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mennonite mirror

Volume One/Number One/September, 1971

Another
Mennonite magazine?



**Tante Anna's
42 years
of teaching**

V. FRIESEN

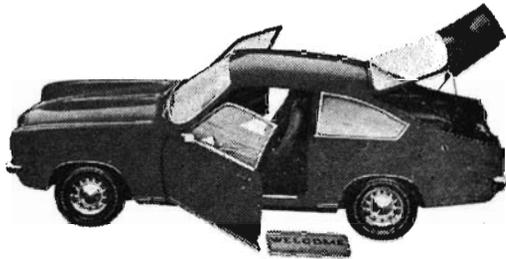
Noch eine
mennonitsche Zeitung?

Concordia's Choice: Clinic or Hospital

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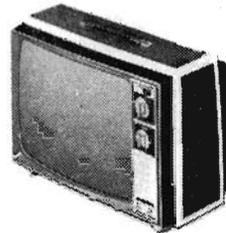
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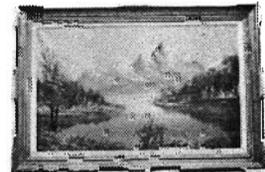


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House of fine furniture, is sponsoring an original oil painting. Value \$125. See them for all your furniture, rugs and appliances at 499 Notre Dame, Winnipeg 2. Phone 775-4401.



Eligibility to participate in this exciting draw program is easy. Simply bring your savings to Crosstown. For every \$10 deposited to your Savings Account and left in the account until the year-end, a ticket will be entered on your behalf. Besides the high returns of 6% on insured savings and 7% on uninsured savings, you will become eligible for the draw on the automobile or any of the other prizes listed above. Draws will be made during the year and at the annual meeting in February, 1972. Remember \$5000 in your savings account gives you 500 chances to win.

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ABOUT THIS ISSUE

The contents and form of this first issue give you some idea of what we are trying to do in the Mennonite Mirror. However, we know that even our first issue will be filled with mistakes and it should in no way be taken as a pattern for all future issues. We welcome reader suggestions for new ideas to be included in the magazine, and for criticism of what has already been tried. We want you to feel a part of this venture, so participate with us.

The article on Concordia was written by our young economist, Rick Martens, with the help of Roy Vogt. Rick did almost all of the research, which involved a number of long interviews with members of the Manitoba government and the Concordia Hospital, as well as a close look at much written material. We hope you will respond to the questions raised in the article. This is a crucial period in Concordia's history and we are happy to present you with an up-to-date picture of it.

"Tante Anna" is called "Tante" by thousands of people in Winnipeg who have been her kindergarten pupils. Though she is the real aunt of one of the editors this was not the reason why she was chosen as a subject for the first issue. The editorial committee felt that her contribution to Mennonite life and her ability even in old age to reflect upon it were strong reasons for writing about her. The writer, Lore Lubosch, did not know Tante Anna when she took on the assignment, but feels that she has made a new and interesting friend in the process.

It may seem somewhat inappropriate to begin the first issue of a magazine with an article on "funerals", but "death" is an ever present reality and our people spend much time discussing it. We are not interested in attacking funeral practices that have developed over the centuries, but an examination of our practices would always seem to be in order. Hilda Matsuo is one of the active housewives on our staff and spent considerable time surveying ministers and others about our practices. She will be in charge of a regular column on practical problems faced by ordinary people in our society. Her husband Bob, a research chemist with the federal government, is a lover of crossword puzzles and other riddles and will occasionally try to stump and entertain our readers.

inside you will find...

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Second Class Mailing Permit applied for. Postage paid at Altona, Manitoba.

THE COVER: Miss Anna Vogt (Tante Anna), almost a legend among German-speaking Mennonites, was sketched for our cover by artist Victor Friesen.

President and Editor: Roy Vogt
Vice-President and Managing editor: Edward L. Unrau
Business Officer and Secretary: Margarete Wieler

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Editorial Committee: Lore Lubosch and Hilda Matsuo, two "liberated" housekeepers; Ruth Vogt, a French teacher; Rick Martens, an economist with the provincial government; Wally Kroeker, assistant city editor, Winnipeg Tribune; and Rick Woelke, German language writer.
Business Committee: John Schroeder, travel agent; Rudy Friesen, architect; Rick Martens; and David Unruh, lawyer.

The executive group of Brock Publishers Ltd., serve as members of both the editorial and business committees of the Mennonite Mirror. President Roy H. Vogt is at present a member of the department of economics at the University of Manitoba; Vice-President Edward L. Unrau, is an editor with the public relations department of the university; and the Business Officer, Mrs. Margarete Wieler is a former legal secretary.

Upcoming Events

September

First Mennonite Church

Tuesday — September 28, 8:15 p.m.:
Annual Chamber Music Evening of the First Mennonite Church, Alverstone and Notre Dame. Featuring Helen Neufeld, soprano; Klara Belkin, cello; Arthur Janzen, tenor; Bernhard Kehler and sons, classic guitar; Helmut Penner, descant and treble recorders, with commentary by Peter Klassen. Admission: Adults: \$1.25, students and children: 50c. Please reserve in advance by calling church office at 783-0108. All proceeds go to mission work.

Westgate Collegiate

Opening program of Westgate Mennonite Collegiate is to be held on **September 19, 2:30 p.m.** at the Springfield Heights Mennonite Church. Guest speaker will be Jake Harms.

Ladies Auxiliary of Westgate Mennonite Collegiate will be holding a Garage Sale on **September 25**, at 206 Larchdale Crescent, Winnipeg 16.

Mennonite Brethren Bible College

Events happening at Mennonite Brethren Bible College for September are as follows:

September 20 — Night School: Oratorio Choir (R. Sawatzky)

September 21 — Night School: Intermediate German (G. Epp)

September 21 — Night School: Pauline Epistles (D. Ewert)

September 23 — Night School Christian Ethics (V. Ratzlaff)

September 26 — Opening Program at 3:00 p.m. at M.B.B.C.

Bethel Mennonite

Bethel Mennonite is taking church on retreat, **September 11 and 12** at Camp Assiniboine. Theme: Ingenerational Communication.

Elmwood Mennonite Brethren

Elmwood Mennonite Brethren Church — German Evangelistic meetings to be held September 19 to 26 (except September 24) at the Miles MacDonnell Collegiate. Guest Speaker will be Rev. Martin Durksen. Theme — "Auf der Suche nach Gott". Meetings begin at 8 p.m.

Canadian Mennonite Bible College

The opening program for the Canadian Mennonite Bible College will be held **September 26 at 2:30 p.m.** at the CMBC Chapel.

Mennonite Brethren Collegiate Institute MBCI opening exercises to be held on **October 3, 1971** at the Portage Avenue M.B. Church at 7 p.m.

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TO SERVE AS WE WOULD BE SERVED

A word from the editors:

Another Mennonite magazine?

By Roy Vogt

Welcome to the Mennonite Mirror! Now that you have the first issue of the Mirror in your hand you may be asking yourself: "Why another Mennonite paper?" We can answer this by saying that what you are reading is really quite new and unique.

First, the Mennnite Mirror is a news **magazine**, not a newspaper. It differs from other Mennonite papers in several ways. It will come into your home only once a month, not always with last-minute news, which a newspaper provides, but with a thorough coverage of a whole month's news, including pictures which a newspaper cannot always provide. To be exact, we plan to publish the Mirror once a month from September to June, in other words, 10 issues a year. We will make the news as up-to-date as possible. Most important of all, we will try to make it interesting and truly informative.

What else is unique about the Mirror? For one thing, its circulation. It is comprehensive in its coverage of the Mennonite community of Winnipeg. We have

discovered that there are about 6,000 Mennonite homes in Winnipeg, with around 20,000 readers. We are sending this magazine into each one of these homes.

You may be interested in knowing how we arrived at this figure. This was done in two steps. First, we took from the Winnipeg telephone directory all those names where we thought that we could be at least 90 percent certain that the people are either members of Mennonite churches or have a Mennonite background. These are names like Wiebe,

Reimer and Friesen, etc. Next we took from Mennonite church directories those names like Schulz, Peters, and Dick where the Mennonite affiliation is less certain. We also used church directories to obtain names of people who have joined the Mennonite Church without growing up in it.

Inter-Mennonite publications in the past, according to information given to us, have entered one-third or less of these homes. We hope to continue to send our magazine into each one. At the



The Mirror Team in action: Mrs. Margarete Wieler, Mrs. Hilda Matsuo, Rick Martens, Mrs. Ruth Vogt, John Schroeder, Rudy Friesen, Lore Lubosch and Roy Vogt. This photo was taken by Ed Unrau at a recent day-long planning meeting. Missing are Rick Woelke, Dave Unruh and Wally Kroeker.

same time we have tried to limit our ambitions. We are beginning our coverage with the Mennonite community of Winnipeg (though we are also sending individual subscriptions to interested persons outside of Winnipeg and the province. We have already had numerous such requests and welcome more. One rural Manitoba firm has asked for 200 copies for distribution). In the near future we may expand into the rural areas of Manitoba, but that is as far as we plan to go.

Our stress throughout is on a province-wide or local magazine which, in keeping with the Anabaptist-Mennonite stress on brotherhood, can make us reacquainted with each other and with the institutions that we have created. Family counsellors and other observers of society tell us that one of the most important things missing in modern life is a sense of community. Human beings must know that they belong to each other, just as they must know that they belong to God. This magazine hopes to strengthen this knowledge among its readers. We feel that the Mennonite community of Manitoba could make a better and bigger impact on its surroundings if we knew each other better, not only as church members but as people with various jobs and other interests. That is why we will regularly feature articles on Mennonites in different occupations and pastimes. That is also why we consider the list of "Upcoming Events" one of the most important monthly features. That way we can take more active part in each other's activities.

"Speak Truth in Love"

In all of our articles we hope to "speak the truth in love." This means several things to us. It means that we wish indeed to speak the truth, which demands personal integrity on the part of our writers and a sense of fairness on the part of the editors. We hope our writing will reflect the fact that there are many sides

to most issues. We know that in doing so we will not please everyone, but we do not intend to bend the truth to do so.

At the same time we do not intend to cajole our readers into accepting a particular point of view, or to go out of our way to create controversy. We hope that our articles will be interesting not because they directly attack other people's ideas but because they describe interesting people and ideas in a fair and thoughtful way. There is considerable room for preaching in the church, both on doctrine and on our personal weaknesses, but we feel that it is best done in the local congregation where the people are in a position to respond personally to what is being preached. Our purpose is modest in its scope. It is to describe and inform in such a way what our readers will be inspired without special pleading on our part to make a better contribution to the building of God's Kingdom. We welcome reader responses to issues discussed in this magazine. Needless to say we will not publish personal attacks, but constructive (even critical) suggestions are very welcome.

German Section

The combination of English and German in our magazine is another unique feature. We expect that some readers will not like this but we hope that our generation gap will be bridged at least to some extent by it. Instead of being ashamed of having a second language we should nurture it and enjoy it. We welcome letters and articles in both languages.

Will this publishing venture be able to stand on its own feet financially? We hope so. We have done several things to make this possible (though at this point we cannot, of course, guarantee it). On the cost side we are trying to keep our expenses down by working with a very low overhead. Our business and editorial offices are located in private homes. We have only one

salaried employee, on a part-time basis. We felt that it was important for at least one person, our business manager, to give considerable attention to the daily operation. We are extremely pleased that Mrs. Margarete Wieler, a former legal secretary, has assumed these responsibilities. All regular contributors to the magazine are shareholders and any financial rewards will depend on the success of the magazine. The history of Mennonite publications should be enough to convince anyone that we are not in this venture to make money, but we would like to run it on a business basis and at least break even.

We are taking a similar business-like approach to the revenue side of the venture. We will not rely to any great extent on contributions and will not ask for support from church organizations. Churches, and organizations like the M.C.C. are encouraged to send us their regular releases for inclusion in the *Mirror*. We will do our best to publish them. Special notices of concerts, etc., can be advertised at the regular rates (though they will be listed free of charge in our schedule of "Upcoming Events"). Almost all of our revenue will be based on advertising and subscriptions, as it is for this first issue.

We have been encouraged very much by the attitude of business and professional people to this venture. For some of these advertising in this publication is more important than for others, but all have shown a keen interest in what we are trying to do. We hope to justify their continued support in the future.

Subscriptions Only \$2.50

Our subscription policy is somewhat unique. Our official subscription rate is \$2.50 per year, and we hope that many of our readers will use the form elsewhere in this magazine to become our official subscribers. We will,

Continued on page 26



Rudy Wiebe's "Steel Lines of fiction": The Progress of a Mennonite Novelist

By E. E. Reimer

With three well-received novels to his credit in less than a decade, Rudy Wiebe has obviously earned his spurs as a novelist. A tentative assessment of this remarkable Mennonite-Canadian artist's work seems in order. By calling him a "Mennonite-Canadian" writer, I simply mean that his fiction thus far has dealt almost exclusively with a Mennonite type of experience and Mennonite subjects as viewed from a Mennonite-Christian point-of-view. He is not the first Mennonite novelist, of course, nor the first to work with Mennonite subject-matter — two earlier examples that come to mind are Gordon Friesen's **Flamethrowers** (1936) and Luella Creighton's **High Bright Buggy Wheels** (1951). But Wiebe alone has so far been able to combine seriousness of purpose with the energy and craftsmanship necessary in order to produce a body of significant works.

Just how good a novelist is



Wiebe when judged by the standards of such major Canadian novelists as Hugh MacLennan or Margaret Laurence? The answer is that he is not yet in their class, but his progress has been rapid and he may some day take his place beside them. He has made large strides in narrative power, range of novelistic experience and depth of vision from **Peace Shall Destroy Many** (1962) to **The Blue Mountains of China** (1970). At the same time, there are disturbing weaknesses in his talent, weaknesses which he will have to eliminate if he is to realize his full potential.

When **Peace Shall Destroy Many** burst upon the scene, the controversy it stirred up tended to obscure its artistic merits, and the promise of its author. That the novel became a *cause celebre* in Mennonite circles was a clear indication of its compelling authenticity

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By Lore Lubosch

Tante Anna:
after 87 years,
the spirit is still strong



"Tante Anna" — a living legend among German speaking Mennonites in Winnipeg.

I knew her before I met her, or so I thought. She must be dynamic to be able to teach German kindergarten, Saturday German school, and Sunday school every week — all week — for nearly 42 years. At first she kept a record of the children she taught, but when the number reached 2,000 she stopped counting. Now, at 87, she is still very vivacious and yearning for 'her children' — "Das Fleisch ist zwar etwas schwach, aber der Geist ist noch so stark!" (The flesh may be somewhat weakened, but oh! the spirit is still so strong!)

Her eyes a twinkle she introduced herself: "I am a 'Yaps-minist', born in Schoenwiese, Russia, on September 16, 1883". There was a new word for me, and so I was enlightened: "Yaps-ministe' were baptized with

cupped hands, whereas the 'Kauntche-Ministe' from Chor-titza used a jug". There and then our roles had been cast: she, the teacher; I, the student.

Anna enjoyed children for as long as she can remember. She was the third eldest daughter of Aganetha (nee Block) and Andreas Vogt. As seven more children were born into the family, Anna had every opportunity to develop her talents. She remembers that "it was always like Christmas when another baby arrived."

Often as playmates romped outside her window, Anna, in semi-darkness, sang and rocked "her babies" to sleep. Alone, with her imagination and a child, she had no regrets. In fact, the more she had in her charge, the better she liked it. Sunday "Vesper" especially brought visitors with their children. What an opportunity for games and stories! And so,

captivating children with her imagination, Anna refined her talents to an art.

In 1912 it became time to look to a career, and Anna chose to go to Berlin. Here, far away from home, she attended classes at the Pestalotzi-Froehbel-Haus, and in 1914 received her degree in pedagogy.

Upon returning to Russia, Anna took a position as governess, and when her charges no longer required her attention, in 1920, she returned to her family. She made a few attempts at starting kindergarten classes in her home town, but times became more and more difficult as a result of the revolution, and in 1923 the entire Vogt family emigrated to Canada.

In Steinbach, Manitoba, Anna undertook the challenge of salvaging the German language. She created and taught kindergarten in the mornings and set



Linotype by hand at the local printing shop in the afternoons. Still, children were her first love, and when by 1938 the classes became too small, "Tante Anna" moved to Winnipeg.

After a short-lived attempt at the Schoenwiese Mennonite Church, her kindergarten took firm roots in the North Kildonan congregation. Here it remained until 1966, when "Tante Anna" retired because of ill health. She was 82 years old.

When I first visited her at Bethania Mennonite Home, the room was filled with flowers — testimonials of affection from "her children". I commented on this, and Tante Anna told me about one of "her children", now a grown man. "He still doesn't understand why he loves me", she said. "I have disciplined him more than any other teacher."

Anna Vogt was strict with her children. She had to be. Her

classes numbered up to 80 and the ages ranged from three to five years old. They represented many religions and nationalities, and even though some spoke no German at first, they all did when they graduated!

"How could you keep them still long enough to listen?!", I asked. The thought of 80 squirming pre-schoolers boggled my mind. "I always carried a pin" she chuckled. "It would drop without warning, and I insisted on hearing it. Children do not like to be uncontrolled and respond to imaginative methods".

As we talked I realized that Tante Anna, who must have gathered her child psychology before 1920, certainly never lost touch with progress. "Adults must be strict and above all consistent", she said, "as children feel many truths they are incapable of understanding. A child can only trust a parent who sets limits, and only loves

a parent he can trust. But don't set up a lot of rules and regulations! That only leads to broken rules and discouragement. A few firm guidelines and a good example are best. 'Do as I do' is still the most efficient method of teaching."

At this point I simply **had** to ask what she thought of our youth today: you know what I mean . . . long hair, and all that. I was delighted with her reply: "Under all that hair, there is always a pair of eyes. They don't change. That is where I look, and there I see my little child of years ago. What does it matter how the body changes, as long as that dear child is still looking out?"

Now the ground was ready, and I directed our conversation to our "brand new, revolutionary innovations" in the educa-

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Concordia
must choose...

Community Clinic or Mennonite Hospital?

by Rick
Martens

After nearly a decade of discussion and many changes in plans, the board of Concordia Hospital has announced plans for the development of a new community clinic to replace the old hospital on DeSalaberry. The planning of the new clinic has been undertaken in collaboration with the Manitoba Department of Health and Social Development and is designed to serve Transcona, Elmwood, East Kildonan and North Kildonan.

Original Plan

The scheduled date of completion is 1974. Original discussion in the early 1960's centred around an "active treatment" hospital, similar to other hospitals recently built in Winnipeg. However, the Manitoba government, which is financing almost the entire project, felt that the new development should operate as a clinic with the following services: a wide range of medical specialists in addition to psychiatrists, dentists, and social workers.

The Concordia Board had originally envisioned a 200 bed hospital but under the new concept agreed upon, this has been reduced to 132. Plans at this stage seem to call for a hospital

of this size combined with a miniature "medical arts" centre (with various types of specialists) and a social welfare centre for welfare recipients and others. The manner in which doctors will be attached to the clinic has not yet been clearly established.

This announcement represents the latest event in the hospital's long history which began over 40 years ago. The founders of the hospital could not have foreseen the direction the hospital was to take but their efforts brought the present hospital into being, both with its problems and its prospects.

The Beginnings of Concordia

The inspiration for the original establishment of Concordia Hospital can be traced back to the tradition of "benevolent societies" among the Mennonites of southern Russia. Before the revolution of 1917, Mennonites in Russia had cooperated in building of schools, homes for the aged, and hospitals. This tradition was carried to Canada in the 1920's by Mennonite refugees. On January 1, 1928, a number of these refugees, alumni of the Halbstadt School of Commerce in Russia but now residents of Manitoba, met to found a



The Concordia Hospital on DeSalaberry



Concordia's maternity home at 720 Beverley. It is now a rooming house.



An architect's sketch of the new Concordia Hospital.

Mennonite hospital in Winnipeg. This small group appealed to the larger Mennonite community for support, and enough money was raised to open a maternity home in a small house at 291 Machray Avenue. Two of the most prominent leaders in this venture were Rev. Jacob Schulz and Mr. Henry Willms.

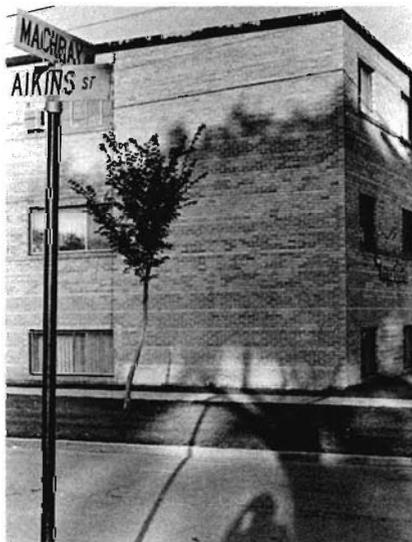
In 1929 the founding members met with six representatives of Mennonite churches to create a board which was truly inter-Mennonite. By 1930 enough funds had been collected to establish a small but regular private hospital at 720 Beverley St. This, however, was also the beginning of the depression and the hospital found that few people could afford to use its services. This led to a new plan of medical-care financing, a good example of the imagination and courage with which the Board met its early problems. It established a system of mutual health insurance which included doctor's care as well as hospitalization. It was a unique idea for the time and one which enabled both Mennonite people and others to obtain health services at a cost which they could afford.

This popular step gave new life to the hospital and in

1934 the Board purchased the then Winnipeg Sanatorium on Desalaberry in Elmwood for \$18,000, which has remained the hospital site to this day.

Expansion and Change

Concordia Hospital expanded its facilities and services after the Second World War. A \$215,000 addition in 1952 (financed about 50 per cent by the federal and provincial governments) provided 30 extra beds and two operating rooms. The hospital was served by a growing medical staff headed for years by the highly respected Dr. H. Oelkers.



The first Concordia was built at Aikins at Machray. There is now an apartment block on the site.

In 1957 the Manitoba government established a provincial hospital plan which undercut the unique position that Concordia had in the community. Concordia's system of mutual health insurance had provided hospital care at considerably lower cost than many other hospitals. This had naturally attracted many patients, even though the facilities at Concordia were not as elaborate as at some others. Under the new government plan hospitalization costs were equalized throughout the city and Concordia's patient load declined. For example, in 1956 Concordia had 700 maternity patients; in 1958 this had fallen to 350.

Despite this, the need for hospital facilities in eastern Winnipeg was growing. A government commission in 1962 recommended a new hospital in that area and a decision was made to enlarge and relocate Concordia Hospital. On April 25, 1964 the Concordia board chairman, Mr. R. I. Willms, announced plans to finance a \$2.5 million expansion on a new site, which would increase the facilities from 79 to 200 beds. These plans were approved by the Manitoba Hospital Commission in 1966,

on an 18 acre site at the corner of Highway 59 and Kimberley St. The cost was now estimated at \$4 million, of which 20 per cent was to be raised by Concordia Hospital itself. This was to be the first phase of a health facility to serve eastern Winnipeg including Transcona.

On Oct. 8, 1969 the Minister of Health in the new NDP government, Sidney Green, announced that the projected hospital was moving along as planned and 1973 was set as the completion date. It appears, however, that following that announcement the government began to change its mind about the nature of new health ser-

vices in Manitoba and since Concordia was still in the early stages of development it was selected as an experiment to test the new ideas. These are the ideas mentioned in the early part of the article. On June 12, 1971 the Winnipeg Free Press reported a rumor that the government had given an ultimatum to the Concordia Board which would force it to drop plans for the 200 bed hospital in favor of a health and social service centre. This was immediately denied by the government but later events have shown that, as in the 1930's, the Concordia Hospital once again faces a major change in its operations.

The Issues Involved:

Recent developments clearly represent a new approach to health care, and as such, need to be carefully examined in terms of Mennonite interests and the interests of the community at large.

The government clearly wishes to ensure that public expenditures will meet the needs of society as a whole in the most efficient and practical manner. The Minister of Health and Social Development, René Toupin, feels that there are sufficient active treatment beds in Winnipeg and public expenditures should be used to broaden

health care services. This view seems to be shared by the federal government which has endorsed the community clinic concept. In 1961 it refused to finance further hospital construction but it has recently indicated that it may participate in "clinic" developments. The government feels that traditional health care can no longer be viewed in isolation from other needs, especially social services and dental care. It therefore hopes to develop

Concordia into an integrated facility, providing all health and social needs to the surrounding community.

One of the most serious issues dividing the government and the Concordia Board concerns the structure of the Board itself. The Board currently comprises 10 members all of whom, according to a hospital by-law, must be Mennonites. The government feels that for the new clinic to be effective in dealing with the whole com-

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munity it should have strong community representation on the Board. The ultimate government goal appears to be a Board comprised almost totally of community members, while the Mennonite Board wants to keep control in its hands.

The government approach is based on some further considerations. Current clinic and social services are concentrated in the central area of the city. Other large cities have shown that these services can be decentralized to serve the suburbs more effectively. This is one of the hopes of the government. Further, the government feels that by integrating services it can reduce administrative costs, and reduce overall costs to the consumer (in the form, for example of lower drug prices). Also, the government feels the new development will greatly improve individual care. A wider array of medical

specialists on staff should make it easier to get an appointment with a doctor and allow patients to receive complete health care in one location.

The position of the hospital Board and the doctors operating in the hospital, while not in complete conflict with the government, represents the other side of the coin and must be examined to present a complete picture. Dr. H. T. Dirks, a doctor associated with the hospital for years, said in an interview that the new development, while imaginative in most respects, would effectively terminate the association of Concordia with the Mennonite community of Winnipeg. This is a very real problem which the Mennonite community must face.

It has also been suggested that the Concordia would destroy the personal nature of services provided at the old

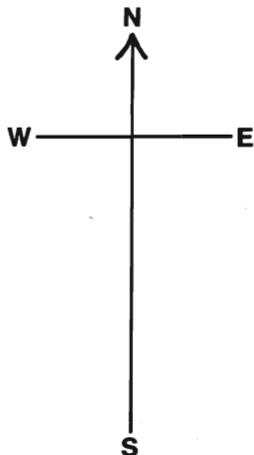
hospital and hence result in many patients seeking care at other locations.

The issues raised by Concordia's experience are important for all of us. While this writer does not pretend to have all the answers, discussion with various people involved in the debate have left some impressions which can be highlighted here.

In general, it seems that the government has developed an imaginative program for the new Concordia which enlarges some of its previous plans and cuts down on others. It seems that some of the planners in government may have pushed for these ideas too aggressively, without being sensitive to the experiences of the hospital Board. On the other hand, it seems that the Board has taken almost entirely a negative attitude to some of the new ideas.

While any government should

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be concerned with ethnic and other minority groups, an expenditure of this amount (about \$4 million) forces the government to think carefully about the benefits for the whole community. In a recent publication the Economic Council of Canada projected that, on the basis of current trends, health, welfare, and education expenditures would account for the total production of the Canadian economy by the end of the century.

The questions of community representation on the board and the future of Concordia as a part of the Mennonite Church are particularly important issues facing the Mennonites. Is the larger community really interested in getting involved in the operation of the clinic? While community representatives may be able to make many valid suggestions, they would also be unaware of the many difficulties involved in operating the facilities. Current board members have had a great deal of experience and it seems to make little sense to cast away this asset. With governments getting bigger all the time it may be desirable to allow the current board to remain in its position. Many other schemes involving government financing have been allowed to operate in this way. For example, the First Mennonite Senior Citizen's Home was financed largely by the government but left under the control of a Mennonite board because it was felt that such a board could operate the home most effectively.

On the other hand, one has to wonder why the board seems to resist considerable community representation so strongly. The Mennonite aspect of the hospital was changed drastically in 1957 with the introduction of the Manitoba Hospital Insurance scheme. Half of the doctors using the facilities are currently non-

Mennonite and the hospital actively encourages local doctors to use its facilities.

Some sources have suggested that government policy on this issue of control has discriminated against the Mennonite community. Other hospitals, such as Grace and the St. Boniface, have been built and expanded without the conflict involved in the Concordia case, though they are largely controlled by the Salvation Army and the Catholic Church respectively. It would appear that while the government cannot be accused of being against the Mennonites, it may be less willing to get into conflict with other groups in our society.

Many of the issues raised in this article, such as the eventual position of doctors within the new hospital, can probably be solved fairly easily. However, the issue of Mennonite control (and the relationship between the Church and the hospital) is one that extends beyond Concordia itself. The Church in a truly Christian fashion has attempted to involve itself in the needs of society through its hospitals, schools, senior citizen's homes,

The Church and State have traditionally been separated and in most respects it seems desirable that this remain so. However, as the operations of the church in this area widen in scope they seem to depend more and more on government support. The government is also widening its scope and it forces the church to build more elaborate facilities, both because of the standards which it sets and because of the lavishness of its own institutions, which can be financed with the pressure of taxes, while the churches continue to rely on the weak pressure of people's generosity. We invite our readers to discuss the dilemma and to offer their own solutions to the problems we face.

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Funerals and Funeral Practices

There has been, in the past few years a decided upsurge of interest in funerals and funeral practices. Much of this growing interest centres around the high cost of dying. Related areas of interest treat the practice of embalming, pre-need sales of funeral plots, and the like.

Through the years writers in Canada, Britain, and particularly the United States have levelled a barrage of criticism at present-day funeral practices, but after the immediate furor of indignation has cleared away, little remains. Action groups known as memorial societies have developed, however, in some localities of Canada and the United States and these, to varying degrees, have lowered the cost of a dignified funeral.

The question as to whether Mennonites are taking a serious look at funeral practices has been raised. Judging from answers to questions surveying Mennonite attitudes, Mennonite clergymen seemed to indicate that their members vary little in their response to mourning from an average Canadian counterpart.

A brief elaboration of questions relating to this study may elicit various answers from readers. Whereas the clergyman reports as a detached

By Hilda Matsuo

observer individuals may focus more attention on personal encounters with current funeral practices. Perhaps some of these feelings could be shared. A comparative look at traditional funeral practices as opposed to those of today could provide additional interest. Could we, in fact, assess whether Mennonites are maintaining or losing their perspective in matters of death?

In the meantime, how, from a clergyman's viewpoint, do Mennonites face the question of death and funerals? With use of paraphrased questions and answers, plus an allowance for explanation as to why these particular questions were asked, we have the following:

Question: Has your church investigated present-day funeral practices? (Mennonite churches, generally speaking, have favored simplicity rather than pomp and expense. Is this true of funerals?)

Response: Half of the churches had initiated limited investigation, placing special emphasis on funeral expenses.

Question: Does your church have a memorial fund or "sterbe Kasse"? (By almost universal

agreement funeral costs are high, therefore such a fund would appear to be useful.)

Response: Again half of the groups had some members either belonging to a memorial society, or in the case of one church, members belong to a church-sponsored group.

Question: The question relates to funeral format with special emphasis on open caskets. (The point of particular interest is: open caskets lead to greater expense and make embalming a more necessary part of the funeral process. Once embalmed, etc., the undertaker may convey the feeling that a "beautifully made-up body" requires a good coffin.)

Response: Format varies with family preference. In general, most caskets are open at some period of time, with the dead invariably embalmed. One minister by way of value judgment, stated that caskets should be closed.

Question: Does viewing of the body take place at the funeral parlor as well as in church? (The criticism has been made that expensive funeral homes form part of the high cost of dying. Undertakers encourage use of their premises for viewing. Viewing in turn is encouraged to make further use of funeral facilities necessary.)

Response: All church groups

had some members avail themselves of funeral home facilities in this manner.

Question: Have church members connected themselves with the Memorial Society Association of Manitoba? (This society seeks to by-pass high funeral costs with provision of a simple funeral in line with the preference of individual members.)

Response: None were aware of any members having allied themselves with this group. No

church group had explored the possibility of allegiance with the group. One church was, however, investigating an alternative arrangement with a funeral establishment.

Question: As an alternative to burial of the body is cremation practiced? (Cremation, depending of course on the type of funeral chosen by the family, should lead to lowered funeral costs. By the same token cremation should involve less

burial space, if any.)

Response: Only a few members had been cremated.

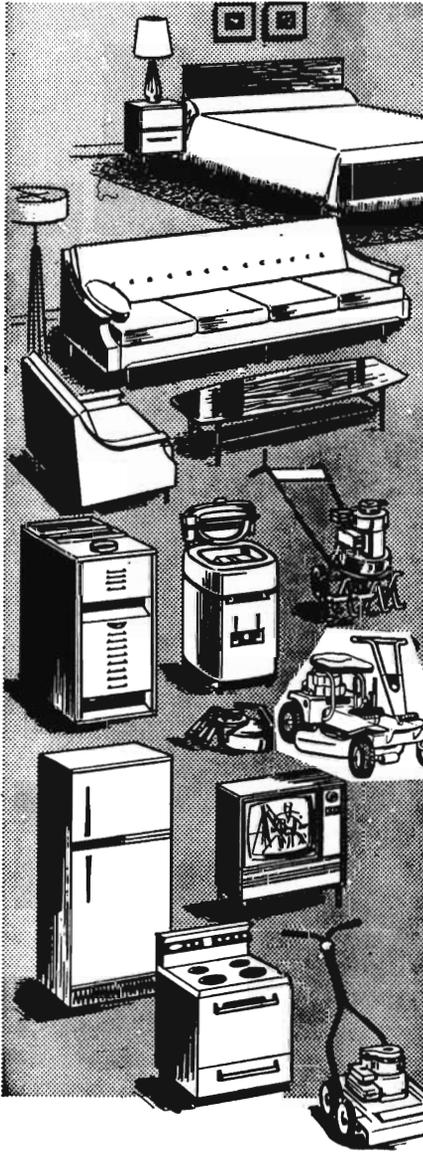
Question: Have any members made arrangements to leave their bodies for medical studies? (Anybody can do this. The Memorial Society Association of Manitoba also gives its members a choice as to whether they wish to do so.)

Response: One respondent indicated that some members had made such arrangements. In answer to a further question it appeared that few members would consider such medical studies an indignity to the deceased. No alternative question as to whether or not embalming too presented itself as an action of indignity was raised. One group of deacons on consultation about a further question as to whether or not such medical studies would be considered a sacrilege rather than an indignity, felt that leaving their bodies to medicine would be nearer to a sacriligious action rather than one of indignity. Another respondent had the same feeling but he qualified his initial response by saying that there would be room for doubt here. Basically his church members would endorse medical studies which might relieve fellow sufferers of a particular ailment. The majority of respondents saw no problem here.

Question: Do members exclude or include costly floral tributes? (There has been a movement to encourage exclusion of floral tributes. This movement has been resisted, often strongly, by that allied member of the funeral trade, the florist.)

Response: Alternative memorial tributes to different organizations and charities are being given. Flowers, however, still form part of the funeral.

Questions: Are coffins expensive or inexpensive? (Undertakers by various means, have been known to subtly encourage pur-



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chase of expensive coffins.)

Response: Divided response.

Question: What type of memorials or gravestones are commonly purchased? (The allied trades often get their share of money here.)

Response: Judging from a limited response only, these seem to be simple and inexpensive.

Question: Where are funerals generally held? (Funeral parlors are a costly extra.)

Response: Members generally have their funeral services in church with use of funeral parlors, as indicated before, for viewing and as a repository for the body between time of death and interment. A comment from a minister to the effect that he deemed a formal "little service" in the evening prior to the funeral as unnecessary, is worthy of mention here.

Question: Are there many memorial services where the body is absent? (This would be done in any event during times of

war, drowning, or other accident which might befall the body. Although cremation is not always carried out this way, some people are cremated immediately after death, without benefit of frills such as expensive coffins. There would also be no 'extra' such as a 'resting period' in the funeral home to pay for.)

Response: At times of accident, yes.

Question: Do members purchase cemetery plots before death occurs? (This has been a lucrative racket in the allied funeral 'trades'.)

Response: A fair number of members have done so. A country congregation would by-pass most costs for burial plots.

Perhaps a few questions not touched on, are now in order. How do Mennonites in general feel about the use of restorative cosmetics, as applied to their use in the funeral trade?

Are there some positive aspects in Mennonite funerals that can be viewed with price?

Finally, by way of positive comment, a summary of thoughts as given by one minister, thoughts which could find sympathy with the other respondents:

"In most cases the funeral is a result of a pressured response in a time of deep grief. As a result work in the area of education needs to be done well in advance of death. For me this means that I am attempting to look at the idea of death and see if we can change some attitudes. Instead of seeing death either as a most morbid concept or as some "unrealistic high" I would like to suggest that we look at death as a part of life.

As I see it a funeral ought to provide some help and also be a time to recall in celebration a life.

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However, there are Mennonite firms which have been missed. If you represent such a firm and want to buy advertising space, contact any member of the Mirror's business committee, or phone our business office at 832-3012.



EDUCATIONAL NEWS

The University of Winnipeg German department announces a course in Advanced Composition (2801-1) which is suited particularly to those persons who seek to improve and revitalize their German, both written and oral. As in the past, the department also offers a course on German dialects which takes special cognizance of German-Mennonite writers and the Mennonite tradition.

In the coming year the students in the German drama course will once again produce a German play by a representative modern playwright. Time and place will be announced in a future edition of this magazine. A program of modern and classical films is offered free during the course of the year.

Several students in the department are selected each summer for work and travel in Germany. Summer scholarships for a five week German course in Germany are also made available.

SPORTS NEWS

Gordie Falk, son of Mr. and Mrs. Erdman Falk, 50 Fidler Créscent, recently earned distinction by winning the 1971 Manitoba assistant professional golfers' championship. One of the province's top golfers, he has played on the Manitoba Junior team in the national championships and since turning "pro" two years ago has been working at the Niakwa golf club.

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Youth Opportunities Unlimited (Y.O.U.), a Mennonite sponsored organization in Winnipeg for work with Indian and Metis people has sponsored several baseball tournaments this summer. The Y.O.U. team itself won a recent tournament held at the Indian Residential School on Academy Road, involving teams from Springfield Heights, Selkirk, Crystal City, Elie, Sargent Avenue Mennonite Church, Fort Garry, First Mennonite and Gospel Mennonite Churches. The winning Y.O.U. team is pictured below. The team members are: Front Row, L. to R.: Bruce Montour, Jim Flett, Peter Parisian, Rod Morrissette, Vern Morrissette, Frank Passante, and Wayne Parisian. Back Row, L. to R.: Ed Funk, Ike Dyck, Tom Jackson, Percy Stevenson. Absent: Henry Fast and Edwin Teichroew.

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Noch eine mennonitsche Zeitung?

BY RICK WOELKE

Willkommen zum „Mennonite Mirror“, (Mennonischer Spiegel). Jetzt, da Sie die erste Ausgabe des „Mirrors“ in der Hand halten werden Sie sich wahrscheinlich fragen: „Warum **noch** eine mennonitsche Zeitung?“ Wir können daraufhin antworten, dass das was Sie lesen in der Tat neu und original ist.

Erstens ist der „Mennonite Mirror“ ein Nachrichten Magazin keine Zeitung. Es unterscheidet sich von anderen mennonitischen Zeitungen dadurch dass es nur einmal im Monat in Ihr Heim kommt, nicht immer mit den neuesten Neuigkeiten wie eine Zeitung, aber mit einer gründlichen Reportage von den Ereignissen des Monats zusammen mit zahlreichen Bildern welche eine Zeitung nicht immer bringen kann. Um es kurz zu fassen, wir haben vor, zehn monatliche Ausgaben im Jahr herauszubringen von September bis Juni. Wir werden die Nachrichten so aktuell wie möglich bringen und werden versuchen es interessant und informierend zu gestalten.

Die Zirkulation

Was ist sonst noch original am „Mirror“? Zunächst die Zirkulation. Wir haben festgestellt dass es in Winnipeg ungefähr 6,000 mennonitische Heime mit 20,000 Lesern gibt. Wir schicken den „Mirror“ in all diese Heime.

Eingedenk des anabaptistischen-mennonitischen Grundgedankens brüderlicher Gemeinschaft zielen wir darauf hin ein

provinzielles oder lokales Magazin zu fördern, das uns hilft nicht nur miteinander bekannt zu werden sondern auch mit dem was unserem Wesen entsprang. Experten, die sich mit der heutigen Gesellschaft und Familie befassen sagen uns, dass im modernen Leben kein Gemeinschaftsgefühl existiert. Menschen müssen wissen dass sie zueinander gehören, genau so wie sie sich darüber klar sein müssen dass sie zu Gott gehören. Dieses Magazin hofft dieses Bewusstsein unter seinen Lesern zu stärken. Wir glauben, dass die mennonitische Gemeinschaft in Manitoba einen besseren, stärkeren Eindruck auf ihre Umgebung machen könnte wenn wir uns besser kennen würden; nicht nur als Mitglieder unserer Kirchen aber als Menschen in den verschiedensten Berufen mit verschiedenen Interessen. Aus diesem Grunde werden wir regelmässig Artikel über mennonitische Brüder und Schwestern bringen. Um uns auf gegenseitige Aktivitäten aufmerksam zu machen werden wir jeden Monat ein Verzeichnis kommender Veranstaltungen (Upcoming Events) bereit haben.

In allen unseren Artikeln hoffen wir „die Wahrheit in Liebe zu sprechen“. Dieses bedeutet dass wir wirklich die Wahrheit sagen wollen und dieses stellt hohe Anforderungen an unsere Schreiber und Redakteure: Verantwortungsbewusstsein und Sinn für Gerechtigkeit. Wir sind uns darüber im Klaren dass wir niemals alle zufrieden-

stellen können aber das soll uns nicht davon abhalten an der Wahrheit festzuhalten.

Fernerhin sind wir nicht darauf bedacht unsere Leser zu überreden mit unseren Ansichten übereinzustimmen, ebensowenig wie wir darauf aus sind Meinungsverschiedenheiten zu fördern. Wir hoffen dass unsere Artikel nicht dadurch interessant sind weil sie die Ideen anderer Menschen angreifen sondern weil sie interessante Leute und Ideen so objektiv wie möglich beschreiben. Das Predigen, über Doktrin oder menschliche Schwächen, ist die Aufgabe der Kirche und es ist vorteilhaft wenn sich dieses auf die lokale Mitgliedschaft einer Kirche beschränkt damit Menschen in der Lage sind ihre persönliche Reaktion und Meinung auszudrücken. Der Zweck unseres Magazins ist bescheiden. Wir wollen Information so geben und Ereignisse so schildern, dass unsere Leser von selbst angeregt werden am Bau des Reiches Gottes mitzuhelfen, ohne dass wir extra darum bitten. Wir hoffen dass unsere Leser auf die Themen, die behandelt werden eingehen und uns wissen lassen was sie davon halten. Beherrschende Kritik ist immer willkommen, aber persönliche Angriffe werden nicht veröffentlicht.

Die Kombination von Englisch und Deutsch ist eine weitere Neuheit unseres Magazins. Verschiedenen Lesern wird dieses vielleicht nicht gefallen, aber wir



hoffen dass dadurch die Kluft zwischen den Generationen etwas überbrückt wird. Statt uns zu schämen, sollten wir uns freuen, eine zweite Sprache unser eigen zu nennen und sollten sie auch weiterhin pflegen. Wir heissen Briefe und Artikel in beiden Sprachen willkommen.

Wird unser „Mennonite Mirror“ finanziell in der Lage sein auf eigenen Füßen zu stehen? Wir hoffen es. Wir haben verschiedene Massnahmen getroffen um dies möglich zu machen (obgleich wir zu dieser Zeit natürlich nicht dafür garantieren können). Wir versuchen unsere Unkosten dadurch niedrig zu halten, indem wir unser Geschäfts und Verlagsbüro in einem privaten Haus situiert haben. Wir haben nur eine bezahlte Angestellte die nicht vollzeitig beschäftigt ist.

Eine ähnliche geschäftsmässige Einstellung nahmen wir auch hinsichtlich unserer Einkünfte ein. Wir werden uns nicht zu sehr auf Kontributionen verlassen und werden auch keine kirchliche Organisation um Unterstützung bitten. Wir bitten die Kirchen und Organisationen wie das M.C.C. uns ihre Nachrichten regelmässigen zuzuschicken und wir werden unser Möglichstes versuchen sie auch im „Mirror“ zu veröffentlichen. Besondere Konzert Anzeigen usw. können zu den üblichen Raten veröffentlicht werden (obgleich sie ohne Bezahlung in unserem Verzeichnis für kommende Veranstaltungen gedruckt werden). Werbeanzeigen und Abonnements sind die Hauptquellen unserer Einnahmen — für diese wie für weitere Auflagen.

Die Einstellung von Geschäftsleuten und professionellen Menschen unserem Magazin gegenüber hat uns sehr ermutigt. Für manche von ihnen ist die Werbereklame in dieser Ausgabe wichtiger wie für andere aber alle zeigten reges Interesse an unserem Unternehmen. Wir hoffen dass

wir auch in der Zukunft ihre Unterstützung rechtfertigen können.

Unser Abonnementsplan weicht vom Herkömmlichen ab. Unsere Abonnementsrate für ein Jahr beträgt \$2.50, und wir hoffen dass viele unsere Leser dieses Magazin bestellen und die Form ausfüllen, die sie für diesen Zweck in dieser Ausgabe finden werden. Wir werden jedoch fortfahren weitere Auflagen des „Mirrors“ in alle uns bekannte mennonitische Heime zu schicken. Einmal, um Interesse für unser Unternehmen anzuregen, und, ferner,

weil wir uns darüber klar sind dass sich nicht jeder ein Abonnement leisten kann — besonders viele unser ältern Brüder und Schwestern nicht, die nur von einer knappen Pension leben müssen. Wenn nur die Hälfte unserer Leser den „Mirror“ abonniert — und wir denken dass die Rate für die meisten erschwinglich ist — dann werden wir in der Lage sein alle unsere Leser mit einem guten Magazin versehen zu können.

Nun wünschen wir dass Sie sich gemütlich hinsetzen und mit dieser ersten Ausgabe des „Mirrors“ entspannen.

Nur heute werd Ich...

Nur heute werde ich versuchen lediglich durch diesen Tag zu leben und nicht alle Probleme meines Lebens auf einmal zu meistern. Wenn ich mir vorstelle dass ich eine bestimmte Sache ein Leben lang tun sollte dann würde es mich entmutigen — aber 12 Stunden, das kann ich durchhalten.

Nur heute werde ich glücklich sein. Dieses bestätigt die Richtigkeit der Worte Abraham Lincolns: „Die meisten Menschen sind so glücklich wie sie wollen“.

Nur heute werde ich mich allen Situationen anpassen und nicht verlangen dass alles nach meiner Nase gehen muss. Ich werde die Dinge nehmen wie sie kommen und mich fügen.

Nur heute werde ich studieren. Ich werde etwas Nützliches lernen, ich werde nicht gedankenfaul sein. Ich werde etwas lesen was einiger Anstrengung bedarf, Überlegung und Konzentration.

Nur heute werde ich meiner Seele drei Aufgaben stellen: (1) Ich werde jemanden etwas Gutes tun ohne dass ich mich zu erkennen gebe. Werde ich erkannt dann gilt meine Tat nicht.

(2) Ich werde wenigstens zwei Dinge tun die ich sonst nicht tun mag, nur um mich darin zu üben.

(3) Ich werde niemanden zu erkennen geben dass meine Gefühle verletzt sind; sie mögen verletzt sein, aber heute werde ich es nicht zeigen.

Nur heute werde ich zugänglich sein. Ich werde so gut aussehen wie ich kann, werde mich passend kleiden, nicht zu laut reden, mich höflich benehmen, keine Kritik üben, nichts Fehlerhaftes finden und niemanden verbessern und regulieren als nur mich selbst.

Nur heute werde ich einen Plan haben. Ich werde diesen nicht bis auf's letzte befolgen, aber ich werde ihn bereit haben. Ich werde mich so vor zwei Übeln retten: Eile und Unentschlossenheit.

Nur heute werde ich keine Furcht haben. Ich werde mich vor allem nicht vor dem fürchten was schön ist, und ich werde keine Angst vor der Überzeugung haben dass die Welt mir geben wird wenn ich der Welt gebe.

—Author unbekannt.

Wenn jemand eine Reise tut...

Vor einigen Wochen brachte das deutsche Magazin „Der Spiegel“ einen Bericht über Reisen in die ehemaligen deutschen Ostgebiete.

Eine westdeutsche Reisefirma „Hummel“ vermittelt mit Genehmigung der polnischen Regierung, Gruppen-Touren nach Städten wie Kolberg, Zoppot, Danzig, Baldenburg und Königsvalde. Die meisten Interessenten müssen ungefähr drei Wochen auf ihr Visum warten, manche bis auf den letzten Tag und einige warten vergeblich ohne dass Gründe angegeben werden.

Wer sich so einer Touristengruppe anschliesst hat über-

raschend viel Freiheit sich innerhalb Grenzen im Lande zu bewegen — sogar Autos kann man mieten.

Viele, oder sogar die meisten, der Touristen sind „Heimkehrer“ und ihre Reaktionen angesichts ihrer Vaterstadt oder ihrem Vaterhaus sind verschieden. Manches sind sehr gelassen — besonders wenn sie noch sehr jung waren als sie ihre Heimat verliessen, andere so wie ein älterer Herr aus Danzig, zeigen offensichtliche Erregung. Dieser Herr, heute ein Rentner in der Bundesrepublik wollte noch einmal vor seinem Tode sein geliebtes Danzig sehen. Anfangs ist er sehr enttäuscht

— viele der alten, vertrauten Plätze findet er nicht wieder oder aber es hat sich sehr verändert. Er erkennt zwar, wo alles gewesen ist, „die Artilleriekaserne, das Bekleidungsamt des 18. Armeekorps“ aber so ein Erkennen macht die Wiederkehr eben noch schmerzlicher. Er findet auch keinen Trost in der rekonstruierten Altstadt — für ihn ist der alte Glanz dahin — die Stadt hat keine „Seele“. Am liebsten möchte er gleich wieder nach Westdeutschland zurück. Am nächsten Tag aber fährt er in den Stadtteil, in dem er mal gewohnt hat und der Taxifahrer ist ihm behilflich das Haus zu finden. Der alte Herr nimmt seinen Mut zusammen und geht hinein. Polen begegnen ihm, sie sind freundlich, sie sind dort von ihrer Regierung eingewiesen worden. Unser Herr wird zu einer Tasse Kaffee eingeladen und er kann's nicht fassen. Es stellt sich heraus dass die Polen auch Vertriebene sind — aus Ost-Polen.

Natürlich sind nicht alle so freundlich. Manche, wenn auch verschwindend wenige, verweigern den Hummel Touristen jeglichen Zutritt zu deren ehemaligen Behausungen und einige rufen sogar die Polizei wenn sie verdächtige Fremdlinge bemerken die ihr Haus umkreisen.

Einige „Heimkehrer“ erleben direkt kleine Wunder. Da findet einer doch einen Danziger Stadtplan mit den alten Danziger Strassenamen und einer deutschen Legende, gedruckt 1970. Und wie ein westdeutsches Ehepaar den Personenzug nach Stettin besteigt, hören sie wie klar und deutlich in deutscher Sprache ausgerufen wird: „Zum Personenzug nach Stettin bitte einsteigen und Türen schliessen.“

Dr. Sawatzky studiert in Freiburg

Dr. Leonard Sawatzky, Professor der Geographie an der Universität von Manitoba, studiert gegenwärtig an der Universität zu Freiburg im Breisgau, Deutschland.

Vom 10. bis zum 13. Juni 1971 nahm er an einer Studienreise nach Elsass-Lothringen (Alsace-Lorraine) teil und schickt diesen kurzen, aber interessanten Bericht:

Nachdem die Franzosen sich praktisch weissbluteten in ihren Bemühungen dieses Gebiet deutscher Kultur und Siedlungen sich nach drei grossen Kriegen einzuverleiben hissen sie nun langsam und resigniert die weisse Fahne. Franzosen verlassen die Landbezirke und ziehen in die Städte und besonders in Lothringen verödet die ländliche Umgebung. Viel Ackerboden

bleibt unbearbeitet. Aus diesem Grunde bietet die französische Regierung erfahrenen, deutschen Bauern die willig sind dort zu leben, Höfe von 250 bis 500 Ackern für billiges Geld an. Leichter Kredit, billiges Land und lange günstige Raten.

„Im Elsass,“ so fährt Dr. Sawatzky fort, „stand ich zwischen alten, zerfallenden Barrikaden und verschütteten Schützengräben auf einem ehemals hart umkämpften Hügel; ein Hügel an dem 600,000 französische und deutsche Soldaten ihr Leben gaben in dem Wahnsinn des Krieges 1914-18. Ich dachte drüber nach — ein Triumph der Vernunft und vielleicht auch der Versöhnung aber auf alle Fälle sind all diese Toten Zügen menschlicher Torheit.“

*Congratulations and Best Wishes
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Crossword Puzzle

ACROSS

1. Possessive pronoun
5. Pronoun
8. Fled
9. Cannabis
10. Ancient region of Palestine
14. Infant
15. Period of day
17. Rare earth metal (abbrev.)
18. Fear
19. Tastelessly
23. Stitch
24. Weight (abbrev.)
25. Pronoun
26. Not in poverty
28. Promised land in Egypt
30. Intelligence agency
32. Zodiac sign
34. Lysergic acid diethylamide
35. Another name for Bethel

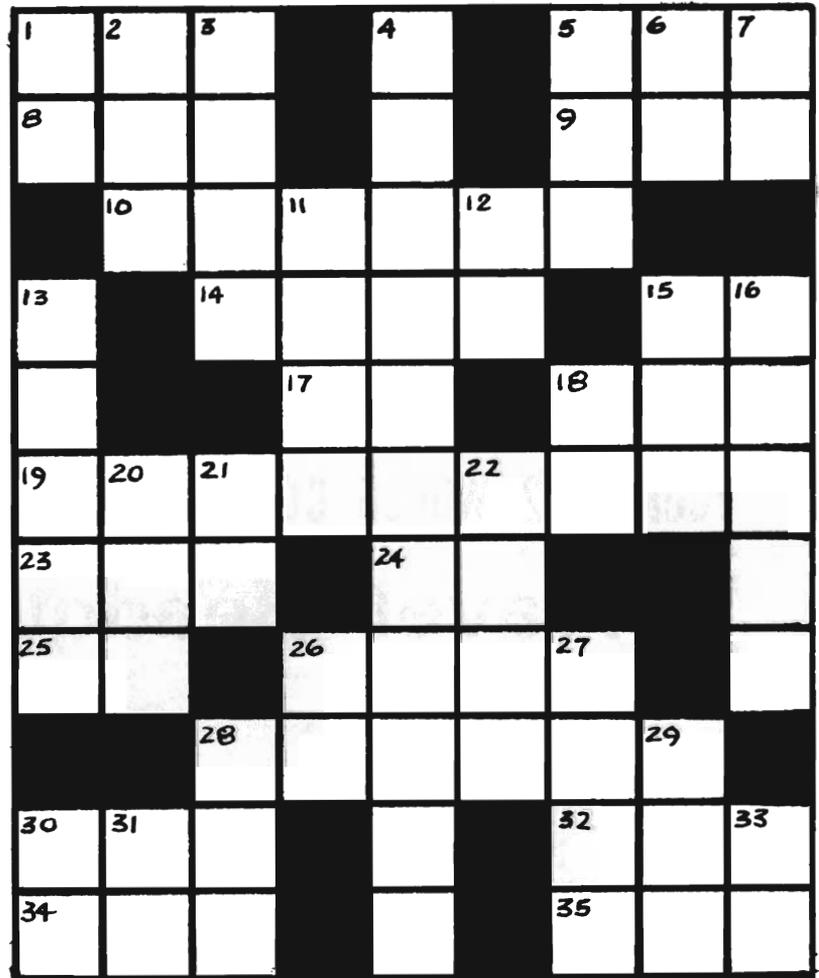
DOWN

1. Region of spectrum
2. Famous structure in Agra
3. Ignore
4. What Mennonites among others, are
5. Resort
6. Holmium
7. —tu, Brute?
11. Leader of surrealist school
12. Engineer (abbrev.)
13. Unique group among 4 down
15. Pointed tool
16. Famous 19th cent. German chemist
18. Public notice
20. Born
21. Compass direction
22. Unit of length
26. Rood (abbrev.)
27. One step from Purgatory
28. One of 12 regions in ancient Palestine
29. New (German)
30. Chlorine
31. Part of to be
33. Where Dorothy visited

FROM CROSSWORD TO CONCERT . . .

The Mennonite Mirror will give a pair of Winnipeg Symphony Orchestra concert tickets (to the Karin Redekopp performance in late October) to the first person who sends in the correct answers to the crossword puzzle below.

Entries, complete with name, address and telephone number, should be sent to the **Mennonite Mirror, 1044 Corydon Avenue, Winnipeg 9, before October 10th, 1971.** Winner will be notified by phone, with confirmation to follow by letter.



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MORE ABOUT MAGAZINE

however, continue to send the publication to those whose interest needs further stimulation or who cannot afford to subscribe at this time. We are thinking here especially of our older people who in some cases are living genteily on a minimal government pension. We hope they will continue to receive this publication without becoming official subscribers. If even half of our readers subscribe — and we think that the rate is a reasonable one for most people — we will be in a good position to provide all of our readers with a good publication.

Finally a word should be said about our relationship to the Canadian Mennonite, which stopped publication in February, and the Canadian Mennonite Reporter which was issued from its Ontario base in August. As we have already indicated, our magazine will be very different from these papers, both in its scope and in its treatment of

subjects. We began the planning of our publication last December because we felt that a new approach to Mennonite publishing in Canada was needed. We still feel this way. We do not consider our publication a "rival" of these others because we feel that what we are doing is, on the whole, quite unique. We trust that our readers will feel the same way.

Ours is a provincial effort, for reasons already given. We think that there is room for more such efforts in other provinces. We think that in the future some of our Mennonite institutions, like the M.C.C., which issue nationwide news releases might establish a "Canadian Mennonite Press" which would not be a publication itself but which provide our denominational papers, and provincial publications like the Mirror, with Canadian news. The Winnipeg Free Press, for example, provides its readers with world coverage by using international news services. In the same way provincial and de-

nominal Mennonite papers could more easily provide broad coverage without losing the important benefits of a strong local base. We can all co-operate without losing our diversity.

But that is something for the future. Now we hope you will relax with this first issue, and take a good look at the Mirror. We hope to be around a long time.

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More About TANTE ANNA

tion of children. We talked about the importance of the individual student, curricula geared to the capacity of each child to learn, problems confronting the teacher in the open area classrooms, etc. She listened, commented, understood fully, and was not at all perplexed. Her expression seemed to say: "Well, it's about time!"

Her mind, at 87, is open and impatient for development. Her heart is contented in the knowledge of having contributed to life what she could do best. "If I were to do it all over again, I would choose the same career", she confided. That may be the key to her success with thousands of children who passed through kindergarten, German school and Sunday school with "Tante Anna".

More About RUDY WIEBE

as a fictional representation of Mennonite experience. A bad novel is incapable of provoking such violent and prolonged responses from so many different quarters. What this young writer had managed to do — without, perhaps, being aware of all the possible implications and consequences — was to probe the Mennonite psyche more relentlessly than had ever been done before. No wonder many Mennonites misread fiction for fact and cried foul.

If Elder Block were not such a typical figure in Mennonite experience he would not have been so deeply resented (although it must be added that Block is much more sympathetic portrayed than his bitter critics admitted). What many angry readers forgot was that

Thom Wiens, the gentle, reflective, spiritually honest young hero of the novel is also a typical Mennonite character. So, for all its stylistic and structural flaws this is a powerful first novel that hit most Mennonite readers squarely where they live.

Considering the reception of his first novel, it was almost inevitable that Wiebe would take a very different tack in his second novel **First and Vital Candle** (1966). Its theme and setting are ostensibly non-Mennonite. Its central character, Abe Ross, is a serious-minded by cynical young man whose background is Scotch-Presbyterian and whose spiritual crisis unfolds in an atmosphere of radical Baptist Christianity in a Northern Ontario Indian settlement. But all these non-Mennonite guises will not fool the attentive reader. Ross's religious attitudes and social conditioning

Continued overleaf

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WIEBE Continued

are Mennonite to the core, as are those of the other leading characters. One need only compare the callous indifference of the Mennonite community in Wapiti to their primitive Indian brethren in the bush with the enlightened Christianity of the missionaries in Frozen Lake, to see that Wiebe has gone on to dramatize the kind of emancipated Christian "out-reach" that Thom Wiens yearns for in **Peace**. Unfortunately, **First and Vital Candle** is a disappointing novel, boldly conceived but unevenly executed. Pungent and vital in part, it is finally smothered almost to death by the heavy hand of its Christian theme.

In his latest novel, **The Blue Mountains of China** (1970), Wiebe is back in home territory. This ambitious novel attempts to find a unified cultural myth in the Mennonite history of the last century. It ranges from

Russia to Canada and Paraguay. Once again the book is curiously uneven; the Russian and South American sections are full of convincing detail and compassionately observed life; the Canadian sections are generally pallid, inaccurate and awkward. The best parts of this novel have a "translated" quality about them — as though they had been translated directly from the works of Tolstoy or Turgenev. The Russian comparison is apt, I think, for the book is characterized by rugged, passionate writing and granitically enduring but deeply suffering Mennonite characters. Although the rigidly epidodic type of construction results in needless obscurity, the overall effect of these sharply realized but widely scattered scenes of Mennonite life and history is memorable and moving. It is difficult to imagine that any future novelist could ever capture the marrow-rich essence

of Mennonite hopes, aspirations and sufferings more effectively. Here Wiebe is not interested in playing off private conscience against community ideology — or even hero against villain. He is concerned solely with the deepest psychic needs and innermost yearnings of a tortured people.

Wiebe is a deeply psychic writer, a primitive story-teller rather than a sophisticated, ironically detached social satirist or philosophical novelist. He is always at his best when working with simple, natural themes, elemental life processes and relatively primitive characters (Eskimos, Indians, rural Mennonites). He handles action sequences in a clear, economic, hard-driving manner, in spite of a regrettable tendency to lapse into lurid melodrama at crucial junctures of his stories. He has a truly admirable feel for the obscure, deep-

Continued next page

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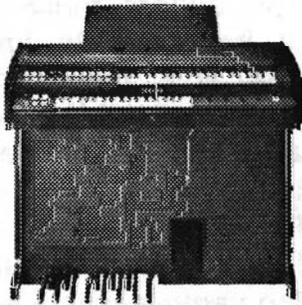
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WIEBE Continued

seated drives that motivate people who have not yet made their life-experience artificial and alien by conceptualizing and intellectualizing it. He knows what really matters to most people — the simple facts of existence from birth to death — and beyond. He knows that man is not self-sufficient and that he needs to believe in a force above and beyond his control or comprehension if he is to find meaning in life. That is why the epic range of Mennonite society in his latest novel is so impressive.

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Where will Rudy Wiebe go from here? One can only guess. With **The Blue Mountains of China** he would seem to have said all he can say about his experience as a Mennonite. But can he make the difficult transition to wider themes and non-Mennonite dimensions of experience? His style, pungent and vividly expressive though it is within its own narrow spectrum, is against him. He shapes language with the love and daring of the true artist, but he betrays the conventional mechanics of style with embarrassing frequency. He lacks a reliable ear for English conversational idioms, although he has a fine ear for the inner nuances of speech and thought — the subtle whorls of meaning that go beyond words. His characters — regardless of social status — use such hopelessly date expletives as "shucks", "shoot" and "cats" (exactly the kind

of vocabulary developed by rural Mennonite children for whom English was a second language a generation ago). His grammar and syntax are shaky even in his latest and best novel.

What Wiebe has done so far is to translate his own Mennonite experience, intense but not very wide, into the forms of fiction. Whether he will ever be able to do anything more remains to be seen. He himself has defined his ambition as a novelist of the vast Canadian West in a recent issue of **Canadian Literature**:

A poem, a lyric, will not do. You must lay great black steel lines of fiction, break up that space with huge design and, like the fiction of the Russian steppes, build giant artifact. No song can do that; it must be giant fiction.

There is the bold thrust of Rudy Wiebe's literary ambition. We hopefully await his "giant fiction" while expressing our gratitude for what he has already given us.

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NEW BUSINESS

Elgar Investments Co. Ltd. recently opened an 11 bay car wash, coin operated laundry and dry cleaning and a gas outlet at 700 Nairn Avenue, making it one of the largest operations of its kind in Winnipeg. The company operates another car wash at 915 Elgin Avenue. Officers of the company are Erwin Wall, president, Vern Friesen, vice-president, Henry Rempel, secretary, John Rempel, treasurer, and Jacob Wiebe in charge of promotions.

"SOMETHING OF THE SPIRIT"

GLEN GOULD, internationally known Canadian pianist from Toronto, was in Winnipeg for 10 days recently to gather material for a CBC radio documentary on Mennonites in Manitoba. Among the Mennonite people he interviewed were a musicologist, an historian, an economics professor, a social worker, an artist, a theologian, a concert pianist and a choir director. He is aiming not for the facts and details, but for "something of the spirit that comes through" and wants to show both the consistencies and the paradoxes in the lives of this Christian "diaspora" (a dispersed people). He is intrigued by fact that Mennonites do not attempt to create any indigenous music, but rather reflect the music of their backgrounds.

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NEW RADIO PROGRAM

A new radio program, **Mennonite Radio Magazine**, is to be inaugurated by Radio Southern Manitoba, beginning on Saturday, October 7 at 8:00 p.m. It will include news and information about Mennonite activities in Manitoba and pastors and interested groups are being asked to send information about their activities to the radio station, Box 950, Altona.

CMBC OFFERS FINE ARTS COURSE

The Canadian Mennonite Bible College will offer an evening course in fine arts with Gerald Loewen as instructor. The course will begin on Oct. 7 and continue until Christmas.

Gerald Loewen, an instructor at the Red River Community College and at Westgate Mennonite Collegiate, sees this course as a basic introduction to art as a form of individual expression. It will begin with a discussion of the fundamentals of creativity and some basic sketching techniques required for all media. The larger part of the course will be devoted to a variety of media from which each student may choose. These include acrylic painting, water color sketching, sculpture in clay, wood, plaster of paris, steel; ceramics, mosaics, photography, print-making, and mobiles.

Classes will be held from 7:30-9:30 p.m. at Canadian Mennonite Bible College. The tuition and registration fees are \$33.00. Supplies will be extra and can be purchased through the college. Enrollment is limited to between 10 and 15. A minimum of 10 students are required.

All enquiries should be directed to: The Registrar, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg 29, Manitoba. Phone: 888-6781 or Gerald Loewen, phone: 247-3262.

Reflections
from our
Readers

This is the first issue of the Mennonite Mirror.

Readers will, without doubt, respond with mixed feelings. The editors believe it is important to know how you, the reader, feels about this magazine and the concepts that went into its founding. Your response will let us know whether the venture was worthwhile and what we can do to improve it.

You may send your letter of opinion to the Mennonite Mirror, 131 Wordsworth Way, Winnipeg 22.

It will be published in our regular monthly feature entitled, Reflections from our Readers.

Writers are requested to sign their real names. However, letters will be published anonymously by request.

the mennonite mirror

Looks for Subscriptions from its Friends

COMING UP IN THE OCTOBER ISSUE

Readers of the October Mennonite Mirror can look forward to the following feature articles, in addition to numerous news items:

A Close Look at the Mennonite Private Schools of Winnipeg by Wally Kroeker and Ruth Vogt.

Karin Redekop: Biographical Sketch of an Accomplished and Promising Musician, by Wally Kroeker.

Diary of a Journey to Russia by Prof. E. E. Reimer, reporting on his trip to southern Russia with his father, Rev. P. J. B. Reimer and his brother Sidney.

Hints for Family Living by Dr. Irmgard Thiessen, professor of psychology at the University of Winnipeg.

A Review of "Machno" by Victor Peters — written by Rev. G. Lohrenz.

A Children's Section: Children are encouraged to submit articles, poems, and pictures to the Mennonite Mirror. We cannot publish everything, but the best certainly will be.

The Doctor Answers Medical specialists are prepared to answer medical questions in this regular column, which will appear for the first time in October. Readers are encouraged to submit questions dealing either with physical or emotional problems.

. . . to help pay publishing and postage costs. The postage cost per issue is only a few cents, cheaper than a soft-drink. But when spread over 6,000 copies per issue, 10 times each year, the postage bill runs to over \$5,000. Further, this figure does not include the cost of preparing the mailing list, labelling, sorting and handling.

The Mennonite Mirror wants its friends to get involved — it counts among its friends all people with Mennonite backgrounds, or an interest in the Mennonite people. And at last count there were more than 6,000 friends in Winnipeg alone.

Because you are one of these 6,000 people, the Mirror staff wants you to get involved; we want you to feel that you have a personal interest in seeing this magazine "get off the ground."

You can help the Mennonite Mirror by helping to pay the cost of sending the magazine to you. It has been estimated that \$2.50 will be enough to cover the cost of mailing and postage, and some of the publishing costs for one year.

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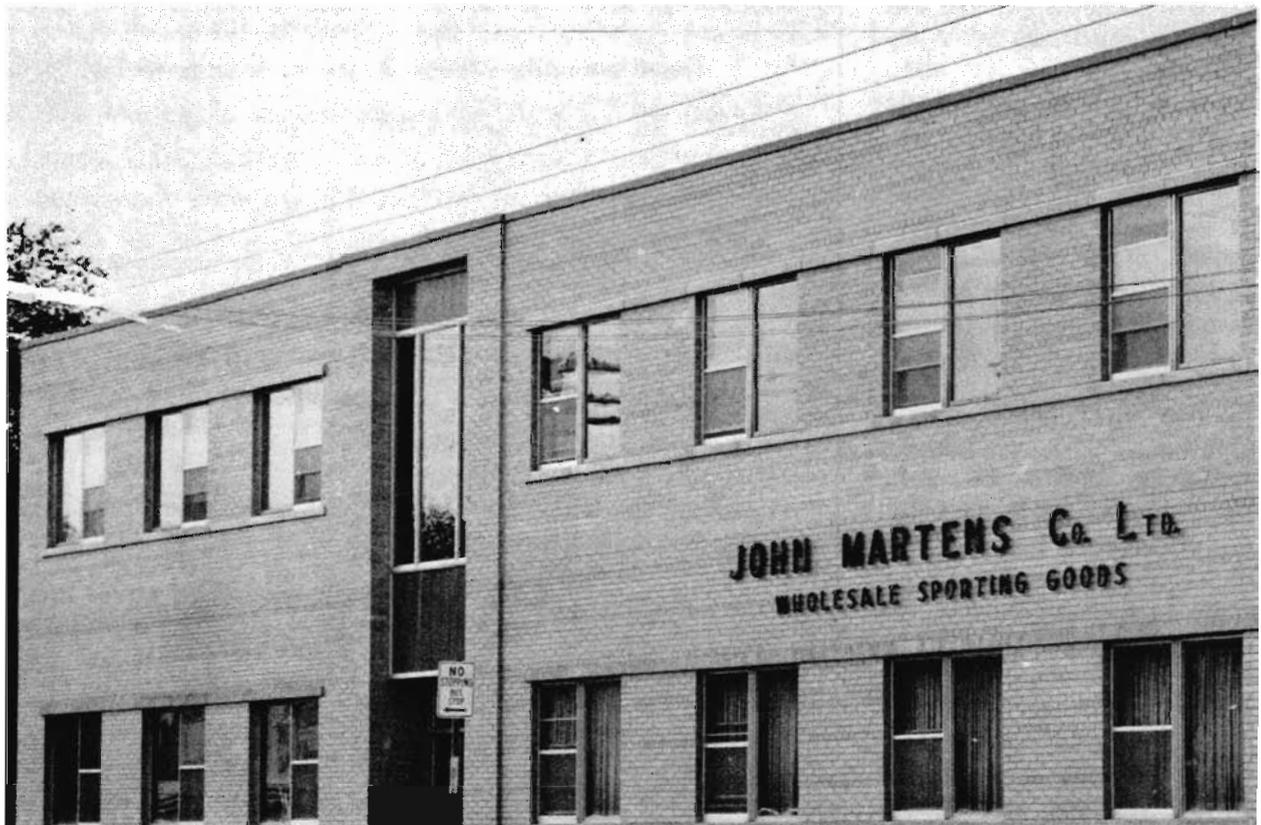
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