

# mennonite mirror

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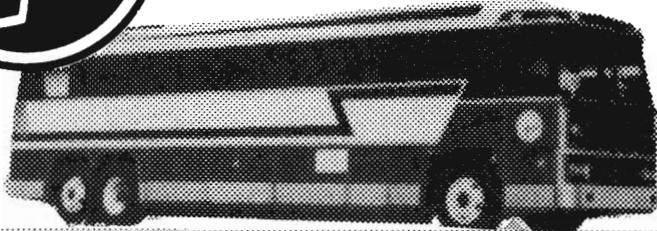
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From among the 20 entries to the November Mix-up, Margaret Penner, of Fleming Avenue, Winnipeg, was selected winner. A cash prize is on its way.

The answers to the December contest were pear, store, break, adorn, adorn, tinsel, and cherub.

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 the prize awarded.

Entries must be sent to the Mirror office by January 28, 1979.

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**THE COVER:** This pen-and-ink sketch entitled Sunday Afternoon is from the recently published book *Mennonite Country: Waterloo County*, that is reviewed in this issue on page 19.



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# Ingrid Rimland Turns to face the forces that shaped her life

By Mary M. Enns

Ingrid Rimland's *The Wanderers*, this intentionally controversial novel, has hit the Mennonite bookshelves with some force, drawing either blood or acclaim, but either way, wonder at its powerful impact. It is the tale of three women who survived the Russian Revolution, the Battle of Berlin in the Second World War, and the physical, spiritual and emotional jungles of Paraguay. What was the force that shaped the destiny of this writer who brought it all into focus?

Ingrid Rimland was born in 1936 in Halbstadt, the Ukraine. Her life has been a conglomeration of fascinating, disturbing, mind-boggling events. After the Revolution came the incredible trek to Germany. They were in the midst of a mass massacre, when within the radius of six kilometers 60,000 people were shot to death within 24 hours. The family survived when all the world seemed to be on fire: the Russian army on one side, the German army on the other, and they in the middle. Rimland says she was unable to speak for a week when it was over. Then came the trying years in Paraguay.

Instead of allowing all these horrendous experiences to ferment forever within her, scarring her philosophy, her outlook on life, she decided to explore her past, and the force that had made her, and that of the Mennonite people. She felt compelled to write the story in order to find peace and a future for herself. She was prodded by a sense of "mission". Listening to Alex Haley when he discussed his now famous *Roots* she marvelled, "I've got a story as big as yours!"

*The Wanderers* is woven into a saga as seen first through the eyes of Katya, a staunch and devout-to-her-death woman

with the awesome Mennonite strength, taking everything from the hands of the Lord, never questioning. The second part of the book is the account of Sara and portrays in Rimland's poignant, descriptive style the character and the compromising survival-tactics of this thoroughly indoctrinated child of the Soviet universe. The author is firm in her belief that, right or wrong, she owes her life to these compromises made by her mother. The final section depicts Karin, representing the turbulence and rebellion in Rimland's own life. "It was a relief to write, in the form of fiction, what I could never have done otherwise," she says.

Today Miss Rimland lives in Stockton, California, with her two young sons. By profession she is a child psychologist. She hopes eventually to put all her time and effort into writing. This will probably come about as early as next May if she is granted the Guggenheim she has applied for. By her own definition she is a "stubborn, self-disciplined, very hard worker." There has to be a drive, a force behind this woman who until 11 years ago spoke no English and had had a total of three years of education, and that in Paraguay. Though she and her family emigrated from Paraguay to St. Catharines, Ontario, in 1960, she learned no English because she lived in self-imposed semi-isolation tied down physically and psychologically to her severely brain damaged son. In 1967, in an effort to find help for the boy they moved to Wichita, Kansas. She realized she needed the English language and some psychology in order to really help her child. This motivation was catalytic in her learning the new language, now her favorite.

In that same year in a fervor, a compulsion to study, she literally bull-

dozed her way into two provisional classes at the university. Quite an undertaking without the benefit of the language to use! Today she has several degrees to her credit. By May 1979 she will have completed the work toward her doctorate. During seven or eight of these years of grueling hard work she researched and wrote *The Wanderers*.

**M.M.:** Which scars, which idiosyncracies from your tumultuous past cling to you today?

**Rimland:** As a young person I was rebellious and headstrong. I had a leader's soul and even now take everything very seriously. I have been accused of lacking any sense of humor. I don't see myself as a well put together person, but I am now at peace with myself and others. However, I am heavy-hearted, heavy-handed, rejecting frivolity and the superficial. I seek out persons with substance and tend to be impatient with mediocre people. I don't like having them around.

**M.M.:** Is that a preposterous thing to say?

**Rimland:** Well, I'm a little ashamed of myself for this impatience. It is, however, not a judgement but is a result of the times, of the sacrifices I made in my youth. We were simply in such emotional, intellectual and physical poverty that there was very little there for someone of my potential. But I see myself very much in transition. A greater tolerance has come to me in the past few years. It is easy to be generous when you feel good about yourself. You can't when you're hunting.

Rimland has cause to feel "good". The response to this stimulating book has been overwhelming. She admits the success has been a very sweet, heady feeling. She was given the California



Literature Medal Award in 1977 for a best first novel. The first printing of 7,000 is already sold out. Considering that Concordia Publishing House is a restricted publisher and not in the secular market, and that therefore exposure hits in pockets, this is most heartening. She hopes for further success next year when Bantam Books put out, in paper back, the revised version of the book.

With exceptions, the Mennonites have responded very well to the novel. Dr. George K. Epp, president of CMBC, in discussion of *The Wanderers* and its author: "... Ingrid Rimland is a talented writer and the literary qualities of *The Wanderers* will not be disputed. . . . The approach of this author resembles the method of nineteenth century Naturalists who focused on the evils of society to shock their contemporaries, but they hardly presented a balanced picture of the reality in which they lived. . . . The question would have to be asked: Is this a historical novel or is it just another novel?"

Rimland appeared at the World Conference in Wichita last summer in order to promote her book. Response to this was generally very good. "But many things have changed", she says. "The point I had been trying to make, namely that Mennonites will not change, no matter what, is no longer valid. At the conference it occurred to me that what Hitler and Stalin and World War I and II could not do, affluence has done. I feel I caught the

end of ethnicity. I feel regret, sorrow, but privileged to have known what I do know, and that I had the legitimacy to say what I did. Some, especially older people, have been critical. Others call me from across the continent to say, 'that's exactly how it was.' Most of the response from the Chaco was: 'How dare you!' They are very literal people and take objection to the fictitious liberties I have taken in the book. I could have used more help, even financial; more acceptance from the Mennonites. At that time I was known to have left everything, to have, sort of, negated."

Rimland is quite open in saying she is not a Mennonite. "I was never a Mennonite by conviction, though my background was." Yet her message to the young of America is: "Guard the rituals and traditions that were built up among the Mennonites over the past 400 years. They are sacred and meaningful. Don't throw all this away, not caring, as Karin, in the book, threw away the letter."

M.M.: I have some difficulty in the last section of the book. Considering the incredible detail in other parts, it seems there are sequences left undeveloped here. Then too, I find it hard to give credibility to the character of Ohm Jasch Kovalsky. A man of no consequence in Russia, a turncoat, should so easily become the honoured, revered leader of the *Gemeind* in Paraguay?

Rimland: I agree it needed a little more detail. Even then, large sections of the

book have been removed editorially as being 'such a catalogue of calamities that nobody would want to struggle through it'. I feel this was damaging to the whole. As to Ohm Jasch, that case was not the rule but these situations did happen. He is a composite of two or three men. Most of our good leaders were buried in Russia. And his marriage—you see, in Paraguay, people were thrown together who did not belong together.

M.M.: Are there historical inaccuracies that are serious flaws?

Rimland: The story is very true to the essence of the Mennonite experience; that is important. Let the historians battle with the flaws. To use one example. My use of the picture of Stalin on the wall of a Mennonite home was a symbol of their weakening faith.

M.M.: What imprint would you like to leave eventually?

Rimland: I would like it to my credit, I would like to be known as the writer who has written the Mennonite Epic.

The question is, can Rimland, as powerful and passionate a writer as she is today, really hope to write the Mennonite epic when there appears to be a negating of Mennonite ideology, an absence of Mennonite identification, of pride and fight for a common goal, a going beyond the first mile to help your brother? But, whatever it is she writes, Rimland will be heard from. Most of us are looking with anticipation to her next book. mm



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# German couple finds Hutterites prefer the married state

At the end of 1977 the federal government of Austria granted financial aid to Christa Winkler and Wolfgang Pirker, both from the University of Salzburg, for a one year study tour to Canada. Neither one of them knew that their work in Canada would drastically change their own lives. Their studies concerned immigrants living in Canada, whose ancestors came from Austria.

Both students found out rather quickly that this kind of Canadian is hard to find. Wolfgang Pirker, however, remembered having read—back at the library of his university—a short article on the Hutterites, who had originated in Austria. He and his fellow student started out by trying to find out where these Hutterites now lived.

They visited many Hutterite Colonies in Manitoba, and spent two months travelling through Canada and the U.S. to study the religious community of these former descendants of Carinthia and Tyrol.

But then the Hutterites decisively interfered in the lives of these two young people.

"After a few weeks" says Wolfgang Pirker "we noticed that the Hutterites treated us with increasing reserve. We could not figure out the reason for this."

Soon enough they learned the reason for this behaviour. Whoever visits the Hutterites as a couple has to be prepared as a matter of course for two questions. The first: "Who are you?" Well, this question for most people is easily answered. The second question, however, may be a little awkward for some people: "Is that your wife?" The answer to this wasn't difficult for the two students—they had known each other for more than four years—: "No."

To Wolfgang Pirker and Christa Winkler it seemed self-evident that in our times two people should be able to live together without necessarily getting married. Not so for the Hutterites. "We do not like that sort of thing," they thought

at the beginning, and later openly expressing their opinions.

"The sentiments against our way of living together became at times quite intolerable, actually to the point where they refused to give us any further interviews," explained Christa Winkler.

But one day all this was changed. The students visited the colony of James Valley near Winnipeg to carry out further studies. Wolfgang Pirker: "I overheard a man asking the minister: 'Did you already tell them?' To which the minister answered: 'No, but I will do so in a moment.'"

In the candid way of the Hutterites, the minister thereupon explained to the students that his Hutterite community, even though they were fond of the couple, could not accept their way of living together, since it went against all their principles. He did not just indicate that he and his brothers in the faith would be pleased to see the two get married, but in no uncertain terms made the continuation of their further studies dependent thereupon.

Wolfgang Pirker: "We were anyhow

talking about getting married, but wanted to wait till we got back to Austria and our relatives." But as the request of the Hutterites was so urgent, the two decided to get married. On June 21, they were united in a civil marriage in Brandon. Christa Winkler: "We still intend to make up for the church wedding once we are back in Austria." Since then, the Hutterites have become close friends of the Pirkers—and have come to terms with this solution. Whether a wedding takes place in a registrar's office or in church is all the same to them, as long as they know they are married.

Wolfgang and Christa Pirker will continue with their studies until January 1979. They will concentrate their studies on the following Hutterite Colonies: Crystal Springs, James Valley, Fairholme, Riverband and Deerboine (all in Manitoba). After finishing their studies, they want to publish a book, referring mainly to the subject of the social and economic structure of the Hutterite Colonies.—On the side, Christa Pirker works at urban geography for the town of Brandon. She is studying the development and structure of a typical Canadian Prairie town. **mm**

*The article was first published in the Courier-Nordwesten September 21, 1978, by Axel Meyer. English translation by E. Schlichting.*

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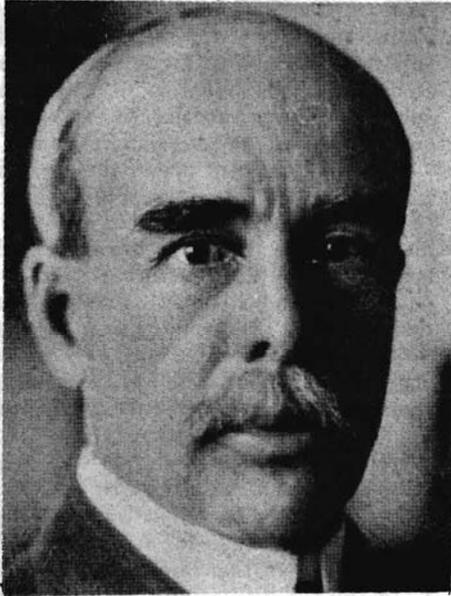
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Col. J.S. Dennis

## Army officer played key role in moving Mennonites to Prairies

By P.L. Neufeld

Few persons have been given so little credit in Mennonite, even generally in Canadian, history for truly noteworthy achievement as Colonel John Stoughton Dennis, Jr.

Two reasons manifesting the former involve our extreme reluctance to admit that non-Mennonites sometimes played positive roles in our destiny and our equally strong aversion to praising persons who acquired great fame as military men. Canadian historians, on the other hand, have ignored this remarkable man simply because of his name: the old 'sins of the father.' This man's father, too, was a colonel, his Christian names also John Stoughton, his occupation and several accomplishments on our western frontier very similar to his son. But, according to many historians, Col. J.S. Dennis Sr. blundered badly, and his role in the Red River Rebellion of 1869-70 where he opposed Louis Riel has been roundly condemned. Many use him as scapegoat on whom to pin the major blame for that revolt. Thus, through the years, whenever the name J.S. Dennis cropped up historians often confused son and father; even those who didn't studiously avoided commenting in a positive manner about a man with a black-listed name.

It is high time Col. J.S. Dennis Jr. be granted his rightful place in history, especially Mennonite history. About one-fourth of all Mennonites in Canada (myself, wife, family and most relatives included), as well as many Poles, Danes, French-Canadians, Dutch, Germans, Norwegians and Swedes would not have made it to this country were it not for him.

John Jr. was born October 22, 1856 at Weston, Ontario. He was 13 when his father became involved in that 'first Riel rebellion', 15 when his dad became Canada's first surveyor general in John A. Macdonald's administration. He attended Trinity College, Upper Canada College in Toronto, and graduated with first class honors from Kingston military college. Before he fought in the 1885 Northwest Rebellion ('second Riel rebellion') as a 29-year-old commanding officer in charge of the Dominion Land Surveyors Corps (commonly dubbed Dennis Scouts) he'd already helped explore and survey lakes Winnipeg, Manitoba and Winnipegosis, surveyed the major meridian in the Northwest Territories, surveyed much of Hudson's Bay Company property in Winnipeg, Prince Albert and Kenora into residential lots, laid out and built Winnipeg's first sewage system, and laid out and surveyed many Brandon and Regina lots.

Until 1902, when Dennis joined the CPR as superintendent and chief engineer constructing what became western Canada's famous irrigation scheme at Bassano Dam near Lethbridge, he'd racked up other outstanding accomplishments. These included: administering the Irrigation Act in Alberta, during which period his personal report to Ottawa following an extensive fact-finding tour of western U.S. laid the foundation not only for that document itself but created the legal basis for all subsequent such legislation and development in Canada. As chief engineer, and later as chief commissioner, of the old Northwest Territories he was in charge of design and construction of all public buildings and bridges in the West,

operation of all ferries and supervising all road improvements.

In 1904 Dennis Jr. took a giant step towards settling our Prairies when he recommended that 98,000 acres of CPR land in Alberta not be irrigated because of higher elevation; but instead be sold as grazing land at low prices or, if arable, sold to prospective farmers using 'dry farming' methods introduced in Canada by the Mennonite settlers of the treeless open plains of Red River Valley in 1874-6. This land was sold within two years; then some further 110,000 irrigable and 30,000 non-irrigable acres in southeastern Assiniboia were snapped up by settlers.

From 1907-14 Col. Dennis initiated settlement in Alberta of: a Polish community from Krakow; a Danish colony from Iowa; a French-Canadian settlement; a Dutch colony from Holland; Kurt Thaden of Germany's immigrants on 10,000 acres; land sales to prospective emigrants in Denmark, Norway and Sweden; Lutheran Rev. T.O.F. Herzer's thousands of German, Norwegian, Swedish, German-Russian immigrants from the U.S. The colonel's practice of selecting mostly ethnic groups other than Anglo Saxon as immigrants when both he and the company employing him were English is not only highly remarkable, but most Christian.

With growing interest Col. Dennis had watched Mennonites on the southeastern Manitoba 'reserves' subdue the open plains and plant shelter belts. In fact, as minister of the interior, his father had had some involvement with them in late 1870s and early '80s. More recently, Mennonites had begun settling in what is now Saskatchewan and Alberta at places

like Rosthern, Swift Current and Didsbury, some on CPR land. Eventually he arrived at a firm decision: he wouldn't rest until able to negotiate settlement of a large body of Mennonites on the central and western Prairies.

In 1914, the younger Dennis tried to negotiate an emigration of Mennonites to the Prairies from Russia. At first, talks broke down because his representative, A.M. Evalenko, didn't possess sufficient clout with the Tzarist government officials to persuade the Duma to permit recruitment of any more Mennonite settlers. He then negotiated through CPR agent, Ross Owen in Vladivostok, and was just beginning to make progress when the First World War and the overlapping Russian Revolution intervened. At this point, he came within a hair's breadth of saving the lives of many Mennonites who perished in that holocaust, some of them my family's relatives.

Col. Dennis' involvement in that war and revolution was three-fold: recruit American soldiers as part of the British-Canadian recruiting mission in the U.S., serve as Canadian Red Cross commissioner and Canadian trade commissioner in Russia during 1918, fight Russian Communists as transport and intelligence director of the Canadian Brigade as part of an allied force sent to Siberia in 1919 to help the White army. Military medals acquired those five years included Companion of the Orders of St. Michael and St. George, Northwest Medal with clasp, Great War Medal with palm, citation and dispatches, Victory Medal, Cross of Siberia, Medal of Serbian Red Cross, Medal of the Army and Navy Veterans of Britain.

A 63-year-old hero, Dennis returned to Canada. Most men would have been quite content to retire and rest on the many laurels. Not the colonel! He had unfinished business. And his participation inside Russia during the greatest upheaval that country had known, as Red Cross director and military commander, had strengthened rather than weakened his earlier resolve to settle a large body of Mennonites from Russia on his beloved Prairies. Now, as chief commissioner of colonization and development for CPR, he was convinced it could be accomplished.

Just before the war Col. Dennis had got German-speaking pastor Herzer and many Lutherans to settle CPR land. Realizing no doubt that much of the success in settling the 1870s Mennonites from Russia in Red River Valley had been due to a German-speaking immigration agent, William Hespeler of Winnipeg, he selected Rev. Herzer as trouble-shooter to represent him in Europe.

Herzer shuttled to and fro between Libeau, Latvia and Southampton, England ironing out the countless negotiating problems which were encountered with the new Communist regime during that highly chaotic period immediately following

Russia's bloody civil war. For the Mennonites, most of whom had lost everything in the revolution, Dennis provided a great deal of ready credit, low rail and steamship rates with a single through fare to a Canadian Prairie location, assisted in creating the Mennonite land settlement board of colonization with the able B.B. Janz as chairman to facilitate that massive resettlement, and when the immigrants arrived helped them buy large farms of 8,000-12,000 acres to later resell among themselves in districts like Hamburg and Flaxcombe in Saskatchewan and Meadows, East Selkirk, Arnaud, Springstein and Whitewater in Manitoba—resulting eventually in some 30,000 Mennonites finding homes in western Manitoba and in Saskatchewan.

Col. John Stoughton Dennis Jr. had finally realized his old dream of settling a large body of Mennonites on the Prairies. In 1930 he retired from his CPR post, but remained associated with that company as immigration advisor. Though 74 he continued serving as president of the Engineering Institute of Canada. Eight years later that organization selected him to receive the coveted Sir John Kennedy medal, which had to be presented at his hospital bed in Victoria, B.C., the city in which he'd lived with his wife and

daughter of late. A few hours later he was dead.

In paying tribute to Dennis just after his death, CPR's vice-president D.C. Coleman depicted him as "A powerful and picturesque figure who marched towards his objectives with firm and fearless steps. The very mention of the name John S. Dennis recalls to mind the development of the Canadian Prairies."

Though some may argue that Dennis had ulterior motives governing his negotiations to bring a large group of Mennonites to this country: that of selling CPR land to them and acquiring them as paying rail and steamer passengers for that very long trek from Russia's steppes to Canada's western prairies, such an argument just doesn't hold water. Few of these immigrants settled on CPR land, the handful who did acquiring it at exceptionally low prices. The train-steamship rates for these particular immigrants was not only mostly on credit but also considerably lower than for regular passengers; and even then many unpaid fares were eventually written off. It's well known that 'God works in mysterious ways' and I personally am fully convinced that He chose Col. John Stoughton Dennis Jr. to lead my people 'to the promised land'. **mm**



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# Courage is essential in creative drive

*Mrs. Esther Horch delivered the opening address on the occasion of the 1978 Mennonite Art Festival in Winnipeg. The following is an abridged version of her presentation.*

Eichendorf says, that, "In our industrial civilization imagination becomes a serious handicap to creativity." Less and less people find vocations that satisfy both body and spirit. There was a time when a shoemaker made a shoe, a woodworker could design and make a chair, and a builder planned and constructed his own house. These people conceived, designed, created, and rejoiced in their achievement. They were responsible for what they had produced, proud of it and also took the blame.

Mennonites have of necessity been a creative people in a practical setting, because all their ingenuity was geared to making a living and this absorbed their creativity and total energy. When life became less demanding we continued to assess what was accomplished in terms of material benefits.

I recall that shortly after we were married my husband and I were on a train returning to Winnipeg from Minneapolis. I heard a young couple in the same coach speaking "low German", so we concluded they must be Mennonite and decided to introduce ourselves to them. The young man said he was a farmer in southern Manitoba and then asked my husband what he did. He told him he was a musician. The man replied, "That's nice, but what do you do for a living?" "Music" said my husband. The farmer looked baffled and replied, "Yes, yes, but how do you earn your bread and butter?"

Fifty years ago, practically everything done by Mennonites in Canada had to be measured in terms of a livelihood, and sometimes, I think, this attitude still prevails and it takes courage to be creative in a Mennonite community lest one be thought of as wasting time and energy.

I remember my brother, who is a creative devoted scientist, saying to me, many years ago, when he did innovative experiments for the University of Chicago, "Amazing! I'm getting paid for what I love to do".

In our time, industrialization and materialism engulf us at most occupations and leave little incentive to be creative. People are used like tools or as an extension of machines. However, the

longing to create remains and unless it is fulfilled the soul becomes dull and listless. Consequently creativity takes on extra-curricular forms.

In our homes we can create an atmosphere in which minds can expand and imaginations be stimulated. This has nothing to do with complexity or material benefits. Beaudelaire says, "All children are geniuses. Genius is nothing but childhood clearly revealed and endowed with all the verile powers of maturity for its expression." And, Goethe claimed that the greatness of art has little to do with complexity.

To create means to make something out of nothing—something that was not here before, be it an idea, a poem, a piece of music, a song, a story, a form, or a picture.

We all live in two worlds, the one we see, hear, feel and experience objectively, and on the other hand, the one which is intuitive and born out of our imagination and stimulates creativity. Unfortunately the latter is often crowded out. Creators experience what the ordinary eye does not see, like when Michelangelo said to a contractor who was discarding a broken stone, "I will take that because there is an angel within it and I must release it."

Mennonites, at least in times past, have had a tendency to look with misgiving on those who manifest more originality than we are accustomed to in our practical outlook on life. Sometimes, I suspect, we are even frightened by new ideas. Why? Probably because they pose new responsibilities, but, the creativity of a people is also a mirror of their soul.

It is said that the child, the fool, the poet, and the saint are together in their longing for God and to be co-creators with God: Have we the courage to identify with this group? The truly creative person must also be able to make decisions independently of the group. Every new idea emerges from one person and it also takes courage to stand alone and anticipate acceptance from the group.

Creativity begins with children who are uninhibited and thus naturally creative but we soon teach them to conform. A young child was asked: "what are the 10 loveliest things?" The child listed: the cold of ice cream, cool wind on a hot day, the crunch of leaves, a hot water bottle in a cold bed, baby kittens, and the feeling of clean clothes.

Our sensory awareness is dulled by

materialism. It is claimed that children under 10 write the most original letters because they regard everyone as an equal. This fits into our Mennonite Anabaptist lay tradition. Children also think of God in relation to the things that happen around them. Only as they grow up they begin to think of God in terms of a structured building and religious cliches. Jessamyn West says the most important question a mother can ask her child each night is not, "What did you learn today?" or "Have you brushed your teeth and said your prayers?" but rather, "What did you imagine today?" A child's prayer without imagination might as well be, "Hickory, dickory dock," but the child that says, "Thank you, God, for postponing the rain until our picnic was over", or "Forgive me, God, for telling a lie", is communicating with God. Life progressively squelches the innate, naive capacity to be one's self. We need to encourage children to respond creatively. Feelings are stirred when we can again become childlike (not childish) and express the God-given creativeness within us.

Creativity is a Christian virtue in which God and the soul meet the intelligence, the will, and the imagination. We can feel more intensely a creative expression than a formal or scientific analysis. Dr. Paul Hiebert says: "We are enabled to join God in his creativeness to merge the dynamic of our personalities with His personality." Erich Fromm goes as far as to say: "The person who cannot create wants to destroy." If this is true, creativeness should be at the very core of Mennonite priorities.

Our creative people in every area of the arts have surfaced rapidly, within the last twenty to thirty years, sometimes even unwelcomed because what they brought us came in unfamiliar wrappings. We may even have been unwilling to accept the revival of old traditions, from our specific heritage, because we were overly anxious to be recognized and identified with the dominant society. Nevertheless, it is important for us to give credence to the creative efforts of our grandmother's handwork, and the singing of simple songs by our lay choirs, that laid the foundation for what is taking place in our creative efforts in their new garb. Are we bridging the gap by incorporating the old with the new, or are we taking an elitist stance and rejecting that which initially gave birth to the present creative surge? Let us embrace the old and the simple, making it recognizable in the new and more complex.

The annual Mennonite Art Festival is a manifestation of bridging the creative generation gap in every area of the arts. Creativeness in every generation is a true mirror of a people, and expresses the inexpressable. So, let us encourage creativity in every area and at all age levels and remember that it takes vision and courage to be creative. **mm**

## DER WELTFAHRER

Ach, die Begier, sich immer auszubreiten,  
Herumzuschweifen, fremde Welt zu sehn,  
Entdeckungen zu machen, unstedt bleiben,  
Und sich von allen Winden vorwaerts wehn!

Doch wenn das Dort sich in ein Hier verwandelt,  
Und der Umsegler stoest auf festes Land,  
Erkennt er schmerzlich seine Eingeschraenktheit;  
Was er erstrebt, zerrint in seiner Hand.

Es sehnt sich dann der Wanderer nach Hause,  
Sein Schiff verlaesst die freudelose Bucht—,  
Im trauten Daemmerlicht der eignen Huette,  
Wird ihm das Glueck, das er so lang gesucht.

by Harry Loewen

## THE CRICKET

A cricket sang the whole night long,  
Not knowing that its chirping song  
Disturbed a traveler's sleep.  
The traveler thought of this and that,  
He wished to know life's how and what,  
But life seemed all so deep.

"How can you, cricket, sing your song  
When life is hard and suffering long,  
When night covers the land?"

"I sing my song to call my mate,  
For love the hour is not too late,  
That's life I understand."

The cricket ceased and thought awhile:  
"That man has traveled many a mile,  
Read books, philosophy—  
And yet he cannot understand  
That all he needs is just one friend,  
To love, to know, and see."

by Harry Loewen

## BOUND TO DEAD MEN

A dead man's will leaves wealth to his descendants  
Who then are ruled by dead men all their lives;  
A dead man sits in all the halls of judgment,  
The living judges follow dead decrees;  
Our ills arise from dead men's tribulations,  
We die of cures with which dead doctors killed;  
Dead men prescribe the forms and regulations  
By which we are to serve a living God.

We read in dead men's books,  
We laugh at dead men's jokes,  
We cry at dead men's pathos—  
The dead past plagues us like an evil dream.  
We must be dead ourselves before our influence  
Will touch the world which then will not be ours.

No man should build a mansion for his children;  
Each generation should be left to build  
Its houses for itself and not for others.  
Our capitols, our city halls and churches  
Should not be built with stone and brick and mortar,  
But left to crumble every twenty years—  
A hint to people that they might examine  
The institutions which they symbolize.

by Harry Loewen

*Adapted from N. Hawthorne's  
House of the Seven Gables*

## MOTOTSCHNJA, 1920

The Mennonite minister's living room  
dark with unaccustomed smoke.  
The Comrades eating at his table.  
He faced his judges.  
"Did your sons serve in the White army?"  
"One of them."  
"And the other?"  
"Shot by the Red Army."  
"Did we find this revolver in your house?"  
"Yes, but I didn't know it was there."  
"What shall we do?"  
"Shoot him."  
"Naturally."  
"Then that's settled."  
"Take him away."  
We can decide on the other four  
after dinner."

by Elmer Suderman

*Modified from the last section  
of Peter Epp's Erloesung.*

## VETERAN

He stops suddenly at his work  
Staring ahead, eyes  
Remembering atrocities.  
Threatened, he recoils.

Every night he awakens  
Sits up in horror, soul screaming.  
It is the same dream, always, the same cry:  
"Stop! My God! They are only children. Stop!"

by Abram Johann Friesen  
Translated by Elmer F. Suderman

## PULSATING HEARTS, WICHITA '78

*D. D. Duerksen, currently a teacher in the Winnipeg School Division, attended the Wichita Menmonite World Conference and when he returned home he wrote a*

*series of poems about the people he met and the impressions they left. Here are some selections from that work.*

### Million, Marvin, Paul

What a triumvirate!  
So unlike  
Caesar, Pompey, and Crassus,  
triumvirate of convenience  
to crumble to dust in wake  
of Parthian treachery,  
of Pompey's severed head,  
and the Ides of March.

What a triumvirate!  
So unlike  
Malenkov, Beria, Molotov,  
triumvirate of fear,  
only to crumble in the wake  
of B. and K.  
now too forgotten.

What a triumvirate  
Echoes of Trinity:  
Million, black father,  
directing, gently chiding  
with humour  
delinquent Mennos  
in Century II.  
Marvin, leading to Son,  
a greater than Menno,  
in moving  
Holy Communion.  
And the spirit of Paul  
guiding, helping, consoling  
through minds and hands  
of many kindred spirits.  
Triumvirate of the Kingdom,  
of harmony and unity.  
of service and love!  
Thank you! God bless!

### Rose

Sharp mind, laconic pricking thorns,  
and yet soft-petals of an Anabaptist heart;  
young, bright, articulate,  
thoughtfully blunt,  
always probing for  
the Truth.

### Bill

You made a mark on my life, Bill.  
Not as MCC director,  
but as a person who  
polished my friend's shoes.  
How I hate polishing shoes!  
My mother always polished mine.  
Today my son will do it for a dollar.  
Or else, they remain unpolished.  
We ate together, Bill,  
and I was overwhelmed;  
you asked for my address;  
somehow I felt  
you were prepared  
to polish my shoes  
as well.  
I, too, want to take addresses  
to remember, and to polish shoes  
for others.

### Carol

Carol, we did not have time  
to compare genealogies.  
Our surnames are spelled alike.  
Was your great-uncle the famous preacher  
of the *Krim*?  
Or was he the Oberschulze in  
*Alexandertal*?  
I have read a little about our great-uncle's  
generation.  
They were good people, but there was  
room for growth  
in Love—*gentleness*.  
I remember my father's generation:  
They were good people, but there was  
room for growth  
in Love—*forbearance*.  
And I see my own generation,  
I hope we are good people, but, God we  
need to grow  
in Love—*hard, caring love*, seeking the  
highest good  
of others.  
And your generation, Carol?  
We all need to grow in  
Agape!

## SONG INTO WIND

Land with hills  
then a song out of elation  
the valleys breathe.

And the woods drive in  
heavens pour—long ago silenced  
the dawn breaks out of the hive  
of swirling stars.

A rue—you see lonely faces—  
whom shall we ask  
about him and them,  
they come to meet us: your hair and  
a word—over long waters  
perches a bird.

Then you sing  
late into the landscape of rivers  
to the rocky shores of the sea  
a path with thistles and thorns—  
Sing onto the haunches of darkness  
I hear you, in my hands  
immortals, runners of ivy

Touch the dust of scents in the air—  
light—around a shoulder  
lies my night

Ahead you move—I will find  
the night—who we are—and  
a soft blue feather swirls  
into wind.

by Henry Rempel

## NE FROME SPROAK

ekj kaum no Manitoba.  
Daut plauta Lound kun  
nich Plautdietsche reda,  
bloss ne frome Sproak  
waut ekj goanich vestohne kun.  
Ekj lead daut laudt grauss to saije  
enn proved it Weat too lera.  
Et woadt versaublet  
enn saed bloss Grosshoppa.

by Elmer Suderman

## Manitoba news

### WESTGATE WINS

Provincial champs! Westgate is prouder than ever of its volleyball team. In 1976 the team won the Provincial C high school boys volleyball tournament, in 1977 the Provincial B's and in 1978 the Provincial A's! The team's coach, Frank Enns, a math and phys ed teacher at Westgate for the past six years, feels that the boys deserve some accolades by dint of all the work they put into the game. Some boys have been on the team for four years and once school begins, they practice from 3:30 to 6:00 P.M. some three to four times a week. The twelve team members are selected from a group of 50 grade 10 to 12 boys.

Of importance says Enns, was the technical knowledge supplied by Gerry Grunau, the assistant coach, who was a former volleyball player at the University of Manitoba. Because of his considerable experience as a player his contributions to the team have been invaluable.

At the time of the tournament, the players displayed a great deal of character by not panicking after losing the first two of five games on three consecutive nights. They simply worked that much harder at the remaining three games. Each night too a different player was instrumental in the victory.

Individual players deserving praise for their consistent play were Harry Toews, Bernie Krause and the setter, Walter Murovec. In the last decisive match with Miles Macdonnell, considerable credit for the outcome went to the effective blocking of John Fast and Erich Enns. Other stalwarts with the team are Howard Epp, Art Pries, Doug Pankratz, Greg Gunther, Rob Krahn, Harold Loewen and Rick Hildebrand.

In summing up the experience, Enns says, "The greatest feeling hits you when by good fortune your best game and your biggest game of the year coincide".

**H.R. Baerg**, former president Winkler Bible Institute has accepted a call to the pastorate of Kingwood Bible Church in Salem, Oregon, effective January, 1979.

Author **Rudy Wiebe** will be the guest lecturer on January 29-31 to the English classes at MBCI. There will be various inputs on What makes good literature, and What makes a good story. There will be discussions on the history of Louis Riel. The topic at the January 29 Home and School session will be: What makes good literature in a Christian High School. Wiebe will also be the guest speaker at a seminar sponsored by the Department of English at the University of Winnipeg.

**Harold Peters**, son of Mr. and Mrs. Henry Peters of Randolph, and student of Emmanuel Horch of Winnipeg, was awarded the Frederick Harris Scholarship for the highest marks in grade IX violin. He previously won silver medals for highest marks in grade IV, grade VII and grade VIII violin. He also received the Frederick Harris Scholarship in grades IV and VII.

**Art Funk**, of Blumenort is an electronics technician turned businessman. He manufactures "Ember" wood heaters and furnaces. After an eight-year stay in Uranium City, he set up shop back home in Manitoba. What began as a sideline for Mr. Funk is now E.M. (Electro Mechanical) Specialties. Indeed, this 'avid do-it-yourselfer' is all set to expand this summer and hopes to branch into solar heating. At the moment, he and his partner, Dennis Keating and two employees, have been hard put to keep up with orders for their high efficiency heating unit. designed for those who are serious about wood heating.

A new booklet on family law which explains the new Marital Property Act and Family Maintenance Act may be picked up at the Women's Bureau at 241 Vaughan St. (opposite the Bay), or any office of the attorney-general's department in Manitoba as well as in Queen's Bench offices in Winnipeg, etc.

When **Boissevain area Mennonite Brethren** congregations met in the Boissevain church in December to explore the work of MCC, dinner at noon was different! A few received full course meals while most of the rest had to content themselves with a bowl of rice and a glass of milk. A unique way of demonstrating the inequity of food distribution in our larger world. Women of the Boissevain area are active at the Brandon Community Self Help Centre, which generated in the past year a total of \$13,292 from the sale of used clothing and other items.

**Gretna's MCI** students presented the musical *The Blowing and the Bending* November 29-December 2. The two-act musical drama tells the story of the struggles which Mennonite conscientious objectors encountered in the U.S.A. during the first World War. The musical presented a good opportunity for student involvement, with either the drama or the orchestra. The musical's director was Rudy Krahn.

**MCC Annual:** Five hundred delegates and guests attended the 15th annual MCC (Man.) meeting at Steinbach's EMC church on Nov. 25. They represented 140 participating congregations in Manitoba. Reports dealt with MCC involvement in Botswana, Algeria and Bangladesh and with Manitoba VS programs delating with: Child and Family Services, Native Minis-

tries, and youth development. Considerable discussion followed Clarence Epp's report on offender ministries. He commented on the fact that three of four federally-funded chaplaincy positions at Stony Mountain penitentiary are to terminate in March. In the end the local MCC board was urged to pursue the possibility of providing chaplaincy services, perhaps by acting as a coordinating agency for groups interested in this service. Of \$1.3 million in total receipts, 79 percent went to MCC (Canada) and overseas programs, 12 percent to programs in Manitoba (the largest to offender ministries), and nine percent for administration. In one way or another, funds come from the 23,000 Mennonite church members of this province.

**Paul (Pawel Petrowitsch) Friesen**, son of historian and author P.M. Friesen (*The Mennonite Brotherhood in Russia*) died August 31, 1978, in Karaganda Russia at age 90. He was a teacher of music and art in that city.

**Al Reimer**, recently installed editor of *Mennonite Mirror*, has been appointed vice-president (productions) of the Manitoba Opera Association of which he is a founding member.



**Lily Loewen**, outdoor education coordinator for Camp Arnes since 1972 leaves in March 1979 to spend up to six weeks in Japan as guest of the Japan Christian Camping Association to be their resource person at three conferences. She will also be speaking at the conference in Taipei and addressing student bodies in Taiwan in outdoor education. Lastly she plans to attend the Korean Christian Camping conference. Her topics will be: Nature Study from a creationist perspective and outdoor education in camps.

**Book money:** A cheque for \$900, representing proceeds from the sale of the book *Ufa* was presented to J.M. Klassen MCC (Canada) by Dr. Peter Mierau, Mrs. H.F. Klassen and Mrs. N.J. Neufeld. Mierau and Klassen were involved with the writing and publication of the book describing the Ufa settlement in Russia 1894-1938. Originally written in German by Gerhard Hein of Germany the book was translated into English by M.M. Enns.

**P.M. Friesen's** *The Mennonite Brotherhood in Russia* has sold out in Canada, reports Vic Schmidt, Christian Press manager. A second printing of 1500 copies should be completed in late spring.

**Bruce Leichty**, Newton Kansas, staff writer of the *Mennonite Review*, will assume editorship of a monthly magazine for young adults, *forum, forum*. It is published by the Mennonite Church and the General Conference Mennonite Church student service committees.

**New Editor:** The Canadian Conference Board of Publications has announced the appointment of A.W. Schellenberg as editor of the *Mennonitische Rundschau* effective August, 1979. Schellenberg, succeeding Eric Ratzlaff who has served this publication as its editor for 12 years, will be involved early in the new year in the planning of a changed format for the *Rundschau*.



**John Unruh**, a retired insurance agent and long-time member of Winnipeg East Gideon Camp was presented this fall with a life membership certificate by Peter B. Enns, president of the camp. Over the years, Mr. Unruh has distributed many Bibles and New Testaments, focusing particularly on those going to municipal hospitals. Gideon membership is comprised of a relatively small group of business people who devote a considerable amount of time to the placing of Bibles in hotels, motels, hospitals, prisons and penitentiaries. We also are familiar with that part of their program wherein grade five students who wish to have them, receive Testaments. Gideons are also supported in their work by a ladies auxiliary.

**Stanley J. McKay**, a minister from the Fisher River Reserve has accepted a part-time job as resource person with the Native Ministries team. He will spend in 1978-79 an average of three days a month at program evaluation and direction. He will also do visits and work at educational assignments. Mr. McKay has in the past years made many contributions to the Conference, and among other things worked as a visiting lecturer at the ministers and layworkers courses held at CMBC in 1976 and 1978. He lives with his family at Koostatak where he serves as the minister of the local United Church.

**Civil Responsibility:** A touchy issue, called in this case, In Search of Christian Civil Responsibility is to be discussed during a General Conference mid-triennium session to be held at the Leamington Hotel, Minneapolis, February 9 and 10. American representatives in particular often wonder whether or not non-resistance in our day includes factors other

than simply not taking up arms. In the U.S. for instance, 50 to 51 percent of the tax dollar goes toward defense and related activities. The conference hopes to look at the side of those who believe in "rendering unto Caesar" and reasonable alternatives. Canadians at the meeting will no doubt look to the findings of the session for guidance on a not too unsimilar state of affairs north of the border.

**Leonard Doell**, of Warman, Saskatchewan, who has long been associated with Native Ministries, has undertaken a three to four month study of the history of Mennonite and Indian settlement in Manitoba. He will look particularly at Mennonites in the "West Reserve" and explore the nature of their contacts with natives in that Area. Mr. Doell in 1977 did a similar study on the land agreements between the federal and provincial governments and the Federation of Saskatchewan Indians. Part of that study dealt in turn with Mennonite settlement in the area and their relationship to the reserve and land surrounding those reserves.

#### ARCHIVES DAY AT THE HERITAGE CENTRE

A new holiday has been initiated by the Conference of Mennonites in Canada. Wednesday, November 15, 1978, was officially designated as Archives Day. The purpose of placing such a day on the calendar is to make the Mennonite community aware of the new Heritage Centre and to draw its attention to the importance of keeping adequate church records.

On this occasion a brief program was held in the meeting room of the Heritage Centre, located on the campus of the Canadian Mennonite Bible College. The main feature of this program was a presentation by the veteran church historian, Jacob Rempel, on the work he has done at Sargent Avenue Mennonite over a period of 28 years. Mr. Rempel, who has done rather commendable work, also put on exhibit some of the neatly kept records, which includes a week by week journal of happenings in that church. The work he has done possibly constitutes the most comprehensive record of any Mennonite church in Winnipeg.

Discussion followed on this presentation and the general topic of "caring for church records". Questions such as: Why should we bother about church records, who should file the records, what to keep and how to store them, and other related questions were discussed and also answered in a guide-line paper prepared and made available by historian-archivist, Lawrence Klippenstein.

On the matter of what to file for safe-keeping much discussion was generated in regards to the record of correspondence left by leading ministers in the churches.

#### ESTHETIC AUTUMN

A man at an art gallery was gazing rapturously at Spring, a large oil painting of a shapely girl dressed only in a few strategically arranged leaves. Suddenly the voice of his wife snapped: "Well, what are you waiting for—autumn?"

#### TURN-AROUND

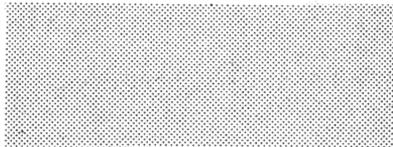
It was snowing heavily as the family set out on a trip. On a hill, the car went into a skid and spun around, winding up in the centre of the road and facing the direction from which the family had just come.

Everyone was shaking except the slightly irritable grandmother. Warily she asked: "What on earth have you forgotten this time?"

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## EXPANDED MALL TO BENEFIT WINKLER

At a special ribbon cutting ceremony in Winkler on November 21st, the new 21,000 square foot addition to the Gladstone Shopping Mall was officially opened to the public, adding nine entirely new enterprises to the business community at Winkler.

The new \$600,000 addition represents the third phase of a general Gladstone business expansion project, which started in 1961, to replace the old Gladstone store destroyed in a devastating Main Street fire.

According to a *Pembina Times* report, the driving force behind the most recent addition to the Gladstone Shopping Mall was none other than general manager, A.L. Friesen, who recognized an increasing need for more business space in the town of Winkler. The decision to expand the Mall has come as an effort to meet that need.

"We are encouraged by the number of businesses requesting space in the Mall", Mr. Friesen said. "The new addition demonstrates the confidence which Gladstone places in the Winkler area."

The next phase of the entire Gladstone expansion program is expected to take place in the 1980's, involving the construction of an addition along South Railway Avenue, east to Fourth Street. The property under consideration, presently occupied by Southern Toyota Ltd., has already been purchased for that purpose. When the proposed addition becomes a reality, the Mall will contain a total of about 56,350 sq. ft. of space and employ as many as 80 people. **mm**

### COMING EVENTS

**January 15:** 8:00 p.m. River East MB church. Meeting for all Winnipeg MB church councils and other interested persons for answers to questions on MCC.

**January 22 to 26:** University of Winnipeg free films open to public, on theme Quebec: The People and Their Aspirations for information on times call 786-7537 ext. 29 or visit Exposure 79 office, 4th flr. mezzanine, Centennial Hall, University of Winnipeg.

**February 2 and 3:** Westgate, operetta, *Finian's Rainbow* at R.B. Russell (to be confirmed).

**February 5 to 16:** CMBC courses for ministers, Sunday school teachers, etc.; you may attend one of two weeks special courses. Free registration, meals and instruction. Lodging if available \$5 daily. First week: Hymnology (E. Horch); The Church in Russia (G.K. Epp); The Christian in Society (P. Fast). Second week: Issues in Biblical Interpretation (P. Yoder); Part two of the Christian in Society (D. Schroeder); New Developments in Christian Education (H. Harder). For information write to CMBC, 600 Shaftesbury or call 888-6781.

## Friesen elected head of library group



by Mary M. Enns

For the first time in the 42 years since its inception, the Manitoba Library Association has elected a Mennonite as its president. Ronald Friesen is also the first president to have been chosen from rural, rather than urban, Manitoba.

Born in Winkler, Mr. Friesen taught school for 10 years before going into library science at the University of Alberta. He works as school division librarian in Morden. A travelling librarian, his territory covers 13,000 people; 20 per cent of these hold library membership. This 20 per cent does not include the blocks of books that are sent out by the Winkler library for circulation in the village schools south of Winkler, or the people who come to the library to browse, or those who phone in for information. In a recent interview Mr. Friesen expressed some concerns about library usage and funding in Manitoba.

According to the Winnipeg library commission, about 25 per cent of Metro Winnipeg residents are active library users. Libraries in Manitoba are among the most poorly funded in Canada. The Atlantic provinces can hardly be considered the affluent, yet we can't match New Brunswick, P.E.I., Newfoundland or Ontario in library support. Saskatchewan, not the wealthiest province, has one of the best public library networks in the country, possibly on the continent. Statistics show that the \$1½ million spent on public libraries in Manitoba in 1976 averages out to \$1.98 per person served by these libraries, 20 per cent of Manitoba's population does not have access to local public libraries.

Asked what he would like to achieve in his tenure in office Mr. Friesen said: "I would like to show the kind of support that is given libraries, but more importantly, I would like to show what libraries do for the public." It is interesting to note that libraries, besides lending books, are equipped to assist the people in various avenues of information by way of records, cassettes, tapes, video-tapes, kits, prints, audio-visual equipment, newspapers and magazines, and braille materials. All these are there for study, for browsing, for lending. Library programs include film series, lecture series, puppet theatre

and public education. An increasing number of newly retired people and senior citizens are discovering the value of using the facilities of the library to educate themselves. Many of them are experiencing for the first time in their lives that they have an unaccustomed commodity—time. They are discovering that they are never too old to learn and there is always something new to be learned.

The use of public libraries appears to be somewhat proportional to economic conditions. For example, the economic downturn in Thompson has caused its residents to delve into the resources of the library to the point where city council has approved an expansion of its library. Libraries can act as buffers for unemployed and disadvantaged people. James Gray, in his *The Winter Years* says one of the most important and heavily used facilities in Winnipeg during the Depression was the old public library on William Avenue. It was there he taught himself economics and learned what was happening in those difficult times.

The need for a library must be expressed by the people before the province can do anything. Steinbach's library is a busy beehive now, but for many years there was no interest in a library in that town. MLA is attempting to elicit grass roots interest in support of libraries. One way to facilitate the matter is by trying to keep a visible political profile in the public eye.

Though this was not mandatory, Mr. Friesen is presently on a one year, unpaid leave of absence from his job in order to put a concentrated effort into his office in MLA. "There was a raising of eyebrows," says Friesen, "when I said I was taking off time to do this job. 'Give up a year's salary to do volunteer work?' If I had said I were going abroad to work with MCC, or as a missionary, this would have caused no problems. Let's just say, then, I'm on a year of missionarying for the library."

Ronald Friesen and his wife, Gail, live in Morden. His hobbies include reading as well as an involvement with their little theatre group, "The Company." He writes book reviews and articles for library journals, and commentaries for radio programs. **mm**

## FAMILY CAMP SUGGESTED FOR STEPHENFIELD AREA

A group of Carman pastors is seeking permission to set up a family camp on 67 acres along the north shore of Stephenfield Lake.

Rev. Graham Spear of Carman's St. John's Anglican Church, Rev. David Friesen of the Carman Mennonite Church and Williard Thiessen of the Winnipeg television program *It's a New Day*, told the R.M. of Dufferin Council early in November that they are planning to establish a Christian retreat camp.

The camp would be "family oriented", Mr. Thiessen said, and would offer boating, picnicking, playgrounds, tenting, and an informal religious program.

Although the property would be privately owned, the camp would be open to the public and non-denominational.

"All three of us have been going to a family camp in Minnesota, the Christian Retreat Camp at Strawberry Lake, Minnesota (in the Detroit Lakes area) operated by the Gospel Crusade of Florida", Mr. Thiessen said, and added that a local group "would like to do something like this in Manitoba.

Mr. Thiessen said the group would probably begin next summer with a two or three week camp, but may eventually have year-round facilities for conferences and seminars with an "interdenominational flavour".

He said the group isn't planning a large complex of buildings. The camp would "emphasize a setting which is secluded", and visitors would be more or less self-sufficient with tents or trailers. Eventually, he said, there might be a central building.

From the *Valley Leader*

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# English play wins praise for Mennonite theatre

*Winnipeg Mennonite Theatre's production of Goldoni's THE SERVANT OF TWO MASTERS at the Playhouse Theatre, November 24 & 25, 1978.*

Reviewed by Al Reimer

The Winnipeg Mennonite Theatre took a bold step in this year's major production by "going English". The *raison d'être* of the Company has always been to provide plays in German to the German-speaking community in this area. Times change, however, and the board decided to risk a production in English to see what the response would be. The result was a large, if not quite capacity, house on opening night. The attendance for both nights was a healthy 1,600, a substantial increase over last year.

Artistically, the experiment was a resounding success. The vehicle chosen—Carlo Goldoni's eighteenth-century Italian comedy *The Servant of Two Masters*—proved to be a good one. The production had the right kind of *commedia-del-arte* pace and verve, the laughs came fast and furious and both actors and audience enjoyed a delightfully zany evening of fine amateur theatre. I must confess that the opening minutes gave me a sinking feeling of impending disaster as the actors stood around diffidently, mouthing lines that sank weakly across the footlights and expired in the pit. It seemed as if everyone was paralyzed by stage fright. But then Walter Kampen as the wily and acrobatic servant Truffaldino bounded into the action like an affectionate circus bear. His infectious charm seemed to ignite the others and everybody came alive and grew audible again.

Like most eighteenth-century comedies, Goldoni's play about a servant who tries to serve two demanding masters simultaneously is as complex and stylized as a game of chess. You know everything is going to come out right and ripping in the end, so you don't worry too much about who is betrothed to whom, who is disguised as who and who is trying to do in whom, etc. The whole thing is like an animated cartoon with characters madly careening about, flattening each other, plotting innocently and uttering terrible paper threats. With the witty lines continuing to go off like fire-crackers, everybody retains a healthy *joie-de-vivre* and a charming innocence.

The character of Truffaldino is so ubiquitous and dominant in this play that not to have a strong actor in the role

would be to court disaster. Walter Kampen performed the role as though he owned it. Speaking in an accent that was apparently meant to be Cockney but which sometimes sounded more like "Austrian", he mugged and cavorted and charmed his way through the play with a deftness and insouciance that would have done credit to a seasoned professional. And the amazing thing is that young Mr. Kampen has had very little stage experience. The WMT has discovered another "natural" and I hope they will use him to advantage in future productions.

The other principals were also strong, if not quite as overpowering as Kampen. The four young lovers—Beatrice (Dorothea Kampen, Walter's wife) and Florindo (Martin Enns), Clarice (Charlotte Enns) and Silvio (Ernst Wiebe)—were all quite satisfactory, with Wiebe's Silvio and his effeminate lisp and Dorothea Kampen's man-disguised Beatrice particularly effective.

Horst Friesen as Pantalone, the much-pun-upon father of Clarice, gave a good account of himself, although he seemed a shade less at home in English than he usually is in his inimitable German roles. Wilf Schaeffer as Brighella the inn-keeper cut a stately (I almost said weighty) and dignified figure, and Mardy Rempel was a saucy enough servant counterpart to the irrepressible Truffaldino. Even the three waiters in the superbly orchestrated dinner scene where Truffaldino successfully serves both his masters simultaneous dinners in different dining rooms were just right for the roles. Peter Harms' wraithlike figure (he looked and moved like an arthritic scare-crow) was hilarious as he shuffled in and out of the action.

All aspects of this production worked well. Ted Korol's set of Venice was colorful without being lavish, and the lighting was much better than it has been in some past productions. The costumes were vivid and authentic looking, and did not smack of the usual Malabar's amateur grabbag (You're welcome Dr. Leathers). The miniature baroque ensemble in the lower loges was a fine idea. It provided a sprightly atmosphere, although it did cut into the dialogue occasionally.

A special commendation must go to Director Alfred Wiebe. He had obviously made some sound decisions about this play. He played it for laughs but stopped short of outright farce. He gave his players all kinds of interesting bits of business and comically distinguishing

mannerisms. Above all, he had concentrated on the precision ensemble work that this kind of comedy requires. Pace and timing are everything here, and Wiebe had drilled his cast well.

So, we now know that the Company can mount a play in English as successfully as it can in German. Personally, I hope that WMT will not abandon its German repertoire for a long time to come, but perhaps it is time for it to become bi-lingual. Two favorable reviews in the daily press should be an added incentive to do at least an occasional production in English. Certainly the human resources are there for this kind of versatility. The most amazing thing about WMT, I think, is that it can change its production teams, directors and cast almost annually and still maintain its standards.

Finally, I must voice one reservation about repertoire. While the standard repertoire must be the staple fare of organizations such as this, WMT has an obligation to do original works—specifically Mennonite and contemporary German works—as often as possible. Not since *Und Keiner hoert hin* in 1972 has there been a production of an original play. If such plays are not being written more's the pity. Perhaps next year? I know of at least two local writers who are working on Mennonite plays. After all, there is still no experience in the theatre as exciting as participating in the birth—whether hard or easy—of a brand new play. **mm**

## More than impressed with less

by Irene Siemens

Many *Mirror* readers are no doubt aware of the 1976 MCC-commissioned *More With Less* cookbook. I was given a copy of it two Christmases ago and it's still a good gift.

This unusual cookbook would be received gladly by any mom who is bored with old menus and tired recipe books, by a daughter moving out on her own, a young bride, or by anyone concerned about modern dietary problems. Satisfying to the giver would be the knowledge of money spent on a non-commercial product and of aiding the spread of the gospel of more economically and nutritionally intelligent food consumption.

One of the stated purposes of the book is to help make North Americans more conscious of their comparatively abundant food supplies and wasteful eating habits in the light of projected world food shortages. The aim is to give us "not less

but more" with ideas that concentrate on "low cost, low-fat, low-sugar and less expensive protein" foods to help us waste less, eat less and spend less.

*More With Less* was written and compiled by Doris Janzen Longacre with an introduction by Mary Emma Showalter Eby who authored the *Mennonite Community Cookbook* some years ago. Recipes were submitted by interested people in response to an MCC call for a reassessment of Mennonite and Brethren in Christ life-styles.

The uniqueness of this cookbook lies in its informative value. Nutritional requirements and methods of increasing and balancing the quality of an ordinary diet have been carefully researched and explained for the reader. Recipes have been tested and adapted to standard by a team of qualified home economists and food experts.

Only about two-thirds of the book consists of recipes. The opening 52 pages contain suggestions on how to begin altering a family's eating habits, information on cheaper, more efficient sources of protein and vitamins, and nutritional tables. Each section is prefaced with recommendations pertinent to specific foods featured and usually concludes with ideas on how to use "fragments" effectively. Helpful notes on possible variations of recipes according to ingredients at hand or seasonal change appear on every page in an attempt to encourage a cook's inventiveness.

Particularly impressive is the international character of the recipes gleaned through MCC involvement throughout the world. These are taken from the national diets of the people of India, Malaysia, Vietnam, Mexico and Latin America and while we generally think of them as slightly exotic, their contents are really quite simple and basic.

My favourite sections are those which deal with the use of vegetables as extenders in meat dishes, in separate dishes, soups and salads. Several suggestions I have adopted as a matter of course include the lowering of sugar called for in any recipe and in particular where raisins, dates or bananas are used, and the addition or substitution of whole grains where possible. Also, I now bake only fruit pies which are not simply caloric in content and I try not to make desserts which are without nutritional value.

*More With Less* could be categorized as a health food cookbook. Unlike most of them, however, it does not emphasize only one approach to dietary change. It does not, for example, isolate a single food such as meat for exclusion from the daily menu. Rather, it attempts to provide a sourcebook for a varied and complete diet. It is much more than a cookbook. It is also good reading and excellent value for the money.

*More With Less*, by Doris Janzen Longacre, is published by Herald Press, is available from the Fellowship Book Centre. **mm**

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# A worthwhile novel in German

Ernst Behrends, *DIE ROSE VON WUESTENFELDE*, 7762 Bodman/Bodensee, Hohenstaufen Verlag, 1973. Pp. 220. \$9.50.

Reviewed by Harry Loewen

*Die Rose von Wuestenfelde* by the contemporary German writer Ernst Behrends is a most touching novel about the hope, faith and love of a woman in northern Germany during the horrors of the Thirty Years' War (1618-1648). Anna Enns, the daughter of the Mennonite elder Dirk Enns, loves Fokko Feenstra, a childhood friend, but does not marry him when he proposes to her because he is not sufficiently firm in religious matters. Fokko eventually marries Anna's friend, while Anna rejects one suitor after another, including a famous Dutch artist who subsequently paints Anna's portrait from memory.

The war, having devastated much of Europe, also comes to the peaceful Mennonite settlement of Wuestenfelde. When a soldier of the imperial army invades the Fokko Feenstra's home and rapes Fokko's wife and kills his child, Fokko in desperation and self-defense kills the brutish intruder. For his violent action Fokko is put under the ban by the strict Mennonite congregation. Anna who otherwise is a loving and submissive daughter turns against her father who was instrumental in Fokko's excommunication. Fokko Feenstra leaves the village and disappears for many years. Anna Enns continues to hope and love in spite of the general belief among the villagers that Fokko found his death when he left his home.

In a sort of poetic justice Anna's father is killed when the army ravages and burns Wuestenfelde. Anna, driven by a guilty conscience for having hated her father and compassion for the suffering, moves to the Danzig area where she devotes her life to caring for the poor and sick, hoping that some day she will find the man she loves.

After many years, shortly before the end of the war, Fokko arrives, searching for Anna. Although broken in body and spirit, Fokko hopes to confess his dark and sinful past and find peace in Anna's and God's forgiveness. In the end Fokko is received back into the church and into the arms of Anna Enns. The novel concludes with the words: "Fokko nahm Annas Antlitz in die beiden groben Haende und trank aus den blauen Augen 'Heimkehr'."

*Die Rose von Wuestenfelde* is second in a series of six novels by Ernst Behrends dealing with the story of the Mennonites. Under the general title "Das Volk der Wanderschaft" Behrends has written in addition to the *Rose von Wuestenfelde* the following novels: *Der Ketzerbischof* (1966) tells the story of Menno Simons, the organizing father of the Mennonites; *Der rote Tulipan* (1977) is a love story in which the protagonists are severely tried, taking place against the background of the Northern War (1710-1713); *Stromaufwaerts* (1970) takes the action to the Mennonite settlements in Prussia and Russia; *Der Steppenhengst* (1969) treats the Mennonite experience in nineteenth-century Russia, including the Trek to Asia; and *Wir trotzen dem Irrlicht* (1975) tells the tragic yet heroic story of the Mennonite refugees during World War II and their emigration to the Americas.

Some of Behrends' novels, perhaps because of the wealth of the historical material at his disposal, tend to present a sketchy kaleidoscope of characters, events and dialogue, failing to develop and motivate sufficiently the various characters and scenes. This results sometimes in a rather flat world in which the characters merely talk rather than becoming real flesh and blood people. In *Die Rose von Wuestenfelde* Behrends has succeeded well in portraying a most believable heroine and developing a story line which holds the attention of the reader to the end.

The novel comes to grips with many themes and issues which have characterized the Mennonites throughout the centuries. There is the question of the relationship between a separate people and their non-Mennonite neighbors and churches; there are practical problems arising from an attempt to adhere to the peace principle in a hostile world; there is the tension resulting from a collision between a conservative and literal interpretation of the Bible and the various forms of art; and there are the problematical issues arising from the application of church discipline and excommunication. Although the author at times seems to question the conservatism of the Mennonites, he nevertheless remains sympathetic toward the Mennonite way of life, believing that the Anabaptist ideals may come closest to what original Christianity was all about.

The author's positive treatment of the Mennonites is both gratifying and refreshing, all the more so when one considers that he as a non-Mennonite was attracted to the "wandering people" when he met some of their refugees from Soviet Russia in the 1930's. Behrends' sympathetic interest resulted in his decision to study their history and to devote the major part of his literary activity to writing their story.

There are still many Mennonites who can read profitably and with pleasure a German novel, and those who will take

the time to read Ernst Behrends' will be amply rewarded for their effort. It may not be amiss to suggest that some of Behrends' "Mennonite" novels, especially *Die Rose von Wuestenfelde*, deserve to be translated into English for those who no longer read German. **mm**

## Sketches of an ideal and serene lifestyle

*MENNONITE COUNTRY: WATERLOO COUNTY*, drawings by Peter Etril Snyder, Text by A.K. Herrfort; Sand Hills Books, Inc. Box 352, St. Jacob's, Ontario; \$19.95, hard cover.

Reviewed by Ruth Vogt

*Mennonite Country* is a charming book. Snyder's series of pen and ink drawings of the Amish people of the Waterloo country area project, according to editor Paul Tiessen, "an ideal, serene world". They portray a people who have foregone the use of modern electricity and farm machinery; and all pictures reflect a sense of unity between the people, their land, their homes and their animals. There are over 30 drawings in this collection with scenes depicting a variety of aspects of farm life, including several interesting sketches of the process of collecting maple syrup.

The text of A.K. Herrfort, a "nearly 60-year-old Amishman", provides an interesting commentary and a slight counter-balance to the serenity of the sketches. Beside the sketch "The Meeting House", which depicts horses and buggies lined up patiently beside the meeting house, is the comment: "There are things that could make problems that could very well cause a community of plain people to disintegrate". He writes of the trend to "bigger and fewer farms" which "will in the end prove to be enormously harmful". He has helpful advice also. Alongside the sketch of "the End of the Garden" he comments, "If you suffer from insomnia eat more lettuce which is one of the most sleep inducing plants known to man". However, "It is of course on record as being said that will not induce sleep to a person who has committed a crime . . . only the most hardened criminals can sleep after committing crimes."

The book has been assembled with taste and artistry. It would enhance any coffee table and make an ideal gift for anyone interested in Mennonite life and art. **mm**

## Your word

### DISMAYED BY MIRROR

Dear Sir:

Although we are not subscribers to your magazine, we have had many opportunities to read the MM. We have read and discussed in detail your interview with Heidi Quiring. Prior to reading this article we had supposed that your magazine was based on the Mennonite faith. We had assumed that people of the Mennonite faith were more than just people with similar heritage, but that they were people bound together through Christ's love. So it is that we regard your interview with Heidi Quiring with dismay.

The interview seemed amateurish and shallow in the questions asked. The purpose is not clear. Are we to give acclaim to Heidi Quiring? If so, why? Because she is beautiful and ambitious? Because she is a fine example of a professed Christian? Or is it because a member of the Mennonite background has attained international recognition for herself? From the interview, the only obvious purpose is to bring notice to someone (who happens to be of Mennonite background) who has attained recognition for self-ambitions. Did she become Miss Canada for Christian reasons? Throughout the article, she makes no mention of Christianity or her personal relationship to Christ. Surely if Christ was an important part of her life, she would have related her title to what it would mean to her now as a Christian. And if Christ is not an important part of her life, does such an article have a place in your magazine? It seems the only reason she was interviewed is because of her background, which she has no control over.

It is to your discredit that these issues were not considered when printing this article. Have you no consistent Christian standard to follow when deciding on articles to print? If this article is an indication of the quality and content of writing you print, we would cancel our subscription (if we had one).

Sincerely,

Lois Braun & Diane Hill,  
Riel Avenue, Winnipeg

### WHO IS MENNONITE?

Dear Sir:

In the November issue of the MM, in the preface to "Church Challenges Couple to Write Statement of Faith"—What is meant by a "born Mennonite?" I am under the impression that one can only become a Mennonite by confession of faith and baptism into the church and that we are all first generation Mennonite, regardless of whether our parents

and even grandparents have been Mennonite.

In the editorial **Our Word** "Will a Mennonite ever win the Stanley Cup?" How do you decide who is a Mennonite? By name? Would a name like Wittman, Weaver, or Horch not qualify?  
Esther Horch

### STILL A BROTHERHOOD

Dear Sir:

One of your reviewers of P.M. Friesen's book comes to the conclusion that the Mennonites of Russia were a brotherhood in name only. He is shocked to learn "that in many instances they were not God fearing, apolitical and peace loving." This regretfully is a very true observation that will sadden the concerned reader but should it shock him also? Is it realistic to expect that the more than 100,000 Mennonites were not all exemplary individuals?

The Bible over and over refers to the Jews as 'my people Israel'. Does that mean that they all were pious people? It refers to David as "a man after God's own heart". But was there not in David's life a great deal of wickedness? The fact that we find a great deal of shortcomings among the Mennonites of Russia does not rule out their being a "brotherhood".

Let us briefly look at their history. When at the turn of the century they first came to Russia the level of spiritual and intellectual life in many instances was not high. In the Ukraine, totally isolated from all centres of culture, they faced the tremendous task of taming a wilderness. Their material resources were very limited indeed. For several decades there followed a desperate struggle for survival. A 14-year-old boy and girl were counted as full grown labourers and had to function as such. The wife and mother had to take her baby and go with her husband into the field. The baby was put under a lean-to and the mother worked alongside her husband. The schools of those decades were desperately poor and the children could afford being in them for a short time only. As a result of this a generation grew up that was barely literate.

By 1850 things had improved somewhat and we find signs of an awakening. Stormy years followed. The struggle between the landowners and the landless and the struggle for a religious and intellectual awakening. In Gnadefeld under elder Lenzman we find a centre of revival. A small group breaks away and forms a new church, the Mennonite Brethren Church in Russia. Better schools come into existence. All this could not be achieved without a struggle in all three areas. But due to their "being earthen vessels" this struggle too often took on an unpleasant colouring.

Between the years 1870 and 1914 we

find an astonishing progress in all three areas. Many institutions witnessing to a Christian concern come into existence.

How was such a recovery possible? Our families had the Bible in their home and had been taught to honor and respect God's Word and there always, even in the darkest hour in our history, were "the seven thousand who had not bent their knees before Baal." A recovery therefore was inevitable.

Let no one say that the recovery was due to the emergence of the MB Church, for that is not true. This church itself was a product of the new life. Historically speaking I think it was good and right for a group of serious Christians to form their own church. Had they remained in their own congregations, scattered as they were, they would have found it difficult indeed to exert a significant pressure for change. As an organized church they were able to do this. For decades the MB church had served as the vanguard in the struggle for a biblical style of life. That this church too in many ways showed its "earthiness" does not essentially detract from the great service it has rendered our brotherhood.

Your reviewer is shocked by the fact that only baptized members were married and thus the young people were forced to join a church. This I grant is unbiblical as we understand it but it rests on the concept of caring for every member of



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the brotherhood. A young person had to join the church and this forced him and his family to lead at least an outwardly Christian life. Coarse and obvious un-Christian acts would seldom be tolerated; the family would have to attend church services; the children were brought under the influence of God's Word, and frequently the parents who had been indifferent at the time of their baptism, in later life experienced a conversion. As a result of this the Mennonites retained nearly 100 per cent of their young people in their midst. I certainly do not justify the way our church in Russia and, practically to this time here in Canada, handled this matter, but the question arises whether our present way is any better. Thousands of our children go their own way and they and their children become totally indifferent to all spiritual life. This is no attempt to justify or accuse but only an attempt to point out that life is not as simple as we sometimes think it to be.

In my opinion Friesen's book is a wonderful source of material. Twice in my life I have read the book from cover to cover including all foot notes. I have been enriched thereby. I have been sad on reading of many of our people's failures and stupidities; but the fact that the book "is not flattering" to the Mennonites in my opinion is not a negative characteristic. Neither is the Bible flattering to the Jews or to individuals like

Moses, David, Aron and others. Both books are true to life and show the struggle between the Godly and the earthly, the noble and the ignoble in a people and in individuals. . . .  
Gerhard Lorenz  
Winnipeg

#### LOW GERMAN LETTER

##### Mennonite Mirror:

Ety hab nu bi ehn yoa en yunin, oda zul ik zayen, unzin Shpeeyil nen yi tyikt. Yivehnlich naem ik mi di Teet daem ti laezen. Ehnyimohl ha'k yilacht, ehnyimohl yishtaunt, in aundrit mohl musst ik aun dreykauntyi Feelen denken, in dan ha'k uk Trohnen yivesht. Daut es yi aula waut eena ehva zik zels en iryiss ehn Shpeeyil denkt. In van ek daut yrohd zow zay aus it ruet tyemt, dan mehn ik doaveyen doch, kom bowld vada. In du brukst uk goanig blehd zenen van di vaut yelt fehlt. Unkosten ha vi aula, in daut vieh yi doch mau prust van ehna nich bee aun zeenen Shpeeyil rein veshen dehd. Op vada zehn.

Ed Zacharias,  
The Pas

#### P.M. FRIESEN INFO

Dear Sir:

Ed Unrau in his review on the translated P.M. Friesen's *The Mennonite Brotherhood in Russia*, expresses the wish that a biography of the author should be written. He does not seem to be aware that there is such in both German and English. It is written by Franz C. Thiessen, contains about two dozen pages and will not take long to read.

It seems to me that Mr. Unrau is not too well acquainted with Mennonite historical literature or else he would not be shocked by what he read.

Sincerely,  
J.P. Dyck,  
Springstein

#### HAPPY FOR SAMPLE

Dear Sirs:

Received your sample of the Mirror in the mail last week. Enjoy reading same, have enclosed my subscription to same for two years. I find one fault with the paper, you do not show your address in your subscription ads anywhere. I finally went according to the puzzle on the first page, which I also entered, thank you.

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### THE MIRROR REFLECTS: A STATEMENT OF AIMS AND PRINCIPLES

Like most publications, the *Mirror* welcomes critical letters from its readers. Some of the letters we receive voice approval of what we are doing, others take us sternly to task for various sins of commission and omission. Some of the criticism is sensible and justified, some of it is not. Where the criticism is justified we cry *mea culpa* and resolve to do better next time. When such criticism contains practical suggestions we try to follow them. Over the years our more critical readers have helped us to improve and strengthen the magazine.

While most of the letters we receive are directed at the quality of our magazine, we also get some which bring into question the basic purpose and identity of the *Mirror* as a Mennonite paper. Cases in point are two letters printed in this issue which take us to task for our allegedly shallow and secular notion of the meaning of Mennonitism and of what a Mennonite is. The charge that the *Mirror* is violating its own principles and obligations as a Mennonite publication is serious enough to warrant an answer.

The *Mirror* was designed from the outset to appeal to the widest possible base of Mennonite readers. While it was conceived within a Christian Mennonite frame of reference it was deliberately designed along cultural lines rather than along denominational lines. In other words, it was not meant to serve as a church paper following the model of such fine publications as the *Mennonite Brethren Herald* and *The Mennonite*. The *Mirror's* specific purpose is to provide the Mennonite community of Winnipeg and other parts of Manitoba with a monthly survey of Mennonite life and culture in its full range and variety, whether religious or secular, profound or trivial, serious or humorous.

Some readers may deny that there is such a thing as a Mennonite culture, or that if there once was such a thing it is being rapidly submerged in the mainstream of Canadian culture. That may or may not be so. But our main reason for being in business is to help define and preserve whatever Mennonite culture still exists. We refuse to accept the notion that the thousands of persons in this city and elsewhere who think of themselves as Mennonites have little more in common than their Mennonite church affiliation, or that the many persons of Mennonite background who no longer practise the Mennonite faith are not to be thought of as Mennonite in any sense. That is why the *Mirror* tries to cater not only to practising Mennonites but also to those "peripheral" Mennonites who still retain some cultural interest in their Mennonite background.

Admittedly, trying to serve such a wide range of Mennonite readers has its difficulties, and we are often accused of trying to be too many things to too many people. We are aware that the term "Mennonite" is becoming ever more difficult to define in a rapidly changing Mennonite world. Last summer's Mennonite World Conference again demonstrated that whatever cultural homogeneity the Mennonites once had has been largely lost in a growing variety of cultures added to Mennonitism from Africa, Asia and other parts of the world. In a universal sense, Mennonitism can now be defined only in terms of the original Anabaptist articles of faith and practise.

In some contexts, however, we believe that a cultural definition of Mennonitism is still possible. In Manitoba the great majority of Mennonites share the same ethno-cultural background, namely the Prussian-Russian-Canadian background. That is why we devote at least part of every issue to German and Low German articles and stories. While we would never define Mennonitism exclusively in socio-cultural terms, we do believe that there is a fairly homogeneous Mennonite

cultural tradition around here, a tradition developed over a period of over four centuries. Regrettably, Mennonites of our background no longer all share the rich legacy of our Low German language, but we can still try to keep it alive and kicking for a while longer. We may be fighting a losing battle in trying to deal with Mennonitism as a complete way of life, but we shall keep on doing so as long as our magazine exists.

Nor can we agree with those readers who regard an interview with a Mennonite beauty queen and references to Mennonite hockey players in the NHL as a trivializing of Mennonite experience, if not a downright betrayal of it. We shall continue to report and comment on Mennonite people and activities whenever they are identifiable as such—even if only by name.

In pursuing this "liberal" policy in interpreting Mennonite life and culture we know that we will continue to attract criticism from readers who would prefer us to have whatever identity they themselves favor. We have readers who would like us to carry only material of a religious and morally uplifting nature. We have other readers who would like us to become a more sophisticated type of literary journal. Still other readers would prefer to see us function as a general news magazine without so much emphasis on all that parochial "Mennonite stuff". And we also have readers to whom Mennonitism is restricted to the nostalgic reading of broad and earthy Low German humour. We try to respect the wishes of all these readers, although it is not easy to give them all what they want at all times. But we are optimistic enough to think that we can thrive as a magazine with just such a diverse and heterogeneous readership.

The *Mirror* believes that the rich heritage of 450 years of Mennonite life and culture is still alive and moving within those of us who still can or want to call ourselves Mennonites. Perhaps even in those who no longer can or want to. It is an inherited legacy that is quite possibly more relevant to our present than today's newspaper events. That is why we print so much material of a historical nature.

Is it naive for us to hope that when we write about the Mennonites of our own day—even when some of them are Mennonites in name only—we are somehow also invoking, however faintly, images of the storied Mennonite past? Perhaps we *are* dealing with a Mennonite society to a large extent adulterated and diminished by assimilation, made indifferent by affluence. But surely behind the present scene shimmer the haunting images of the past waiting to be re-discovered—courageous Anabaptists in Zurich meeting furtively at night; stolid Mennonite farmers standing in the Vistula delta lands chest deep in water all day long building dikes and then succumbing to swamp fever; hard-working farmers in nineteenth-century Russia sitting with toil-twisted hands in church Sunday mornings listening devoutly to simple but honest sermons; early Russian-Mennonite pioneers in Manitoba huddled in their *semilins* wondering whether they would ever get used to the brutal blows of a Manitoba winter; and bewildered victims of Makhno and the Reds, suffering murderous violence so terrible that the psychic wounds have not healed to this day.

Out of such experiences a Mennonite peoplehood was forged, a Mennonite life style and culture which gave us whatever ethnic identity we still recognize. We may become indifferent to that identity or we may cling to it with the desperation of the drowning. We may even retreat to the Mennonite church of our choice and take the position that all that matters about being Mennonite is one's Christian faith. But that sense of Mennonite peoplehood is still real and vital to thousands of people and can be passed on to others.

So, the *Mirror* will continue to assume that all things recognizable as Mennonite are its business and come within its purview. To foster unity among the Mennonites of our community has been one of our professed aims from the beginning. We also see it as our responsibility to evaluate any and all aspects of Mennonite life and to offer constructive criticism. We are not afraid of the consequences. We trust that our readers won't be either. **AR**

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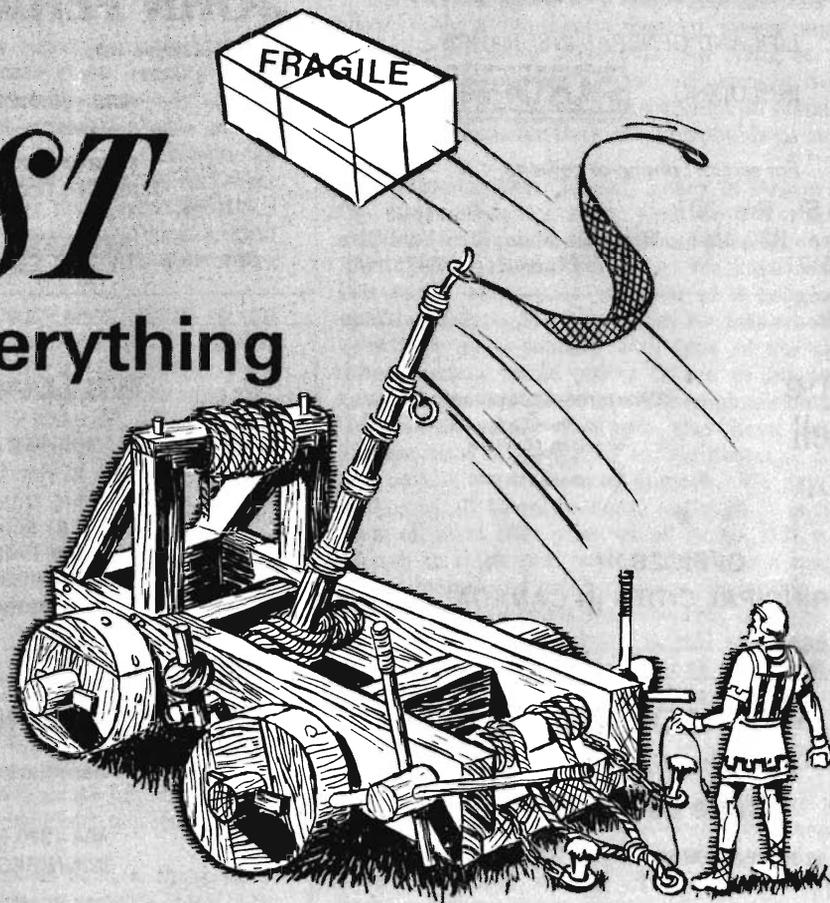
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