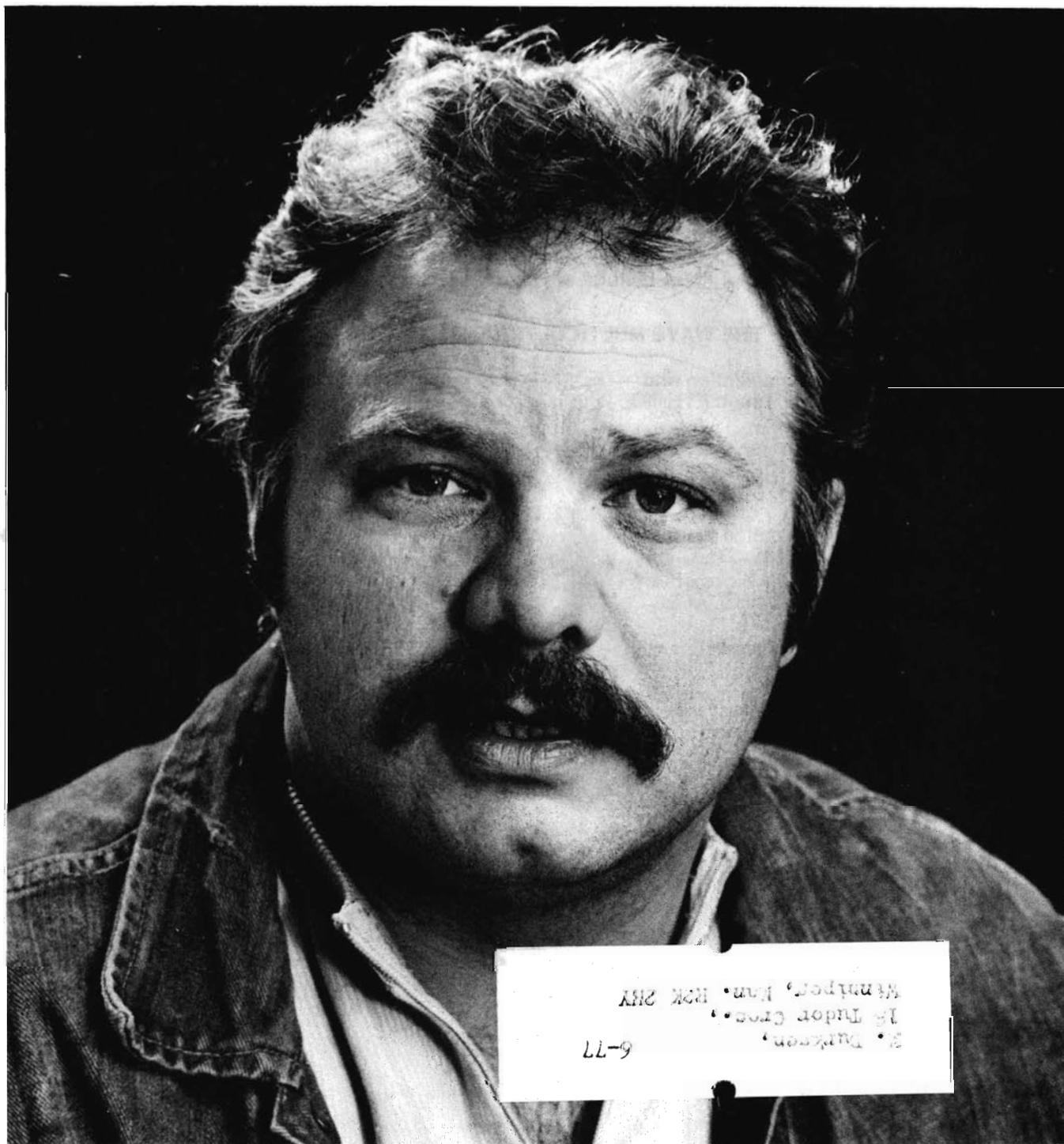


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mennonite mirror

volume 5 / number 5 / march 1976



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Sentinel of early



From among the 55 entries to the January-February contest K. Klassen of Cameo Crescent emerged as the winner. Because we closed the December contest early we have selected another winner for that one: A. Funk, of 1178 Degraft, Winnipeg.

Answers for the January-February contest are cupid, ardor, fervor, tender, feeling and loving. 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 February 20, 1976.

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Student: "Exhausted?"

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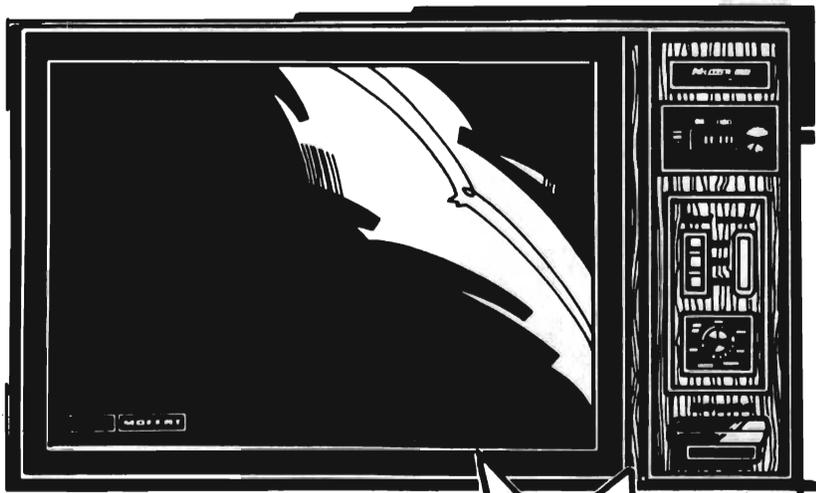


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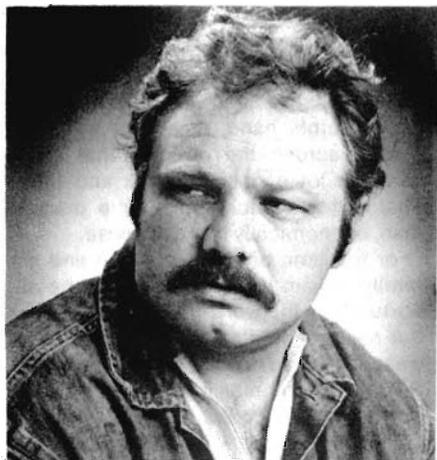
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Faces of John Friesen' (See also/cover photo)



John Friesen has no delusions of having made it

by Lore Lubosch

The note on the door reads: "I'll be back at two, John."

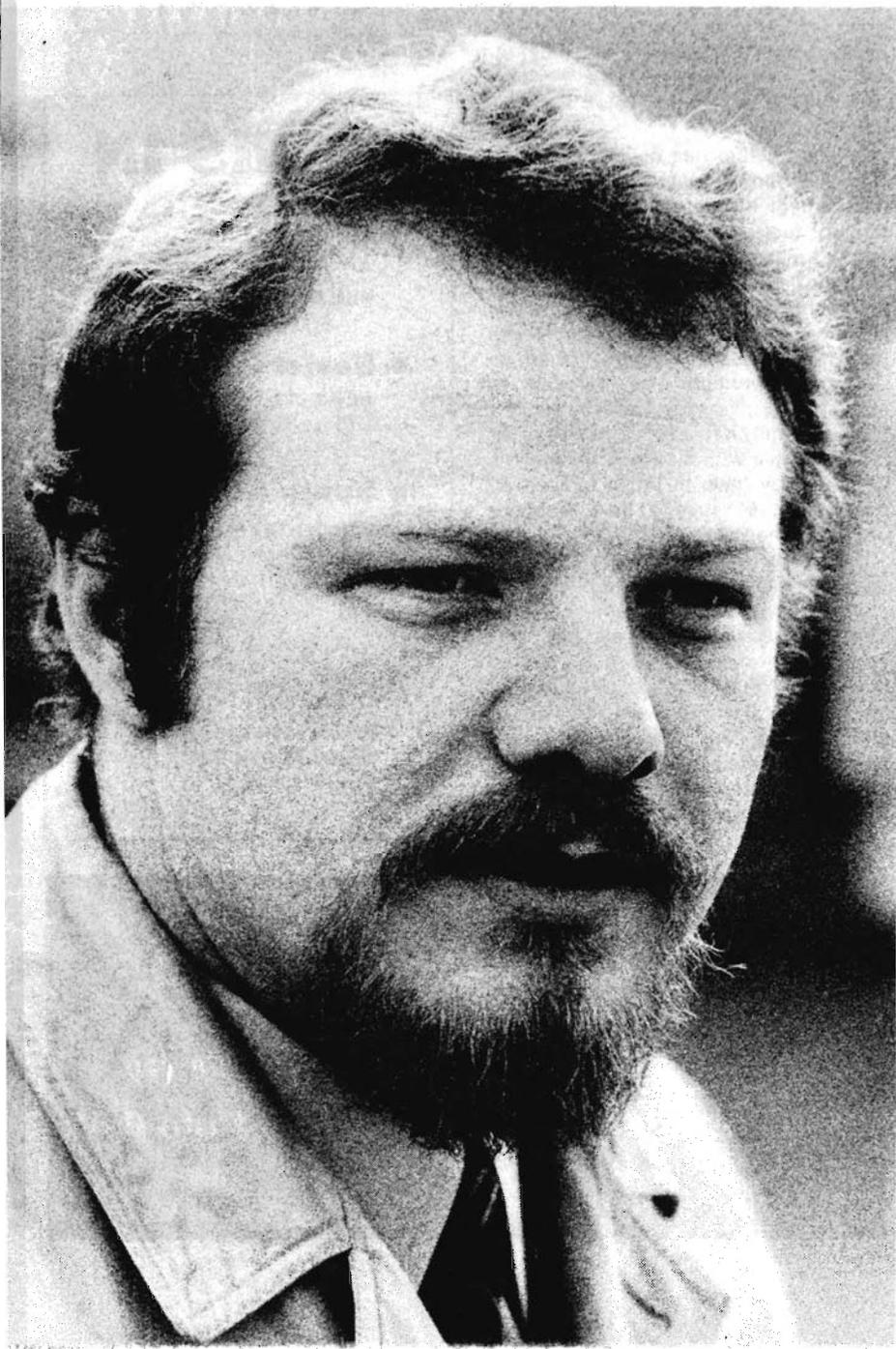
I am five minutes early for our appointment. On the hour, exactly, a small car comes to an abrupt stop across the street, and John Friesen, clad in denim from head to toe, bounds toward me. The cool autumn breeze can not chill his smile as he calls out: "I hope I'm not late!" Moments later we are facing each other in the comfortable living room of his parents' home.

John and his family have come to Winnipeg for the filming of *Menno's Reins*. He has the lead in this historical film. As John's parents live here, it is also a good chance to visit.

A professional actor, now residing in Toronto, John is a success, by Canadian standards. This means that he can earn enough to live on his own career. It also means that he is one out of any 10 actors trying to break into the field in this country, who can stay afloat financially by it. The other nine look to part-time jobs and supplementary wages. With this in mind, John's quick rise to success is most impressive. It would be logical to assume that he might be aggressive, perhaps fit the common image of the extrovert actors' personality. On the contrary: he is a most reticent man, when required to talk about himself, that is. In discussing his work, eloquence grows by the word. We zero in on this subject and its fascination holds us throughout the interview.

It is a fact that John has no delusions about having made it. He explains: "I was lucky to break in as quickly as I did, and then, of course, I took care not to blow my chance."

John hails from Winkler, Manitoba. After high-school, teacher's training and two years of teaching in Altona, he enrolled at Moorehead State College to complete his arts degree. There his



present career germinated. Although he chose his majors in acting, theatre, history, playwriting, scenery and costume design, John never seriously considered being an actor. Rather, he was aiming to attain a Master's or PhD in drama and perhaps head the department of some college - eventually. A turning point came when he was cast as a nine-year old boy in a play. This was a considerable challenge, considering his size: over five feet tall, weighing over 200 lbs. Also, in spite of sparkling blue eyes, a mop of blond-brown curls, a brilliant smile and free, hearty laugh - he was all man. Now, in retrospect he can afford a reminiscent chuckle: "How could I possibly tuck all of me into a small-boy role! I decided not to act at all - to be completely natural and just stand around doing nothing." The play was a hit. John was highly commended for his brilliant performance. He also learned the lesson which became the essence of his technique: act, but act naturally, live with the "moment" and not let "acting" get in the way of what you are trying to do or say.

In 1968, after teaching science in Winnipeg for a year and a half John Friesen was accepted in the London Academy of Music and Dramatic Art (LAMDA). When he returned, in July of out his skills on an audience, he met with incredibly good fortune. Heartland Productions, in Marshall, Minnesota, wanted him to do three major roles in repertory, the Manitoba Theatre Centre had a part for John in Marat Sade, Brandon University requested his directing talents, and Don Williams (who directed Menno's Reins) wanted him in a Christmas drama for CBC-TV.

He managed to fit all these opportunities together into a neat, compact schedule. It was a productive, busy time - but it had its frustrations. At Marshall, John fell in love with Pauline Elliott. She was also an actress and had considerable work on stage and radio drama, in the U.S. and U.K. They agreed to be married, but there was a snag in their otherwise promising future - no time for a wedding ceremony. Now, happily settled, a mischievous twinkle lights his eyes, as John remembers: "I finally told her that if she wanted to marry me, she would have to make an appointment, say for March 1st." She did.

The young Friesens lived in Manitoba three months after their wedding. Work for John had ceased, just as suddenly as it had started. They moved to Toronto, hoping that it would hold more opportunities. As it turned out, within six weeks John was acting again, this time in a half-hour film for CBC. He remembers: "It was just a small job, but I got good mileage out of it." Seven months later he acted the role of Piers at CBC's gigantic production of Jalna. That was an excellent break: 80 filming days

and a tremendous opportunity to learn about filming technicalities. To prepare for the part, John read most of Mazo de la Roche's Jalna series and became acquainted with Piers. He imagined him in various situations, how he would react to this or that. Soon he got into character so well, he could anticipate and act out Piers' mannerisms days before he read their descriptions in the book.

Since Jalna, work has been fairly steadily available to John. He appears on prime time television in such productions as "Side Street", "House of Pride" (where, by the way, he speaks Italian!) and the Performance series.

Competition is fierce - not because of aggression, but simply because of numbers. There are too many actors and too few opportunities. Besides CBC and various theatres across Canada, only a handful of hiring companies subsist. As in everything else, overabundance of talent also affects wages and eliminates choice. There is a definite parallel here, between actors and writers. The latter, because of lack of opportunity, must often write what editors dictate; likewise, actors must accept the roles they are given.

No star system has developed in the Canadian film industry. A good talent may be denied a part simply because the director feels it is time to give another fellow a chance. Consequently there is no logical sequence to success. Also, a shift in the hierarchy of, for example, the CBC, can set everyone in the business back a few years. A well-established actor may, overnight, be reduced to reading very minor parts with just a few lines. . . simply because the new director is not familiar with his work. Similarly, a director may have to prove himself all over again, because a new producer arrives on the scene.

It is small wonder that John Friesen does not seem as committed as a successful actor might be. Still, he likes film, more than theatre, because: "you can be truthful. There are no added layers of effort in portrayal of character. The camera picks up every emotion. In stage acting, the character develops within the entire play - under the guidance of the director. In film there is no such time. The character has to live instantly.

Consequently the mind becomes terribly aware of what you do. The camera is merciless: It picks up any dishonesty. Some actors find this a problem. They want to do a really good job, and overact." Yet, having said all that, John candidly admits that he would like to try his hand at writing plays and directing. To become a film director, however, means years of apprenticeship. . . from the bottom up. On the other hand, theatre is so thinly spread across the country that it involves a lot of moving back and forth. That is too cumbersome for a married man, economically and otherwise.

For the time being then, John and his family remain in Toronto, where the opportunities for work are more plentiful but never enough to fill the gaps in between. As for advice to young aspiring actors hoping to break in, he has a brief set of instructions to pass on: "Forget it!" Then, as though surprised at his own severity, he adds a little apologetically: "To encourage them could be like telling them to choose to starve the rest of their lives." mm

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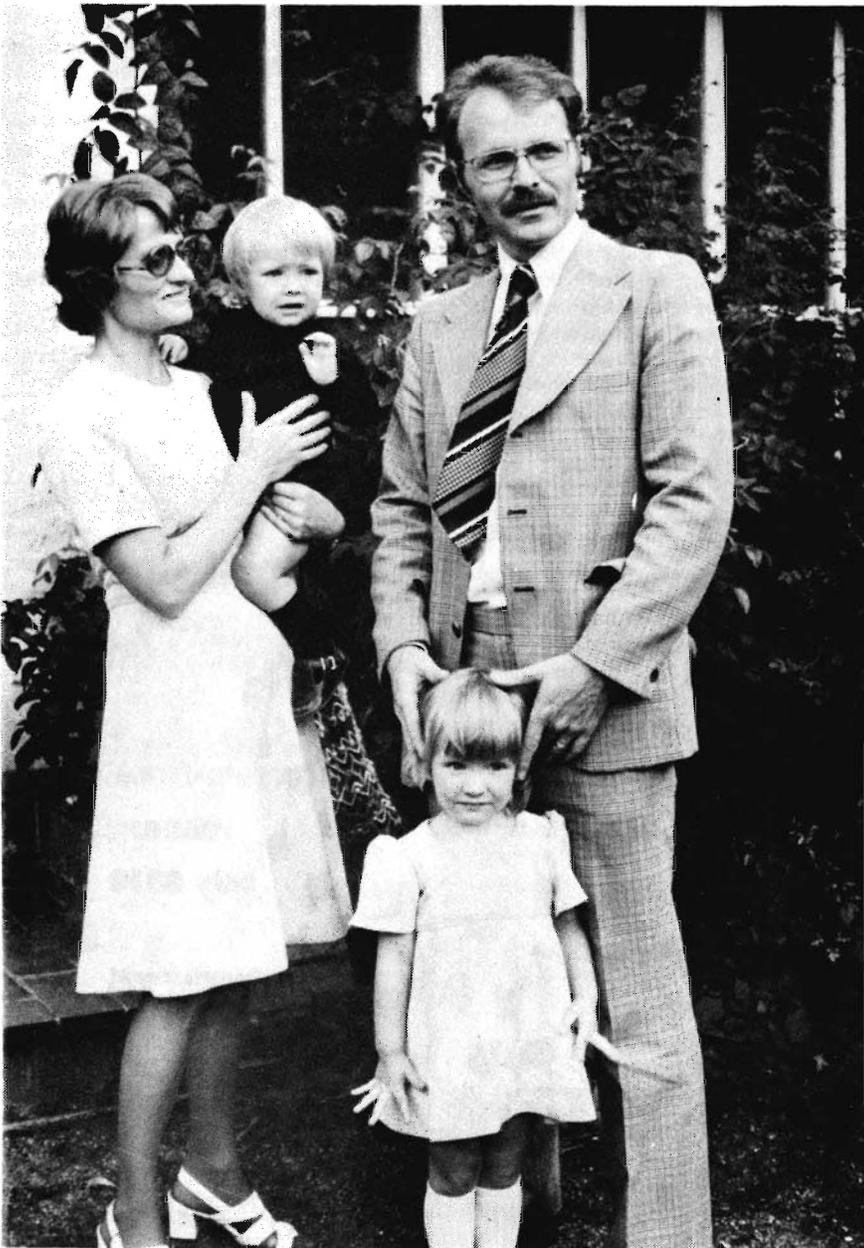
Keeping the faith alive behind the iron curtain

by Mary M. Enns

This is an interview with Walter Sawatsky, who with his wife and two children were visitors at the "Umsiedler Treffen" in Espelkamp, West Germany in July 1975. From there they would be travelling until late September to Eastern European countries on behalf of MCC in connection with his research.

The many trees in Espelkamp are tall and wondrously shady during the heat of the summer. This evening, however, they serve only to enhance the sombre shadows of dusk as we sit outdoors. The visitors at the Treffen have gone. Walter and Margaret Sawatsky's Ford transit van, their mobile home for the summer, is parked in a lovely spot not far from the church and the Menno Home. We all feel physical and mental weariness. Margaret's coffee revives our spirits and we begin to relax and talk. Natasha (4), and Alexander (Sasha) (2), are already half asleep in the van, but as children, who are bedded in the same small room, will do, they continue to whisper and titter until their father calls out: "*Sascha, nu oba enschlopa, nich mea vetalle!*" I find myself thinking it rather unusual, or at least unfamiliar to hear a young Canadian, in Germany, speaking in low-German to his children. These young parents, who are in frequent contact with many different people, want their children familiar with both the high and low-German as well as other languages. There appears to have been considerable Russian influence if we may surmise this from the names given the children. Sasha was born on the day of Solzhenitsyn's exile from Russia and carries the same name as the great author.

These four Canadians have spent the past few years abroad. Walter is the son of the Rev. and Mrs. Ben Sawatsky of the EMM Church of Winnipeg. He studied at Goshen College (BA history) and received his MA - Russian history major from the University of Minnesota, St.



Margaret and Walter Sawatsky with Natasha and Sasha

Paul. MCC has had a long-standing interest in Russia and other East European Countries and Sawatsky, an MCC volunteer, was seconded as a research scholar to the Society for the Study of Religion and Communism at Keston College, London, England. Peter Dyck, MCC director, having heard of the writings of Michael Bourdeaux, visited the centre (begun by the latter in London) with the thought that MCC might possibly give financial help as well as Personnel. Walter Sawatsky was appointed to a three year assignment of studies and research at the London Centre.

In his investigation of the current religious situation in the USSR he studies some 45 periodicals and newspapers regularly. Information coming out of Russia is hard to come by, some of it severely distorted. To arrive at the truth he needs to check out rumors and compare various sources. The CSRC London, publishes news about events attempting to give an accurate portrayal on Russia and other East European countries. One source is the Samzidat written in the Soviet Union and shared with others. These are documents unofficially circulated and spirited out of Russia. Major sources of Samzidat came from Russia Reform Baptist and Lithuanian Catholics. On the basis of information at the centre Sawatsky has discovered that about 12 per cent of the active participants in the Reform or Dissident (Initiativniki) are of Mennonite background. This compares with a total of four per cent which are Mennonite AUCECB (All Union Congress of Evangelical Christians and Baptists) in the officially registered Baptist Church.

A second phase of his work is to get a fuller picture of the Evangelicals in Russia and in this connection he is projecting a book on the evangelical experience in the USSR since the Second World War. The churches in Russia were virtually all closed in the 1930's and began opening once again in 1944. Of all the Baptist Churches there was one that remained open in Moscow.

Thirdly, Sawatsky has more activist interests involving work with others in MCC to "encourage relations with Christian groups in East Europe,

especially in Russia. A responsibility I see developing, is to make available any information and expertise gained, in enabling other interested individuals to become involved to be a Christian presence in E. Europe. I would like to see many more Mennonite young people choosing an E. European country as an area of interest, develop an appreciation for it's history and literature, learn the language, live there. This would lead to a strengthening of the bonds of our Mennonite brotherhood and other Christian brotherhoods. It will hopefully lead to a shared witness in countries where the proportion of pagans has been on the increase. The exciting news from East Europe is that the Christian churches have found new dynamism, and this among many of the young people as well as other parts of the population. There is growing dissatisfaction with the spiritual vacuum that the official ideology presents. There is a serious search for meaning. This involves new interest in Christianity."

In short, Sawatsky is hoping to contribute toward an increased vision of the possibilities for faith. A periodical published in Switzerland in the German language *Glaube in der Zweiten Welt* provides regular and reliable information in this connection.

In 1973 Sawatsky went to Russia, to Leningrad chiefly, to study there on a Canada Council fellowship in the Holy Synod Archives. This was preceded by two weeks of research in Finland towards his doctoral dissertation which he hopes to defend in March 1976 in Minnesota. Margaret joined him in the latter part of that seven week period. Together they visited Mennonite areas such as Novosibirsk. While in Leningrad he had many opportunities to meet with believers.

Alone, he spent April to June, 1974, in Russia on a follow-up fellowship, this time including a trip into the Baltic Regions. His treatment by Russian officials was good (as though they were being deliberately friendly toward Canadians.); the Canadian External Affairs Department was most helpful.

In December 1974 Sawatsky and Peter Dyck, representing MCC attended the "41st All Union Congress of Evangelical

Christians and Baptists" in Moscow. Sawatsky, in his article "Russian Evangelicals hold a Congress", published in the Keston College journal-*Religions in Communist Lands* says of that experience "The overriding impression for foreign observers attending was one of spiritual triumph. The evangelical movement in Russia is obviously growing, whether one measures it in terms of baptism, total membership, building of churches or in terms of one very interesting statistic, namely that 351 out of 483 delegates had been Christians for less than 10 years. Many of the speakers (delegates) were of course safe non-controversial supporters of the status quo, but even they provided helpful information. . . difficult to obtain otherwise. Others offered. . . calls for improvement. . . some referring to the severe shortage of Christian literature. . . The new members of the Council and Presidium consists of younger men, accustomed to Soviet ways, and often without the prison experience of their fathers. Future developments will be very much their responsibility since they must negotiate with authorities whos attitude is officially still one of temporary tolerance."

Whether Sawatsky will continue in his present situation at the completion of his term or expand into further areas of his specialized field remains to be seen.
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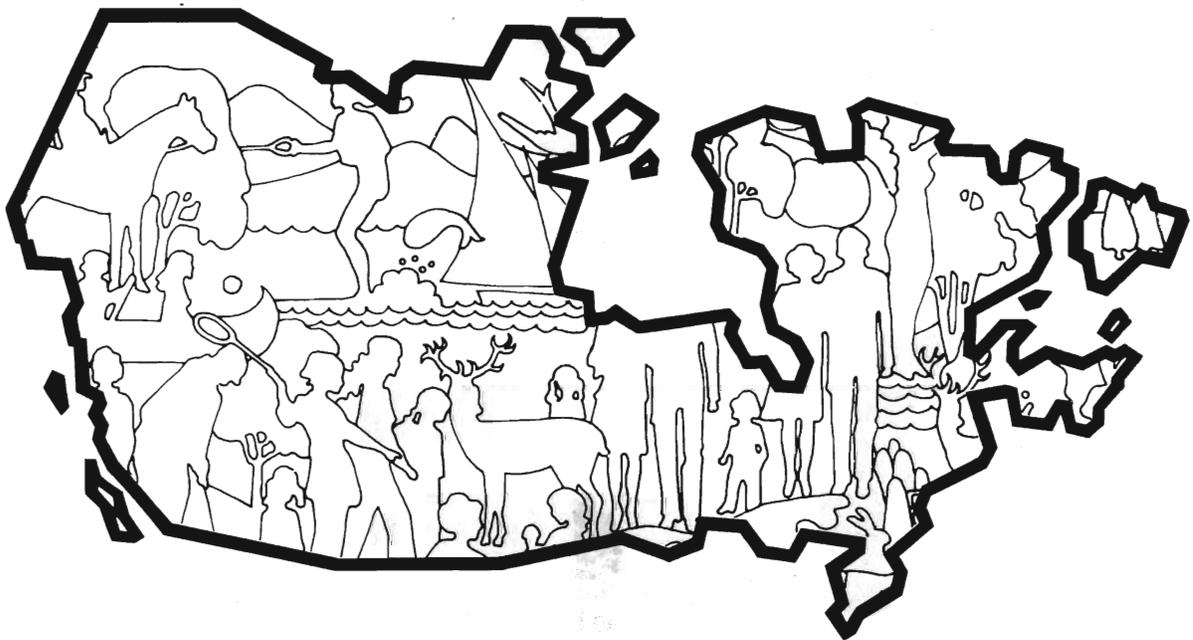
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"Turtle town" is a centre of an active Mennonite community

by Peter Paetkau

It was one of those unpredictable mid-January days common to Manitoba winters that I was bound for "exciting Boissevain" in the heart of Turtle Mountain country, home of the Canadian Turtle Derby, Dring Canada, Rick Neufeld, and the Whitewater Mennonites. The only town in the Canadian West with a gigantic \$10,000 statue of an upright turtle, presiding like some mythical god-father over proceedings at Civic Centre.

Boissevain is 47 miles south of Brandon, on the route to the International Peace Gardens in the southeast corner of Turtle Mountain Provincial Park, an area endowed with abundant natural beauty and a great variety of wild birds and animals, many uncommon to the Red River Valley. Its population is about 1,600, predominantly Anglo-Saxon. There are 33 Mennonite homes within the town limits, these being in most cases homes of retired folk. On a fairly high knoll on the outskirts of town stands the home of George Dyck, president of the local Chamber of Commerce and proprietor of Du-Rite Motors. The only

other Mennonite business is the Boissevain Flowership, operated by Henry Froese. The manager of the Credit Union is an import from Altona, Ron Kehler. Bruno Neufeld, the past district governor of Lion's International, has served for a number of years as councillor in Morton municipality, and was first to dump his grain in the new UGG grain elevator. The economy of the community is, of course, primarily based on agriculture. Beyond the customary and special crops grown here, there is an extensive production of beef cattle, hogs, and poultry, and it is in this activity that Mennonites are principally engaged.

The major industries in Boissevain are Dring Canada Limited, manufacturing laminated structures and stressed skin panels, and employing 54 people, and Irvin Goodon Industries Limited, producing building materials, and employing 15 to 25 workers, depending on the season. Some oil production and exploration is carried on in the area surrounding Boissevain.

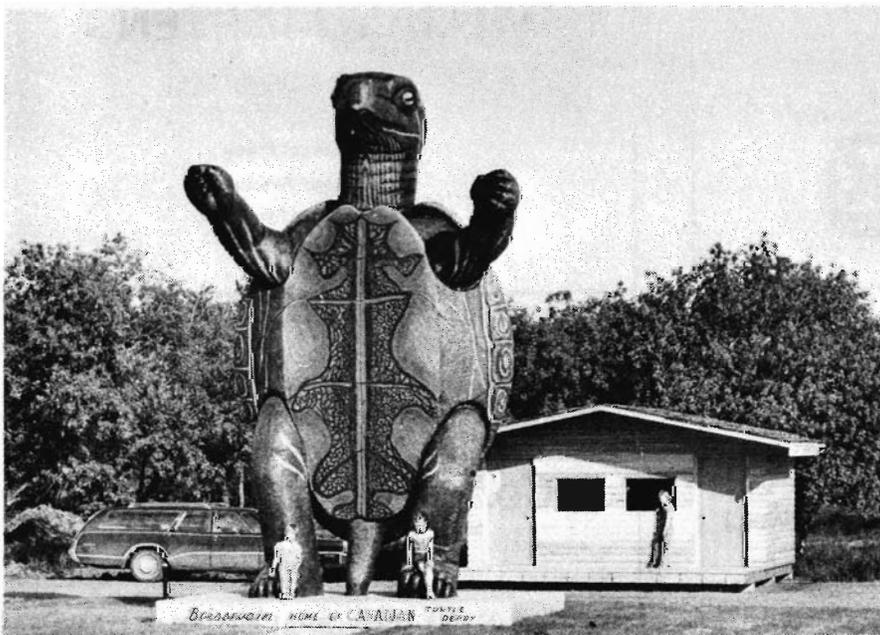
Tourism is important because of the town's proximity to Turtle Mountain

Provincial Park and the International Peace Gardens. PTH 10 is also the main access route to northern Manitoba from the U.S. used by thousands of tourists. On the occasion of Canada's 100th birthday a fine museum was erected by the town and municipality of Morton "in permanent commemoration of the Centennial in 1967 by the Province of Manitoba and the Government of Canada." One of its exhibits is a large collection of guns of which not one is identical. As an attraction to tourists this museum rates high.

Upon arriving in Boissevain I looked into a few shops and the Civic Centre, where a gentleman in the municipal office supplied me with general information. In the downstairs offices of Station CJRB I stopped to talk to Dwight McCaully, who is area supervisor. For a few minutes we talked about the "unique sound service" CJRB is providing to southwestern Manitoba. At first they were not going to accept the station but now its programming is being accepted and is responsible for a good deal of the high esteem the Mennonites now enjoy in the area.

Later I read the name "Henry Albrecht" on a house. I suspected I knew this family. As I drove up the driveway someone read the name on my truck. It was the voice of Margaret Albrecht who had attended the Mennonite Collegiate in Gretna during my time but who now lives with her husband and family in nearby Mountainside.

It was to the right place that I had come. Henry Albrecht is active in the Whitewater Mennonite Church at Boissevain. Albrecht is serving in his 19th year as the church registrar. In the community Albrecht is chairman of the workshop operated by the Association of the Mentally Retarded in the old Town Hall, and of Camp Koinonia, a regional camp of the Conference of Mennonites in Manitoba. The work with the camp he considers the most important, and suggested that I should not fail to see it. During coffee he presented me with a copy of *Die Geschichte der Whitewater*



Mennoniten Gemeinde in Manitoba 1925 - 1965, as written and prepared by its Elder, the Rev. Gerhard G. Neufeld, and printed by D.W. Friesens of Altona (1967).

The Whitewater Church under Elder Neufeld has become that which it is today simply because he permitted the Holy Spirit to rule and guide his ministry. At the present time he is living in retirement in the town of Boissevain. It was my opportunity to visit Elder Gerhard G. Neufeld in his home.

In the years 1924 - 1925 Mennonites from the south-central parts of Manitoba thrust further and further to the west. Thus single families or groups settled at Manitou, Crystal City, Lena, Boissevain, Whitewater and Rivers. Others went even further west. In the late autumn of 1924 the first Mennonites came to Whitewater in two main groups. Church services were held in the largest houses. At first there were no ministers and sermons were read and each could pray and read the Scriptures. Soon the houses were too small for worship, but in Whitewater there stood an unused United Church building which they were permitted to use every Sunday. Without an official minister, congregational leaders were elected to serve the mixed General Conference and Mennonite Brethern settlement. When Elder Franz Enns immigrated to Canada he was invited to the Whitewater church because a number of families knew him as their minister in Russia. Elder Enns therefore preached his first sermon here on June 13, 1926.

By this time Rev. G.G. Neufeld, Sr., had also arrived in the Whitewater settlement, an ordained minister from Russia. He married the first couple on April 17, 1927. The following day the Whitewater Mennonite church was formally organized at a meeting of 30 brethren. As a result, Rev. G.G. Neufeld, Sr., became the leader at Whitewater.

With the formal organization of the Whitewater Mennonite Church Rev. Franz Enns became its first Elder, while local leadership remained within the jurisdiction of local authorities. But Elder Enns was also appointed to serve as *Reiseprediger* by the mission board of the Conference of Mennonites in Canada in June 1926. Just to illustrate the extent of his work in this field here are some statistics about his travels for the period from November 6, 1927 to December 31, 1928. In that period of 14 months he worked as a travelling minister 206 days, visiting 424 families, and travelled 1,596 miles by wagon or sleigh, 27 miles on foot in northern Ontario, and 5,832 miles by rail.

The successor to Elder Enns was G.G. Neufeld who was born in 1902 in Lindenau, Moloschna, and had attended the Ohrloff Zentralschule. As a young married man he came to Canada in 1924. Soon after the organization of the Whitewater Mennonite Church he was elected to the ministry (May 26, 1927), and ordained by Elder Franz Enns. The call to succeed Franz Enns in the office of Elder came 11 years later (May 29, 1938). This proved to be another difficult period in the life of the church with the

war years following and the *Reiseschuld* still largely unpaid. "Not always have the Brotherhood meetings proceeded without disturbance or division", writes Elder Neufeld in his account.

The group at Whitewater, now with more than 500 members, decided in 1960 to build their new house of worship right in Boissevain because 16 of its member families already lived in town. In 1964 the question of a new Elder to serve the denomination arose, and Jacob Harms was elected. This was the last Elder to be elected before the church was absorbed by the Conference of Mennonites in Canada

As a whole, the Whitewater churches are known for their outstanding and consistent support of conference institutions in the Red River Valley. In fact, the new Dean-in-Residence at the Mennonite Collegiate is John Engbrecht from Boissevain. The Whitewater Church is the only Mennonite denomination which has since its early years in Canada held an annual Saengerfest. It is therefore not surprising that no less than three noted choir conductors have sprung from the Boissevain church alone, these being John Albrecht, Bernhard Neufeld and Henry Engbrecht, all in Winnipeg at present.

The next day, George Engbrecht delighted in the opportunity to show me part of the country-side. Driving on the edge of the Turtle Mountains we saw some of the deepest valleys, and the Ransom Sheep Enterprises where over 900 purebred sheep of our different strains are kept.

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Our most important destination was Camp Koinonia. Engbrecht is vitally concerned about the camp, but as yet considers himself too busy to devote more time to its operation. At the camp we are right in the provincial park and on the shores of Lake Max, surrounded by many other lakes. Don Bergen, an import from Winkler and the ideal man to maintain the facilities of the camp, greets us heartily. Meanwhile we are to see every corner of the camp and walk in deep snow to the edge of the lake.

As we returned it was beginning to snow huge flakes of snow. A flock of big blue-jays is feeding nearby. George says it is time for dinner, and rings the big bell, which comes all the way from the old Thornhill school. Hospitality is remarkable, and so we eat a hearty dinner. Now it is beginning to rain, sleet and snow and I am anxious about climbing the hills, but George laughs it off with his customary intensity: "You always get a push from behind". The local game warden, however, had greater difficulty in negotiating a curve. "Christians are to help each other in trouble," says George. "You have a heavy chain at the back." So we turned our vehicle around and actually managed to pull him out, much to his gratitude.

After our return from the camp visibility has shrunk next to nothing during a concentrated snowfall in the wake of a

severe storm passing by to the north. Consequently I book a room in the Garden Motel and sat down to read the story of the Whitewater Church.

Over night the storm blew in again, dumping up to eight inches of snow on the ground. The flags atop the Big Turtle were fluttering in the breeze, but down on the highway the snow was still lying light and fluffy where it had fallen. Its softness bestowed an incredible touch of mystery to nature. The world was entirely white and clean, and only two single tracks led down the road.

Past Killarney the snowfall became less, and what snow there was was all blown asunder by the brisk winds of a winter's night on the open - or perhaps the country is just a shade duller and drearier in comparison to the wooded seclusion of Turtle Town? mm

Capital Punishment?

Reid: "If you strike a clock, can you be accused of killing time?"

Bruce: "Not if you can prove that the clock struck first!"

Both Broke

Vacations are great levelers. The person who takes one returns home just as broke as the person who stayed home because he couldn't afford to go away.

Mennonite Oratorio Choir

with Orchestra

King David - Honegger

Psalm 150 - Bruckner

Centennial Concert Hall

March 13, 8:00 p.m.

Soloists

Narrator - Al Reimer

Soprano - Judith Janzen

Alto - Sylvia Dyck

Tenor - John Martens

Witch of Endor - TBA

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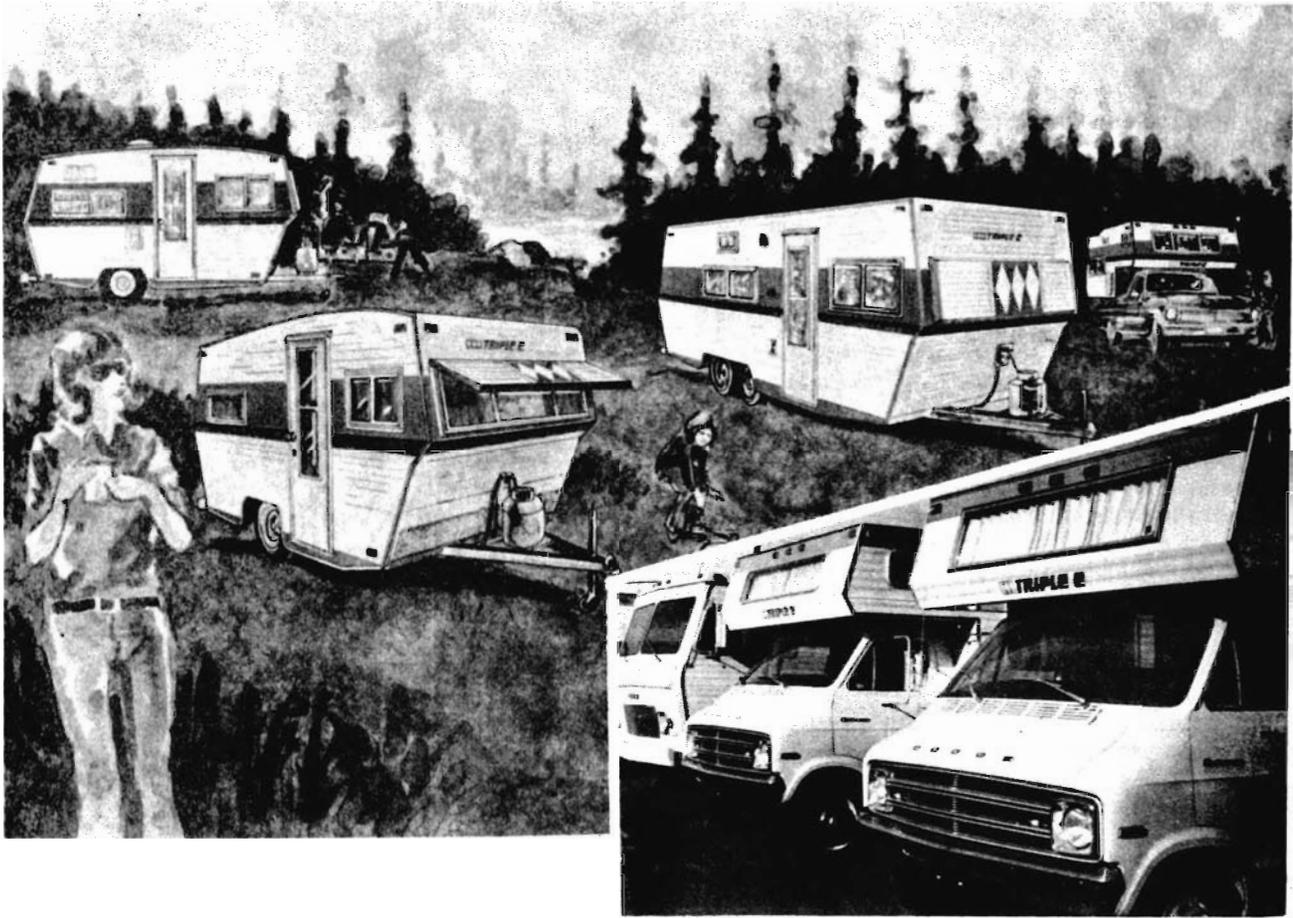
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Glen McCabe is one of Winnipeg's newest recording artists. He was born and raised in Winnipeg. He has recently travelled to many cities in Canada, United States and Europe to give performances. He has also sung in services of the First Mennonite Church, Winnipeg. He is married to Ionna Thiessen, a Winnipeg social worker. His first record album was released in Canada shortly before Christmas on the Sundance label. All of the songs on the album are Glen's compositions. The record has been described as one "... that crosses many bounds." It is currently being played on Winnipeg radio stations. The record is available at all the major outlets including, Eaton's, Opus, The Bay, Kelly's and the Country Western Music Centre and will soon be available across Canada.

MCI Fund Raising now half-way

As reported several weeks ago, the annual meeting of the Mennonite Collegiate Institute Society overwhelmingly approved an auditorium and residence renovation project. Since that time there has been considerable activity obtaining drawings and plans for the work to be able to proceed after sufficient funds have been collected.

The minimum required to put the projects underway is one-half, or approximately \$175,000 dollars, of the total estimated. To date, a round figure of \$160,000 in cash and signed pledges has been received from private donors. This figure represents the efforts of approximately half of the Board of Directors and their area constituencies. Thus, although the Board is looking for a fund approaching the two-third mark rather than just half, it would appear that construction should certainly be able to get underway when warm weather returns.

In addition to this, the RM of Rhineland has passed a resolution to forward \$20,000 of a "labour forgiveness grant" to cover local employment costs during the winter and early spring months. Consequently, if the MCI plans for the future continue to become reality as steadily as has occurred during the last two months, students will have radically improved facilities in the '76 - 77 school year.

Dates:

March 1 to 13: Manitoba Music Competition Festival

March 13: Oratorio, MBBC and CMBC, 8:00 p.m. Centennial Concert Hall. King David by Honegger and Psalm 150 by Bruckner. William Baerg, conductor.

March: Seminar for congregation leaders. 9:30 a.m. to 5:30 p.m. Sargent Mennonite Church. Sponsored by Faith and Life and Manitoba Conference of Mennonites.

March 18: Westgate Banquet, 7:00 p.m. at First Mennonite Church.

March 25: Open House at Westgate. 7:00 p.m. All interested parents and students. Annual meeting presently scheduled for May 31, 8:00 p.m. at N. Kild. Menn.

April 4: Festival of Art and Music, Polo Park, 12 to 6 p.m.

April 11: At Bethel Menn., Junior Choir Easter Spring Concert. Sunday 7:00p.m.

May 8: Junior Choir First Mennonite, Operetta, 'Alice in Wonderland' at Tech-Voc Auditorium. 7:30 p.m. Tickets from choir members.

POLO PARK FESTIVAL OF ART AND MUSIC

The fifth annual Mennonite Festival of Art and Music, sponsored by the Westgate Ladies' Auxiliary, will be held on Sunday, April 4, from noon to 6:00 p.m. at the Polo Park Mall. Besides the usual art, music, handicrafts, and literature displays, there will be a display of the winners' work in the student art contest. Admissions will again be \$1.50 for adults and 50 cents for children.



The 1976 Festival of Art and Music will be held Sunday April 4. See story above for details.



Crosstown's staff at the new Portage Avenue office: Henry Enns, Jim Neufeld, Carolyn Friesen and manager Harry Peters.

Crosstown Credit Union's branch office at the corner of Portage and Clifton was officially opened on February 14, when **Henry Enns**, president of the board, cut the ribbon. Youngsters picked up free pucks and chatted with Jet players while parents shared a cup of coffee with staff members and honored guests. The clergyman in attendance for the dedication was John Harms. Customers were pleased to note the availability of substantial parking space on the lot.

Miss Miriam Bergen's home in the Rossmere constituency was the scene of a party for enthusiastic PCYF members. The young conservative party members held a birthday party for Manitoba's PC Leader, Sterling Lyon.

Schliessung des Deutschen Konsulats in Winnipeg

von Elisabeth Schlichting

424 Wellington Crescent, seit 23 Jahren Sitz des deutschen Konsulats in Winnipeg und ein "Stueckchen Heimat" fuer viele Deutschkanadier, wird auf Anordnung des Bonner Auswaertigen Amtes mit Wirkung des 31. Maerz 1976, geschlossen.

424 Wellington Crescent steht nun zum Verkauf oder zur Vermietung frei und niemand scheint im Augenblick seine naehere Zukunft bestimmen zu koennen. Alleine im Jahre 1975 haben 2850 Besucher und Bittsteller hinter seinen Mauern Rat und Hilfe gesucht, - darunter 800 Antragsteller auf Passverlaengerungen und 1000 Anliegen fuer Rentenangelegenheiten. \$2.800 wurden vom Konsulat alleine nur an Postgebuehren ausgegeben. Ist es da verwunderlich, dass die Bevoelkerung der deutschkanadischen Volksgruppen in Winnipeg, (darunter auch Mitglieder der mennonitischen Gemeinden) nach Bekanntmachung dieser Meldung Sorge und teilweise auch Enttaeuschung ueber den Bonner Schritt zum Ausdruck gebracht haben und fuer die Entscheidung des Bonner Auswaertigen Amtes nur schwerlich Verstaendnis aufbringen koennen?

Um die naeheren Umstaende, die zur Schliessung des deutschen Konsulats in Winnipeg fuehrten und die weiteren Plaene der Bundesregierung zur Wahrnehmung deutscher Interessen im Westen Kanadas fuer unsere Leser aufzuklaeren, bat ich Herrn Konsul Thiele um eine Unterredung, die er mir auch bereitwillig zusicherte.

Mit gemischten Gefuehlen traf ich zur vereinbarten Zeit im Konsulat ein. Die freundliche Art des Herrn Konsuls jedoch verscheuchte schnell jegliche Befangenheit von meiner Seite. Vor mir sass ein aufgeschlossener, vitaler und wie ich sehr schnell merkte, ein hochintelligenter Mensch, - der zwar seit Ende Februar 1976 "pensionsberechtigt" ist, aber noch lange nicht zum "alten Eisen" gehoert. Seine beruflichen Erfahrungen: 6 Jahre wirkte er in der Botschaft im Irak (Bagdad) 1955-1961, 4 Jahre Marokko (Rabat) 1961 - 1965, 2 Jahre im Auswaertigen Amt Bonn, wo Herr Konsul

Thiele die Laender Indien, Pakistan und Nepal bearbeitete 1965-1967 und 6 Jahre in Pakistan (Islamabad) 1967-1973.

Ein Mann also, mit langjaehrigen Erfahrungen im Auswaertigen Dienst, der faehig versteht die Interessen der Deutschen im Ausland auf das Beste zu vertreten.

Worin bestand nun die Hauptaufgabe unseres Konsulats, an das sich jaerlich fast 3000 Menschen wandten? Groesstenteils aus der Bearbeitung von Rentenangelegenheiten und Kriegsfolgelasten aller Art und Passverlaengerungen. Da die Fristen fuer Neuantraege auf Lastenausgleich und/oder Rentenbezug seit dem 31.12.1975 abgelaufen sind, wuerde der Arbeitsumfang des deutschen Konsulats in Winnipeg bedeutend geringer werden.

Worin bestand der Wert eines Konsulats im Westen Kanadas? Den deutschen Staatsangehoerigen Schutz- und Rechtshilfe zu gewaehleisten. (Geraet z.B. ein Auswanderer mit deutschem Pass in hiesige gesetzliche Konflikte, kann sich diese Person mit dem Vertreter der deutschen Regierung, d.h. dem Konsul des Landes in Verbindung setzen, der unter Umstaenden einen Rechtsanwalt fuer seine Verteidigung benennt.)

Private Gruppen werden finanziell vom deutschen Konsulat nicht unterstuetzt. Es bietet lediglich Rat und Hilfe. Informationsmaterial und Filme stellen das Konsulat ebenfalls zur Verfuegung. Sie bleiben auch weiterhin der Oeffentlichkeit jederzeit zugaenglich wenn ein Honorarkonsul sein Amt antritt.

Wie steht es mit der Foerderung der deutschen Sprache in Winnipeg? Wird z.B. die deutsche Sonnabendschule von der deutschen Regierung unterstuetzt? Frueher ja, heute nicht mehr. Ein Zuschuss wird nur bewilligt wenn die Kosten nicht gedeckt werden koennen. Seit 1975 wird die deutsche Sonnabendschule von der Provinzialregierung von Manitoba unterstuetzt. Man hofft, dass es auch weiterhin im Rahmen der multikulturellen Politik der Provinz

weiter gefoerdert wird.

Die ploetzliche Entscheidung Bonns, seine Vertretung hier in Winnipeg zu verkleinern und in ein Honorarkonsulat umzuwandeln, schien auch Konsul Thiele zu enttaeuschen, obwohl er Verstaendnis fuer die Lage des Auswaertigen Amtes in Bonn aufbringt. Die staendig steigende Inflationsrate und die immer hoeheren Unkosten, die damit fuer ein Land verbunden sind, trifft nicht nur uns hier in Kanada, sondern auch in anderen Laendern muss der "Guertel enger geschnuert werden." Bonn spielt dabei keine Ausnahme. Im Bundeshaushalt sind fuer den Auswaertigen Dienst 198 Stellen gestrichen worden. "Sparmassnahmen" also. Das Auswaertige Amt soll Dienststellen abbauen oder zumindest zusammenfassen.

Somit wird in Winnipeg der Personalbestand von bisher 9 auf 2 Bedienstete reduziert. Herr Konsul Thiele wird den Posten eines "Honorarkonsuls", unterstuetzt von einer Sekretaein weiterfuehren.

1873 war Deutschland erstmals in Winnipeg von einem "Wahlkonsul" (Honorarkonsul) vertreten. Seit 1912, (mit Ausnahme der Kriegsjahre) befindet sich in Winnipeg ein "Berufskonsulat". In Folge der "Sparmassnahmen" wurden in den U.S.A. bereits 4 Generalkonsulate geschlossen. In Kanada fiel bisher nur Winnipeg dem "Rotstift" zum Opfer. Neben der deutschen Botschaft in Ottawa werden die Interessen der Deutschen im Ausland durch das Generalkonsulat in Vancouver (zustaendig fuer B.C. und Y.T.), das Generalkonsulat in Toronto (zustaendig fuer Ont.), das Generalkonsulat in Montreal (zustaendig fuer Quebec und die kleineren Provinzen im Osten) und das Konsulat in Edmonton (bisher zustaendig fuer Alberta), wahrgenommen.

Mit Wirkung des 1. April 1976 wird Edmonton fuer die Praerieprovinzen Alberta, Sask. und Man. zustaendig sein und einen grossen Teil der Funktion des hiesigen Konsulats uebernehmen. Rentenbearbeitungen, Kriegsfolgelasten und Passverlaengerungen werden von dem Konsulat in Edmonton uebernommen.

Herr Konsul Thiele glaubt jedoch, dass die Umwandlung des deutschen Konsulats in Winnipeg von nicht zu einschneidender Wirkung fuer die deutschkanadische Bevoelkerung von Man. und Sask. sein wird. Es wird lediglich manches umstaendlicher werden.

Selbst unser Premier, The Hon. Edward Schreyer bedauert den Schritt der Bonner Regierung und wandte sich in einem persoenlichen Schreiben direkt an den deutschen Bundeskanzler Schmidt und Verteidigungsminister Leber.

Die Auswanderungsquote von Deutschen nach Kanada ist eine der

hoechsten aller Laender. Genaue Angaben darueber konnte ich leider nicht erlangen, da die Botschaft in Ottawa dafuer zustaendig ist. Die Rueckwanderungsquote ist jedenfalls eine der niedrigsten, wurde mir gesagt. Auf meine Frage, ob irgendwelche Unterlagen ueber die Einwanderung von Mennoniten nach Kanada vorliege, konnte Herr Konsul Thiele mir leider keine genaue Auskunft geben. Aus Deutschland sind es nicht Viele, wurde mir gesagt. "Ein hoeherer Prozentsatz jedoch aus der Sowjetunion und Suedamerika wie z.B. Paraguay".

Zum Abschluss moechte ich noch einmal auf Herrn Konsul Thiele zurueckkommen. Wie schon erwaeht, wird er ab April 1976 den Posten eines "Honorarkonsuls" in Winnipeg uebernehmen, sodass kein Bruch in den Beziehungen zwischen Manitoba und der BRD eintritt. Seine Pflichten und Aufgaben werden weiterhin mannigfaltig bleiben.

Grosse Sehnsucht nach Deutschland wird Herr Thiele schwerlich bekommen, denn er sieht Manitoba bereits als seine zweite Heimat an. Nachdem er seine erste Heimat in Ostdeutschland mit ihren Seen und Waeldern aufgeben musste, wo das Land ebenso flach und fruchtbar wie unserer Praerie und die Winter ebenso schneereich und kalt wie in Manitoba sind, fuehlt sich Konsul Thiele bei der warmherzigen Bevoelkerung hier so richtig zu Hause.

Wir, vom M.M. wuenschen Herrn Konsul Thiele und seiner Familie fuer die Zukunft alles Gute.mm

Grosses Dnjepr-Treffen am Assiniboine River

Der Maennerverein der Ersten Mennoniten Gemeinde zu Winnipeg in Verbindung mit einer Initiativ-Gruppe ladet alle interessierten Mennoniten mit Familien, die in der Dnjeprgegend gewohnt haben, herzlich ein an einem Dnjepr-Treffen teilzunehmen.

Dieses Treffen soll Sonntag, den 30. Mai um 2.30 Uhr nachmittags, auf dem Gelaende des Mennonitischen Assiniboine Missionscamp bei Springstein, Manitoba, ungefaehr 17 Meilen westlich von Winnipeg, stattfinden.

Voraussichtliches Programm:

- Einleitende Ansprache von Aeltesten Jacob H. Wiebe mit Erinnerungen an Dnjepr.

- Ein historischer Vortrag mit Lichtbildern ueber die mennonitischen Ansiedlungen im Dnjeprgebiet, gehalten von Dr. Victor Peters und Frau Elisabeth Peters.

Zur Deckung der Unkosten wird ein Dollar pro Person erhoben. Alle Fragen, sowie Freiwillige die sich an diesem Programm beteiligen wollen; sei es in Gedichten oder Erinnerungen etc., richten sich bitte an die Initiativ-Gruppe.

Im Auftrag: Peter Kroeger

Die Suppe

von J. Neufeld

Ist das nicht fuer manch einen unserer Leute, die aus Russland kamen und das Kolchosleben kennen, ein wohlbekanntes, und sogar trautes Bild?

Als Invalide, war ich mal laengere Zeit in der Kueche, als Chartschewos (Essenfahrer) angestellt. Und so hab ich oftmals, wie die Frau da, aus grade so einer Kanne, an die Pflueger und Jaeter, Maeher und Drescher im Felde, die Suppe verteilt.

Freilich, so ein grosser, starker Kraftwagen stand mir damals nicht zur Verfuegung. Ich hatte nur ein paar ganz kleine, sehr liebe Pferdchen und einen dementsprechend kleinen Arbeitswagen, auf dem es manchmal schwer war, die vier oder fuef Borschkannen und den Kasten mit Brot und dem noetigen Essgeschirr richtig zu verstaen.

In der ersten Zeit (das war Anfang der dreissiger Jahre) wo der Kolchos, wie auch wir selbst alle, so bitter arm waren, war dementsprechend, auch die Suppe immer recht mager, und es war manchmal wirklich schwer anzusehen, wie sich die hungrigen Menschen, darunter auch all die erst halb erwachsenen Maedchen und Knaben, gierig mit dieser inhaltlosen Suppe den Bauch fuellten und die duenne, duerre Schwarzbrotsschnitte verschlangen.

Ja, es gab damals im Kolchos nichts zu lachen, und ein freundliches Gesicht war eine Seltenheit. Doch, da auch zu Hause in weit den meisten Haushalten Kammer und Keller leer standen, ging man, um dieser Suppe willen, gerne zur Arbeit.

Mit den Jahren jedoch wurde die materielle Lage fuer den Kolchos selbst etwas leichter, und damit die Krautsuppe fuer seine Mitglieder um ein Weniges besser und kraeftiger.

Um ein wenig wurde auch die Stimmung der Bauern, diesem ihnen aufgezwungenen System gegenueber, versoehnlicher, zufriedener.

Man schickte sich in das Unvermeidliche, arbeitete und ass Borscht.

Und als wir dann anno 1933, eine recht reiche Ernte hatten, die Milchfarm, wie auch Schweinefarm und Gemuesebaubrigade mehr liefern

konnten, wurde der Borscht schon schmackhafter und freilich auch naehrhafter, und die Stimmung der Leute freundlicher.

Als dann am Ende des Jahres die Buchfuehrung mit der Jahresrechnung endlich fertig, und diese von der Kreislandabteilung, in Saporogje, angenommen und bestaetigt war, bekamen wir fuer jede Arbeitseinheit, die uns im Laufe des Jahres immer puenktlich angeschrieben worden war, und auf die wir sonst recht scheel und skeptisch geschaut hatten 1½ Kgr. (1 Kgr. - 2½ Pfund) Weizen, einen kleineren Teil von jeder Getreidekultur, die wir gepflanzt und geerntet haben, ja sogar Spreu und Stroh fuer unser eigenes Vieh und auch zum Heizen, wurde auf diese Einheiten verteilt.

Vom Reingewinn an Bargeld erhielten wir damals pro Einheit, wenn ich mich recht erinnere, Rol 1.25.

Und der Borscht aus der Kolchoskueche war das Jahr und auch in den folgenden Jahren immer duge dobre (sehr gut), mit reichlich grossen Fleischbrocken dazwischen.

Die Folge - der reichen Ernte, der mehr oder weniger gerechten Entloohnung fuer geleistete Arbeit und auch der wohlschmeckendren Krautsuppe halber, war puenktlicheres Erscheinen zur Arbeit und bessere, gewissenhaftere Arbeitsverrichtung der Mitglieder.

Man fing an, die Arbeitseinheit zu schaezten, und zu dem russischen Rubel freuten wir uns damals ebensoviel, wie wir heute hier den Dollar anlachen.

Ich glaube, wir haben auch hier in Kanada heute noch eine ganze Zahl der Frauen, die damals in der Kolchoskueche Brot buken und Borscht kochten. Und noch Viele, die in der Milchfarm Kuehe melkten und Kaelber traenkten, oder irgendwo in der Feld- oder Gemuesebaubrigade ihre Arbeitseinheit verdienten. Von den Maennern sind ja wohl verhaeltnismaessig nur Wenige am Leben geblieben und herruebergekommen. Aber bei Allen die da sind, wird wohl dieses Bild manches Leid, wie auch andererseits, manche freudigere Begebenheit in Erinnerung rufen. mm

Multiculturalism?

The whole idea behind Multiculturalism is helping Canadians get along together, to understand each other's backgrounds and differences.

While it is a permanent Government policy for all Canadians, Multiculturalism is voluntary. It really is up to us to make it work.

Our Federal Government provides the following programs and facilities to help us preserve our cultural backgrounds:

IN THE DEPARTMENT OF THE SECRETARY OF STATE

The Multiculturalism Program is designed to assist and promote cultural development of all Canadian groups wishing to preserve and contribute their heritage to Canada. Implementation of the following activities helps to achieve this goal:

Ethnic Groups Liaison

This program makes available its professional resources to assist groups at the national and local levels in organization and communication.

Canadian Identities Program

Strives to strengthen the cultural identity of minority groups and promote a greater understanding and awareness of Canada's cultural diversity through crafts, theater, folk art festivals, and literature.

Canadian Ethnic Studies

Guided by the Canadian Ethnic Studies Advisory Committee programs are developed for research on ethnic studies in Canada. The program of visiting professorships and lectureships at Canadian universities is also administered by the Advisory Committee.

Non-Official Languages Teaching-Aids

Makes funds available for the development and production of teaching materials for language classes.

Multiculturalism Centres Program

Assists voluntary groups to organize multicultural centres in local communities.

Immigrant Integration Program

Assists various groups in helping immigrants to participate more fully in Canadian society.

Projects Grants Program

Makes funds available to voluntary groups in support of a broad spectrum of multicultural activities.



It's up to you.

IN THE NATIONAL FILM BOARD

As part of its contribution to the Multiculturalism Program the National Film Board has produced over 400 of its films in 19 different languages. These may be obtained free of charge from National Film Board offices in the following cities: Vancouver, Winnipeg, Toronto, Montreal, Ottawa and Halifax.

IN THE NATIONAL MUSEUM OF MAN

The National Museum of Man in Ottawa documents the history of all Canadian ethno-cultural traditions. The museum has accumulated a vast number of artifacts, tape recordings, video tapes and films. Special attention is being placed on such elements as folk architecture, home furnishings, pre-industrial techniques of food production and handicrafts, traditional story-telling, family and community life, feasts and rites. Cultural exhibits and travelling displays are also being prepared.

IN THE PUBLIC ARCHIVES

The National Ethnic Archives program is designed to find and protect ethno-cultural

records from loss, damage or deterioration. A staff of area specialists has begun collating records of this rich and important aspect of our heritage through contacts with ethno-cultural organizations, associations, and individuals.

IN THE NATIONAL LIBRARY

The National Library has organized a Multilingual Biblio-service. Its aim is to acquire books in non-official languages spoken in Canada and make them available through public libraries, expanding the extant non-official language book collections in most libraries. The first shipment of books in ten languages left Ottawa in March 1975. It is planned to add five new languages annually to a total of 70 languages.

To present your views, or to receive further information, write to:

**Multiculturalism, P.O. Box 366, Station A,
Ottawa, Ontario K1N 8Z9**



Hon. John Munro
Minister Responsible
for Multiculturalism

L'hon. John Munro
Ministre chargé
du multiculturalisme



our word . . .

Another story of greed: Why me?

The attitude of the Canadian labor movement to the federal anti-inflation program is a potentially destructive force to the fabric of our society, and one that is a far more dangerous threat to it than could ever be posed by a band of dedicated radicals of the right or left bent on overthrowing the government. Ever since the federal government announced its wage and price controls, leaders of the Canadian labor movement have not only stated that they disagree with the program but have also vowed to undermine the program in every way possible.

One can understand labor's opposition to wage and price controls, particularly because it believes wage controls appear to hit low-income people and wage-earners hardest while the professionals and business interests get off rather lightly. Indeed, one can sympathize with and support labor in its attempts to get government to develop anti-inflation measures that are equitable.

But what should be censured is labor's negative attitude. Two recent news reports illustrate this:

Shirley Carr, vice-president of the Canadian Labor Congress, confirmed the unco-operative stance of her organization and labor generally at a recent meeting in Halifax. Ms. Carr and Jean-Luc Pepin, chairman of the Anti-Inflation Board, were invited speakers at a seminar for business and labor leaders. According to one newspaper report, Mr. Pepin was asked what he thought of Ms. Carr's speech and he replied: "I thought it was an excellent speech. Our program is very arbitrary. But it's too bad she spoiled her case by making four or five mistakes. . . it's too bad labor people don't bother to read what we're actually saying."

Ms. Carr when asked to comment on Pepin's speech is quoted as saying: "Oh, I just turned him off. I frankly never listened to what he has to say."

A few days later, another labor leader proposed that the CLC established a strike fund to support key strikes so that, in his words, "labor will always win."

Anyone who cherishes the democratic process as a means of bringing into balance the competing and diverse interests of society should fear for the survival of democracy on reading news reports such as the two given.

First of all there is something wrong when a leader within our society says publicly that he/she will not listen to what another leader has to say. A decision to not listen automatically prevents any reasonable solution to the problems.

Second, labor is on a potentially dangerous course. Quite apart from its opposition to the wage and price controls, its position strikes at the very heart of a democratic government's right to govern; that is, to make decisions for the whole of society. While many people may not like the kind of people who are elected to sit in our legislatures, they, nevertheless, have been given a mandate to govern. Further, democratic governance is based on this and on the willingness of the governed to accept and co-operate with government decisions.

In this process there is a fine line between disagreement with a policy in the hope that government may change it, and disagreement with intent to destroy the policy.

If labor continues and increases its opposition to the federal inflation-fighting program, it is provoking a confrontation which will force each side to resort to increasingly desperate measures to ensure victory. All of these measures will culminate in a less democratic society because you will no longer be setting policy by balancing the interests competing groups, but policy will be set in favor of the interest group with the most power.

In the current situation, a victory by labor may mean that our Canadian democratic society will be dominated by one interest group and we will no longer be truly democratic. If government wins the power struggle victory may come only after government resorts to measures which are more dictatorial than democratic.

As mentioned earlier one can understand labor's wish to have revisions to the anti-inflation program. At the same time, most Canadians have a great deal of sympathy for government as it tries to bring to balance the diverse interests of the nation in establishing a fair program. But would labor not have demonstrated a better attitude by accepting the wage and price controls as outlined while continuing to press for improvements? This would enable them to go to government and say: "we are doing our part, but we insist that the government make sure the others do theirs." Secondly, compliance to the current program, imperfect as it may be, would clearly show where the inequities lie. But the stride way of Labor Leader's speeches are limiting any compromise and are taunting government to try to apply them to labor.

At present labor is arguing that wage and price controls should be applied first to everyone and everything else in Canada. But a careful reading of the wage and price controls together with the speeches of government officials indicate that labor isn't the only victim. Labor perhaps happens to be the first and at the same time the most obvious group affected. The other groups will feel the controls in due course.

The organization of labor has been necessary to protect the ordinary workingman from the greedy excesses of employers. Indeed, employers have had, and still have, a long and dismal record of the most savage exploitation. This exploitation needed to be curtailed and was only possible through the organization of the workers. But it would indeed be tragic if labor, unwilling to curb its own excesses, were to undo all its achievements and ruin the fabric of democracy at the same time. Labor should note that unions are one of the first things to be brought under tight control in a non-democratic government.

If labor's opposition to the anti-inflation program is expressed in their slogan: "why me?" then the rest of us should reply with this question: "why not you?" **ELU**

fyi*

***for your information**



That Certified, genuine Coat-of-arms?

by Vic Penner

A few years ago my wife and sons got together and decided to start me on a hobby. One of them had read somewhere that middleaged men should develop hobbies so that when they retired they would be well-launched into some worthless pursuit that would keep them out of the kitchen where the heart of any decent Mennonite household really beats.

This committee of three chose collecting mustache cups as a worthy interest for the head of the house, and so I received mustache cups for my birthday, wedding anniversary, Father's Day and Christmas. Actually, the first cup I got was a shaving mug. It was quite a blow to The Frau when she discovered how badly she'd flubbed Valentine's Day. But, so what, I was shaving around the mustache anyway so I assured her that it was just what I'd always wanted. Besides, I didn't know it was supposed to be a mustache cup. Imagine her surprise when I started shaving out of it.

She persisted, though, and after that the gifts were honest-to-goodness new antique mustache cups. Not the china porcelain kind Grandfather used to have, but heavy potter utensils more like beer steins with mustache guards to keep the foam off a hairy upper lip.

This collection of half a dozen or so mustache cups hasn't really much to do with my article, except that behind this collection on one of our shelves there is a curled-up piece of cardboard with a print of a brown coat with eight sleeves. Not very well lettered above the coat are the words: Family Coat of Arms. I've always thought that coat of arms appropriate for myself, placed as it is in the

midst of what is to become my hobby of the future.

As far as coats of arms go, I have sometimes, while munching on a hot dog and trying to suck thick malted milk through a skinny straw in the Polo Park shopping mall, glanced at that coat of arms place near the hot dog stand. I've never taken it seriously - partly because the ones on display are always McDonalds, Stewarts or MacPhersons. It never occurred to me to check out their list for a Penner coat of arms.

You can guess how surprised I was last winter when I received in the mail from Sovereign Heraldry of Cornwall, Ontario, a letter offering the Penner coat of arms. It was almost like being offered a page in Who's Who.

Having lived quite a few years with the cardboard coat with its eight sleeves, I naturally dispatched post haste, as they say, the required \$2.95 for a certified sketch of the Penner coat of arms as a preview of the real thing - available for a paltry \$19.95.

It was a suspenseful two weeks waiting for that certified coat of arms. Good thing there wasn't a postal strike at the time or I think the suspense would have killed me.

It finally arrived. And I wasn't disappointed. What puzzled me a lot, though, and still does, are the three big pineapples in the upper corners and centre bottom of the shield - escutcheon, if you're a stickler for heraldic terms. Otherwise the emblem at first glance looks a lot like my cardboard version at home. Except that what must be the coat has only two sleeves and looks as if somebody is holding it open wide to reveal secrets of doubtful interest.

The typewritten description that came with the coat of arms certificate states: "The surname Penner seems to be locational in origin, and is believed to be associated with the English, meaning, 'one who lived at, or near the pen enclosure'."

I know that some of my fellow Penners will take umbrage at that locational origin, but I don't mind. I figure it beats living inside the pen enclosure.

There is no clue in the write-up what significance the pineapples have in Penner history. The five daggers in an inverted "V" among the pineapples also had me baffled at first. But now I think they are probably pig-sticking devices; tools of significance when you reside near the pen enclosure.

Thrilled as I am about the Penner coat of arms, I have decided against ordering the genuine plastic replica for \$19.95. I am going to invest it instead in either a Registered Retirement Savings Plan or a new mustache cup. I am also dusting off my cardboard coat of arms and rearranging it more prominently among my mustache cups. mm

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