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# mennonite mirror

volume 1 / number 3 / november 1971



**Spring and Autumn – That’s When Things Happen**  
**Wrecked Church Symbolizes Ruined Mennonite Hopes**  
**Books and Records: Ideas for Christmas Giving**

# NATIONAL HAS IT!



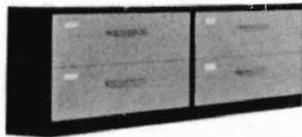
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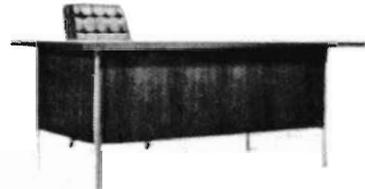
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## ABOUT THIS ISSUE

Many of the leaders of the early Anabaptist movements (and their converts too) died a martyr's death. As a result, most lived a fugitive's life forever fleeing persecution. Even our own Mennon Simons did not find a truly permanent home for himself and his family.

It was not until more tolerant political and religious leaders began to govern in Europe that both Anabaptists and Mennonites were finally allowed to build — openly — their own churches. This privilege gave them a legitimacy and a permanency they had never had before — after all, who builds churches when he knows he may have to flee for his life at a moment's notice.

Of course Mennonite troubles did not end with the coming of religious tolerance. They still migrated to find more congenial political and social conditions — but the church building, which dominated new settlements, was, perhaps, a mute symbol of their desire to remain permanently, to live in peace with God, themselves, their neighbours.

With these thoughts in mind, one can appreciate the poignancy of Al Reimer's illustration that the abandoned Schönsee church in the Molotschna was a powerful symbol of the now ruined hopes its builders once had.

The Schönsee church may also be a more positive symbol as well. Its presence is a constant challenge to our people, who still live in the area maintaining as best they can our Mennonite traditions, to someday re-occupy the building and once again make it a house of worship.

The Schönsee church is also a mute testimony to our practice of building well when we can, and moving on to new opportunities elsewhere when conditions change. In this sense this church, and others like it, should be remembered as milestones in our history.

The cover sketch attempts to capture the flavor of a Mennonite farmyard. Artist Victor Friesen, a quiet man who is more honored by others than by the Mennonites, is a person who is reluctant to talk about his work. To some extent an artist shouldn't talk; after all, the expression of ideas through art works naturally gives an idea of the man.

Nevertheless, there is a dimension to an artist that cannot be revealed by his works — therefore, he must speak. Lore Lubosch, talked with Mr. Friesen to find that other dimension — she came away finding a man with a number of paradoxes. The Mennonite Mirror is pleased to present this view of Mr. Friesen. We are told that this is the first Mennonite magazine to use his work and to interview him.

Christmas is all too close and the Mirror rises to the occasion by presenting recording and book gift ideas. And, of course, a challenge to the cook wishing to break out of the cake and cookies routine.

Fathers have cause for sober reflection in Irmgard Thiessen's contention that to become a father is not to be a father.

## inside you will find...

Victor Friesen: When Things Happen .....	4
The Mirror Speaks to Readers/Advertisers .....	7
Wrecked Mennonite Church Symbol of Ruined Hopes.....	8
Try This for Christmas .....	13
The Road Not Travelled .....	15
Mennonites on Records .....	17
A 'Potpourri' of Books .....	20
For the Younger Bookworm .....	21
MCC Sends Plea to Ottawa .....	22
Precious Moments .....	25
Overseas Trainees in Manitoba .....	26
Pulse on the Marketplace .....	27
To Become a Father .....	27
Crossword Puzzle .....	29
Coming Events .....	30
Reflections from our Readers .....	31
Etwas Herzliches .....	35
Okumene .....	36
Dämmerstunde .....	36
Jubiläum der Manitoba Konferenz .....	37

**Cover:** Artist Victor Friesen gives us his view of a Mennonite farmyard. He is interviewed on page 4.

**President and Editor: Roy Vogt**  
**Vice-President and Managing editor: Edward L. Unrau**  
**Business Officer and Secretary: Margarete Wieler**  
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*Spring and autumn . . .  
that is when things happen*

**By Lore Lubosch**

"Spring and autumn, those are the seasons for painting; that is when things happen".

In his quiet, determined way, Victor Friesen has made great things happen in the basement studio of his own home. He has created landscapes and motifs which in my eyes, the lay beholder, could be improved upon only by nature herself.

Like nature, he uses multiple media to create desired effects. His painting of a sandy beach doesn't just look like sand: it feels like sand — it is sand! A striking example is the very large collage of a sail boat abandoned on a beach. It is done by tearing colored paper into the desired shapes, pasting it to canvas, painting it with acrylics, and sealing it with acrylic varnish.

The effect is eloquent, In the left corner a dazzling sun bursts forth in yellow and orange circles. There is an impression of intense heat which comes to rest in broad shafts of light on the still scene below. Sand, mixed into acrylics for texture, makes the beach real — an invitation to touch.

It was not too long ago when in some Mennonite communities an artist's work was looked down upon, perhaps even considered sinful. A pity that Mr. Friesen's interpretation of "Let there be light" was not known to those who held such views. The creation of light when there was only earth, suspended in space: surely this is an oil painting to grace a church!

Earth is done in rough gesso and sand mixed into dark and somewhat lighter blues. Space, too, is cold with blue and purplish hues. But there, hovering above earth: the resplendent birth of light. It wells from its central core, rippling outward, fading ever so gently into the surrounding darkness.

Both works, the collage and "Let there be light" are done in an unabashed, rugged style. They are in remarkable contrast to the gentle man who created them. His painting of the biblical "Golden City", in thin oil on canvas, seems a far better key to his personality: Golden spires of a distant city rise above delicately transparent white, pink and pale blue clouds. What pride and satisfaction must issue from the accomplishment of such paintings! Here Victor Friesen is a fascinating paradox: proud of his art — yet humble as a man; bold and rugged in his artistic expression — yet soft spoken and quiet in his actions. Ah, but when he speaks of the changing of the seasons: "Autumn in the Lake Superior area is as though Nature had poured her paint pots out over the hills and trees"; or when he comments on a Bohemian family he has portrayed: "Look how dark the painting appears, yet don't you just feel the warmth of

sunshine?" — Then the glow on his countenance betrays the excitement and love he expresses in his work.

He was born and grew up in Lyesnoye, Ukraine, a very picturesque area in southern Russia. Father died when Victor was only eight years old and his mother, although not overly encouraging, did not discourage his ambitions. Thus, at the tender age of 12, Victor became serious about his art and turned to the only artist he knew might help him. It was a brother of his school teacher: Paul Friesen (no relation). Actually, Victor only asked whether Mr. Friesen had any paintings or drawings he could try to copy. Paul Friesen replied: "Why don't you do your own paintings from nature?" And that is how it all began: with weekly lessons and notations he still has and treasures, written in Russian.

Now Spring and Autumn find Victor Friesen travelling and sketching. He always takes his equipment on his "Busman's holidays". But then, he travels light: a box of water colors, a sketch pad, pencils, brushes, a little container for water, and a huge dollop of talent — that's all he takes. Laden with treasures he returns to his studio: there are stacks of pads filled with delicate ink and water color recordings of his experiences.

In 1969, he and his wife travelled to Puerto Vallarta, an idyllic little spot on the west coast of Mexico. It had not yet been discovered by tourism, and its virgin countryside was not yet marred. There he had himself a feast. In his own words: "You could literally stand on one spot and paint in four directions". He did, and as fate would have it, he was just in time: Puerto Vallarta is fast changing into a throbbing resort town. In the studio of Victor Friesen, however, the real Puerto Vallarta with its straw huts, its lace-patterned buildings in moorish flavored architecture, its wild, untamed shores, and the abundance of crimson Bougan Veillea blossoms, lives on.

It seems that Fate has chosen this artist as a means to her own ends. He painted a house (the old Ashdown residence) because of its intricate architecture. In his painting done in cassein and ink, it has the appearance of a haunted house. Snow and barren trees underline the macabre atmosphere. He called it "Room for Rent", and exhibited the painting in the 150 years of Art in Manitoba. A few years later this house was torn down.

In 1924, when he was still a boy, Victor and his family came to Canada. They settled in Waterloo, Ontario, for two years, and there was little time for painting as the entire family was caught up in a struggle for survival. To Victor this spelled working at a bakery shop

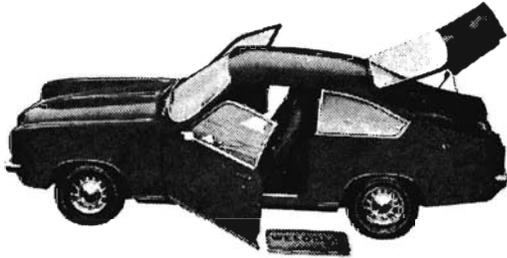


Continued on page 32

# Exciting Times Are Here Again

For 1971, the Crosstown Credit Union has launched one of the most ambitious advertising and promotion campaigns ever held during the organization's 27-year history.

In the new program, almost \$5000 worth of merchandise is being offered in conjunction with member firms, as prizes to attract investor deposits.



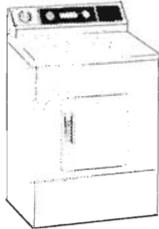
Last year's prizes were excellent, but 1971's will cause even more excitement as the jackpot is even 'bigger' with the main prize being a brand new Vega 'hatchback' automobile with a four-cylinder motor and bucket seats. This auto is sponsored by Loewen-Chev Olds of Steinbach. Phone 453-4623.

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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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# The Mennonite Mirror has a Word...

## ...to advertisers

Your response to the first issues of the Mennonite Mirror has been extremely gratifying. Advertisements help to pay for about 90 per cent of the expenses of this publication. With your continued support we will be able to provide our readers with even better issues in the future.

Our advertisers have this to say:

"We received 18 telephone inquiries the day after our ad appeared in your first issue."

"There was a mistake in our ad in the October issue (the Mirror is embarrassed) but we were surprised at the number of readers who noticed it. The Mirror is obviously being read very carefully, so we will place more ads in the future."

"Keep up the good work. We are proud to be represented in your magazine."

"The response to our ad was extremely good. We are making considerable room for your magazine in our 1972 advertising budget."

We have further good news for our advertisers. The circulation of the Mennonite Mirror is steadily increasing. In both September and October we printed 6,700 copies of the Mirror, of which 6,150 were distributed by mail (mostly in Winnipeg). The remaining copies have been snapped up by readers from British Columbia to Newfoundland and from numerous towns in southern Manitoba. Our November press run is being increased to 7,000, to accommodate our many new readers in Steinbach and Winkler. In December a press run of about 9,000 is planned, at which time the magazine will be sent to all major towns and villages in Manitoba in which there is a sizeable Mennonite population. We now have Mirror representatives in several towns and we hope in the near future to have more articles about these communities.

For the time being there will be no increase in our advertising rates to accompany the increase in our circulation. So there is more reason than ever to inform our readers of your services and products.

If you wish to place an ad in the Mennonite Mirror please call 889-1562.

The normal deadline for copy is the 22nd day of the month preceding the month of publication. **mm**

## ...to readers

You may be interested in the note to our advertisers elsewhere in this issue. It indicates that the Mennonite Mirror is meeting with the approval of a growing number of readers, in Winnipeg as well as in other Manitoba communities (and in many places outside of Manitoba). The list of official paid-up subscribers is increasing at a very gratifying rate as well. We encourage even more of you to send in your \$2.50 subscription so that we can continue to improve our magazine. We hope to be able to rely entirely on your subscriptions and on our advertisers to finance this venture. So far our hopes seem well founded. About 40 to 50 per cent of the space of many magazines is occupied by advertising. A minimum of 35 per cent of space must be taken by advertising in order to break even. Our policy is never to go above 40 per cent.

We welcome further letters and arti-

cles from you. We know there are many gaps to fill and we solicit your help. More than anything else we want the Mennonite Mirror to be a magazine which is read with interest by all generations. We feel that we have some excellent writers already and we want to add to the list. Let us hear from you.

**To our Steinbach Readers and Advertisers:** Please send your subscription or ad to our Steinbach representative, Mrs. E. A. Friesen, Box 627, telephone: 326-2552.

**To our Winkler Readers and Advertisers:** Please forward your subscriptions or ads to our Winkler representative, Mr. William Schroeder, 220 Main St., telephone: 325-7344.

The Mirror encourages its readers to patronize its advertisers. They will benefit from your interest, just as we benefit from theirs. **mm**

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The Mennonite Mirror offers its readers a rare opportunity to obtain a unique recording of a cello performance by Reynold Siemens and the famous Boyd Neel Orchestra. The LP, recorded in Europe, features Siemens playing Vivaldi, Marais, Tartini, and Boccherini. A limited number of the recordings are available from Redekop Electric, 966 Portage Ave., for \$4.98. They can also be obtained directly from the Mennonite Mirror by mail, for \$4.98. Please fill out the form below if ordering by mail.

Reynold Siemens became principal cellist of the CBC Concert Orchestra at the age of 18, was a scholarship student at the Curtis Institute of Music in Philadelphia, and has performed with orchestras in New York and Philadelphia.

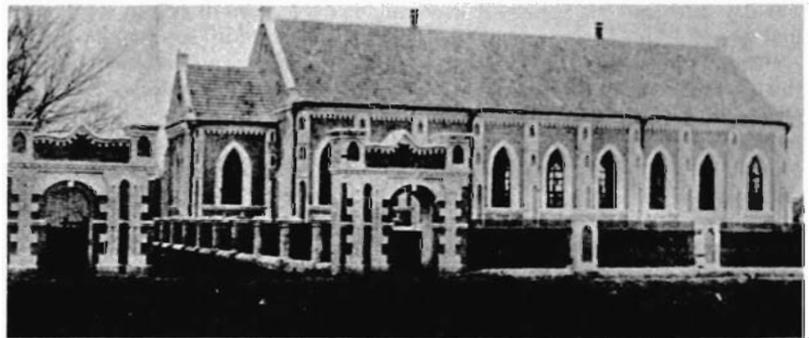
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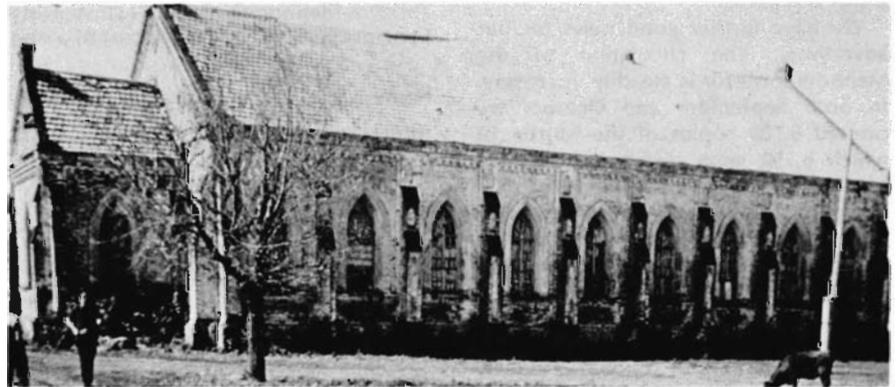
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Please order as soon as possible, since immediate supply is limited. If demand exceeds supply late orders will be filled with about one month's delay.

# Wrecked Mennonite Church a powerful symbol of ruined hopes



*The richness of the Schönsee Church in this pre-revolution photo contrasts with its condition in 1971.*



*Rev. N. Fransen, below, revisits his old school in Mariawohl.*

*The house of (Peter?) Willms in Molochansk (Halbstadt) is now a public restaurant.*



**August 16 (Monday):**

At breakfast this morning I sense an air of excitement and tension in our group. This should prove to be one of the most significant days of the tour, as most of the members of our group were either born and raised in the Molotschna or are the children of parents who were. How many will find their old homes, schools, etc., today? Larissa tells us we will be making a round trip of around 500 kilometres today (it turns out to be 600).

Even in the suburbs of Zaporozhye there is Mennonite history. The town of Schönwiese once occupied what is now the eastern edge of the city. We see the former implement factory of Lepp and Wallman which is still in use as a factory. According to Larissa, there are still many Mennonite houses extant here. I recall that the Vogt family of Steinbach (Manitoba) came from here — including Tante Anna, my Kindergarten teacher in years gone by.

As we drive through the beautiful, open countryside along the excellent Moscow-Odessa Highway, excitement in our bus begins to mount. After about an hour and a half we arrive at Fürstenau — the first village in the north-east string of villages. This is the hometown of Frank Klassen, a high school teacher from St. Catharines. Frank is so excited that he is a joy to watch. As we drive along the village street he takes the guide's mike and describes what he sees and remembers. He points out that the large, stately home we are passing used to belong to the Neufeld family, the biggest landowners in Fürstenau. The Neufelds apparently owned 17 of the village's approximately 25 Wirtschaften. Frank is delighted to find his old village school intact and he poses proudly in front of it.

We arrive at Schönsee, where we discover the once beautiful church now standing by the roadside a sad, dilapidated wreck. Its battered brickwork and boarded windows offer mute testimony of its fallen state and departed glory. It has obviously been used as a granary at one time or another. While the others take pictures I gaze intently at this once fine structure and try to visualize what it looked and felt like in its heyday. Having for years admired this edifice in the photo taken of it before the Revolution, I am deeply moved by the ignominious fate it has suffered. Nothing I see in the Mennonite Ukraine so powerfully symbolizes for me the ruined hopes of our people in this land than this wrecked house of God that was so elegant and proud-looking in its prime. The lovely stone gateway arches and delicate iron fence are gone, as are the worshippers who gathered here on so many Sundays. This is the church

that was guided after the Revolution by the brilliant and ill-fated Elder Alexander Ediger, a dedicated university-educated minister and scholar who perished in exile while his Church was decaying amidst a hostile people. As the bus pulls away, I know that the memory of this neglected Mennonite monument and the feelings it has aroused will stay with me always.

Liebenau is our next stop. At the far end of the street, Mr. Lohrenz goes to a house to talk to a Mennonite lady who is related to someone he knows in Canada. He finds that the lady is not home, but he talks to her husband — a Mr. Fast. The lady's maiden name was Goosen.

We now swing south, and after crossing a creek or small river we come to the town of Waldheim, where my paternal grandmother was born. Waldheim was founded in 1844 and is still a flourishing place with a population of 1,300. We stop to have our picture taken in front of the former Mennonite hospital (or clinic) which is still used as a clinic. The three medical doctors in our group — Dr. Paul Peters of Steinbach, Dr. Herb Fransen of North Newton, Kansas, and Dr. Heinz Heese of Rosthern — have been trying everywhere we go to inspect some Russian medical facilities. Here — in a small way — they get their chance. The female doctor in charge of the clinic is young and new to the place. She gives the doctors in our group permission to step inside (I tag along, trying somewhat self-consciously to adopt the manner of a medical doctor). The inside of the clinic is dingy and depressing. There are some elderly patients waiting to be summoned. There is little in the way of equipment and it all looks bare and primitive. Across the hall there is a dentist's room with a chair that looks like an antiquated barber's chair. Beside it I am horrified to see a big basin containing blood-stained wads of cotton and extracted teeth. The sight is enough to turn one's stomach. I can't help thinking that the Mennonites probably had better medical and dental facilities in this place a hundred years ago!

From Waldheim we continue due south to Gnadenfeld — one of the larger and more prominent centers of Mennonite culture in the old days. Gnadenfeld is still a fair-sized town and has a wide, spacious main street that reminds me of the main street in my home town of Steinbach, Manitoba. Here we find a whole row of well-preserved Mennonite buildings still in use. In order, there is the old school (Zentral or Dorfschule, I'm not sure which), a former student residence, the old bank building, the agricultural school and the post office. The people are friendly and we move up and down the street taking pictures.

**Continued Overleaf**

**part two: the molotchna by E.F. (AI) Reimer**



*Rev. N. Fransen, St. Catharines, speaks with villagers in front of his former home in Mariawohl, in 1971.*

### More about CHURCH

At the special request of Rev. N. Fransen of St. Catharines (Dr. Herb Fransen's father), we make a little side trip to Mariawohl, his native village. (See page 93 of **Als Ihre Zeit Erfüllt War** for a picture of Mr. Fransen as a youth in Mariawohl.) Mr. Fransen is almost as excited as his brother-in-law Frank Klassen was at Fürstenau. He finds the site of his family home but there is a different house on it. He recognizes the yard by the neighbor's fence. At first he doesn't recognize his old school either because it has a different roof. The Fransens take many pictures and we all bask in Mr. Fransen's joy and enthusiasm.

The former villages of Gnadenthal and Margenau have been combined into one. In Gnadenthal we are permitted to go through a former Mennonite home. The owners are very friendly. According to the knowledgeable old-timers in our group, there have been some interior alterations in the house but otherwise it is a good example of Mennonite "Bauer" architecture. The usual crowd of curious villagers has gathered out on the street, including a Hans Penner, a gaunt looking man of about 50, dressed in a black suit and a large grey "Schildmetz". He tells us that he is married to a Russian, has a family and works on a collective. He expresses satisfaction with his lot and tells us that he has no desire to leave. There are not many Mennonites left in the Ukrainian villages and this dour, Russified Mennonite strikes me as a rather pathetic fugitive from the vanished past.

According to our guide, the village of Margenau was completely destroyed by the retreating German army in World War II. As we drive through the street we see that on both sides there are only a few bits of brick and rubble to be seen on the sites where the houses once stood. Mr. Lohrenz tells me later that many of these houses did survive the war, but that they were dismantled brick by brick by the nearby natives who had to rebuild their own shattered homes.

The village of Rückenau is where my paternal grandmother's clan, the Barkmans, lived for a long time. It is still a most attractive place, built on high ground and featuring a wide, very long main street that is lined on both sides with many stately trees and fine shrubbery. We stop for pictures.

From Rückenau we turn northwest for the drive to Molochansk (Halbstadt) where we are scheduled to have lunch. Our last stop before arriving there is nearby Petershagen, another village of considerable significance to our family. It was here that my great-great-grandfather, Klaas Reimer, settled down with his congregation in 1805. A few years later — in 1812 — he founded what

became known as the Kleine Gemeinde, the church in which my father still serves as minister. In Petershagen we find another once beautiful church now in disrepair and evidently used as a granary. The style of this church is similar to the one in Schönsee, although it is a little smaller. This ravaged shell of a church once too echoed with the hymns and devotions of a prosperous, contented Mennonite community.

It is well past noon by the time we reach the thriving town of Molochansk, which — as Halbstadt — was the center of Mennonite culture in this area. This 180 year-old town now has a population of 13,000 and some industry, including a furniture factory in the buildings of the former machinery firm of Franz, Willms and Schroeder. We have lunch in a restaurant that was once the residence of (Peter) Willms, the brother of the manufacturer. It is a large, two-storey stone building that must have been one of the best in the town. Our group of about 40 people is quite easily accommodated in the main floor dining room.

After lunch we visit the even larger mansion that once belonged to Heinrich Willms (our guide, Larissa, for some curious reason keeps referring to this house as "the house of Willms' daughter"). The house was apparently heavily damaged during World War II and has

been restored to its original form as a kind of public monument. The old main floor banquet hall has been converted into a theatre seating, I estimate, well over a hundred people. It is here that the local commissar (mayor), a pleasant young man, gives us a short briefing on the community. I can't get over the size and magnificence of this building. What a level of affluence some of our Mennonite people had reached before the Revolution!

We stop at the former Mennonite hospital, now a children's sanatorium. As we snap pictures of the building, the little inmates, accompanied by their nurses, come to the big iron gate. They pose proudly for pictures. Just as I get ready to pass some gum through the gate, the commissar tells me rather sharply not to, as it might not be good for the little patients. Of course he is right. I feel a little ashamed of my well-meant but thoughtless gesture.

Next we are taken to a school which contains a small museum of the town of Molochansk. The room housing the exhibits barely holds us all. It is hot and stuffy and we soon realize that we are in for a lengthy Soviet historical lecture — or rather a series of lectures by both teachers and students in German, English and Russian. A German-speaking teacher begins by giving us an account of the early history of this area. She

### BEI ALEXANDER EDIGER'S KIRCHE IN SCHÖNSEE

Du edler Bau, Molotschnas einst'ge Zierde,  
Was birgt von tiefem Weh wohl deine Mauer?  
Verlassen und verwaist steh'st du in stummer Trauer,  
Als dächtest du vergang'ner Zeiten hohe Würde!  
Denkst du an diesem stillen, trauten Sommertage  
Des edlen Mannes, der sein alles setzte ein  
Für seinen Gott, ihm ewig treu zu sein,  
Trotz Hass der Feinde und des Folters Plage?  
Verschwunden ist der Glanz der gold'nen Zeiten;  
Zerstreut in aller Welt, die hier einst knieten;  
Ein öder Steppenland, dein prächtiges Gelände!  
Doch lebt die Treue fort durch alle Ewigkeiten,  
Still pranget sie trotz aller Feinde Wüten:  
Empfängt das Kleinod durch des Ew'gen Hände.

bei Gerhard Ens

dismisses the 150 years of Mennonite settlement here in a few sentences. More of us soon lose interest as this Soviet view of Halbstadt unfolds — accompanied by maps, charts and pictures. The heat in the closed confines of the little room is almost unbearable. I try to concentrate on the exhibits as the drone of propaganda continues. On one side of the room there is a small wooden arbor that is obviously a shrine of Lenin. It contains a stone bust of Lenin surrounded by flower pots and framed photos of local World War II military heroes.

We finally emerge from the museum groggy from the humid heat and stupefied by the barrage of "facts and figures" to which we have been subjected. Some members of our group privately voice their extreme annoyance at being forced to waste valuable time listening to Soviet history — time which they could have used in exploring their own past here. But we know by now that as tourists in this country we are operating under a barter system — that is, the Soviet authorities allow us to explore some Mennonite history provided we are also willing to participate in the other sight-seeing activities they have planned for us.

We finally get to see the former Mädchenschule (the cemetery across the street has been totally destroyed). Two ladies in our group — Mrs. G. J.

Martens of Cartwright and Mrs. Susan Neufeld of Kitchener — are graduates of this school. It is an extremely nostalgic moment for them. They deplore the neglected appearance of the place — although it is still used as a school. Mrs. Neufeld tells me that in her youth there were beautiful evergreens on the grounds and that their church stood between the school and the street. The church has vanished without a trace. On our way to the former Mennonite hospital we pass the old house of Dr. Klassen, the well-known physician. Next to it is the polyclinic where he had his office. We stop at the hospital to take pictures. Mr. J. J. Braun of Morris, who knew Halbstadt well, says that there used to be a steam plant right beside the hospital. It too is gone.

In Schönau we see the ruined house of the Neufeld family; only parts of the walls remain but it must have been a fine home. There is a school still standing at the other end of the street. The schools in Fishau and Lindenau are also still there.

At Lichtenau it is the turn of Heinrich Koop of Chilliwack to look for his old home. As we drive along the street, Mr. Koop peers left and right tensely, looking for familiar landmarks. Finally, he asks the driver to stop. We get out and are greeted by the local commissar, an immense, middle-aged woman with long hair and one leg hideously mal-

formed. She is very hospitable and invites us to look around. Mr. Koop walks up the street, stops to identify his neighbor's yard (although there is no house on it) and then turns into his own yard. He stops, stares, throws out his hands and quietly says: "Doa es daut dann." The house is miraculously intact, although he had been told years ago that it had probably been destroyed. Since he was the only member of his family to get out of Russia, he had never been able to authenticate the reports. He tells me later in the bus that some members of his family may have lived in the house as late as 1937.

Mr. Koop is in a happy daze and many pictures are taken both by and of him. The house is now occupied by the local Soviet and when the female commissar catches up with us she allows Mr. Koop to go inside and look around. When he comes out he goes around to the back but the magnificent evergreen that once stood there is gone, he tells me sadly. But he is extremely gratified to be the only member of our group who has found his former home intact.

Münsterberg, already famous for its luscious watermelons in Mennonite times, now provides a rare treat for us. We stop by the roadside there and pick up a load of splendid-looking watermelons, several of which we greedily devour on the spot. We all agree that Münsterberg watermelons are indeed the most delicious we have ever tasted.

Our final stop on this memorable day is the combined settlement of the former villages of Ohrloff and Tiege. Ohrloff was largely destroyed during the last war but we have no trouble in finding the famous school for deaf and dumb children in Tiege. Its main entrance has been altered but otherwise it's the same building. We are permitted to go inside. The building now houses the local Soviet; the secretary takes us into his office and shows us photographs dating from Mennonite times.

It is now too late to go to Blumenort and Rosenort, so we head back to Zaporozhye. Our trip home is spoiled by bus trouble. The rough country roads have apparently been too much for our Czech-built bus. We finally have to abandon our ailing vehicle and crowd into the other bus. We pass the time by singing German hymns and folk-songs. Everyone is extremely tired. It has been a long, emotion-filled day. Some of us had planned to go for another moonlight swim in the Dnieper when we got back to our hotel, but, as we didn't get back till around 10:00 p.m., we content ourselves with a belated supper and then drag ourselves to bed. After this day, it seems to me, the rest of our tour will be anticlimactic — at least until we get to Alma-Ata.

**To be continued**



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the names on this list.*

## WEIHNACHTS STOLLEN

### Recipe:

- 1 cup milk  
 1/2 cup sugar  
 1/2 tsp. salt  
 1/8 tsp. ground cardamom (optional)  
 \* \* \*  
 1 pkg. dry yeast (2 if in a hurry)  
 1/4 cup warm water  
 \* \* \*  
 5-1/2 cups sifted all-purpose flour  
 (divided)  
 1 cup mixed candied fruit  
 1 cup chopped brazil nuts (divided)  
 grated rind of one lemon or orange  
 1/2 cup raisins  
 1/2 cup currants  
 2 eggs, well beaten  
 3/4 cups soft butter  
 1/4 tsp. nutmeg  
 1/4 cup melted butter  
 1/2 tsp. cinnamon  
 2 tbsp. sugar  
 confectionery sugar

### Method:

Scald milk; add sugar, salt and cardamom; cool until lukewarm. Sprinkle yeast into warm water and let stand five minutes. Stir until yeast dissolves and then stir into lukewarm milk. Add one cup of the flour and beat until smooth. Cover and let the dough rise in a warm place until double its bulk (about 2 to 2-1/2 hours).

Then stir in candied fruit, 3/4 cups of the brazil nuts, lemon or orange rind, raisins, currants, eggs, and soft butter; add the nutmeg and 3-1/2 cups of the flour.

Turn the dough onto a lightly floured board, and knead remaining 1 cup of flour into the dough until it is smooth and elastic. Divide the dough into two parts. Roll each part into an oval 9 x 12 inches, each 1/2 an inch in thickness. Brush both with melted butter, and sprinkle each with 1/2 of the combined cinnamon and sugar, and two tablespoons of the remaining brazil nuts. Make a lengthwise crease down the centre of the dough. Fold over to within one inch of the opposite side; seal edges.

Place on greased baking sheets (cookie sheets). Brush with remaining butter and cover with waxed paper, then with a towel. Let rise in a warm place until almost doubled in bulk, about 1-1/2 to 2 hours. Bake in a moderate oven of 350 degrees F, 45 to 50 minutes or until brown. Remember, it is a sweet dough and will brown very easily, so be prepared to cover it with foil when necessary.

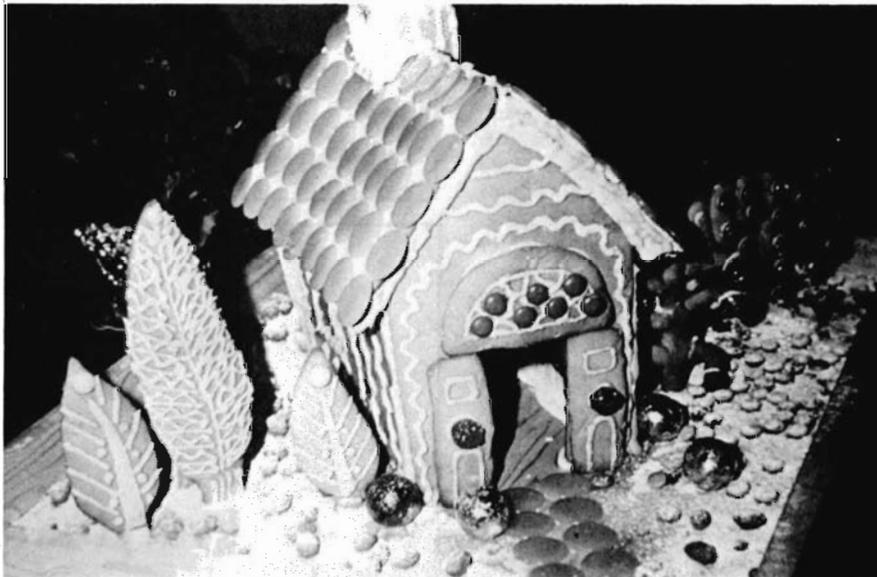
After cooling, or just before serving, sift confectionery sugar over the top. It also looks attractive when decorated with candied cherries or brazil nut slices.

*Try this  
for Christmas*

By Lore Lubosch

Did you notice? K-Mart have their first plastic Christmas trees on display! Seems a bit early to me. Still, maybe it is not a bad idea to start giving Christmas some thought.

The Mennonite Mirror wishes to contribute two recipes: A "Weihnachts Stollen", and "Knusper Häuschen". I thought I'd try the first one in my "test kitchen" (à la Margo Oliver?). It flopped, literally. **Caution:** Do not allow the "Stollen" to rise too long (more than double its size) or it will collapse never to rise again. Believe me, I know. However, Hilda Matsuo on our staff has baked it, and with great success. She tells me that it improves with age. It is also good frozen and then re-heated in foil. Leftovers can be sliced and toasted for breakfast.



### "KNUSPER HAEUSCHEN"

- 2 lbs. of flour (8 cups)  
 Sift in spices:  
 1 package Alba-Neunerlei (optional)  
 1 tsp. cinnamon  
 1 tsp. nutmeg  
 1 tbsp. cardamom  
 1 tsp. cloves  
 1/2 tsp. anise  
 Set aside for later  
 Combine:  
 2 cups of sugar  
 1 lb. honey (1-1/2 cups)  
 2 tbsp. molasses  
 1/4 lb. fat (lard, shortening or duck fat)  
 Heat this mixture (do not boil)  
 Brown 3 tbsps. of sugar (**Warning:** it hardens easily)

Add browned sugar to warm mixture  
 Now bring the entire mixture to boiling point  
 Cool (stirring until mixture is cooled)  
 Beat 4 eggs well  
 Scald 1/3 cup of milk and add 2 tsp. ammonia  
 Scald another 1/3 cup of milk and add 1 tsp. potash or 1 tsp. baking soda  
 Add the 2/3 cups of milk with ammonia and baking soda (or potash) to the beaten eggs  
 Alternately stir the egg mixture and flour mixture into the cooled syrup.  
 (This is where your husband is recruited to help.)

**Caution:** Do not add the liquid to the

Continued Overleaf

## CONCORDIA HOSPITAL STILL DEBATED

The September issue of Mennonite Mirror commented at some length upon the confusion that seems to surround the building of the new Concordia Hospital.

Events toward the end of October, which were widely publicized in the Winnipeg press, have done little to clarify the picture.

### More about "KNUSPER"

#### flour.

Knead dough well. Cover and let stand in a cool place overnight.

#### Next day:

Cut pattern for the Knusper Häuschen out of light cardboard.

#### Dimensions:

Sides of house: 8" long, 3-1/2" high

Gable ends: 6-1/2" wide, 3-1/2" high  
(top triangle) — 4" high, 6-1/2" wide

Roof (slope) — 5-1/2"

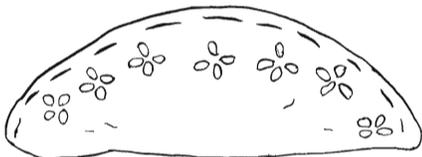
Length — 9-1/2"

Roll out dough large enough for each section (one at a time). Place dough on cookie sheet (lightly greased). Place pattern of section on rolled out dough and cut along edges with a sharp knife. Remove excess dough. Do not forget to cut out door and windows where desired. Dough should be rolled out very thin, but not too thin to handle.

Bake at 350 degrees — 15 minutes.

The Pattern may lose its shape a little in baking. If so, trim immediately after baking. When all pieces are baked and cooled, glue house together with icing made with egg white and icing sugar (as needed).

At last comes the decoration. Here the imagination can be given free rein. Candy such as smarties and cinnamon hearts can be glued to the roof with icing. Windows can be covered with cardboard and cellophane on the inside to simulate glass. Gum drops with icing and colored cake sprinkles make pretty little window flower boxes. Jordan Almonds will outline a path very attractively, and green color rubbed into coarse sugar can be used for the "lawn". Good luck, and good eating!



There are several questions at issue. One is the size of the new hospital. Premier Schreyer said very definitely on October 22 that the new hospital would be a 132 bed unit, not 200 beds as originally envisaged. He made this statement in order to settle conflicting rumours which seemed to be coming from within his own Department of Health and Social Development.

A second issue is that of a community clinic, which was not included in the original plans but which under the most recent plans seemed to be an

integral part of the hospital. Doctors now operating at Concordia had ob-

jected to the clinic concept on the grounds that it was untested, and would likely prove to be unwieldy and expensive, and it placed restrictions on hospital use by doctors who would work outside of the clinic. Premier Schreyer's press statement seemed to indicate that a compromise solution might be possible on this issue, with the clinic being built **after** the hospital and only "in close proximity" to it.

It remains to be seen whether apparent misunderstandings within the government itself and between the government and the doctors can be cleared up in the near future so that actual construction can begin. — R.V.

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## the road less travelled

By Hilda Matsuo

Many people like to claim Robert Frost's poem **The Road Not Taken**, for their own. Whether driven by a search for adventure or pursuing the narrower path of idealism, "somewhere ages and ages hence," they hope to be able to say, "I took the road less travelled by, and that has made all the difference."

For one person at least, a place called 'Crossroads' has provided a difference. For the past year 'Crossroads' has been home for Else Barg. For others Else Barg's home at 667 Pacific Avenue is a 'drop-in' centre, a place of respite from the stormy existence of their own homes. The child who finds in 667 Pacific a home away from home comes from an area designated as Urban Renewal Area No. 2. This is an area bounded by Notre Dame and the CPR tracks on the south and north and by Main Street and Arlington on the east and west. In 1966 the area held about four per cent of Winnipeg's population and 19 per cent of its welfare cases, not counting those on federal and provincial aid. In addition to this, its approximate two per cent of Metropolitan Winnipeg's population had:

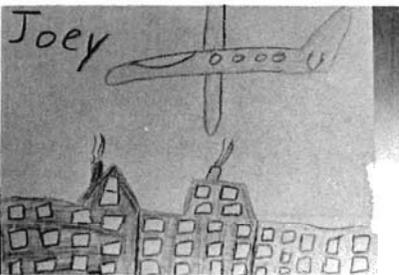
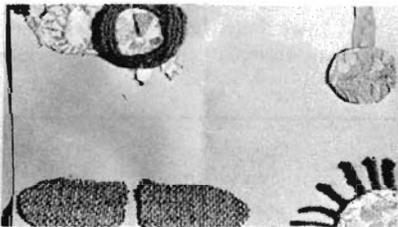
- 16.6 per cent of its adult criminal offenders;
- 9.6 per cent of its juvenile offenders;
- 12.2 per cent of its cases of tuberculosis in the year 1961-66;
- 25.2 per cent of its cases of venereal diseases 1961-66.

More specifically, though, Else's young friends come from a smaller area within the bounds of Urban Renewal Area No. 2. This is bounded by Isabel and Arlington and William and the

CPR tracks. Due to considerable family mobility these boundaries may fluctuate within a given period of time. Families here, generally speaking, keep moving in order to try to escape their immediate problems. Unfortunately they cannot, however, escape from themselves, and herein lies the crux of the problem of ministering to the needs of the people in this area. The problems of disease and crime are only symptoms of the inadequacy of individuals. Buffeted about by the vagaries of inadequate parents, living in overcrowded households as did at least 16 per cent of the population here, in 1966, it is small wonder that children grow up to become unsatisfactory parents beset with similar problems. Therefore, in addition to working toward a physical renewal of Urban Area No. 2 society must expend even greater energies in its attempts to combat the stunting influences that impinge on the life of humanity in the area.

Else Barg, with the quiet, gentle strength of resolution shaped perhaps in part by the different experiences encountered in her life, resolved to combat some of the ills in this segment of our society. Perhaps experiences of her early life in an Old Mennonite home in the small town of Brooks, Alberta, her nurses training at the University Hospital in Edmonton, experience at the Albert Schweitzer Hospital in the Caribbean, or the time spent at the Mennonite Hospital in Haiti, Puerto Rico, or more lately, time spent in instruction of pediatrics at the Victoria General Hospital, coupled with her work at Chil-

Continued Overleaf



### More about CROSSROADS

dren's Hospital of Winnipeg, served to strengthen her resolve to be of assistance.

The need for help was evident. At first Else literally shopped for a position. After considerable inquiry she directed herself toward Mr. Clarence Epp, another altruistic individualist who, although of a General Conference background and educated at the General Conference Mennonite College, agreed to serve the Bergthaler Mennonite Church at Sherbrook and Ross under the condition that they allow him some rein in initiating or assisting with programs designed to benefit the people in the church neighbourhood. Mr. Epp, with considerable experience in community work, and now with the church for four years, had encountered difficulties in fitting highly disoriented or disturbed youngsters into regular children's programs at church. Presented with Else's dedicated interest in some form of service, they now devised a program for people whose needs were not met by existing agencies and organizations, namely those children who were unable to function within structured programs. More often than not parents function at similar levels. From hereon in 'Crossroads' seeks to develop healthy human relationships through the use of home visits, family camps, etc. Eventually, hopefully, more parents may, through programs such as these, become motivated to utilize some of the many resources available to them, and learn to function as less inadequate people.

To date, beginning with a keen sense of knowledge of the limited goals open to them, coupled with an intelligent awareness of the peculiar needs of the disadvantaged, Else Barg and Clarence Epp, by reason of an inherent sense of warmth and sincerity, have gone a long way toward establishing a really 'good drop-in' centre.

They have not been alone. Any Winnipeg congregation willing to participate to some degree can appoint a member to the Crossroads board. Many friends of Crossroads have participated, either on a more personal level by acting as volunteers in programs initiated by Crossroads, or through church participation of one form or another. Churches that have become involved are: Fort Garry Mennonite Fellowship, Sargent Mennonite Church, Springfield Heights Mennonite Church, Bethel Mennonite Church, North Kildonan Mennonite Church, Bergthaler Mennonite, Charleswood Mennonite and First Mennonite. Small clubs meet at the house on 667 Pacific, where volunteers keep the youngsters busy with arts and crafts, painting, cooking, skating, tobogganing, bowling and other activities. Children also drop in casually to visit, or to

participate in a variety of unstructured activities.

Bergthaler Mennonite also has opened its doors for different activities which encompass the needs of people outside their membership. At the present, English classes for Mennonites from Paraguay have become important vehicles of adjustment to the Canadian scene. These classes were arranged in cooperation with the Adult Education Centre, a member agency of ALCAP, an Alliance of Community Agencies and Parishes, an alliance to which 'Crossroads' and Bergthaler Mennonite belong and in whose activities they fully participate. The church has also cooperated with Pinkham School in providing a nursery program for preschoolers and Kindergarten students requiring special attention. Attention is focused on the use of language, emotional needs and socialization. Volunteers last year included three experienced teachers and one nurse. Even that most useful of items, a sandbox, was provided!

Speaking of human resources, Dorothy and Alfred Rempel and Hertha Wiens, three faithful Crossroads volunteers, have even "walked the second mile" by way of setting up housekeeping in the

area. They have in this manner made themselves more readily available to the people of the area.

In answer to the posed question of how change takes place in an area so depressed, one must needs measure the quality of change, rather than the quantity. A child feels a bit of joy when he gains a small measure of self-confidence at club. A child may learn to exercise a faint measure of control in the heat of argument. He may experience a few hours of respite from the noise and confusion of an inadequate home. A child may learn to identify positively for the first time with an adult whom he can admire, be it a club leader, 'big brother' or 'big sister'. Parents, during camp life, may, perhaps for the first time in years, relax for a period of two or three days, without even the most immediate worry of "what shall we eat". During camp life, too, they can see how a volunteer, without recourse to anger, copes with children. Perhaps just sometimes in the future they may attempt to follow a better method of reacting to frustration. Perhaps some more people too, "somewhere ages and ages hence," may say, "I gave my help as a volunteer, I supported financially, and that has made all the difference." mm



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### More about CROSSROADS

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# Mennonites on record

A recent visit to Redekop Electric, a Winnipeg firm specializing in records of interest to the Mennonite community, revealed that Mennonites have produced an amazing number of recording artists in the past decade or so. There are numerous vocal and instrumental soloists, brother and sister groups, ensembles, and a wide variety of College and School Choirs. Most of them range in price from \$4.00 to \$5.00 and would make an ideal gift for Christmas.

It is perhaps unfair to select just a few of this large number, but here are some that we think would especially interest our readers.

## SOLOISTS

**William Reimer**, baritone, singing songs of Brahms and Schumann.

**Gerald Loewen**, "Songs of the Abundant Life." Three of the songs are duets with **Bill Thiessen**.

**Reynold Siemens**, Cello, with the Boyd Neel Orchestra.

**D. D. Klassen**, "Wort des Lebens," — a unique collection of Low and High German sermons and songs.

## GROUPS

**Mennonitische Männerchor**, five separate recordings of religious and folk music in German.

**Canadian Mennonite Bible College**, A Cappella choir on tour.

**Martens Brothers** — "Remember Now Thy Creator." One of the more gifted singing families from Manitoba.

**Mennonite Children's Choir** — "A Centennial Salute," and "God is My Song." A world-famous choir with a uniquely beautiful sound.

**Steinbach Bible Institute** — three separate recordings of religious music.

**Vancouver Motettenchor mit Kinderchor** — A "must" for those who like older church and folk music sung by an excellent group.

**Winkler Bible School** — six separate recordings of religious music, often heard on radio.

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**Mennonite Collegiate Institute Concert Choir** — Two recordings: "When Age and Youth Unite" and "Peaceful River."

We have undoubtedly missed many of your favorite recordings, some of which may only be available elsewhere, so we welcome your own suggestions of favorite recordings to be published in a future issue.—R.V.





Alfred Warkentin

### MENNONITE PUBLISHER

Alfred Warkentin is now the president of a publishing company, Chateau Books Limited, in Montreal, but many residents of southern Manitoba will remember him as an active young politician who, at the age of 21, tried for the Conservative nomination in the riding of Provencher. His activities in the political area continued in Montreal where in 1965 he ran against John

Turner in the federal riding of St. Laurence/St. George. John Turner is now a cabinet minister in Ottawa.

In 1961 Alfred married Claire Chouinard, of Quebec City, a charming young lady of French Canadian descent. He claims that he is more avidly French Canadian than anyone else in the family and feels even more strongly than his wife about the language rights of the French in Canada. Their two daughters, Alexandra and Elizabeth, are fluently bilingual.

Speaking about his publishing company in a recent interview, Alfred said that he is always on the lookout for new manuscripts. He stated, "I would like very much to publish Mennonite novels and I would be glad to see the work of some authors." His

feeling about Mennonite writers is that they are too timid in expressing their ideas because they are afraid of being criticized.

Most of the manuscripts submitted to him are by Jewish writers. He claimed that while the Jews have a strong sense of community, their novelists, unlike the Mennonites, don't care what the community says or thinks about their writing. This is reflected in a freer, more forceful expression of their ideas.

Some books published by his company are: **They Came From Kernitza** by Hilda Schubert the story of Jewish immigrants from Russia; **Magadan** by Michael Solomon, about life in Soviet labor prisons; and **The Unholy War: Israel and Palestine 1897-1971**, by David Waines. mm

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(This essay was written by an eight year old youngster.) mm

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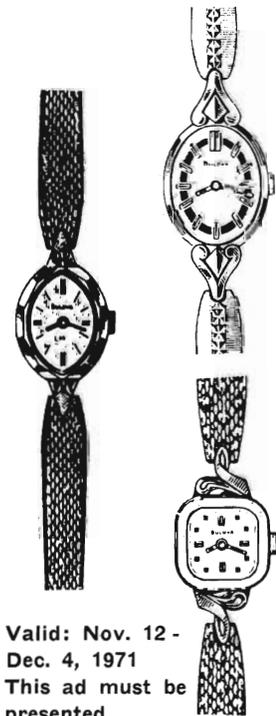
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## A 'Potpourri' of Reading

By Ruth Vogt

If you are looking for some suggestions about books to read, or would like to give a book for Christmas, you might find something that appeals to you in the following list. We asked some of our readers to recommend books that they have enjoyed and give a brief description of their contents. The result is an interesting "potpourri" including inspirational books, novels, handicrafts guides, travel and science fiction.

**Mrs. Marie Schroeder** writes that in **Shantung Compound**, author Langdon Gilkey gives a fascinating and sensitive account of life in a Japanese Internment camp for British and American civilians in North China during World War II. Its main feature is the character study of men and women under pressure and as such it is a fascinating sociological study. The incidents Gilkey relates clearly indicated to him how, when man's basic security is threatened, even if that man is a missionary, he loses his capacity to be completely moral. The story is told with compassion and humor. The conclusion to which his experiences led him is that "all men — each in his own way — need the forgiving grace of God if they would be whole."

**Mr. Herb Giesbrecht** of MBBC recommends **The Runaway World** by Michael Green of Inter-Varsity Press. This book discusses the ways in which Christians try to escape from reality, and makes some positive suggestions for Christian living.

**Mr. David Duerksen**, a teacher, says about **A New Man for Our Time** by Elton Trueblood:

"The vocation of a Christian is three-fold: he is called to **pray**, to **serve** and to **think**, and he is called to do all three together." This in a nutshell is what

Elton Trueblood is saying in a book pointing the way to wholeness for the polarized Christendom of our day. Social consciousness and a rich life of devotion are not antithetical, but complementary to each other, and intellectual integrity to a point is essential to the Christian faith. Scholars will appreciate the references to men of the past from Augustine to Schweitzer who have demonstrated the wholeness of a life of reverence and of active service. One chapter is devoted to Quaker John Woolman (1720-1772). On the other hand, the simple lucid style should make the book appealing to the average reader. Nor does the title suggest that this is a book women would not enjoy. For reading, particularly in a season in which we remember Him who came to restore us to wholeness, who demonstrated in His life the wholeness of devotion, service and thought, I would most heartily recommend this book to all who have experienced the power of prayer, the joy of service and the agonizing delights of thought.

**Christy** by Catherine Marshall was recommended by **Mrs. Ruth Regehr**. It is also on the list of books highly recommended for teen-age girls. It is the story of mountain life in eastern Tennessee and was inspired by the experiences of the author's mother, who as a young woman taught there in the beginning of the century. Christy, working hard to establish the mission school and facing the problems of the mountain people, searches for her own identity and a deeper religious faith. She finds a new understanding of God through suffering, and she also finds her lifetime love.

**Mr. Rudy Peters**, teacher, writes in **The Source**, Mitchner interweaves three basic themes: the development of the concept of God, a history of the Bible

and the Holy Land, and finally, a tale of human passion. The entire story centers on an archaeological site in Palestine known as 'The Source' and the efforts of a team of archaeologists (comprising of a Jew, a Christian, a Moslem, and a beautiful woman) to excavate the site.

Not only does the story entertain, it also educates; first in illuminating obscure aspects of history and the Judaic-Christian religions, second in providing some insight to the limitations of science in discovering the truth, and finally in the way it brings the reader to recognize that these events could hardly have happened without the guiding hand of God.

Needless to say, I thoroughly enjoyed this story and recommend it highly.

For a change of pace, Rudy also suggests **A Canticle for Leibowitz** because "In my opinion **A Canticle for Leibowitz** has to be one of the best science fiction novels to be written in many a year. The idea of the story, which really combines history with prophesy, is original, the writing style is humorous, interesting and easy to read, and finally the novel makes a devastating comment on the nature of Homo sapiens.

"This is the story of a religious order, the Order of St. Leibowitz to be specific, as much as it is a story of the human condition. I am sure that most avid science fiction fans will already have read this novel. For those who are still uninitiated, I can't think of a better





## For the younger Bookworm

By Ruth Vogt

Small children all have their favourite stories which they love to hear over and over again. Since books can provide so many hours of entertainment throughout their lives, it's a good idea to provide them with their own books from the time they are old enough to hold them in their hands. For the following suggestions I am indebted to Mrs. Hilda Matsuo and the librarians of the Winnipeg Public Library.

### FOR SMALL CHILDREN

**The Story About Ping** by Marjorie Flack. Viking, \$2.00. The story of a Chinese duck on the Yangtse River.

**Millions of Cats** by Wanda Gag. Coward-McCann, \$2.60.

**The Christ Child** by Maud and Miska Petersham. Doubleday, \$3.00.

**Curious George** by Hans Augusto Rey. Houghton, \$3.75.

**Curious George Learns the Alphabet** by H. A. Rey. Houghton, \$3.81.

**Dr. Seuss Books**, published by Random House.

**Where the Wild Things Are** by Maurice Sendak. Harper, \$3.71 (Caldecott Award, 1964).

**Harry the Dirty Dog** by Gene Zion. Harper, \$2.61.

**Policeman Small**, Lois Lenski (several in a series). Walck, \$3.25.

**Now We Are Six** by A. A. Milne.

**Winnie the Pooh** by A. A. Milne.

### FOR YOUNGER CHILDREN (GRADES 1-4)

**Lavender's Blue**, compiled by Kathleen Lines. 155 rhymes about children, animals, riddles, etc.

**Mr. Popper's Penguins** by R. and F. Atwater. Mr. Popper gets a penguin from the zoo to keep his homesick one company.

**Ol' Paul, the Mighty Logger** by Glen Rounds. About Paul Bunyan.

### FOR GRADES 4-6

**Owls in the Family** by Farley Mowat. Adventures of tame owls.

**The Lion, the Witch and the Wardrobe** by C. S. Lewis.

**Homer Price** by R. McClosky. Funny stories about Homer.

### FOR OLDER BOYS AND GIRLS (GRADES 6-9)

**Kim** by Rudyard Kipling.

**The Black Joke** by Farley Mowat. About two Newfoundland boys.

**Thirteen Bears** by Charles Roberts.

**The Island of the Blue Dolphins** by Scott O'Dell. True adventure story.

**Banner in the Sky** by James R. Ullman. About mountain climbing.

**Little Women; Good Wives**, both by L. M. Alcott (especially for girls).

**Greenmantle** by John Buchan (about a British intelligence officer).

### BOOKS OF INTEREST TO YOUNG PEOPLE

**Lord of the Flies** by William Golding.

**Catcher in the Rye** by J. D. Salinger.

**The Chosen** by Chaim Potok.

**A Separate Peace** by John Knowles.

**Black Like Me** by John Howard Griffin.

**My Life With Martin Luther King** by Coretta Scott King.

**Baseball Has Done It** by John Robinson.

### FOR BOYS PARTICULARLY

**The Klondike** by Pierre Berton.

**Aku-Aku** by Thor Heyerdahl.

**Kon-Tiki** by Thor Heyerdahl.

**Force Ten From Navarone** by Alis-tair MacLean.

**The Caine Mutiny** by Herman Wouk.

### FOR GIRLS PARTICULARLY

**Anna and the King of Siam** by Margaret Landon.

Continued page 33

introduction than **A Canticle for Leibowitz**."

**Dorothy Schroeder** is a busy CMBC student who loves to read. Here are some of the books she has enjoyed recently. **Nausea** by Jean-Paul Sartre: An interesting diary of an existentialist. This book is intensely emotional and vividly descriptive. Feelings and sensations abound in this impressionistic work. On reading this book, do not be surprised to find yourself sitting and contemplating the shape of your fingernail. Definitely worth reading.

**Of Mice and Men** by John Steinbeck: Like most of John Steinbeck's books, this is an easy-reading book not in the sense that there is nothing to be found in it. It shows men searching for some kind of home; a place to take care of, a place to plant roots. Characterization in this book has the quality of being profoundly simple. One character is dumb, and without meaning to be, is harmful because of the violence of his need. The other main character is clever, but tied to the responsibility of the other because of the strange love that existed between the two.

**The Hobbit** by J. R. R. Tolkien: One of the only interest-holding adult fairy tales I've ever read. The language is picturesque and beautiful; who can help but live in the land of these lovable little creatures. The stories of their adventures in the mountain and the enchanted forest, the treasure of the

Continued page 33

## MCC MAKES PLEA TO UNITE FAMILIES

Mitchell Sharp, Canada's minister of external affairs, was urged by the Mennonite Central Committee to impress on Premier Alexei Kosygin the urgency of allowing separated families in the Soviet Union and Canada to be reunited.

The Mennonites, who sought unsuccessfully to arrange an interview with Mr. Kosygin during his visit last month to Ottawa, are concerned about the slow progress in the reunification of families in Canada who have next of kin in Russia.

"Our concern," said John Wieler,

associate executive secretary of the Mennonite Central Committee in Canada, "is for all separated families — Ukrainian, Jewish, Mennonite or members of any other group."

A cable was sent to Prime Minister Trudeau, encouraging him to continue the efforts toward reuniting families which he began on his visit to the Soviet Union in May.

The text of the MCC's letter to Mr. Sharp follows:

"There are many families in Canada of Ukrainian, Jewish, Mennonite, and other backgrounds who are continuing to suffer the deep pains of separation from next of kin who remain in the Soviet Union. We hope and pray that the coming visit of Mr. Kosygin to our country will be the occasion for a determined effort by your office and by the Prime Minister to seek the early reunification of these divided families. This is a matter of great urgency for the many families who have already expended so much energy and money in attempting to gain permission to bring a parent, a spouse, or a child to be with them in Canada.

"Both the Russian and Canadian societies place great weight on the value of the family unit. Family solidarity and happiness is a bulwark of good citizenship. We feel that Mr. Kosygin

agrees with this principle, and that he will expedite the reunion of these long-divided families if he can be impressed with the great hurt that is being caused by this needlessly prolonged separation of loved ones.

"The weight of responsibility to get this message across to our guest from the Soviet Union rests clearly on you, our elected representatives in Ottawa. Hundreds of families across Canada are looking forward hopefully to the fruits that may come from this visit.

"The Mennonite Central Committee represents a Canadian constituency of over 150,000 people, most of whom are either emigrants from Russia or their descendants. The separated-family issue is felt keenly by the entire Mennonite church. The Mennonite Central Committee's head office in Winnipeg has received numerous calls from its constituents during the past few days urging it to press the Canadian Government to be more aggressive in seeking to bring about the reunification of these families. With this communique we are seeking to discharge this responsibility, not only on behalf of Mennonites but all groups who are affected.

"We sincerely hope that the urgency of this matter will be recognized by your department and by our Prime Minister, Mr. Trudeau." mm

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## THE RAZOR'S EDGE: KOSYGIN, THE GUARDS AND PLAYBOY

One of our readers, David Blair of Vancouver mailed the following article to the Mirror clipped from the Vancouver Sun. It was written by Jack Wasserman and deals with the visit of premier Alexei Kosygin's recent visit to British Columbia:

Just before 4 p.m. on Saturday a phalanx of hard looking chaps turned up in the Hotel Vancouver barber shop and a spokesman asked manager Frank Klassen if he could clear the place in order to give a hair cut to Soviet Premier Alexei Kosygin. Klassen pointed out a private booth where he normally fits toupees and suggested it would be adequate. The security men looked around and agreed that it would do.

Five minutes later Premier Kosygin arrived. Three security men took up posts outside the door. Three more stood in the shop, and another three and an interpreter accompanied Mr. Kosygin into the private booth. Klassen suggested that he could restyle Mr. Kosygin's hair. Through his interpreter Mr. Kosygin replied that he'd settle for a little off the sides and a trim around the back of the neck so he'd look neat for the dinner, later that evening.

The haircut proceeded and the bar-

ber talked. Klassen is of Mennonite background, out of Saskatchewan, but he explained to Mr. Kosygin that his parents came from Odessa. Kosygin asked "When?" Klassen told him 1927. Kosygin seemed to relax. Then it was time for the straight razor trim around the ears. Kosygin was relaxed but the cops became very tense. They moved in very close. Klassen now admits that his hand shook a little.

When the haircut was finished Klassen was so uptight he didn't bother to ask for money. But the interpreter produced a \$10 bill and waved off the change. It was a \$7 tip. Then the premier, flanked by his nine policemen and the interpreter, returned to his suite.

Ten minutes later, Ray Nikitin, the Russian-speaking special waiter permanently assigned to the Kosygin party, turned up in the shop. "Mr. Kosygin would like to see the magazine with the girls in it," he explained. Klassen looked around the shop and spotted the magazine lying open on a side table in the private booth. He picked up the current issue of Playboy and handed it to Nikitin, who was last seen disappearing in the direction of the Kosygin suite.

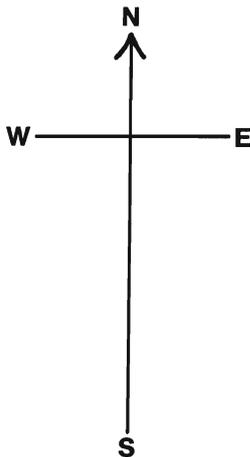
## HIGH RATING FOR TV SPOTS

Mennonite peacemaking TV Spots are being used by 458 stations in 47 states, according to a survey taken by the Mennonite Advertising Agency in Harrisonburg, Va. In a week's time, some play the spots only twice, while others used them as many as 70 times. Many stations report that they feel the spots are "excellent" although they do not say why they feel the spots rate this praise. One station plays the spots next to its army recruiting advertisements. **mm**

## RUDY WIEBE ON TV

"THE YOUNG LIFE of Rudy Wiebe" was telecast across Canada, Friday, August 6, at 3 p.m. on CBC's "Take Thirty". The writer's son, Michael, appeared along with his father re-enacting some of the latter's childhood experiences on a northern Saskatchewan farm. **mm**

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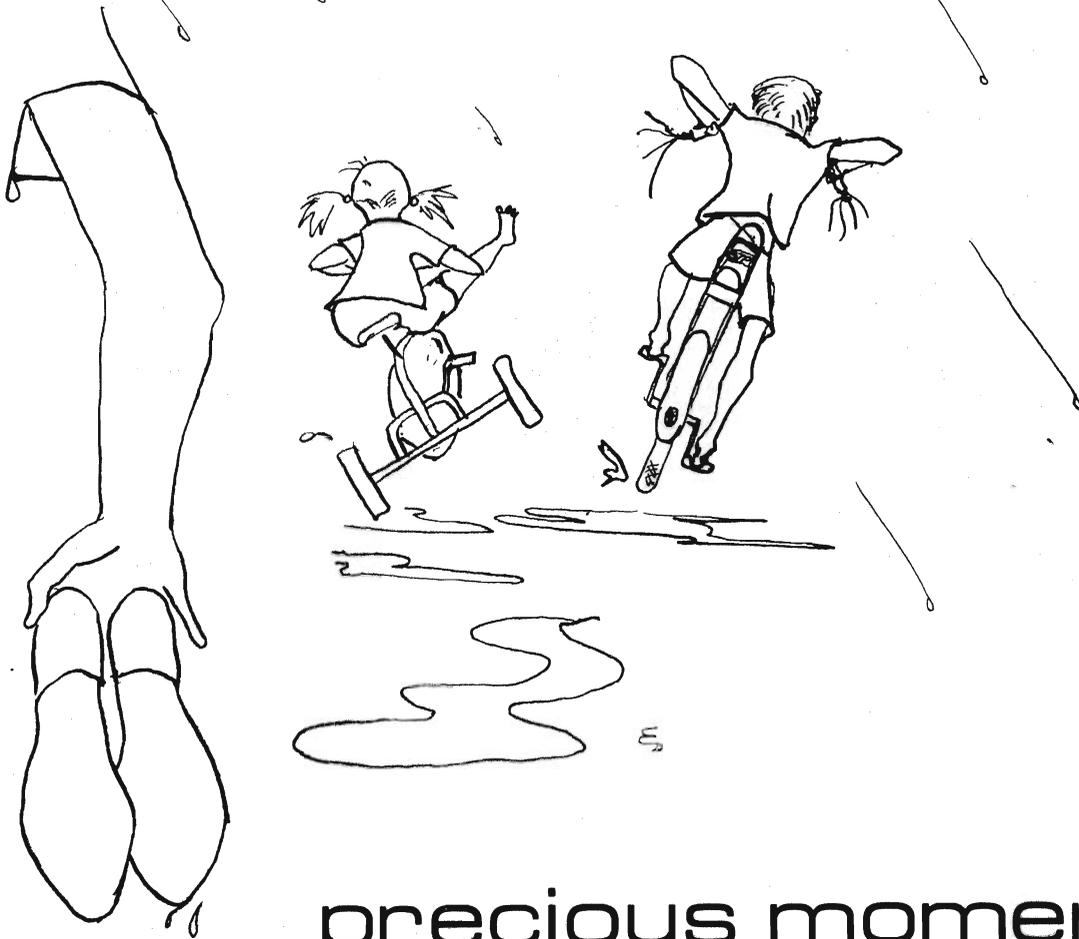
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## precious moments

By Lore Lubosch

I've been so caught up in the treadmill of busy daily activities, that lately I look forward to old age. It seems to me a lot of people are under the misconception that life begins at the beginning, you know, the first cry at birth. Well, I'm not sure of that.

To me, living is not just whiling away the days with chores, to earn a salary, or to keep a house presentable. Some of the people I have most envied in their capacity to live were rotten housekeepers and certainly not wealthy, materially. My closest friend for years was terrible at cleaning up but her paintings and poetry made me forget the jam on her chairs.

Life without its cumbersome trappings is great: to walk in a forest, and looking up, to see the sun filtering through pine branches; to lie in tall grass, and feel the gentle stirring of a cool breeze; to find a little flower and gaze at its perfection — that is living to me.

Somehow, though, there is never enough time. While we are little, we are soon too busy learning and developing to notice much of God's gifts around us. In our teens we are often tagged as "Just plain lazy", or shrugged off as ineffectual dreamers, should we afford the luxury of feeling at one with nature. Anyhow, who has time, with all

the sports, dating and schoolwork Society expects us to enjoy. Then comes our career, the founding of our own family, raising children, the pressures of mortgages, keeping up with the Joneses, and so on. Mother may love music, painting or reading, but all too often hasn't the time. Father may have been an enthusiastic fisherman, musician, or hobbyist, but may now be too busy earning extra money to pay for that new trailer, or boat, or what not.

Oh, don't misunderstand me, I feel an adult's responsibilities are important, especially those of a parent. I'm a mother, and I enjoy it. But I enjoy it most when my children and I are lying on our stomachs, gazing into a mouse cage filled with grasshoppers. Did you ever try it? You'd probably enjoy it. Grasshoppers are delightful as they chomp away on a leaf.

The greatest time I had with my children lately, was on a hot day in spring. We left right after school, Mark on his bicycle, Anita on her tricycle, and I on foot. A somewhat dubious ditch, with pretty murky water was our destination. Some boys in Mark's class claimed to have bagged some frogs there, and we went to investigate.

The ditch was right between a grain field and a fairly busy gravel road. As

I stood there, watching the children and hearing them squeal with delight every time they sank a little deeper in the mud, I felt a bit self-conscious. Dark clouds gathered above our heads. I could already see the lightning and smell the wet freshness of approaching rain. It wasn't long before a sheet of water had descended on us and we were soaked to the skin. Now the children were howling with glee. They threw off their rubber boots and pedalled homeward in socks. I took off my shoes and ran after them. We laughed so hard, we were exhausted by the time we reached home. But somehow I felt light and free as though all doubts and inhibitions had been washed away. We topped it all by lying still in grass, feeling the rain as it pelted our skins. That evening I was gratified to hear my children talk of what a beautiful day they'd had. It was all so simple!

That is really what I mean. It is so simple to be alive, really alive. All it takes is time and the ability and wisdom to appreciate the world around us. Old people often claim to have more leisure than they care to have. Perhaps, if I take the time now to learn to live with my senses. I will become more and more alive the older I get. It has some possibilities, don't you think?

mm



International trainees pause for photo during seminar.

## MCC trainees come from eight nations

Twelve young people from eight nations are guests in Mennonite homes in Manitoba for six months of this year. They are here as part of the Mennonite Central Committee's exchange program.

The group in Manitoba is the largest number that has come to this province in the exchange program's 21-year history. The host families live in Glenlea, Steinbach, Manitou, Roland, Winkler and Winnipeg.

Each sponsoring family or institution provides the guest with room and board, an opportunity to work (preferably in his chosen vocation), and \$20 per month spending money. It also covers the trainee's travel expenses to and from his homeland.

The trainees spend a full year in North America. They move to another host family after the first six months. The purpose of the program is to promote international goodwill and understanding, to provide the trainee with an opportunity to develop his vocational skills, and to strengthen the bonds of Christian fellowship between people from various cultures.

The Netherlands, France, India, Indonesia, Switzerland, Germany, Taiwan, and Paraguay are the countries from which the exchangees who are now in Manitoba come.

The Mennonite Central Committee's trainee program is a genuine exchange. Several dozen people from Canada and the United States are now spending a year in Germany, the Netherlands, France and Switzerland under similar arrangements.

The Manitoba host families or institutions and their guests are the following:

Solomon Budala from India is staying with the Otto Dick family at Glenlea.

Silas Dwidjantara from Indonesia is living with the Alfred Dicks in Winnipeg and working at A. A. DeFehr's.

The Herman Loewens in Steinbach are providing a home for Rachid Abbas of France.

Othmar and Liselotte Meier from Switzerland live with the John Olferts in Winnipeg and work at Donwood Manor.

A Dutch trainee, Valentijn Van Beek, lives with the Henry P. Fehrs in Steinbach and works at C. T. Loewen and Sons.

A Manitou family, the Franklin D. Voths, are serving as hosts to Bernhard Horsch from Germany.

Two Dutch girls are working in institutions in Winkler. Marie Du Rieu lives

with the Ken Dicks at Roland and works at Eden Mental Health Center, and Aaltje Annigje Simons has been assigned to the Salem Home for the Aged and lives with the Alex Epp family, Winkler.

Also working at the Eden Mental Health Center is Melita Wall of Paraguay. She lives with the John Ginters of Winkler.

Rebecca Lin from Taiwan is living with the Dr. Jacob Dyck family in Winnipeg.

Renee Balthazard of France has been assigned to the Mennonite Brethren Bible College in Winnipeg.

## KITCHEN CRAFT A NEW VENTURE

Herb Buller, John Rademaker, Richard Krohn, Peter Reimer, Art DeFehr, and Frank DeFehr, have organized, Kitchen Craft, a manufacturing company to build modular kitchen cabinets for the apartment, housing and mobile home industry.

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*Investment manager, Art Kroeker*

## A pulse on the marketplace

**By Rick Martens**

Art Kroeker, a regional manager for Investor's Syndicate, one of Canada's larger financial institutions, has always been keenly interested in the world of finance. He is responsible for ensuring the smooth operation of his region. He oversees the administrative functions carried out in the region office, supervises four division managers, and, as a means of "keeping a pulse on the marketplace" services and seeks new clients when time permits.

Mr. Kroeker started his business career with the automobile business of J. R. Friesen in Steinbach, moving from there to Morris to establish a new dealership, where he remained for 14 years.

In 1963 he made the decision to move out on his own, feeling, however, that the automotive business was too risky a venture. By joining Investor's in the same year he felt that he could both meet his financial goals and fulfill his aspiration of "working for himself". As a sales representative between 1963 and 1965 he concentrated his efforts in the rural area surrounding Morris, relying mainly on associations made during his 14 years in the automotive business. However, the size of the market in the area expanded so rapidly that it soon became necessary to engage additional representatives. Although he was not yet formally responsible for the area Mr. Kroeker had in essence become a division manager, supervising the new personnel in the area. In 1965 he was formally promoted to the position of division manager where he remained

until 1967, at which time he assumed his present position.

Investor's Syndicate is perhaps best known by the public as a mutual fund company (a mutual fund purchases a diversified portfolio of stocks and bonds, thereby minimizing possible losses for fund shareholders). However, the company also administers many other plans, including guaranteed saving programs, pensions, annuities, and life insurance schemes.

One of the key elements in the success of this type of business is finding and training suitable representatives. These persons must be sensitive to people's feelings about financial matters and must show a sincere interest in the life of their community, since "trust" is the most indispensable element in their work. They must also have the ability and training to foresee future trends in economic, social, and political events. While a great deal of this training is acquired directly through the company, representatives are also encouraged to participate in community affairs. Many are doing this; one representative, for example, is the Manitoba chairman for the Mennonite Disaster Service.

Mr. Kroeker was asked to comment on the attitude Mennonites show toward a business like Investor's. The question arose as to whether Mennonites had any moral objections to the type of business with which Investor's is associated. Their mutual fund portfolios include shares of breweries and cigarette manufacturers, although they account for a

**Continued Overleaf**

## To become a Father is not to be a Father

**By Irmgard Thiessen**

If children become "problem" children, it usually has been a problem for parents long before. In German we have a saying: "Vater werden ist nicht schwer Vater sein um so mehr". To become a father is easy but to be a father is difficult!

Really in the very true sense of this saying the parents neglect their responsibility towards their children. One rarely finds a young parent who knows exactly what frame of ethical, moral or spiritual values he wants to implant in his child. Usually parents comment "when they grow up they will find out", but this is far too late. What your child is like or what sort of personality your child will develop depends on the parents' involvement with their children. The daily interaction and communication between parent and child is based on a routine. This however important as it is, is not enough! "Gosh" mother will sigh, I am with the kids for almost eighteen hours every day, and that is not enough? The answer is not the quantity of hours, but the **quality** of each hour which is spent with your child.

The daily routine of getting dressed, eating meals together, getting ready for bed can mean work for a parent, to get over with to be free for our own interests — or it may become the hour which is set aside for feeling close to your children, telling your children stories which enable you to pass on to them the values you may have accepted as being helpful in life. It is this feeling of closeness, union which is so very important for the quality of the personality development. Unfortunately the TV has become our cheapest babysitter. School children repeat all the commercials by heart, and use the poor, insensitive language of TV programs; but they do not learn watching TV how to be critical or sensitive to feelings of others and of course, they do not acquire values you may consider very helpful for their own personality development.

If you want your child to share your

**Continued Overleaf**

### More about KROEKER

very small portion of the total investment. Mr. Kroeker responded that while some Mennonites objected to investment in these types of companies, most are willing to concede the fact that wherever an individual might invest his money it might flow, in part, to such areas. He said that representatives have experienced few problems after the products were adequately explained. In fact, he stated, many of his non-Mennonite representatives indicated that Mennonites were amongst their best clients. Mennonites, he said, by nature have always been thrifty. However, many are also very cautious and it is in this light that the variety of plans available is considered very important by the company. Among those working with Mr. Kroeker are Sidney Reimer and Harry Fast, who have many years of experience between them. **mm**

### More about FATHER

philosophy of life, you have of course first to know what meaning your life has for yourself. Religion may give an answer for many, but it certainly cannot answer every day life conflicts for everybody. You have to find your own answer and react and make your de-

isions accordingly. One of these decisions is your responsibility towards your children's personality development. Psychology teaches that the basic attitudes and characteristics of a human being are imprinted during the first 10 years of life. As soon as puberty starts the parental influences diminish considerably. By then a parent can no more change attitudes he did not consider "bad" at an earlier developmental stage of his child. There is something very sad about teaching children when it is almost too late. By the way this seems to hold true in most cases of interpersonal relationships. The consequences are lasting.

Both father and mother are supposed to share the responsibility of bringing up their children. However, how many fathers can honestly say I have put two hours a week aside for each of my children? Then we do things together, I teach them this or that, we are always looking forward to these hours which are devoted to the children. It is the inner readiness and father's honest attitude to share his presence fully with the family that makes all the difference. That is the moment when a child develops self-esteem, self-security when he learns to respect and to love in the best sense of the word.

Those so called accident-prone children who seem to have all sorts of little

accidents, which need medical attention are those individuals who have not learned to like themselves!

All those little or big trouble makers who start to take things from neighbors, who beat up others for fun or who like to get drunk, eventually cannot be controlled by their parents, are those who never had the experience that parents spent time with them exclusively for their well-being as a person and not in a routine matter of fact. Only those who have learned with the help of their parents to like themselves, can also learn to respect and love others, and can thus develop a positive self-concept. Of course, if a parent has previously never reserved special time periods to be with his children, and then all of a sudden should decide: Now I will teach my four-year-old swimming! Then both of them will experience a very frustrating hour. These periods of child-parent communications and closeness, have to grow dynamically over a long period of time; or else the results will be negative. In the process of self-identification from infancy to adulthood, it is not so important whether the father or mother is present or absent a great deal of the time, but whether the father and mother care about the emotional growth with a sense of true loving involvement and responsibility. **mm**

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Jesus Saviour Pilot Me

#### LORNE KORNELSEN

Until Then  
The Lord's Prayer

#### MARTENS BROTHERS

God Hath Not Promised  
Remember Now Thy Creator

#### THE FALK SISTERS

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# Crossword Puzzle

The crossword puzzle seems to be a brain-twister in the truest sense of the expression. Not only did fewer dare to send in entries, but a number of people were heard to complain about how hard the October puzzle was to answer.

This month we will give you a break. The answers can be found in C. J. Dyck's recent book, *An Introduction to Mennonite History*.

Our prize this month is the long-playing record by Reynold Siemens and the Boyd Neel Orchestra (see item on page 7), plus one other recording of the winner's own choice.

Entries should be sent to the Mennonite Mirror, Crossword Puzzle, 1044 Corydon Avenue, Winnipeg, R3M 0Y7, before November 30, 1971.

Our prize for the October Puzzle was won by Mrs. Violet Klassen, Box 283, Altona, Manitoba.

We apologize for the fact that our puzzle left "one space to be desired" for the word Ecclesiastes. We are grateful to all the entrants who drew this to our attention.

## Answers to October Puzzle



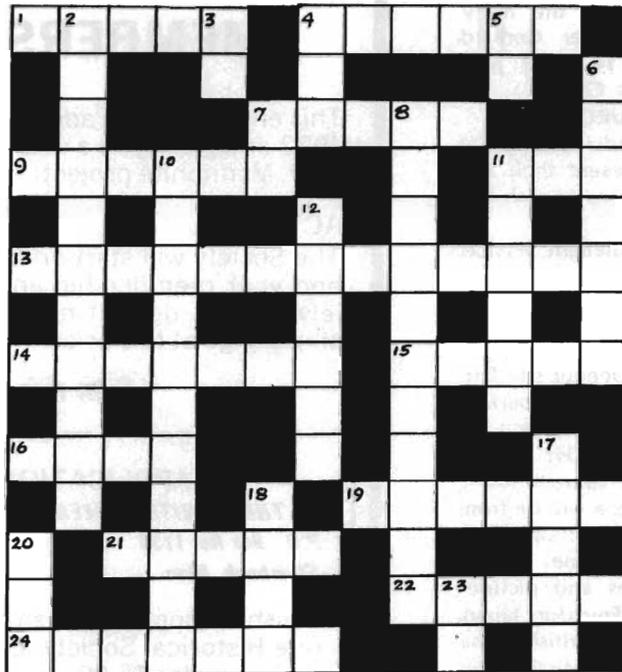
## ACROSS

1. "Moses of the Mennonites" in Canada
4. A prominent leader of Anabaptists
7. "And the Word became — . . ."
8. Special representative of Catherine II among Prussian Mennonites in 1876
11. Shoo fly —
13. One belief that distinguishes Mennonites
14. The Union of — in 1579 provided that each person should be allowed to remain free in his religion
15. First principal of M.C.I. at Gretna and one of the founders of the Canadian Conference of Mennonites
16. South American country where mission work is carried out
19. Mennonites suffered under his reign of terror in Russia
21. First of twelve
22. Saul's successor
23. Influential leader appointed mediator between the Russian government and the Mennonites in early 19th century

## DOWN

2. One of the founders of the General Conference
3. Initials of 19th cent. Danish Philosopher, an outstanding Protestant theologian
4. Sun
5. Old Testament Book (abbrev.)
6. One of two elected and ordained as first minister of the Mennonite Brethren Church
7. Author of "Mennonite Exodus", initials
8. One country where the Mennonite Church had its beginnings
10. The early Anabaptist movement spread in spite of this
11. One of first ministers to be elected at Chortitza (1788)
12. First name of author who wrote about 19 ACROSS
17. Due to mission work Mennonites are found in this Asian country
18. The essence of Christianity
20. Mennonite relief agency
23. In the year of our Lord (abbr.)

Answers can be found in C. J. Dyck's "Introduction to Mennonite History"



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Send entries to: Mennonite Mirror, 1044 Corydon Avenue,  
Winnipeg, Manitoba, R3M 0Y7

## Upcoming Events

### WESTGATE:

**November 22nd** — Annual meeting of the Mennonite Educational Society of Manitoba at the North Kildonan Mennonite Church, Roch and Cheriton. Time: 8:00 p.m. Car raffle tickets for the 1972 Torino are still available. The car is to be raffled at the November 22nd meeting.

**December 12th** — Annual Christmas Concert, to be held at the Sargent Avenue Mennonite Church, 2:30 p.m.

**ELMWOOD MENNONITE BRETHREN:**  
**November 28th** — Adventsprogram, 7:00 p.m.

### PORTAGE AVENUE MENNONITE BRETHREN:

**November 13th** — Youth for Christ Banquet, 6:30 p.m.

**November 24th** — Rudy Boschman and Messengers, 7:30 p.m.

**November 28th** — Adventsprogram, 7:00 p.m.

### SARGENT AVENUE MENNONITE CHURCH:

Thanksgiving Service for the many years of service of Elder Gerhard Lohrenz, **November 14, 7:00 p.m.** at the Sargent Avenue Church.

### FIRST MENNONITE CHURCH:

**December 5th**—The Canadian Mennonite Bible College will present their Adventsprogram in both the English and German services.

**December 12th** — Candlelight Service, 7:00 p.m.

### MENNONITE BRETHREN BIBLE COLLEGE:

**November 15 to 18** — Deeper Life Emphasis with Dr. Clarence Hiebert of Taber College as guest speaker.

### MORROW GOSPEL CHURCH:

The Morrow Gospel Church, Bible and Mission Conference will be from Sunday, November 7th through Sunday, November 14. Theme: "Commitment". Experiences and pictures relating the work in Equador, Japan, Northern Canada and British Honduras will be given by Missionaries Danny Kroeker, Elmer Bauman, Bert Brown and John Unger. The film "How God Taught Me to Give" by Oswald J. Smith will be shown. Starting time: Saturday and Sundays — 7:00 p.m. and 7:30 weekdays. Everyone is welcome.

### CANADIAN MENNONITE BIBLE COLLEGE:

**November 26 and 27**, Comic opera, The Merry Wives of Windsor; performance in St. Mary's Academy at 7:30 p.m. Admission \$2.50 and \$3.00.

## NEW BOOKS OF INTEREST TO MENNONITES

**ADVENTURE IN FAITH** — Henry J. Gerbrandt. Price \$6.50.

**NESTOR MAKHNO** — English edition, \$3.75, paper cover; German edition, \$4.00, paper cover.

### OTHER BOOKS FOR GIFTS

**MENNONITE EXODUS** — Dr. Frank H. Epp. Price \$6.00.

**THE MENNONITES IN CANADA** — By Dr. Walter Quiring and Helen Bartel, price \$8.00.

**CANADIAN MENNONITE COOKBOOK** — Illustrated and indexed. Price \$3.00.

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ALTONA, MANITOBA

## *We need your membership!*

The Manitoba Mennonite Historical Society wants you to join them in the exciting task of building the Mennonite Village Museum located a few miles north of Steinbach, Manitoba.

## MEMBERSHIP FEE \$5.00

This entitles you to admission to the museum until August 1, 1972 and gives you a voice in this fascinating, only one of its kind, Mennonite project.

### ACT NOW!

The Society will start on building its Dutch grist mill this fall and your membership and donation now will help the Society a great deal. It may also be the last time a membership will go at this price.

*Sign this Application Form*

### APPLICATION FOR MEMBERSHIP

**TO THE MANITOBA MENNONITE HISTORICAL SOCIETY**

P.O. Box No. 1136

Steinbach, Man.

I wish to apply for membership in the Manitoba Mennonite Historical Society. Enclosed is my cheque( ) Money Order( ) for \$5.00

Please write or print clearly.

Name .....

Address .....

**P.S. The Society welcomes any further help you can give this project. Tax exempt receipts will be issued for any sum over \$5.00.**

# Reflections from our Readers

Dear Sir:

Ganz unerwartet kam mir eure werte Zeitung, "Mennonite Mirror", in den Händen, und ich habe gleich einen guten Eindruck von dem Blatt bekommen. Ich habe schon mehrere von unsern Blättern im Hause, aber mit meinen 85 Jahren, und als Retired Man der viel liest, möchte ich auch ein Leser dieses Blattes werden, bitte. Ich lege die Zahlung dafür bei.

Das Stoff welches im erstern Blatt erscheint, ist vielseitig, interessant und wert zu lesen.

Da ich in meinen jungen Jahren nicht Gelegenheit gehabt habe, Englisch zu lernen, oder nur sehr wenig, so habe ich selbiges müssen den harten Weg lernen bei meinem Geschäft, und Verkehr mit Menschen die Englisch sprechen.

So that I read English as well as German, and as long as I try to keep it up, I hope to get along with these two languages, and am lucky that my eyesight is such that I can read long hours.

I am very glad that we have young

men and women who have the courage to start a thing like this, and make themselves useful to the world, and I wish you good luck, joy and happiness for your work.

Yours truly,  
A. D. Friesen,  
Altona, Man.

Am Mennonite Mirror:

Wünsche Gluck und Erfolg und allen Lesern viel Interesse. Es ist sehr zu schätzen das sich junge Menschen noch zum Mennonitentum bekennen. Der Herr segne Euch.

Sara Reimer,  
Winnipeg.

Dear Sir:

The first issue of Mennonite Mirror recently crossed my desk. Intriguing! Already I'm waiting for the second number.

If you would make sample copies available I would be delighted to use them in my Mennonite History course here at the Centre. We could use ten copies — perhaps the October issue?

Thanks lots and lots.

Sincerely,  
Lawrence Klippenstein  
Altona.

Dear Sir:

We have really enjoyed your first issue of the Mennonite Mirror. It was both informative and entertaining. We are wishing you much success in the future.

Yours truly,  
George and Joan Wall,  
139 MacAulay Crescent.

Dear Sir:

Congratulations on your excellent publication. We wish you continued success in this new venture.

Sincerely yours,  
Justina Baerg.

Dear editors:

Thank you for having included us on your list of interested persons outside the province. I was most impressed with the style, format and content of the whole magazine.

I was interested in the article on funeral practices for a couple of reasons. There are laws (in B.C. at least, and probably in the other provinces) that say you can't prepay the cost of someone else's funeral (sounds a little anti-mafia doesn't it). The RCMP recently raided and seized the books of the B.C. Memorial Society to check that such laws weren't being offended. They weren't. There were some unpleasant rumors going around that the whole thing was instigated by the 'funeral trades' in an attempt to discredit the organization.

Sincerely,  
Mr. David Blair,  
Vancouver, B.C.

Dear Sir:

We were very pleased to receive the first issue of the Mennonite Mirror and read it with interest. We're looking forward to the next issues because it will help us to keep up with some of the news back home.

Good luck with your new venture. We hope it will turn out to be a successful one for all involved.

Sincerely,  
Ed and Irmgard Penner,  
Ste. Catharines.

Dear Sir:

I received your first copy of the Mennonite Mirror and I am very excited about this new venture. The magazine (if I may call it that) looks good, feels good and reads still better. If it keeps up with the first edition I will be happy to be subscribing to it.

Your contributing writers are to be commended for a first attempt and I want to encourage all of you to keep up the fine work. I will be looking forward to the second edition with great anticipation.

Yours sincerely,  
Mrs. Ernie Friesen.

To the Mennonite Mirror:

Habe Ihre ersten zwei Kopien erhalten.

Mein erster Eindruck ist dass die Artikel tolerant gehalten sind, und daher wertvoll und durchaus Zeitgemäss sind. Auch ich wünsch Ihnen den besten Erfolg in der Zukunft für Ihr Unternehmen.

Frau H. Friesen.

## STAR SPANGLED BEAVER

Dr. John Redekop, Associate Professor of Political Science at Waterloo Lutheran University, and 23 other Canadians in academic, government, labour and other circles have taken a close look at the United States, and their views soon will be published in book form.

The book, "The Star Bangled Beaver", edited by Redekop, includes commentaries from several other WLU faculty members, including Robert Thompson, MP from Red Deer. Other contributors are John Diefenbaker, former Canadian Prime Minister; Paul Martin, of External Affairs in the Pearson cabinet; David Archer, President of the Ontario Federation of Labour; Melville Watkins, leader of the NDP Waffle group; Dr. John Holmes, director general of the Canadian Institute of International Affairs; and Dalton Camp, nationally prominent Progressive Conservative spokesman. Excerpts from the book, published by Peter Martin Associates of Toronto, have already appeared in *Saturday Night* and the *Toronto Star*.

mm

## FIVE ACCEPT DOMESTIC ASSIGNMENTS

Five Manitobans were among 42 persons who attended the third August orientation at MCC headquarters in Akron, Pennsylvania. All attending accepted domestic assignments in the U.S. and Canada.

Those from Manitoba included:

Rosalind Klippenstein, of Altona, who accepted a one-year assignment at Boys Village in Ohio. She is a member of the Altona Bergthaler Church.

Hedy Loewen, Winnipeg, posted to a one-year assignment as an aide in a mentally retarded children's home in Dixville, Quebec. She is a member of the Portage Avenue Mennonite Brethren Church and a graduate of the Mennonite Brethren Collegiate Institute.

Frank Toews, Morden, was assigned to a one-year term at the Oshawa Men's Hostel as a case aide. He is a member of the Morden MB Church.

Joyce Hildebrand, St. Vital, has begun a one-year term of service in a Toronto home for girls. She is a member of the Gospel Mennonite Church.

Sharon Loewen, Steinbach, is in the state of Maryland, working at a centre for delinquents, aged 13 to 18 years. She attends the Evangelical Mennonite Brethren Church in Steinbach. **mm**

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### More about FRIESEN

every spare moment, fortunately not for long. Two years later he arrived in Winnipeg and found employment with the art firm, Brigden's Limited. At last evenings were free, and he embarked on intensive studies attending evening classes at the Winnipeg School of Fine Art.

Now his career took on momentum: 1931-32 brought the Winnipeg School of Art scholarship and the watercolor award at the art school exhibition; 1936 brought his election to the Manitoba Society of Artists — a mark of excellence widely acknowledged. Since then he has exhibited regularly: the Canadian Society of Painters in watercolor; the Canadian National Exhibition in Toronto; the Federation of Canadian Artists, the Winnipeg Art Gallery Travelling collection — to name a few. And, 1941 brought a summer at the Banff School of Fine Arts under the guidance of Charles Comfort and W. J. Phillips.

His contact with L. L. Fitzgerald at the Winnipeg School of Art imbued Victor Friesen with love and admira-

tion for the Lake Superior area and the Group of Seven. An impressionistic painting in cassein of Lake Superior expresses his feelings eloquently. Across the lake there are flat topped mountains; dark, heavy clouds hang ominously low. A paper mill in the distance belches smoke, whilst three snowy gulls frolic in the air, barely escaping the cold splashing waves of the autumn lake. Boldly his palette knife pictures in acrylics the hopelessness of a burnt tree and, in contrast, another palette knife rendition in oil speaks of hope of spring on Lac Lou.

To think that these gems come under the heading of relaxation! Indeed, Victor Friesen has a regular job to make a regular living. He is in partnership with his friend Neil Hoogstraten. Their business is commercial art.

When Victor received his formal art education, it was unlike today: "At that time art was not yet so specialized; you went for years, without getting a diploma, and you learned all you could about all types of art. You stopped when you felt you were ready." And so Victor learned and now practices the skills of art in advertising. He designs labels, booklets, brochures, layout with stress on conveying the desired message. The friction in being artistic and pleasing a client is sometimes great: "At times one has to do things contrary to one's

conviction." For relief, therefore, he does "his thing" in fine art at the office as well as at home. And when he really needs a rest, he packs his sketch pad and takes a trip to "Group of Seven" country, or south to Mexico.

"Art is free — there is no one to please but yourself." Unless, of course, one exhibits in a jury show and is concerned about which way the jury leans — Arte nouveau, pop-art, mod . . . ? "A. Y. Jackson does not care about a jury. He is so universally liked, he does not have to care", Mr. Friesen commented, but at the same time his variety of style and many different media indicate that he, too, works to please himself. There is "Sign of Spring" a watercolor of tender crocuses from West Hawk Lake — executed with breathtaking delicacy; there is the rugged "Woodland Pattern" in cassein and ink, which gives the impression of looking far into the forest; there is the "Log cabin on the Red", weatherbeaten and half buried in the snowdrifts of Manitoba winter; there is "Autumn Tapestry" a mosaic composition in broad specks of brilliant yellows, oranges and greens — a cassein impression of autumn joy; there is Victor Friesen, Mennonite artist, recorder and interpreter of nature, a quiet man who speaks in images and penetrates the sound of silence. **mm**

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### More about 'POTPOURRI'

mountain, the dragon and the bearman, never seem the least bit absurd.

**Five Smooth Stones** by Ann Fairbairn: A part of racism that needs to be seen. A book as complex and full as this one cannot be briefly explained or analyzed. Suffice it to say that there is dignity, love, hurt, humor and courage — life.

**Mrs. Jessie Schellenberg** is an artistic housewife who recommends a "how to" book which should interest many of our readers. It is **Making Pottery Without a Wheel: Texture and Form in Clay** by F. Carlton Ball and Janice Looves. If you've ever dreamt about making your own pottery but haven't been sure just how to start, this book will give you an excellent beginning. The clay is inexpensive and the results of your own creative instincts are immediate. This book introduces you to many different shapes and textures clay can take and the fun in handling it yourself.

I would like to add my own recommendation to the list. This summer I read **Sibir** by Farley Mowat, and I'm sure that anyone who has lived in Russia or who has relatives who lived there, would enjoy this entertaining account of two journeys to modern Siberia. Mowat is a skilled writer with a particular interest in Canada's north (**People of the Deer**, and **Never Cry Wolf** are two of his books which should be read by all Canadians). Mowat describes the huge cities which are growing up on the permafrost, the

active part which Russia's "Little People" are taking in the development and economy of their land, and some of their efforts at conservation in the Lake Baikal Region. He remains apolitical in his account, and although we cannot forget the dreadful past of this region in terms of human suffering, we can give credit for present achievements and certainly learn some lessons which could be applied in our own country.

mm

### More about BOOKWORM

**The Small Woman** by Alan Burgess.

**Camelot Caper** by Elizabeth Peters (mystery story).

**The Winter People** by Phyllis A. Whitney.

### OLD FAVOURITES

**The Good Earth** by Pearl Buck.

**The Black Rose** by Thomas B. Costain.

**Madam Curie** by Eve Curie.

**Cry the Beloved Country** by Alan Paton.

**The Grapes of Wrath** by John Steinbeck.

**Love is Eternal** by Irving Stone.

**Day Break** by Joan Báez (biography).

**The Promise of Space** by Arthur C. Clarke.

Naturally this list is only a small fraction of the many books available for children of all ages. Anyone interested in obtaining a more complete listing could obtain these from the Winnipeg Public Library.

mm

## Play Dough

If your children have to spend a day inside, you might let them make a batch of play dough.

Here is the recipe:

1 cup flour

½ cup salt

1 tablespoon (or a bit more) cooking oil

½ cup water

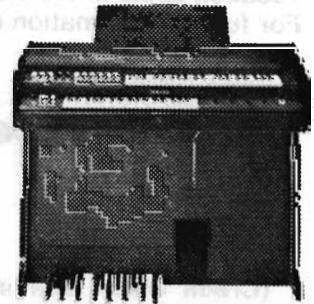
food coloring

Mix as for dough. This will make two fair-sized balls. If refrigerated in a plastic bag it can be reused. This dough is easily swept from the floor.

mm

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## OPERA

On Nov. 26 and 27 the Canadian Mennonite Bible College will present its first full opera performance in its 25-year history.

The comic opera, Otto Nicolai's, *Merry Wives of Windsor*, is being produced by CMBC in co-operation with the student fine arts committee and is under the direction of Henry Engbrecht and Arthur Janzen, both CMBC

faculty members. William Thiessen, lead baritone at the State Opera House in Oldenburg, Germany for two years, is the producer with Gerald Loewen as set designer. All four are CMBC alumni. Costumes are by Evelyn Andres.

The story begins with Sir John Falstaff, a comic character whom Shakespeare uses in a sequence of plays, sending identical love notes to two women, Mrs. Ford and Mrs. Page. They, enraged by his two-timing tactics, decide to teach him a lesson. Mr. Ford, around whom the plot really revolves, believes, from what little he knows, that his wife is serious about returning Falstaff's love overtures. The not-unusual confusion results, and then resolves after a series of ridiculous situations.

The cast includes: John Dalke, Morden, (bass) as Falstaff; Art Dyck, Boissevain, (baritone) as Mr. Ford; Rick Ewert, Winnipeg, (bass) as Mr. Page; Ron Brown, Selkirk, (tenor) as Fenton; Victor Loewen, 51 Woodgreen Pl., Winnipeg, (tenor) as Slender; Ed Hildebrand, Leamington, Ont., (bass) as Dr. Cajus; Judy Janzen, Arnaud, (soprano) as Mrs. Ford; Linda Klassen, Cartwright, (mezzo) as Mrs. Page; Lois Goertzen, 271 Marshall Bay, Winnipeg, (soprano) as Ann Page.

The opera will be performed with a 20 member chorus and piano accompaniment.

Tickets at \$2.50 and \$3.00 are available at CMBC, 600 Shaftesbury Blvd., phone 888-6781, and Christian Press, 159 Henderson Hwy., Winnipeg 5, phone 533-4749. mm



Gerald Loewen (left) set designer; Arthur Janzen and Henry Engbrecht, CMBC music faculty, and William Thiessen, producer, discuss the forthcoming CMBC production of *The Merry Wives of Windsor*, Nov. 26 and 27, in St. Mary's Academy. See story at left.

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1. Deine Arbeit geht über alles; persönliche Interessen sind unwichtig.

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3. Solltest du abends mal nicht ins Büro gehen nimm auf alle Fälle deine Aktentasche nach Hause mit. Dieses gibt dir die Gelegenheit, alle Sorgen und allen Ärger des Tages noch einmal durchzuarbeiten.

4. Sag niemals „Nein“ wenn man dich um etwas bittet — sag immer „Ja“.

5. Nimm alle Einladungen zu geschäftlichen Konferenzen, zu Banketten, Komitees, undsoweiter an.

6. Iss niemals eine Mahlzeit in Ruhe und Frieden — plane immer eine wichtige Besprechung für die Mittagspause.

7. Sei der Überzeugung, dass Fischen und Jagen nur zur Geld- und Zeitverschwendung beitragen. Du kannst ja doch nicht so viel fischen und jagen, um das ausgegebene Geld wieder einzubringen.

8. Nimm niemals allen Urlaub der dir zusteht.

9. Betrachte Golf, Kegeln, Kartenspielen, Gärtnerei und andere Freizeitgestaltung als kindisch.

10. Teile deine Arbeitslast nie-

mals mit anderen — schaffe alleine.

11. Wenn du bei deiner Arbeit viel unterwegs sein musst, dann arbeite den ganzen Tag und fahre in der Nacht damit du am nächsten Morgen gleich weitermachen kannst.

Hier sind einige Statistiken, die von Interesse sein dürften: Das Land, dass die höchste Rate an Herzanfällen vorzuweisen hat ist Ost Finnland. An zweiter Stelle stehen die U.S.A., dann folgen Österreich und Kanada. — Griechenland und Italien kommen am besten weg, dort gibt's die wen-

igsten Herzanfalle.

Die Gesundheitsbehörden in den U.S.A. sind sehr besorgt und betrachten die hohe Anzahl an Herzinfarkten als Epidemie. Man hat festgestellt, dass Chloesterol, Rauchen, und hoher Blutdruck am meisten zu dieser „Epidemie“ beitragen. **mm**

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### J. H. Enns

Unser Dr. Waldemar Janzen, Lehrer am Kanadisch-Mennonitischen Bibelcollege, hat in diesem Jahre seinen Urlaub und bringt ihn mit einem interessanten Studium zu. In der Nähe der St. John's Abbey Universität in Minnesota

## DAEMMERSTUNDE

Einsam sitz ich Stimmen lauschend,  
während Dämmerung mich umhüllt,  
und des Wassers tiefes Rauschen,  
mir die Brust mit Schmerz erfüllt.

Warum kann zu dieser Stunde,  
da die Nebel Kampf verhüllen,  
auch in meines Herzens Grunde,  
sich der Friede nicht erfüllen?

Lange sass ich, während ferne  
auch der letzte Tag versank,  
und der Glanz unzähliger Sterne,  
aus dem Meeresspiegel trank.

Gerne hätt' ich auch getrunken,  
von des Wassers kaltem Nass.  
Wär am liebsten drin versunken,  
in dem Spiegel tief und blass.

Doch da hört' ich Stimmen sprechen,  
weise warnend, weh und warm:  
„Wagst du Friede hier zu brechen,  
bleibst du Tor für ewig arm.“

Kannst du keinen Frieden finden,  
lass die Andern darin ruhn,  
denn die Stricke die dich binden,  
sind dein eigen Werk und Tun.

Du nur kannst die Knoten lösen,  
die verfänglich du gesponnen.  
Wer nicht kämpft die Macht des Bösen,  
ist noch niemals ihr entronnen.“

Da erfasst es mich begreifend  
Kräfte fühlte ich verborgen,  
und die Stricke von mir streifend,  
schritt ich vorwärts in den Morgen.

Gert Neuendorff

ist ein altes katholisches Kloster. Dasselbst ist auch „ein Zentrum für ökumenische und kulturelle Untersuchungen.“ In demselben befinden sich zur Zeit 10 Professoren-familien, darunter auch W. Janzen. Sie tun da gemeinsame Forschungen und Untersuchungen, wobei ihnen eine reichhaltige Bibliothek gute Dienste leisten kann.

Dieser Umstand weckte in mir eine Erinnerung, wie ich einmal nach einer Sonntagmorgenan-dacht, die ich in Morris gehalten hatte, wahre Ökumene erlebte.

Ökumene. Der eigentliche Begriff dieses Wortes ist geographisch. Es bezeichnet die ganze bewohnbare Erde, ausgenommen die Pole, die höchsten Berge und die Wüsten. Aber schon frühe wurde dieses Wort angewandt auf grosse Kirchenversammlungen. — Auf Konzilien. Man zählt sieben Konzilien, wo die gesamte Kirche vertreten war. Auf dem ersten Konzil, anno 325 in Nizaea, wurde z.B. unser Neues Testament aufgestellt. Andere Konzilien wurden abgehalten zur Festlegung der Glaubensbekenntnisse und zur Abwehr irriger Lehren.

Leider kamen Spaltungen in der Kirche auf. 1054 trennte sich die östliche Kirche von der westlichen, die Griechisch Orthodoxe von der Römisch Katholischen.

Schon früher lösten sich andere Kreise von gläubigen Menschen ab, die nicht mit der katholischen Lehre übereinstimmen konnten. Die Reformation brachte die protestantische Kirche zu Tage. Und heute haben wir fast unzählige Denominationen. Alle wollen Christen sein.

Nach dem Ersten Weltkrieg war es der schwedische Erzbischof Nathan Söderblom, dem diese Zerrissenheit schwer auf das Herz fiel, besonders litt er an der grossen Unversöhnlichkeit, die zwischen den Siegvölkern und den Besiegten herrschte. So kam er auf den Gedanken einer allgemeinen Christenvereinigung, auf richtige Ökumene. Er wies darauf hin, dass in dem Verein Christlicher Junger Männer doch schon so ein Anstreben vorhanden wäre. Im Jahre 1925 konnte in Stockholm die erste ökumenische Versammlung dieser Art zusammentreten. Wegen des Zweiten Weltkrieges wurde die zweite erst 1948 in Amsterdam abgehalten. Dort wurde der Weltkirchenrat gewählt. Eine dritte Zusammenkunft ist dann 1954 in Evanston, Illinois, und eine vierte in New Delhi, Indien, 1960 abgehalten worden. Gegenwärtig gehören fast alle evangelischen Gemeinden und auch die Griechisch Orthodoxen dazu. Auch wir Mennoniten werden ein-

# Jubilaem Der Manitoba Konferenz

Auf der Jahreskonferenz in Brandon haben die Delegaten der Konferenz der Mennoniten in Manitoba beschlossen, am 11. November dem Herrn ein besonderes Dankfest zu feiern, für die vielen Segnungen und die wunderbaren Führungen in den fünfundzwanzig Jahren des Bestehens dieser Konferenz. Die Konferenz Exekutive hat beschlossen, dass diese Feier in Winkler abgehalten werde.

An diesem Tage wollen wir still stehen und einmal Rückschau halten und dabei denken wir auch an Personen, die in der Konferenz treu gedient, aber nicht mehr unter uns sind. Auch mögen besondere Begebenheiten der Vergangenheit durch Aufnahmen festgehalten worden sein. Nun sind wir auf den Gedanken gekommen an diesem Tage solche Aufnahmen auszustellen. Leider befinden selbige sich in den Heimen unserer Konferenzglieder und daher kommen wir heute mit der Bitte, ob sie selbige bis Winkler mitbringen wollten und am Schlusse der Feier dürften sie dieselben wieder mitnehmen.

Auf dass wir aber wissen, was wir zu erwarten hätten, möchten wir gerne im voraus wissen, was gebracht wird, um den Raum fertig zu haben und auch eine gewisse Einteilung der Ausstellung vorzunehmen. Die Schulen dürfen ihre eigene Ausstellung vornehmen, wenn sie uns vorher darüber informieren.

Bitte schreiben Sie an die angegebene Adresse!

Im Namen des Programm Komitees, P. J. Froese, Winkler, Manitoba.

geladen beizutreten. Die Katholiken haben sich bis jetzt fern gehalten, aber auf der letzten Zusammenkunft waren sie schon als Gäste vertreten. Das Ziel ist nicht, eine universale Kirche zu schaffen, sondern die Gründer der Bewegung hoffen, dass in Zeiten der Krise ein Wort von der gesamten Christenheit zu Versöhnung und Verständigung helfen kann.

Nun das ist Ökumene im grossen. Ich erlebte im kleinen eine Stunde wahrer Ökumene in Morris nach einer Sonntagmorgenandacht. Damals — in den 30er Jahren, als wir Prediger von unserer Gemeinde gelegentlich nach Morris zu einer Andacht fuhren, war die kleine Kirche, die später von unseren Leuten dort gebaut wurde, noch nicht da. So hatten wir denn unsere Andachten in Privatwohnungen. Ich hatte sie an dem betreffenden Sonntag gehalten, und nach der Andacht sassen wir — etliche Männer noch ein Weilchen beisammen in guter Unterhaltung. Da kam die Frage nach der Ökumene auf. Zwar brauchten wir dieses Wort damals nicht. Aber jemand stellte die Frage: „Was kann die verschiedenen mennonitischen Richtungen noch einmal zusammenbringen?“ Wir

waren nämlich hier in zwei Stuben Glieder von 4-5 mennonitischen Richtungen.

Ein Bruder von der MB Gemeinde sagte: „Grosse Trübsal. Wenn wir wie dort einmal in Russland in Halbstadt alle miteinander von den Bolschewiken in den Kellerraum des Gebietsamtes gesperrt würden und dann sieben Mann von uns zum Erschiessen herausgeholt würden, wie es dort geschah, dann würden wir alle unsere Unterschiede vergessen und gemeinsam die Hilfe des Herrn suchen.“

Ich antwortete darauf: „Muss es unbedingt grosse Trübsal sein? Könnte es eine grössere Erkenntnis nicht auch erreichen? Wenn wir ernst bedenken wollten, wie innig der Herr Jesus in seinem hohenpriesterlichen Gebet darum gebeten hat, dass sie alle eins seien?“

Hierauf sagte ein Bruder vor der Kleinen, der Ev. Mennonitengemeinde: „Und wenn auch nicht dieselbe Erkenntnis da wäre, könnte es nicht auch grössere Liebe bewirken?“

Das war die beste Antwort. Wir wurden uns alle darauf einig, dass es in Wirklichkeit nur eine christliche Gemeinde gäbe: jedermann, der treuherzig an Jesum Christum und sein Heil glaubt, der gehört zur Ökumene. **mm**

## CAMP ARNES AUTUMN BANQUET

About 500 persons gathered in Riddell Hall at the University of Winnipeg on Halloween night, October 31, for a banquet in support of Camp Arnes. The costs of the banquet were covered by 18 sponsors, so that the proceeds of about \$2,500 could be devoted entirely to the capital budget of the camp.

Despite the first heavy snowfall of the year the audience thoroughly enjoyed the program, which featured the Treble Teens from Steinbach (who struggled through snow drifts for three hours to get there) and Dr. Frank C. Peters. Dr. Peters spoke on the theme: "Toward an Understanding of Youth Unrest." He noted that restless youth are a small but significant minority in our society, composed of activists who want to change society radically, and "alienated" young people who are simply turned off. He said that the Christian Church had a deep responsibility to these people, since in his opinion young people were searching for three things to which the Gospel speaks: meaning, identity, and reform.

The Treble Teens delighted the audience with fast-moving renditions of recent songs and thoughtful interpretations of favorite old hymns. The large choral group has an excellent core of young instrumentalists whose efforts were especially effective in the Gene McLellan song, "Put Your Hands on the Hands". All in all a most enjoyable evening. mm

## WESTGATE MEETING

More than 200 supporters of Westgate Collegiate attended a special meeting called by the Board of Directors on October 5, 1971. Purpose of the meeting was to discuss the critical financial situation of the school (see MM Oct. issue). Problems had arisen because of the drop in enrollment this year — from 110 to 82 students — and a drop in income during the summer months.

Members of the society were asked to give their support by helping to sell car raffle tickets and by giving their signatures to underwrite the bank loan. The response was encouraging, but more help will be needed if the school is to be run on a sound financial basis. Questions were raised about the promised aid from the provincial government, but so far no announcement has been made concerning this issue.

Other issues concerning the school will be discussed at the semi-annual meeting of the society on Nov. 15. In the meantime, board and faculty have called a retreat with ministers, to be held at Camp Arnes, at which philosophies and goals of the school will be discussed. mm

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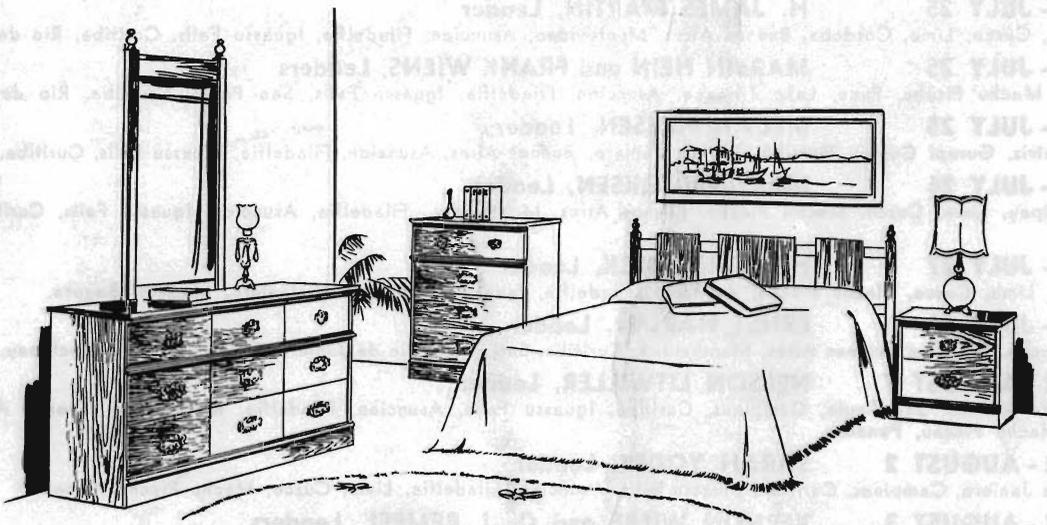
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