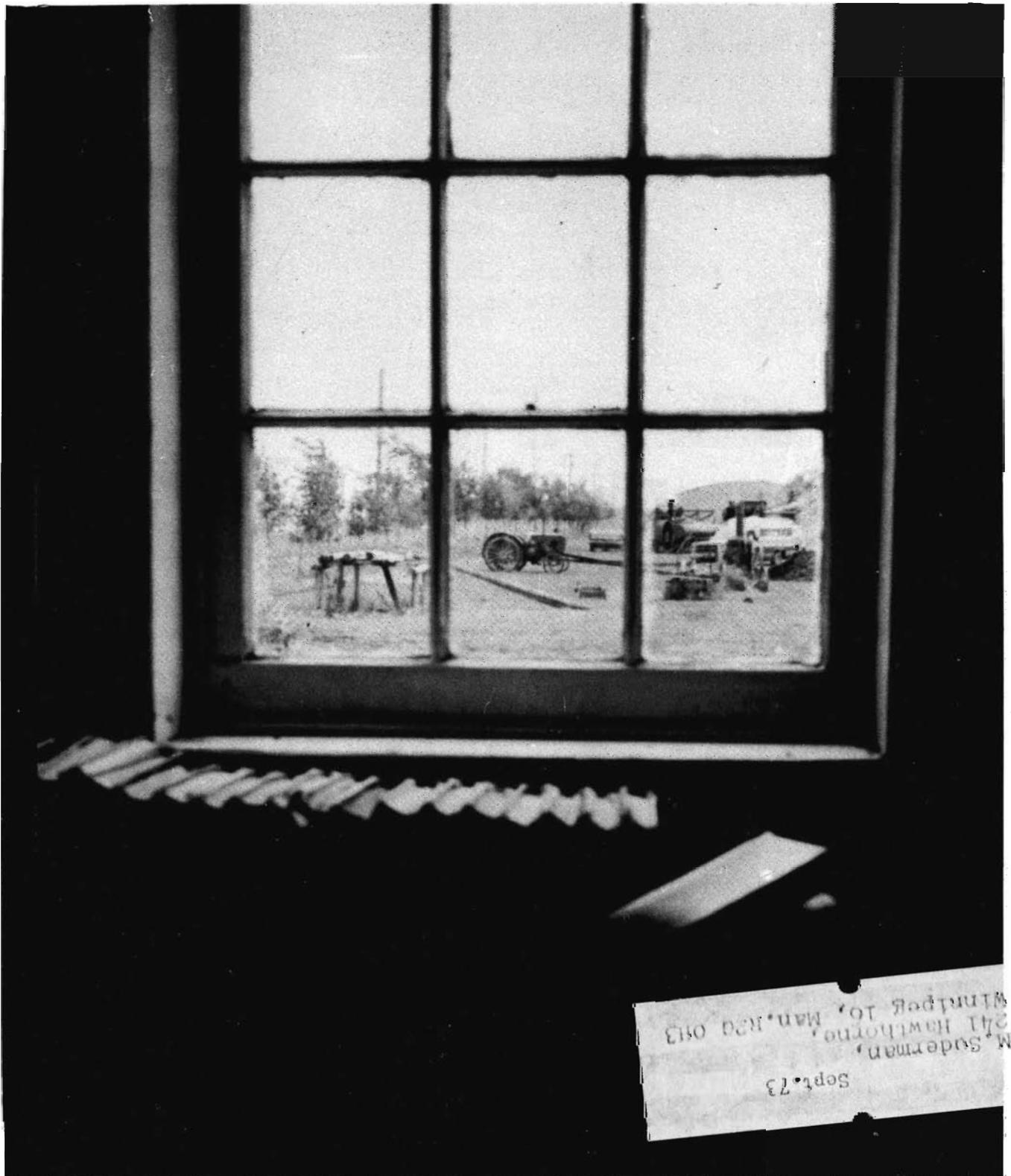


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volume 7/number 1/october 1977





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The Mirror Mix-Up contest is back for another year.

From among the 52 entries to our last contest, published in the summer issue Mrs. W. Wiebe of Winnipeg was selected the winner.

Answers for the summer contest are motor, motel, canoe, travel, resort, boating, and mirror.

The letters are to be re-arranged and written in the squares to form words. Letters which fall into the 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 the current entries and a cash prize will be awarded.

Entries must be sent to the Mirror office by October 21, 1977.

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mennonite mirror

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The Cover: Through the schoolhouse window at Mennonite Village.

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The Holdeman Revival: is it reform, or a witch hunt?

The Holdeman Church of Manitoba (whose official name is Church of God in Christ - Mennonite) originated in a revival movement that took place in the Steinbach Kleine Gemeinde Church in 1881-82. The initiator of the revival was an Ohio preacher, John Holdeman, who wanted to create a "true church". The result of the revival was to divide the Kleine Gemeinde Church with, in the words of one historian, "much heartache and bitterness. . . . Families were separated and close relatives and friends estranged from each other."

Since its foundation there have been further revivals within the Holdeman Church itself, including a notably bitter one in the 1940's. In the past few years, as the following article shows, another revival has been in progress. Church members are being reproached for covetousness and urged to give up the ways of the world. Members who refuse to change are disciplined and expelled, and those who remain are commanded to shun those who have left.

In one small community of 18 families, 10 heads of households have been banned at one time or other. In that same community, of 63 children of baptizable age, 19 have chosen not to join the church and 12 have been banned. Holdeman nurses in one hospital have been known not to take care of patients who have been expelled from their church. An old couple in a nursing home were separated by the ban.

The question in the minds of many observers, both inside the church and out is—has this become a reform or a witch hunt

"My one comfort these days is that the church which asked us to leave is not the same one we joined many years ago" said a friend recently. She and her husband had been expelled from their church. The Church of God in Christ, or as it is better known, the Holdeman church.

The members of this strict Mennonite sect are mainly industrious farmers, with some businessmen and professional people among them as well. The men are bearded and the women wear their hair neatly pulled back into a bun and gathered under a black close-fitting cap. For special occasions the black cap is replaced by a kerchief, also black. Though they dress plainly, the quality of material is usually of the best and their homes are well furnished with modern appliances. Travel is their main form of recreation but their cars must be somber colours and without any chrome.

In the last few years, members in

the various Holdeman communities have decided that their children would benefit from less exposure to outside influences and have set up their own one or two-room schools. Here church members with or without teaching qualifications have been hired for a nominal sum, paid for by the community.

In spite of this segregation of the schools, many church members held important positions as businessmen and nurses, working hard and doing a very good job.

Now a purge is sweeping through the church nation wide and members are told to relinquish their positions and return to farming and volunteer work or leave the church. Many find it bewildering.

"We have spent so many years in love and unity" said a former member "when we could go to church and all greet each other and look each other straight in the eye. Now that is no

longer possible." "We feel we have done nothing wrong and though we will miss our friends we won't miss the pressure that the church has put on us," said another. "We have always obeyed like children" said a middle-aged man "so it is hard to question the church after all these years." "I feel very far from the church but very close to God" was the heartfelt comment made by another.

Why are the ministers expelling all these people? To cleanse the church of deception, according to their publication, *The Messenger of Truth*. An excerpt reads as follows, "If you take such liberties as trimming the beard, furnishing your homes modern, buying classy cars and like liberties, it will all undermine your labors in defending the faith and make them fruitless."

From the same paper. "We believe and teach that an unfaithful member must be expelled. The first reason is to retain the purity of the church: The second reason is to so reprove the transgressor that he may be ashamed and repent; the third is that the church may not be blasphemed by the world."

Again: "As separation is commanded by God for the reformation of sinners and the maintenance of the purity of the church, so God has commanded and willed that in order to shame him to reformation, the separated individual shall be shunned and avoided. This withdrawing proceeds from the separation and is a fruit and proof of the same, and without it separation is vain and unavailing."

What this separation means among other things, is that an expelled member of a family may not eat at the same table as the others who are still members; a business partner must dissolve the partnership; a husband may not sleep in the same bed as his wife.

The hurt among families has been

Is a simple life a viable option?

This monthly forum will feature comments by Mennonite leaders on the application of Menno's interpretation of Christian teaching to the contemporary Church.

"Because we do not believe the threats, punishments, wrath, of the Lord, but disbelieve them, therefore do we lead such an unbridled, reckless life. . . . We eat, and drink, build, sow, reap, and marry without any fear or care. We rake and scrape, amass money, property, gold, silver, and say in our hearts boldly, There is peace and freedom."

(Menno Simons, True Christian Faith)

by Harvey G. Plett

The other day I had a refreshing conversation with a lady, who with her husband migrated from Germany to Canada in the early '60's. The reason for coming to Canada was to escape the rat race style of life in Europe.

How did they plan to achieve this in their new country? They achieved it by retreating into the backwoods of the Canadian Shield. They live in a log cabin two miles beyond the nearest road. To get to their place you have to travel by canoe and make two lengthy portages.

Here they have found solitude, a slow pace of life and are able to appreciate the closeness of nature.

Through trapping and other odd jobs sufficient money is earned to buy

the basic essentials for life. The children receive their education through correspondence under the tutorship of their mother.

The vehicle they drive, when they come out, is a vintage 1948 model. Boat, motor, etc. were purchased second-hand and repaired as well as being maintained by themselves.

This is one expression of the simple life. Whether it is a real viable option for many is debatable. Even though one may favor the simple life, withdrawing into isolation seems hardly to be the way we can be salt and light. As Jesus says, "a city set on a hill cannot be hid." A simple life that is seen and felt by those around us is what is called for.

It is not easy to live a simple life in a society where everybody is running to stay ahead of the Joneses. This race is of course enhanced by a consumerism attitude which through devious advertising methods at times, stimulates our desires rather than our wants. Thus to live the simple life without resorting to a retreating action will require a clear goal and concise decision to achieve that goal. It will also demand a willingness to be looked at sideways by those around us.

Before going any further, let me define what I understand with the simple life. It is well expressed in the words of Paul when he says ". . . if we have food and clothing with these we shall be content." (I Tim. 6:8)

I understand Paul's statement to be an exhortation to be satisfied when the necessities of life are met. It is of interest to note that the above words come in the context of warning about desiring to be rich.

In other words, Paul is saying there is more to life than making money and seeking to live in excess luxury. The emphasis on the simple life is not only biblical but part of our Mennonite heritage. Menno Simons emphasizes the simple life in his writings.

In order to best elaborate on the simple life I offer some possible practical expressions of such a life style. In doing so, I am aware, it is easier to write about the simple life than to practice it.

The community I come from was anti-car when the automobile made its appearance. (I do not necessarily fault my forefathers for this.) Today the

automobile is fully accepted. More, it has become a status symbol. Consequently with time bigger and more expensive cars have been purchased.

Each step up (?) was rationalized. This is hardly a simple life style. The simple life style looks at the car in terms of its purpose (?) a means of transportation. Thus when buying a vehicle some questions that should be asked are, What will meet my need at a most reasonable price What kind of vehicle will use the least energy

A question that is rather irrelevant is, Does this car enhance my status, reflect this position I hold

Another expression of the simple life style is the clothes we wear. Mennonites have always stressed that one's Christian commitment is reflected in simplicity of dress. Special emphasis was given on matters of adornment.

A simple life style point of view is not so concerned about whether clothes accentuate the right points of the body but rather does it meet the need for clothes. This does not mean that one dresses outlandishly but neither does it mean one dresses in the latest style. Rather one wears clothes that are neat, modest, durable and of reasonable price. Friends of mine buy many of their clothes at the MCC self-help centre. We have done this as well. My wife has worn a pair of good looking shoes she purchased for \$1.50. One of our boys is wearing an excellent pair of cords we bought for 25c.

Should you feel embarrassed about this, tell no one where you purchased your clothes and no one will be the wiser.

What about the food we eat? It seems to me, that a simple life-style will affect the foods we purchase. One should choose staple nutritious food. If possible, raising vegetables in your own garden or buying them from producers is a good way of obtaining good vegetables. Many things could be said here, let it suffice to mention that wise planning and purchasing is what is needed.

What about leisure and the simple life-style? The simple life style seeks to use leisure in the most beneficial way. Here we can learn something from the Europeans.

We, as a family, spent the 1974-75 school year in Germany. To our surprise and enjoyment we discovered that walking is a great way of using leisure time as a family. In Germany taking a weekly, if not a daily, walk was as necessary as seeing the Blue Bombers or Jets play. Since I was lazy and fat it took some time before I tried this new sport. It was a rewarding experience.

The simple life-style seeks participa-

Continued from Page 7

severe. A son or daughter remaining in the church castigates a parent who has been expelled. A wife pleads with a minister to remove her church membership as well as that of her husband so they may stay together. Many families have sold their homes, businesses and farms because the pressure has been too much.

Will this pressure from the church succeed in the cleansing it started out to do, and will its ousted members really wish to come back to the fold? Quoting from The Messenger of Truth again, "Let us hold the avoidance with our loved ones that have gone astray so that God's convicting power can do its work." mm

tory activities for leisure time. It is concerned for the health of one's own body as well as the enjoyment of doing it yourself.

Finally the simple life style point of view is careful about how money is spent. Money earned through honest work is spent wisely. It is used to meet essential personal needs and it is used to help the poor in all parts of the world.

Maxine Hancock, in her book *Living on Less and Liking it More* gives a very stimulating and helpful presentation on this area of life. She warns about going into debt, the dangers of the credit card and the blessing of paying cash. She does give room for borrowing for large investments such as a home or business. Her advice is, never have a debt that you cannot liquidate in 12 months which again does not include investments as noted.

The simple life-style seeks to live a free life economically. Money is a servant not a god. It is to be used to help the needy.

The simple life is a life which seeks to be a wise steward of what God has entrusted to him/her. It is a life that is freed from the power of possessions, status climbing and the greed for wealth.

It is not a life of reaction, a copping out, a life in isolation.

It is really a life under the Lordship of Christ.

It is a life that seeks to be content with the essentials and share with those in need what it has more. **mm**

Rev. Harvey Plett is the president of the Steinbach Bible Institute.

Responses to these articles are invited. Please address your article, not exceeding 600 words, to **Menno Today**, c/o the Mennonite Mirror.

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WHITEWATER HOLDS RECORD OF MOST SAENGERFESTE

As the Whitewater Mennonite Church at Boissevain celebrates its five decades in Manitoba, they remain the only Mennonite group in Canada to have continued the annual *Saengerfest* "non-stop" since The Annual Festival was first begun some 42 years ago. While *Saengerfeste* have been held for many years in areas such as the Fraser Valley or the Niagara Peninsula, all have been discontinued; and of the 30 Mennonite churches in Greater Winnipeg none have record of an annual *Saengerfest* continued for even as much as a decade.

Back in 1935, at the minister's conference, the question was raised whether the time had not come to institute conductor's courses in the individual churches of the Whitewater group. Consequently, that conference goes on record as having called Johann B. Epp, Whitewater, and Johann A. Neufeld, Lena, to undertake the

instruction of music for a concert the following Spring. Special rehearsals for the local choirs were thus begun.

In the early years, the *Choralbuch* prepared in the 1930s by Johann P. Classen, Winnipeg, was used. Dr. Karl H. Neufeld was invited repeatedly and, with much love and devotion, promoted the best in religious choral music in this area as in other parts of Canada.

The 42nd annual *Saengerfest* was held on July 31, 1977 in the Kinsmen Hall, Pilot Mound. For this celebration of "Sing and Praise", (as the motto read) Henry J. Engbrecht of Winnipeg was invited to be guest conductor, and he not only spent an entire week rehearsing the choir, but also was able to conduct a music workshop for choir leaders in the area.

One of the distinguishing aspects of the choir was that it was comprised entirely of young people, just over one hundred of them. Congregational participation, sometimes singing with the choir, was extensive.

While the choir sang a fine combination of religious choral music by classical giants such as Schubert, Haendel, and Schuetz, and modern

compositions for contrast, congregational singing focused on some of the finest and dearest hymns of the Christian church.

The guest speaker for the morning devotional was the Rev. George A. Neufeld, the new hospital chaplain in Winnipeg.

For the Whitewater people it is never a question of whether or not there will be another *Saengerfest*. They know that there will be another one to prepare for, and the standing committee must proceed in the preparation for it. The future of the *Saengerfest* in the southwestern corner of Manitoba is bright and clear. Two entire generations have cherished it, and so will the next. **mm**

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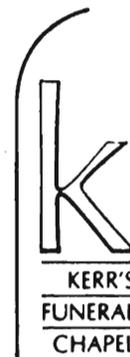


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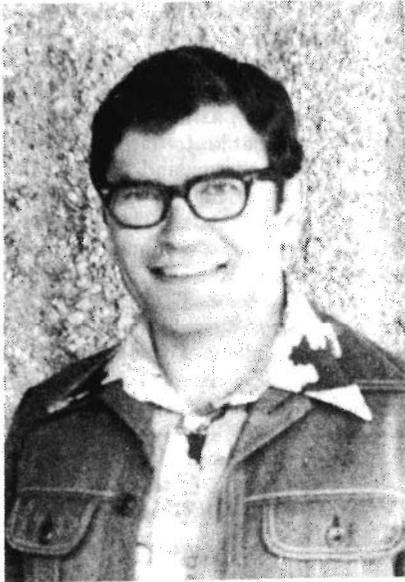
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HAROLD PETKAU formerly of Morden, began his job as regional manager of the Mennonite Foundation on July 1. As such he oversees the day to day administration of the western region of the foundation from Winnipeg. The foundation is a non-profit agency of four Mennonite denominations which promotes stewardship of accumulated possessions, provides estate planning counsel and serves as a channel for charitable bequests and donations and offers investment services for trusts of various types. As regional manager Petkau works with Rufus Jutzi who was recently appointed national manager. Petkau has seen MCC service in Belize, managed the Fellowship Bookcentre and has been a sales representative with Pioneer Life Assurance with the past year.

DR. H.E. DUCKWORTH, president of the **UNIVERSITY OF WINNIPEG**, announced a gift from **DR. DAVID D. FRIESEN, Q.C.** which will permit the university to establish and maintain a chair in Mennonite Studies. The occupant of the chair, to be appointed next year will have special responsibility for teaching and doing research in Mennonite history, culture and literature. Although the first appointment to the chair is not expected until September, 1978, the University will set the enterprise in motion this fall by offering a new course entitled German Civilization which relates to the Mennonite Central European heritage. The course will be taught by **DR. GEORGE K. EPP**, the well-known Mennonite historian.

HENRY W. REDEKOPP was elected president of the Manitoba Mennonite Historical Society at a recent organizational meeting. Redekopp is founder and head of a lumber and building supply outlet by that name. He succeeds **J.J. REIMER** of Winnipeg in the past from which Reimer resigned recently for reasons of poor health. Other elected members of the board are **EUGENE DERKSEN** of Steinbach and **P.J.B. REIMER** of Rosenort, vice-president; **GERHARD ENNS**, secretary; **WALTER KROEKER** of Winnipeg and Winkler, finance chairman; **MARY LOEWEN** Steinbach, heads a women's committee and **GERHARD LOHRENZ** of Winnipeg, chairman of the cultural committee. Chairman of the museum committee is **ED J. FRIESEN** of Steinbach while the executive committee consists of Mr. Friesen, Bill Giesbrecht, George Loewen, and Eugene Derksen of Steinbach.

JAKE EPP, MP for Provencher has begun an attack against pornography by introducing a bill to the House of Commons which deals with the exploitation of children in so-called "adult" sex magazines and films. The bill would make it a federal offense to sexually exploit children and to profit from the production, distribution and sale of pictures and movies featuring such exploitation. The bill is an attempt to protect children and uphold their rights.

THE MANITOBA FILM GROUP is currently engaged in compiling information about all film shot in Manitoba on an amateur and professional level since 1945. Anyone having information on film shot in Manitoba is asked to contact the Manitoba Historic Film Survey, Winnipeg Film Group, 24-221 McDermot Avenue, Telephone 942-7153 or 942-6795. Old film stocks are extremely unstable and tend to disintegrate and film shot earlier than 1951 may be on flammable nitrate film stock. If you suspect that the film is not on safety stock, do not open the canister, contact the above.

The sod-turning service for a new **MENNONITE HERITAGE CENTRE** was held on Sunday, August at 7:00 p.m. on the campus of the Canadian Mennonite Bible College in Winnipeg, Manitoba. About 60 persons from the city and nearby congregations shared the occasion with members of the P.W. Enns Family Foundation which helped make the centre a reality. Chairing the service was Henry J.

Gerbrandt executive secretary of the Conference of Mennonites in Canada. Planned for completion of the project in the fall of 1978. The new facilities will include expanded archives preservation and a service area, a public meeting and heritage display area and a library section for CMBC.



GEORGE NEUFELD who for 14 years was a teacher and principal at Elim Bible Institute, Altona, succeeded H.T. Klassen as hospital chaplain of the Conference of Mennonites in Manitoba. He is working with a resource group of four, focusing this program. His duties include those of a counsellor for one day a week to the Interfaith Pastoral Institute. Assisting him, also as hospital chaplain is Margaret Martens. She is a member of the Fort Garry Fellowship Church. Neufeld, his wife Linda, and their five children worship at Bethel Mennonite Church.

CBMC PUBLICATIONS will re-issue **GERHARD LOHRENZ'S** popular picture books on the Mennonites in Prussia and Russia in an enlarged revised edition. The two volumes *Heritage remembered* and *Damit es Nicht Vergessen Werde* will have all the material of the first edition plus 250 additional photos, several pages of maps and a subject index listing names. Prepaid orders of the hardcover book will retail at \$15 and are available at CMBC Publications, 600 Shaftesbury Blvd., Winnipeg, Manitoba, R3P 0M4.

CMBC opened its school doors to a group of some 115 students on Sept. 6. Half of the students are first year students. The official opening took place at First Mennonite church in Winnipeg with Dr. George Epp, a lay minister at Springfield Heights Mennonite church as guest speaker. Epp recently published *Unter den Nordlicht Anthology of Mennonite Writing in Canada*.



The tornado that struck the ST. MALO area in July left death and destruction in its wake. One home was lifted and flung 150 yards across the road. The Cornie Penner farm lost all out-buildings and part of the house. MDS and CHRISTIAN DISASTER SERVICE as well as neighbours have admirably assisted in the clean up and rebuilding. The last severe tornado in southern Manitoba was in 1955 in Vita. In the photo Syd Reimer of Rosenort, Manitoba MDS chairman, pauses during a clean up at the Penner farm.

WALLY AND KARIN DIRKS, former Winnipeggers are back here to stay. While his staff in Toronto regretted this move the business associates, friends and family in Winnipeg are happy to welcome them back. The transfer to Toronto was precipitated by an expansion program of McMahon Co. and Dirks worked as its branch manager there for three years. The growth of the company in the west was, contrary to the situation in the east, still continuing and Wally was installed as marketing services manager in Winnipeg.

JOHN R. KLASSEN, president of Circle Tours Ltd. Winnipeg is now in the Calgary office in the same capacity. Added are the responsibilities of spearheading the company concern of Yellow Cabs of Calgary (400 cabs), Yellow Coach Lines, Yellow Bird Messenger Service, and Central Disposal Ltd. Klassen moved his family to Calgary in August and began his official duties September 1. Bernard M. Thiessen is now vice-president and general manager of Grey Goose Bus Lines. **KURT ENNS** is the new general manager of Circle Tours Ltd. Winnipeg.

A "TREFFEN" of New Canadians in Canada was held at Assiniboia Camp on September 11. John P. Dyck was in charge of this "Dankfest". Franz Janzen represented the New Canadians. Guest speakers were D.B. Wiens, Vancouver, who spoke in Russian, Dr. Henry D. Wiebe, Winnipeg, and Rev. P.J. Froese, Germany.

WINKLER BIBLE SCHOOL began its teaching year on September 19 with H.R. Baerg returning as its president. The Opening program on September 25 had as its guest speaker Rev. P.R. Toews, pastor of the Elmwood MB Church. 130 to 140 students are expected this year.

JACK THIESSEN, back in Winnipeg after a year on sabbatical in Germany, says the fruits of his labours, the low German dictionary, will be here from Germany in the very near future. Thiessen, while resuming his former teaching position at the University of Winnipeg, has resigned from all extra-curricular activities. He plans to move to his farm half-way between Gruenthal and Winnipeg in order to write, raise sheep and tomatoes.

MARIA SIEMENS, for many years a resident of Winkler, died at the Bethania nursing home in August at age 89. She was born in Russia at Chortitza where she grew up and was educated. She and her first husband, Johann J. Peters of Petersdorf, did not escape the terrors of the Revolution: in 1919 Johann, his father, and grandfather were murdered by activists on the same day. Maria eventually was able to leave Russia with her sons, Victor and John, and her mother, arriving in Canada in 1928. She remarried in 1934 to Jacob Siemens, a widower and recent immigrant from Russia. In Winkler she has a long record of community and church service, including for nine years the presidency of the *Fraenkonferenz* and as a correspondent to the German-language paper, *Der Bote*.

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HUGO JANTZ, pastor of the Fort Garry MB church for the past three years has accepted the appointment to the staff at MBBC. He has begun his duties as college chaplain and liaison officer between the college and the various churches of the MB conference in Canada.

PORTAGE AVE. MB CHURCH is planning a retreat for the church family at the Ramada Inn on October 28 and 29. The theme: "Growing in the knowledge of God". Guest speaker is E. Martens, president MB biblical seminary.

MBBC has begun its new year with opening services at the Elmwood MB Church. After the service all were invited to walk to the nearby College for its Open House festivities.

NATIONAL YOUTH RALLY takes place at the Banff School of Fine Arts December 29 to January 1. Theme: "Decisions, Decisions." Dr. Edmund Janzen, president of Pacific College, California will be the guest speaker.



THE MENNONITE CHILDRENS CHOIR of Winnipeg on their recent international musical goodwill tour of Europe, represented Canada at the International Koor Festival at the Hague, Holland. The choir under the direction of Helen Litz was awarded both first prizes. They sang for the Umsiedler from the USSR, for schools in Salzburg and Lage and in churches in Holland, Germany and Austria.

FRANK F. ENNS was ordained as an elder of the Glenlea Mennonite Church in August. Rev. Enns is the first elder of this church. Now retired he was a teacher at the Mennonite Collegiate institute at Gretna. One of the ministers performing the ordination was Elder Jacob Toews of the Whitewater Mennonite Church at Boissevain, the same man who first ordained Mr. Enns 25 years ago.



EDGAR AND KAREN SCHMIDT, members of the Niverville Mennonite Church, have begun a two-year term as volunteers with MCC (Canada) in agriculture and resource development among Native peoples. Edgar was previously employed with Temro Automotive, Winnipeg, and Karen at CMBC. Both have studied at the university and are graduates of CMBC.

Westgate Mennonite Collegiate will likely begin its building program—consisting of a new gym and chapel—after October 31 of this year. The last legal hurdles have been cleared but more pledges of financial support are necessary before building can begin. At a meeting held on September 16 it was reported that \$460,000 of the expected total cost of \$880,000 has been pledged. It is hoped that by the end of October the pledge figure will have increased to \$660,000, or 75% of the total cost.

The Mennonite Mirror and Politics: The Mennonite Mirror is officially neutral when it comes to the support of any political party. However, from time to time it feels free to comment on political events, from a non-partisan position. In the forthcoming Manitoba election the single most important political contest is being waged in the constituency of Rossmere. The two main contestants for that seat are a Mennonite medical doctor, Dr. Henry Krahn, and the premier of the province, Ed Schreyer. Brief article on these two important political figures are featured in this issue. The immediate future of our province will be profoundly affected by the outcome of this election. We hope that our readers will take their citizenship seriously and take time to think about the candidates and the issues and vote accordingly.

John Friesen, whose acting abilities have been described in past issues of *The Mirror*, can currently be seen in a leading role in the popular movie, *Why Shoot the Teacher?* The movie deals with the sad and funny experience of a young man who spends his first year of teaching in a one-room school in Saskatchewan during the depression. Friesen plays the part of a rather gruff farmer who is on the school board.

WALTER SAWATSKY of Neuwied,

Germany, sends word of his recent visit to the "Kirchliche" Mennonites in the USSR at Alma Ata. It was the first time a Mennonite from abroad had been allowed to visit this church. Sawatsky was allowed to preach to a 200-person audience in a private residence, provided no politics were discussed. Choir and audience sang from a "Dreiband". This church is as yet regarded as only semi-registered though it has worked toward registration since 1966. "There are clear signs of growth among Kirchliche Mennonites," says Sawatsky, "Many W. German and Canadian churches are now more closely linked with them through recent immigrations from the Soviet Union."

Die Mennonitische Post reports editor **ABE WARKENTIN**, appears to be filling "a great need" for the colony Mennonites (Kanadier) who are showing increasing interest in their newspaper. "It is actually a communication tool between relatives", and some 3000 subscriptions are paid up.

"**Mr. Eugene Derksen** and the Carillon News of Steinbach were honored with a series of special awards for the best Manitoba, weekly at the annual meeting of the Community Newspaper Association in Winnipeg. The Carillon News and the Red River Valley Echo received most of the awards at this meeting."

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ELMWOOD MB CHURCH was the scene of the Installation Service on September 11 of its newly appointed pastor, P.R. Toews. Rev. A.W. Schellenberg officiated at the service in the sanctuary as well as at the welcoming supper in the lower auditorium. Rev. Toews is the former president of Columbia Bible Institute, Clearbrook, B.C.



ORLANDO REDEKOPP and his wife **JOAN GERIG** began a three-year term with MCC in Botswana working with refugee students. Oriando, a member of Elmwood MB Church earlier on served with MBBMS in Colombia and Joan, of Wayland, Iowa, worked with MCC in Nigeria.

FAMILY SERVICES OF WINNIPEG needs volunteers to work on long-term or short-term support programs. Long-term service (six months to a year) involves brother companions, sister companions, visitors to the deserted and widowed. Short-term service involves volunteers a few times a year in emergency day care, emergency transportation, as advocates (going to court with a person or to find an apartment, etc.) Marion Packham of Family Services' Community Services Branch asks interested groups, classes or individuals to call her at 947-1401 for information. A weekend training seminar is available to provide necessary skills.

HERB AND THERESA NEUFELD and family have returned from a two-year teaching stint in the Lahr Senior School, Germany. Neufeld resumes his post as principal of the Lord Kitchener School, N. Kildonan.

OCT. 7: Westgate fall workday.

OCT. 16: CMBC Sunday, 4.00 p.m. Musical Vesper Service. Hymn Festival led by Peter Letkeman. College Chapel.

OCT. 16: Opening Exercises, Elim Bible School, Altona. 2.30 p.m. at Altona Berghaler church.

OCT. 20-22: Symposium on Youth sponsored by Youth for Christ. Calvary Temple. Registration Thursday at 6.30 p.m. (Program designed for Christian educators, youth workers, parents, and clergy.)

OCT. 23: Fall Sunday School Meeting sponsored by the Conference of Mennonites in Canada. This provincial meeting is being held at the Garden Valley Collegiate, Winkler.

NOV. 2 & 3: Westgate Variety Night at Westgate.

NOV. 15: Five Tuesday evenings. People Helping - Eden Mental Health Centre, Winkler. Leader - Ernie Isaac.

NOV. 20: CMBC Sunday 4.00 p.m. College Chapel. Musical Vesper Service. Irma Harder - soprano, Esther Wiebe - harpsicord/piano.

Around The World in 8 Movies

World Adventure Tours 1977-1978 season presents more all-color travel-tale films, narrated in person by the producers. These films will appear in Winnipeg, Saskatoon, Edmonton, Calgary, Vancouver, North Vancouver, and Victoria. Season tickets are still available. Please consult your local newspaper for dates and times of performances.

"Lumberjack in Alaska" with the inimitable Don Cooper will be shown in October. Coop's experiences... sometimes hazardous, often hilarious, and always captivating... were filmed in one of the least known, and most enchanting areas on earth — the homeland of the Alaskan Indian.

In November, the charm of "Poland" will be unveiled by Sherilyn and Matthew Mentis. Poland is a country of picturesque landscapes, of 30,000 historical monuments, and of a thousand-year-old culture in a harmonious blend with industrial enterprises and modern architecture.

Robin Williams narrates his film on "The Greek Islands" in December. This is the story of man, from ancient Minoan civilizations through the age of the Caesars and the Crusader Knights, to modern times.

"Central America" with Jonathan Hagar will follow in January. Six countries with much in common, but surprisingly different from one another, are brought together to provide an engaging view of some little known Latin neighbours.

Also in January, Chris Borden will present "Afghanistan". Incredible adventure, spectacular scenery in remote districts, ancient ruins, and colorful people, are featured in Afghanistan, the crossroads of conquerors.

In February, "Robert Frost's New England" with Dewitt Jones combines Frost's poetry with the lives of others living in New England today; a patchwork of American life sewn together by the deep vision of her most famous poet.

David Alexander will present "Bavaria" in March. This is a light-hearted film which follows a young man as he travels through the countryside. David will have you laughing one moment and sighing the next at the beauty which is Bavaria.

"Italy" with Kenneth Richter will conclude the series in April. Steeped in history and priceless treasure, Italy offers something of interest for everyone.



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Krahn Leaves "No Stone Unturned" in election race

"Welcome to Krahnland" says the huge red, white and blue sign at the corner of Knowles and Henderson Hwy. in N. Kildonan. We know we are now in the Rossmere constituency where Dr. Henry Krahn is the P.C. candidate in the upcoming election. This seat is presently held by Premier Ed Schreyer so this area is of great interest to all those who follow provincial politics.

This energetic doctor, one of the top urologists in Winnipeg, has added politics to an already busy schedule. He is head of the Urology Dept. of Surgery and the Concordia Hospital as well as Assistant Professor of Surgery at the University of Manitoba. Till last year he was also secretary-treasurer of the Medical Advisory Committee of the St. Boniface Hospital.

He has accomplished a great deal since returning to Winnipeg from four years of post-graduate study at the Bellevue Centre in New York City in 1959. Previous to that, he had taken his pre-medical and medical training at the U. of Manitoba, his studies interrupted only when he had to have a year enforced rest at the King Edward Hospital with pleurisy.

Dr. Krahn's great grandparents were from the Old Colony Mennonites and immigrated to Manitoba in 1875. He took his high school in Winkler (his mother still lives there) and surprised his graduating class by announcing that he was going to enter medicine. With his happy-go-lucky manner,



serious studying had always seemed the farthest thing from his mind.

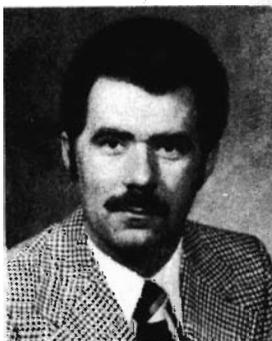
He still has the same breezy, informal manner but it belies a very intense, often impatient personality. He is a "man in a hurry" and as one medical colleague described him, "Henry leaves no stone unturned, whether in the bladder or in politics."

His medical practice is taking a back seat to his campaigning temporarily, but his partner is looking after some of his patients for him. This is quite a change from the years when he was getting established, for not only did he often visit his patients in the evenings after office hours, he would drive out to Steinbach once a week to see patients as well.

An early riser, Dr. Krahn seldom

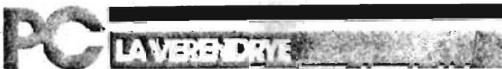
tires and finds it hard to go to sleep before the 11 p.m. news. When he can get away he enjoys going out to the lake with his wife Frances and daughters Lois, 14 and Leona, 12. He also enjoys fishing and hunting and has a fishing cap covered with "Henry Krahn, P.C." buttons which he occasionally wears to walk about his constituency. He has a weakness for bargains, whether they be records he may listen to only once, or a kitchen gadget that remains in the back of a drawer.

The one thing that is very evident when talking to Dr. Krahn is his real concern for all areas of present day issues, whether they be zoning, nursing homes, sewers or medicine. He is a very dedicated man. **mm**



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Schreyer has lifelong interest in Manitoba affairs

It does not take a great deal of sagacity for Manitobans to realize there is an election going on — this is evident from the posters, stickers, and buttons, to be seen everywhere throughout the province.

At the same time every concerned Manitoba voter has a duty to wade through the piles of contradictory election propaganda and decide for themselves which party should make up Manitoba's next government. This can be an impossible task, but an obvious place to start is by looking at the men who lead the parties.

Politics have fascinated Ed Schreyer, premier and leader of the New Democratic Party, for many years. He grew up in Beausejour and made his debut into provincial political life at the age of 22 when he was elected to the legislature in 1958. From 1965 to 1969 he was a member of parliament in Ottawa; he returned to Manitoba to become, at age 33, the youngest premier in Canadian history.

During the past eight years Mr. Schreyer has worked diligently to achieve what he calls "more equality of the human condition." He is particularly gratified with the progress of the medicare and pharmacare programs, is pleased with his government's progress in new facilities for the elderly, and hopes to expand the denticare program.

Mr. Schreyer has been classified as a conservative socialist, and his policies have not been very left-wing. He states that if he lived in the U.S. he would feel quite comfortable in the Democratic Party.

The Manitoba premier is conscious of world problems and has a special concern about the use of non-renewable resources. One of his strong beliefs is that North Americans must change

their perspective in the future, realizing that they cannot maintain their incredibly greedy consumption of non-renewable resources. "I shudder to think what awaits people who will be in their prime working age in the 1990's."

Mr. Schreyer feels an affinity for the Mennonites, saying that this is a result of his interest in their history, language, and heritage. He came from Germanic stock himself. During his 19 years in politics he has come into a lot of contact with Mennonites, largely because a major part of his constituency is made up of Mennonites. **mm**

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He may be on a pension, but his zest for life hasn't retired yet

by Rudy Schulz

Jacob J. Enns (they call him "Sunshine") is a sprightly gentleman now living in a comfortable, modern bungalow in Altona. Jake and Helen Enns have not slowed down much since he retired from teaching in 1970 and from farming in 1976.

Mr. and Mrs. Enns enjoy good health and are very active in their community. Since its inception in 1975 Jake Enns has served as president of the local senior citizens club which he helped to organize under the provincial government's New Horizons Plan. The Ennses participate in the musical life of the community, singing in the church choir and playing in the senior citizen's orchestra in which Jake plays the violin. Helen accompanies the orchestra to senior citizens housing units and on their visits to the Morris Manor she remembered meeting the writer's mother.

Jake thinks nothing of grabbing ball and glove to play catch or play a few innings of baseball. Although the bones may be aging the zest for life has not abated. Son Elmer took Dad waterskiing and got a big charge that Dad still expected to become waterborne on the first try.

Jake Enns was born on a farm near Winkler (Mead) in 1905. Mennonite communities had their private grade schools in those days and it was in one of these schools that Jake Enns completed his first eight years of schooling. Before continuing with his high school education Jake stayed at home to work on the family farm for four years. Then it was back to school for four more years with a year off as a farm hand before taking teacher training at Manitou.

Sommerfeld school pupils had their first look at the 25 year old Jake Enns in September of 1930. There were 44 pupils in grades one to six with six more beginners after Easter, swelling the enrollment to fifty. For his efforts Jake received a \$950 salary per annum. The next year Jake took a teaching



JAKE ENNS IN 1954 AT THE GRIMSBY SCHOOL.

job in Gnadenfeld where he picked up twelve years of experience and a wife. Helen and Jake managed to survive the Great Depression, continue farming, raise a family and buy a farm.

Moving easily and happily from the classroom to the land was a continuing pattern in Jake's life and would continue until his retirement from farming in 1976. While his colleagues attended summer school (that eternal summer pastime for teachers) Jake was busy on his farm.

The Ennses moved back to Sommerfeld in 1943. Teacher salaries were beginning to improve but so were farm prices. The lure of the land was strong enough to pull Jake into full time farming in 1946. The decision to farm on a full time basis was precipitated by several developments: The family could help on the farm, teacher-ages (living quarters) were not expanding in size as was the family, and, to a much lesser degree, the occasional hassle with parents over discipline problems.

The farm which the Ennses purchased in 1936 and farmed for 40 years was located in the Sperling area. During the four farming years at Sperling the Enns children attended the Sperling school. Later they attended school in Winkler when the family took residence in that village for the winter months.

In the winter of 1950 circumstances led Jake back into teaching again. He was bored with too much idle time in the long, cold winter months. Besides, the 1950 crop could not be harvested due to too much rain, and the school board chairman's wife got fed up with teaching the Old Bergthal pupils.

Teaching wages were still not of post Sputnik proportions but they were going up, not down, as they did during the depression years. At Altbargthal Jake's salary came up to \$2,300 annually.

After four years in Grimsby, five years in Edinburgh (Gretna), and four years in Schoenwiese, Jake retired from teaching more or less, permanently. (He still substitutes occasionally).

Mr. Enns enjoyed teaching and respected his pupils and they respected and admired him in return. He taught all five of his own children; a situation which demanded fairness to all and no favoritism. None of the children questioned having father as teacher but Helen Enns recalled that daughter Edna had once asked who would be her teacher. When told that Dad would fill that role she accepted without a word of protest and the subject never came up again.

Mr. Enns played baseball, hockey or soccer with his students at every opportunity. When the teacher didn't show up they sent a delegation to get him out to the playground. "I think playing with the students at recess time made discipline easier", was how Jake summed up his attitude toward participating in sports with the kids.

Jake recalled that one of his pupils, Leonard Sawatzky, went on to become a geography professor at the University of Manitoba. The majority of his pupils however, did not continue their education beyond grade eight, or nine. The ninth graders were correspondence students.

The teacher of the one room country school in the Mennonite communities was expected to teach German one half hour before regular school hours, and religion, in the form of Bible stories, singing and catechism from 3:30 to 4:00 p.m. Teaching Sunday school, conducting youth choirs and doing the janitorial duties were considered the order of the day for the teacher.

Summer was the season for ball games, picnics and farm work. Life was filled with hardship, toil and

The gathering of the Fasts at Kleefeld

by Elsie Kliever

The well-attended Fast reunion, which took place in Kleefeld on July 3, 1977, brought with it many thought provoking questions.

The people who met were descendants and families of the descendants of the five deceased members of the late Heinrich and Charlotte (Maria) Loepp Fast.

Charlotta came from a non-Kleine Gemeinde family. Her name was considered worldly by the Kleine Gemeinde, so when she came into the group by marriage they called her Maria.

As I write about Heinrich, born July 26, 1826, died June 22, 1890 and Charlotta born April 13, 1828, died October 8, 1887, I am proud to say that they were my great grandparents. They were married on July 23, 1850 and lived in the village of lichtenau, Russia, according to a daughter

Enns story concluded

constant moving from school district to school district (Mrs. Enns moved relatively seldom compared with other teachers), but on looking back, Jake said that he had enjoyed the work as a teacher. "If I had to do it again, I would not change it for anything else", were his exact words."

Living quarters for teachers were usually very small. An old photo shows the Gnadenfeld school and pupils of the year 1940. The teacher's quarters were located at one end of the school. The rain barrel seen in the foreground is the running water supply. In the winter the water supply came in the form of ice hauled in from the nearest creek or river.

The life and career of Jacob Enns is a living testimony to the courage, dedication and strong moral fibre of a generation, or two, of Mennonite school teachers in the old red school house on the prairie or bushland.

Teachers now don't have to run a farm on the side (although some do) to remain financially solvent. They have come a long way in terms of teacher salaries, tenure, pensions, and teacher qualifications. But they have something to learn from the old timers who managed with little and got little for managing. Mr. Enns was one of the more fortunate teachers who have the means and the health to enjoy their retirement, and his attitude toward life shows that he is grateful.

Maria's family record. I find it hard to accept that Heinrich Fast should not have had siblings, but it seems that there are no records as to whether he did or not.

Heiprich and Charlotta (Maria) Fast and their children Cornelius, Sarah, and Heinrich came to Quebec on the S.S. Austrian arriving on August 28, 1874. They embarked at Liverpool. They then arrived at the Red River near Niverville on September 15, 1874, and later settled in Steinbach.

Two other children, Maria and Elizabeth had married in Russia, and came over at different times although still in the same year as the parents. Elizabeth and husband Jacob Friesen settled in the Buhler Kansas area, with the other Friesen relatives. Elizabeth was born on March 14, 1854 and died February 8, 1937 in Enid, Oklahoma.

Maria, the eldest daughter was born on June 27, 1851. She married Gerhard Fast (not known if that was a relative) and settled in Parker, South Dakota, coming to Steinbach in 1888. She later became a Mrs. Harms, then a Mrs. Klassen, and finally Mrs. Jacob T. Barkman. As Mrs. Barkman she resided in Gruenfeld now Kleefeld, where she died on March 15, 1936.

Sarah Fast, born may 21, 1861 married John F. Toews on November 18, 1878 and lived in Steinbach up until 1900 when they moved to Stuartburn, where Toews operated a grist mill for a number of years. Sarah died in Stuartburn on November 5, 1927.

Cornelius Faust, (he used that spelling for his name, because he didn't want it to be English) was born on December 31, 1857. He and his family settled in the Morden area, where he lived to be almost 90 years old. He died July 10, 1947.

Heinrich (Henry) Fast, my grandfather, was the youngest son, born on November 4, 1865. He was almost nine years old when he came to Canada with his parents. He lived in Kleefeld after he was married and died April 6, 1963 at the age of almost 98 years. He was appointed post master in Kleefeld in 1898. That was the time during which the village name of Gruenfeld had to go and was changed to Kleefeld. My grandfather Fast was post master for more than 50 years.

That in brief is a bit of the history of the five siblings, the forebears of the Fasts who held a reunion this summer,

a reunion which was attended by about 500 people.

A lot of planning went into this big day, planning which began last fall. It was certainly an exciting day, but much too short a time for us to get to know everyone. There were some folks there who perhaps knew only a handful of people, and yet we all were relatives. There seemed to be reunions within the reunion, when members of the Krahn (nee Faust) family came from Fort St. John, B.C. as well as far away points in Ontario. There were 40 of their family present, some of them not having seen each other for 20 years.

A charter bus with 45 relatives came from the western United States to represent the Friesen (nee Fast) family. It was interesting to note that we had guests from 15 states and Canadian provinces, as well as from Paraguay.

Twelve of the possible 23 members of the first generation were present, the oldest being Mrs. Margaret (Toews) Kelly of Winnipeg who was almost 87. Mrs. Maria (Faust) Brunn of Fort Francis Ontario was 86, Mrs. Margaret (Friesen) Buller of Kansas was 85, and Mrs. Esther (Friesen) Bright of California was 80. In the second generation the age span reached across almost 70 years, with Rodney Fast of Kleefeld being the youngest second cousin. Mrs. K.R. Barkman (nee Fast) of Steinbach was the eldest.

In speaking to many of the guests, you realized that there certainly were a variety of professions in the group. There were ministers, teachers, nurses, doctors, engineers, mayors, an airline pilot, and a great many others.

The day began at 10.30 a.m. with a short program of history and thanksgiving, capably chaired by Dennis Fast. A lunch consisting of borscht, fresh brown bread and plautz, was served to all the guests. After a lot of picture taking and much getting acquainted and visiting, "faspa" was provided.

I believe we all termed the day a big success. At this point we're looking forward to meeting many of the clan again some day soon. "Auf Wieder-sehn!" mm



How one man changed from mayor to missionary

by Mary M. Enns

Peter Kroeker, in 1968, had served Winkler as its mayor for six years. For the last 25 years he had been actively involved with the family business, Kroeker Seeds Ltd. He, his father A.A. Kroeker, and his brothers had built this into a large and growing business concern. Married to Ruth Hiebert Kroeker for 20 years their obvious prosperity included a fine family of six children. To all intents and purposes he was surely "sitting pretty". Then came the decision to turn his back on the securities of the family business and seek out an area of service totally different from any of this.

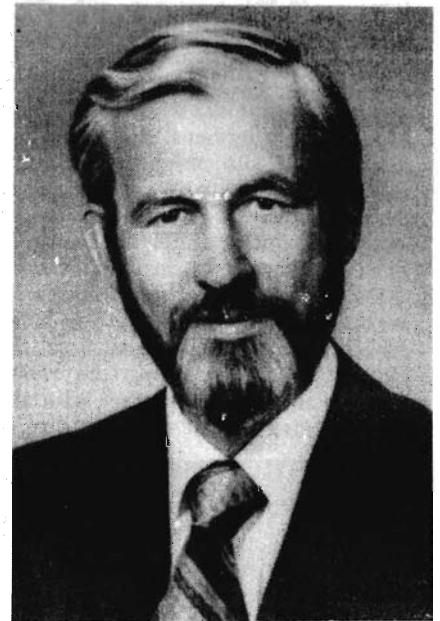
M.M.: Mr. Kroeker, what is it that motivated you, at this point in your life to make the decision you did? Long ago Francis of Assisi, when he made a similar decision, was very young and had no dependents.

Kroeker: Well, you might say it was a dissatisfaction with what seemed to be a self-centred goal, working for ourselves, accumulating possessions. I was working alongside my two brothers in the family company. It was a good relationship and this isn't always so in a family business. But I guess I'd been interested in missions even when I was very young. Now both Ruth and I had arrived at the point where we realized we needed to be in some kind of work that related more intimately with people who are in real need. Looking back now we realize the time spent in service was a very rewarding experience for us. The actual decision to leave at that time came about in a rather peculiar way. I felt then that, much as I had enjoyed it, six years as Winkler's mayor was enough and I really didn't want to run again, so I decided to do no electioneering. I was elected president of the Manitoba Urban Association and felt I owed it to the town to continue as its mayor. As things turned out I was defeated in that election. I took that as an indication as to where we were not to serve.

M.M.: Was there resentment on the part of your brothers, feeling that you

should uphold the family tradition and stay in the family business?

Kroeker: Surprise, yes, but no resentment. After a while we felt we had their good support. Our children supported our decision. Lucy, our oldest, was at Goshen College. Our second daughter was ready for college and the others all the way down to Kindergarten. I sent in my resignation to my brothers. Then our letters of application or enquiry to MCC and the MB Board of Missions were answered with negative responses (a) they needed someone with more formal education (b) the family was a problem — we had too many children. So there I was, without a job, and no hope of being placed in our desired work. My brothers had simply termed it a leave of absence and invited me to return at any time. But we did leave, to enroll at Tabor College in order to get the necessary education. During the next three years I was graduated from Tabor with a B.A. in Social Sciences and an M.A. in Anthropology from Wichita State University. These latter studies tie in closely with missions and the understanding of other cultures, and we still had service to people somewhere, in the back of our mind. I'd become keenly interested in the Paraguayan situation where the Mennonites had made the first contact with the Indians of that area. The change that came to the Indians had not been on the frontier with armies and settlers as in North America. Instead it had come through pacifists who encountered the Indians on an altogether different basis. I left for Paraguay in 1970 spending a month mainly with the Lengua Indians in the Chaco, doing my research for a master's thesis. Hoping to continue my studies on the Lenguas I enrolled at the University of Kansas for doctoral studies. The Board of Missions, in the meantime, requested our services in Zaire. They suggested I finish my school year and then spend a year in French language study in Brussels before leaving for our assignment. We arrived in Zaire in 1972 to take up our new job. The three youngest children were with us. Our oldest daughter was



Peter Kroeker

married, the second just beginning a three-year term of Christian service in Terrace, B.C. and our son James was at Goshen College. In Brussels our children were at Belgian schools in total French immersion. They never seemed to rebel at our move. As Ruth says, young people have stages and problems and frustrations whether its here or elsewhere. She herself has never objected to the difference our move made in our change of life style; certainly this was simpler, and, we feel, good for our family.

M.M.: Are you back in the business again now?

Kroeker: No. After our four years in Zaire I am now with the Board of Missions on a part-time basis, also trying to finish my dissertation. This is based on our experience in Zaire. We worked with cattle-co-operatives there, setting them up in villages. There were some problems with the organizational structure but the cattle program itself has been quite successful.

M.M.: Where was the flaw that prevented total acceptance of the structure by the Zairians?

Kroeker: They didn't object when we asked them to work as a co-operative for at least 10 years. However many of them didn't last that long. They divided the animals between them and went their individual way. The co-operative situation is just not their traditional pattern of ownership. Theirs is along clan lines with the chief as the one responsible for the family. We should have looked to them for guidance as to what might be workable for them. The Zairian Board of Directors is giving our recommendations their considera-

tion.

M.M.: What about the future for yourself and your family?

Kroeker: We have a long term general commitment with the Board of Missions and Services. Right now my job involves our missions in Peru, Panama and Mexico. We are trying to develop projects to help the whole man, in economics, in public health. In Peru we worked in conjunction with the Swiss Indian Mission and with Wycliffe Bible Translators. The Bible school teaches the Indians from the interior. They live along the rivers with no roads, their contact with the outside being by raft or canoe. One of

our attempts is to help them to start herds of cattle. The calves are flown in from the base in Pucallpa. While this has been successful it is not really enough in helping them face the threats and challenges of Western civilization encroaching on their territory. If we can give them some education and expertise they will learn to cope with marketing systems, disease, mechanics. The government and the vocational school are with us in these projects. We plan to have a public health nurse teaching the wives of the men who are studying. The problem in many villages in Peru is in getting the produce they grow to the

market. Rivers and streams are swift and difficult to navigate with canoes, so the South American missions have begun to fly their produce out. With high-priced commodities like coffee, cocoa or shelled peanuts this is feasible.

The Panama circumstance is similar in many ways to Peru, the Indians living in communities with access to rivers. They need help in public health, transportation and marketing. The big difference is that in Panama young people need to go to the big city for vocational and technical training and we are proposing to give them help in establishing a centre with living quarters in Panama City.

In Mexico the situation is quite different. Our contact is with the settlement at Nuevo Ideal, near Durango. In 1923 some 700 people, mainly from Saskatchewan, settled there in five villages. Today 5,000 people live there and another 5,000 in a daughter colony. Seventy families from these colonies have moved back to Canada, mainly to Ontario, in the past few years. In this one colony of 5,000 there are 250 landless families. They have a few acres of land, a garden, a few cows, chickens. They go to work for other Mennonites or for Mexicans. These are probably the most conservative of the Old Colony



Kroeker, centre, in Peru



The grass withers,
the flowers fade,
but the Word of our God
endures for evermore.

Isaiah 40:8

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Mennonites, more so than those in the Chihuahua group farther North. They have a very real problem in terms of over-population. It is not uncommon to have 12 to 15 children — alive. There are a great many very poor people. Those who are land-owners have a reasonable living, some a very good living. There are seven cheese factories in the colony. In terms of health and economic development we could give them quite a bit of help, but the Old Colonists don't want help; it means associating with people who are outside their church. The help we are able to give is to people who had been excommunicated from the church. These people lead a very difficult life. The other Mennonites are not supposed to hire them or associate with them. I learned of a case where the parents were excommunicated and are therefore not welcome in their children's homes. Some of the excommunicated are the more progressive people who have put rubber tires on their tractors or bought a pick-up truck or car. Or else they may have hooked up to government electricity, which is considered worldly, although it is alright to create electricity with your own generator on the colony.

M.M.: What can you do in this situation?

Kroeker: We talked to some of the leaders in the church about bringing in a program of helping the poor, the total community. They discourage us saying if the people did come and accept help they would excommunicate them. This latter, according to their teaching, is not only a matter of economic and social sanctions here on earth but also has eternal implications; it prevents their going to heaven. And now, no more land is available for they don't have access to more large tracts. If, as is now expected, the privilege of having their own schools is taken away it will be a traumatic experience for them. According to my estimates the population is doubling every 13 to 15 years in that colony.

M.M.: They wouldn't subscribe to a family-planning program?

Kroeker: They look upon any kind of family planning, any kind of contraceptive as murdering children. If it's been a year since a woman has had her last child and she is not pregnant they ask her whether she's become a murderess.

M.M.: Your job was as an evaluator, an organizer. Do you feel you were at all effective with the Mennonites in Mexico?

Kroeker: With the small number of people we were working with I'd say we were having a measure of success. I see the possibility of some rapid changes coming out there. We should

have our eyes open and be ready for it. There is unrest out there, with the young people particularly. It's only the children from the excommunicated families that come to our school and they are anxious to learn. There are restless ones in the community too. When they see there is an outlet for them, that someone is willing to accept them outside their sheltered colony they may have a little more courage to

step out. But they have been taught from their earliest age that if you have been put out of the church you are damned to hell. That means pressure and tension.

In all these projects we submit suggestions to the secretariat. We expect help from the Canadian government through CIDA in financing these projects. Then we'll need the personnel to work in the program. mm

Mennonite Art Festival

1.
*her ears were pierced
had golden hoops
her fingers wore adamant
she handled cabbage rolls
as if chocolate eclairs
on her slender wrist
I imagined a hunting-hawk
at her feet bloodhounds
shadow obscured her eyes
and her red mouth was taut*
2.
*the one I watched wore all black
wore lean eyes and set lips*
3.
*I'd heard it said
he could envision bungalows in a pile of lumber
I wondered what he saw in the painting
of a weathered two-storied frame house
I imagined he could hardly wait
to get back to the 2 by 4's arborite and plywood
after determining that its inner parts were new
and keeping time as accurately as his seiko
he purchased an antique cuckoo clock and left*
4.
*coffee and buns
old friends trying to narrow gaps*
5.
*I saw them in turtlenecks
double-vented suit jackets and italian shoes
overheard remarks. . . .
much pleasure at how far they'd come
even we
have our artists*

by Pat Friesen

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Ein Bericht zum 50. Jubilaeum der Elim Gemeinde zu Grunthal

von D. Heese

Am 26. Juni, 1977 wurde mit einem Dankfest in Grunthal das 50. Jubilaeum der Elim Gemeinde begangen.

Zu diesem Anlass hielt D. Heese, ein Mitbegründer jener Gemeinde die folgende Ansprache:

Berichte sind gewöhnlich langweilig und trocken und deswegen will ich versuchen mich kurz zu fassen.

Aber ich kann nicht umhin noch weiter zurückzugreifen, noch vor der Zeit der Gruendung unserer Gemeinde.

Als unser Volk als Fluechtlinge aus Russland kamen, vertrieben aus ihrer alten Heimat, um der Religion und des Wohlstandes halber, wo viele Vaeter und aeltere Soehne in der Verbannung umkamen. —

Ich las einmal eine Kindergeschichte, wo ein Junge ein altes Hufeisen gefunden hatte und es anfang zu reiben damit es wieder blank werden sollte. Es hatte aber eine Eigenschaft an sich und zwar, wenn es gerieben wurde wuchs es zu einer Pforte und der Junge konnte durch die Pforte in irgendein Land und Zeitalter desselben eingehen und dadurch die Vergangenheit wieder miterleben.

So wollen auch wir durch die Pforte aus der Gegenwart in die Vergangenheit unseres Volkes etliche Jahrzehnte zurückgehen und frisch miterleben wie es vor zirka 55 Jahren gewesen ist.

Die Jahre 1923-24 und spaeter: Quebec oder St. John. Ein Schiff laeuft in den Hafen ein, Leute steigen aus. Was sind das fuer Leute?! Sehr einfach gekleidet, ihre wenigen Sachen sind in Saecke oder Kisten gepackt, ihre Kleidung schlicht und altmodisch, die Gesichter vergraemt und ernst, kein froehliches Lachen ist zu hoeren. —

Sorgenvoll und aber doch im Gottvertrauen schauen die Erwachsenen der Zukunft entgegen.

Es sind Leute, die ihre alte Heimat

und viele von ihren Lieben verlassen haben, um eine neue Heimat zu suchen fuer sich und die Ihrigen mit denen sie zusammen herueberkommen durften.

Gott hat das Schreien seines Volkes gehoert und sein Herz konnte nicht hart bleiben. Er hat die Gebete seiner Kinder vernommen! Er hat ihnen Maenner gegeben! Maenner die Glauben hatten und viel Liebe zu ihrem Volk. Maenner die ihr Alles einsetzten im Vertrauen zu Gott, unserem Volk eine neue Heimat zu schaffen, wo wir durch einen schweren Anfang, viel Arbeit wieder als Volk einen gewissen Wohlstand erreicht haben!

Doch zu schnell wurden die schweren Zeiten vergessen! Ist unser Herz noch voll Dank fuer die gnaedige Fuehrung Gottes und fuer die Maenner die alles hingaben fuer unser Volk?!

Wer sind die Traeumer? Aeltester David Toews, Rosthern. Onkel B.B. Janz, Russland, Onkel Benjamin Unruh, Deutschland. Und viele andere Maenner, deren Namen wir nicht alle aufzaehlen werden.

Onkel B. Unruh hatte ich selbst die Gelegenheit von der Bahn abzuholen und in unser Lager zu bringen. Onkel Unruh hatte Loecher in seinen Struempfen wo man drei Finger durchstecken konnte, weil er fuer sich kein Geld und keine Zeit hatte.

In diesen Jahren fuehrte Gott es so, dass viele von den kanadischen Mennoniten um die Auswanderung aus Kanada nach Mexico und Paraguay anhielten. Und als die Mennoniten aus der Gruenthaler Gegend in den Jahren 1926-27 nach dem Sueden zogen, wurden uns Heimatlosen die Farmen ohne Anzahlung angeboten. Und da wir beim Einwandern der kanadischen Regierung schriftlich versprechen mussten, ein Jahr oder mehr auf dem Lande zu bleiben und zu arbeiten. (In den Staedten war fuer Maenner zu der Zeit so zu sagen auch keine Arbeit.)

So dauerte es nicht lange bis die verlassenenen Farmen wieder mit

Mennoniten besetzt wurden.

Waren es denn alle Bauern aus Russland? Ja, etliche darunter waren Bauern, aber es waren auch Lehrer, Buchfuehrer, Bankiers, Schueler aus Hochschulen die inzwischen Erwachsen waren, Witwen mit ihren Kindern u.s.w. darunter. So dass das Farmen am Anfang recht beschwerlich war. —

Einer von den Nachbarn erhielt Stacheldraht von unserer Land Co. um einen Zaun zu machen, und als der Nachbar ihn fragte: "Na, wie ging das Zaun machen?!" Sagte der: "Es ging nicht schlecht, aber das Draht von innen aus dem Ballen ziehen ging schlecht." In Russland hatten wir zu der Zeit keine Drahtzaeune, aber das Bindergarn wurde aus der Mitte gezogen. —

So kam es, dass viele Mitellose hier bei Gruenthal eine neue Heimat fanden. Es waren Leute aus verschiedenen Gegenden Russlands: Terek, Molotschna, alte Kolonie, Orenburg und anderen Gegenden, so dass wir uns frisch kennenlernen mussten. Sie sprachen wohl alle das preussische platt und doch hatte jede Gegend ihre eigenen Ausdruecke und Betonungen. —

Was bedeutete zu der Zeit Gruenthal? Das was jetzt die Hauptstrasse ist, war ein verwachsener Landweg, man musste sich da im tiefen Gras durchwinden um nicht unsere "Buggyraeder" an den Steinen zu zerbrechen. Da wo jetzt Abram Esaus Haus steht war frueher das Post Office und ein kleiner Handel bei ihm. Der Postmeister war Herr Gerstein. Da wo jetzt unsere Geschaefthaeuser stehen, war Gras, Strauch und Steine.

Die Leute lernten sich untereinander im Postoffice und auch durch Besuche kennen. Unwillkuerlich kamen auch Fragen untereinander. — Was macht ihr an den Sonntagen? Etliche hatten schon die Gelegenheit gehabt die Chortitzer Kirche zu besuchen.

Spaeter erlaubte uns die Chortitzer Gemeinde auch ihre Kirche an den Sonntagen nachmittag zum Gottesdienst zu brauchen. Es wurde mit Dank angenommen und auch etliche Male gebraucht, aber irgendwie war der Nachmittags nicht die richtige Andachtzeit.

Eines Tages wurden wir von Herrn P.A. Braun eingeladen zu einem Gottesdienst, der in der Schule zu Gruenthal stattfinden sollte. Das Schulhaus stand, wo gegenwaertig die Modern Dairy ist. Er hatte zwei Prediger ihrer Gemeinde eingeladen, Prediger Isaak und Toews. Nach Schluss kamen Fragen auf, ob wir nicht oefters solche Andachten an den Sonntagvormittagen in der Schule haben koennten?!

Zu der Zeit war David Heinrichs Lehrer in der Schule und wohnte im obersten Stock derselben. Und die Geschwister Heinrichs stellten uns die Schule an den Sonntag Vormittagen zur Verfuegung, wofuer wir ihnen noch heute dankbar sind, denn es hat ja fuer sie viel extra Arbeit gegeben.

Im Februar 1927, eines Sonntag Nachmittags wurde in der Chortitzer Kirche unsere Gemeinde organisiert und erhielt den Namen Elim nach 2. Mose 15. 27. Bei der Organisierung der Gemeinde wobei viele Brueder beteiligt waren sind schon nur etliche unter uns. Brueder Franz Guenther, Jacob Woelke, J.F. Wiens, D.J. Rempel, J.K. Penner und Franz Nickel.

Nach der Organisation kam auch unwillkuerlich die Kirchbaufrage mehr hervor, denn als eine organisierte Gemeinde muesste wohl auch ein Gotteshaus da sein. Zum Neubau waren wir zu arm in jener Zeit. So hatten wir unsere Gottesdienste bis zum Jahr 1933 im Schulgebäude.

Im Winter 1932-33 fand sich in Schoensee ein Wohnhaus, welches unserer Land Co. gehoerte und zum Verkauf war. Nach Besichtigung desselben sollte es von unserer Gemeinde gekauft werden, doch als der Co. der Zweck des Kaufes gesagt wurde, haben sie uns das Haus geschenkt. Moechte noch bemerken, dass wir diesen geldlosen Handel Bruder J.J. Rempel zu verdanken haben. Er war zu der Zeit unser Vertreter bei der Rand Co. in Gruenthal District. Bald darauf wurde bei A.B. Krahn zwei Acker Land erstanden und noch im Winter 1933 wurde unsere zukuenftige neue Kirche auf 8 Schlitten gebracht, 20 Pferde vorgespannt und los sollte es gehen.

Das Transportkomitee bestand aus 3 Personen: D.J. Rempel, Gerhard Esau und Abram Driedger Sr. Es waren auch noch sechs Kutscher da: A.A. Martens, D.M. Epp, J.A. Driedger, J.A. Martens, die Namen

der Anderen sind uns leider entfallen.

Um den Transport sicherer zu gestalten, wurde noch ein Gebaeude "Moover" von Steinbach eingeladen um alles zu untersuchen, ob's auch alles richtig sei. Es war wohl ein Herr Schalla, er fand alles in Ordnung und so ging es dann mutig los, doch ach und weh! Bei der ersten Biegung kam eine Seite des Schlittens los und es musste wieder alles zurechtgestellt werden, so dass es eine lange Prozedur wurde, und der Steinbacher "Moover" war unterdessen verschwunden. Dieses alles wurde bei Winterkaelte geschafft.

Als das Gebaeude auf Ort und Stelle war, musste selbiges innerlich noch eine Umwandlung durchmachen, alle Innenwaende wurden herausgerissen (es war naemlich ein schweres Loghaus) dann wurden die Waende frisch stikatiert wobei Bruder A. Bestvater der Hauptplasterer war. so viel uns bekannt ist, haben die Waende keine Reparatur gebraucht, so lange wir das Gebaeude brauchten. Am Suedende des Gebaeudes wurden noch 18' angebaut, eine Haelfte zum Frauenstuebechen, die andere zum Predigerstuebechen. Ueber dem Stuebechen wurde der Balkon eingerichtet.

Die erste Hochzeit in unserem neuen Gotteshaus hatten die Geschwi-

ster J.J. Friesens, welche am 10. Sept. 1933 stattfand und das letzte Begraebnis war wieder die Familie Friesen wo ihr Vater den 23. Jan. 1949 zu Grabe getragen wurde.

16 Jahre hat uns dieses Gebaeude treu als Gotteshaus gedient, doch da unsere Gemeinde wuchs wurde es zu klein und anno 1949 im Mai wurde beschlossen eine neue Kirche zu bauen.

Am 21. Mai, 1949 wurde der erste Spatenstich getan. Am 10. Juli 1949 war die Kirche so weit fertig, dass die erste Trauung vollzogen werden konnte. Die Braut war Lena Bestvater und der Braeutigam Henry Peters, Morris, Man.

Am 20. Okt. 1949 wurde unsere neue Kirche eingeweiht. Diese Kirche wurde ohne Auflagen gebaut, es wurden bloss Gaben gesammelt, die Arbeit wurde frei von den Bruedern geliefert, nur zwei Brueder W.J. Rempel und D.D. Warkentin wurden als Baumeister die bestaendig dabei waren fuer ihre Arbeit entschaedigt.

Spaeter trat D.D. Warkentin zurueck und H.H. Unger wurde an seiner Stelle gewaehlt.

Im Baukomitee waren: Jacob Klassen, H.H. Unger, W. Sawatzky, J.A. Martens, J.J. Friesen, D.D. Warkentin, D.J. Rempel und meine Wenigkeit. J.H. Block war der Wirtschafter.

Am 26. Febr. 1961 brandte unsere schoene Kirche waehrend eines Schneesturmes total nieder, ohne das irgend etwas gerettet werden konnte. Es war ein harter Schlag fuer unsere Gemeinde. Den Sommer des Jahres 1961 mussten wir unsere Gottesdienste in unserem Auditorium abhalten, was jetzt unsere Feuerhalle ist.

Schon gleich im Fruehling wurden Bruderberatungen abgehalten um eine neue und groessere Kirche zu bauen, doch wurde dieser Bau mit C.T. Loewen, Steinbach, verkontraktiert. Unser Baukomitee bestand aus folgenden Bruedern. Gerhard Loewen, Peter H. Janzen, David Epp jr., H.H. Unger und John A. Janz.

So steht nun unsere letzte Kirche wohl wieder auf dem selben Platz wo auch unsere erste stand. Wir als Elim Gemeinde haben all diese Jahre Gottes Segnungen Sonntaeglich und auch oft an Werktagen geniessen duerfen.

Unsere Kanzel ist niemals leer gewesen, unsere Sonntagsschule ist gewachsen. haben immer einen Chor gehabt, der uns so oft treu gedient hat. Haben viele Tauffeste feiern duerfen, haben frohe Hochzeiten, Silberhochzeiten und auch Goldenen in unseren Gotteshausern feiern duerfen. Auch manch' einen lieben Bruder und auch Schwester als Gemeinde zu Grabe getragen. mm

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our word . . .

ALL THAT STARTS WELL, MAY NOT END WELL IN THE HOLDEMAN REVIVAL:

Elsewhere in this issue the Mennonite Mirror presents a picture of the revival movement that has been sweeping the Holdeman Church for the past several years. As the article notes, the Holdeman group was initially formed through the attempt of its founder to "purify" existing Mennonite congregations like the Kleine Gemeinde. He was assisted by one of the elders of that congregation, Peter Toews, who shared his concern about the apparent "worldliness" that was creeping into the church.

Similar concerns lie at the heart of the current revival. Church members are visited by ministers and their wives for a re-examination of their faith. This is known officially as "interviewing." Evidence of such sins as covetousness and vanity receives special attention. Members are urged to rid themselves of "excess" wealth, land, business property, and positions of authority. If they do not follow the advice of the church they are expelled.

The apparent harshness of such treatment should not blind us to the sincere desire for reform that has led up to it. The leaders of the movement are convinced that they are purifying the church in accordance with the teachings of Jesus. Their obvious sincerity led one Mennonite leader in Manitoba, not a Holdeman, to observe to this writer that the revival movement is basically necessary and worthy of our serious attention.

It is true, of course, that Christianity is by its very nature a "revival faith." Its high ideals will always be in conflict with human weakness. The followers of Jesus are exhorted to "be perfect." Sincere believers will always be conscious of their imperfection and therefore of their need for reform. A serious church will constantly remind its members of the things they have left undone or of the things that they have done which they shouldn't have done.

The question is: how judgmental can any of us be about the weaknesses of others, and how loving, and tender and patient should we be with our own failures and the failures of others? Jesus gave us very demanding teachings to follow. At the same time He displayed unusual tolerance and patience toward sinners — but, it should be noted, not to those who already considered themselves righteous. In a famous parable (Matthew 13) he tells of the farm laborers who want to tear out the weeds from a wheatfield in order to purify it. Jesus tells them not to do it, because they may make some mistakes and tear out good wheat along with the weeds. He tells them to let the wheat and the weeds grow together till the harvest and then *He* will be the judge.

We are meant to challenge and correct each other in the Christian Church but we are also to be merciful and tender with each other. Jesus tells us that the final judgment day will be full of surprises. Those who thought they were first will be last, and vice versa.

It is easy to make mistakes by equating outer appearances with inner convictions. Some rich people may be too covetous, but others may not. We know "poor" people who would like nothing more than to be rich but success has eluded them. Some people in lowly jobs can flaunt the slightest bit of power which they have, while others in positions of great power may use that power considerably. False desires and hollow aims can wear many disguises and he who labels them for judgment must be unusually wise and conscious of his own fallibility. "Judgment is mine, says the Lord", and we do well not to put ourselves in His place too often or too quickly.

It is also easy for reform movements to get out of hand.

In China Mao Tse-Tung believed that people could remain true to the pure principles of Chinese communism only through constant revolution. In order to set these in motion he gave a free hand to young zealots, who quickly used their power to settle scores with old enemies and to express the latent hostility of children to parents. In small communities this is especially a danger. The power to judge can be a mighty weapon of revenge. Past hurts can be avenged in the good name of reform. A person who has been envious of others can now get even through the exercise of church discipline. The devil is quite capable of turning a good impulse into a destructive act. Arthur Miller's famous play, *The Crucible*, illustrates this dramatically.

Both Jesus and Paul summarized the Christian faith in one word: "Love." Love surely cannot exist when loving relationships of the past are disrupted, when people cannot serve those in need, when two older people are bereft of one of their great remaining consolations: their care for each other. Such actions cannot excuse or justify the most sincere impulses of those who set the reform in motion. For this reason we feel that the current Holdeman revival is more of a tragedy than a triumph, and much more worthy of our sympathy than our respect. The Christian faith is best advanced not through violent upheavals of this kind but through a quiet, daily surrender of one's will to the will of God. R V

WHERE HAVE ALL THE SHOPPERS GONE? TO FARGO, EVERY ONE

If you have ever spent the thanksgiving weekend in Fargo or Grand Forks in North Dakota, you sometimes wonder if you have even left Manitoba. The parking lots of every hotel, motel, and shopping area are replete with Manitoba licence plates.

The proximity of Fargo and Grand Forks, combined with the fact that both cities have good stores and motels, is only part of the explanation of why Manitobans flock south on every good long weekend.

The other part of the explanation lies in the observation that just as water runs down hill to the lowest level, so money runs to the place of lowest prices. (With the devaluation of the Canadian dollar against U.S. dollars, the cost of American goods has become more expensive but there are still enough bargains to make a U.S. holiday more attractive than one in Canada.)

Government, labor, and business in Canada owe Canadians an explanation of why so many of the goods and services are so much cheaper in the U.S. than at home. Not all of it can be explained by claiming that the import duties on American goods inflates the price. After all, there are many examples of goods made in Canada through subsidiaries of U.S. firms that have substantially higher prices than the American-made equivalent.

Government will try to explain that the high import duties are there to protect Canadian industries; labor will say that it has to exact high wages from employers so that employees may have a "decent standard of living"; while business will claim that it has to charge prices that will result in profit. The standard arguments — thus government, labor, and business should not be too upset if the ordinary citizen reacts with a standard response of feeling "ripped off."

As an aside, it is interesting to recall that many unions a few years ago cried into their blue collars over the fact that they wanted wage parity with their U.S. counterparts; perhaps it is time the ordinary citizen cried into his cheaper American linen for price parity with U.S. goods.

As long as substantial price differentials remain between U.S. goods and services and those in Canada, it will be very hard to be a loyal citizen and "Buy Canadian." ELU

... your word

MULTICULTURALISM COMMENT BRINGS RESPONSE

Dear Sir:

Your editorial "Multiculturalism a poor word but a rich idea", which appeared in the June 1977 issue of the *Mennonite Mirror* was brought to my attention. I was pleased with your succinct analysis of my Government's philosophy respecting the promotion of Multiculturalism, the development of a climate of opinion in which tolerance and mutual respect within a culturally diverse society can flourish is the most important priority of the Multiculturalism program as announced by the Prime Minister in 1971.

As you point out in your column, the government did not invent the idea of multiculturalism; on the contrary, it responded to give official recognition to a historical reality which increasingly had become more characteristic of Canadian Society. The implementation and subsequent development of policies and programs related to Multiculturalism have enabled governments, both federally and provincially, to respond to the needs and aspirations of the ethno-cultural communities in Canada at considerable public expense. At the same time, governments have been acting in the strong conviction that, where feasible, the initiative for multiculturalism projects and activities must rest and remain at the grassroots level of society.

I would like to take this opportunity to express my appreciation for your and the *Mennonite Mirror's* contributions in the furtherance of Multiculturalism (however "poor the word").

Sincerely yours,
Joseph P. Guay, P.C., M.P.

PROMPT SERVICE

Dear sir:

Thank you for sending me the back copies of the *Mennonite Mirror* so promptly. . . . I do appreciate your kindness in forwarding these to me—unfortunately I cannot read German and thus I am unable to get the content of these articles. . . . I was particularly pleased that you included your centennial issue . . . and I look forward to reading this.

Sincerely,
Mrs. G.A. Metcalfe
Winnipeg

JANTZ EXPLAINS VIEW OF "BOXES" IN LIFE

Dear Sir:

One does not often have the opportunity to say directly why one does what one does, so when Mary Enns gave me the chance, I was very grateful for it. Thank you also for the kind remarks about our work in the *Herald*. Perhaps the fact that I've survived as long as I have is some indication that I've not found the work a burden. The truth is I've enjoyed it very much.

I will accept your challenge to respond to the matter of the boxes. Perhaps the image isn't entirely satisfactory; in fact, I know it isn't. But it does convey something that I feel few persons are willing to face up to in our non-committal world. I think that we should be willing to state with as little equivocation as possible: this is where I stand. This is the faith that I believe in. This is the dogma to which I've committed myself and which I believe is necessary for our salvation.

Let me back up a bit. In some senses, all of us have boxes. It would be helpful for us to acknowledge that life has imposed certain limitations upon each one of us, which too are boxes of a kind. Perhaps they are physical limitations which have to do with our bodies. Perhaps they have to do with the education we have been able to acquire. Perhaps they have to do with the circumstances of a marriage or a family. If we embrace these limitations with genuine acceptance, we become free people. The box no longer traps us; in fact, it releases us, because we have freely accepted it.

I have often struggled (in my mind) with Margaret Trudeau in her obvious unhappiness with the role thrust upon her. If she had been able to embrace it she might have been able to exert a great and positive influence for the good. As it was, she never found the strength to accept the limitations of the prime ministerial family and consequently she could never discover its possibilities either.

In a work such as ours, the box—if you like—is both a matter of faith we confess and the group we embrace. Together with my brothers and sisters in Christ, I gladly embrace the evangelical Mennonite faith. I want to stand there and confess it to those to whom I write because I believe it to be the truth. I claim no infallibility for myself and want to be open to correction by others who share my belief that the test of all truth is the Bible, the revelation of God. I am also happy to stand together with those who are part of my conference within the Mennonite brotherhood. I feel a special sense of kinship with them about which I feel no shame.

Embracing such a "box" has, I feel, been a liberating experience.

I don't think that this attitude results in smaller people and smaller minds. I am quite persuaded that the Bible and the gospel it contains constitute a most radical message. If that Word is applied to life it will demolish many of our petty gods and may well turn many a life around by 180 degrees. I know very well that there are many things in the way we as churches operate which need to be renounced and exposed for what they are. I am quite clear in my mind also that we have much to learn about bringing our style of life into line with the Christ we profess to love and obey. I know also that any of our churches is only a small part of the Kingdom of Christ. The church of God is much bigger than ourselves.

Because I am certain the church of God is much bigger than ourselves, I find it easy to live with the idea of smaller groups like ourselves. I may be rather simple-minded in this attitude, but I have a rather strong gut-feeling that denominations and conferences may be as much an expression of the will of God as the attempt at organizing a larger unity. I see no reason to strive to unite church bodies—I have watched church organizations long enough to know that such an attempt may have more to do with the desire to accumulate power than with the desire to express the oneness of Christ's body. True unity can also be expressed by Christians of various conference and denominations thoroughly respecting one another and giving support to one another when it is appropriate. They don't need to turn their backs on their own identity as churches.

In a sense the concept of the boxes may be equated with the disciplines which are integral to Christian growth. In another sense, they are like the foundation any structure needs if it is to stand.

Thanks again for the invitation to respond.

Keep up the good work you are doing.

Harold Jantz
Editor,
MB Herald
Winnipeg.

LOST AUTHOR

Would Doreen Martens, author of a poem printed in our June 1977 issue, please inform the *Mennonite Mirror* office of her present address?



Now that you're home, where are you going?

Summer's pause with trips
to beach or mountains, to relatives or church conference
has ended.

But human need took no summer vacation.
As we resume the tasks of school, work, church
let us confront anew the wounds of the world
following Christ who thrusts us into mission,
sharing skills and funds through MCC.



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