

mennonite mirror

volume 12 / number 1

september, 1982



R3LOBKTLAD 8404
MS. DOREEN KLASSEN
207-279 RIVER AVENUE
MINNIEPEG
MAN.

Pencils, pen, ruler, eraser, two composition books—in the bag for children who want to learn in Kampuchea. MCC needs 70,000 more school kits to meet its goal of one for each child in the Svay Rieng area.

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Place all these in a 10 x 14 inch drawstring bag, made of brightly colored denim or other sturdy material.



The Cover: A photograph of the tractor shelter at the Mennonite Village Museum by Henry Kalen; the award-winning building was designed by Rudy P. Friesen.

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mirror**

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september, 1982*

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John Klassen



John Klassen:

Whose unique personality and vision transcended his achievements.

The death on August 6 of John Klassen, the founder of Monarch Industries in Winnipeg, deserves more than passing comment. He was an outstanding representative of that large group of Mennonites that migrated from Russia to Canada in the 1920's.

Like most members of that generation, his attitudes and ambitions were profoundly shaped by a disciplined upbringing in his Russian Mennonite community — which in his case was the settlement of Nikolaipol — and by the terrible events of the Russian Revolution and Civil War. Just recently he told the writer how deeply moved he was to return to his home village in Russia in 1976 and to see once more the exact spot on the yard of the family homestead where his father had been brutally murdered.

The family roots lost in Russia were resurrected in Canada. The ambitions that had been thwarted there also found a new outlet here. Within a month after his arrival in Canada in 1923 Klassen, together with his new bride whom he married just before their departure, enrolled at the MCI in Gretna to learn English as quickly as possible and to begin a teaching career. After graduation he taught for several years in the village of Blumenfeld. However, while he was still teaching he developed an interest in business. He was anxious to improve himself economically and to create his own working environment. By the late 1920's he had moved to Winnipeg, living in part of a home on Martha Street, renting out rooms to others.

He was technically curious and gifted and set about to organize a small machine firm. His first small factory burned down at the same time his wife lay dying from a brain tumor. He built a new shop and remarried in 1933, to Helen Wieler who was his extremely helpful companion until his death.

The business remained small until the war years. Klassen spent much of each day working in the shop with his employees. Years later one of those employees discovered the little ledger in which Klassen had entered the wages paid in the first few years of operation. There it was recorded that he had paid his workers about \$4 a week each, while he paid himself less than \$2. It was that kind of frugality, combined with ingenuity and hard work, that enabled him to transform his small operation into a major manufacturing firm by the late 1940's. Eventually the firm employed several hundred workers in several locations. Besides the main foundry and manufacturing plant on Erin Street in Winnipeg, branch plants were opened in Mountain Lake, Minnesota, and Winkler, Manitoba. Two of his sons, Ernest and John, purchased the firm from their father in 1963 and expanded on the base which their father had built. Under their direction the product lines were diversified and the name of the company was changed from Monarch Machinery to Monarch Industries.

Klassen senior was known throughout the Mennonite community as "Monarch Klassen". The name derived from his company, but it was also

an appropriate description of his bearing and style. He was an accessible and extremely charming person but he also exuded the power and dignity of a "captain of industry". Like other businessmen of his generation he was truly a self-made man. He had started with nothing and had to master many difficult situations in building up his firm. The successful men of his day were like captains of a large sailing ship. They stood up on the deck, directing the ship personally and feeling the sharp stings of a windy gale and the frightening heave of huge waves. Such people develop strong personalities and these personalities are and remain intimately bound up with the fortunes of their company. Modern ships are run by computers, by captains who work in close coordination with others in quarters less exposed to the elements. The job is no less challenging, but it requires new skills and leaves less room for individual style.

That, however, is a pity, and the passing of a man like John Klassen reminds us all how life can be enhanced by natural style and elegance. He loved beautiful things, possessed a deep sense of history, and was generous towards those who shared these interests. Several published books owe their appearance to his support. In his last years he completed a remarkable history of his family, written against the background of Mennonite history. With the help of Peter Zacharias and Jack Thiessen the book was made accessible to both English and German readers. It is a model for books of its kind.

Mr. Klassen was aware that in his drive to build a successful business he made numerous mistakes. He liked to say that people who do nothing make no mistakes — but neither do they do anything. He chuckled when I told him of the earnest Mennonite minister who expressed the hope from his pulpit that "we might have more people in our midst who will speak out against injustice and unrighteousness, as long as they don't offend anyone and stir up trouble." Klassen retained a sincere and simple faith throughout his life. Those who spent the last difficult months with him were impressed more than ever by this. He should be remembered, not because of his obvious material success but because of the unique personality and vision which he brought to bear on everything he did. He was one of those rare people that we are privileged to meet, not finally because of what they have done but because of who they are.

by Roy Vogt



The first covered floor

by Rhinehart Friesen

"Ouch! Another sliver under my fingernail! Jacob we just have to have a new floor in the large room. Every time I scrub it I get slivers in hands and knees and my floor-rag is always getting caught in the splinters."

"Here Greta, hold still while I try to pull it out," said her husband as he removed the offending fragment carefully so as not to break it. "Yes, I agree with you, the boards are badly worn especially in the doorway where the children always walked."

"It was their wooden-soled *Shlorre* (slippers) that did it." Margaretha put her finger into her mouth to soothe it but quickly removed it with a grimace as she tasted the harsh home-made soap.

"Yes. I wonder how many thousand times *Shlorre* clomped through that doorway in the two years that I taught school in this room. And sometimes they ran, too. I tried to keep good order but you know how children are, and I didn't want to be too strict."

"You were a good teacher; I sometimes wondered at your patience when I heard from the kitchen what was going on."

"I did my best as God showed me how. When the men of the village chose

me as teacher I hesitated a little. Although it takes no special ability to teach, I thought my time would be used better in building up this new farm. As you know, next winter in the school we have just built we will have a man who has no homestead and, therefore, can give his full time to teaching in winter and being village herdsman in summer."

"Some of the villages had no schooling at all for the first year or two. At least we in Silberfeld tried." Margaretha resumed scrubbing the floors while Jacob continued his rainy day job, repairing the children's shoes.

Less than three years and the floor already needed replacing. It seemed much longer since he had brought his family here to Silberfeld from the East Reserve in 1881. He smiled tolerantly as he recalled they had to live in a Simlin at first because of the mysterious disappearance of the logs he had cut. As soon as possible he had replaced the sod house with this traditional house and attached barn built with lumber obtained from the banks of the Pembina River only three or four miles to the south. He would have preferred brick like the house they had left behind in Russia, otherwise he was well pleased

Manitoba Sketches VI:

with this house. He had built it large enough to accommodate an increasing family and soundly enough to last them all their life. He hoped he would soon have more animals than the barn could hold but it would then be a simple matter to build accommodations for the pigs and chickens elsewhere. As to the family outgrowing the house — this land certainly was hard on children. He thought sadly of the two little graves they had left in the East Reserve and the four new ones in the corner of the garden. However, God was good to them; He had given Greta two more babies since their move to Silberfeld. His sadness changed to pride as he thought of his two sturdy teen-age sons and three little daughters. He would like more but as Greta was 34 years old there was little likelihood that there would not be plenty of space for all the additional babies she might have.

The house plan was the same as his fathers had used for hundreds of years in Russia, West Prussia, and maybe even in the Netherlands before that. Approximately in the centre was a big brick heater, the walls of which held so much heat that it had to be fired up only twice a day except on the coldest winter days. It warmed three rooms by forming part

of their walls. The *Groote Shtov* (large room) served as living room and guest bedroom. The *Ajck Shtov* (corner room) was where he and Margaretha slept along with the youngest baby or two. The *Kleene Shtov* (small room) next to it was the girls' bedroom. The fourth side of the heater, the side from which it was fueled, faced the small but efficient kitchen. Because the kitchen had no outside walls it had a large window on either side for light. One got light from the *Hinga t'Hues* (literally, back of the house), a spacious dining area which also served as the children's play area and had a door to the backyard. The

other kitchen window faced into the *Fae t'Hues* (front of the house), a front hall large enough so it could be used as an overflow sleeping area simply by adding a *Shlop Benjk* (a bench by day converting to a bed at night by pulling out a drawer containing a straw mattress and bedding). Doors from the *Fae t'Hues* led to the *Groote Shtov* to the left, to the *Hinga t'Hues* straight ahead, and to the *Somma Shtov* (summer room) to the right. This was the boys' bedroom; because it has no direct source of heat it tended to be unpleasantly cold in winter, especially for the toddlers pushed out of the *Ajck Satov* by succeeding babies.

Jacob glanced up at the ceiling and admired the heavy beams. They were of carefully selected oak because they had to support a tremendous weight. It was in the attice above that they stored flour for their own use in white cotton sacks each holding 100 pounds, and long rows of rough brown gunny sacks full of wheat, barley and oats. In summer when it was partly empty it made a marvelous large area for the children to play in on a rainy day. It was reached by a narrow stairway from the long pantry and the *Somma Shtov* there was a *Gang* (corridor) leading to the stable. Although Jacob had put a door at each end of the *Gang* Margaretha still complained about the animal smells coming into the house when the wind blew from that direction. But women had to be reasonable he always told her; it was not merely a matter of being more convenient to be able to go to the barn without going outside when chores needed doing, but people had been known to get lost and freeze to death in winter blizzards on their way to or from a detached barn. Besides, this was the way their fathers had built homes for several hundred years and he saw no reason to change just because of a little friendly barn odour.

"There, that's finished again for this time." Margaretha interrupted his train of thought. She rinsed out her floor rag, hung it up to dry, and poured the dirty water into the slop pail. "You know what, Jacob? I'm going to miss the school children. I used to peek into the room and watch the *Fibel* (primer) class carefully drawing their assigned letter on the slates they held on their knees."

"Yes, and you saw to it that the red rooster on the back cover of the *Fibel* laid a shiny penny every time the child did especially well even if the parents couldn't afford the penny. And you spoiled them in other ways, too. When a little one cried because I scolded her

for not being able to sit still when she got tired, what did you do? You asked her to come into the kitchen with the excuse that you needed her to 'help' you."

"I couldn't help feeling sorry for the little ones. No wonder they got tired those benches without back-rests. I'm glad the benches that have been built for the new school have back-rests."

Jacob paused from his work and continued the reminiscing that Margaretha had started. "I liked the Catechism Class best. They read the questions and answers without giving any thought to the words. But the New Testamenters and especially the Bible Class are older. When Isaac asked me why God led the Israelites in war when we all know that bearing arms is a sin, I had no other answer but that it is not good to ask too many questions." Jacob was about to continue; but there were some things best not spoken about even to one's wife. The uneasy feeling returned which he had experienced when he realized two of the older girls were discussing exactly what it meant to commit adultery. He recalled that a Preacher had once said that inquiry into such matters was just as sinful as the act itself. He became aware that Margaretha was speaking him.

"They must have been diligent pupils to read the whole Bible from beginning to end twice over. If reading the Bible makes them ask too many questions then maybe it would be better for them not to learn to read at all."

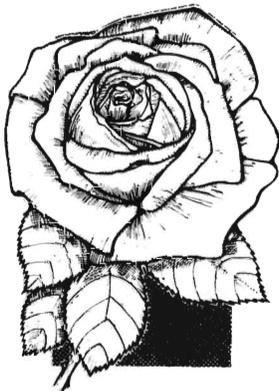
"But Greta, is that not exactly what the priests said to Menno Simons in the days when only priests could read? Our leader insisted that everybody had to read the Bible for himself. How else could they decide to be baptized as adults?"

"Ach Jacob, let it be. Now you're thinking thoughts that only confuse me, and you too. Think instead about this splintery floor and what you can do about it."

"Yes, yes. But even that will have to wait until the boys and I get back from our shopping trip to Winnipeg. Right now I should make a list of everything we need so that we won't forget anything."

Several days later as Jacob turned the horses onto his driveway after returning from Winnipeg he felt vaguely apprehensive. At the time of the purchase he had thought it was such an excellent idea; but would Margaretha approve of what he was bringing home? She was usually a good docile wife, but every now and then she objected when he

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made decisions without first discussing things with her. At such times she could become snappish and life would be quite unpleasant for him for several days. He let Peter and Jake unhitch the horses and turned to deal with the chorus of, "Did you bring us something from Winnipeg, Papa?" from Sarah and little brown-eyed curly-haired Maria, the one who had been born in the Simlin.

"I would never forget my little girls. Here is a brand new white handkerchief for each of you."

"That is very nice, thank you, Father," said Sarah dutifully. But she remembered going through this procedure before. "But maybe you have something else? in your pocket, maybe?"

"In my pocket?" He teased them by feeling all his empty pockets first. "Why yes, here's a brown bag! I wonder what's in it. Peppermint candies! In wonder how those got into my pocket." The girls could hardly control themselves until he finally handed over the prize explaining meanwhile that they should first divide them up evenly and then not eat more than two a day so that they would last longer.

Margaretha had been watching this horseplay disapprovingly. "I hope you didn't forget to bring me the ribbon I asked for to remake the bonnet I have been wearing ever since we came to Manitoba. Let me see if it is the right kind."

Fortunately the black silk ribbon met with her approval. Now for the more important item. "This is for the floor," he said, indicating a long cylindrical package.

"A floor? How could there be enough wood in there for a floor? You can have your silly little jokes with the children

but I am your wife. Be serious with me."

"It is not a floor but a covering for a floor."

"I told you I didn't want a carpet. A carpet is too —"

"No not a carpet," he interrupted her. "This is a cover that you can scrub like a wooden floor but never again get splinters in your knees or hands."

"Who ever heard of such a thing! I will be the laughing stock of the whole village."

"Jake," Jacob called. "Let Peter finish stabling the horses and you come and help us lift the roll off the wagon."

Jake needed no urging. He was much more interested in his mother's reaction than in unharnessing the sweaty horses so he had been watching the hassle from the stable door.

"They call it 'linoleum'," Jacob explained to Margaretha as they lifted it off the wagon and laid it on the grass. "It is a little like the oilcloth you use on the table only much heavier and thicker. See," he said as Jake unrolled it, "it has a strong cloth backing like gunny sacking."

"And do you just cut it to fit into the room and around things like the brick heater and then nail it to the floor boards to keep it from rolling up again as it is doing on the grass?"

"No, it doesn't need any nails or anything like that. After you walk on it for a while it lies flat, they say. All we have to do is take up the moulding between the wainscoting on the wall and the floor. Then we replace the quarter round on top of the linoleum and that will hold it in place."

"And I guess I can scatter hooked rugs on it as if it was wood." Margaretha was beginning to be won over, although reluctantly.

"Of course. And what is more, you don't have to repaint it every few years like a wooden floor."

"In that case you might at least have let me see what different colors are available." Margaretha was not going to concede without a parting shot. However, she was beginning to relish the thought of having visitors. Wouldn't the women be green with envy when they saw the first *bedajkte Flua* (covered floor) in the settlement! She just hoped it wouldn't be considered too worldly.

mm

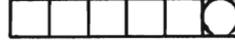
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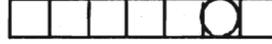
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AUTUMN -- TIME FOR STUDIES, FOOTBALL AND

"TV ○○○○○○ ?"



Winner of the June Mix-up is Mrs. J. R. Friesen of Winnipeg, who was drawn from 48 entries.

Answers to June are train, utter, grade, lesson, course, and learning.

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; the drawing to the right provides a clue.

Entries must be sent to the Mirror office by September 27, 1982.

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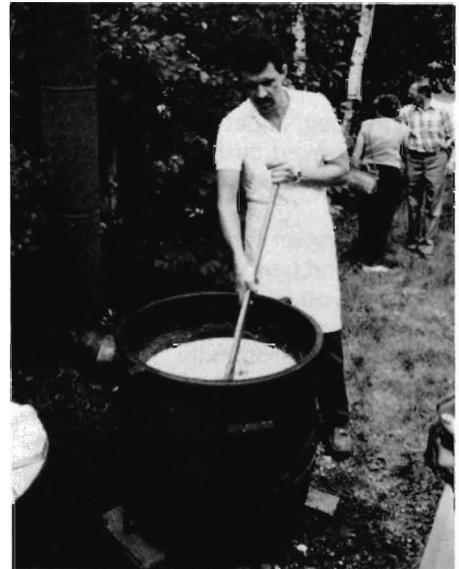
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Preparing the carcass



Stirring the cauldron to render the lard



Village Museum Provides A Window Into the Past

by Ed Unrau

"Hog Butchering — Mennonite style" said the ad in the daily newspaper. It was this entry that drew my family and me to Saturday's events at the 1982 Pioneer Days at the Mennonite Village Museum in Steinbach.

It took less time than we thought to cover the distance from Winnipeg to Steinbach and so we arrived more than a half-hour early for the 10 a.m. event.

We were only on the grounds a few minutes before the PA announcer answered our as yet unasked question by explaining that the hog butchering would take place outside the house-

barn. He went on to describe it as one of the great social events of pioneer Mennonite life.

In accordance with his instructions we strolled over to the house-barn, still a good 25 minutes early only to find the small set of bleachers already full and standing-room-only spectators jockeying for the best remaining views.

The main reason we had for attending this event was to see something we had always heard other people talk about, but which we had never seen for real. I suppose a reason for taking our daughter, Rachel, was to show her that there is more to meat than going to the supermarket and buying a saran-wrapped product.

The social aspect of the hog-butcher-ing was evident among the spectators. The older folk present were comparing notes on how they did when they were younger and appeared to be re-living a nostalgic past. Another, but younger age group were, like us, trying to experience something their parents had always talked about. The children thought it was an event that was interesting in itself.

When we first decided we would take in the hog butchering I had no idea of what would happen. I had some vague notion that they would bring in a



Horsepowered threshing

The mill and the oxen



carcass and cut it up to show us what happened to the meat.

It was the comment of a spectator, however, who made me realize that they were going to go the whole way — from kill to product. This person had left his spot to look in a nearby pick-up truck and when he returned he made a comment about the size of the animal. For a few moments after this comment I wondered whether I really wanted to stay. I also warned Rachel to expect something "gross," to use her word.

In any case we stayed. It turned out to be a much more interesting and informative event than we expected. Rachel, along with most of the other children in the crowd, made sure she had a good view of the proceedings. She didn't think it was "gross" at all.

I managed to find a perch on the support rail at the back of the bleachers and had one of the best views of the event and one that allowed me to take some good pictures.

Promptly at 10 the killing took place at the pick-up about 50 feet away, then the carcass was brought to the barn doorway in front of the bleachers; scalding and scraping followed; then it was hung, eviscerated, and cut in half.

At this point the man in charge announced that the freshly killed carcass

would be taken to the chilling plant and that the meat cutting would continue with a carcass already chilled and inspected.

We then decided to leave the butchering to take in some of the other events of the day and to monitor the progress of the meat-cutting from time-to-time. By 11:30 a.m. they were stuffing the last of the "farmer" sausage and the smoking thereof was well underway. Also underway was the rendering of the lard and the cooking of a "mess" of spareribs. From what we could determine, most of the animal was cut into sausage and ribs (no bacon, no ham). Around 2 p.m. the ribs and the sausage were put on sale to an eager line of waiting buyers.

With the hog butchering out of the way, I can now write about the rest of our visit.

We were quickly impressed by the extent to which the village had "matured" since our last visit, a good three or four years ago. The place has the feel of a village, which is important when one is trying to re-create such an atmosphere.

The strongest point about the Mennonite Village Museum is the fact that its components all relate to a consistent

theme. Some rural museums spoil their collections by including things that don't belong (probably because a respected member of the community donated "something old" from the attic). The MVM approach ensures that what you see in the village is authentic.

The addition since our last visit of the barn, the enclosures of farm animals, the steam tractor shelter, the sod house, and other old buildings all fit together nicely. The arrangement of the buildings is such that you are never jarred by the juxtaposition of a "modern" structure with a "pioneer" one; there are zones of transition.

One of the purposes of Pioneer Days is, of course, to arrange demonstrations to show how things work or how they were made. The panorama of threshing was especially effective. The PA commentator described the different processes as they were demonstrated (flailing, oxen pulling a stone threshing wheel, a horse-driven thresher, and steam threshing). Without the commentary the demonstrations would have lost all meaning. An important point in this demonstration is how much easier improvements in technique and technology made the harvest.

In addition to the threshing there were other demonstrations to watch: the blacksmith shop (where the unwary felt the sting of flying sparks), the sawmill, bread and butter manufacture, and so on. All were manned by patient staff. What appeared to be missing was a demonstrator to provide an explanation in the windmill; we went into it several times and never found anyone around to explain its insides.

We stopped for lunch; a hot dog for Rachel and typically Mennonite food for Betty and me in the barn restaurant.

One thing that we felt detracted from the pioneer days atmosphere were the souvenir/craft booths along the main street. They are appropriate to the weekend, but do they have to be located along MVM's main street? There were many other less conspicuous sites.

We left at mid-afternoon satisfied that we had had a good excursion. We also decided to visit the village museum on an "ordinary" day to see what the atmosphere is like apart from the bustle of Pioneer days.

If you haven't been to Steinbach's main museum attraction recently, or if you haven't been there at all, add it to your list of things to see. You would probably drive out of your way to see it anywhere else. *mm*



The now-completed sod hut

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Claiming Past Precepts That Are Still A Challenge

by Fred Wieler, jr.

The economics of Anabaptism, a practical embodiment of true Christianity, was an integral part of the 16th century movement which taught a philosophy of total commitment. Striving to imitate Christ involved not only faith but also acting upon His teachings and practices. Spiritual fraternity was meaningless unless it also recognized a fraternity of need. We today claim the same precepts, but is responsibility for the spiritual and physical welfare of others foremost in our minds? The purpose of this discussion therefore, is to examine Anabaptist economic practices, past and present.

All Anabaptists held a common belief in the true Christian life. Swiss Brethren and Hutterite alike stressed "*Nachfolge Christi*", the Church as brotherhood and a need for all-pervasive love. It was a concern for the total welfare of others. However, they differed markedly in their implementation of these beliefs.

The majority, including the Swiss Brethren, South German and Dutch Anabaptist groups, held that one could best discharge responsibility to God and man by being a steward of divinely entrusted material possessions. To implement "ours not mine" they established mutual aid, a community of goods for consumption only. A believer voluntarily placed his possessions in trust, to help those in need. When necessary the group could draw upon the collectively available resources.

The Hutterite concept of the econom-

ics of Anabaptism meant a community of goods involving production and consumption. It was a Christian communism. The community of goods represented a more rigid and structured form of voluntarism. One surrendered voluntarily personal freedom, and not just goods, to the enforced wish of the community.

Too often differences between mutual aid and the community of goods are overemphasized. One should remember that both were achieved only within the context of the brotherhood, and were not applied to society at large. Taken out of context, one is often portrayed as the antithesis of the other, and vice versa. This could not be further from the truth. Both groups shared the same vision: they were however contrasting implementations of the economics of Anabaptism; one emphasized the stewardship of the sacred trust, the other a complete surrender of one's economic resources and abilities to the community.

The context changed in dealing with the secular. In questions of occupation, tithing, taxes and so forth, differences and similarities between the two groups still existed, but it was a whole "other world"; the brotherhood was no longer the sole focus. To illustrate, note their responses to taxes and tithing.

Although recognizing the prior claim of Christ and His Kingdom, all Anabaptists nevertheless took seriously their duties to the state. Government was of God and entrusted with sacred responsibility, within its particular sphere. Tax-

ation therefore posed no problem, save when taxes were levied for purposes outside the proper governmental sphere. The Anabaptist majority however, as exemplified in Menno Simons' teachings, differentiated little between taxes; payment was one's responsibility and should not be questioned.

The Hutterites felt otherwise. Taxation was not right simply because it was carried out by a divinely ordained authority; rather taxation must be used to meet divinely entrusted responsibility. Certain taxes the Hutterites felt, violated this responsibility; in particular, war taxes! Justifying their position according to the love ethic, war taxes were equated with blood money. The "appropriate correctives" dealt out by the authorities reflected the secular response to such a stand.

Whereas the failure to agree on the limits of civil power produced a cleavage within the Anabaptist ranks on the issue of taxation, this was not the case with regards to tithing. Though they questioned supporting a system which they opposed and had renounced, and which seemingly coupled faith with compulsion, the problem was not deemed serious enough to justify active disobedience. The evidence suggests that Anabaptists as a whole agreed to pay tithes without protest.

The 16th century Anabaptist economic stand is also a challenge to us here and now. In one sense the challenge has been accepted and is successful. Mutual aid operates both spontaneously and at the formally organized

level within our Mennonite brotherhood. Whether helping a financially troubled friend, supporting a grieving member of the Church or involving ourselves in organized cooperatives, credit unions, Mennonite insurance agencies, job counselling services and so forth, a certain degree of mutual aid is being practiced. In our midst we also have the Mennonite Central Committee whose mandate of mutual aid is encapsulated in its motto: "a Christian resource for meeting human need". Vastly underdeveloped, its potential is evidenced both at home and abroad, where its programs are held in highest regard.

Finally, there are those who practice the so-called simple lifestyle. In its true form it embraces the attitude of the early Church, which was later adopted by the 16th century Anabaptists; this is what God has given and this is what we need — it is our responsibility to put any surplus to productive and beneficial uses. Carried out in the true Christian context, with pure motivation, the simple lifestyle can be a practical implementation of the Anabaptist vision (as it is at Reba Place in Illinois). If not, it merely becomes another worldly abberation of discipleship.

In another and perhaps more damning sense, the Anabaptist challenge appears to have failed. Modern society leaves a lot to be desired, and careful, honest self-examination would reveal the same at a personal level. So much more remains to be done. We must truly seek to meet *all* the needs of man. What is needed is a heightened sense of awareness of one's Christian economic responsibilities. Let the words of R. H. Vogt challenge and motivate anew, as did the teaching and example of our 16th century forefathers: "A determined effort [must be made] to enlarge our vision of responsibility to each other in a highly interdependent society. I am convinced that many of our most pressing problems — unemployment, inflation, pollution and work stoppages — can ultimately be attributed to a failure at this point to consider our *responsibility* to our neighbour; in this way it is radical Christianity. (Vogt "Economic Questions and the Mennonite Conscience" in *Call to Faithfulness*, p. 165.)

mm

your word

CONTROVERSY VALUED

Thanks to the Mennonite Mirror editorship for publishing the controversial articles on Pete Peters' dismissal, and for Ed Unrau's "Discipleship in Dismissal" in your April issue. Personal experience leads me to agree that some Mennonite employers should exercise more Christian principles in the treatment of their employees. I appreciate the stand taken and congratulate you for your courage in publishing these articles on such a touchy subject.

Name withheld upon request.

NOT HELPFUL

The accusations of censorship directed at the board responsible for the *MB Herald* call for clarification. The acting editor asked the Board for advice and since meetings concerning the MBCI matters were still in progress, with other meetings pending, the Board said wait until the matters have been dealt with by the Provincial Conference. To have recommended otherwise would in fact have meant negotiations through the media, which is not generally considered acceptable.

The fact that other papers chose not to exercise such restraint does not prove it to be a wrong decision. In my opinion, the treatment in the papers, even in the *Herald*, has not appeared to be helpful. If anything, there seems to be evidence that even our journalists can not see the whole truth without bias at any one time.

Frank Isaak
Member, Board of Publications

A KIND WORD

Enclosed find a cheque to cover a subscription to the MM. Although I am 66 years old, I still feel I should pay for my subscription.

Pensioners never had it so good. Today with old age security, supplemental allowance, Canada pension, spouse allowance, company pension and in some cases maybe even childrens' allowance, pensioners generally are in a better position to pay for their subscriptions than many young people with small children and a 39-year mortgage at a high interest rate hanging over their heads.

I have one minor complaint regarding your otherwise fine publication. This complaint is in regards to the sec-

ond last page "Our Word". This page has two columns, whereas most of the other pages have three columns. I find it more difficult to read if there are only two. I am sure that this is the case generally with older people. However, there may be a good reason why it is set up the way it is. Perhaps I am the only one that does find it more difficult. Keep up the good work of reporting what is happening in the Mennonite community.

I am presently compiling a book on the educational system of Hanover School Division, the way it used to be with 46 school districts. I would welcome any information readers may have pertaining to any one of these districts. These school districts were in the area from the Red River to near LaBroquerie and from Landmark to south of Grunthal to the Lister and Spencer school and others.

Yours truly,
John K. Schellenberg
Steinbach

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Roy Vogt

observed along the way

by Roy Vogt

(Reader response has encouraged us to continue this column for a second year. The column consists of some thoughts and experiences of the writer in the previous month(s). They are meant to throw some light on aspects of modern life in general, and on Mennonite life in particular.

● It is late June, budget night in Canada. I am asked by the news director of C.J.O.B. to appear on a live radio panel with two businessmen and another economist to discuss the latest federal budget. Everything goes well, except for a stupid blunder on my part. Just before a commercial break the announcer asks whether I agree with Allan MacEachen's statement that the banks of Canada are extremely efficient. I respond in the negative. I feel that Canadian banks have not been competitive enough. They have been powerful enough to obtain legislation which protects their interests. The announcer quickly turns to one of the businessmen and asks whether he agrees with me or with the Minister of Finance. To my amazement the businessman agrees with me. He too is critical of the excessive power of the banks. At that point I think I see the announcer waving, to indicate that we are off the air to allow for an ad. I lean back in my chair, turn to the businessman and say to him, "Boy, you'll get clobbered at the office tomorrow for making those remarks about the banks." The announcer looks at me with amusement and shock. We are still on the air. I can hear our children chuckling at home. Dad has blown it again! The announcer simply says, "That's what makes for fine radio!"

● We are still in June, the month of weddings, green, silver, and gold. We know we are getting older when we are invited to more of the latter. In one week we enjoy three such occasions, all with good food, delightful entertainment and significant statements about the

meaning of marriage. Our friends have far too many talented children and relatives. We will have to hire musicians and comedians when it is our turn to celebrate. What we enjoy particularly are some of the "frei-willige" (spontaneous) contributions, although they can be stretched out too long. Most refreshing, of course, is the evidence of many extremely vital and happy marriages in our midst.

● It is the beginning of July and the weather is finally improving. People are even coming to Manitoba from elsewhere. Johannes Harder, recently married to a vivacious woman who can keep up with him, is a welcome visitor from Germany. What a fantastic spirit he has! At 79 years he talks and walks like a twenty-year old. His Christian faith permeates his whole being. Would that more of his writings and sermons could be made available to an English audience. I must say that I have never met a Mennonite with such a dynamic presence. Most of us are too afraid of losing our highly cultivated humility, or our composure, to risk Harder's passionate, even reckless commitment to life. Everyone ought to read his book, *No Strangers in Exile*, to catch a part of that spirit.

● It is also the time to be at a cottage. We are able to rent one for two weeks from good friends at a lovely beach just a mile north of Grand Beach. Our favorite spot in Manitoba. The early morning runs along the beach, reading in the morning, tanning and swimming in the afternoon, and a brilliant sunset create one perfect day after another. It is also a good place to spend with friends and relatives. It helps to have a highly organized brother-in-law, who assigns household duties to everyone, including the small children, and a rich storehouse of food. We are blessed. The only question I would like to ask of the Good Maker some day is why he allowed mosquitoes to spoil the quiet evenings.

Or was Manitoba created for them and not for us?

● Summer is also the time to read some good books and see some good movies. Among books, we enjoyed particularly John Carpenter's biography of W. H. Auden, and John Cheever's last little novel, *O What A Paradise It Seems*. Auden was as fascinating as his poetry. Cheever's must be one of the best writers that America has produced. He is able to lay bare the triviality of much of our life and yet indicate, without preaching, where hope lies. The best movie we saw was *Mephisto*, a profound picture of the conflicting allegiances confronting most of us in big or little ways.

● Mischief raises its ugly head even in summer. I am called back to the university to deal with a case of plagiarism. One of our graduate students has admitted to copying more than 90 per cent of his final examination from another source. We give him a failing grade. He appeals, since it means the end of his graduate studies. I am required to attend 10 hours of appeal hearings. I sometimes get the feeling that I am on trial, not the student. The appeal panel is made up of a few professors, other staff members, and a number of students. In the end our decision is upheld. The student will have to continue his studies elsewhere, with a black mark from our university. I don't understand why he did it. He seemed to be quite capable. But if we could answer all such questions then we would know why even the rich are sometimes shoplifters and why people with seemingly good marriages sometimes betray their partner.

● It's Folklorama time in mid-August and this year we decide to really enjoy it. We Mennonites have a hard time relaxing in the sheer spectacle of music and dance which enable human beings to interpret their history and feelings with color. French-Canadian pea soup

and folk dancing make a wonderful combination for part of one evening. This is followed by Dixieland jazz at the American pavilion, and an excellent late meal at the Hungarian pavilion. Another evening allows us to catch a beautiful performance at the Philippine pavilion, and a good meal at the Croatian. We go to the Mennonite pavilion twice, for the good food and an excellent series of songs by Clint Toews. There is, of course, much more to Mennonitism than can possibly be presented in such an evening, but what was there was an enjoyable part of our heritage. As more people from other backgrounds join us, their traditions will also have to become part of what we enjoy, just as a Mennonite pavilion in Africa would present us with a vastly different mixture of music and food. All in all it was a good week to rejoice in the various gifts that God has given us.

● Finally, for this time, I am reminded of a news item in the *Free Press* on July 28. It was reported that "right-wing British politicians are fuming over a London cathedral service held this week to mark the end of the Falklands conflict, protesting that it was not patriotic or triumphant enough." The Archbishop of Canterbury declared that "war is a sign of human failure and everything we do and say in this service must be in that context." That was not good enough for Prime Minister Thatcher, who was "furious", and for other politicians who wanted martial hymns like *Fight the Good Fight*. I was thrilled by the reply of the dean of St. Paul's. The critics, he said, misunderstood the role of the Christian church. "The church represents members in all countries in the world." How difficult it is to remember that message, and how heartwarming to hear it from what has been one of the most nationalistic churches in the world. **mm**

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Royal greeting: Seven Mennonite church ladies groups were recognized for their service to the Canadian Save the Children's Fund by being invited to send a representative to be presented to Princess Anne at a reception in All Saint's Church. Tina Bergen represented the Douglas Avenue Mennonite Church; Dorothy Derksen, Burrows Bethel Mennonite Church; Susan Penner, River East Mennonite Brethren Church; Nettie Neufeld, Springfield Heights Sewing Group; and Betty Unrau, Portage Avenue MB Church. Princess Anne is president of the Save the Children Fund. Its Canadian arm has been in operation since 1921 and currently raises more than \$4 million in Canada through the efforts of many volunteer groups to support child welfare programs in developing countries. Each church representative received a certificate recognizing her church's participation and noting the presentation was made by the princess.

Pioniere im Chaco, a 90-minute film depicting Canadian Mennonites pioneering settlement and agriculture in the Chaco of Paraguay, has been produced by **Otto Klassen** of Winnipeg. It opens with a portrayal of early Mennonite life in Manitoba and reasons for immigration. Part two looks at the task of reclaiming the land and part three looks at the impact of Canadian Mennonites in Paraguay.

The 70th wedding anniversary of **Martin M. and Tina Hiebert** was celebrated earlier this year in the Winkler MB Church. The pair was married at the Grossweide MB Church by Rev. John Warkentin in January of 1912 and farmed for 48 years before retiring to Winkler. Mr. Hiebert, 93, and Mrs. Hiebert, 89, have recently moved from their own home to the Salem Home in Winkler.

The Carillon newspaper of Steinbach, published by Eugene Derksen, received three national newspaper awards at the annual convention of the Canadian Community Newspapers Association held in Saskatoon in August. Eugene Derksen received an honorary life membership in the Association at the convention.



Ernest Dyck, currently of Winnipeg, has received a graduate studies fellowship from the Canadian International Development Agency. He has finished his bachelor's degree in economics following about 13 years of development work in Zaire under the sponsorship of the MB mission board and Mennonite Economic Development Associates. For his master's program Mr. Dyck will examine the establishment of a 'young farmers' program in a developing country, and the use of credit to support small scale 'grassroots' development.

According to figures listed in **Mennonite Yearbook**, total world Mennonite membership today stands at 669,500 in 43 countries. North Americans represent 48 percent of that total, with U.S. membership currently at 232,539 and Canadian membership at 90,039. Indonesia's Evangelical Church of Java remains the largest overseas organized Mennonite body with a total membership of 47,711.

SCHOOL NEWS

WESTGATE COLLEGIATE will open its doors this fall to a capacity enrollment with a waiting list in all grades except Grade 8. New teachers include **Dieter Blummner**, on exchange from Germany; **Ed Epp** social studies, religion, science and physical education; **Bob Hummolt** language arts, social studies and geography; **Willa Reddig** English and French; **Werner Wiens**, religion, language arts and science. Departing teachers have the following plans: **Heidi Martens**, leave of absence for study in England; **Jake Pankratz**, exchange teacher in Duesseldorf, Germany; **Ruth Klippenstein**, home making; **Garry Froese**, leave of absence to teach at the University of Manitoba; **Edwin Wiebe**, moved to Switzerland. **Rudy Regehr** is the new board chairman.

Mennonite Brethren Collegiate: New teachers: **Steven Ratzlaff**, from Ontario, teaching English, Bible, history. **Richard Klassen**, recently returned from MCC assignment in Zambia, En-

glish 300, 101. **Vivian Lankkanen**, French. **Ted Fransen**, from Ontario, biology and chemistry. **William Enns**, social studies and business. **Millie Dyck**, English and mathematics. **Carol Derksen**, physical education. **Lloyd Penner**, Bible and history 300. **Alfred Redekopp**, Bible and band 7 and 8. **Edith Schmidt** German and English 8. **Abram Siemens**, geography and science. **Sylvia Martens**, library. Helen Klassen, secretary. Martha Neufeld is board chairman.

Departing teachers have the following plans: **Ed Epp**, teaching at Westgate; **Harry and Lorna Froese**, MCC teaching assignment in Nigeria; **Marlene (Toews) Janzen**, graduate studies in French at l'Université d'Ottawa; **Gareth Neufeld** head of German department at Landmark Collegiate; **Peter Peters**, teaching Science at University of Winnipeg collegiate; **Greti Peters**, further studies at University of Winnipeg. **Susan Unruh** part time work and studies. **Lora Sawatsky**, pursuing studies at University of Manitoba. **Willa Reddig**, teaching French and English at Westgate. **Ruth Vogt** teaching French at University of Winnipeg Collegiate. **Ilse Pflug**, teaching German at U of M.

Mennonite Collegiate Institute:

This school expects to open its doors September 7th in Gretna to a stable enrollment of approximately 200 students. While there have been no major staff changes, new support staff include new houseparents: **Ron and Debbie Tessier**; librarian, **Mrs. Derksen** and piano teacher **Miss Ruth Enns**.



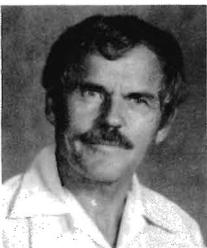
David Ewert

Mennonite Brethren Bible College:

Reports an increased enrollment for the coming year. New President, **Dr. David Ewert**, will be installed on Sept. 26. From 1975-82 he taught at the MB Biblical Seminary in Fresno. Departing president, **Dr. Henry Krahn** will be on sabbatical leave for studies at Princeton. **Jim Pankratz** will take a three-year leave for an MCC assignment in Bangladesh; **John Martens** will be on sabbatical leave in England. New part-time in-

structors include: Spencer Estabrooks, philosophy; Bernie Neufeld, music; Elizabeth Hyde, history; John Dyck, philosophy; Bruce Carlson, music; Donovan Smucker, religion and contemporary society.

Canadian Mennonite Bible College reports a slightly increased enrollment from last year. Three teachers are on leave this year; **Harry Huebner** is working with MCC in Israel; **Donovan Smucker**, formerly of Conrad Grebel College, will replace him. **Adolf Ens** has left for 2 years to teach in Uganda. **Esther Wiebe**, on sabbatical leave, will be working on musical composition in Winnipeg.



The Mennonite Central Committee (Manitoba) Board at its spring meeting May 15 appointed **Jake Letkemann** executive director of MCC (Manitoba). Letkemann, presently completing a three-year assignment as teacher with MCC in Jamaica, brings a rich background to the position. A teacher by profession with 15 years experience at the Mennonite Collegiate Institute (Gretna) and at St. John's High School (Winnipeg), he has also been lay minister in the Gretna Bergthaler Church, and executive secretary of the Conference of Mennonites in Canada for four years. Prior to his position abroad, he served as member of the MCC (Manitoba) board, and was instrumental in the emergence of Offender Ministries as well as city area community groups. He is married to Tina Loewen; they have four children.

FAITH AND ECONOMICS

Full Value: Where Faith and Economics Meet is the theme of this year's North American Mennonite Economic Development Associates (MEDA) convention, November 11 to 14, in the downtown Holiday Inn. Pre-convention seminars will focus on the manager and the organization, and working at money and economic issues. For registration information contact MEDA convention offices, 1483 Pembina Highway, Winnipeg.



Bev Sawatzky of Winnipeg, has begun a one-year assignment with Mennonite Central Committee. She is a member of the MCC Players, a drama group that will be touring North America presenting programs on the people, work and concerns of MCC. Sawatzky has attended the University of Winnipeg for two years. She is a member of Bethel Mennonite Church in Winnipeg, and her parents are Jack and Lena Sawatzky of Winnipeg.



Allen Harder of Winnipeg, has begun a three-year assignment as Mennonite Central Committee program director in Jakarta, Indonesia. He has earlier served with MCC in PAX and as relief and development coordinator in Zaire and in East Africa. He holds an M.A. and a B.A. from the University of Manitoba in Winnipeg, and a B.Th. from Canadian Mennonite Bible College in Winnipeg. He is a son of Susie Harder of Clearbrook, B.C., and a member of Fort Garry Mennonite Fellowship in Winnipeg.



Harold W. and Judith S. Dick of Glenlea, will begin a three-year assignment in East Jerusalem, West Bank. Harold will be MCC country representative in West Bank and Judith will be a consultant and writer. This is their first term of MCC service. Harold has worked in investment sales and Judith has been a teacher and librarian. He has studied at Winkler Bible Institute and Mennonite Brethren Bible College in Winnipeg, and holds a B.A. in history from the University of Winnipeg. Judith holds a master of education and a bachelor of education from the University of Manitoba in Winnipeg. She also studied at the University of Toronto Conservatory of Music, and holds a B.A. in psychology and English from Simon Fraser University.

Harold is a son of Otto and Elfrieda Dick of Glenlea. Judith is a daughter of Jacob and Lena Janzen Block of Burnaby, B.C. They are parents of Jennifer and Adrian. They are members of the Fort Garry Mennonite Brethren Church in Winnipeg.

At MCC (Canada) Executive Committee meetings held in Winnipeg June 23-25, it was reported that there has been an increase in applications for Service over the past year, and also an increase in giving of approximately 9 per cent over the same period last year.

Steinbach Treble Teens have been awarded a grant of \$8,800 under the Manitoba Multicultural Program.

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NEW COMMUNITY SELF HELP CENTRES

After serving the public 10 years at 447 Watt Street in Winnipeg, the Community Selfhelp Centre has now relocated to 497 Jamison, at the corner of Watt and Jamison. The building, purchased with interest-free loans, is now known as the **Community Thrift and Gift Shop**. The opening ceremony was held on July 15. **Elfrieda Penner** is chairman of the shop committee and **Justina Baerg**, who began the Watt St. shop 10 years ago, is co-ordinator. Sales on opening day totalled nearly \$1,000.

In Steinbach, a new Self Help shop opened on Main St. in mid August. The new location has more room and better exposure than the previous location.



MCC assistant director in India, **Charles Edwin** and his wife **Malitha** spent two weeks in Canada during the summer to become better acquainted with the constituency of the MCC of North America and to help North Americans to better understand the people of India. Charles shared a number of concerns regarding the work of MCC in India, pointing out that the government welcomes the assistance of volunteer agencies such as MCC. He stated that the child sponsorship program is meeting a very real need, making education possible for children where it was not possible before.



Helen and Vern Ratzlaff of Winnipeg, are beginning a three-year term as Mennonite Central Committee country representatives in Egypt. Vern has been executive director of MCC (Manitoba) since 1977 and earlier was a professor at Mennonite Brethren Bible College in Winnipeg. Helen has been a secretary at Mennonite Brethren Missions/Services office in Winnipeg. She attended Tabor College in Hillsboro, Kan., and Yarrow (B.C.) Bible School. Vern has studied at Mennonite Brethren Bible College and holds B.A. and B.S.W. degrees from the University of British Columbia in Vancouver. They are parents of five children, Shirley, Patricia, Norman, Diane and Bruce. They are members of the Charleswood Mennonite Church.

The board of Mennonite Brethren Missions/Services has appointed **Victor Adrian** of Toronto as its new General Secretary, replacing **Vernon Wiebe** who steps down in September after 14 years of service in the mission office. Adrian will assume duties in August, 1983, after he completes another year as president of Ontario Bible College and the associated Ontario Theological Seminary in Toronto.

William Klassen of Simon Fraser University, was elected president of the Canadian Society for Biblical Studies at the organization's recent annual meeting at the University of Ottawa. Klassen is director of development at Simon Fraser. He also teaches courses in theology.

Bethesda Hospital in Steinbach recently received full accreditation by the Canadian Council on Accreditation, becoming one of only 137 fully accredited hospitals in Canada.

Triple E Canada Ltd. is consolidating its manufacturing facilities by closing its Gimli plant and moving the production of the Leocraft motor homes to Winkler.

More than 300 descendants of Abraham Friesen (1823-1903) and Maria Heinrichs (1831-1904) attended a reunion at the Mennonite Collegiate in Gretna on July 17 and 18. Larry Kehler presented the Sunday morning sermon, and John R. Friesen led in a memorial service to conclude the reunion.

John and Helen Schellenberg of Sar-to, Man. were named Manitoba's Young Farmer of the Year by the Manitoba Jaycees. The couple built their successful hog farm totally "from scratch", starting with the construction of their home seven years ago.



John and Christine Longhurst of River East MB church, have undertaken a one-year journalistic assignment with the Board of Missions/Services in Europe and Mexico. Another staff member, **Carolyn Hamm**, will go to India, Indonesia, and Japan.

Graduates: Paul Gerhard Goerz, medicine, and Elaine Joyce Rogalsky, agriculture, graduated from the University of Manitoba in May 1982. They should also have been listed in the roll of graduates in the June edition.

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Art and Leona Defehr, together with daughters Tara and Shanti, will spend a year in Somalia, where Art will co-ordinate the work of relief agencies of the United Nations High Commission for Refugees.

Mark Polle, River East MB church, is working in Japan, teaching English with the Language Institute for Evangelism.

Brooklands Community Church has begun construction of an addition to the present structure which will provide facilities for worship services, while the present building will be renovated for educational use.

The **Tractor Shelter** at the Manitoba Mennonite Museum in Steinbach was a finalist in the recent Governor General's Medals for Architecture program, one of the 50 projects chosen from across Canada. It, along with the other finalists, was recently exhibited at the Winnipeg Art Gallery and in August will be exhibited at an international Music and Architecture Festival in Aquila, Italy.

Johannes Harder and his wife, **Gudrun**, visited Canada in July. While in Winnipeg, Dr. Harder, elder of the Frankfurt Mennonite Church, and former professor of sociology, spoke in the Elmwood, Mennonite Brethren Church and First Mennonite Church, and also gave a talk on Dostoevsky at the University of Winnipeg. The Harders also travelled to British Columbia to visit a group of Doukhobors and evaluate the current status of this sect.

Jim and Lorna (Regier) Wiebe, members of Covenant Mennonite Church, Winkler, have been assigned by the Commission on Overseas Mission of the General Conference Mennonite Church to Japan as overseas mission volunteers. Their duties will include teaching English conversation and Bible as an outreach ministry of Namiki Christian Church, Miyakonojo City.

In July, the **Mennonite Reporter** relocated its western Canada office in Winnipeg, staffed by associate editor **Allan Siebert**. The office is in the same building as the offices of the MCC (Manitoba) Offender Ministries program, the **Mennonite Mirror**, and **Assiniboine Travel Service**.

David Unruh has been named as volleyball coach and assistant athletic director at the University of Winnipeg. He succeeds **Frank Enns** who will move to Saskatoon to coach the University of Saskatchewan volleyball team. Dave is a graduate of MBCI and MBBC. He has played with the Canadian National Volleyball team and coached the MBCI volleyball team for seven years. This past year he successfully guided the Manitoba Junior Volleyball team to victory in the Canadian championships.

The **Mennonite pavilion** at Folklorama this year was sponsored by the Landmark Drama Company, with Wilmer Penner and Pat Plett working as co-ordinators. Chris Penner and Peter Suderman, both of Winnipeg, served as

hostess and mayor, while John Blatz of Steinbach organized the food preparation. Performers included the popular Locusts and Wild Honey group, Steinbach's Treble Teens, singer Clint Toews, and a string quartet.

Henry Bergmann has been elected to serve as assistant pastor in the McIvor Avenue Mennonite Brethren Church.

GOETHE AFTER 150 YEARS

The view of Goethe by Mennonites and other Manitoba Germans will be the subject of a special seminar to be held on Monday evenings during the first term of the coming academic year.

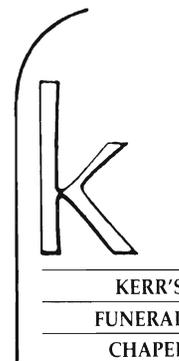
German scholars at the Universities of Manitoba and Winnipeg will meet with students and interested members of the public to discuss works, themes and ideas of the great German author and their applicability to the present.

Persons interested in attending, either for credit or pure enjoyment, should call the German Department at 474-9591 for further information. The first meeting will be held on September 20, at 7 pm, Room 377 University College, University of Manitoba.



At the 1982 Mennonite pavilion at Folklorama, Mayor Peter Suderman, entertainer Clint Toews, and "miss Mennonite" Christine Penner during a lull in the proceedings.

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MENNONITE STUDIES

Prof. Harry Loewen announces that it is still possible at this late hour to register for one or more courses of Mennonite studies at the University of Winnipeg. *Mennonite Studies I and II*, one of the more popular courses, is also given on Thursday nights between 7 and 10 P.M., beginning on September 16, 1982. The course, which may be taken for History or Mennonite Studies credit or audit, deals with Anabaptist-Mennonite religious, cultural and social history from the Reformation in Europe to the 20th century in North America.

COLLEGE STUDIES

Mennonite Brethren Bible College is offering a series of evening courses, beginning mid-September. Topics include the oratorio practice, church leadership, portraits of Jesus in John's gospel, survey of music history, and materials of music. For further information contact the college at 77 Henderson Highway, telephone 667 9560. Registration takes place at the first class.

MORRIS AUCTION AIMS TO RAISE MCC MONEY

A large auction sale is being planned for Saturday, Sept. 25, in Morris, Manitoba, to raise funds for relief and development projects in the Third World, administered by Mennonite Central Committee. It is hoped that all goods will be donated so that 100 per cent of the funds raised will go towards the designated foreign aid projects. Auction items will include handmade quilts, afghans, new items donated by businesses, used farm machinery, cars and livestock. Farm produce, crafts, baked goods will be sold as pre-priced items. The goal is to raise approximately \$100,000.



Fifteen volunteers and six children attended a Mennonite Central Committee orientation in Winnipeg in mid-June. Ten of them were assigned to Canadian locations and five to American. Eight of those attending were Canadian and the remainder from the U.S.

COMING EVENTS

September 26: Mennonite Brethren Bible College opening and installation of new president, North Kildonan MB church.

September 26: Canadian Mennonite Bible College opening program.

September 27: Mennonite Brethren Collegiate Institute opening program; school gym; 7:30 p.m.

September 25: MCC auction sale at Morris, 9 a.m.

October 3: Westgate opening program.

October 8: Westgate work day.

November 15: Westgate semi-annual meeting.

November 26 & 27: MCC (Manitoba) annual meeting.

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Frailty, Thy Name is Woman! Does Not Apply to Laura Martens

A review by Harry Loewen

This summer I made a discovery in the true sense of the word. While window-shopping one Saturday morning in one of Winnipeg's many mall bookstores, a red-jacketed book with a picture of a lion and a lamb lying peacefully side by side caught my attention. The title of the book, *The Lamb's War*, and the greatly reduced price made me pick up the some 450-page book, leaf through it, and eventually purchase it. I am glad I did, for once I began reading it that evening at home, I found it difficult to put down.

The novel is not about Mennonites but about Quakers (Religious Society of Friends) who, like the Mennonites, belong to a so-called "historic peace church". Thus while the novel deals with themes and issues that are in many ways unique to the Quakers, its emphasis on love and peace and on how these ideals find application in a world of war, violence and mundane reality, strikes a most responsive cord in the Mennonite reader.

The author Jan de Hartog, a Quaker himself, has written a novel which is not only full of action, suspense, and external and inner conflict, but also an honest story, one that rings true from the first to the last page. There are no easy answers to the many questions and problems the characters of the novel face. The application of such principles and ideals as Christian love and humanness to almost insurmountable circumstances and difficult characters, is often not only disappointing and painful but at times actually destructive and tragic in its results.

The story of *The Lamb's War* opens with young Laura Martens crossing the border between Holland and Germany to find and be with her father in a Nazi concentration camp. When she arrives at the camp, she is arrested, raped by the commandant of the camp in the presence of her helpless father, and forced to witness the brutal killing of her

father. A kindly camp doctor attends to the shocked Laura and in time persuades her to become his mistress. When the Allies liberate the prisoners toward the end of the war, an American, Boniface Baker, of a Quaker medical unit saves and marries Laura *pro forma* so as to enable her to go to the United States for psychiatric treatment and a new life. In the United States Laura's tempestuous and tragic past and the guilt she feels result in many unique and extraordinary experiences and relationships both for her and those who come in touch with her. Laura becomes a famous medical doctor who works for the Quakers in Third World countries, saves children from disease and death, and inspires young people to follow her example of devotion to an admirable task and sacrificial living. Laura dies as violently as she lived.

With psychological insight and artistic maturity the author portrays in Laura

Martens and Boniface Baker a world full of contradictions and a religiosity that is often more of a pious facade than reality. In Laura and Boniface the eternal struggle between the sexes takes on unusual forms. The marriage between the two is never consummated and ends in separation, but in the heat of the battle between the strange spouses Boniface tries to rape Laura and she in turn shows up and ridicules his failure as a man and defeat as a Christian pacifist.

Laura is a saint in the eyes of Quaker society, but in her actions, she contradicts everything that Quakers believe and represent. She swears, smokes cigars, and acts contrary to all accepted standards of Christian womanhood and sainthood. In Laura Martens the sacred and the profane are closely linked and the human-all-too-human is most pronounced in her, but she is also in a sense a "fool in Christ" whom God uses to advance his cause in a violent and sinful world.

Jan de Hartog, who lives with his wife and two daughters in Pennsylvania, has written other novels, some having sold over a million copies. *The Lamb's War* is the only novel by this author which I have read. Those who are looking for a good and absorbing story, will not be disappointed in this novel. Moreover, in reading this book, the reader will gain better insight into human nature and God's often strange ways with his followers.

Jan de Hartog, *The Lamb's War* (New York: Harper & Row, Publishers, 1980). Pp. 443. Original price: \$12.95. mm

A profitable book on the role of Christians in Business

The Christian Entrepreneur by Carl Kreider, Scottdale, Pa. and Kitchener, Ont. Herald Press, 1980, pp. 222. \$7.95 pb.

by Roy Vogt

Carl Kreider has been for many years a highly respected economist and dean at Goshen College in Indiana. He has worked closely with businessmen, especially in the area of business ethics, trying to understand how the Christian faith can be applied to practical economic affairs.

In this book he examines the role of entrepreneurs from a Christian perspective. An entrepreneur is someone who, at considerable risk, starts up a new business or markets a new product.

Many economists argue that economic progress depends critically on the relatively small number of people who are willing to take such risks. Most of us want to work for a steady income with as little risk as possible. Entrepreneurs are not content to have a regular 9 to 5 job. They want to be their own boss and create something where nothing existed before. They would also like to get above-average financial rewards for taking such risks, because their rewards will likely be below average if they fail.

We have Christian entrepreneurs in our midst. Some fail, but others reap unusual benefits by having assumed unusual risks. Are their activities justified? Carl Kreider feels that they are. One of his main concerns in *The Christian En-*

trepreneur is to demonstrate that entrepreneurs perform a unique and valuable function in society, and Christians who become entrepreneurs can look upon their calling as a noble and challenging one. "This book has been written in the conviction that God's gift of Christian entrepreneurship is a charismatic gift, not unlike his other gifts to various of his children" (p. 198). Since, according to data which he presents, nearly forty percent of Mennonite adults may be classified as entrepreneurs, he is speaking directly to a significant segment of the Mennonite community. The entrepreneurs who read this book will undoubtedly be encouraged by much of it. Their function is a valuable one. The profits they make are a legitimate reward for the risks they take.

However, Kreider is by no means content to uphold the role of entrepreneurs or to legitimize the status quo. The main part of the book consists of a series of challenges to Christian entrepreneurs to use their income and talents in the service of God and society. The Christian entrepreneur must begin by acknowledging that "all of our property really belongs to God" (p. 55). He must proceed to behave ethically in business (chapters 3 and 4), to use his

higher income very generously on behalf of others and the church, even at a considerable cost to his own standard of living (chapters 5 and 6), and he must consider alternative ways of organizing his business that might be fairer to his associates (chapter 7). Though Kreider is usually low-key there is often a radical tone to his message.

Regarding the generally-accepted business principle of *caveat emptor* ("the buyer beware) he maintains that "the Christian entrepreneur lives by biblical principles which stand in judgment of it" (p. 61). Christians, he warns explicitly, cannot operate houses of prostitution or gambling, produce or sell "strong drink", live ostentatiously, produce whimsical or luxury products, pollute the environment, or use bribery. On the other hand they must pay workers fair wages, charge fair prices (not necessarily what the market can bear), hire disabled people and members of disadvantaged minority groups, and operate with a minimum of material incentives. Kreider is most radical in suggesting that Christian entrepreneurs do not need an income higher than average.

Having said all this, I think it is necessary to question the extent to which he has examined the Christian character of our capitalist system. Kreider raises the issue of appropriate structures, but in the body of his analysis only two alternatives are considered: private-enterprise capitalism and centrally-planned socialism. I agree with his reasons for preferring the former over the latter, but I don't think that these are the only two

alternatives that should have been considered. In a recent work, *The Limits of Liberty*, the well-known conservative American economist James Buchanan calls socialism and capitalism the two "grand alternatives", but he says both of them are sick. Both have failed to do justice to the social character of property. Socialism destroys the social character of property by concentrating it in the hands of the state, while capitalism destroys its social character by concentrating it in the hands of a few owners. What is required is a system in which all workers in a business enterprise share in ownership rights, not necessarily equally, but cooperatively. Several economies, notably West Germany and Japan, have moved a long way in this direction. Kreider describes some options of this kind in a concluding chapter (7), but it appears more as an afterthought and does not affect the previous discussion of such crucial issues as wage and profit determination, plant closures due to technological change, and other vital decisions affecting both workers and entrepreneurs. There is, instead, through much of the book, a highly individualistic, paternalistic conception of business ownership, not the type of organic view that one might argue is more in keeping with Christian notions of brotherhood.

However, Kreider's book is extremely thoughtful on many counts and should be read "profitably" by the thousands of entrepreneurs among us.

An earlier version of this review was published in the *Mennonite Quarterly Review* of April, 1982. mm

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Altkolonier in Mexico

*DIE ALTKOLONIER MENNONITEN
IN MEXICO, von Walter Schmiedehaus.
216 S. CMBC Publications, 600
Shaftesbury Blvd., Winnipeg, Man-
itoba, Canada R3P 0M4. \$10 (Paper).*

Von Jack Thiessen

Vor 34 Jahren (1948) beschrieb der damalige deutsche Konsul für den Staat Chihuahua, Walter Schmiedehaus, die Odyssee der mennonitischen Altkolonier. Grund für diesen gewaltigen Umzug in den Jahren 1922 war die Treue zur bedrohten Sprache, ihrer deutschen Muttersprache. Und diese

ihre deutsche Sprache hatte religiösen Inhalt angenommen und war zur metaphysischen Substanz geworden; denn sonst kann die Gewalt und das Ausmass ihres damaligen Unterfangens nicht hinlänglich erklärt werden.

Es lag dem Autor viel daran, dass sein Werk eine erneute, zweite Auflage das Licht der Druckerschwärze erleben sollte, und siehe im Jahre 1982, als der

beste Freund der Altkolonier, Walter Schmiedehaus, bereits über 80 Lenze ins Land ziehen sah, passierte solches.

Das Buch ist Geschichte im besten Sinne des Wortes, d.h. eine Geschichte, die mit so viel Ehrfurcht vor Wahrhaftigkeit und Leistung geschrieben und mit so viel Liebe und selbstlosem Engagement gespickt ist, lebt. Es ist offensichtlich: Die Altkolonier-Mennoniten haben eine Glanzleistung vollzogen und ihre Leistung wird hier wiederum durch eine gebührende Leistung seitens des Autors gewürdigt.

Nichtsdestotrotz, ein dicker Wehmutsstropfen rollt in den Kelch des ganzen Unternehmens, und wenn man Deutlichkeit und Ehrlichkeit zu schildern bedacht ist, sieht die Bilanz folgendermassen aus: In Punkto Bildung hat sich das Mass verschoben und die vielgepriesene Tugend der Altkolonier, nämlich die Demut, hat sich zusehends zur Dummheit metamorphosiert. Denn es gibt dort unter unseren Brüdern bereits eine sehr beträchtliche Zahl Analphabeten. Dieses zu erwähnen kommt nicht einer Indiskretion gleich, sondern es zu verschweigen wäre bössartige Verleumdung. Ja, auf diesem Gebiet ist das sendungsbewusstsein der Altkolonier entgleist. Selbst in der Schilderung dieses Kapitels der bedauerlichen Misere bleibt der Autor Gentleman und Scholar. Aber seine Prophetie in Sachen Bildung hat sich, weiss Gott, bestätigt: das ist das Kennzeichen eines wahrhaftigen Dichters!

Das Buch gehört in jede mennonitische Bibliothek, öffentliche oder private, und in jedes Haus wo der deutsche Geist sich strebend bemüht. Schön aufgemacht, sehr guter Druck, gekonnt bebildert, wird das Buch den hohen Ansprüchen gerecht, die wir an den Autor Walter Schmiedehaus und an den Verleger zu stellen gewohnt sind.

Man fragt sich, was solche billigen Rückversicherungsversuche sollen, wie sie im Vorwort von Ens und Warkentin formuliert werden, "Walter Schmiedehaus wird nicht die ungeteilte Zustimmung aller Leser finden . . .", das klingt mal wieder nach Befürwortung geübter Zweckforschung. Davon abgesehen ist das Werk ein in jeder Hinsicht aufschlussreicher literarischer Genuss.

mm

DAS ENDE

Nur einen Krieg kann es noch geben —
den alles verheerenden Atomkrieg.
Die Waffen im Osten und Westen
werden die Menschen nicht schützen,
sondern das Leben vernichten.

Doch die Politiker sagen:

"Wir müssen uns auf unsere Stärke besinnen."

Die Generale sagen:

"Wir können auch einen Atomkrieg gewinnen."

Die Unternehmer sagen:

"Wir sollten mehr Kernwaffen bauen."

Die Untertanen sagen:

"Wir wollen den Führern vertrauen."

Und die Schlange sagte:

"Ihr werdet nicht sterben."

Es steht greulich und schrecklich im Lande:

Die Propheten weissagen falsch,

die Priester lehren, was ihnen gefällt:

"Rüstet euch zum Krieg wider den Feind!

Wir wollen bei Nacht hinaufziehen

und ihre Paläste verderben."

Und mein Volk hört es gern —

Was wollt ihr aber tun

wenn das Ende kommt?

Wir werden alle längst tot sein,

wenn die Soldaten in den Raketenbasen

und die Generale und Politiker in den Bunkern

noch leben und fortfahren zu vernichten,

was an Leben noch übrig geblieben.

Ich sah und siehe:

Das Land war eine Wüste,

alle Städte waren zerbrochen,

der Himmel war finster vor Rauch,

die Berge bebten vor Hitze

und die Hügel zitterten —

es war kein Mensch da,

alle Tiere waren verschwunden

und alle Vögel unter dem Himmel

waren auf immer verstummt.

Harry Loewen

“Du wirst alt . . .”

von Johannes Fast

(übersetzt von Johannes Harder)

Johannes Fast, der Verfasser dieser Verse in russischer Sprache, war seit Jahrzehnten völlig erblindet, Reiseprediger (Ansiedlung Alt-Samara oder Alexandertal) in den Mennonitengemeinden Kasachstans, wo er an seinem 95. Geburtstag verstarb (1981). Sein Gedicht trug er vielfach öffentlich selbst vor. Der Übersetzer Johannes Harder war bei der Übertragung um Sinn- wie Wortnähe zum Original bemüht.

In einem Brief an Harry Loewen schreibt Johannes Harder über *Johannes Fast* und sein Gedicht wie folgt: “Der Verfasser, der aus meiner engen Heimat stammt und den ich seit Kindheit gekannt habe, war ein . . . Prediger, absolut pietistischer Prägung. Wir Jungen hörten ihm aber ganz gern zu, wenn er auf der Gitarre seine Erweckungslieder sang und anschliessend uns ‘evangelisierte’ . . . Dann geriet er wie

alle nach Sibirien; was er dort erlebt hat, weiss ich nicht näher (ich habe es aber erfragt). Aber mich hat sein in russischer Sprache verfasstes Gedicht irgendwie gepackt: darin spricht seine Lauterkeit und — im romantischen Sinne: Naivität; aber da ich ihn eben so und als *echt* empfand, hab ich ihm ein gutes Andenken erhalten. Freilich ist das Original, meine ich, besser, als meine Wiedergabe. Doch wem sage ich das! Ihr wisst, wie schwer es ist, die Seele einer Sprache in eine andere umzugliessen. Auf alle Fälle habe ich von drüben, aus Russland, noch kein besseres Produkt *auf diesem Gebiet* zu lesen bekommen . . . Im übrigen: der liebe Gott erwartet von keinem Menschen mehr, als dass er seine Erkenntnis realisiert, und eben das hat Johannes Fast hier getan — und darum respektiere ich die Verse durchaus.”

Wenn jemand mir vom Altern spricht —
das ist nicht wahr, so steht es nicht!
Lasst mich euch überzeugend sagen:
ich altre nie bei meinen Tagen!
Ob auch die Hütte mir zerbricht —
doch diese Hütte bin ich nicht!

Die Haare werden grau? — das stört? —
Der Alten Rat wird gern gehört.
Die Augen trüb? — was liegt daran,
wenn ich den Herrn nur sehen kann;
werd ich auf seinen Spuren gehen,
so wird sein Auge nach mir sehn.

Ob mitleidslos auf dem Gesicht
der Pflug der Zeiten Furchen bricht —
wenn Friede in der Seele ruht,
verwirrt sie nichts, ist alles gut.
Nichts hat die Kräfte mir gebannt
beim Gang in das verheissne Land.

Die Beine schwach? — was ist dabei,
die Zeit der Stärke ist vorbei!
Die Hände zittern? — das ist klar:
weil ich zu wenig gütig war!
Klingt meine Stimme oftmals fern,
so höre ich doch meinen Herrn!

Hat auch gelitten hier mein Ohr,
so hört mein Geist wie einen Chor,
wie himmlischen Posaumenton
die Stimme meines Meisters schon:
“Ich hab für euch genug Quartier
und komm und hole euch zu mir!”

Durch die Jahrtausende der Zeit,
geht jeder Mensch zur Ewigkeit:
ein letztes Wort — gleich dürrem Laub
stirbt er und wandelt sich zu Staub.
Mag er da liegen unbeschwert,
bis sein Erlöser wiederkehrt.

Der innre Mensch? — nimmt täglich zu,
er sucht die Wahrheit ohne Ruh,
erneuert sich bei solchem Wandeln
und kommt von einem Licht zum andern.
Sagt mir: wird man denn alt auf Erden,
wenn’s möglich ist, so jung zu werden?

Stürzt endlich meine Hütte ein,
in der mir Gott gebot zu sein,
dann steh ich an des Herren Hand,
daheim im hellen Freudenland —
Beweis, was hier mein Mund jetzt spricht:
“Nein, altgeworden bin ich nicht!”

mm

Item: ABC Evening News

Alabama USA —

José Morales Cuban exile
Has entered a painting in the
Fourth of July poster contest:
Tautly tendoned eagle
Sharply extended claws
With wide wings spanning over
"The Untied States of America
Independence Day 1980"

"La libertad" when asked
"Why?" by roving reporters
José Morales Cuban exile
Proudly displays a canvas
Red white blue
A picture: not much different
(except in hue)
From paintings of Ché
Hanging in Havana Airport
Paintings of Ché from an earlier day

by Helmut-Harry Loewen

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Winter Holiday

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that the first layer
is off
my skin
oiled, varnished
sanded down
the colour achieved
what now?
by Grace Warkentin

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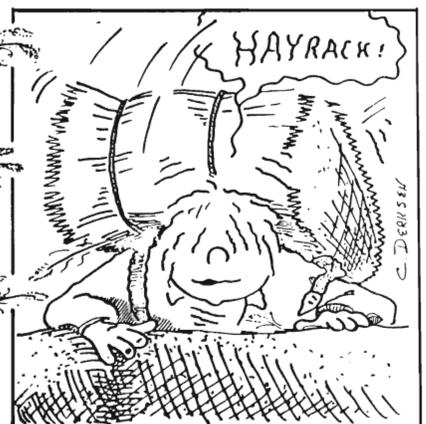
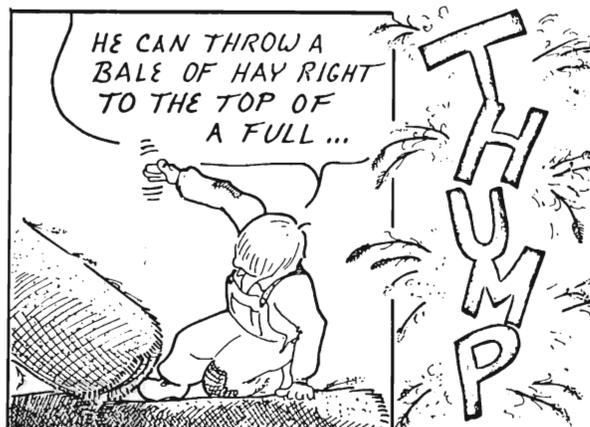
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Evening Courses 1982-83

The Mennonite Brethren Bible College is offering the following evening courses this year:

Oratorio:

Monday evenings, 7-8:30, from September 13. Magnificat by Vivaldi; Psalm 95 by Mendelssohn; and Mass in C by Beethoven.

Church Leadership:

Tuesday evenings, 7-9:45 p.m.; from September 14; Isaac Block, instructor.

Survey of Music History:

Tuesday evenings, 7-7:45 p.m.; Bernie Neufeld, instructor.

Portraits of Jesus in John's Gospel:

Wednesday evenings, 6:30-9:15 p.m.; George Shillington, instructor.

Religion on Contemporary Society:

Wednesday evenings, 6:30-9:15 p.m.; Donovan Smucker, instructor.

Materials of Music I:

Wednesday evenings, 6:30-9:15 p.m.; Bruce Carlson, instructor.

Course descriptions may be obtained by calling the college. Registration for all evening classes will take place at the first session of each course.

Mennonite Brethren Bible College,
77 Henderson Highway,
Winnipeg, R2L 1L1,
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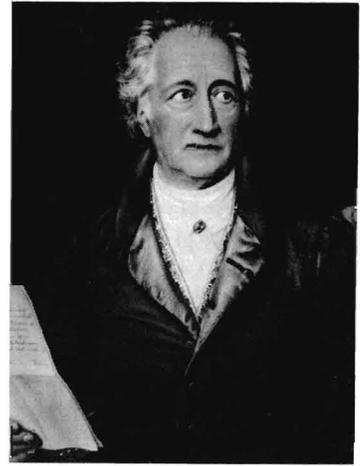
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Mennonite Mirror
203-818 Portage Avenue
Winnipeg R3G 0N4

Johan Wolfgang Goethe



Goethe und die Mennoniten

von Harry Loewen

Die nachstehenden Gedanken über Goethe und die Mennoniten kamen mir zum Teil als meine Frau und ich die Gelegenheit hatten im März-Monat d.J. in der Bundesrepublik zu sein. Am 22. März waren es 150 Jahre seit Johann Wolfgang von Goethe (1749-1832), Deutschlands grösster Dichter, starb. Somit möchte ich in einigen lose zusammenhängenden Absätzen ein mennonitisches Gedenksteinchen zum Goethe-Jahr beitragen.

In Deutschland wird der grosse Dichter in diesem Jahr vielfach gehuldigt aber auch kritisiert. Vorträge werden über Goethe und sein Werk an verschiedenen Anstalten und Veranstaltungen gehalten, seine Dramen werden auf Bühnen und im Fernsehen gespielt, und in den Zeitschriften wird berichtet und kommentiert über was Goethe der heutigen Welt zu sagen oder auch nicht zu sagen hat.

Wenn man sich die Reden über Goethe anhört und die vielen Aufsätze über den Dichter liest, will es einem so scheinen, als ob zwischen Goethe und dem deutschen Volk eine Art *love-hate*-Verhältnis bestehe. Goethe mag selbst zu der Distanz zwischen sich und den Deutschen beigetragen haben. Schon zu seinen Lebzeiten entzog sich der Olympier mehr oder weniger der Bürgerwelt und lebte auf dichterischen Höhen, im Bereich der Kunst, wo er, von wenigen Freunden umgeben, bewundert und verehrt wurde. Und heute hört man immer wieder, selbst von Germanisten und andern Gelehrten, dass Goethe wenig Beziehung zum wirklichen Leben und dessen Problemen hatte. Es ist somit zu verstehen, dass Jugendliche und Studenten Goethe heute nicht lesen noch kennen. Goethes Gedenkstätten werden

vielfach von asiatischen und sonst ausländischen Verehrern besucht, doch die Deutschen bleiben Goethe fern. Goethes Ideale und Humanität, meint man oft spottend und verachtend, passen zu seiner Zeit kaum und heute schon garnicht in die Welt, die man kennt und erlebt.

Die Mennoniten sind schon von Russland her mit Goethe und anderen klassischen Dichtern bekannt. In den Zentralschulen wurden die Werke der grossen deutschen Dichter gelesen, studiert, auf Bühnen aufgeführt, und auswendig gelernt. Bei Gelegenheit wurden die Klassiker in Reden, Aufsätzen und sogar in Predigten zitiert. Wer kannte da nicht Goethes Gedichte "Heidenröslein" ("Sah ein Knab"), "Mailied" ("Wie herrlich leuchtet"), "Erlkönig" ("Wer reitet so spät"), "Wandrer's Nachtlied" ("Der du von dem Himmel bist"), und Dramen und Romane wie *Goetz von Berlichingen*, *Die Leiden des jungen Werther* und *Faust*?

Auch in Canada wird Goethe von Mennoniten gelesen und studiert. Ich erinnere mich, wie ich vor Jahren als junger und unerfahrener Lehrer meinen Deutsch-Studenten der zwölften Klasse Goethes *Faust* beizubringen versuchte. Wohl waren die 17-jährigen Schüler zu jung für dieses Werk, doch hin und wieder sagen mir einige der inzwischen älter gewordenen Menschen, dass sie damals in den Klassen Goethe liebgewonnen hatten. Die Einstellung eines meiner früheren Lehrer zu Goethe, der den Dichter "ein poetisches Schwein" nannte, weil er nach seinem Dafürhalten zu viele Frauen liebte, ist wohl nicht unter den Mennoniten vertreten. Die Mennoniten, die sich für Literatur interessieren, kennen Goethe und die deutschen Klassiker

besser als die modernen Schriftsteller.

Was macht Goethe für uns Mennoniten attraktiv? Ist es die heile und humane Welt, die aus seinen Werken zum Vorschein kommt? Haben Goethes Ideale und Humanität Ähnlichkeit mit mennonitischen Werten und Lebenssinn? Hat Goethe eine Welt und Lebensweise geschildert, die dem mennonitischen Begriff von Schönheit, Ordnung und Disziplin entspricht? Ist es vielleicht der mennonitische Glaube, dass has Humane und Göttliche in der wirklichen Welt realisierbar sein müsste — auch wenn die Aussichten dafür blass sind — das die Mennoniten zu Goethe zieht? Es könnte wohl sein, obwohl diese Fragen nicht mit Bestimmtheit beantwortet werden können.

Dem Menschen und Dichter Goethe ist fast nichts in seinem Leben entgangen und über fast alles hat er sich geäußert, aber nur wenn ihn Menschen und Ideen persönlich ansprachen oder berührten. Auch die Mennoniten hat Goethe gekannt und sich über sie schriftlich geäußert. Schon der 19-jährige Goethe vergleicht den Charakter der Friederike Oeser mit dem der Mennoniten: Sie ist "sittig, wie ein Mennonist." Und in einem Brief vom Jahre 1780 erwähnt Goethe ein paar Mennoniten, die im Herzogtum Land gepachtet haben und Religionsfreiheit erhielten. Da die Mennoniten gute Geschäftsleute sind, vergleicht er sie mit Juden! Goethe schreibt: "Mit den Mennoniten sind wir nun auch einig geworden. Es sind Juden und Schelmen, so gut als andere, sonst mögen sie in ihrer Sache vortrefflich sein."

Goethe kannte nicht nur die Mennoniten seiner Zeit, sondern auch die Wiedertäufer, die Vorfahren der späteren Mennoniten. Hierzu ist die folgende Geschichte nicht nur interessant sondern auch belehrend.

Als die französischen Armeen im Jahre 1794 die Niederlande besetzten, floh ein holländischer Gelehrter, R. M. van Goens, nach Deutschland. Im selben Jahr schickte er Goethe einen Ring als Geschenk, der an der Innenseite die folgende Inschrift aufwies: +ANA+NISABTA+N+I+R+I+. In einem Brief, in französischer Sprache geschrieben, bedankt sich Goethe für den Ring und versucht das Anagramm im Ringe zu deuten. Zuerst stellt er die Buchstaben so um: +ANA+BABTISTA+I+N+R+I+. Er erklärt dann, dass der Buchstabe N in NISABTA wohl den Namen des ehemaligen Besitzer des Ringes darstellt und dass die Buchstaben B und T zwei Mal gebraucht werden müssten,

um das Wort BAPTISTA zu gestalten. Goethe fährt dann fort zu erklären, dass der Besitzer des geheimnisvollen Ringes ein geheimer Wiedertäufer (Anabaptist) gewesen sein müsste, der im Tragen seines Ringes bezeugte, dass er Wiedertäufer und Christ wäre. Goethe fügt hinzu, dass obwohl er kein Wiedertäufer und auch nicht ein guter Christ sei ("ni trop chretien"), werde er doch den Ring als Andenken an den Sender tragen.

Wir dürfen annehmen, dass Goethe die Wiedertäufer aus Gottfried Arnolds Geschichtswerk *Kirchen- und Ketzer-Historie* (1699) her kannte. In seiner Jugend hatte Goethe dieses Buch, welches mehrere Kapiteln über die Wiedertäufer enthält, gelesen und den pietistischen Historiker liebgewonnen. Über Arnold und sein Buch schreibt

Goethe: "Dieser Mann ist nicht . . . bloss . . . Historiker, sondern zugleich fromm und fühlend. Seine Gesinnungen stimmten sehr zu den meinigen, und was mich an seinem Werk besonders ergötzte, war, dass ich von manchen Ketzern, die man mir bisher als toll oder gottlos vorgestellt hatte, einen vorteilhaftern Begriff erhielt."

Somit sehen wir, dass Goethe die Täufer-Mennoniten kannte, respektierte und schätzte. Symbolisch betrachtet, hätte Goethe demnach den alten Täufer-Ring nicht nur zum Andenken an seinen holländischen Freund tragen können, sondern auch zu Ehren des Täufer-Mennoniten, der aus Furcht vor Verfolgung, gezwungen war seine Identität in einem Anagramm zu verbergen!

mm

Vom Himmlischen Humor

Dass es auf dem religiösen Gebiet nichts zu lachen gibt, dagegen spricht ein neues Buch von Johannes Harder, mit dem Titel: *Und der Himmel lacht mit*. Heiteres von Theologen und Theologen (Herderbücherei, 1982). Das Buch besteht grösstenteils aus Anekdoten aus dem religiösen Betrieb, verschiedene Spielarten des Humors aufzeigend, die Harder in einem klugen Nachwort ("Der Witz als Rebell") beschreibt. In diesem Essay werden Humor, Satire, Ironie, Zynismus und Witz kurz und bündig charakterisiert, wobei Harder vor allem der Witz interessiert. Und obwohl, wie er sagt, "der Witz eigentlich erzählt und nicht geschrieben werden will" — wer Johannes Harder beim Erzählen zugehört hat, weiss was er meint — so hat er hier doch auf wenigen Seiten viel Witz eingefangen.

Dass die Mennoniten, denen Harder eine längere Fussnote widmet, dabei nicht besonders gut wegkommen, indem sich der Witz hier ungern zu melden scheint, sollte nicht weiter erstaunlich sein. Dafür hört man viel von Karl Barth z.B. dem ja bekanntlich eine "göttliche" Heiterkeit (man denke an seinen Lieblingskomponisten Mozart) durch ein bewegtes Leben begleitete. Für unsere jenseitsgerichtete Bruderschaft sei ein kurzes Beispiel zitiert:

Nach einer Predigt im Basler Münster kommt eine ältere leicht verschleierte Dame zu ihm: "Nicht wahr, Hänn Professor, ich habe Sie verstanden: wir wärdn unsere Lieben im Jenseits wiedersähen?"

"Freilich, freilich", meinte Barth, "aber die anderen auch!"

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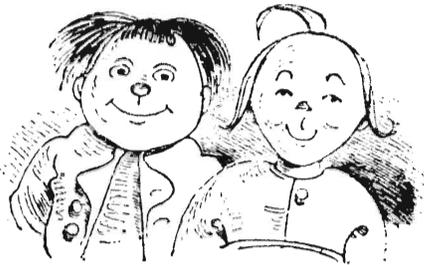
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Veawoat

O, waut heat maun schljachte Dinja
Von dee niedatrajchte Tjinja!
Aus toum Biespell, sell jie weete
Max enn Moritz doune heete!

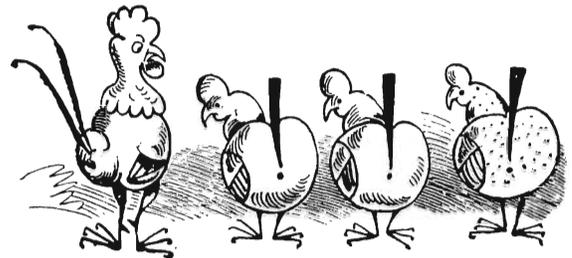
Dee aunstaut derjch kloake Lehre
Sich toum Gouden tou betjeare,
Foaken noch doaräwa lachte
Enn noh Dommheit deede trachte. —
— Jo, toum goastrich senne emma
Reed, daut woat nu schlemm enn schlemma. —
Mensche träajle, Tiere tjwäle,
Appel, Bäare, Tjratjle stähle, —
Daut jeit scheen, lang nich sou schwoa
Aus weet dee Kuckuck, Joa fe Joa
Enn'e Tjoatj enn enn'e Schoul
Schmock tou sette opp'em Stoul.
— Oba weh, o weh, o weh,
Wiels etj aul daut Enj nu see! —
— O, daut gauf völ schljachte Dinja
Mett de Max enn Moritz Tjinja.
Dromm ess hiea, waut see jedräwe,
Aufjemolt enn oppjeschräwe.

Easchta Schowanack

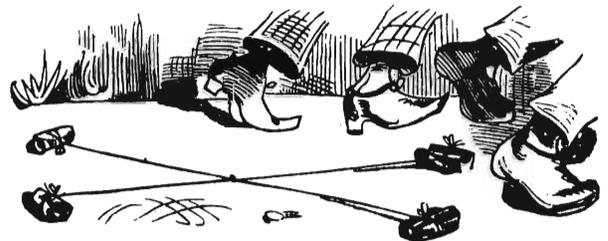
Meaj moakt sich² sou maunchmaul eena
Mett dem Hohn enn mett dee Heehna;
Aule tjanne dissen Grund
Wiels Eia äte ess jesund;
Tweedens kaun uck niemols schode
Eenen gouden Heehnabrode;
Dreddens ver'e Kold tou rade
Jeft 'et Dune een'e Bade.



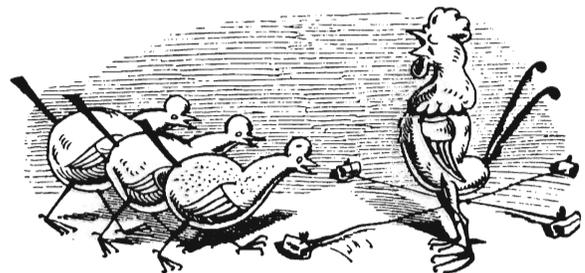
Hiea's dee Boltsche ohne Maun
Dee uck Heehna züchte kaun.



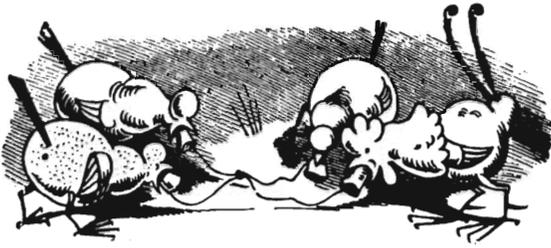
Heehna haud see weensens dree
Enn uck een Hohn, een Stauntepee!
Max enn Moritz hinjr'e Schiewe
Wulle wada Dommheit driewe. —
— Enn gaunz jenietsch, foats eent, twee, dree,
Schneede see een Brout entwei,
Veea Stetja, kauntje Dinja,
Jieda Biet sou ditj aus Finja.
Bunge dee aun eenem Baund
Äwa Tjriez doa opp'em Saund,



Lage dee enn eenem nu
Opp'em Hoff dee goude Fru. —



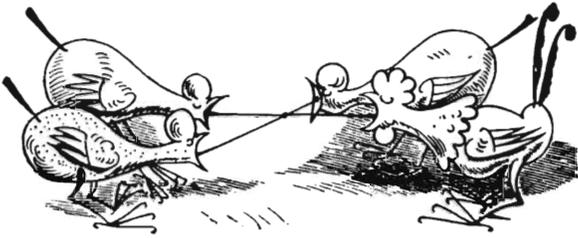
Stauntepee, dee deed sich freie,
Fong uck foats gaunz lud tou tjeie:
"Kikeriki! Kikikerikih!! —
Tiep, tiep, tiep, komt schwind noh mie!"



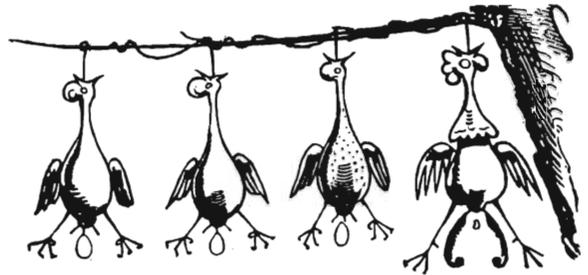
Hohn enn Heehna Brout nu schlucke
Ohne tijtje, väl tou flucke;



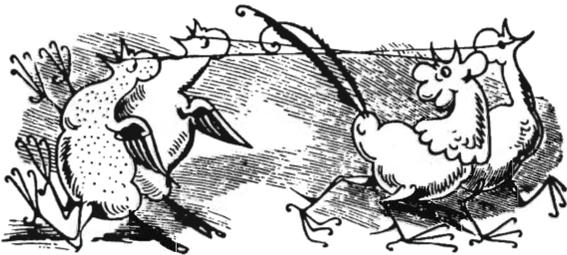
Bleewe aun een Aust nu henje,
Kunne uck nich omm nu wenje. —
— Enn ääh Hauls word emma lenja,
Ut nu ess 'et mett dee Senja;



Enn aus see sich eascht besenne
Goanich wajch see ranne tjenje.



Dann foll uck een Ei noch rut
Enn dann wear 'et aules ut! —



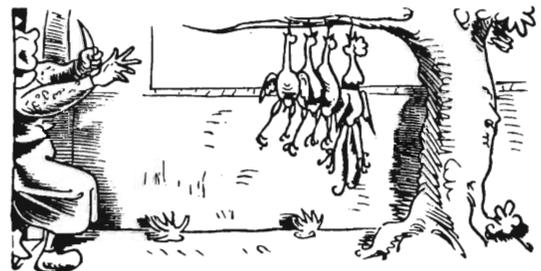
Äwa Tjriez enn äwa Tjwää
Tratje see nu han enn häa.



Oule Boltsche, nu verejcht,
Heat emm Bad Jebloa, Jeschrech;



Floage opp enn enn'e hecht,
Enn moake Loarm enn väl Jeschrech.



Ahr ohnt aul waut, jeit derjche Dää,
Enn waut see sach, nich onjefää,



Trohne ranne ut'e Oage:
 "Miene Hopning ess veschloage,
 Wiels nu henjt mien scheensta Droum
 Aun dissem Aust aum Aupelboum."



Voll von Trua, mett'em Tjnief
 Schnitt den Baund nu von'em Lief.
 Nemmt dee Heehna nu vom Baund,
 Lajcht dee opp'et sejh're Laund.



Enn ohne Räd enn ohne Rot
 Nenn jeit see en ähre Kot.

Ditt wea dee easchta Schowanack,
 Dee tweeda tjemmt foats ut'em Sack!

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Back for Another Year a word from the publisher

With this issue the *Mennonite Mirror* begins its twelfth year of publication. In some ways the last year was the most difficult and the most exciting one in our brief history. It was difficult because we felt compelled to tackle a community issue which proved to be extremely controversial. There are those who think we relished this role, but they are very wrong. It is no pleasure to receive angry, sometimes even vicious telephone calls, and it saddened each one of us to see an excellent Christian school being torn to its roots. It appeared for a while in Spring that much of the agony would be alleviated by a courageous act of repentance and forgiveness, but it was not to be.

The year was also made difficult by Canada's serious economic recession. We have been supported over the years by a number of persons and business firms who generously made up the difference between our subscription and advertising revenue on the one hand, and our total expenses on the other. Because of the recession some of these firms were not able to make their annual contribution, though all assured us that they feel as positively as ever about our publication. Like many other non-profit organizations we have had to adjust to such unavoidable cutbacks. For the first time in our 11-year history we have incurred a sizeable deficit. It is virtually impossible for us to cut our costs, since the whole editorial staff works on a voluntary basis, so we hope for increased revenue in the coming year to recover our position. We don't feel desperate, but more than ever we hope that we can count on you to pay your subscription when it is due and that as many donors as possible will renew their contributions this year.

The past year was also an exciting and encouraging one for us. The vast majority of our readers, from all major Mennonite groups, expressed strong support for the position we took in the controversy already mentioned. We lost only a handful of old readers. At the same time our circulation in Winnipeg increased from about 4,000 homes to more than 6,000. We can now say with some confidence that more than 90 per cent of the Mennonite homes in Winnipeg receive the *Mennonite Mirror*. This has prompted us to make improvements in the magazine, despite difficult economic conditions. All typesetting and printing have been brought under one roof, at D. W. Friesens in Altona, and a better quality of paper is being used. We would welcome your response to these changes.

People often ask us how the *Mennonite Mirror* differs from other Mennonite publications. We like to think that our unique focus is on *people*. Our conference papers necessarily focus much of their attention on the church institutions which they serve, and on the leaders of those institutions. They have their own important functions. Other papers, like the *Mennonite Reporter*, tend to focus on issues and on international Mennonite news. We are concerned to portray the life of a people, of a wide range of people who make up our local Mennonite community. We are interested in them not only when they attend church meetings or conferences but when they carry on business, play, sing, or do whatever is

important to them. We believe that all of life is lived under the grace of God. We don't like the distinction often made between "secular" and "religious" pursuits. Everything is secular for those who do not believe in God; everything is religious, an act of worship, for those who do. We want to continue to reflect in this magazine the tremendously varied and interesting life of those who make up our little Mennonite community, regardless of the official position which they may hold in that community. For this reason also we appreciate the many letters and literary contributions which you send our way.

We also value the independence that we have. The strength of our Mennonite community lies to a great extent in the strong ties that have been forged between members by commonly held religious beliefs, a fairly long history, and many close family connections. But that is also a constant source of danger. A strong community may stifle as well as support, it may encourage the growth of some forms of life and suffocate other forms. There is always a real possibility in such communities that freedom and personal development will be sacrificed to group loyalty and submissiveness. A press tied too closely to the official institutions of such a community is never very free to examine the quality of life in the community. For this reason we have deliberately tried to depend for our support on a large number of individuals and non-church institutions, not because we do not value the church but because we feel that for the health of the church it is important that we have media of expression which are independent of it. We hope you will help us to keep it that way.

— Roy Vogt

Pessimistic About Paraguay

A recent issue of West Germany's most important magazine, *Der Spiegel*, contains a long, rather pessimistic article about current conditions in Paraguay, where many Mennonites are settled. It notes that hundreds of thousands of Germans, including Mennonites, have invested and settled in Paraguay in the last few decades, and that the regime of General Stroessner has generally been good for the economy. However, since about 1977 economic conditions have become much less favorable, and the political climate is not very promising. The foreign debt increased from \$11 million in 1956 to \$900 million in 1981. The foreign trade deficit in 1981 alone was \$303 million. The number of bankruptcies in the last four months was as great as in the previous four years. The failure of a large Mennonite finance and travel company, Menno Tours (not connected with North American firms of that name) in Asuncion, led to the withdrawal of \$36 million from Paraguayan savings banks in four days.

Compared to many other South American countries the situation still appears relatively stable. However, the article notes that for the many Germans who have recently moved from Germany to Paraguay to remove themselves from the dangers of a U.S.-Soviet war, a great disappointment may be in store. One general is quoted as saying that when General Stroessner goes, and the various leading factions, many of them extremely corrupt, have a go at each other, "Besides the two major rivers, the Paraguay and the Parana, there will be a third river — a river of blood." Such warnings have haunted Mennonite history in the past. We can only hope that they don't come true again.

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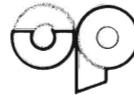


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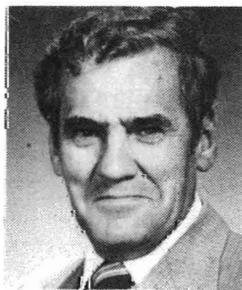
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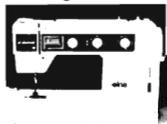
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