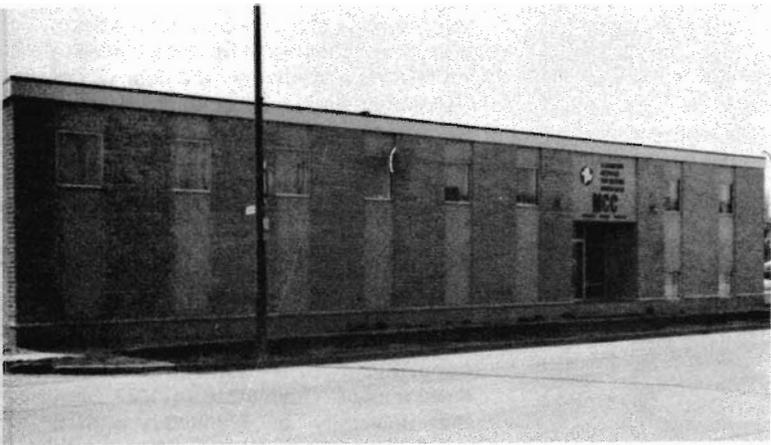
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**Manitoba's
Mennonites demonstrate
their love for the needy
by giving time, people,
and resources**

MCC: honey and money help to meet human needs

by Mary M. Enns

The MCC building at 1483 Pembina Highway: It's facade of Tyndale stone, seems designed strictly for practical purposes. You don't walk into a foyer enhanced by clever murals or plush carpets. Service is the name of the game here. Yet the atmosphere is anything but severe or gloomy.

Arthur Driedger, executive director of MCC (Manitoba) invites you into his office and makes you feel this interview is as important to him as it is to you. His is a slow smile and he speaks after having reflected. And there's a good deal he can tell you about MCC, having become a part of that organization in 1956. That was in Austria where he became involved with Hungarian refugees; 1957 saw him in West Berlin helping refugees from the East Zone, and that was about six years before the Big Wall went up. By the time he was sent to Bolivia as program director he was accompanied by his young wife, Kathleen. The partnership appears to have been a good one for they came from the South American situation (with a year's work in Akron) directly into their present position here in Winnipeg.

Following this man around for a day, I got a first-hand on-the-spot MCC education. "Mennonite Central Committee" unites all Mennonite groups - Amish, General Conference, Mennonite Brethren, Old Colony and others. It was founded in 1920 as a response of the North American Mennonites to the

plight of their famine-stricken kinsmen in the Ukraine. The Canadian MCC came into being in 1964, an amalgamation of the CMRIC and MCC with J.M. Klassen as its director. It's five provincial offices are in Kitchener, Saskatoon, Calgary, and Clearbrook, with Winnipeg as headquarters. The conferences involved with MCC (Manitoba) are: The Conference of Mennonites in Manitoba (G.C.), Mennonite Brethren, Klein Gemeinde (EMC), Rudnerweider (EMMC), Old Colony, Chortizer, and the EMB. They work with a 24 member Board, A. Driedger, executive director and Peter H. Peters, chairman. They promote and support the world wide MCC program in recruitment of volunteers, generating funds, and collecting material aid. The response from Manitoba Mennonites has been excellent in the face of the growing need. Receipts for the first six months of this fiscal year were \$500,000 as compared to total receipts in the past current fiscal 12 month period which were \$650,000. One contributing factor to the increase in funds was the "Hillsboro Resolution" in response to World Famine. Special attention is to be directed to famine and population concerns in the coming year. Any money from the five Provinces are channeled into MCC (Canada) whose offices are situated in the same building, directly above those of MCC (Manitoba). Akron receives Canadian monies only through the former. The latter spends ap-

proximately five percent of its funds on provincial programs. Last year 84 Manitobans were in service out of a total of 700 world-wide MCC workers. We represent about 10 per cent of the Mennonite constituency in North America.

The MCC office and personnel in Winnipeg co-ordinate all programs in Manitoba: material aid, self-help crafts, community self-help centres, voluntary service, and offender ministries. Eugene Giesbrecht and Kathleen Driedger supervise the material aid centre. Valuable contribution is made in this area by the groups of women volunteers who come in twice a week to work, for example, with the used clothing which is to be sent overseas, to the community self-help centres, or to Union Gospel Mission. Patchwork blankets are made by the various auxiliaries including those in senior citizens homes. This latter source has proved a therapy for elderly but still able women. Soap, made by the women from the various constituencies, is always a needed commodity. In lands such as China where the fat of animals is not available for making soap, this is much appreciated. Sources for this are chiefly the country groups, but CMBC brings in 400 lbs. annually, made in its own kitchens from residual fats. India and Bangladesh are recipients of our Manitoba honey which is used for baby food. Interesting to note is that a regular donor of this honey is George Lloyd, a farmer of MacGregor who brings in ap-



Art Driedger, Manitoba MCC director

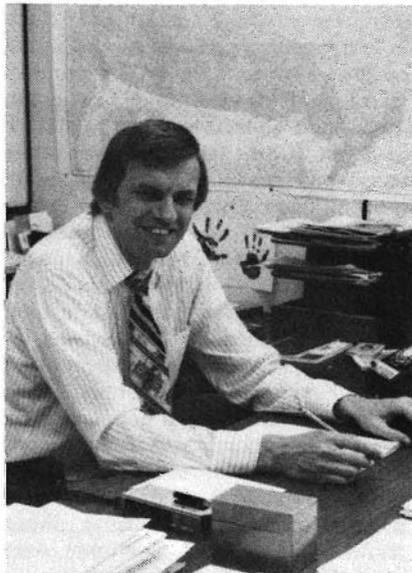
proximately 4,000 lbs. each year. The newest project is collecting plastic bags which are used to start young seedlings for tree nurseries in Haiti.

The self-help crafts program is headed by Elva Loeppky. The purpose of this is to help refugees to help themselves, rehabilitate themselves, by our purchase of their hand-crafted articles. Examples are the jute products from Bangladesh, the olive wood products, mother of pearl jewelry and embroideries from Jordan. These are sold here through ladies groups and displays, the money being used to provide for the needy overseas. The philosophy: it saves lives, maintains respect, provides income.

To date there are 10 community self-help centres in Manitoba. They began in 1972 with Altona, Steinbach, plus the two Winnipeg centres followed closely. These have subsequently been joined by Carmen, Austin, Brandon, Morris, Winkler, Niverville. Justina Baerg, coordinator of the shops has been an enthusiastic volunteer since she left a highly lucrative job to come into this work three years ago. She says: "I've never regretted my decision to leave sales management and go, instead, into this particular voluntary work. It has been most rewarding." In the interim she has been invited to address ladies groups and conferences and to help organize new shops in Saskatoon and Bluffton, Ohio. Their purpose is four-fold: to convert into money those donated goods unsuitable for overseas, to help those in our own midst to buy good used articles reasonably, to promote inter-Mennonite togetherness and fellowship and to promote the sale of self-help crafts made by refugees and Indians. The clothes that are not saleable are sent either to the Shantyman's Mission for the support of northern natives and others, or to the Union Gospel Mission. Their outreach is also four-fold: to assist those Mennonite families who come here from Mexico and to help them get established, to lend aid when the local Red Cross asks for help

after a fire, to provide men's clothing through the prison chaplain for such inmates who are to be discharged, and to donate books for the Children's Hospital Research Fund through their annual book market.

People involvement holds high priority. More than 100 volunteers, from teenage girls to women over 70 stand by to man each of the two Winnipeg shops. Other than its monetary values it appears to have provided a satisfactory and happy outlet for our women, even those of mature years. Not only do they sew, knit and crochet for the gift tables, but they make quilts of old skirts, trousers and upholstery samples. They are right in the swim of things at the spring tea and bake sale. Many are top-notch sales ladies in the shops, e.g. Mrs. Hamm was overheard to say: "Today I want to make \$100." Or Mrs. John Dyck, a regular volunteer, who had just brought in 7 quilts to be sold at the shop. As for her husband - it is difficult to envision the Watt Street shop without this man who is its treasurer. He picks up and repairs donated furniture, or builds shelves etc.



Reg Toews, Volunteer director

where necessary. He ended up having to buy himself a station wagon for his many odd jobs and is now in full-time business for MCC as a Volunteer. And business in these shops is booming. In the first six months of the current fiscal year they netted \$41,000 from the sale of used clothing. The community was helped as well as MCC.

The voluntary service program has as its national director Reg. Toews. He stepped into his present position in 1974, well prepared to meet its many demands, having spent 11 years with the department of Health and Social development. Graduating in 1967 from the University of Manitoba with a master's degree in social work he left to spend the next 3½ years in this field in Thompson. He was to have been staff member No. 2, but the top man left after three days. This was a fast initiation. After six months another staff member was added to ease the work load. This relatively young town with its population of 13,500 was to be Reg's responsibility for 15 months. The Conservative government then reorganized and Reg found himself regional director, the expansion to include the central and eastern section north of the 53rd parallel. Offices were added in Gillam and Churchill. Looking back now he says: "Those were hard, but very good learning years." The regional organizational operation included probation services, child welfare, vocational rehabilitation (basically assisting the Indian or Metis, and preparing them for the labour market in the North in mining, forestry, construction), and financial assistance to needy individuals. In those 3½ years Thompson was to grow into a city of 22,000 and become family-focused rather than one of transient, single men. Reg was transferred to Winnipeg in 1970 as executive director of social services of Winnipeg and Eastern Regions, eventually to serve in a Consultant capacity. As before this meant spending a good 40 per cent of his time travelling, since this involved federal and provincial discussion reviewing the income security policies. To all intents and purposes Reg's job was challenging, interesting, highly remunerative. This led me to ask the question: What induced you to leave this sort of situation to enter into full-time MCC service? Without hesitation came the answer. "For one thing, my wife, Phyllis and I are unimpressed with status or money, though I found we had no trouble spending it when we had more of it. We simply did not value it at such a high level. It did not seem too difficult a decision to make at the time. This was partly because I felt we had not yet lost the freedom to move in our chosen direction, even if it cost us something. I do not look upon it as a great sacrifice."

Motivation? Reg feels it was not that he

wanted specifically to go into full-time "Christian service," since, in his opinion, that is what you can be doing anywhere. The issue was rather; were he and Phyllis where they really wanted to be? And MCC is where they decided they should be. For how long? An indefinite period, for he finds the work enjoyable and rewarding. To the question of what future developments he might envision for his commitment in MCC Reg answers, "With regard to personnel, we would like to see a greater number of skilled people with established families apply for service. And in the VS area, hopefully we'll find additional ways in the future of becoming involved in the non-Mennonite program development."

The offender ministries program falls into the VS area. Grosvenor Place, with its subsidiary house on Lenore Street operates as a probation hostel, a temporary home, as an alternative to imprisonment for first time offenders. The "residents" range in ages from 18 to 25. Most lack maturity to cope with their problems of drugs, alcohol, theft and forgery offences. Henry Dueck, director, likes to think of it as a total education process, the church going the second mile with the offender and the latter being helped from becoming a habitual offender. The residents are screened prior to their sentence by a probation officer. C.N. Friesen has been involved with the program since its inception in 1970. Henry and Marie Dueck were house-parents there for two years. He is the liaison with the probation department. But he is also a friend and father image to the boys. He has instituted weekly house meetings where speakers such as Judge John Enns are invited to address the residents. It was something of a phenomenon to the fellows to be seated informally, listening to the man who might have been (and probably was) their judge in court. With empathy Mr. Enns talked on "The Expectations of the man to be sentenced, and the Expectations of Society toward the Criminal Offender." Upon discussing this with Mr. Enns recently, he said: "I believe that Grosvenor Place has been a very helpful addition to the correction services available, particularly for young offenders. The personal attention given by its highly competent and dedicated staff such as C.N. Friesen and Henry Dueck, has broken down emotional and behavioral barriers that larger and less personal institutions can not provide. I appreciate the care that is taken in screening and then selecting those suitable for Grosvenor Place.

Walking into the 123 Lenore St. house we were welcomed by Olga Rempel, the matron and Mother-type of the boys staying there. Over coffee and chocolate cake she and Don Proctor, house manager, told us of George, who is no longer with them but had just phoned to

ask if he might come by for lunch and a visit. The boys are occupied in either taking courses at Red River Community College to upgrade themselves or they are being assisted in finding and holding employment. They pay room and board and are expected to stick to their end of the contract regarding obligations, duties and curfew agreed upon when entering Grosvenor Place.

Campbell Nesbitt tells us the VS Program is largely self-funded. Volunteers in earning positions such as teachers, nurses, or institutional workers turn their earnings over to the VS section of MCC and receive basic support of board, room and travel allowance. Nesbitt's involvement with MCC is concerned with program development and evaluation of ongoing projects, working in an advisory and pastoral capacity with the volunteers, and in the area of recruitment. Part of his summer service program is to be with the boys of St. Joseph's Vocational School on Portage Avenue. Most of these boys are referred there by the Children's Aid Society. MCC is hoping to implement a camping program for the boys at Moose Lake. The new thrust in process is the placement of volunteers in northern Manitoba (mostly in Indian and Metis reservations) or nurses and teachers. Arrangements are being made with Frontier School Division.

We visited Open Circle on Notre Dame. Its director, C.N. Friesen works under

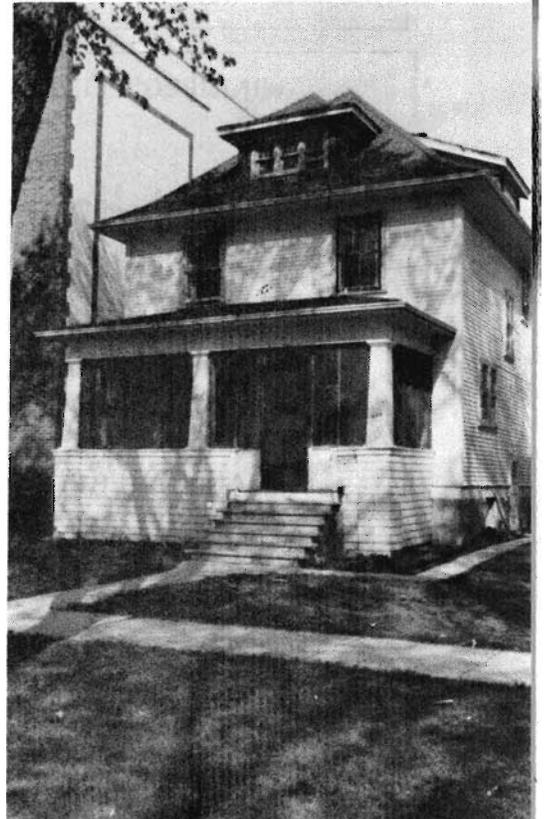
the premise that "As long as the circle of human interest remains open, the destiny of man is not hopeless." The purpose-rehabilitation of offenders. One way is the person to person relationship, man to man contact. Someone, genuinely interested, on the outside becomes a friend to someone behind bars. Highly important, this friend continues to stand behind the parolee after his release. Then Open Circle works on finding him a job. They are considered an outreach of Manpower and keep an employment bank for these purposes. The emphasis is on helping the man to become a responsible citizen and a reliable employee, once again in a position to support himself and perhaps his family. Clarence Epp provides counselling services for prisoners in Headingly and Stony Mountain.

One of the strong aspects of the MCC program, except for a few long-term administrative positions, is voluntarism. "We want our gift," says Driedger, "to be accompanied by a representative. To Honduras we sent, not only funds, and material aid but also workers for the construction on houses. We sent leadership personnel and workers from neighbouring Belize (formerly British Honduras). Our ministry 'In the Name of Christ' is our motivation. We hope to demonstrate this motivation through personal contact so that the gift is a tool, a media towards sharing God's love."

mm



Mr. and Mrs. John Dyck in the Watt Street Material Aid centre (top); View of distribution centre in Pembina Highway Office (lower); and view of Lenore Street home. (right).



OWNER APTITUDE

An executive came home and greeted his wife with a very discouraged look. His wife asked what was wrong.

"You know those aptitude tests we're giving at the office? Well, I took one today. It's a good thing I own the company!"

A HAM ANSWER

Quiz Master: "What would you call an alcoholic actor?"

Contestant: "That's a ham on rye."

Quiz Master: "What would you call an actor who wears a hair piece?"

Contestant: "Would it be a guy who acts under an assumed mane?"

An Inventive Gift

There are individuals in the Mennonite who have an unusually inventive gift. In past issues of the MM we have mentioned persons like P.W. Enns and Jake Neufeld of Winkler, and the late Isaac Plett of Steinbach. A person of this type, still very active in business, is Dave Martens of D. Martens Manufacturing Ltd.

Mr. Martens created his own company several years ago to manufacture electrical controls, electrodes, sewage ejectors and many other mechanical devices which he himself has invented. It is not easy to find his place, which is located in one of the industrial parks of Fort Garry, without a name on the building, because he prefers to work on his own with a few trusted friends.

He is currently manufacturing many items for Monarch Industries Ltd. and is developing a number of new products for which he expects to receive patents soon.

His may be a vanishing breed, but it is always refreshing to visit such a person and to know that there are still people in our midst who are deeply committed to the development of their own ideas rather than merely initiating the ideas of others. mm

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MURDER, SOMETIMES

A couple was being interviewed on their golden wedding anniversary.

"In all that time - did you ever consider divorce?" they were asked.

"Oh, no, not divorce," the little old lady said, "but sometimes murder."

MEMORY FOR FACES

Wife: "Do you have a good memory for faces dear?"

Hubby: "Yes, I do."

Wife: "Thank goodness for that. I just dropped your shaving mirror."

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WIFELY INCENTIVE

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Readers are advised to check with a tourist information office about access to the area described. Some of it is off-limits because it is part of the Shilo Artillery range.

Manitoba's Desert even has sand dunes. . .



By Clara K. Dyck

On a sunny Saturday in late autumn we travelled along the Trans Canada and number 258 highways, from Winnipeg, to visit the Spruce Wood Provincial Park near Glenboro and Carberry. This park is dual in character for it comprises both a natural forest and a desert. We decide to leave the forest for another time, perhaps for a hot summer day next year, and to visit only the desert, frequently called "The Bald Heads" or "The Carberry Dunes."

We follow the green path and turn toward the first sand dunes to sink our feet deep into its rippling golden-brown incline. Strong gusts of wind, like stinging nettle, whip the sharp-edged kernels of sand into our faces. We whince and wheel around. Suddenly we are in sympathy with the desert Bedouins who are a world's distance away from us, both geographically and culturally. Our eyes are opened. We see why they must wear a cloth shield to protect their faces from the stinging sand-whips of the Arabian deserts. We understand also why the camel is endowed with a protective lens before his eyes.

The wind quickly erases the footprints of those who are first to ascend the sand dune, making it difficult for the photographers who follow to capture the scene. We seem to be in a blizzard of sand. Our eyes are blinded. Gritting kernels crunch between our teeth. Squinting we notice, not too far off on a raised sand dune, a large clump of Saskatoon berry shrubs. The fall stems of the shrubs wave their greyish-pink leaves in the wind, creating a mirage effect of early spring blossoms. With the sand blurring our vision, the tufts of shrubs on the rounded dune look just like the sparse fuzz of a baby's first hair blowing in the breeze — or, indeed, like the last remaining wisps after the storms of life have passed by.

Our feet sink into the unresisting soft

masses of sand as we shuffle through them, gradually climbing higher and higher until, quite suddenly, we see that we have come to a high ridge which drops off steeply to form a ravine, like the cleft of a mountain, which widens out to form a lush and verdent oasis.

We are incited to climb like mountaineers — although this will be a downward trek. It is a sharp decline. We remind each other that in mountain-climbing, the descent is often more hazardous than the ascent. But here, contrary to experience on rocky heights, the first climbers over the top soon call back to those of us who are trailing cautiously behind:

"There's nothing to fear." And

"Your feet will sink completely into the sand. You can't tumble head over heels. It's impossible."

In an instant we are all over the top of the "Bald Head."

My shoes fill and buckle with sand. They are heavy and unwieldy. I unlace them, shake out the sand and throw them pell-mell down the mountainside, as far as my unathletic arms can muster. Immediately eight more fly through the air and land on the downward slope. Then they all lie still, scattered on the sand.

Before long we are deep into the valley so that the wind-whips cannot reach us anymore. A bright sun heats the fine kernels and our feet, unhampered now, sink ankle-deep into the toast-warm dunes. Millions of kernels trickle and trickle through our toes. Nearby a young boy from another party is rolling down the mountain, his peals of laughter ringing in the stillness of the desert afternoon.

And then we reach our oasis. Reddish reeds frame its border while bold black-eyed Susans raise their heads and wave cheerily to the passers-by.

From this vantage-point we can see that the ridge of the mountain is higher than the tallest of the spruce that grow in rich abundance in this valley. These evergreens are unusually tall here and spread their arms out wide as if to compensate the explorer for his trek through

the desert. One tall grey and dead veteran is silhouetted against the turquoise of the sky as it leans wearily against a living sister. An abandoned magpie nest hangs high up in the tree's spidery branches. Overhead, cirrocumulus clouds billow and gracefully float by.

At the borderline between sand dunes and oasis spindly yellow-black ribbed grass abounds, its sharply pointed eight inch blades resembling porcupine quills. Tiny yellow and white clusters adorn the green plants of Dutch clover. We bend down to look for a four-leafer, the talisman of success, and cheer when one is found. Tall stalks of lily stand watch nearby, their long fronds turning beige-yellow and curling at the edges.

Golden poplar leaves whisper to each other as the gentle valley breeze caresses their leafy crowns, while their slender roots criss-cross above the ground at our feet. We examine the weather-mottled leaves — symbols of how the trees have braved the elements of age and of nature. Oak leaves, their underside soft brown, the upper still quite green, cling tenaciously to their black branches, adding a more mellow touch to spruce and white poplar which are brilliantly entwined by the fiery red tendrils of Virginia Creeper climbing up between their knobby branches.

Further into the oasis a flurry of ants are dragging their enormous loads of winter supplies to a large mound. Seeing this, it is not difficult to believe the fact that these courageous and zealous minute-sized creatures are capable of pulling or carrying a load nine times their own weight. Marguerite enquires:

"Remember Solomon's proverb?"

And instantly comes Helene's response: "Ah yes. Go to the ant, thou sluggard!"

An occasional thumb-nail sized pink or beige puff-ball mushroom, its bulb bursting with succulent olive-green pulp, awaits our inspection. With our fingernails we gingerly open the bulb and expose its contents. "Be careful," Betty

cries, "It may be poisonous." And quickly we drop our find.

Next we cross a small patch of wild strawberries, their long scarlet runners pegging down, at intervals, into the ground and their verdant green leaves just shading into red. In the midst of the strawberry leaves a wild peppermint plant pertly raises its slender stock to show off a few late purple florettes and, upon these, oblivious of the close-up lens of the camera, two over-sized gold and blackstriped bumblebees suck nectar from the depths of the calyx.

Finally, with the taste of sand on our lips and the sun in our eyes, we follow the ravine, skirting the dunes, and make our way back to the car. But, just as we leave the oasis, we discover a fragile cocoonlike wasp's nest woven around a many-pronged twig. A teacher in our group very carefully breaks off the twig with the inner apartments of the nest still intact, like the honeycomb of the bee, and carries it home like a prized trophy. Next week the hive of this, the world's first, paper-maker will serve as an apt introduction to a classroomful of city first-graders to the mysteries of the out-of-doors.

As we depart, leaving sand dunes and forest behind, one of the friends expresses the sentiment of us all. "The whole thing is a magic world," she says, "everything that is behind these gates."

mm

SNAKE STORY

Reid: "A snake snapped at me."

Bruce: "Snakes don't snap. They strike."

Reid: "This one was a garter snake."

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The Computer as a prophet: the news isn't good

by Roy Vogt

A Review of: D.H. Meadows (and others), *THE LIMITS TO GROWTH*, Universe Books, New York, 1972, 205 pp. \$2.75; and M. Mesarovic & E. Pestel, *MANKIND AT THE TURNING POINT*, E.P. Dutton, New York, 1974, 210 pp. \$4.95.

Most of us are blessed, or cursed, with short-run vision. We worry about our next pay cheque and other immediate problems related to our home and job. Our horizon is extended somewhat when we think about the future of our children but even this involves a time span of no more than one or two decades. Older people have a longer perspective, both backwards and forwards. However, one sometimes has the impression that their gloomy predictions about the future are more often a melancholy reaction to shattered illusions of the past than a thoughtful examination of the future.

Most of us, in other words, spend little time agonizing over a distant past or gazing wistfully or fearfully into an unknown future. Perhaps it is best so. However, in each generation there are individuals who stand, as it were, a little above the horizon and feel strangely compelled to examine even the distant future and to warn their fellowmen about its dangers. These are the prophets. History gives us little reason to envy them. What little exhilaration they may derive from their better vision is more than overshadowed by the dark aspects of that vision, by the suspicion and anger which it arouses when shared with others, and by the inescapable fact that when the prophecy is pronounced there is no way of proving its validity. It is always safe, therefore, for others to ridicule it.

On what does a prophet base his vision? The prophets of ancient Israel forecast the ruin of their society on the basis of acute insights into contemporary ills, illumined by a profound

relationship with a just and majestic God. Without the aid of any statistics of political and economic expertise their bleak vision proved to be painfully accurate.

In our own century John M. Keynes, a British participant in the Versailles Peace agreement, predicted in a book that he wrote in 1919 *The Economic Consequences of the Peace*, that if the allies would attempt to impose the extremely high reparation payments of the Versailles agreement on the German people there would be a second World War within twenty years. The French reacted angrily to this prophecy (one of them wrote a rejoinder entitled *The Economic Consequences of Mr. Keynes*) but based as it was on a wise grasp of European tensions Keynes' prediction turned out to be all too accurate.

In the last few years a group of modern prophets, funded by the Volkswagen Foundation and calling itself the Club of Rome, has issued two publications dealing with the future of mankind. The prophecies of this group are based on the expected behavior of five major elements in modern society: population, food production, industrialization, pollution, and consumption of natural resources. The predictions are rooted in generally well-established facts and have been formulated with that most modern of prophetic tools, the computer.

The first study, *The Limits to Growth*, drew the attention of a wide reading audience to the finite character of our globe. It issued a dramatic warning: "If the present growth trends in world population, industrialization, pollution, food production and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years." It also stated that there was still time for nations to set their priorities "so that the basic material needs of each

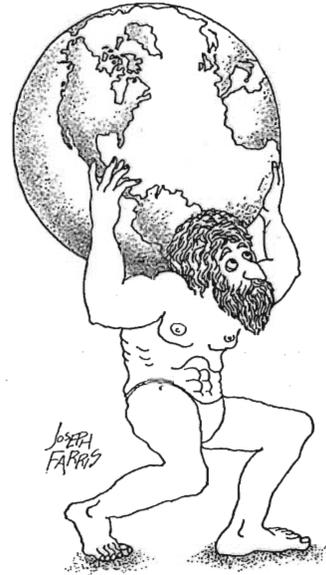
person on earth are satisfied." It provided a strong scientific base for the warning but a rather nebulous framework in which to meet the challenge.

The second study, *Mankind at the Turning Point*, has just appeared. Its tone is more urgent; it concentrates more on growing disparities between the developed and underdeveloped regions of the world, and it stresses that the time left for us to make the necessary turn is indeed short.

The scientists who have worked on these reports have faced severe criticism from two opposing quarters. In one camp are the anti-technological romantics and social analysts who are contemptuous of any prophecies arrived at by computer. In the other camp are research scientists who maintain, as the authors of the second report sadly note, "that scientists should not publish statements and recommendations regarding situations in which there are elements of judgment or uncertainty and for which 'scientific tests' cannot be conducted."

We should be grateful that the scientists of the Club of Rome did not heed this criticism. Their writing is imbued with an intense moral concern and is characterized by a very readable style and an extremely cautious use of data. The average layman will find here an excellent example of how scientists work, in words that are easily understood.

These prophets would undoubtedly like nothing more than to see mankind disprove their gloomy predictions. Based on past experience we can hardly count on that happening. In the meantime it might be noted that further funding of this project has been stopped by the declining fortunes of Volkswagen. Prophecy has never been a safe profession. mm



Art DeFehr's Proposal For an MCC Food Bank

by Roy Vogt

The two books mentioned in the previous article call for a tremendous moral decision on the part of world leaders. Unless the prosperous Western Nations can learn to restrict their demands and share more freely with the under-developed countries, the world horizon looks very bleak indeed. Our children may be alright, but they may very well ask themselves whether they ought to bring any more children of their own into the world.

In the June issue of the MM, Art DeFehr, a Winnipeg business man with several years MCC experience in Bangladesh, places our farmers before a very concrete challenge. He asks our farmers to help MCC establish a food bank, at cost price, in order to alleviate some of the suffering in the world. Art DeFehr is realistic enough to know that the world's problems will not begin to be solved by a single step of this kind, but he also knows that a beginning must be made and he is quite justified in challenging us with it. We hope that our readers will study DeFehr's proposal carefully, and that MCC will take some initiative in this direction.

People in this business with whom we have spoken are generally quite enthusiastic about DeFehr's idea. They point out, as DeFehr himself does, that food relief should not become a substitute for long range development programs. Mr. George Hutton, a native of Manitoba, who has had several years' experience in the developing countries, said at a meeting several months ago in Winnipeg, that agriculture ministers in some of the

developing countries have serious reservations about their countries becoming dependent on North American food supplies. Hutton said that these ministers had been unable to get adequate funding from their own governments for agricultural development because their governments pointed that food could be obtained cheaply from North America. As a result, these countries had failed to develop good programs of their own. This is a serious warning to be kept in mind. At the same time, DeFehr deliberately intends the food bank to be used as a relief measure in areas like Biafra where development programs are temporarily out of the question and he does not want to see a food bank used as a substitute for long range programs in the under-developed countries themselves.

One wonders whether our farmers will be willing to rally behind a proposal which may have the effect of keeping down prices of wheat. Farmers have some reason to be cynical about the effects of past government programs on their own income. They may wish to argue that they have done more than their share of sacrificing on behalf of others. However, we hope that DeFehr's proposal will be studied seriously by them and that many of them will be able to see that they are presently in command of a resource that is doing well in world markets and which is desperately needed in other parts of the world. We hope DeFehr's article will initiate some good discussion and some positive actions in the next few months. **mm**

David Rempel's challenge concluded

Last month we published part of a counter challenge by Prof. David Rempel, of California, to a review by H.L. Sawatzky of Frank Epp's, *Mennonites in Canada*. This is the conclusion.

In 1834, when the government permitted a new group of Mennonites to establish themselves in the Molochnaia (Gnadenfeld, 1835, Waldheim, 1836) Cornies, apparently in anticipation that he might have to release some of his large leaseholds in outlying regions of the Molochnaia land plan, sought to retain part of the rented land at and near his famous estate, Iuschanlee, in permanent and hereditary possession. To assist him Cornies requested the new Russian Governor General, Count Vorontsov, to intercede for him at the Ministry of State Domain. The count gladly obliged and wrote several letters in behalf of the request, glowingly extolling Cornies's outstanding services to New Russia, to the people in the region, and the heavy investments Cornies had made on the leased lands at Iuschanlee. Upon request of the ministry, the Guardians Committee transmitted an estimate submitted by Cornies, which showed longterm investments in a number of buildings to the amount of 19,799 rubels and 15 kopeks, the planting of 6,526 forest trees and 92,353 seedlings, and 1,900 fruit trees and 16,577 seedlings of bushes, and so on. In response to this, the Committee of Ministers approved the grant of 500 des. to Cornies and his heirs in perpetuity, but with the condition that it would never be disposed of except to a Mennonite.

Cornies, incidentally, was not the only Mennonite who received grants of land in consideration for special achievements made or for embarking upon special enterprises. Already in 1814, Duke de Richelieu, then Governor General of New Russia, had made a substantial grant to a Mr. Wiens.

Without access to Molochnaia records, or those of the Guardians Committee which may still exist in the Soviet Union, it is impossible to know which other Mennonites were large lease-holders during the life time of Cornies, or after his death in 1848. In some stray records I found, but without indication of names of such renters, that one leased 2,960 des. at 4 kopeks per des., another one 3,727 des. at 6 kopeks, and a third one 3,500 also at 6 kopeks per des.

To the best of my knowledge, there is no information that Cornies personally resisted release of his or other leased land for allocation to rising generations. In the absence of detailed corroborative evidence from Russian governmental

continued overleaf

FYI *

* for your information

Tough Times bring out the best in people

by Abe Warkentin

In the light of what some of our pioneers went through, people today don't know what suffering really is. Take this as one example. In October, 1900 the Peter Peters family of Reichenbach in the East Reserve lost seven children in the diphtheria epidemic. None of the children were older than 12 and the seven included two sets of twins.

The deaths came quickly, one after another. The dates recorded are October 4, 5, 8, 10, 11, 13 and 14. Almost unbelievably, the same family lost three children to the same disease in the July, 1884 epidemic.

There were other staggering losses to individual families. Some recorded two deaths in one night. The East Reserve area (east of the Red River) was still without a doctor in 1900 and lack of medical knowledge was appalling. The inside of a patient's throat was coated with tar as a supposed cure and people smoked themselves with burning tar to avoid carrying germs.

Even better remembered than the aforementioned epidemics, however, was the 1918 flu which scoured the whole country and killed more people than the war that brought it here.

So what is the relevance of all this today? Different people will have different opinions on that but talking to people who survived one or more of these epidemics you can't help but be impressed with the way people helped each other. Talking admittedly from a very limited number of years experience, it appears that we are living in a rather antiseptic society where we no longer see death (people die alone in hospital rooms, without friends or family) and

everyone goes his own way, doing his own thing.

Those who survived the flu always make mention of those who helped the sick. Such times of great difficulty brought out the best in people. There are many stories of how people risked catching the disease themselves in order to help the sick. One such story is of a man who traveled from farm to farm feeding livestock where owners were too weak to do so. One day the flu hit him as well and he took shelter in a granary in the Otterburne district. When some children whom he had befriended asked their parents where he was staying, the parents suddenly realized that they hadn't seen this "Good Samaritan" for some time and organized a search. When he finally was found his lips and tongue were so parched he couldn't speak; he hadn't had a drink of water during his three or four days of high fever in the isolated building.

Another person who was well known for her assistance in the 1918 flu in the Steinbach area is Mrs. Jim Anderson, now 92 years of age and a resident of the Extended Care Unit in Steinbach. She was a young nurse in training when the flu hit and Steinbach being her home town (her maiden name was Agnes Fast) she was persuaded to come and assist. In later years Mrs. Anderson recalled how many girls and men too, came to help in her improvised hospital. Some caught the sickness and became patients. Time slipped by very quickly and Mrs. Anderson recalled instances when she wondered why the electric lights had been left on only to realize that night had turned into day and she was still working from the previous day. mmm

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sources on this subject, one can only speculate that, in comparison with Cornies's actions in other cases where the welfare of his co-religionists and outsiders was concerned, he was usually compassionate and often very generous with personal financial contributions, and that one may assume that he would have pursued a similar course where the very livelihood of his closest compatriots was at stake.

However this may be, two other factors have to be considered in the matter of the excruciatingly slow process with which this vital issue was solved. First, the government's changed policy of admitting only "good" farmers with the new colonization law of 1804. As time went on, and the Molochnaia settlement showed such remarkable progress in all of its agricultural pursuits, the Ministry of State Domain and the Guardians Committee believed that these settlers had developed a true and right system of determining who was a "good farmer" and for many years wholeheartedly endorsed that system. For example, on September 6, 1841, the Minister of State Domain, Count P.D. Kiselev, during the course of an inspection tour of the German colonies near Odessa ordered district, village, and church officials to meet him at Gross Liebental, and lectured about what they should learn from the Molochnaia Mennonites, and what he, the minister would do to them if they did not learn that lesson. These Mennonites, he told them, had about 900 farmers and some 1,400 craftsmen without land. The settlement possessed ample land reserves to supply each one of the latter with a full farm, but did not do so, in order "not to permit a bad farmer to enter the class of land owners." Moreover, these Mennonites elected only good farmers to positions in the village and district offices who saw to it that orders from higher authority were carried out and that the whole system functioned efficiently. This example the German colonists were to adopt and follow, and if they could not improve their system, Kiselev would see to it that a Mennonite would be appointed to every village and district office to accomplish the tasks.

The second factor to remember is that the Molochnaia Mennonites had been held up for so long as model farmers who could do no wrong, and as a result they commenced to actually believe that they were model husbandmen and acted with *hauteur* toward their lesser brethren. One must remember that two of the most important roads from the north and the east to the Crimea passed through the heart of the Molochnaia Mennonite settlement. Hence many prominent officials, including many a member of the royal family, and almost every prominent foreign visitor, jour-

continued Overleaf

Review

Hazel's people: A good start reflects Mennonite Values

HAZEL'S PEOPLE (HAPPY AS THE GRASS WAS GREEN) in its Canadian premiere at the Playhouse Theatre, Winnipeg, May, 1975.

by Eric Friesen

Mennonites have been rather hesitant about developing film-making as a community skill. There have been several documentary films, spurred on by the orgy of centennials which we have been indulging in these past two years, but to my knowledge, *Hazel's People* is the first identifiably Mennonite feature film to be made in North America. While the cast and the production crew are only partly Mennonite, the film has the sense of being a community production; it assumes an immediate point of view about Mennonites that could only come from within the group.

Based on Merle Good's novel, *Happy as the Grass was Green*, *Hazel's People* explores the theme of a closed and insular society meeting the outsider, the stranger, and the outsider's corresponding immersion into that society. Jim Witmer, a young Mennonite student in New York City, is returning home to Lancaster County, Pennsylvania, to attend the funeral of his brother John who has been killed in an FBI ambush in the city. Travelling with Jim is John's college friend, Eric Mills. Eric, an urban student radical, his social hostility intensified by the death of his friend, is attracted to the Mennonites, a people of peace and a people isolated from urban violence. He discovers both the merits and the faults of a small and insular society that has withdrawn itself from the mainstream culture around it. He also develops a relationship with his dead friend's girl, Hazel, which is a microcosm of the larger and more tangible relationship to the rest of the community.

Hazel's People displays a good deal of promise for its production group and I must emphasize first what I liked about the film. The photography was surprisingly good, especially the early morning scene when Eric returns from an emotional conversion experience at Hazel's home.

I was also grateful for the sense of humour that suffused the screenplay, and although the humour was often rather dull and stale, its very existence prevented that overwhelming earnestness and piety that often engulfs religious productions. It also added a welcome element of ambiguity to the consideration of so serious a theme.

I thought the casting was well done.

Geraldine Page as Mrs. Witmer was every glance and movement a Mennonite mother. Pat Hingle, as Eli, the Mennonite minister and Hazel's father, combines the strength, gentle sympathy and outdoor ruggedness of the type. Graham Beckel as Eric, had the most demanding role in the film; in just under two hours he had to undergo a subtle change from angry college radical to a young Christian who has discovered spiritual peace. There are some lapses in this performance, but they didn't jeopardize the film. Rachel Thomas as Hazel was a perfect blend of vulnerability and cockiness, a fine portrait. The lesser roles were also well played.

Regretfully, Charles Davis' direction did not match the good job of casting and some fine performances, and, in fact, served to undermine the work of the actors. Davis is unsure of himself as a director and hasn't the skills to compose a shot and direct the movements that will enhance good performances and a good script. Pat Hingle as Eli is particularly poorly served by the director, and his skills go to waste. There are a number of scenes where he is not given sure, natural movements, and so he ends up with a stilted or a prolonged action that are wholly unnatural.

There were also some flaws in the Davis screenplay of Merle Good's novel. For example, I thought it unusual that Jim and Eric weren't picked up at the station by Jim's parents. When they did arrive at the Witmer home, the greeting to Jim by his mother was unusually formal and hesitant. The dialogue at John's funeral between Eli and Rufus, the fundamentalist brother of Mrs. Witmer was completely unconvincing in its attempt to state and deflect the insistence that John shouldn't have a Christian burial. I felt the young Mennonites of the Lancaster area were uncharacteristically brash in their questioning Eric as to his being a hippie. There were many other examples which contributed to some irritation. But the script had its fine moments, particularly the family scene at Christmas when Father Witmer is presented with a rocking chair. This scene has all the family vitality that the welcome scene at the beginning lacks.

Hazel's People is a good beginning for Gateway Films, and, one hopes, for the entry of Mennonite filmmakers into the feature film business. The road ahead will be fraught with a lack of charity as these filmmakers begin to compete with the popular cinema. One can only wish them well. mm

more Rempel

neyed through one or several of these colonies and saw personally what had been achieved in so short a time - the neat and clean dwellings, the substantial farm buildings, the extensive tree plantings, the fine cattle, and so on, all of which gave the impression of prosperity, happiness and contentment. Small wonder that the government used this settlement as a show-piece to impress foreign visitors. Small wonder, too, that the Mennonite Establishment fought hard and long to maintain the status quo. Herein lies one of the significant reasons why the struggle between the land owners and the landless was waged with such bitterness. Needless to add, and as every student of Russian Mennonite history knows, many a substantial farmer and businessmen (including Cornies own son-in-law and son) did not pursue or endorse such a short-sighted course, and vigorously championed the cause of the landless. The "rebels" needed a strong assist from St. Petersburg to eventually right the affairs in the settlement.

Prof. Sawatzky accuses Frank Epp of hardly mentioning the fact that the privileged class among the Mennonites "exploited those born to lesser estate with all the economic brutality inherent in the untrammelt nineteenth century capitalism."

Granting that there had been prolonged and often heartless exploitation by the "haves" of the "have-nots", the Sawatzky indictment of this being done with all the economic brutality inherent in untrammelt nineteenth century capitalism" must and can be refuted. Was there in the Mennonite colonies anything even remotely comparable to the conditions in the factory towns of England, the textile mills of New England? Does any conversant with the situation in the colonies, believe that Mennonite women and children, the latter at an age of six or seven, were worked 16 to 18 hours a day, six days a week? Or their husbands, fathers or brothers? Or that they lived in hovels and slums under-nourished or half-starved?

Is there anything in our historical record to substantiate a charge that Mennonite capitalism was untrammelt? I do not think so. Even the two Mennonite apostates and loudly self-professed atheists, Reinmarus and Frisen, in their book *Mennonity (Kratkii ocherk)*, Moscow, 1930, make such a claim only for Mennonite factories and mills in the 20th century. And anyone familiar with factory housing, factory schools, first aid facilities, etc., for example in Chortitza, Schoenwiese-Alexandrovsk, Einlage or Osterwick in the Old Colony could have wagered that, in comparison with such enterprises in most Western European and American countries the workers in the Mennonite colonies fared and lived

continued overleaf

Review

"Created to teach:" Memoirs of a Mennonite teacher

Give Me This Mountain: by Mary Kornelson, 151 pp., Steinbach, Derksen Printers

by Al Reimer

This seems to be a season of nostalgia for this reviewer. In March it was Ben Horch and the *Messiah*. This month I have another reviewing assignment that I consider a pure labour of love: a look at the personal and professional story of Mary Kornelson, a Steinbach teacher now retired, who had one of the most successful careers in the annals of Mennonite education. An inspector once paid her the supreme compliment of telling her that she "was created to teach grade one," a judgment that her legions of former students and their parents would enthusiastically endorse. I had the luck to be in Mary Kornelson's first grade one class in Steinbach some 40 years ago, and I shall always be profoundly grateful to her for the lasting effect her shining presence had on me and on so many others.

I am also profoundly grateful to Miss Kornelson for having had the courage, wit and vision to write this book. Writing an autobiography is a risky business even for the professional writer. For the amateur it is all too often a disastrous enterprise. Well, here is a glowing exception. I want to cry from the author's own mountain top that this is a splendid little book - brave, compassionate, wise and candid - a book of self-revelation that could only have been written by a person with enough wisdom to accept her own weaknesses and faults, while at the same time having the generosity of spirit to acknowledge valid criticism from others. The book is a self portrait remarkable for its uncompromising realism but, best of all, is the author's saving grace of self-irony. She is serious without being solemn (or dull), and her puckish sense of humour is more often directed against herself than against others. For example, having been recently reminded by one of her early students that she "clicked briskly around in spike heels in those days," she comments wryly: "I am glad someone remembers my spike heels. I wore them with considerable pride and even more discomfort. Thirty years later when my arches as well as various other things had fallen, I shuffled around in Mother McCann shoes."

The story of Mary Kornelson and her

family is, to a remarkable degree, the history of education in Steinbach. Her grandfather G. E. Kornelson was the first teacher in the village in 1876 and continued to teach there for the next 33 years. Her father G.G. Kornelson and her uncle J.G. Kornelson also taught in Steinbach for many years. Altogether, one or more members of the Kornelson family served in Steinbach schools almost continuously for close to a century.

Miss Kornelson began her teaching career at the tender age of 15 in a one-room country school three miles from Steinbach. It was, by her own admission, not an auspicious debut. She was shy and underweight, had only her grade 11 and no professional training at all. She found it difficult to maintain discipline and, worst of all, she had to walk to and from school every day - a total of six miles - regardless of weather or season. No wonder her morale plunged:

"... a month and a half of coping with six grades, walking six miles a day till my heels were bloody, and taking the jeers and taunts of at least half of the class for the first couple of weeks, had left me with a firm resolution and that was never, never to be a teacher. I wanted out and no day would be too soon."

Fortunately, that day would not come for many years. Gradually things began to improve and by the end of her second year she "knew that for better or worse (her) life would be committed to teaching." After taking a year out for normal training, she returned to her country school for a couple of years and then made the move to Steinbach, a move which turned out to be as advantageous for the town as it was for her.

Once again, the young teacher found that she had taken on a more difficult job than she had anticipated. Town kids were tougher to handle than country kids. Her composite account of those early weeks in her first Steinbach classroom is hilarious but not without a touch of pathos. After drilling her pupils for weeks in the singing of *O Canada*, they are still singing "twenty different tunes and the verbal variations are at least as numerable:

Where they are to sing, "Glorious and free" several of them sing "Gloria set free." Three cheers for Gloria! I can only wish I could take her place. Where they are supposed to sing,

"We stand on guard for thee," many of them sing, "We stand on lard for thee." Well never mind, we all claim to be pacifists, our forefathers have suffered and died for the principle of non-resistance and these kids aren't going to give it up that easily."

Miss Kornelson also learned "two elementary facts about children and water and that is that what goes in at one end has to come out at the other end." But going to the toilet in those posed another major problem for the teacher:

"The privy was outside and the trip there and back might take anywhere from ten minutes to half an hour with a good number of side-shows and fist fights to be taken in enroute."

During those early years Mary Kornelson rapidly developed into a primary school expert recognized as such by parents, teachers, inspectors and the Department of Education. She taught briefly in the Winnipeg Normal School and later taught primary methods for years at summer school. Again, it was my good fortune to be in Miss Kornelson's first summer school class, although I'm ashamed to confess that her expertise with small children had not rubbed off on me when I started my own teaching career in a one-room school house.

With success and the years, however, came problems and added burdens for this sensitive, high-strung pedagogical artist. After the war she was persuaded to take over her old school on Main Street - renamed "Kornelson School" in honour of the family name - as principal, a position for which she was not ideally suited either by inclination or temperament. Like many gifted perfectionists, she was at her best when she was free to follow her own intuitions and rhythms. Also, she had health problems which made her irritable and impatient with everyone, including herself. She freely admits that in her last years her always delicately poised temper often reached the breaking point. With almost brutal honesty, she describes this final crisis in her career:

"I had continual headaches and persistent nausea. I taught by day and cried by night, and also sometimes at school. I never really ate live children for breakfast, nor did I do all the things I was accused of, but at any rate school was no longer a happy place, neither for me nor for the children."

At the suggestion of a friend, she went to see a psychiatrist, and so began a period of effective therapy that ended only with the recent death of the Winnipeg psychiatrist who had become not only her doctor but her friend and mentor. In fact, Miss Kornelson dedicates her book to the fine doctor who helped her so much over the years.

Mary Kornelson's life and career should be of interest to all Mennonites, but par-



Mary Kornelson

ticularly to those who cherish such high human traits as talent selflessly used, integrity of character, the courage to chart a new professional and personal paths and, finally, the wisdom and insight to set the record of her life into a wider, higher perspective. Throughout her long years of triumphs and disappointments, Mary Kornelson has remained a staunch Christian, but never a dogmatic one. Her faith in her people has remained unshaken, although she has learned to value people of other backgrounds and other faiths. As a primary school teacher she has had an immense and subtle influence on a whole generation of Manitoba Mennonites. In her own words, her book is "the simple message of a woman who tried very hard and cared very much." She is one of those rare people who has been given her mountain, and she describes the experience with moving eloquence. For some, writing an autobiography is an act of egoistic self-indulgence. For Mary Kornelson it has clearly been an act of profound humility.

Give Me This Mountain is available from Derksen Printers in Steinbach or from the author herself.

By Ralph Friesen

One day a novel will be written about Steinbach. It is the sort of place, rich in unusual characters, paradoxical in its mix of religion and commerce, that could truly be described only in fiction.

In the meantime, there is Mary Kornelson's *Give Me This Mountain*, which is neither fiction nor history, but rather, a confession. Miss Kornelson has spent a great part of her life teaching grade one in Steinbach and her book is about an unusual character - herself. The Mennonites, most of whom are so eager to avoid extremes, have nevertheless produced many extremists, like Miss Kornelson, who as a child was "timid . . . sensitive and fearful to excess" and as a teacher "a perfectionist (who) . . . expected too much both of myself as well as the children." She can also be overwhelmingly generous, as many of her former pupils, like myself, could testify.

Miss Kornelson tells a martyr's story but it is not so much her faith for which she is martyred as for her lack of it. Her inability to believe in herself is expressed both in self-deprecation and deprecation of others, and she is cut by both edges of this knife while others are cut with one. I am certain that those children who were puzzled and alarmed by some of the words and actions of the Grade One teacher will, upon reading this book in their more mature years now or in the future, see that there were reasons, and what these reasons were.

The writing of *Give Me This Mountain* was evidently a form of therapy for the writer (her psychiatrist urged her to do it), and as such it fits into the context of contemporary writing well enough. The language flows smoothly despite a tendency to a kind of British formality and over-writing. But if it is therapy for the writer, what is it for the reader? A tale of self-pity generally dulls the reader's sympathies after a while and this effect does set in with this book, although it is considerably offset by the author's ironic sense of humour. (One of the most interesting and appealing facets of the complex character revealed in the book is her ability to laugh at herself and her situation, through the tears, as it were. But perhaps the distancing of time has made this easier.) In many ways the story appeals to the reader's sadistic impulses; we watch as the victim lays bare her wounds, one after the other. One anecdote is described as "the prize story that . . . will satisfy even the most blood-thirsty."

Yet finally I admire Miss Kornelson for her book. In an atmosphere where lack of faith is tantamount to sickness and sin, she admits her lack. Her testament is that of a lady who has dared to explore some of those dark corridors that many others wilfully pretend do not exist. **mm**

More Rempel

incomparably better.

It is undeniable that craftsmen and other types of Mennonite workers were at times seriously restricted in improving the conditions of their livelihood due to the restrictions which prior to about the middle of the last century the colony authorities, or those of the volost, could and would often impose upon mobility. These restrictions were often imposed at the behest of higher authority, and not necessarily at the volition of Mennonite officials.

I include my reaction to this point with a reference to Cornies' deep concern about the plight of the crafts- and tradesmen in the Molochnaia settlement. One must refer to his recommendations in 1837 to Peter Koeppen, then chairman of the First Department of the Ministry of State Domain, for the founding of an "industrial village" near Halbstadt. That the

continued overleaf

Rempel continued

founding of Neu-Halbstadt was delayed for so many years was not Cornies fault, but the unwillingness of the Halbstadt farmers to come to any agreement on exchanges of land for this purpose. His practice of granting liberal loans to enable craftsmen to establish enterprises of their own, is a well-known fact.

Prof. Sawatzky writes that Cornies undeniably set in motion an "agricultural revolution," but that it "with its emphasis on the large scale commercial production of grain, also created the first Dust Bowl in South Russia, within the span of a single decade. . ." There is no denying of the fact that most Mennonite agriculture prior to World War I was extensive rather than intensive, and that much of the work and many of the practices were done by rote, not upon any scientific studies and lessons.

But to talk of having created, or helped to create within the span of years, a Dust Bowl, in South Russia, by either Cornies or his co-religionists is, to say the least, a false charge. If the claims of Mennonite agricultural achievements stemmed exclusively from the pens of Mennonites, one might be suspicious. However, there are scores and scores of studies, commentaries, reports, etc. of the Mennonite agricultural prowess in Russian sources of undoubted reputation, written not only by casual visitors but by experts in different fields related to the agricultural economy of the country.

Prof. Sawatzky proceeds with his charges: "furthermore, the often heedless and brutal way in which he (Cornies) saw to the implementation of even his wise and sensible innovations may be the root of the negative attitude toward the innovation which has characterized a substantial segment of the 'beneficiaries' of his policies ever since, in Russia, in Canada and in Latin America." To fault Cornies - some 130 years after his death - for the stubbornness with which some Mennonites in this day and age still resist "sensible change" is a pretty far-fetched interpretation. Is such resistance not an

evidence of the intellectual poverty of the leadership, especially of the Church Establishment of such Mennonite islands, wherever they may be located? Would not such Mennonite explanations be analogous to the centuries excuse of the Russian peasant: Moia khata s kraiu; ia nichego ne znaiu." (freely translated: "I live at the end of the village. I know nothing of what is taking place in the heart of the village.") Is it not about time to stop beating that old bag of bones "Cornies did so and so to my great grandfather for not having planted the required number of trees, or keeping the plantation free of weeds"? But such seems to be the case with many a person in certain quarters in Canada, Mexico and perhaps a few other places.

In conclusion I would like to call attention to Prof. Sawatzky's surmise as to a reason which might explain the frequent secessions which plague our brotherhood. He writes: "Has secession from the brotherhood and the proliferation of new denominations perhaps been more the expression of ambition for power than a genuine concern to find and tread the right path?"

It seems to me that very many students of our history, religious and political, including much of our life-style, would answer the professor's surmise with an unequivocal "yes." The German word "Machttrieb," which has been described in English as meaning "the manic desire to impose decisions on other people," I believe, has been at the root of ever so many fragmentations which have plagued Mennonitism throughout the ages.

Authoritarianism, coupled with the almost unbelievable willingness of so many of our brethren to let someone else do the thinking for them, the inquiring and questioning for them and thus be absolved from any intellectual effort and disturbed feelings, that has been the bane of much of our historical experience. What makes this experience especially lamentable in recent decades is the propensity to regard almost every challenge to our Mennonite Establishment as somehow being derogatory to Mennonitism, as subversive, if not actually Communist.

Perhaps Edmund Burke's pronouncement that "The only thing necessary for the triumph of evil is for good men to do nothing" at times applies to us with a special appropriateness. mm

COUNTING OVERTIME

Job interviewer: How old are you?

Applicant: Forty-five years, sir.

Interviewer: How long have you worked at your present job?

Applicant: Fifty-five years.

Interviewer: How is that possible?

Applicant: It's all the overtime.

Review

A Whiter Than Snow Job

A HISTORY OF THE MENNONITE BROTHERN CHURCH, PILGRIMS AND PIONEERS by Dr. John A. Toews; published by the Board of Christian Literature, General Conference of Mennonite Brethren Churches; Fresno, California, 1975; 513 pages; \$7.50 soft-cover, \$9.50 hardcover.

by Edward Unrau

Dr. John A. Toews said "I have written this history with a loving concern for the brotherhood and with a deep appreciation for its spiritual heritage." After reading Dr. Toews' work, I had the feeling that he loved his church too much and that this love made him a little blind. Although I gained a deeper appreciation of the church I belong to, I did, however, think that he made it look too good. If I were to view this history through the eyes of a non-Mennonite Brethren, I think I would see a church that had an amazing ability to stay on the "straight and narrow," a church remarkably free of internal strife, and a church keenly aware of the need to save the lost.

Perhaps the reason why the MB church looks so pure in this book is that the author, his editor, his publisher, and his committee of readers were too close to the church and too much of the same mind. Perspective is achieved by stepping back from a subject; accordingly at least one or two consultants should have come from outside this essentially "establishment" group. Further, because so much of this history deals with developments since the Second World War, Dr. Toews was writing about events in which he participated and about events in which many of the participants are still alive. This puts Dr. Toews in the mainstream of recent developments in the MB church giving him a vested interest which he cannot escape and which distorts his view of the church. Thus, he was far too close and far too involved with his subject to be as objective as a scholar should be.

Credit must be given to Dr. Toews for his consistent and vigorous attempts to define the Mennonite Brethren church as a unique expression of anabaptist principles, using the Bible and the writings of Menno Simons as basic star-

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ting points. He implicitly suggests that it is this which gives the MB church its identity, even though the church was influenced by other theological ideas.

Dr. Toews does an excellent job of explaining the early anabaptist history which set the stage for the MB church, and he does an equally good job of detailing the first years of the church in Russia as it attempts to develop a Christianity which gives expression to this anabaptist heritage. In this section he is on relatively safe ground and can afford to take sides. But in the rest of the work where he deals with events in which he was involved and which are still in the memories of living people, he becomes extremely cautious. Indeed, Dr. Toews becomes a name-dropper in that many names of people are included only to give recognition and not to assist in the development of the history.

Dr. Toews often introduces a conflict in the church (the language question, the tensions between early immigrants and later ones, for example) but does not develop these conflicts in a meaningful way. Thus I was left with the impression (incorrect, no doubt) that these conflicts did not seriously impede the growth and development of the church. For example, there is much detail of the Sunday school, local and foreign mission work of the MB church, but what effect did the retention of German have on these outreach programs? Unexplored is the question of whether the MB church made a mistake in hanging on so long to the German language. Some assessment of this would have been meaningful to me, and, I think, to other readers as well.

With his training in both theology and history, Dr. Toews is ideally suited to write about the religious and secular influences in the development of a people such as the Mennonites and the establishment of a church which gives particular expression to their heritage. By synthesizing both disciplines he could have produced a unique document which would have been useful in understanding Mennonites generally and MBs specifically. Unfortunately, he did not do this and as a result the book will appeal only to MBs. Regretably, it will also feed the elitist notion MBs already have of their place in the evangelical structure because Dr. Toews chooses to describe the church in isolation of developments in other related denominations.

One last word, and this about the technical production of this book. At the very least it should be an embarrassment to the author. In addition to numerous typographical errors, there are serious inconsistencies in style throughout. Given the fact that Dr. Toews had an editor, a committee of consultants, and lots of time to look over final drafts, the many technical mistakes may be forgivable but not excusable. mm

A Record for All Collections

"Miniatures" - Otto Armin, violin; Marie-Paule Hudon-Armin, piano Select (label) 12' stereo LP - CC 15.104 1975

For the interest of Canadians, this is a record one should find in most homes where classical music is appreciated. Readers ought to be interested because this outstanding young artist hails originally from Winkler, Manitoba.

Otto Armin's studies of the violin began with his father, who was a well known teacher and violinist in Southern Manitoba several decades ago. Since that time the family has resided in Ontario where young Armin continued his studies with various teachers. Later, his advanced studies continued with Josef Gingold and Lorand Fenyves.

His musical career began as a member of the Cleveland Symphony Orchestra under the late George Szell. Subsequently, he became the assistant concert master of the Montreal Symphony Orchestra during Zubin Mehta's conductorial tenure. Violinist Otto Armin is presently artist-in-residence and teacher of the violin at the University of Montreal.

Side 1 of this fine recording is made up of dazzling concert pieces for violin and piano that are ripped off with a degree of virtuosity that is almost embarrassing when compared with some of the best fiddlers. Three of the bands are display pieces written originally to show off the unabashed virtuosity of performers of an era long past. In these, Armin seems to toy with every kind of technical complexity imaginable — all of them bristling with problems for the performer. Armin meets these challenges with a virtuosity that is the mark of an accomplished artist. For example, he makes the Bizet-Waxman "Carmen Fantaisie" all sound so very easy and enjoyable. But then, he has discovered long ago, I am sure, that the secret of his art is to hide the art of it. There is sometimes a bit of uncertainty here and there, but the exuberance of the performances, comes through with a force that allows the ear to reject little flaws with ease.

Side 2 is given over to seven musical miniatures that are familiar. Here the emphasis is mainly on the lyrical quality of the music. Armin explores these pieces with a sensitivity for the many shades of sonorities that his instrument is capable of. He spins melodies with a golden sheen of sound almost as if he had lived with a Mennonite singing tradition all his life. There is a haunting beauty in his performance of the quieter numbers that lingers on long after the last strand of sound has died away.

The fact that his instrument is a \$50,000

"Italian Bergonzi" (1739) purchased for him by the late Lady Eaton, on loan from the University of Toronto, is no doubt a real asset. Even without such a fine instrument the dimension of his music is, I suspect, persuasive enough to coax vibrant melody even from the humblest four-stringed cigar box dignified by the term "violin."

With this recording by violinist Otto Armin and the capable accompaniment of his wife, Marie-Paule Hudo-Armin I trust that we shall also have the opportunity of hearing this team in person. As an introduction I can do no better now than to recommend this recording most highly to the readers of this review. For the family concerned with maintaining an appreciation for serious music in the home, amidst so many other forms of entertainment, and especially for the serious student of the violin - this recording is a must.

by B.H.

450 Jahre Taufgesinnte: Mennoniten

Es war in der Schweiz, vor laengerer Zeit,
Da waren drei Maenner zu dienen bereit
Dem gnaedigen, grossen und guetigen Gott
In treuer Gefolgschaft bis in den Tod!

Die Maenner Grebel, Blaurock und Mantz
Vereinten im Bunde mit Gott sich ganz,
Zu leben und wirken nach Seinem Wort,
Das Jesus gelehrt und gelebt immerfort!

Es wuchs die Bewegung, je laenger, je mehr,
Obwohl ihr Weiterbestehen sehr schwer;
Auch Menno Siemonis stellte sich ein,
Zu sammeln sein Volk zu einer Gemein!

Sie zogen, des Glaubens, von Land zu Land
Und schafften viel Gutes mit fleissiger Hand,
Als Pioniere mit Arbeit und Schweiss
Nach ihres himmlischen Vaters Geheiss!

Obzwar in der ganzen Welt schon verstreut,
Sinde dennoch sie stets zu dienen bereit,
Besonders den armen Menschen zugut,
Mit ihnen zu teilen die Segensflut!

Es hat durch Jahrhunderte nicht gefehlt
An Fuehrern, die von dem Vater beseelt,
Ihr Menno-Volk fuehrten zum rechten Ziel,
Dem Worte gemaess nach christlichem Stil!

O Mennoniten, seid eingedenk
Des Gottes Sohn's, dem groessten Geschenk
Dem Meister, der auch in unserer Zeit
Die Seinen beschirmt und innig erfreut!

Erschalle, von allen, viel Lobgesang,
Begleitet mit brausendem Orgelklang,
Dem Schoepfer und Herrscher der ganzen We
Der alle Voelker allein nur erhaelt!

O treuer Vater hoch oben im Licht,
Schenk himmlische Kraefte zur Christenpflicht
Dass Mennoniten, ja alle schon hier
Gehorsam und willig folgen nur Dir!

von Peter Kroeger

Freeja

von J. Neufeld

Wie brucki ji en onsi plautdietschi Sproak manchmol daut Woat "Freeja."

Wanee weea Freeja? On woo lang weea Freeja?

Aus etj noch een tjliena Jung weea, on no dee Darpschool jing, wan etj dann dee aelri Menschihead von Freeja redi, dann docht etj mie: Freeja, daut weea een jiwessa Tietrum - een Tietaufschnitt dee seea, seea wiet tridj lach. Met dem Hogdietschen "Frueher", haud daut nuscht too dooni. - frueher - daut kunn bidedi: tiedja zimorjist - ooda tiedja ziowest. Oba - Freeja - daut meend bie mie gaunz waut aundat. On aus etj eemol den ohlen Omtji Tjrei frooach, wanee eejtinlich Freeja jiwast weea, donn saed hee so een bet iniesrich: "Ach, Joakob, daut es ji aul so seea lang tridj, - daut weea ji aul donn, aus dee ohla Fritz noch een gaunz junget Maeatji weea." Aulso eenin rechtgin Bescheid, eeni kloarivestaendlichi Aunwoaat opp disi Froag hab etj niemols jitjreaji. Oba met dee Tiet sie etj ji dann nach on nach, doch doahinja jikomi, daut Freeja tjeen bistemmda Tietpunkt, uck tjeen aufjigretnzta Tietrum von so on sovehl Doag oda Monati oda Johari weea.

Fe mie weea Freeja dee Tiet, aus wie mett Onraus Jasch on Klosses Isaack, on Riedjasch Jasch ut No. 1, Regehri Jasch von Reinfeld on Petasch Frauns von Petaschdarp on noch hundat soni Junges toop noo dee Nicolaipola Zentraalschool jingi - on een bestji lota; aus wie dee School aul beendigt haudi, on ons em Jisecht, enn dee Jegend - tweschen Naes on Muel - aunftungi tjlieni Hoatjes too waussi, on wie aul aunftungi ons noo Maeatjis 'rommtootjiti. Jo, daut gauf ji enn onsi Darpa so vehl soni seea schmocki Maeatjis. Doa weeari dee Onraus on Schriewapetasch eari, doa weeari Jaun Klosses on Tjnals Petasch Maeatjis on Riedjasch Liesza. On enn No. 2 Wienzi Liesi on dee Paetkaus on Lettjimauns on Appi Maeatjis. Jo, wie maennlichi Jugend weeari doamols seea stolt opp aul onsi schmocki Diewtschata (Maedels).

Freileins, nannd wie dee donn. Daut Woat - Mijalis - tjeem mau seea seldin fea. Daut klung emma so enn bet erniedrigend, on aunstaendig, plomp.

Onsi, so jinanndi Jisykschi Darpa, dee aul to dee Nicolaipola Wollost (hiea wurd maun woll saji: Munizipaul) jihheadi, haudi woll mol, bie eari Gruendung, jiedrit sienen Nomi jitjreaji. Oba buta dem weeari dee uck noch nummereet. On so wordi dee von ons aula

emma blösz no eari Numma, nich noom Nomi jinannt.

Dee twee Darpa No. 1 on No. 2 lagi gaunz dicht toop. Vielleicht weea doa een Tweschenrum von eenem Kilomeeta, oda eeni Werscht, oda eeni Miel, etj weet daut nich jinau. Eeni Allee von twee Reej grooti schmocki Wollostbeem, von vielleicht 15 - 20 Schoo breet weea doa von eenim Darp toom aundrin aunjiplaunt.

Aun disi Allee lach von eeni Sied onsi Tjcatj uck foats doabie dee Zentraalschool mett vee grooti, scheeni Wohnungi fe Lehrasch on Huavoda uck daut Internat fe feftig utwaertji Scheela. On foats doaraun weea uck daut Doktahus mett Empfangszimma on Apteeytj on Wohnungi fe Dokta on Prowiesa. Aum Enj dea Allee lach, aus easchtit Husz von No. 1, dee Breedajimeend ea Vesaumlungshusz; on meddin em Darp, dea Darpschool jejinewa, aus Zentrale on Vewaultung von dee gaunze Kolnie, daut Wollosthusz mett ni schenni Wohnungi fe den Wollostschruewa on sieni Familie.

Daut weeari, fe onsi doamolji Verhaelt-nissi, aulles forsch, jimeenschaufflichi Jibieda, dee onsi Vodasch on Grootvodasch aula ut eejni Meddel, ohni irjindeeni finanzialli Unjastaetung von sieden onsa doamolgen Russischen Zarenregierung, oppjibut haudi, on opp dee onsi Mennistimenschi aula racht stolt weeari.

Voni aundri Sied dea Allee lach, een tjlieni Enjtji auf, dee Nummaeentschi Draentj. Dee weea ji woll vehi jrata, aus wann sitj hiea dee Foarma eenin Ponnt utschleppi, oba doch woll waut tjlanda aus vielleicht daut Schwatit oda daut Asowschi Meea.

Manchmol tjemmi em Somma Zijoni on schloagi hiea auni Draentjea Loaga opp. Dee Manna weeari meistens Schmetts, staldi eari Feldschmaed opp, on deedi fe onsi Bures veschiedni Schmaedoabait verrechtli, on muchti bieaun uck seea jeern mett an opp Pead tuschi. Oba daut Jischaft weea fe onsi Buris nich veadeelhaufi, dann meistens haud deejansja sich dann - wat nich een Krankit oda Blinjit, cann doch weenigstens enn Schloonschit oda Neckschit enjihandelt.

Dee Zijonimuntjis oba jingi mett eari langi krusi Ratj, on plaut boaft, laengs dem Darp, von Husz to Husz, pachri, on wann woaa ni Jileajinheit weea, uck waut to stehli.

Dee Ratj on tjieeda drog onsi Frues on

Maeatjis to deamolja Tiet uck nich do kort on enj, aus nu. On boaft jingi onsi Menschi emma Somma uck. Oba - boaft - daut meend donn, daut blösz unjidee Feet doll weari, nich focai so'n langet Enj, daut daut gaunzi Been laengdhan uck noch dee haulwa Schintji noaktich weeari.

Ne, so weea daut donn nich!

Manchmol leeti sitj onsi Frulied von dee Zinjonimuntjis uck Woa saji. Bison-dasch dee jungi Maeatjis wulli ji emma jern weeti, woo ea totjinfjta Brigaum noch mol utseeni wurd. Ob ar woll een Tschornjawyj oda een Rusjawyj bistemmt weea. (Tschornjawyj heet opp Rusch een Schwoathoaja, on Rusjawyj weea een Blonda).

Jo, on fe daut Woa saiji muszt dee Zijonschi ji dann uck waut habi. Jiweenlich kreech dee dann den ohlin Schintjiknoakin, dee aul lang verhea doaropp reedjilacht weea, wann dee Zijoni komi wurd.

Aun dem Knoaki weea ji woll emma noch opp jieda Enj dichtich Spatj draun, oba hee weea aul 'n bet stockig on schemereeyd so 'n bet greenlich. Oba daut moak nuscht ut. Dee sort Menschi weeari nich so empfindlich on neemi den Knoaki seea jeern.

Blösz onsi Heenastalling, dea muszt den Tiet wan dee Zijoni doa weeari, goot unja Schlott on Riegel senni. Dann dee muchti seea jeern Heenafleesch. On wan see sitj dee di Nacht, em stellis, ut onsim Staull holdi, dann kunn sie ji daut, bie diesta nicht seeni, on daut weea an uck eendoont, auf daut dee ohla Sothon oda ni Kluck oda ni ohli Broodhann weea. See weeari ewent nich empfindlich.

Na jo, on daut aullis woat dochwoll freeja jiwast senni. mm

NON-STOP FARMING

Two veteran farmers were being interviewed by a local newscaster. At the end of his questioning, he posed this question to each: "What would you do if you were to inherit \$1 million tomorrow?"

The first farmer allowed as how he'd quit working at once, fish, take life easy and live off the income from his windfall.

The second farmer scratched his head, thought awhile, and then answered: "I reckon I'd just keep on farming 'til it was all gone."

THE LAST NEVADA LOSER

Barney, meeting friend at airport: "How did you make out in Nevada?"

Friend: "I'll tell you how to beat the gambling in Las Vegas. As soon as you get off the plane, walk right into the propeller."

Do you know / weetst uck waut



Mr. Art Rempel, presently the coordinator of curriculum with the native education branch, Manitoba department of education was awarded the Margaret McWilliams Medal for his contribution to historical research in Manitoba. The medal was presented by the Manitoba Historical Society. Mr. Rempel graduated from the University of Manitoba with an M.Ed. degree in cross cultural education in 1973 and received an award for his thesis "The Influence of Religion on Education for Native People in Manitoba Prior to 1870."



Now first vice president of the Canadian Limousin Association is Stan Reimer of Ile Des Chenes. Reimer, with three terms as president of the Manitoba Association joins the 11-director national board. As convention chairman Mr. Reimer will find himself busier than ever when the association's convention takes place in Winnipeg next February. He owns beside the 80-head feedlot operation, the Red Lion Steak House in Winnipeg.

Graduation exercises for Westgate Collegiate were slated for June 19 at First Mennonite church with Ernest Enns as speaker. Of the 20 graduates, nine students are six-year grads. Another six of the grads are foreign students. For next year principal John Enns expects, by way of a conservative estimate, a total student enrolment of 135. The students have just returned from travel, grades seven and eight from a three-night camping, cycling excursion, and the grade nines from a trip to Yellowstone and the Black Hills of Dakota. The grade nines financed their more extensive trip by

working at odd jobs like delivery of fliers, etc., leaving on June 5 and returning on the 13th.



Going to Cambridge, England this fall on a sabbatical are Dr. and Mrs. Lloyd G. Siemens. Siemens plans to research 19th century gift books (album books normally given on the occasion of birthdays and Christmas). Poets of the 19th century contributed heavily to these books. As writers they directed their energies to their reading audience and as such reflect middle class mores of the day.

From Freiburg, in Germany's Black Forest - Noreen Enns, daughter of Ernest and Irene Enns and Helen Ens, daughter of Mr. and Mrs. Gerhard Ens of Gretna, plan to be back in Winnipeg on July 11. Helen will resume her life in Germany after her wedding here on July 26, while Noreen hopes once more to teach in Winnipeg. They were fortunate in being able to spend two years on the continent while supporting themselves by teaching English and music in local German schools.

CMBC graduation exercises on April 27 at Home Street Mennonite church saw 18 graduate with a Bachelor of Theology degree and one with a degree in Church Music. Featured speaker was Dr. Harold Schultz, president of Bethel College. Dedication of the new addition to the College formed part of the graduation services. Returning to CMBC after a years absence while teaching at Elkhart, Indiana is Dr. Dave Schroeder.

DATES:

Pioneer Days - August 1 to 4 at Mennonite Museum, Steinbach, Regular summer hours, beginning July 1: 10 a.m. to sunset.

Invitation to all "Krimmer!" On Sunday, June 29, at 2:00 p.m. at Springfield Heights Mennonite church, 570 Sharron Bay. Parking at Penners Foodmaster. The invitation is extended to all who have enjoyed the people and surroundings of Crimea (and those who would like to have had this opportunity). There are plans for a program and a meal. (contributions for the meal will be welcome.)

Case Dismissed: The Court of Queen's Bench in upholding the ruling of the Manitoba Labor Board, dismissed Henry Funk's appeal in which he requested that he be able to pay dues to a charity rather than to a labor union. The eight-page ruling states in part that Mr. Funk's arguments re the non-payment of union dues in his job with McGavin Toastmasters, narrowed down to a state of conscience founded on his religious beliefs rather than on his formal religious adherence to the Mennonite faith. Furthermore, on the basis of testimony from two Mennonites, an ordained teacher and a professor of religion, the Labor Board earlier concluded that the Mennonite church does not take a formal stand against trade unions. The judge noted also that Funk's two brothers who work for the same company, are union members. Counsel for the applicant was Ken Regier.

Funk's lawyer expressed disappointment at the appeal judgment, since it appeared the court had entirely missed the point of the arguments raised against the Labour Board's decision. "The decision is as I expected, but I did expect a more thoughtful decision," he said.

Elsewhere in Canada where labour codes provide exemptions from union dues or membership in conscience grounds, the boards trying the issue have sought to determine whether the opposition was genuinely based on personal religious convictions. In Manitoba, the Labour Board has insisted that the person appealing must be able to demonstrate that his church has a formal position against such membership.

Though the next step is uncertain, Funk is likely to attempt to appeal to a higher court. Since very little attention was paid to any of the arguments raised in his defence - none is reflected in the wording of the decision - both Funk and his lawyer feel that their position still needs to be heard.

Frank H. Epp, Mennonite scholar and writer, received an honorary Doctor of Laws degree from Brandon University at it's spring Convocation May 24.

Raymond Garth Klassen was the winner of the University Gold Medal in geography (honours). Victor Frank Janzen was the recipient of the university gold medal in economics and also in environmental studies. Both are graduates of University of Winnipeg.

Dr. and Mrs. Raymond Martens and son Jonathan arrived in Winnipeg on June 3 after a three year period of medical service in Ethiopia.



Mr. and Mrs. Herb Neufeld and children, Louise, Herbie and Laura will be leaving this summer for Lahr, Germany. Herb, principal of John Pritchard Elementary-Junior High for the past 15 years, will be teaching at the Canadian Forces Base for a two-year period.

MBCI commencement exercises will take place on **June 29**, with **Dr. Henry Krahn** as guest speaker. The grads farewell banquet was on May 30; 42 students and four teachers are looking forward to a geography - history tour June 13 to 26, going to Ottawa, where they will be hosted by Dean Whiteway on Parliament Hill, then on to Montreal and Quebec City. Their present enrollment of 360 is anticipated to increase to nearly 400.

Reflections from our readers

Dear Sirs:

Our children in Winnipeg presented us with a subscription to the Mennonite Mirror a year or so ago, and we have enjoyed getting it in our home.

I just took note that we are in arrears now, and would like to ask that you extend our subscription for the remainder of the year. Thank you for an interesting fine periodical.

Yours truly,
Mrs. W.W. Wiest
Orange Cove, CALIF.

Dear Sir:

Enclosed cheque for MM. It seems to me that mention was made in this paper that senior citizens received the MM free. My wife and I are both from 1907, pensioners of some years. But we can well afford the enclosed cheque, so use it.

A.H. Born
Altona, Man.

Dear Sir:

In your May publication I read a review of "Winnipeg 1874-1974". This sounds like a very interesting book. Is it available for purchase and how much?

Do you by any chance have any list of publications about the Centennial available? Especially those that apply to Winnipeg or Manitoba? I am collecting material and books pertaining to Mennonite History and am interested in anything!

Hope you can help me.

We really enjoy the MM and hope you will expand.

Mrs. David Lepp
4817 East Turner Avenue,
Fresno, California 93727

The book, "Winnipeg 1874-1974" can be purchased from the Manitoba Queen's Printer, Winnipeg, for \$4.00

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