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Mennonite Mirror

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inside volume 15/number 5

january 1986

ForeWord

The first issue of 1986, that is the fifth edition of this publishing year, contains articles on two quite different journalists — Wally Kroeker and Eugene Derksen. Mr. Kroeker's career has taken him to about a dozen places in Canada and the U.S., so that to a large extent he has made his career everywhere else except in the province where he grew up. Now after some years away, Mr. Kroeker has returned to Manitoba and accepted an appointment with MEDA. Mr. Derksen on the other hand, has made his career in Manitoba as publisher and editor of *The Carillon*, the paper that made Steinbach famous. His journalistic career was committed to the concept that a local paper is there to serve its community, and that its publisher must also be committed to the community.

The cover sketch is a 1980 sketch by artist T. Walter of one of our two editors — readers may guess which one.

A further note on sketches: this issue contains another sketch by John Henry Friesen on page 15. Yes, it was his work that graced the cover of the December edition and two pages inside. John Henry has recently established a commercial art studio and business in Winnipeg and would love to draw some assignments from readers who can use his talent.

The article on page 13 and the one that begins with the sketch on page 14 should really be read together. This past year almost everyone has heard of "yuppies." This concept led to other equally original spin-off conceptualizations, such as the "muppies," an idea that is given its fullest expression in a book by Emerson Leshner. This book is reviewed on page 13 and is followed by a more local view of the concept.

Many of our regular features are again in this issue; be sure to read them as you peruse this edition of the *Mirror*.

The German section of this edition contains a tribute to the late Alexander Harder, written by his brother Johannes. Alexander Harder was an artist, and those who have purchased or plan to purchase Al Reimer's just-published novel, *My Harp has Turned to Mourning*, should take a second look at the painting on the cover. It is a work by Alexander Harder.

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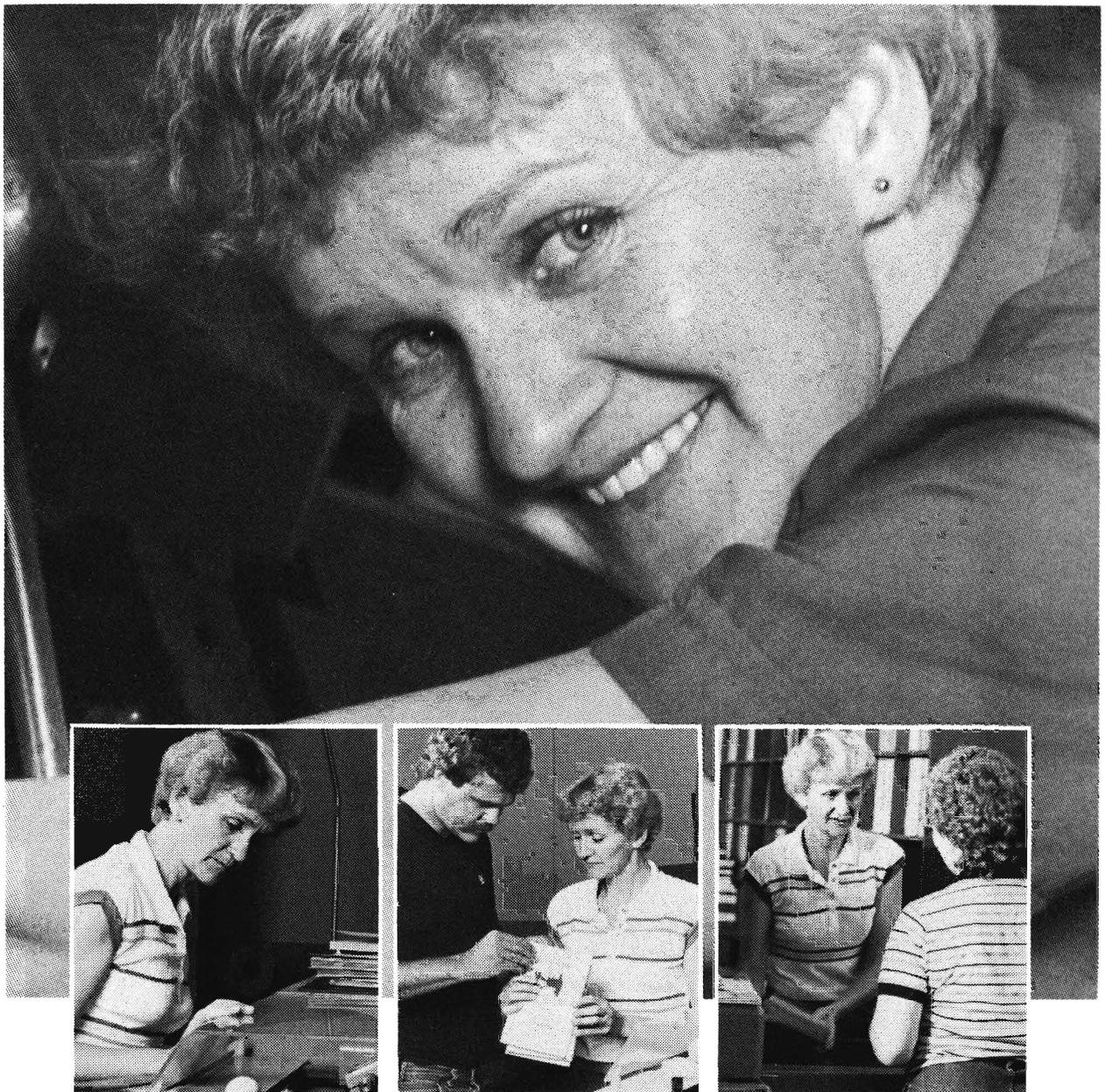
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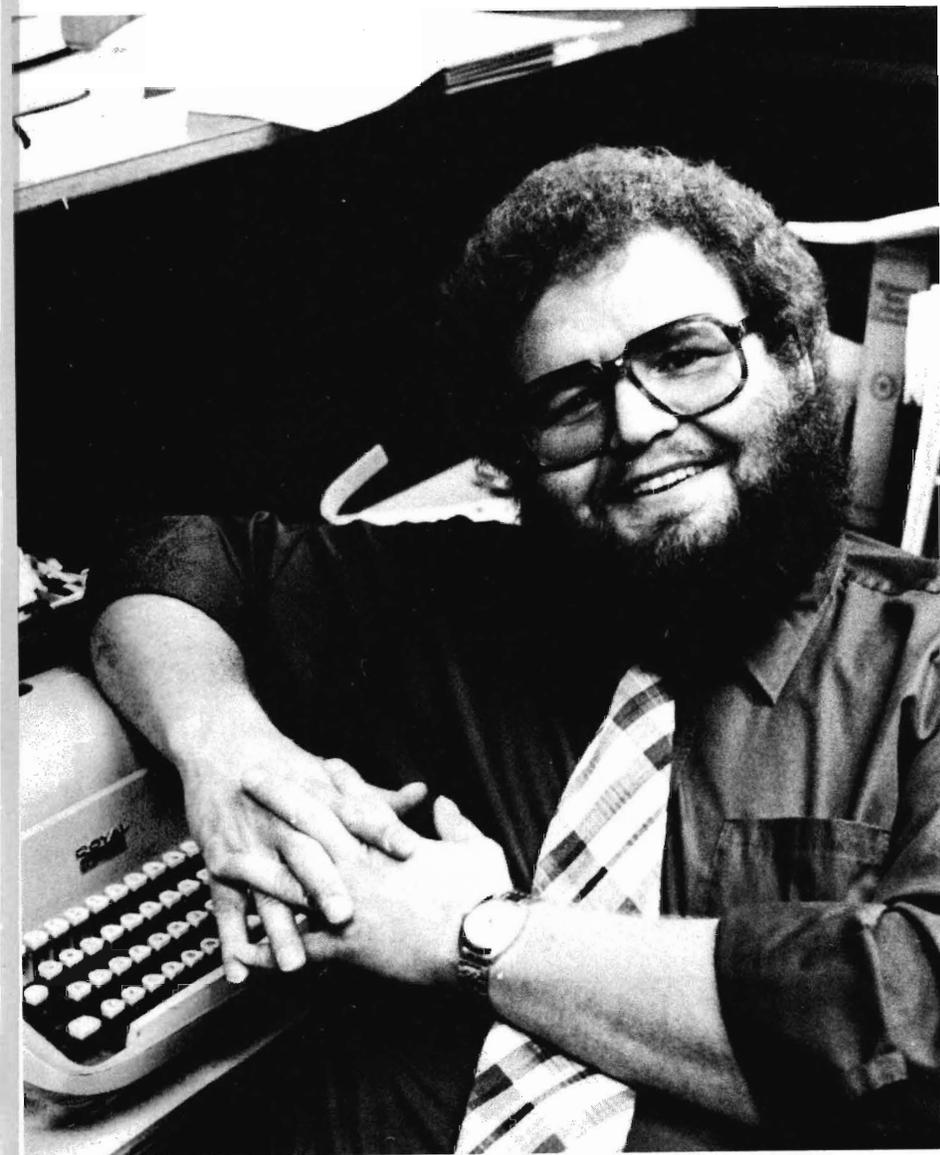


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Wally Kroeker:

not only the words but also the ideas by Mary M. Enns

Wally Kroeker, former editor of *The Christian Leader* in Fresno, California, has recently taken over as editor of *The Market Place* in Winnipeg. He succeeds Cal Redekopp, its first editor, a professor of sociology at Conrad Grebel. This quarterly publication is the tool of information employed by MEDA (Mennonite Economic Development Associates) whose function is to help Mennonite businessmen integrate their business principles with proper Christian values.

Neil Janzen, president of MEDA says: "Wally Kroeker's appointment represents a commitment to excellence. It is anticipated that *The Market Place* will be recognized in future as an important

resource for comment on business/faith issues. As a journal for Mennonite persons in business it will link together people who are active in the market place across North America. It will be of interest to pastors and other non-business persons. Wally will also be instrumental in developing other aspects of MEDA's program."

After 12 years in journalism, Kroeker, now 39, felt ready and eager to return to Canada. He is considered by many to be one of the top journalists among Mennonites in Canada and the USA. His name has become familiar and highly respected not only in his specific field of Christian journalism, but also in an

impressive list of secular publications. These include the *Toronto Globe and Mail*, *Toronto Sun*, *Financial Times* of London and of Canada, and *Journal of Commerce*. Says Kroeker: "I really enjoyed my years of journalism and studies in the U.S. but considered 10 years a good round number for an editor to stick around. When this job with MEDA opened up it seemed made to order. It was journalism and it was for an inter-Mennonite organization which I already respected. Their idea of being a Christian on the job, trying to bring their word and deed together is also my thought. I was hired because they are considering expanding *The Market*

Place, moving to (publication) every two months, hopefully to monthly some day if the reception warrants this. I will enjoy working with business people who try to make life more interesting for their employees."

There were other considerations in favour of this move northward. Kroeker, very much a family man, is married to the former Millie Loewen. He and Millie felt they would like their sons Scott, 15, and Joel, 12, to have considerably more family exposure than just that of brief visits. They wanted them to know their grandparents a little better. "So it was time to water the roots a little. Anyway, we missed the Manitoba mosquitoes."

We wondered, with his background, what difficulties he had originally encountered when he made the decision to go into journalism instead of the family business of Kroeker Seeds. With an influential father such as his (Walter Kroeker), a man whose counsel is sought after in agricultural and related fields by prominent people across the continent, what sort of pressures did he encounter? Wally became convinced early on that farming and agriculture were just not for him. He'd had a chance to find this out for himself when at age 12 he'd been allowed to work on the family

farms in Winkler and Portage la Prairie, Walter, his father, and his uncles Donald and Peter, encouraged him to get involved but were never heavy-handed about it. Eventually, he saw his father appointed as a consultant in agriculture and industry to the Premier of P.E.I. and is proud that he was recently honoured with an award from the Canadian Horticultural Council. Wally is grateful to his father and says: "My father was always happy with my decision in my career and the direction it took. I've learned a lot from him. A very creative man, he is widely read and a collector of rare books. He is something of an expert on Samuel Johnson. Though he was also involved in broadcasting he wished secretly he could have been a journalist. But he didn't have the freedom, he says, to make the choice that I did. He offered me good advice at one point when he said an editor shouldn't wage too many battles at one time. Both he and my mother have encouraged me enormously in my work."

The Kroeker home, according to Wally, was one with a lot of opportunity for creative outlet. Wally's sister Marlies is a social worker, Allan a well-known Winnipeg film-maker, and Randy is in psychology. Their mother Madeline has

always stood by ready to help and advise.

Interestingly enough Wally had no childhood dream of becoming a journalist. He considers his a speckled academic career, "a little here, a little there." This remark is coloured by a characteristic joviality and sincere modesty, for his career bears witness to his having learned well whatever he chose to do.

After completing his high school in Winnipeg he left for Fresno, California, to enroll as an English major at Pacific College. Studying with Don Unruh there Kroeker became keenly interested in writing. But at 20 it was novels he thought he should be writing. After all, weren't journalists just reporting on events? Were they even concerned with the great works of art? He took no journalism courses until years later but learned his craft as he went along.

Back home in search of a job with a newspaper he was to discover that since he lacked experience nobody would hire him. But his relative and buddy, Erv Kroeker, "an excellent reporter" was working for the *Regina Leader Post*, which decided to hire Wally, "probably reasoning that if one Kroeker was this good maybe it would be worth taking a chance on another." Beginning with obituaries, Wally kept on writing. He enjoyed it so much he never looked back.

At that time editors of newspapers preferred to teach somebody green rather than hire someone out of journalism school, though that practise has changed. "I had a grand old editor," remembers Wally, "who taught me the ropes. He made it clear that whatever I'd learned as an English major was not the way to write for a newspaper. 'We want things clear, concise, he used to say, no flowery words, don't use long sentences unless you have to, don't use 10 words when five will do, and get to the point quickly.'"

Unfortunately the job paid only \$75 a week. It was 1968 and Wally and Millie were getting married. You just couldn't live on that kind of salary. Realizing he would have benefitted by staying with the job under the tutelage of senior editors he still resigned and accepted a position as editor of the *Saskatchewan Journal*. When he had applied there much earlier Les Stobbe, one of the editors, had advised him to get himself some seat-of-the-pants experience first and then come back. Years later it was Stobbe, by then at Moody Press, who was instrumental in Wally's career developing at *Moody Monthly*. Quite

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recently he steered another freelance assignment Wally's way: an article on Laurie Boschman of the Winnipeg Jets for a magazine in Los Angeles.

After a period of time with the *Business Journal*, first in Saskatchewan and then in Manitoba, Kroeker followed his editor Roger Newman of the *Journal* to the *Winnipeg Tribune* where Newman became the business editor and Kroeker a business reporter. Three years of excellent experience! "You hustled, looking over your shoulder because the *Free Press* was there too. Articles had to be done the same day. Stiff competition can be good but sometimes at the price of excellence." When Newman left to freelance Kroeker became assistant city editor and later copy editor. "I enjoyed that. It makes you a better writer."

He went to Chicago feeling he would like to work in some sort of religious journalism. "I wasn't mature enough in my understanding of journalism and the Christian life to realize how well you could do that by staying in the secular field." He had wanted to work on the *MB Herald* for Harold Jantz but at that time Jantz was still a staff of one. The U.S. sister paper is the *Christian Leader* but they weren't hiring anyone; their editor had been there for many years. So Wally went to *Moody Monthly*, a conservative magazine. "Here I came with my Mennonite perspective and in a context of taking Jesus very seriously in matters of peace. That was totally foreign to them who thought more in terms of "peace through strength" and "God loves America." Wally says he does love America but not more than any other country." This sort of civil religion was kind of uncomfortable for me." In 1975, when the *Christian Leader* decided they wanted to bring in some younger blood, Kroeker was asked to join the staff in Hillsboro. A year later he became editor of the paper.

Three years ago Wally was transferred to Fresno, California, where he became half-time editor of the *Leader* and half-time student at MB Biblical Seminary, as well as instructing journalism there. "I loved work at the *Leader*. We worked hard but had fun too. We tried to let some of that spill over to suggest that humour has a part in Christian life. One way was the interview I did on myself. By this method we answered some questions about the how and why of the magazine. We did it in a humorous way; I guess I was pretty willing to poke fun at myself. People now remember me for some of the 'Dummheit' rather than some of the things I really worked hard at."

Wally says he came out of that expe-



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rience with a very good feeling about the theology of the Mennonite church, whether that be the OM, the GC or the MB church. "Some U.S. evangelicals tend to be very privatized — me and God. I had a strong sense that our words and our deeds should match up. That it was something we should be working at together in the church. I felt Christianity is both horizontal and vertical, not just one or the other. The church is God's chief agent of activity on earth and we're part of that."

In the same vein he adds, "Some people say the church is imperfect. Of course it's going to be that. But I feel the humanness of the church is in a sense an affirmation of the incarnation and it's not something I spend a lot of time worrying about."

Wally found it frustrating at times that some people felt a denominational paper should be different from what they were getting. "Why do you print dirt? Why not just the good stuff?" Wally counters: "If some of them were to edit the Bible they'd have a thin little book. There would be no Saul, no David and Bathsheba, no Peter, no Hosea marrying a prostitute."

Our Mennonite periodicals try to help clarify vision or inspire or instruct or give information, Wally says; they define their mission by emphasizing inspiration, instruction, interaction and information. "I always sensed that the Canadian Mennonites were a little more willing to debate. It seemed the Canadian MBs were primarily 1920s immigrants and most of their American counterparts were 1870s. The American MBs had had more time to acculturate; they had been around a generation longer. I sensed that among the 1920s more people were educated, they were more used to the free-for-all discussion, a little more tolerant of opposing viewpoints. But that's just a hunch."

On the secular scene Kroeker finds that Canadian journalism, with so few secular religion editors, almost totally ignores religion. *Newsweek* and *Time*, on the other hand, devote a lot of attention to religion. Is it because they realize that a person's spiritual life is news and religion is a legitimate part of the news function? In Canada there is adequate news coverage of religious events or issues only when the Pope comes or when the Archbishop makes a statement.

For Kroeker one of the important developments in his profession has been its very real attempt at expanding the notion of what it means to be a Christian. That notion includes not only the state of one's own soul, but how

things stand with one's neighbor. Religious journalists work hard at encouraging and reporting on the church's involvement in peace witness and alleviating problems of world hunger. This kind of approach is not universally popular — after all, it makes waves — but Kroeker's response is: "If you've got a thin skin you don't get into this business."

Wally talks freely about some of the blunders he has made in his work. He quickly learned not to make those same mistakes again, not to judge people by their appearance, and always to be ready for surprises. The candidate whom you didn't even consider to be a serious contender and whose speech you didn't bother to take notes on may just turn out to be the winner.

There are those who say newspapers don't change people's minds because people read to bolster their beliefs. Others say newspapers have great power and influence. Kroeker believes the latter is correct, since "we give people information. A journalist's job is to help people understand what's going on around them. We're founded on the old

democratic idea that the more information people have about themselves, their community and the world the better equipped they are to make changes for the better."

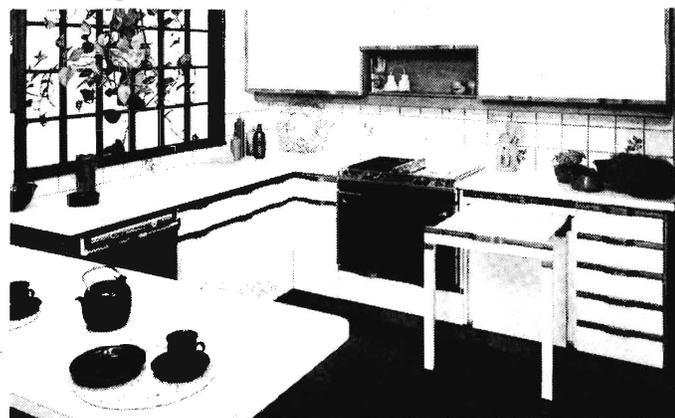
He quotes Thomas Jefferson as saying he would rather have a country in which there were newspapers and no government than to have a country in which there was government and no newspapers.

"And then I see some of my colleagues on the secular press," says Kroeker, "get cynical because you're frequently lied to. You frequently see the underbelly of life and that can wear on a journalist. Interestingly, in the church you can get lied to as often as otherwise."

In spite of it all — the hard work, the sporadic frustrations — Wally Kroeker is a journalist who feels fortunate just to be a part of the business of writing. "Consider the many interesting people one meets in this game and the stories we take and present to our readers! I'm happy I can make a living doing what I really enjoy."

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The following is the first of several letters written from Swaziland by Dr. Victor Peters, whose son Karl is teaching there. As *MM* readers have come to expect, Dr. Peters' wit and keen powers of observation are working as well as ever.

Letter from Swaziland: Two

Taking out the warning light, and picking up strangers

by Victor Peters

Manzini, with a population of 25,000, is the largest industrial city in Swaziland. While we are in Manzini we stay in "The George," the city's only major hotel. I suppose it was named after King George V, and is a reminder of former colonial grandeur. The service is still impressive. At dinner three or four waiters attend to your needs. As for the tempo and skills of the Swazis, they are somewhat like mine, and if there is such a thing as reincarnation, I want to try Swaziland next time around.

Here are some examples of Swazi tempo and skill. "The George" has a gift shop. In the window hangs a sign: "Shop open when Timothy is available." I have stayed at the hotel repeatedly, but have yet to meet Timothy. Again, the red light on Karl's VW lit up, indicating that the radiator was getting hot. We stopped at a garage and while a mechanic worked on it we went in for a coke. After a few minutes we came out and Karl asked, "Is it fixed?" The answer was yes.

"What was the matter with it?" Karl asked.

"I don't know," was the response.

"Well, what did you do to it?"

"I took out the light bulb so it won't light up any more."

As I mentioned before, some of the roads are really bad, either there are deep holes or sharp rocks which have to be avoided at all cost. At some of the bigger potholes you see three or four boys busy with little shovels filling up a hole. When the driver reaches the spot the boys stretch out their palms for

money. Then they sit by the roadside and when they see another car approaching they grab their shovels again. This way it may take a week for them to fill the hole. (Years ago when I was a farm laborer in Manitou I heard a somewhat similar story about a farmer. The road passing his house had a dip which often had water in it. When cars got stuck, the farmer pulled them out with his team of horses. One day when he had pulled out a number of cars one driver said to him, "It looks as if you have been busy all day." "It's worse than that," said the farmer, "at night I have to haul the water to fill the hole.")

Since few Swazis have cars you see on the road pedestrians of all ages, singly, by twos or in groups walking on the dusty trail. Many women carry a child on their back and sometimes in addition a huge package, or box, or suitcase on their head. I can hardly believe my eyes when I see them balance a two-foot high pail of water or a box of 36 bottles of beer on their head. They always wave a friendly greeting as we pass, and we wave back.

But Karl does more. He picks up pedestrians. This is nothing unusual for the people here. Cars and trucks are filled with people picked up by the



Typical Swazi beehive hut, a framework of saplings covered by long grass. A homestead may consist of dirt and beehive huts, accommodating a man and his mother and several wives.

wayside. Once Karl overdid it. We saw three women walking and Karl stopped to give two of them a ride. That is all the back seat of a VW will hold. Instead all three got in. The first one carried a child on her back, the second one squeezed in with a huge bag of mealie meal which she had carried on her head, and the third one had a live rooster. Since Swazis are not accustomed to drafts we had to keep the car windows closed. They went along for about ten km and then got out.

It took them about five minutes to get untangled and get out of the car, then another five minutes when they profusely thanked Karl. They did not speak a word of English, but they put their hands together in front of their faces in the fashion of Albrecht Dürer's mother and bowed over and over again. As we left them behind I told Karl never to stop for people when the group was larger than two.

I mentioned that the Catholic Sisters who run this high school, with some 450 students, also operate a clinic. The first morning I was awakened by voices and the noise of trucks and busses, and when I looked out there were scores of people milling around the next-door building. This was at 6 o'clock in the morning. By 7 there were women with children, cripples, men with bandages either standing or sitting on the grass or on tree trunks that had been rolled before the door. People had boxes of oranges, bananas and avocados and were visiting and eating. The building next door, I found out, was the clinic, and what I saw was the "waiting room." I asked one of the Sisters how many people they had treated that day, and her answer was "about 200." Two Sisters and one volunteer nurse from Scotland work from 7 in the morning until late in the afternoon taking care of the sick, the bruised and the maimed.

The picture reminded me somewhat of Albert Schweitzer's jungle hospital, about which I had read, but even more of an illustration in my grandmother's old German Bible, where Christ was surrounded by similar people.

Henry Mhkwanzazi, a Swazi and a colleague of Karl, had the highest praise for the Sisters. "Our nurses in town," he said, "are so abrupt and impatient. They scold the mothers, tell them they are stupid the way they feed and treat the children. But the sisters are patient. They educate their patients." Henry is the national chairman in his field of specialization. He is a man with a future. It was good to hear these words from him.

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review

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A Two-in-One Pre-Christmas Concert

A review by Al Reimer

Winnipeg Mennonite Theatre presents "Amahl and the Night Visitors" and a Miniature Recital by Heidi Geddert, soprano, at Young United Church, November 21-22, 1985.

Menotti's *Amahl and the Night Visitors* was certainly an appropriate choice for a pre-Christmas concert by the Winnipeg Mennonite Theatre. Since the opera is too short to make a full programme, it has to be paired with something else — in this case a lieder recital by soprano Heidi Geddert. Both parts of the concert were good in very different ways, but somehow the whole never quite added up to the sum of its two parts.

Miss Geddert began the evening with her miniature recital. She is a fine singer with a very engaging presence and she did full justice to the lieder she sang — ranging from Schubert's *Gretchen am Spinnrade* to an interesting group of three songs by William Walton. I particularly enjoyed the Walton songs, which Miss Geddert sang with a sensitive awareness of their varied moods. She was also impressive in two songs by Dupare. The trouble was that the song recital, good in itself, had nothing to do with the opera to come, a circumstance that may not have bothered other members of the very sparse opening night audience but which left me feeling by the end of the evening that I had attended two very different concerts in the same place on the same evening.

Amahl and the Night Visitors has the charm of simplicity and the freshness of a libretto and score that are without any frills or pretensions. When done right the little opera is as irresistible as the smile of a child. When not done right it drags along like one of those Sunday school "dialogues" we used to do as children.

Luckily this production worked — if not exactly with the magic of a child's smile, at least it held one's interest and had more than an felicitous moment. Matthew Ball as Amahl was first rate

with his clear, steady vocal line and had the right degree of boyish artlessness in his manner. Kathy Krueger sang well, though she seemed a trifle young for the role. The Three Wise Men looked suitably regal (in the stately operatic manner) and sang their parts with aplomb. The set was adequate and the costumes presentable. Conductor John Martens kept the pace moving nicely and piano accompanists Jenny Regehr and Judy Siebert gave crisp and unfailingly sympathetic musical support.

Altogether, this two-in-one concert deserved a larger audience than it attracted on opening night.

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The "right story" about Eugene Derksen is his sense of community

by David Bergen

Eugene Derksen, who lives in Steinbach, is the owner of Derksen Printers which publishes *The Carillon*, a newspaper serving Steinbach and the towns of Southeastern Manitoba and, according to its masthead, prints "News That Matters To People."

I meet Eugene Derksen in his office at Derksen Printers. He smells of aftershave and while we talk he plays with a book of matches. He seems uncertain, wary, somewhat out-of-place in this, his kingdom. Yet, he is almost too self-effacing, like his earlier comment on the phone when asked about an interview: "Shucks," he said, "I'm just a modest man."

Derksen has a sleepy air, and as we walk through the back where the presses are whirring and spitting out political pamphlets, he waves, shuffles, and shrugs, barely raising his voice above the machinery noise. Then he changes course and pads off to another corner of the building, up some stairs, past two women binding books, and into the midst of rows of books his company has printed: a cookbook from Paradise, Saskatchewan, and Wes Keating's look at the Hanover-Taché Hockey League, and more cookbooks.

Derksen was eight years old when he came to Canada from Russia. Today he is 70. His family lived on a farm in the Herbert area. In 1932 they moved to Steinbach and in 1936 his father bought

what was then *The Steinbach Post* from Arnold Dyck.

"It was amazing how people did business back then," says Derksen. "We had no money. It was bought on credit. I think we printed Arnold Dyck's books for payment. There were five."

From 1936 to 1946 Derksen worked at *The Post*, doing "everything." In 1946 he started *The Carillon*. "One thing took us above all others," Derksen says. "In 1946 or '47 I bought some cheap equipment to produce photos. That was the buy. No country newspaper had photos. We even did business for Winnipeg firms." He adds: "We started with 2,000 copies of *The Carillon* and today put out between twelve thousand and thirteen thousand."

The Carillon, which has won numerous community newspaper awards, is a consistent and well-produced paper. This writer grew up with *The Carillon* in his home (it was then called *The Carillon News*) and even today my mother, who lives in Ontario, presses through the latest issue, her fingers blackened from stories about who "motored" where, who married whom, who gave birth to which child, and, inevitably, who died. *The Carillon* is truly a community newspaper, it takes everyone from birth to death. As a teenager I poked through *The Carillon* to find the High School Basketball standings and to perhaps see my picture, or that of a teammate, driving the key. The photos, if there were any, were quite often shots of Steinbach players but still, it was a

thrill to snip out a rare photo and hang it on the bedroom wall. Momentary fame.

I never read Eugene Derksen's column back then. Maybe that's good. I began to read it a number of years later upon returning to my parents' place for the weekends. I remember not being sure who this E.D. was and not being at all certain if he was worth reading. He could be crass, insulting, ill informed, and even his humor was of the rough and ready kind. I began to realize that most people who read Eugene Derksen's "Current Comment" have at one time or another been shocked and outraged by his statements.

Eugene Derksen is an indiscriminate editorial writer: no respecter of persons or issues, a man who writes from his gut, but even his gut seems to flip-flop and rumble capriciously. When asked if he writes controversial columns for shock value, he hems and haws and says that he writes tongue-in-cheek. "I don't know," he says, "if people understand my humor."

Back in the early seventies Derksen wrote full-length editorials. Today he writes a meandering column, a collection of snippets, odds and ends, flotsam and jetsam from the societal and political wreckage of the week. He borrows a lot of Mark Twain and is enamored with aphorisms. In March of 1981, Derksen printed the results of a poll regarding his column. "Red-neck, ultra conservative; a strong anti-union bias; very anti-Western separatist; racist; liberal and socialistic . . ." were some of the com-

ments. Derksen, unfazed, commented, "That's the way a dozen or so people have described this column in the recent *Carillon* survey which we have now studied. Upon close analysis I agree that I am a bit of all of the above, but I'm not selling. I like myself the way I am."

Peter Dyck, editor of *The Carillon*, has worked for Eugene Derksen for the past 16 years and says Derksen writes for reaction. "He doesn't mind stirring the pot a little bit and stating right wing ideas to get a reaction," says Dyck. "However," he adds, "he is infinitely more compassionate, infinitely more caring than his column would suggest. Over the years he realized the importance of the community and the good life in the communities of Southeastern Manitoba. Let's face it, he's run one of the best community papers in Manitoba. He's won every award imaginable."

Abe Warkentin, former editor of *The Carillon* and now editor of *The Post*, a German paper in Steinbach, adds that Eugene Derksen has always been a community man. "One of his gifts," says Warkentin, "is the ability to rub shoulders with other people in the Southeast — French, Ukrainian, and other groups. When Steinbach was growing and the Mennonite busi-

nessmen needed money and business but were unable to mix with other ethnic groups, it was Eugene who went to those other towns and befriended the people. Whereas some of us didn't go to Sunday on Sundays to watch baseball games, he loved that sort of thing, that was his gift."

Obviously, the personality of Eugene Derksen cannot be judged solely on his column. However, one person, who preferred not to be identified, says, "If you're going to quote me, all I can really say about the man are good things." This person added that Derksen is essentially "a sensitive man, which you wouldn't expect from a publisher, who should be thickskinned."

If there was a common theme running through the praises sung about Eugene Derksen, it would be his commitment to the community. Peter Dyck: "Working for Eugene I have seen him show a strong responsibility towards the community; in his organization of agricultural shows, his paper, many non-profit organizations, and, of course, in the last few years his pet project, the Mennonite Museum. He has always lived like a man who knows one must do more than earn a living."

It's hard to pin Eugene Derksen down. He is a paradox, much more likeable in person than in print, made evident by the compliments people give him. But, these people talk about the man, Eugene Derksen, and don't refer to his writing. They seem to need to separate the two.

Sensitive or not, right or wrong, Derksen will continue to be candid. Of the former Prime Minister he said: "Pierre Trudeau stood head and shoulders above his peers. When he stuck his finger up in Yarrow it served them right." This from a man who was all for separatism in Quebec — "Just to get rid of them" — admires Bill Bennett, adulates Ronald Reagan, and champions most things American and Western.

The following extract from "Current Comment," April 1, 1981, just after the shooting of the President, illustrates Derksen views:

"If it had happened in one of those African countries where tribal warfare between meals is routine; or if it had happened in North Ireland, where shooting Catholics is synonymous with target practice; or in South America where kidnapping foreign diplomats and blowing up government cars is fast replacing the bull fight as the national sport — one could understand the shooting of a president. But in the U.S. of America — the hope and envy of millions — the attempted assassination of

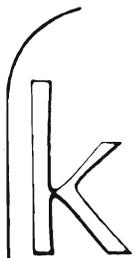
President Reagan leaves one speechless, helpless and almost hopeless with the feeling that this can ever change. The saving grace is that President Reagan was not too seriously injured, and today (Wed. A.M.) he was already up and walking."

Perhaps it is unfair to judge E.D. by his columns, but for thousands of readers that is all they have. In the October 23, 1985, issue of *The Carillon*, E.D. is censured by a 17-year-old student from Steinbach Regional Secondary School for his comments on AIDS and homosexuals where he attributes AIDS to "sexual perverts." Granted, Derksen printed the letter (proving he allows for varied opinion), but this kind of castigation will not make him "sell" in today's society. But he will continue to state his opinion in the pages of *The Carillon*. Some of his readers will shake their heads in disbelief, some will smile and agree, and E.D. — well he will write on, whether we like it or not. Eugene Derksen appears to like controversy for its own sake.

Our interview over, Derksen taps the desk with his matches and says bluntly, "Get the story right or I'll kill you." Then he laughs and I think, "Aha, tongue-in-cheek."

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Recognizing the Muppies among us in the city

review

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The Muppie Manual: The Mennonite Urban Professional's Handbook for Humility and Success, (or, How to be Gentle in the City), by Emerson L. Leshner (Intercourse, PA.: Good Books, 1985).

Reviewed by Paul Redekop

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Were you born on a farm between 1940 and 1960, of Mennonite parents? Do you now live in a large urban center and earn your livelihood in a professional occupation? Have you served with the Mennonite Central Committee, and do you now give money to the MCC and to Amnesty International? Do you think your church should offer more small group centered educational experiences, so that you can discuss themes like 'Peace and Justice,' the 'Priesthood of Believers,' or 'Biblical Feminism?' Do you use an MCC tote bag to carry your Nike running shoes?

If you find yourself saying yes to these questions then you may well be a "Muppie," a Mennonite Urban Professional. This little book by Emerson Leshner is of course a take-off of the Yuppie (i.e., Young Urban Professional) Handbook, as freely acknowledged by the author. He feels however, that the Mennonite urban professional is different from his urban contemporaries. One difference lies in his relatively recent arrival from a rural setting. Leshner claims that Muppies are the envy of their Yuppie friends because they have farms to go to when they visit their parents, rather than some mundane suburb. The second difference, less easy to define, involves (we hope) a greater concern with spiritual matters, and a heightened social conscience, in contrast with the gross materialism that is said to characterize the Yuppie.

The book begins with a quiz which gives the reader the opportunity to determine if he or she is a Muppie. A formal definition of a Muppie follows, along with the identification of subtypes; e.g., the Academic Muppie ("Is writing a book or article on Anabaptism/Mennonites and Anything"), the Church Muppie ("Uses words ending with 'ing,' like 'facilitating,' 'resolving,' 'resourcing,' 'processing,' 'tithing,' 'sharing' and 'discerning'), or the Artistic Muppie ("Incorporate a lot of agricultural themes in their artistic work"). Subsequent chapters deal with education, the Muppie church, 'cuisine and

garb' and the "Muppie living space and lifestyle."

The tone of this book is consistently light-hearted and the manner tongue-in-cheek. However, there are more serious underlying questions being posed, related to whether it is indeed possible to retain one's humility as an urban professional. Further questions which are raised, though not directly addressed, have to do with whether Muppies are faithful to the Anabaptist vision, whether the Muppies are living off the interest of their heritage, and: "Are Muppies rich in all ways because of the sacrifice and nonconformity of their parents and grandparents?"

One problem I have with this book has to do with the fact that it is focused on the (Old) Mennonite Church experience, especially as found in the Eastern United States, and as a result I had trouble relating to some details and examples. However, in fairness to Leshner, he openly acknowledges this bias, and even promises that his next book will be entitled: "Minor Muppie Colonies Throughout North America." It should also be noted that Winnipeg-based academics Leo Driedger, Roy Vogt and Mavis Reimer get a reference here for their research into the subject of Mennonite intermarriage.

One can catch glimpses of friends, relatives and acquaintances in Leshner's descriptions. I should mention that I took the Muppie quiz, and achieved a score of 81, short of the 100 points required to qualify as a true Muppie. However, my score is said to indicate that I am "definitely on the track to becoming a humble and successful Mennonite Urban Professional." I must confess that I found myself feeling quite pleased at this assessment. It made me feel that I was perhaps moving toward something: a new kind of Mennonite identity, and not just away from the customs and traditions of my forefathers.

Paul Redekop teaches Sociology at the University of Winnipeg.



This article describes a number of "new" Mennonites, specifically a "new breed of Mennonites," hence the term "new-bom." While none of the names given refer to living persons, readers may, nevertheless, recognize people they know, or may perhaps even see themselves. Also, be sure to read the review of the book on the "muppies," a concept that is somewhat similar to "new-boms."

I am a New-bom

(OR: Is the New Breed of Mennonites here to stay?)

By Menno Loewen

(pronounced MAN-o LAY-vn but just call me Dick)

We are the latest, the New Breed of Mennonites; New-boms. We are young and we are old. Some of us are younger than others. We are EMC, GC, MB, EMB, Old Mennonite, and a few of us are United. A percentage of us don't even know what GC and MB, etc., stand for. A percentage of us don't know what New-bom (pronounced New-Balm or Nue-Bomb) stands for. Most of us don't care, but we are not apathetic. No sir-ee, we care deeply. Especially about how we look. However, a percentage of us are not very concerned with our appearance. Who are we? Well . . .

Tina Toews: Tina is 23 and a graduate of the University of Winnipeg. *Lux et veritas floreat.* She is blonde-haired and blue-eyed, the consummate New-bom, but she dyed her hair black and puts mousse in it every day so that it stands way up on end. She wears black leather mini-skirts with mesh stockings and high pumps and colors her face dark with makeup to give a mulatto effect. Her dentist's assistant, at the River East Dental Clinic, almost fainted when Tina sidled up to the reception desk the other day. She was the copy of Tina Turner. Only the blonde roots of hair peeking through gave her away. The dentist smiled and proceeded to tap at her teeth. He, the dentist, is not a New-bom. He is not a Mennonite. If you happen to meet Tina on the street or in church somewhere (rumor has it she attends Fort Garry MB) just call her TINAH. She likes that.

Derek Tielman: Derek is a 35-year-old truck driver for Reimers Express who still wears platform shoes and flare pants and on Sundays dons Safari suits. He lives in Springstein with his wife Edna and their three children, Joel, Bobby, and Dawn. All five of them are New-boms. All five believe in God and the GC Church. (It's funny, some New-boms believe in God, some don't,

hmmmmmn.) On Saturday nights Derek and Edna go to socials and dance to Juice Newton. Derek moves his legs so that his flare pants go swish, swish and Edna swings her arms back and forth in front of her stomach. On Sunday they take the children and trundle off to church. Joel and Bobby like to go to Sunday school and eat crayons. Dawn likes to rub her dress against the flannelboard.

Jacob Schroeder: A recent convert to New-bom status is Jacob (call me Jakie) Schroeder. He is on the board at Westgate Collegiate and when he speaks he speaks with his mouth. He attends Charleswood Mennonite Church and sometimes speaks there too. He likes to quote Hans Küng, especially when talking about Küng. He is short and not very tall (a perfect New-bom) and his wife is very tall (also a perfect New-bom). They sit together in church. Jakie likes to do wood-projects.

Mbatu Ongaddewan: Mbatu is a Moslem turned Mennonite (a New-bom filling our utmost conceptions). Mbatu grew up on the Island of Zanzibar. He came to Canada in 1975 to study at the University of Waterloo. By chance one Sunday morning he wandered into a Mennonite church. As luck would have it there was a young fellow, Irwin Heideger (a definite New-bom), who knew how to say, "hello, how are you?" in Amharic. Mbatu speaks only English and Swahili but he was duly impressed and decided to return the next Sunday. In 1979 he joined this particular church. On Sunday mornings passers-by looking in the church windows swear Mbatu looks like a New-bom.

John Reimer: John is 25, wears about 14 earrings in his left ear and one in his right. John is into videos and wants to "do" one some day. He hangs out at the

Keg on Garry Street and drinks draft from a pitcher. He used to be young people's leader at one of the larger MB churches in Winnipeg but now he just goes back to college and career to show off another earring. John is a New-bom if there ever was one. He has a mohawk haircut and recently changed his last name (officially) to Boy. Wholesome. His parents, with whom he still lives, don't know yet. That he changed his name. John is a graduate of Columbia Bible Institute.

Carla Wiebe: Carla is the closest thing to a New-bom you will ever see. She grew up in Steinbach, moved away at 18, and has only been back four times. Today, at the age of 19, she takes computer courses at the U of M and has just learned to dance "funk." She likes Prince; she saw *Purple Rain* seven times. She is a member of the EMB Church in Steinbach but hasn't had time to attend lately as she works the computers at school on Sunday morning. She was at a dance one night and someone called her a New-bom. She wasn't sure if she should be pleased or upset. Every morning Carla takes a toothbrush and snakes a purple streak through her dark hair. Then she eats Corn Flakes, puts on her Sony Walkman and runs off to school. What a girl!

Dorie Unruh-Unger: Dorie is a unique New-bom. She is a lawyer, as is her husband. They are both partners in the law firm of Unger, Unger, Unger and Unruh. Yes, a New-bom law firm. Dorie and her husband have two lovely children, Jennifer and Thomas. Jennifer just began French Immersion this year and Thomas, younger, has a nanny who reads him books by Antoine de Saint Exupéry he doesn't understand. He'd rather eat crayons. Dorie and her husband live in River Heights. They just bought a 300SD. They drive it carefully.

Dorie and Wallace (her husband's name) attend the Village Church. They like to get together with other New-boms and talk about how they just can't be Mennonite. Call them up sometime.

The Reverend T. T. Siemens: Reverend Siemens is an EMCer — a nicely rounded New-bom. He preaches every Sunday. TT lives in the north end, dresses simply, and walks everywhere. He and his wife Bertha (he calls her Bertie after hours) have five children; four of them have left home; three of them studied at Steinbach Bible College; two of them are married; one is a pastor in Northern Alberta. All seven of the Siemens' fit the New-bom bill. TT is a literal man. Call him a New-bom and he'd want to know what it meant. If you told him he'd believe you what it meant. TT takes things literally. Call him the Reverend TT New-bom Siemens.

Menno Loewen: Call him Dick. Dick wants to be a writer, but he can't find his own voice. A typical New-bom. He's tried copying everybody, just to *sound* like a writer; Hemingway, Conrad, Bel-low even Dostoevsky (ouch). Today his prose reeks of a hideous mixture of Skvorecky and Jong; he is thinking of writing a novel called *Fear of Prague*. You see, Dick like every New-bom, needs some kind of impetus. He graduated from Saint Boniface College (in education), *Lux et veritas floreat*, hoped to teach French immersion to kids like Jennifer Unruh-Unger but got sidetracked doing construction. Now he is out of work — New-boms either work or they don't — and one day, lacking impetus, he sat down. He thought of TINAH and TT and John Boy. He thought of how distinctly New-bom-ish they all were. And he knew why, too. Oh yes, he knew.

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review

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Canadian Interpretations of Martin Luther

The Theology of Martin Luther: Five Contemporary Canadian Interpretations, edited by Egil Grislis (Winnipeg: Lutheran Council of Canada, 1985), pp. 126.

Reviewed by Victor G. Doerksen

During the Luther year of 1983 the life and work of the great reformer was subjected to much study and revision. At a conference in Ontario several prominent Canadian scholars examined aspects of the Lutheran reformation from a 20th century perspective and came up with some critical findings. The papers given at that conference have been edited by Egil Grislis, professor of religion at the University of Manitoba. Included are articles by Gordon Harland, Harry McSorley, Lowell C. Green, Egil Grislis and Harry Loewen. Gordon Harland and Egil Grislis are both members of the department at the University of Manitoba, while Harry Loewen holds the Mennonite Studies chair at the University of Winnipeg.

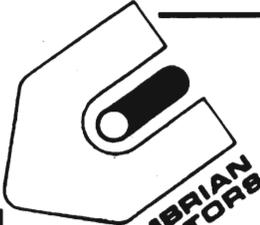
In the introductory lecture, Prof. Harland discusses the relevance of Luther, showing how both the intense spiritual struggle of Luther and the "social significance of justification by faith" are of consequence for a modern world which is much concerned with both of these emphases.

Egil Grislis deals with Luther's well-known courage, showing how it is a function of his faith, truly the courage of his convictions, which upheld him in his difficult struggle, but which could also lead him to intolerance of other points of view.

The presentation by Harry Loewen is entitled: "The Divine Comedy of a Reformation Principle: Luther, the Anabaptists and Bonhöffer on *sola fide*". Loewen shows, first, how Luther's teaching of justification by faith alone had less than ideal results in terms of lifestyle; by contrast the Anabaptists stressed 'works righteousness', which was condemned or at least considered suspect by Luther. In our own time Bonhöffer in his *Cost of Discipleship* has developed the notion of a 'costly grace', basing his position on Luther but actually, according to Loewen, moving very far in the direction of the Anabaptist position. There is thus a great irony (if not a 'divine comedy') in this latter-day re-vision of Luther.

The papers by McSorley and Green deal with doctrinal matters within the Lutheran church and the volume is dedicated to another Canadian Luther scholar, William E. Hordern. This attractive paperback is a stimulating and readable contribution to an ongoing discussion.

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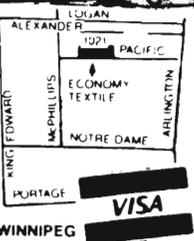
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that complaint, "That is exactly the point, we don't want to talk, we want to emote." I see.

• As 1985 draws to a close it is the Christmas event, of course, that provides us with the greatest joy. The Christmas Eve candle service, which annually attracts more than 2,000 persons, permits us once again to catch a glimpse of the wonder of God's presence. The singing and humming of *Stille Nacht* at the end of the service never loses its power to evoke deep feelings of reverence. Christmas also brings the family together from several distant points. One is quietly grateful that they want to come "home."

• We close out the year at a quiet dinner with friends, and open the New Year with a few days of skiing, swimming, and reading at Hecla. We do indeed have a great deal for which to be thankful.

I would like to close 1985 with the words of one of my personal heroes, Dietrich Bonhoeffer, who wrote the following poem in prison on New Year's Eve, 1944.

With every power for good to stay and guide me
comforted and inspired beyond all fear,
I'll live these days with you in thought beside me,
and pass, with you, into the coming year.

Should it be ours to drain the cup of grieving
even to the dregs of pain, at thy command,
we will not falter, thankfully receiving
all that is given by thy loving hand.

While all the powers of good, aid and attend us,
boldly we'll face the future, come what may.
At even and at morn God will befriend us,
and oh, most surely, on each newborn day!

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From sect to denomination: the Mennonite Brethren

Reviewed by Harry Loewen

Richard G. Kyle of Tabor College, Hillsboro, Kansas, traces the development of the Mennonite Brethren from a sect-like church in Russia to a denomination in North America. Following sociological categories and definitions, the author begins his study by differentiating between "sect," "church," and "denomination," and then applies these to the Mennonite Brethren.

A "church," according to the author, includes a larger geographical area than a sect or a denomination. The mode of entry into a church is by birth, usually through infant baptism. A church becomes involved in the world, accepting the secular order. The organization of a church is hierarchical, centralized, and institutionalized.

A "sect," by contrast, is a smaller religious group which emphasizes voluntary membership, a lay, non-professional ministry, and sharp separation from the secular world. The sect's ethical standards are narrow and rigid, and church organization is decentralized and non-professional.

A "denomination" is somewhere between church and sect. Membership in a denomination is voluntary, although social or peer-pressure often plays a significant role in joining the church. While lay persons are encouraged to serve, a denomination has a professional and salaried ministry. The denomination usually accepts the secular order in society and adheres to minimal ethical standards.

When the Mennonite Brethren began in 1860, they were very much like the Anabaptists of the 16th century: they emphasized separation from the world and the larger Mennonite brotherhood, purity in church life, non-conformity, and the evangelistic zeal. They were a sect within a territorial church (*Volkskirche*).

In the United States and Canada, the Mennonite Brethren lost their former sect characteristics and gradually moved toward a denominational status. As a denomination the MBs retained voluntarism by which members entered the church, but at the same time they

relaxed standards with regard to worldliness, non-conformity, and involvement in social and political institutions. The MBs also abandoned the lay ministry, and in the 20th century moved toward a theologically trained and salaried ministry.

According to Kyle, the factors and forces which helped the Mennonite Brethren move in the direction of denominationalism were other, non-Mennonite, evangelical groups — notably the Baptists — fundamentalism, and generally the democratic and pluralistic society of North America.

The implications of denominationalism for the MBs "can be regarded as a two-edged sword." On the one hand, Mennonite Brethren have gained friends among other evangelical groups and acceptance by society. Cooperation with evangelicals and openness to outside influence have enriched Mennonite Brethren life.

On the other hand, as a denomination the MBs are losing their original spiritual characteristics. Non-conformity and separation from the "world" are still stressed as an inner reality but are rarely applied in society. A rigorous ethical life and church discipline are no longer stressed. MBs participate in politics and have become weak in the principle of nonresistance. The lay ministry has declined and Mennonite Brethren theological identity is being eroded.

The strength of this useful study lies in its historical focus, organization, clear definitions, objective approach, and mastery of the material. This brief analytical survey leaves of necessity many questions unanswered, and invites responses with regard to the author's analysis and interpretation. The copious endnotes and extensive bibliography, however, provide the reader with ample material for further and more intensive study of particular aspects of Mennonite Brethren history.

Richard G. Kyle. *From Sect to Denomination: Church Types and Their Implications for Mennonite Brethren History*. Hillsboro, KS: Center for Mennonite Brethren Studies, 1985. Pp., 181 pp.

Who were the true Anabaptist Mennonites in Russia?

A review by Al Reimer

Delbert Plett, The Golden Years: The Mennonite Kleine Gemeinde in Russia (1812-1849) (D.F.P. Publications, Box 669, Steinbach), 335 pages, \$29.95

Delbert Plett's *The Golden Years*, a history of the origins and early years of the so-called "Kleine Gemeinde" in the Molochnaya, is one of the more important contributions to Russian-Mennonite historiography in recent years. Offering a radically different view of 19th-century Russian-Mennonite church history, it will also be regarded as one of the more controversial works in its field. No Russian-Mennonite historian has dared to take more than isolated potshots at P. M. Friesen, that formidable champion of Russian-Mennonite history. Delbert Plett meets P. M. Friesen head-on and forces him to give ground in more than one instance.

Not only is this book boldly revisionist in approach, but frankly polemical as well. It is an "insider's" highly favorable treatment of the first renewal group to break away from the Mennonite church in Russia (1812), a dissident movement that was habitually treated with contempt and open hostility in its early years. Russian-Mennonite historians, beginning with P. M. Friesen, have dealt with the Kleine Gemeinde in a condescending manner at best, and at worst in a manner designed to discredit the movement as stubbornly heretical and of minor consequence.

This book should go a long way towards changing that prevailing view. Stated simply, Plett's thesis is that the Kleine Gemeinde, far from being a largely irrelevant splinter group, in fact uniquely represented the central tradition of the Anabaptist-Mennonite church, with all other Mennonite church groups in Russia seen as having abandoned that tradition to one degree or another. Plett labels the main group that came to be known as the Grosze Gemeinde as the "cultural" Mennonites, while the pietist-influenced groups become the "pietist" Mennonites. Both the cultural and pietist groups are for Plett — with individual exceptions — apostates from Anabaptist

orthodoxy.

It's also an ambitious book in spite of the author's modest disclaimers and repeated assurances that he is not trying to discredit anyone or to stir up controversy. But the very plan of the book, its elaborate structure and exhaustive documentation, would indicate that Plett is aware of the importance of his material as deserving of a definitive and extended treatment. He does not, for example, begin, as one might expect, with the Anabaptist background, but with a summary history of the believers church in apostolic times. He goes on to adopt as his preferred model Harold S. Bender's well-known essay "The Anabaptist Vision," which he includes in its entirety in the second chapter, even though recent critics have criticized Bender's paradigm as an oversimplification of the varied strands of Anabaptist renewal. After several more background chapters on Anabaptism, Plett embarks on a detailed review of early Molochnaya history in all its main aspects. Only then, a third of the way through his richly packed volume, does he begin the main story of the founding and development of the tiny Kleine Gemeinde renewal movement.

Delbert Plett is a practising lawyer (in Steinbach), whose hobby is church history. He has a clear, logical lawyer's mind and knows how to marshal the facts, sort out human motives, make sound deductions and present his argument in a cogent and persuasive manner. He also writes with a kind of missionary zeal that seems to be addressed primarily to the current members of the Kleine Gemeinde, now known as the Evangelical Mennonite Conference. And in providing a detailed and uplifting account of the early history of their church, he also provides a thoughtful Anabaptist theological orientation and throws in for good measure a well-researched survey of Molochnaya history.

Plett succeeds to a remarkable degree in fitting together his many historical pieces. Aside from his impressive skills as a researcher and interpreter, his biggest assets are the several thousand

pages of manuscript material he has at his disposal, most of it never before accessible to Russian-Mennonite scholars. The centrepiece of this archival material is a collection of letters, church records, memoirs and other documents gathered by Aeltester Peter P. Toews (1841-1922), the leader of the 1874 Kleine Gemeinde group in Manitoba, who had intended to write a history of his church himself (in much the same way P. M. Friesen set out to write a history of the MB movement). An archival collection of this size and integrity does not come along very often, and Plett deserves our gratitude for the responsible manner in which he is exploiting it in this book and hopefully in subsequent ones.

The author is at his best and most convincing when he deals with the Klein Gemeinde's early struggle to survive and to consolidate itself, as reflected in the careers of its early leaders. The founding elder Klaas Reimer (1770-1837) gave a strong and resolute character to the movement. His successor Abraham Friesen, the "Evangelical Missioner" as the author calls him, consolidated the new church and guided it wisely through its "golden years" in Russia. A third leader (although never elder) was Heinrich Baizer, a convert from the Grosze Gemeinde who through his carefully reasoned writings did much to give the movement intellectual and theological respectability. Plett skillfully reveals the bias and inadequacy of treatment P. M. Friesen is guilty of in assessing the Kleine Gemeinde and its early leaders. More importantly, he shows that far from being narrow, reactionary zealots as alleged by Friesen, the Klein Gemeinde published and disseminated more devotional books (mainly by Anabaptist writers) during their 75 years in Russia than any other Mennonite church in Russia did during that time.

With so much to praise in this provocative new book one need not feel apologetic about pointing out its weaker aspects as well. Most noticeable is Plett's inexperience as a historiographer. He lacks the professional historian's sense of detachment, his necessary "distance" from his material. All too often he "leads the witness," so to speak, and tries to nudge the reader with an emotional judgment rather than letting the facts speak for themselves. One example most suffice. After effectively refuting the contemporary charge that Klaas Reimer refused to accept people from other confessions as truly Christian, Plett can't resist driving home

for transportation are needed as well. Cash may be sent to Mennonite Central Committee, 1483 Pembina Highway, Winnipeg, R3T 2C7, which will issue tax deductible receipts for both cash and goods in kind.

Harold Koslowsky, who has served for the past five years as executive director of MCC British Columbia, will join MCC Canada as overseas services assistant. He will take on responsibility for much of MCC Canada's food and material aid program, a job which also involves relationships with other bodies such as the Canadian International Development Agency and the Canadian Foodgrains Bank. Harold has a wife, Martha, and four children. He previously worked in Personnel Services at MCC binational headquarters in Akron, Pennsylvania, and before that served three years as a teacher in Swaziland under MCC.

New to the MCC Canada staff are **Agnes Hubert** and **Barry Nolan**, who began sharing two part-time jobs with MCC in November. Agnes and Barry recently returned from three years of teaching in China under the China Educational Exchange (CEE) program. They spent the first two years at a teacher's college in Chongqing, and the last at the Northeast University of Technology at Shenyang. Barry previously taught English as a second language in Edmonton, while Agnes worked in the registrar's office at the University of Alberta. They will be providing general assistance in administering the CEE program in the MCC Canada office and also serving with the Coalition of Provincial Organizations of the Handicapped (COPOH). Agnes and Barry are the second married couple currently sharing a job in the MCC Canada office.

The board of directors of the **Winnipeg Singers**, the 'premier chamber choir on the Prairies,' has appointed Irene Kamchen, as administrator, effective January 1, 1986. A native Winnipeg-

ger, Ms. Kamchen brings to the organization an extensive background in arts administration and specific involvement in Manitoba's choral community as past-executive director of the Manitoba Choral Association and as a choral director and chorister. The Winnipeg Singers are a semi-professional choir of 24 mixed adult voices, presenting an annual subscription series of four concerts. They are frequently recorded by the CBC and are regular guests of the Winnipeg Symphony Orchestra's Pops Concerts.

After an absence of several years, the **special courses in church ministries** on the lay or pastoral level will again be offered by Canadian Mennonite Bible College in conjunction with the Committee on Ministerial Leadership. These courses, to be held on the CMBC campus February 10-13, 1986, will focus on the theme, "The Church and the Bible." Participants will be able to choose from six course offerings dealing with how to use the Bible in preaching, teaching, pastoral care, and personal devotions, and book studies on Luke and Exodus. In addition, two main sessions will be held for all participants: Principles of Interpreting the Bible, and Contemporary Issues and the Bible. The special courses will be taught by CMBC professors, CMC staff, and area pastors. The registration fee for the four-day course is \$65. Travel subsidies are available for those travelling more than 160 kilometers. To register, or for more information contact: Special Courses, 600 Shaftesbury Blvd., Winnipeg, Manitoba, R3P 0M4, (204) 888-6781.

A new emphasis on **Russian Mennonite studies** is taking shape as part of the Anabaptist Mennonite Studies program at Conrad Grebel College. Coordinating the effort on a part-time basis is Leonard Friesen, doctoral student in Russian history at the University of Toronto. According to Rodney Sawatsky, acting president, this new emphasis has three objectives: to give the Mennonite experience in Russia the attention it warrants, "particularly for those from within that tradition"; to record and describe that experience "in such a way as to be of value both to those within and outside of that tradition"; and finally to use the Mennonites as a window "through which to view the Imperial Russia of yesterday and the Soviet Union of today." In promoting research into, and discussion of, the Mennonite experience in Russia, the intent will be to present "a well-grounded understanding while at the

mirror mix-up

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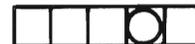
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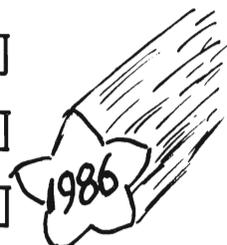
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THE YEAR OF THE
OOOOO

This edition we announce the winner of the November puzzle and from among the entries, Elsie Kliever of Kleefeld was selected winner.

Answers to the November puzzle are acre, leap, tear, least, cater, peace.

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.

A winner will be drawn from among the contest entries and the prize awarded.

Entries must be sent to the Mirror office by February, 1986.

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same time avoiding a narrow approach," noted Sawatsky. To accomplish this the Mennonite story will be considered within the larger context of Imperial and Soviet Russia. The college believes that a consideration of the Mennonites within a multi-ethnic, multi-religious, and ideologically diverse context will give them a greater relevance and importance."

Networking, community animation, and continuing to promote German language study opportunities emerged as the important themes of the conference *German-Canadians: Building Our Future Together* that took place at the Holiday Inn on November 2, 1985. In his keynote address, Abe Peters challenged the German-Canadian community to share its cultural riches, and to develop a positive identity of the German-Canadian community through media, schools, and cultural events. The majority of the persons surveyed in a recent socio-cultural survey involving 900 German-Canadians from throughout Manitoba agreed, stating that the German-Canadian community needs a stronger sense of identity. At the evening banquet, the Hon. Jake Epp encouraged German-Canadians to make their presence felt, given the size and history of the German-Canadian community in Canada. Canada's 1.7 million German-Canadians represent the third largest ethnic group in our country (after the British and the French). Only 8%, 140,000, of these live in Manitoba, but Manitoba has 10,000 of the 40,000 people studying German in all Canada. A highlight of the conference was a very impressive performance given by students enrolled in the English-German Bilingual Program at the Princess Margaret School, demonstrating facility both in German and French. Conference participants expressed hope that

more children would have the opportunity to take advantage of the proven Bilingual Program.

Seventeen scholars have been asked to contribute to a *Festschrift* (book in honour of) for **Dr. Gerhard Lohrenz**. The 300-page volume, to be published by CMBC Publications in 1987, will focus on Russian Mennonite history, providing an overview of the Mennonite experience there from settlement in 1789 to the present. The articles are designed to bring together the existing scholarship, and to provide inspiration and direction for future scholarship. Dr. Lohrenz has served the Conference of Mennonites in Canada and the larger Mennonite community by his involvements as teacher, preacher, *Aeltester*, archivist, writer, tour leader, and member of numerous committees. One of his major contributions has been to emphasize the importance of the Mennonite heritage to the Mennonite community. For more than a decade he taught Mennonite history at the Canadian Mennonite Bible College (CMBC). At CMBC he built up an excellent Mennonite historical library, collecting out-of-print books to add to the new books which were being published. During his retirement he has written numerous books which he reflected, interpreted, and remembered the Mennonite experience in Russia. In many of his involvements, Dr. Lohrenz has drawn particular attention to the history of the Mennonite communities in Russia. Dr. Lohrenz, born in the Ukraine settlement of Sagra-dowka, knows the Russian language well, and experienced the years of the First World War, revolution, civil war, famine, the establishment of the Soviet government, and the emigration to Canada. It is one of his special concerns that this history not be forgotten, but be communicated to the next generation.

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Linda Wiens of Winnipeg, is beginning a three-year Mennonite Central Committee assignment in Haiti. She will be working as a nurse at Hospital Albert Schweitzer. Wiens received a nursing diploma from Grace General Hospital in Winnipeg and was last employed as a nurse at St. Boniface Hospital in Winnipeg. She is a member of Calvary Temple in Winnipeg, and formerly attended River East Mennonite Brethren Church in Winnipeg. Her parents are Mr. and Mrs. Theodor Wiens of Winnipeg.

Corinne Friesen of Kleefeld, is beginning a one-year Mennonite Central Committee assignment in Winnipeg. She will be working as a secretary in the MCC Canada Handicapped Concerns office. Friesen previously served with MCC in Akron, Pa. She studied at Red River Community College in Winnipeg and became certified as a health records technician. She was last employed as a secretary for Health Sciences Centre in Winnipeg. Friesen is a member of the Kleefeld Evangelical Mennonite Church. Her parents are Albert and Elizabeth Friesen of Kleefeld.

Dori and Rick Cornelsen, previously of Vancouver, and more recently of Winnipeg, are beginning two-year Mennonite Central Committee assignments in Nain, Labrador. They will be working as community youth workers. Dori received a bachelor's degree in anthropology from the University of Winnipeg. Rick received a bachelor's degree in sociology from the University of Winnipeg. Rick was last employed as an instructional aide in John Pritchard School in Winnipeg. The Cornelsens are members of Sherbrooke Mennonite Church in Vancouver, and attended Fort Garry Mennonite Fellowship in Winnipeg.

Anna and John Stoesz of Altona, are beginning three-and-a-half-month Mennonite Central Committee assignments in Ephrata, Pa. They will be working in the Self-Help Crafts warehouse. John was last employed as a crop insurance agent in Altona. The Stoeszes are members of Altona Evangelical Mennonite Church. Their children are Albert, Elvera, Lloyd, Gerald and Sharon.

Two dozen **heads of churches** from Western Europe, North America and Australia met in Harare, Zimbabwe, Dec. 4-6, 1985, with South Africa and other African church representatives to consider a common Christian witness in connection with the situation in South Africa.

your word

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HARDER TOO HARSH

We all have seen films depicting the horrors the Jewish people have experienced in the Holocaust but I have not so far heard of any Jew blaming his people for what occurred and suggesting that they, in part at least, brought this misfortune upon themselves. Such a stance is left to the Mennonites. It seems that some of our people are followers of the medieval Flagellants. The Flagellants moved through the European villages and towns, loudly accusing themselves of various sins, flogging themselves and asking the bystanders to beat them some more. Our modern Flagellants do not beat themselves but they enjoy flogging their brotherhood.

Harder finds the film (*And When They Shall Ask*) wanting in every direction. Not one single item finds favour in his eyes. The title chosen irritates him. Do we see ourselves as the New Israelites, he asks, and then enlarging upon an analogy of his own making castigates them. This analogy is Harder's own creation, no one else thought of it. The title chosen, a quote from Deuteronomy 6:20, is apt and to the point.

The writer feels that the film presents arbitrarily joined horror acts, over-emphasizing them for the sake of effect. He just does not know! I know two families where the mothers and their children, seven in one family, were beheaded and the heads in one home set on the window sills instead of flower pots and in the other on chairs around the table as if ready for a meal. Similar bestial acts were performed by the hundreds. The film does not more than hint at what transpired.

Harder talks of the social injustice existing in Russia. We Mennonites did not create it nor could we have abolished it.

As an explanation for the committed crimes Harder points out that some of the Mennonites served in the German army, although he admits that most of these were forced into this service. Let me say here that in Zgradovka, the Mennonite settlement I come from, in November, 1919, over 200 of our people were murdered, many severely wounded, many women violated and an overabundance of property robbed or destroyed. On the 26th of October, 1919, in the village of Ebenfeld, not far from Chortitza, 83 individuals were murdered. We could continue this list. At that time no one had even heard the name of Hitler.

No one claims the artistic perfection of the film. That would have required an expenditure far beyond the means of our people, but some imperfections could have been avoided. Then to say, as the article does, that no self-criticism is offered in the film, just is not true to fact.

In the English addition to Harder's comments are two sentences that rub me the wrong way: ". . . it is rather the film that is scandalous, given the naive visually inadequate presentation . . ." The second sentence that attracts my attention is: "This review thus contributes to the lifting of the veils of silence and forgetfulness which all too often engulf the way in which the Russian Mennonite history is presented."

We have a few individuals among us who know Russia from hearsay only. They have formed a concept of what happened in the Mennonite world in Russia, but since what they think and what the thousands of individuals who have lived in Russia and lived through the difficult years, do not agree, they simply claim that there is a conspiracy of

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silence among these thousands of newcomers. If only we Mennonites from Russia would admit the truth it would be clear that we, and we alone are to blame for all the misfortune that has befallen us.

I am not impressed, neither with Harder's review nor with the ridiculous and laughable "conspiracy of silence" theory.

Gerhard Lohrenz,
Winnipeg

RUSSIAN EXPERIENCE

Johannes Harder's Review of *And When They Shall Ask* is a devastating indictment. I don't agree with it. He criticizes the film for something it is not guilty of. It showed only part of the Mennonite experience without going into all the backgrounds and reasons for it. Many would not agree with Harder's reasoning. If I understand him right, we Mennonites deserved every bit of the horror that came over us. Not that the film was perfect. It was not very easy to comprehend for people who were not familiar with the history of the Mennonites in Russia. It also gave the impression as if all Mennonites lived like barons. That was the case with only a comparatively small percentage. The majority made a living on 60 Desjatins, about 180 acres of land. In our village were 20 families with so much as that. Beside them there were 20 or more who had less or no land at all. We really lived pretty frugal compared to here. The houses were only one story buildings with four living rooms, farmers with grown up children very often had no hired help. It is true, the labourers, both male and female, did not get high wages.

I wonder if my father could have afforded to keep one hired man and one hired girl during winter and two men and two girls in summer with high wages. No farmer in the villages could have afforded a motor car. It is true, the so called *Gutsbesitzer* and factory owners did have cars. We had a neighbour in Schoensee who had many relatives among the *Gutsbesitzer*.

Before the First World War almost every Sunday several cars arrived in his yard with guests. I do not say that we Mennonites were completely innocent in Russia. But I cannot see how we in our short sojourn of only one century could have heaped so much sin upon us to warrant such a terrible fate which befell our brothers and sisters in Russia. Some of us were perhaps too greedy. They bought large parcels of land and established big estates far from the colonies. They were the first ones to suffer from the terrorists. They were the first ones to

flee to the refuge of the villages, completely impoverished. But they were also the first to be eligible for emigration because of refugee status.

But I would not, especially from the safe and comfortable place of Western civilization, where Mennonites have lived peacefully in prosperity for a long time, break the staff over our unfortunate brothers and sisters in Russia. That film showed one part of our history and it brought out the feelings and reactions of those who were affected by it. What is wrong with it, if they felt like the children of Israel being delivered from oppression and bondage and brought to a land of promise? Perhaps not everybody will see all things as the film portrayed them. The German Army in 1918 was presented as invading Russia. Things were more complicated. They were called in by a party of Ukrainians to liberate them from the Communists. Not only they; in the book *The Silent Don* we find a plea addressed to the Emperor of Germany, by the Don Cosaks asking for help to rid the Don region from Communism. By the way, that book is written by a Communist Author. I once met a lady on the train. She was from Kiev. She was Ukrainian and had been at the age of 16 forcefully taken to Germany; she told me her parents had been disappointed with the Germany army of the Second World War. They

were quite different from the Germans of 1918. We believe that. Those of us who went through the terror of the Machno time and then experienced the arrival of the Germans, Mennonites or Russians alike, knew what that meant. Now it is true the followers of Machno were not too happy with the German occupation, which prevented them from pursuing their terrorist activities.

I think Dr. Gerhard Lorenz shows more understanding in his books for the Mennonite people and their problems than Johannes Harder. I cannot imagine Prof. B. H. Unruh, whom I came to know and admire in England, to speak about his people, whom he deeply loved, this way. It seems to me the greatest mistake our forefathers made, was to move to Russia. They should have gone to America. The sooner they realized this in Russia, the better it was for them. The longer they waited the harder it became to leave.

M. Becker
Winnipeg

DUECK DEFENDED

Maybe the film, *And When They Shall Ask* stirs enough controversy in its present form that questions are being asked by many, indicating that this vignette of 20th century life is perfectly legitimate in its present form.

The adage, "a picture is worth a thou-



sand words" is applicable to any film presentation as opposed to a stage play or the expanse of a narrative, especially when each picture costs a thousand dollars and the viewers are as countless and as varied as the sounds of the sea.

Let me say, I too mulled over the words of wisdom of Prof. Harder in somewhat catatonic fashion and I thank him for giving us a scholarly European, Mennonite perspective. However, we Russian Mennonites are very close to the story in the film, as I think are all deprived people, when I listen "between the lines" to my mother's experiences and feelings about Russia, not only then but even today.

Ken Braun
Altona

UNREALISTIC VIEW

Re: J. Harder's review of the film *And When They Shall Ask*. Harder's suggestion that the film should also deal with the dynastic, social and economic history of Russia is unrealistic. That

would provide material for a television series in which the role of the Mennonites would be reduced to a footnote. More alarming is Harder's implied view that the victims of the Soviet revolution were (almost?) as much to blame as the perpetrators of violence. This may apply to Stalin, Trotsky, and the purges, but hardly to the large majority of people, be they Russian, Ukrainian or Mennonite. Victor Peters.

AN DEN MIRROR

Ich übersende Ihnen einen Schek. Es ist eine Spende. Ich lese den *Mirror* gern. Finde viele interessante Sachen darin. Nur die Artikel von Jack Thiessen finde ich sehr albern. Wundere mich immer wieder, wie ein „gebildeter“ Mann so einen Quatsch bringen kann.

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A tribute to Henry George Krahn

(1923-1985)

Dr. Henry George Krahn, formerly president of, and in the past three years professor at, the Mennonite Brethren Bible College, Winnipeg, Manitoba, was born July 7, 1923, and died suddenly December 9, 1985, in Winnipeg.

In this tribute to a friend and colleague I shall mention only a few things about Henry Krahn which impressed me during the time that I knew him — the last eight years of his life.

There are many who will remain indebted to Henry Krahn's devotion as a friend, dedication to his work, and leadership as an educator.

The Mennonite Brethren constituency in general and the Mennonite Brethren Bible College (MBBC) in particular owe a considerable debt to Henry Krahn who during a crucial period became the president of MBBC and in a real sense came to be its saviour. During the late '60s and early '70s MBBC suffered from internal dissensions, administrative ineptitude, and a lack of direction. There were many voices expressing the view that the college had served its purpose and usefulness and should now be allowed to die. Henry Krahn was appointed president of MBBC in the hope that the institution might be revived. With diligence, perseverance, and above all a new vision of Christian education, the college, like the proverbial phoenix, not only rose from the ashes but also gained new prominence within the Mennonite Brethren communities and respect in the academic world.

Henry Krahn was admirably suited to combine denominational education with academic excellence. Having studied in the area of 16th-century Anabaptism and served as missionary to India, Henry Krahn was committed to

the radical Christian tradition and the need of sharing the Gospel with the world outside the Mennonite church. His thorough academic training and love of learning enabled him to experience the rich sources of knowledge and truths wherever they were to be found. During his term as president of MBBC — which is affiliated with the University of Winnipeg — he was a familiar figure at university meetings and functions. He loved to associate with his colleagues at the "secular" institution, and university colleagues in turn respected and loved the friendly and knowledgeable president of MBBC (MB College of Arts), as the college is referred to at the university. A narrow sectarianism and closed categories of thinking were foreign to Henry Krahn.

When in 1978 the Chair in Mennonite Studies was established at the University of Winnipeg, it was Henry Krahn who together with other Mennonite and community leaders planned, supported, and guided its early stages. He did not share the opposition of some of his colleagues at the college and other persons in his constituency to this new academic program. Instead, he reassured the incumbent to the chair and helped to make him "feel at home" in the city and in his new position. I appreciated Henry Krahn's encouragement and interest which he expressed in formal committee meetings and private discussions.

Henry Krahn was a loyal friend and colleague with a deep sense of justice as evidenced in his repeated stands for the weaker individual who had to face powerful institutions and interests. He was not afraid to risk his popularity, position, and the support of segments of his constituency when it came to speaking out in support of individuals he perceived to be wronged or causes he believed in. Henry Krahn will be

remembered as a man of principle.

The absence of Henry Krahn will also be felt among those Mennonite Brethren who are concerned about the spiritual direction of their churches and conference. By word and example he advocated well-prepared preaching and teaching, an emphasis on Anabaptist-Christian values, and the need for openness to, and an appreciation of, the arts and sciences in Christian discipleship. Both publically and privately he voiced his concerns with regard to what he perceived to be shallow devotional preaching and above all the drift toward the lowest common denominator in the programmatic activities of the churches. His attempt to combine biblical piety with sound knowledge was not always appreciated by some Mennonite Brethren church leaders.

While Henry Krahn's death was sudden and unexpected and his loss will be keenly felt for years to come, there is a note of victory, even celebration, in his untimely departure. He died in the midst of a busy work schedule, in the fullness of manhood, and at the height of his intellectual and spiritual powers. He was spared sickness and the infirmities of old age and physical decline. Those who knew him — students, friends, and colleagues — will remember his questioning and penetrating blue eyes, his expressive hands, and his manner of speaking — with precision and an invitation to dialogue.

Rest in peace, friend and colleague Henry, and may your life and example inspire all of us who remain behind!

— Harry Loewen

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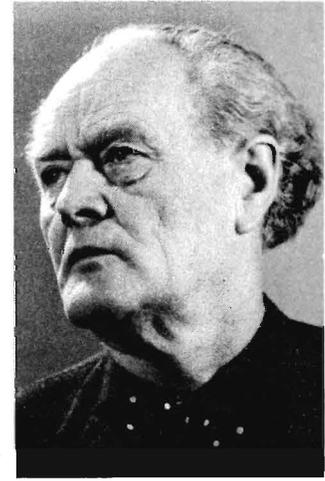
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Alexander Harder (1901-1985)

Er gehörte zu den seltenen Menschen, denen es vergönnt war, in einer befriedigenden und beglückenden Arbeit den Sinn des Lebens zu finden, und die ihm verliehene Gabe zur Lebensaufgabe zu machen. Schon als Kind begann er in Bleistiftskizzen bildlich nachzuahmen, was ihn umgab. Die Kunst, Eindrücke zum Ausdruck zu bringen, reifte langsam; es waren Jahre einer beginnenden inneren „Samm- lung.“ Ich erinnere mich, wie er in den Jahren am Südurale erste Karikaturen entwarf, die dann zu Zeichnungen wurden, die erkennen liessen, dass er „Gesehenes“ in „Erschautes“ verwandelte.

Seine Umwelt begünstigte das. In seinem Geburtsort, einem einsamen Dorf westpreussischer Auswanderer hinter der Wolga, boten sich schlichte, aber geprägte Bauerngesichter als Modell an. Hinzu kamen die Hof- und Erntearbeiter aus den russischen, tat- arischen, kalmükischen und mord- winischen Dörfern der Umgebung. Die Vertreter weiterer ethnischer Gruppen, an denen die Wolgasteppe so reich war, traten in seine Welt, als der Vater seinen Maschinenhandel aus der Kolonie in einen russischen Marktort verlegte: Ukrainer, Esten, Polen und Tschu- waschen — eine verwirrende Galerie menschlicher Typen; wie sollte ihm das Antlitz des Menschen nicht ein tiefes Interesse abgewinnen! Im Gedenken an sie trug er als Künstler den Zunamen „Khasan.“ Und dann die Landschaft, ein Schnittpunkt zwischen dem nörd- lichen Urwald und der südlichen Steppe, voller Geheimnisse und endloser Weite, mit einem überreichen Bestand an Tieren aller Art: Elche,

Bären, Wölfe, von denen er als Kind gehört hatte, um sie später selbst zu erleben. Alles waren Gelegenheiten, nicht nur sinnlich etwas wahrzu- nehmen, sondern darüber hinaus auch mit Augen zu erkennen, in denen sich „optisches Gedächtnis“ entwickelte; er behielt weniger, was er las oder hörte, als das andere: was er schaute.

Als er mir etwa siebzehn Jahren von dem ihm lästigen Schulzwang befreit wurde (er war und blieb auch als Künstler stets „schulfremd“), begann er von der Pike auf zu erlernen, was ihm für ein bildnerisches Gestalten fehlte. In Elbing kam er nach einem elementaren Zeichenunterricht zu einem bekannten Radierer, bei dem er viel Hand- werkliches aufnehmen konnte.

Auf der Kunstakademie in Königsberg fand er dann als Meisterschüler bei Carl Albrecht das Sprungbrett für eine eigen- ständige malerische Entfaltung. In München schlug er sich eine Weile als Gelegenheitsmaler durch, fuhr nach Paris und begegnete so endlich der grossen europäischen Kunst.

Merkwürdig, er suchte nie nach einem Stil und blieb allen Stilistiken gegenüber misstrauisch; das war kei- neswegs ein übertriebenes Selbstbe- wusstsein oder gar Überheblichkeit — er bewahrte sich seine Eigenständigkeit, die bis zum bewussten Individualismus gehen konnte. Erst im reifen Alter ent- stand in ihm eine Toleranz, die mehr als blosser Neidlosigkeit war; er konnte auch bei unverdienten Gelegenheiten loben und ehren, vielleicht auch darum, weil er bis zu seiner öffentlichen Anerkennung die Situation eines Zwei- ten oder Dritten in der Wertung schadlos überstanden hatte. Er wusste, dass dem Künstler sein Werk erst dann

etwas gilt, wenn es im Betrachter Leben, d. h. Sympathie, ein Nacherleben, aus- löst. Bilder sprechen oder sie sind stumm und können dann nicht mehr als nur „dekorieren.“

Die Jahre in Nordamerika (1928– 1934) brachten ihm nicht unwesent- liche Eindrücke. Aber alle Wechese- lungen seiner Lebens- scene dienten ihm stets zu neuem Aufbruch; es gab kein Ende einer Phase seiner Entwicklung, son- dern nur Fortsetzungen.

Alexander Harder lässt eine lange Reihe von Bildern, Collagen, Radie- rungen und Zeichnungen zurück, die auch in manchen Galerien und Ausstel- lungen noch zu sehen sein werden. Da sind Gemälde, Landschaften, Portraits und Skizzen, aber auch Phantasien und Farbenspiele, eindruckliche Tierbilder — alles das war nicht nur seine Umwelt, es war seine Welt.

Sie mögen besonders erwähnt sein, die Darstellungen der osteuropäischen Menschen, nicht zuletzt der Juden in ihrem ghettohaften Milieu.

Die Spannweite wurde reich durch Reiseerlebnisse im nahen Orient, Griechenland und Spanien. Er hatte die Fähigkeit, Objektives und Subjektives zu verbinden und sich stets mit jedem Motiv zu identifizieren.

Am 24. September 1985 schloss er seine Augen. Die sein Werk sehen, mögen nacherleben und ihn uns so nahe erhalten. Er lebt darin weiter und wird über sein Grab hinaus zum Dank bewegen.

„Alle Schönheit dieser Welt ist doch nur ein Widerschein der ewigen.“
(Marie von Ebner-Eschenbach)
Johannes Harder
Schlüchtern, BRD
Bruder des Verstorbenen.

Zehn
Passions-Predigten

gehalten in der

Berdianischen Brüder-Gemeine am Asowischen Meer

in der Passions-Zeit 1852

vom

Pfarrer E. Wüst.

Meiner lieben Frau zu Weihnachten 1853. —

E. Wüst.

Handschrift von Eduard Wüst

Ein Buch von Eduard Wüst

Als ich im vorigen Frühling in meinem Lieblingsantiquariat in Stuttgart herumstöberte, fiel mein Blick mit einmal auf einen schönen alten Halblederband, dessen goldenbraune Farbe im Halbdunkel der Hinterstube fast leuchtete. Ich öffnete den schmalen Band und las: „Zehn Passions-Predigten gehalten in der Berdianischen Brüder-Gemeine am Asowischen Meer in der Passions-Zeit 1852 vom Pfarrer E. Wüst.“

In diesem Buchladen war ich nicht verwundert, theologische Bücher zu finden — es handelt sich um den Verlag Steinkopf, dessen Bücher in unsern Kreisen ziemlich bekannt sind — aber es

war doch überraschend, ein Buch von „unserm“ Pfarrer Wüst hier plötzlich in die Hände zu bekommen.

Von Wüst gibt es nämlich nur ein paar Bücher überhaupt. Nachdem er nach Russland gegangen war im Jahr 1845 konzentrierte er sich auf seine Predigt- und Gemeindefarbeiten. Ein paar Jahre später kam es zu den Erweckungen, die nicht nur unter seinen separierten Lutheranern, sondern auch unter den Mennoniten wirkten.

Es waren ganz besonders die Predigten, die Wüst bald in einer weiten Umgebung bekannt machten. Schon in Württemberg hatte er durch seiner robusten Predigtart Aufsehen erregt und

das hatte letztlich dazu geführt, dass Wüst keine Pfarrstelle in der Landeskirche erhalten konnte und folglich die Einladung nach Neuhoftung annehmen musste. Diese Predigten fanden in Südrussland aber einen starken Widerhall und bestimmten grossenteils sein weiteres Schicksal.

In seiner Antrittspredigt hatte Wüst sein Programm mutig vorgetragen. Er sagte z.B.: „Ich predige . . . Partei und bin kein Freund von jener erbärmlichen Einheit der Gläubigen und Ungläubigen. . . . Ihr Gläubigen, . . . geht aus von der Welt, meidet sie und tut euch von ihnen, den elenden, erbärmlichen Halbgläubigen, den Heuchlern, Schein- und Maulchristen. . . .“ Das hatte einerseits dazu geführt, das entschiedene Christentum zu fördern, aber andererseits auch zu Streit und Zwistigkeit innerhalb der verschiedenen Gruppen und Gemeinden, so dass Wüst selbst mit der Zeit an sein Werk zu zweifeln begann.

Im Jahr 1853 wurden drei Weihnachtspredigten aus dem Jahre 1851 und zehn „Passionspredigten“ von 1852 im Druck herausgegeben. Diese zwei Veröffentlichungen stellen vielleicht den Höhepunkt seiner Wirksamkeit dar, und sind zugleich fast alles, was wir von ihm besitzen.

Als er nach Russland ging, war Eduard Wüst ein lediger junger Mann, der bis dann seine verwitwete Mutter hatte versorgen wollen. Es folgte ihm aber bald danach eine Pauline Liesching, aus einer Stuttgarter Verlegerfamilie, die seine Braut wurde. Als Wüst schon 1859 starb, ging seine Witwe nach Stuttgart zurück, wo sie noch bis nach der Jahrhundertwende lebte.

Im Jahr 1853 aber hatte Eduard Wüst seiner Frau zu Weihnachten ein Geschenk gegeben, ein frisches, halbledereingebundenes Exemplar seiner Passions-Predigten, mit der Inschrift: „Meiner lieben Frau zu Weihnachten, Wüst“ — Diese Inschrift las ich nun in diesem noch sehr schön erhaltenem Exemplar und wusste, dass dieser Band mit der jungen Witwe nach Stuttgart zurückgekommen war. Die Buchseite vor mir — und die heute wieder vor mir offen liegt, enthält auch die Worte: „Zum Andenken der Tante Pauline erhalten, Julie Liesching.“ Pauline Wüst wird den Band anscheinend ihrer Nichte Julie geschenkt haben.

Ich wollte noch vom Antiquar wissen, ob aus der Familie Liesching/Wüst vielleicht noch sonstwas in seine Hände gekommen sei, was er aber negativ beantworten musste.

VGD

Dankscheen

fonn Jack Thiessen

Jasch Niefeld enn Peeta Bruhn — eajentlijch Niefelds Jasch enn Bruhne Peeta wiels see eentletsijch weare — weare twee mennische Foarmasch. Foarmasch? Na, eajentlijch noch en bätje mea aus Foarmasch, wiels see weare sogoa Ranschers enn Sied-saskatchewan.

See foarmde, nä, etj meen rannde eene Ransch toop, haude eene Hääd fonn sass hundat Kjeaj enn nochmol haulf soo fäl Jungfee, enn eene Bonsch feine Pead.

Emm Läwe interessead an buta daut Ransche enn Jeldmoake, measchtens noch en bät dee Rodeos emm Somma enn Wilf Carter emm Winta. Enn wann Wilf Carter sinje sull, musst Jasch dän Grammaphoon emma jenietsch opptratje enn Peeta späld dann uck Jetoa enn jodeld mett. Jo, Peeta sung enn jodeld, daut de Coyotes wiet rundomm de Näs no de Mond tsielde enn mett-jülde. Lied fetale, daut dee Präriewilw sogoa hielde wann Peeta enn Wilf "Miene kjliene schmocke Buschtje wiet emm Bosch," sunge enn jodelde, oba etj jleew, daut ess en bätje äwadräwe. Enn nijch doawäjén, wiels Peeta nijch sea scheen späle enn sinje deed, oba measchtens doawäjén, wiels Coyotés daut mett Hose jriepé emm Winta too drock habe, soo daut see sitj nijch foaken leiste kjenne, sentimental too woare. Oba musikalisch selle se senne aus bille een Fäasinja, enn daut jleew etj uck jearen.

Na jo, soo wea daut mett Jasch enn Peeta enn äre Ransch, daut Grammaphoon-Opptratje enn Jetoahspäle enn sinje enn jodele enn Jeldfedeeene enn em Somma Heimoake enn aum Weekend dollé Bolles mak riede enn wille Pead enn Broncos optteeme enn sitj selwst fierijch riede.

Dee twee Junges weare eajentlijch goot too liedé; Jasch wea fleijcht en bätje kniepaja aus Peeta enn maunjchmol sogoa en bät hinjaritjsch, oba Peeta wea doafäa een Straight-Shooter, soo's de Lied doa tweschen Swift Current enn de Montana-Jrents opp Dietsch

saje. Dee Twee kaume aulnoch goot ut enn weare emm Grooten enn Gauntsen jleie Kjeadels, wiels etj an eemol emm Currentscha Shopping Center biem Koffedrintje, enn dee jefolle mie. Jasch siene Uage kullade en bät dolla wann hee en poa läwendje Panty-Hose sach, während eena Peeta aunsach, daut hee leewa oppem Pead aus oppem Stool sette deed.

Daut wea aune eenefeftijch lot emm Oktooba, enn onse Cowboys haude wiet emm Waste eenem Frind jeholpe Kjeaj enn dän Wintatun toop toojoage. No drie Doag Oabeid jintj'et aul tiedijch tsemorjes no Hus. See reede enn reede, foodade äre Pead unjawäjes Howa, enn febeete sitj selwst en bätje, enn reede wieda äwre groote, walje Prärie-Stap no Hus. Enn haulf Fea pessead'ett dann uck: Eascht word dee Himmel greiw, dann dunkel enn boold kaume uck aul de easchte dune rauf, enn boold schnied daut enn word kolt. Klock Fiew wear'ett soo wiet: entwäda ooda.

"Daut well woll toowintre, waut meest, Peeta?" säd Jasch. "Kratjt waut Du, well'we ons de easchte baste Krupnja seatje!" Enn daut deede see dann uck. Enn soo kaum daut, daut see omm haulf Sass ut opp eenem Hoff noppreede, enn fruage, aus see enn de Pead hia Schulinj finje durwe.

See kjannde sitj nijch. Eascht wull dee Lady an goanijch soo rajcht oppnäme, oba aus see sach, waut bute looss wea, säd see opp Englisch, "Komt nenn, enn moakt de Däa too!" See worde sijch boold eenijch: De Pead worde emm Staul nennjeleit enn jefoodat enn Jasch enn Peeta fünge uck Obdach.

Biem Owenkost fetalde see sitj äwa Wind enn Wada, enn äwa Sodeltiet enn Eiwste, enn Pead enn Kjeaj enn äwa Priese enn Oppjoa. Daut stald sitj rut, daut dee Lady Wätfru wea — enne baste Joare — äa Maun wea fomm Bronco enne Sandhills raufjeschmäte worde, enn wea boold doaropphan jstorwe. Enn see bleef auleen oppe Foarm, äre feine, groote Foarm. Wua sull see uck bliewe? Wua sull see uck han? Ea see

schlope jinje, naum Peeta de Jetoa fonne Waund, stemmd dee enn, enn sung noch en poa Leeda, enn donn word de Laump ütjepust.

Peeta enn Jasch schleepe oppe Lidjbentj enn Schlopbentj, enn dee Wätfru jintj no bowe oppem Bän schlope.

Aum näjtsten morje lach doa Schnee soo wiet aus daut Vag mau seene kunn, oba daut Sonntje schiend frintlijch. "Mol han!" "Mol wada!" enn wajch weare Jasch enn Peeta. . . .

Schnorrijch, oba fonn däm Dach aun wea dee Eentracht tweschen onse mennische Cowboys en bät jestead. Wäaweet waut doa wea, oba dee Junges weare eefach en bät empfindlijch jeworde, enn see weare sitj nu mett eemol emma enn aulewäje emm Stijch. Oba see beete de Täne toop enn proowde noch wieda topp too betschlare, oba daut wull aulatoop nuscht nijch mea woare, enn soo ennschloote see sitj emm Farjoa no de Sodeltiet utenaunda too haundle. Enn soo word'et dann uck . . .

Aum feftianden Aprell kjreajch Peeta Bruhn fonn eenem Audwekoat metteenst eenen Breef. Enn doa stund jeschräwe: "Wiels Du soo leeffolijch too mie weascht aus Du emm Oktoba bie mie emm Onwada äwanacht bleefst, hab etj Die miene Foarm femoakt. Etj sie sea krank, enn wann Du dit Testament läse woascht, sie etj aul doot." Peeta flautade de Henj enn sien Mul word dreajch, enn hee kaum daut mett'em Kjwiél moake meist nijch no. Waut ess dit blooss aulatoop? Waut jeit hia äjentlijch fäa?

Peeta reet mett Breef toop no Hus enn langsomm jintj am en Licht opp . . . "Du, Jasch, aus wie emm Oktoba bie dee Wätfru äwanacht bleewe, schlitjchst Du die de Nacht no bowe enn spälsd Du doa Treesta, enn sädst Du ar noch bowenenn, Du heetst Peeta Bruhn?"

"Daut jeit Die weinijch waut aun, oba daut kunn senne!"

"Dankscheen fe äre Foarm, Jasch! Dankscheen!"

mm

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