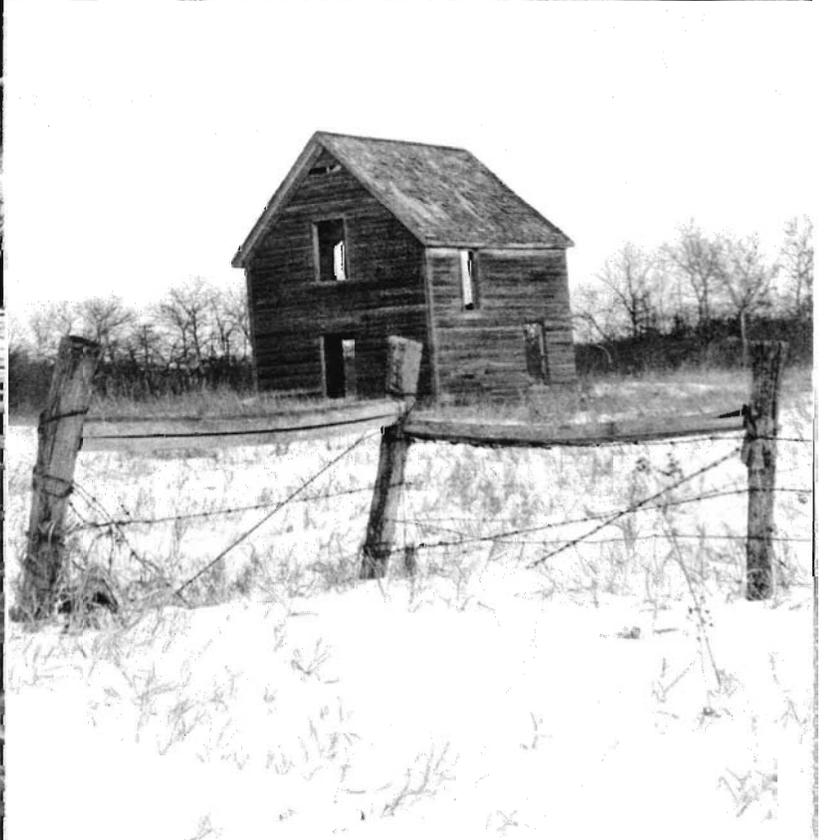
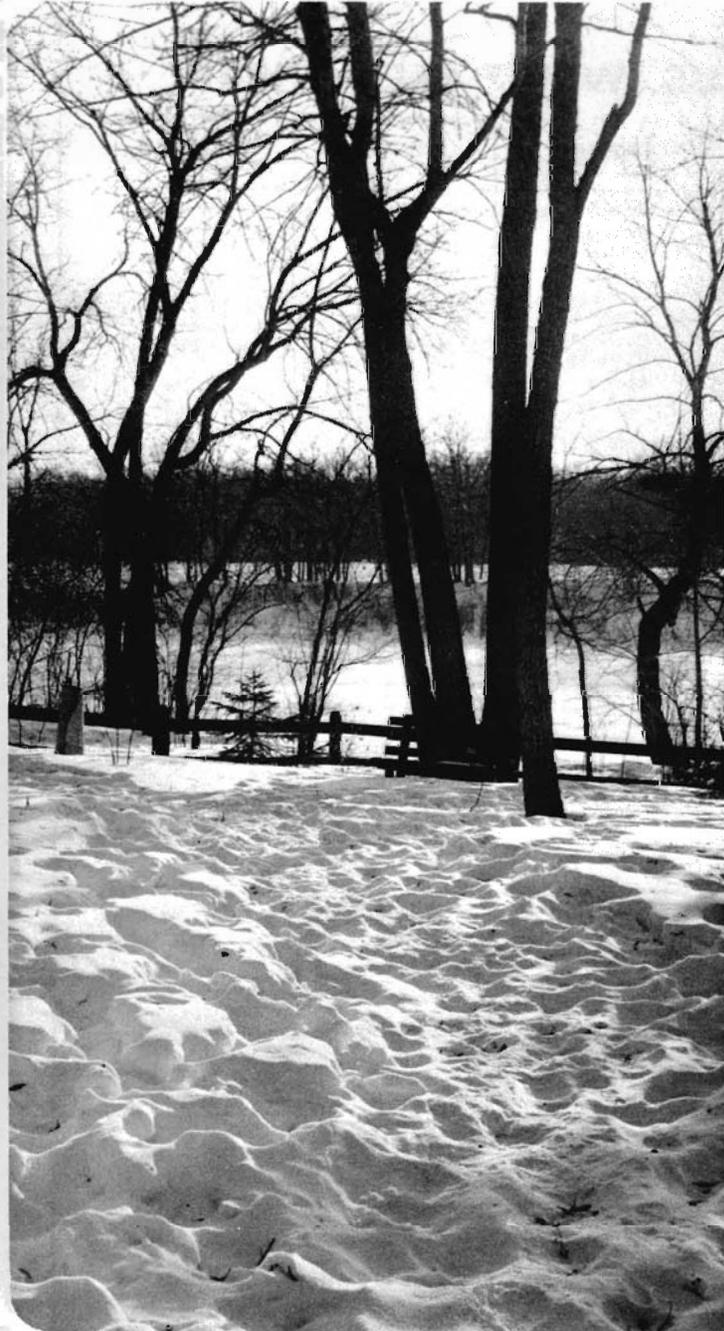


# mennonite mirror

volume 1 / number 4 / december 1971



**The poor: Do we have them in Canada?**  
**German hymn sets tone at Alma Ata**  
**Wiehnacht**                      **A Child's Christmas**

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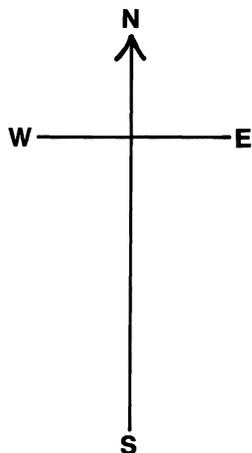
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## About this issue

Christmas for nearly all of us is a time of rejoicing, family celebration, gift-giving, hectic preparation and a concern for the less fortunate. In our December issue, the Mirror takes a look at some of those who are less fortunate. Economist Rick Martens takes a general look at the poor in our country, and asks if we really have poor people. What makes people poor? Laziness or economic circumstance?

In another article, Mrs. Hilda Matsuo writes about Christmas as experienced by a child who has been passed from foster home to foster home. What is Christmas like for these children — is it ever happy?

Mr. Lore Lubosch, who has spent Christmas in both Canada and Argentina, has written a short sketch how different Christmas was for two little girls and how father came through to make it meaningful.

Avid readers of Al Reimer's previous two articles on his Russian tour will be sorry to know that the current installment is the last in the series. In this article the group visits Alma Ata for a joyous reunion and a moving and spontaneous unity during the singing of Nun danket alle Gott.

This is also the month of the Mennonite Mirror's "big push" into the countryside. The Mirror will be distributed on an introductory basis, free, to Mennonite residents of the major Mennonite communities. If you are looking into the Mirror for the first time, we hope you like what you see.

As you will note from the article on page 15, the Mirror now has area representatives who will be glad to accept your subscription money.

To all our readers: a joyous Christmas season and a prosperous New Year.

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**THE COVER:** Three winter scenes in Manitoba. Top right photo by Mr. Rudy Friesen, architect, and the remaining two by Edward Unrau, managing editor of the Mirror.

**President and Editor: Roy Vogt**  
**Vice-President and Managing editor: Edward L. Unrau**  
**Business Officer and Secretary: Margarete Wieler**  
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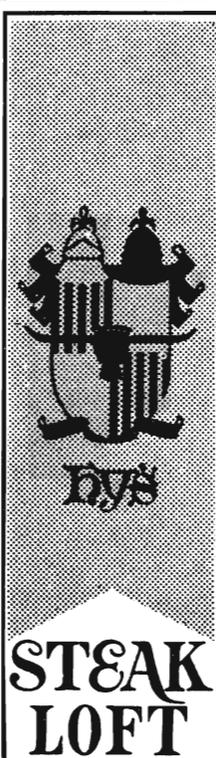
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*Your Christmas Stations!*

*Is there real poverty in Canada?  
Are most poor people just lazy and shiftless?  
Why do present welfare programs seem to do so little good?  
How can we really help the poor?*

These are some of the questions discussed by economist Rick Martens in this article. In this season of "giving" we invite our readers to reflect upon these questions and to send us their suggestions.

# the poor

## Is there really poverty in Canada?

by Rick Martens

The noted American economist, John Kenneth Galbraith, has stated that, "poverty-grim, degrading and ineluctable — is not remarkable in India. For few the fate is otherwise. But in the United States (and presumably in Canada) the survival of poverty is remarkable. We ignore it because we share with all societies at all times the capacity for not seeing what we do not wish to see." While many would justifiably debate the truth of this statement, it would appear true that we have shown less aggressiveness and imagination in solving the poverty problem than we have in working at other problems facing modern society.

The idea of sharing wealth has been a source of controversy for many centuries. There are several traditional arguments against welfare schemes and greater equality of living standards. Some critics emphasize the negative effects of income redistribution on the incentives of people to work. They also point to the apparent injustice of taking from a man what he earns. It almost seems that in order to do justice to the poor in society you have to do an injustice to the rich. Some equate the movement toward greater equality with communism, and, hence, atheism. Of course, as Galbraith points out, the most simple reason has often been neglected;

the wealthy simply do not want to give up the enjoyment of what they have.

Of the reasons cited, the one most frequently expressed is the negative effects welfare schemes have on individual incentives. For example, a Canadian Chamber of Commerce booklet states that "one of the adverse effects of government welfare programs is that they tend to weaken the individual's responsibility for his own well being. The more real income and security a person gets from sources outside his own effort, the less incentive he will have to work hard to improve his own economic position." On this basis a sound argument could be developed for increasing the inheritance tax to one hundred per cent! Of course this is nonsense; it would be considered grossly unfair to take such action.

While most would admit some of the negative effects of welfare programs, arguments in their favour are based largely on a simple criterion of need. Those people who, for one reason or another, are incapable of effectively participating in the economy, deserve some form of assistance. As Pierre Berton stated in *The Smug Minority* — "We do not require of cripples that they should run races. Must we make similarly outrageous demands of the economically crippled". To back up his statement

continued overleaf

## Are most poor people shiftless?

Berton provides a breakdown of welfare recipients. In 1966 there were 970,000 Canadians (approximately five percent of the total population) receiving welfare assistance, of which 92,000 were blind or disabled, 40,000 confined to institutions, 118,000 were old people, and 20,000 were deserted or widowed mothers with small children. This leaves 520,000 who were receiving general assistance, of which 310,000 were women and children and 110,000 mentally or physically disabled heads of families. These categories then account for almost 90 percent of the total, hardly substantiating the frequently stated view that welfare cases are comprised in the majority of the lazy and shiftless. While a certain portion of the remaining 10 percent could certainly be labelled as "lazy and shiftless", many are those living in the economically depressed regions of the nation, unable to relocate because of educational, financial, cultural and other barriers.

The 1961 census revealed that at that time there were 1,862,820 Canadians living in family groups whose income was less than \$2,000, 530,000 single persons with average incomes below \$1,000, and an additional 500,000 living on farms whose average family income was less than \$600. One Canadian study indicated that of those families of four with an income of less than \$3,500 in 1961 (which was then considered the poverty line) only 32 percent of the family heads did not work during the year (for Canada as a whole 14.7 percent of family heads did not work). Thus, while a portion of those below the poverty line can be accounted for by a higher than average percentage being out of work, a substantial portion is comprised of the **working poor** — those working but unable, for one reason or another, to command a wage sufficient to maintain an adequate standard of living. (For example, the take home pay of a man with a family of four and working for the minimum wage would be under \$3,000). **In recent years the poorest 25 percent of the Canadian population has received less than seven percent of total income, while the top 23 percent of the income group have been receiving 46 percent of total income. This gap between the rich and poor has increased slightly since World War II.** With these statistics as a basis, it is difficult not to conclude that there is a need for some kind of income redistribution (although one must certainly sympathize with the taxpayer who must foot the bill, which, in the city of Winnipeg increased by 300 percent between 1961 and 1970).

However, there also appears to be a need for a restructuring of the welfare system. In 1966, 21.2 percent of the city of Winnipeg welfare recipients were second or third generation cases. Only imaginative programs can overcome this

situation; day-care centres for working mothers, manpower training programs for the disabled and unskilled, and better educational and community facilities for young people in poorer communities. Rather than being looked upon as "hand-outs" these expenditures should be considered as an investment in human resources. As one economist stated — "The bulk of the productive wealth of an economy is no longer viewed as being in factories and machines, but in the knowledge and skills stored in men's minds".

Then what about the lazy and shiftless, those able to provide for themselves and their families, but unwilling to exert the effort? Do they really exist, and if so, why? From many accounts it appears that they do, and unfortunately in some circles are growing in numbers. For example, an article in the Winnipeg Free Press indicated that 725 employable people between the ages of 18 and 25 were **recently** added to the city of Winnipeg welfare rolls. The administrator of special services for the city of Winnipeg welfare department attributed a part of this trend to changing work attitudes in the younger generations. In a free society any individual has and should have the right to allocate his time to different legitimate activities in any manner he so desires. However, at the same time there is no justification

for an individual, unwilling to exert the effort, to demand a slice of the pie. To allow such a situation to develop, if it is not already the case, would be to admit that welfare is a right and not a privilege. Welfare is a privilege for those in genuine need. The needy are not simply those with wants and desires, for this would include the total population. It should consist rather, of those unable to satisfy their wants because of a handicap.

In conclusion then, it must be admitted that welfare schemes, even for the genuinely needy, may destroy a certain amount of incentive (for the genuinely needy it may destroy the incentive to overcome a handicap). On the other hand, the approach taken to this problem must be one based primarily on need, for to act otherwise would be grossly inequitable to the many who are permanently and totally incapable of improving their economic position. Of course, there is also a very serious cost of poverty in terms of underutilized resources. But again this should not be the primary basis of programs designed to eradicate the problem. To think in these terms only would again neglect the chronically disabled. The criterion is need, and surely in a society both capable and properly motivated, more noticeable strides towards solving the problem can be made. mm

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# a child's christmas

By Hilda Matsuo

Christmas past . . . a puzzled small boy wonders why his parents no longer find room in their immaculate home for him, their toy. True, a new life is growing in the womb of his adoptive mother. Another Christmas finds him wondering why all attempts to please another set of adoptive parents by being as tidy and feminine as a young boy can be, failed. He couldn't really compete with their more perfect biological child on a boy's level anyway.

This child's Christmas now promises to be one of greater understanding of his own worth. For beginners he is making sure that his new adoptive parents are seeing his very worst points today. In his own way he is discovering whether or not they will keep him even if he does lie and steal today, tomorrow and a week later.

He will also be able to fling into the frosted woods of winter these happy words, "It's fun being a boy!" — words that already form the core of a new existence, as he helps his father with the task of finding a Christmas tree. Later there will be gifts and decorations to make, not just bought things of which he already has all too many, and whose monetary value he can tick off at will. Perhaps too, he can assist in concocting some of the Christmas goodies. Fortunately, by this time he no longer feels a compulsion to steal and hoard food because no one here worries about portions or second helpings. I'm sure there will be a way, sometime, somehow of healing the wound of having one's bank account depleted and one's piggy bank broken when the ties with the other 'family' were severed.

The boy's sisters, too, are looking forward to Christmas. The four-year-old who arrived last Christmas has gone a long way toward gaining mental and physical well-being. Long healed at least are the marks with which she arrived, the marks of a belt-beating.

Happiest of all is the gamin-like three-year-old who, it appears, had the worst of it. She arrived at her new home later than her biological sister. The agency was casting about for approximately a month and a half tracing her whereabouts. It appears that she spent little time with her outwardly charming foster parents who handed over the cheque for her care to whichever person currently was looking after her.

Somehow, on looking at this picture of potential Christmas joy, one cannot help feeling glad, very glad that the young parents of these three children decided even before marriage that for them, with their background of experience with unhappy children, it would be better to recreate than to procreate children. Somehow, too, I am filled with a quiet sense of elation when I realize that this couple continued to bombard their social worker with a request for a family. Fortunately, the climate of change in Winnipeg is such that the worker had the sense to transfer them to a colleague who could understand their simple request, "We ask for children because we want them". In their simple request lies perhaps the key to their future success in mending the small spirits and lives in their charge.

mm



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# Christmas beautiful and white

By Lore Lubosch

"It just doesn't feel like Christmas."  
"No. Do you think he won't come this year?"

"Don't see how he can! In that outfit he'll melt!"

They were two worried little girls, Mari and Hanni. Their legs hung limp and listless from a branch of the mandarin orange tree. It was siesta time, and the city of Buenos Aires lay dozing in the afternoon sun.

Mari, very consciously the elder, held a tattered Christmas card in her hands. She was looking with unseeing eyes, her mind far away, when Hanni spoke again:

"Last year you said he wasn't coming, but he came, didn't he? He didn't bring much, but at least it was Christ-massy!"

They thought about that a little, their eyes probing the smiling Santa on the post card. Was there no hint, no re-assurance?

"Last year was different. We were in Germany, and there was snow", Mari said pensively. "He could travel with a sleigh over there. But here! His reindeer would collapse from the heat. Anyway, look at Santa. He's old! He wouldn't make it even without his suit."

Silence again! the two little girls,

perhaps six and seven years old, were completely absorbed in the study of their post card. It was all that reminded them of what day it was: Christmas Eve.

Hanni persisted: "Maybe he would . . . I mean, maybe we should write to him."

"What for, It's too late, anyway." Mari was growing impatient with her naive little friend.

"I guess so, but maybe if we had written, and if we had asked him to wear something lighter . . . . .," Hanni suggested.

"What, a bathing suit, maybe?" asked Mari scornfully.

"Well, why not . . .?"

"Because it's ridiculous and I'm going home."

Mari slipped off her perch and fell on her feet like a cat. Without another look or word she left her friend on the tree. Calculating every motion of her body, so as not to get hotter in the blistering sun, she seemed to glide away and out of the yard.

Hanni, now alone, looked at Santa and felt betrayed, somehow forsaken. There was a big lump in her throat. "Why can't you say something?" she whispered. But he just smiled his printed smile and waved his printed wave.

continued overleaf

In search of solace Hanni left the tree and went into the house. It was quiet, but no cooler than the yard. Everyone was asleep, except the flies, but even they were flying with heavier wings. The heat of day was too unbearable for anyone, except worried children, to be awake. So she lay down on her bed and cried bitterly until she, too, fell asleep.

When Hanni awoke, it was still hot. In a hopeless attempt to cool the air Dad had brought large blocks of ice and put them into pans in various corners of the kitchen-dining-living room. They had a cold supper that evening, and they were finished quite early.

Hanni's friend, Betty, came to call: Could Hanni go to mass with her? There would be a candle-light procession with singing, through the streets, soon after dark. Then, after mass, there were to be fireworks and wine and dancing! Betty was all aglow.

No, Hanni couldn't go. Dad would not let her roam the streets at night. Crestfallen, Hanni began to whine: "That's a fine Christmas! I can't have it like it used to be, and you won't let me enjoy it the new way, either!"

"Can she come until we leave for the church?", Betty pleaded for her friend. "My mother baked 'churros' today, and I want Hanni to try some. Can she, please?"

"Oh, alright", Dad relented, "but be home by eight-thirty, do you hear?" The girls were gone so fast their "yes" and "thank you!" came like echoes in the distance.

When Hanni returned home, later on, she was in good spirits. Betty's parents had treated her royally. She entered the house and felt that something was different. Then she saw it: A Christmas tree on the table in the kitchen. It was funny-looking, but it had real candles and her old, beloved decorations. Since he could not get a real tree, Dad had bought an artificial model and tied real branches to it. The cheap little tree underneath was almost concealed.

Thoughtful, darling Dad! There he sat in his corner, grinning sheepishly. Hanni ran up to him for a kiss and a hug. Then her eyes caught the gifts under the table. Her joy was complete. Cold or hot, Santa had come. It was Christmas after all!

\* \* \*

Hanni was gazing through her bedroom window at the fresh snow outside. How strange it looked! When last she saw snow, she was a little girl of five. Later, in Buenos Aires, she knew it only from post cards. She had so longed to see and feel it again, yet now it was just cold.

Tomorrow was Christmas Eve, but she could not feel any excitement. Maybe it was because she had written her last test at school today; maybe she was tired from studying all these past weeks. Whatever it was, it seemed all wrong.

There had been no time to make any gifts for her parents, as she used to in Argentina. Back there, Mari and her other friends were basking in the sun, swimming and enjoying their summer holidays. Meanwhile she, Hanni, would have to try and get what gifts she could with her meagre two dollars, the net total of her savings.

Someone on the radio was singing: "I'm dreaming of a white Christmas . . ." "Well, I'm not" she said. Her dream was of a green Christmas, with ripe mandarin oranges on the tree; of the sun burning on her skin, and the warm earth breathing moisture under her bare feet; of large, cool blocks of ice in every corner of the room; yes, and of the funny little Christmas tree with real candles. That was Christmas!

Shivering she looked out. It was snowing again. She had better go before it got worse, she thought, as she put on her coat. "Bye, Mom, I'm going out for a while. I won't be long!"

As she walked, the snow crunched under her boots, and with the vitality of her fourteen years, she lengthened her stride and enjoyed the effect. Then, on impulse, she stuck out her tongue to feel the snowflakes light on it.

Just then a boy, perhaps a little older than she, happened along. Their eyes met: she with her tongue still hanging away out; he with a teasing grin on his face. Suddenly all strength left her legs and rushed to her head, turning it a bright crimson. Somehow she got to the drugstore and completed her purchase — but her heart wasn't in it.

Next day Hanni was downright depressed, but Mom and Dad seemed unaware. They fussed all day and were

very secretive. It was irritating and she fled into her room. There she remained all day, writing letters to her friends "back home".

It was dark outside when Mother came in and asked Hanni to join them in the living room. Reluctantly, she complied. When she reached the doorway she froze: there stood the most beautiful, real pine tree she had ever seen! It was ablaze with lights of all colours. The radio was on, and a beautiful rendition of "Oh holy night . . ." filled the room.

And there, in a corner, sat Dad, just as he had in another country, many years ago, with that same smile on his face. Like the six-year old then, the fourteen-year-old Hanni rushed to embrace and kiss him. Suddenly she felt warm: she was very happy. It was Christmas, and it was white and beautiful!

mm

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## CMBC PRESENTS OPERA

The "Merry Wives of Windsor", a comic opera by Otto Nicolai, was presented on the evenings of November 26 and 27 by Canadian Mennonite Bible College students in the St. Mary's Academy Auditorium. Produced by William Thiessen and directed by Henry Engbrecht and Arthur Janzen, the performance delighted the near-capacity audiences. The villain-hero, Sir John Falstaff, was played very well by John Dalke, while the two put-upon husbands were well portrayed by Arthur Dyck and Richard Ewert. Though slightly nervous on occasion Linda Klassen sang the part of Mrs. Page very competently. Judy Janzen, as Mrs. Ford, proved once again that she is without a doubt one of the most promising singers to appear on the Mennonite "stage" for some time. She both acts and sings extremely well and we hope that there will be many more opportunities to hear her voice in the future.

The three suitors of Mrs. Page's daughter Anne formed a delightful trio. The two who were destined to lose (Victor Loewen and Ed Hildebrand) proved detestable enough so that all breathed a sigh of relief when the other (Ron Brown) eventually won out. Lois Goertzen's attractive voice and bearing convinced the audience that the suitors had not been foolish in vying for her hand.

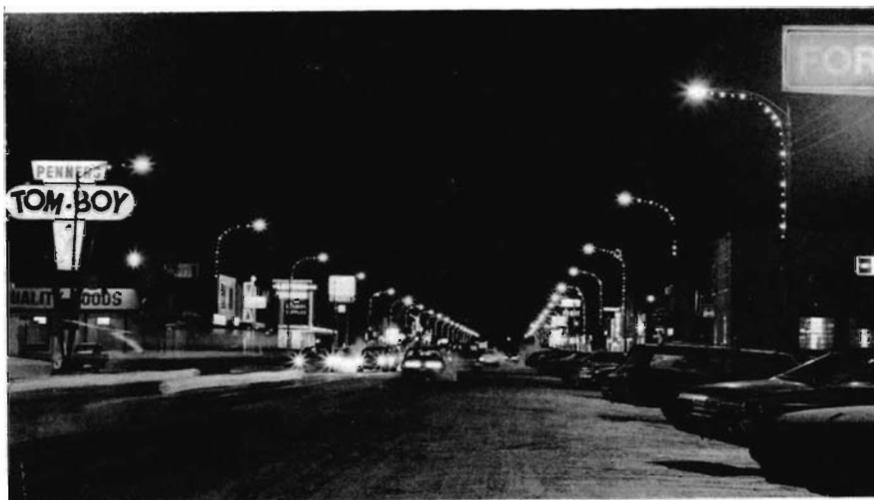
The performance was rounded out by a good choral group and by some of the younger members of the Royal Winnipeg School of Ballet. The students and faculty are to be congratulated for attempting such an ambitious program and it is entirely to their credit that it was thoroughly enjoyable. **mm**

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Plastic and cloth:

Unable to move freely,  
He stepped down,  
The world stepping with him,  
Watching,  
Listening,  
While he uttered immortal words,  
"One small step for man,  
One giant leap for mankind."  
And vanquished the beauty  
Forever.

by Lori Ann Vogt



## Steinbach history

by Roy Vogt

**REFLECTIONS ON OUR HERITAGE, Edited and compiled by Abe Warkentin, editor, Carillon News, published by Derksen Printers, Steinbach, 1971.**

The editor and publishers of the Carillon News in Steinbach, Manitoba, have performed a remarkable service for the people of southern Manitoba by publishing this short history of the Steinbach area. The book is filled with pictures of people and institutions, some dating back to the 19th century to the early years of the Steinbach settlement. It is based on earlier researches of such scholars as John Warkentin and E. K. Francis as well as on many personal pioneer diaries, some of which appear in print for the first time.

While the book concentrates on Steinbach, and on the Mennonite community within Steinbach, it also has interesting short chapters on other towns like Kleefeld and Grunthal and other ethnic groups.

The book is extremely readable. It

discusses both the successes and failures of the past, and makes the failures often seem humorous in retrospect. It shows that while the Mennonites are famous for their strong community life they have produced a large number of remarkable individuals, all of whom have left a deep mark on their surroundings. Among older people the book will awaken many memories. For younger people it may be the key to a better understanding of their heritage, hopefully easing the necessary transition to a mature acceptance of one's past.

Do you want to know exactly when Steinbach should celebrate its 100th anniversary? Would you like to know which house in Steinbach was built in 1880? Do you want to know what accounts for the unique pulse and beat of the Steinbach community? Then read this sensitive, well-written account of Steinbach's history.

The pictures show the tremendous change that has occurred in Steinbach in the last half century or so. **mm**



The J. R. Friesen garage in Steinbach around 1919. J. R. Friesen, son of one of Steinbach's first businessmen, A. S. Friesen, changed the course of Steinbach's economic history when he puttered onto Steinbach's Main Street around 1912 with the first factory-built Ford.

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**Peter W. Enns**

## *A mechanical genius*

(One of the goals of the Mennonite Mirror is to acquaint its readers with persons in the Mennonite community who have been unusually creative in a particular field, whether it be in the arts, education, business, farming, or any other important human endeavour. It is our belief that it takes real imagination and courage to build up a business enterprise. Similar qualities are necessary for success in other fields as well. There is always a danger that persons who have a strong interest in one type of activity will look down their noses at those who have been creative in another. By describing people in various fields we hope that our readers will come to appreciate the better qualities of the many true pioneers that are to be found in our midst.)

### By Roy Vogt

Visitors to Winkler, Manitoba, have been struck in recent years by the growth of several large industries in the northern part of the town. Perhaps the fastest growing enterprise has been the Triple E Manufacturing Co., founded in 1965 by Mr. Peter W. Enns and his two sons-in-law, Phil Ens and Pete Elias (hence the triple "E").

Mr. Enns founded this thriving company after a number of other successful ventures in business and farming. Born four miles outside of Winkler, and with little opportunity to advance his schooling, he has done a remarkable number of interesting things in his life. The Mennonite people have produced a surprising number of mechanical geniuses, and Mr. Enns is one of the: e. After holding several dealerships in Niverville for 10 years (1935-'45) he operated a plumbing and heating business in Winkler, in addition to keeping up a strong interest in farming. In the midst of these activities he engaged in voluntary work for the MCC in such

widely separated places as India (where he built a unique irrigation pump) and Elkhart, Indiana (where he constructed the very original lighting features in the seminary chapel, at a considerable saving for the seminary).

In Winkler he has built hydraulic dump trucks and designed and built the elevator in the Winkler Hospital. He enjoyed designing and constructing the first travel trailers built by Triple E. He enjoys travelling and his office desk top is inlaid with a wood carving from China. He expresses a keen desire to do more voluntary work in the future where his interest in building and organization might be utilized.

It was during his voluntary work in Elkhart that Mr. Enns became interested in the travel-trailer business, Elkhart being one of the centers for this industry in the U.S. From a small beginning in 1965 he and his partners have built one of the most important industrial enterprises in southern Manitoba. The figures in the accompanying table illustrate this remarkable growth.

### Growth of Triple E Companies

Year	1966	1971
No. of Employees	8	70
No. of Units Sold	97	1,065
Value of Sales	\$ 120,000	\$3,450,000

Employment in the six-year period from 1966-1971 has increased almost nine times; the number of units sold has increased about 11 times, and the value of sales has grown almost 30 times (reflecting the larger units that are being built). Small wonder that the chairman of the Manitoba Development

Corporation observed in a recent speech: "One may cite the example of Winkler where . . . several local industries such as Triple E . . . have transformed the region and created employment opportunities."

The company has undergone several organizational changes during these years. In August of 1969 Triple E Manufacturing was purchased by Neonex International Ltd. Mr. Enns and his partners founded a companion company, Triple E Motor Homes. This new company builds self-contained recreational vehicles of the type shown in the photo. Both companies are managed by Mr. Enns and his partners.

Mr. Enns is not a man who needs or enjoys flattery but in his own right he is a remarkable individual whose achievements are recognized far beyond the bounds of the Mennonite community. He thrives on new experiences and though he is not so involved in the daily operation of the Triple E complex as he used to be, he is by no means ready to look back. After an interesting tour of his factory he was asked whether any working principles had proved to be important in his career. "Yes," he replied immediately. "I have found that if you give your time to something you will get results." Also, he went on "You have got to give your customers 100 cents of value for every dollar they spend. You should never take shortcuts with your customers or with your employees."

The last thing Mr. Enns said as we left was typical of the man. "Go over and visit Mr. Jacob Neufeld at Nu Steel. The machines that man has built are truly remarkable. You must see them." We did, and we'll report on this in a future issue. However, as we left Triple E we felt that Mr. Enns also has some new ideas going through his mind, and they too will be worth seeing.

mm

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This issue of the MENNONITE MIRROR is being introduced to thousands of new readers in southern Manitoba. We hope that they will respond to it with the same enthusiasm that Winnipeg readers have shown since the first issue appeared in September.

To our new readers a word about our objectives is in order. The purpose of the MENNONITE MIRROR is to keep the Mennonites of Manitoba in touch with each other's ideas and activities. There are about 6,000 Mennonite families in Winnipeg alone, and probably more than that in rural Manitoba. We are already sending the Mirror into each Winnipeg home, and we hope to be able to do the same with those outside of the city. This issue is being distributed to more than 9,000 homes. There is some reason to hope that this magazine will help to unify the Mennonite people of Manitoba around common aspirations

and a common heritage.

The MENNONITE MIRROR is published monthly, from September to June. It is financed entirely by advertisements and subscriptions. If the advertisements for a certain issue exceed more than 40 percent of the space the size of the magazine is automatically increased. It is expected that the size will range from 24 to 40 pages from month to month.

### TO WINNIPEG READERS

This is probably the fourth issue of the Mirror that you are receiving. Hundreds have sent in their subscription of \$2.50 for one year. If you have not done so we encourage you to do it now. Please use the form below, or simply send your name and subscription to our Winnipeg address. Your response will help to maintain and improve the quality of this magazine.

### TO RURAL READERS

This may be the first issue of the Mirror that you are receiving (though a large number have already subscribed after hearing about it through friends). If you get two issues this month please share one with a friend. Please accept this issue as an introductory offer. We encourage you to subscribe by sending \$2.00 to our representative in your area (or directly to our Winnipeg address). The \$2.00 will cover the cost of seven monthly issues, from December, 1971 to June, 1972. A new publication year begins in September, 1972.

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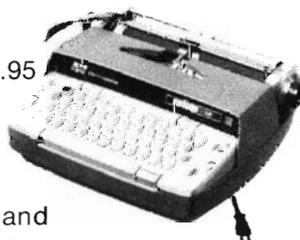
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# "Nun danket alle sets tone at Alma Ata reu

BY E. E. (AL) REIMER

**AUGUST 18 (Wednesday):**

The long 2,000 mile, 5½ hour flight from Moscow to Alma-Ata turns out to be the most uncomfortable one we have experienced. Our turbo-jet has a large but rather run-down interior. It rolls and pitches considerably and several members of our group (including our In-tourist guide, Nina) get a little airsick. Before we leave Moscow we are promised dinner on board — just as we are about to buy up all the remaining rolls, meat and cheese in the airport cafe. We have not eaten since noon and are all famished by the time we board our plane at 9:00 p.m. Then, for some baffling reason, our dinner is not served until we have been in the air for three hours. After going hungry for 12 hours we appreciate even a meal that consists of a piece of very tough meat, a few peas and shrivelled French fries, a little grayish caviar, a hunk of black bread and a bun. If this meal were served on an Air Canada flight the passengers would rise up (perhaps that should read "throw up") in revolt.

**AUGUST 19 (THURSDAY):**

Allowing for the three-hour advance in time from Moscow to Alma-Ata, we arrive in the capital of Kazakhstan at 5:30 a.m. As we step into the soft Asian dawn, we are elated to see scores of Mennonite friends and relatives smiling and waving from the waiting area. The greetings are marvelous to behold, with bouquets of flowers, shouts of joyous

recognition and warm embraces swirling together in happy confusion. There are bitter disappointments as well, when some waiting relatives find that their loved ones are not in our group. The people who have come to meet Mr. William Loewen of Winnipeg are especially disappointed to find that illness had forced him to cancel out of the tour at the last moment. (NOTE: Mr. Loewen passed away shortly after we returned to Canada).

When we arrive at our hotel in downtown Alma-Ata at around 7:00, we are greeted by another large contingent of around 50 to 75 Mennonites. We are deeply moved to hear this group break into a hearty rendition of the old German hymn "Nun danket alle Gott." Mr. Lohrenz tells me later that this was a courageous but rather unwise gesture for these people to make. We all fervently hope that there will be no repercussions for them. Again, there is a wildly happy flurry of greetings and relatives who have not seen each other for many years — and many never before — stand or sit in little groups around the lobby and inside the hotel courtyard trying to fill in the long years of separation by exchanging information and family histories, etc. The members of our group — after a gruelling day and night of travelling — forget their fatigue and refresh themselves in the warmth of fellowship.

Even though my father and I have no relatives to meet, we are quickly

caught up in the general festivities and are introduced to dozens of smiling men, women and children whose names we cannot possibly hope to retain but whose personal greetings make the whole ritual of welcome richly meaningful. I am once again deeply impressed with the ability of these Russian Mennonites, who have suffered so much, and have been forced to survive largely on their own inner resources, to draw us strangers from Canada immediately and spontaneously into the loving centre of their simple natures. Like children, most of these people seem to express their personalities with a trusting directness that is utterly irresistible. One old grandmother, mistaking me for another member of our group whom she has never seen before, begins to hug and kiss me so vigorously that I find myself responding in kind. Being told of her mistake makes little difference to her. She continues to beam upon me with the kind of pride that elderly aunts and grandmothers reserve for favorite nephews or grandsons.

My brother Syd is busy meeting his wife's relatives and it is some time before we are finally able to slip up to our room for some much needed rest. Breakfast has been announced for 10:00 a.m., but we sleep till 11:30 and wake up feeling much refreshed. We are entirely free today with no itinerary to follow. Downstairs in the courtyard, Syd's uncle, Henry Hildebrandt from New Bothwell, Manitoba, is still in lively conversation

with his sister. Even though bro- seen each other and she 14 whe there is still a tween them. Its banter, hug each fruit and candy each other's con possibly be.

After lunch to inspection of the apartment store a hotel. There is a surprising var this store. Ther people everywh be as busy as normal days. A spending money ing. However, I' go largely unp Most of the m and cheaply m most part unat shabby looking The clerks are s are clearly not about any possib street.

On the ground T.V. and sports in which I brow Against one wall looking 19 inc priced at 434 rou the monthly sal teacher or med

The history of an oppressed but irrepressible people seems to be written in the face of this elderly Alma Ata Mennonite (top left); Miss Virginia Schellenberg of Calgary and Mrs. Wiens of the Soviet Union exchange addresses (top right); Miss Agnes Dyck (seated second from right in centre left photo) and her relatives in Alma Ata; tour guides, Saulji and Ludmilla, with author Reimer in foothills near Alma Ata (centre right); the traditional "arbuz and rolkucken" in the park at Alma Ata.



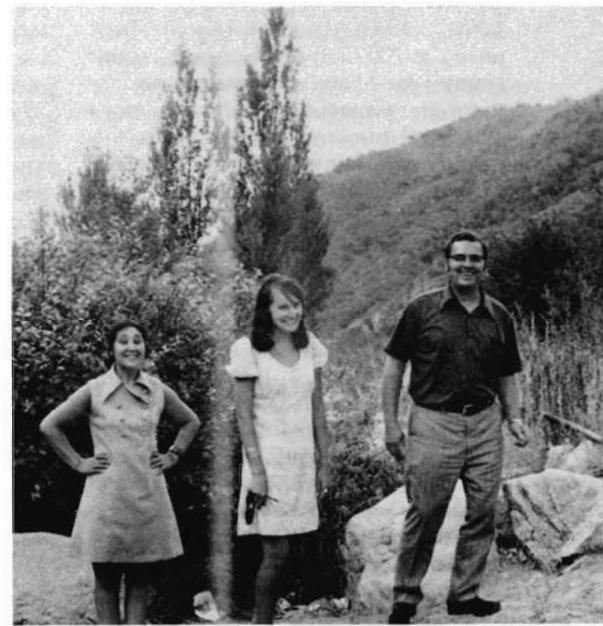
## Part III Alle Gott reunion

his sister and her granddaughter. though brother and sister haven't each other for 42 years (he was 16 she 14 when he left for Canada), there is still an amazing rapport between them. They engage in affectionate conversation, hug each other, offer each other candy, and are as radiant in each other's company as two people can possibly be.

After lunch today I make a leisurely inspection of the big, three-storey department store across the street from our hotel. There is a fairly good supply and surprising variety of merchandise in the store. There are also crowds of people everywhere — the store seems to be as busy as Eaton's or The Bay on normal days. And they appear to be spending money too, and not just looking. However, I'm afraid this store would be largely unpatronized in the West. Most of the merchandise looks drab and cheaply made, and it is for the most part unattractively displayed on poorly looking counters and shelves. The clerks are slow and indifferent and clearly not in the least worried about any possible competition across the street.

On the ground floor there is a radio and sports equipment department which I browse around for a while. The first one wall there is a row of rough looking 19 inch T.V. console models sold at 434 roubles — more than twice the monthly salary of a factory worker, teacher or medical doctor. And yet, I

**continued overleaf**



recall that practically every house and apartment building we have seen in this country has a T.V. aerial. How do they do it? Nearby there is a musical instruments department. The accordions range in price from 50 roubles to about 200. On the third floor I find the men's wear department, which reminds me immediately in appearance and smell of the second-hand stores in Winnipeg that my mother sometimes shopped in during the thirties. There are long racks of suits, jackets, coats and parkas, but they are all made of thick, cheap cloth and poorly tailored in dark colors mostly. The price of the average suit is around 120 roubles — a suit that we wouldn't pay more than \$20 or \$30 for at home. Men's dress shirts are priced from 8.50 roubles to 11 roubles — a whole day's wages for the average Soviet worker.

But on the same floor, to my amazement, I come across an electric light fixture department where the clerks are just hanging up for display a beautiful gilt and crystal chandelier priced at 1,000 roubles! There are several others priced at 700 roubles. Somebody in this country must have some money. Nearby there are gorgeous Turkish rugs priced at several hundred roubles each. This country is full of puzzling contradictions even in its department stores.

Tonight at our hotel I meet a young Mennonite by the name of Wiebe, who is typical of a new generation of young Mennonites in this country, young people who are, for better or for worse, obviously adapting themselves completely to Soviet society — as many young Mennonites in Canada are doing to our society. Wiebe is a handsome, confident young man of about 30 who tells me that he works in the mines at Karaganda. He says that underground miners there can make up to 500 and even 600 roubles a month. Wiebe himself certainly seems to have a supply of ready cash with him and insists on paying for everything, as my brother and I discover upon further acquaintance. He is a great sportsman and seems to know more about Canadian game animals and game birds than we do. He says that he wouldn't mind coming to Canada for a visit and hunting expedition, but he claims to be quite content with his lot and has no desire to leave the Soviet Union.

I don't know how widespread this

new conformist attitude among Mennonites here is (probably not very widespread yet), but I am convinced that there is an inexorable process of Russification going on among our people in this country — just as there is a similar process of Anglicization (or Canadianization) in our country — and that the Mennonites in Russia will someday be completely absorbed, unless, of course, they are permitted to emigrate. I talk to one attractive young Mennonite matron from Alma-Ata who has three fine looking children with her ranging in age from about three to seven. She tells me that her children and other Mennonite children she knows want to speak only Russian. Even infants are taken away to children's camps for weeks at a time each summer. The process of conditioning and indoctrination by the state begins early in this country. Until quite recently children were prohibited by law from attending church, but we are told that this law had now been rescinded — or at least relaxed, I'm not sure which.

#### AUGUST 20 (FRIDAY):

This morning we get a bus tour of the beautiful mountain city of Alma-Ata. The guides allow as many of the Mennonite relatives and friends to come along as the two buses will hold. The German guide in our bus — Ludmila — is a slender, good-looking girl who is fashionably dressed and possesses a striking personality. We are all impressed by her fluent German — especially when she tells us that she has only been studying the language for a few years and that her German teacher is a Mennonite! Some members of our group stay behind at the hotel to continue their visiting.

After lunch we take a bus ride up into the foothills. On our way we stop to take a cable car ride to the top of a small mountain from which we can admire the beautiful city spread out below. However, having been taken up the mountain for the view we are then promptly cautioned not to take any pictures of the city below. Curious indeed are the ways of Soviet officialdom! After we have taken the cable car down again, our underpowered little bus painfully crawls up the mountain road to Medeo, where there is a gigantic dam and an impressive complex of winter games facilities under construction. We stop by a little mountain brook in order to relax, take pictures, and — above all — to give our bus a chance to catch its gasping breath. We admire the cool, rushing waters and take many pictures.

Tomorrow we are to take a day-long excursion into the higher mountains. The plan sounds exciting to some of us, but it presents a delicate problem for our group when we discover that Intourist is unwilling to put enough buses at our disposal to accommodate all the relatives and friends who have come to see us. At dinner tonight we decide, after some discussion, to reject the proposed mountain tour and to ask Intourist to provide us instead with transportation to a local park where we can all have a day-long picnic together.

#### AUGUST 21 (SATURDAY)

This morning we are informed that it's either the mountain trip or nothing, as far as Intourist is concerned. We are all a little disappointed but are united in feeling that we have gained at least a moral victory. So we have a whole final day to spend with our relatives and friends. I make the acquaintance of a

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most interesting Mennonite teacher by the name of Strempler. He comes from a town near Frunze and has been a high school chemistry teacher in the same school for 42 years! He has been officially retired for the past six years but still teaches on a part-time basis. Herr Strempler is a well-educated, sophisticated man and I gain much valuable information from him about the Russian education system. Although he still considers himself a Mennonite in the ethnic sense, he makes it plain that he is a Russian to the core and quite content with his lot. While some of us go shopping or just relax, many members of our group take their relatives and friends to a large park for an old-fashioned Mennonite "arbusen and rollkuchen" picnic. Here, as in other

parts of the world, Mennonite fellowship proves to be a wholesome blending of the spiritual and the social, the sacred and the mundane.

Tonight in the hotel dining room we celebrate our farewell dinner as a group, for tomorrow we begin the long journey home. Mr. Lohrenz makes a graceful little speech of appreciation and presents a gift to our devoted and hard-working young Intourist guide, Nina Plutaloda. Nina expresses her thanks, and Mr. Lohrenz then invites other members of the group to express their feelings about the tour. The sentiments begin to flow freely and by the time we break up practically everyone has taken his turn, and several of us have spoken twice.

#### AUGUST 22 (SUNDAY):

Everyone is up early this morning in anticipation of the return journey. Although many members of our group have to undergo a heartrending farewell with relatives and friends whom they will probably never see again on this earth, we are all now anxiously turning our thoughts homeward.

On the way to the airport we discover that our bus driver, a relaxed looking young man in his mid-twenties, speaks Low German — although with some difficulty. He tells me that his name is Janzen but that he finds it more convenient to live under a Russian name (his wife is Mennonite also). He says that he has been driving a city bus in Alma-Ata for about six years but that he would lose his job if anyone discovered that he is German. When we get close to the airport he asks me to tell the others in the bus not to say goodbye to him in Low German when we get there. When I ask him if he would like to emigrate to America he smiles wanly and says that he certainly would, but he has been told by the authorities that he can leave only when he is "seventy-five and can no longer work." When we get to the airport I notice that he talks Low German to us only behind his hand. I find the whole incident rather touching. I squeeze his shoulder as we file out of the bus and he smiles again — fleetingly and with a sad look in his eyes. In this gentle but wary young man, forced through no fault of his own to adopt an

ambiguous identity and to live a life of nervous uncertainty for the sake of economic security, I see another eloquent symbol of the humiliation and degradation that our people have suffered in this great but cruel land.

#### AUGUST 23 (MONDAY):

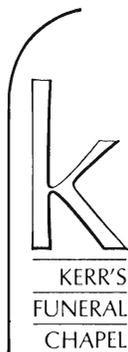
After enduring the arbitrary discomfords, the inexplicable delays and spartan tourist facilities that plagued us during our three-week tour of the Soviet Union, we find ourselves positively revelling in the luxury of our KLM jetliner as it soars across the Atlantic to Montreal. Our tour is almost a thing of the past, and already I find myself pondering the significance of this momentous experience for the various members of our group. Some of the older members of our group are probably returning with more serene feelings and thoughts than those they left home with. They have managed to lay some of the old ghosts that they brought to Canada years ago from the old "Heimat." They have paid their last personal respects to the past and can now rest content.

Some of the younger members of our group — those without personal memories to revive or to set at rest — are coming back bewildered by and angry at a system that has been and continues to be so harshly repressive, so callous and brutal towards people whose strength has been their very docility, whose stubbornness can be measured only in terms of their loyalty to an ancient and honorable tradition of Christian **communitatis**, and whose will to survive as individuals and as a collective entity is kept alive by a faith that surpasses all Communist understanding.

And yet, even as I affirm the qualities that have enabled the Mennonites to survive as a coherent group for over four centuries, I remind myself that they have also generally shown a shrewdly realistic ability to adapt themselves to unfamiliar surroundings and new — and sometimes unexpected — cultural forces. Culturally speaking, the Mennonite people have traditionally travelled with a light pack, but in Russia they seem to have been lulled into a feeling that their travels were over, that they had come to stay. For that act of cultural relaxation they have paid a heavy price. And the price is still being exacted. It is clear that the Mennonites in the Soviet Union are in a state of cultural shock from which they may never recover as a people. The shock often manifests itself in the form of a blind adherence to the past — a pathetic faith in the shattered remains of a German-oriented culture. Classified as "German," many of these people seem to accept, with a strange kind of fatalism, the cultural identity of a nation that is still intensely hated in the

continued overleaf

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Soviet Union. The only hope for the Mennonites in Russia would seem to lie in their willingness to disencumber themselves of their German cultural heritage without surrendering their identity as Mennonites — that is, their Anabaptist heritage.

All this, I realize, is so easy to say — especially for a Canadian Mennonite who has long since made the transition from the Mennonite society within a society to the larger society outside. With the years, my ambivalent feelings towards my own Mennonite background have, if anything, increased. But I do know that I have never stopped thinking of myself as a Mennonite. I went on this tour to see if I could find the roots of my own identity in the Russian past, a past that has haunted me since boyhood. And I was not disappointed. Among the relics and ruins of the Old Colony and the Molotschna, among the places and the place-names still alive in thousands of memories, I did feel a strong sense of identification. But these former Mennonite settlements are, after all, a museum, a cultural graveyard in which the present and future are buried along with the past. It wasn't until I met the scattered fugitives from those settlements in distant Alma-Ata that I came to understand fully that Mennonite history and the Mennonite identity are preserved within a living people and not within the cultural artifacts they have created.

And so here we are, flying high above the clouds, the first Mennonite generation in history affluent enough and free enough to explore our own past in this organized and highly personal way. I am not sure that anything has been resolved for me personally, but I do know that I have had an opportunity to observe, in concrete form, traces of a Mennonite past and present in another land, and that the experience has enriched me both as a Mennonite and as a human being. mm

## WESTGATE FEES TO BE LOWERED

The annual meeting of the Mennonite Educational Society was held on November 22, 1971. Uppermost in the minds of all present was concern about the critical financial situation and low enrollment at Westgate. A proposal concerning Westgate as a church school, prepared under the leadership of Rudy Regehr of CMBC, and Henry Epp, conference education committee, was presented to and accepted by the meeting.

In order to encourage a larger enrollment, fees will be lowered by \$100 in the 1972-1973 school year, bringing the

rates to \$425 for senior high and \$325 for junior high. Furthermore, the fee for the second student in a family will be reduced by \$100, and for the third student the reduction will be \$150.

A new board, with representatives from all supporting churches, was elected for a six month period. Task of this interim board will be to meet with the supporting congregations to discuss matters concerning the school.

It was agreed that an enrollment of 140 students will be necessary if the school is to continue operating next year. The administrators will need to know definitely by the beginning of April, 1972 how many students will be attending. mm



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## Mennonite Bookstore becomes Cooperative Venture

"This is a place where we hope to supply some answers to life," says Harold Petkau in explaining the choice of name for a new bookstore which has started on Henderson Highway.

**LIFE BOOKS** is the name chosen by the Mennonite Brethren Conference and the Conference of Mennonites in Canada, who decided this summer to operate a joint literature distribution facility at the Elmwood location.

Previously the Conference of Mennonites operated a bookstore in Rosthern, Sask., while the Mennonite Brethren operated one in Winnipeg.

The two conferences together form the largest segment of the total Mennonite community in Canada. The Canadian Conference of Mennonites have 22,000 members in 140 congregations and the Mennonite Brethren have 17,500 members in 130 churches. The joint bookstore is the only literature distribution facility of the two groups in Canada and will supply books, Sunday school materials, Bibles and music for churches across the country.

To mark the opening of the joint venture, the conferences conducted a dedication service at the Christian Press building, 159 Henderson Highway, Winnipeg, on Thursday, December 2, at 8 p.m. A Winnipeg surgeon, Dr. Helmut Huebert, the chairman of the Board of Administration of Life Books, spoke briefly and the Rev. Abe Rempel, the pastor of the North Kildonan Mennonite Church and a representative on the Board of Congregational Ministries of the Canadian Conference of Mennonites, spoke the prayer of consecration.

The manager of Life Books is a native of Morden, Manitoba, Harold Petkau, 29. The associate manager of Life Books will be Don Kornelson. Kornelson's main area of responsibility will continue to be with Christian Press which is a printing firm serving under the auspices of the Mennonite Brethren Conference.

Mr. Petkau has come to Winnipeg from Rosthern, where he managed the Mennonite bookstore for the past five years. He says he is happy for the shift to Winnipeg since it means working in a larger center and because of the improved possibilities to reach a much larger clientele, both Mennonite and non-Mennonite.

Earlier Mr. Petkau spent several years in British Honduras where he was a voluntary service worker with the Mennonite Central Committee. He is married to the former Dorothy Hildebrand, also of southern Manitoba. They have one child.

*Christmas Greetings*  
to all the readers of the  
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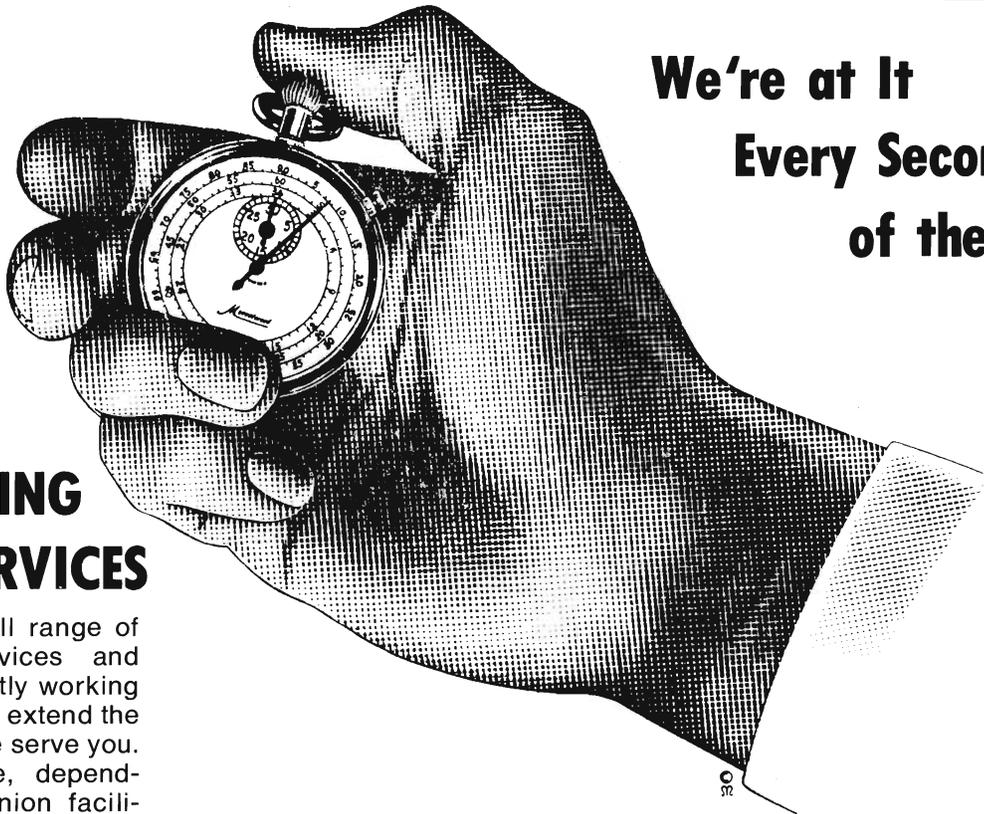
**Strong Response to  
Pakistan Refugee Appeal**

The tragedy that the world is witnessing in the movement of Pakistani refugees into India is accompanied by some of the most intense suffering man has ever experienced. The newspapers and other media have touched the hearts of people worldwide.

The Mennonite Central Committee will happily receive any and all gifts that Mennonites of North America wish to make for the Pakistan emergency, and will see that these gifts are used well. It is likely that the goal of \$350,000 will be met within the next month or two. Those people who feel the Lord's leading to give for East Pakistan purposes should not hesitate to do so.

We would encourage congregations that are taking special offerings for relief between Thanksgiving and Christmas to consider supporting the regular programs as well, in order that these may not be neglected. There has been a slight decrease in contributions to the MCC general relief funds, and we believe the strong response for East Pakistan is a factor. We would further encourage that giving to constituent mission and service boards which support the general program of MCC not be neglected at this season of the year.

**William T. Snyder**  
MCC Executive Secretary-treasurer



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G. Loewen: **Feldblumen** (poems for all occasions) \$1.50; Echo Books in German on Mennonite settlements in Russia: **Trakt**, \$1.00; **Terek**, \$1.00; **Crimea**, \$1.25; and **In the Holy Land**, \$1.25.

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### WHAT IS THE MENNONITE CHURCH IN THE CITY?

It is many things.

It is a church awakening to a vision, still rubbing the sleep from its soul.

It is a church being lulled into slumber, entranced by immersion into the affluent society.

It is hungering and thirsting men and women feeding on the Living Bread.

It is satisfied people who know not that they are starving, zealously guarding stale crusts in decorated boxes.

It is a young church, sometimes robust with high ideals and daring vision, and sometimes sick with adolescent self-centeredness.

It is a church in middle-age, sometimes creatively mature and sometimes prematurely senile.

It is a church of many meetings and occasional encounters.

It is a church extending a hand "in the name of Christ" to the brother across the sea; and sometimes isolating itself from the brother across the street.

It is a congenial church, offering friendship to all who enter its doors, and sometimes an exclusive church, subtly conscious of who is "our kind."

It is a church of prodigal sons leaving the Father's house, with some returning to the Father; and a church of older brothers, jealous of the Father's prodigal love.

It is a part of the Church Universal, which Christ loves and for which he gave His life.

It is a part of the Church Universal, which some love today, and for which they are giving their life.

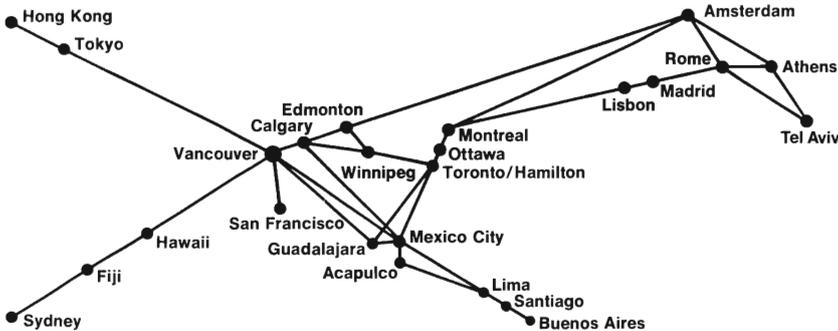
It is a part of the body of Christ, sometimes amputating itself from the larger body and sometimes groping to work in harmony with the other members.

It is a church with prophetic voices calling for renewal.

It is a church with priestly voices calling for peace.

It is a church seeking to hear the voice of the Lord above the voices of men.

Adapted from a work of Peter J. Ediger in *Mennonite Life*, January, 1964.



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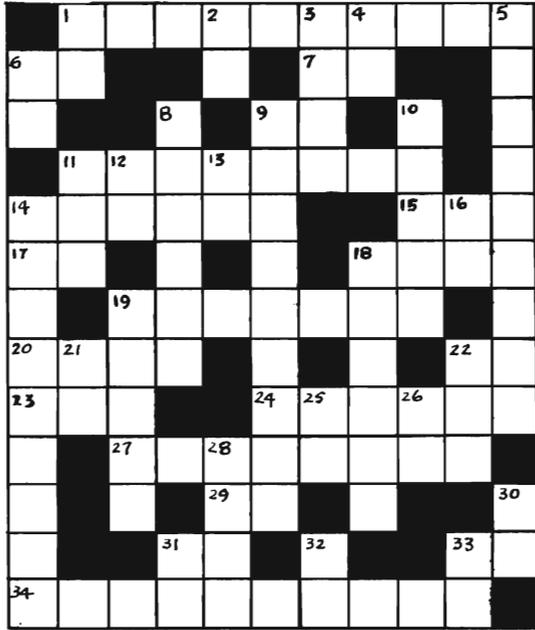
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WINDOWS

# Crossword Puzzle



Mrs. Mary Funk, of 252 Jamison Avenue, Winnipeg, is the winner of the November Crossword on Mennonite history. For a prize Mrs. Funk receives the Reynold Siemens record album plus one additional record of her own choice.

The winner of the December puzzle will receive a pair of concert tickets to hear the opera, Barber of Seville, staged by Opera Manitoba, January 26 to 28 in the Centennial Concert Hall. Entries should be sent to the Mennonite Mirror, 1044 Corydon Avenue, Winnipeg, Manitoba R3M 0Y7.

Entries should be postmarked no later than January 1, 1972. The winner will be selected by a draw from among the correct entries.

Answers to Last Month's Crossword Puzzle



## DOWN

1. Initials of author of very well-known Christmas story
2. Pronoun
3. Hindu epic hero
4. Cubic (abbrev.)
5. Christmas message (2 words)
6. "... to us a son is given; and the government will be upon his shoulder . . ." from \_\_\_\_\_ (abbrev.)
8. "\_\_\_\_\_ bells" Christmas song
9. The season we are celebrating
10. A gift of a magus
11. Consume
12. Greek letter
13. Italian river
14. To whom the angels spoke re birth
16. That is
18. The body of Jewish civil and canonical law
19. Mother (Latin)
21. "Who's afraid of Virginia Woolf?" author's initials
22. Every
25. Not — prefix
26. Exist
28. Author of "Silent Night"
30. "A Child's Christmas in Wales" author's initials

31. Where (French)
32. Prophet who foretold destruction in Nineveh
33. Graduate degree

## ACROSS

1. Oft heard complaint about Christmas
6. Identification
7. Gold (symbol)
9. "The Night Before Christmas" author's initials
11. A feast in commemoration of the coming of the Magi as the first manifestation of Christ to the Gentiles
14. Mariner
15. Requiesscat in pace
17. Initials of American author; wrote "Walden"
18. Christmas practice associated with St. Boniface
19. "The Anointed One"
20. Associated with a partridge
22. Kind of current
23. Headgear
24. Mutter
27. "God is with us"
29. Bone
31. Expression
33. The gospel which mentions the Magi
34. Ancient Roman festival that began on Dec. 17.

## Upcoming Events

**December 28 to 30:** Elmwood MB annual Bible conference; German sessions during day and English in evening. Speakers include: H. H. Janzen, Kitchener; A. G. Neufeld, Morden; and John Regehr, Winnipeg.

**December 12:** Mennonite Brethren Bible College, oratorio and a cappella choir concert, 9:00 p.m., North Kildonan MB Church. Program includes Alfred Burt, Christmas Carols, Vaughan Williams, Fantasia on a Christmas Carol, and Daniel Pinkham's Christmas Cantata.

**December 19:** Choir program, Portage Avenue MB Church, 7:00 p.m.

**December 19:** Bethel Mennonite choir program, 7:30 p.m.

**December 19:** Elmwood MB choir program, 7:00 p.m.

**December 18:** Mennonite Children's Choir concert: Share and Hear — Milk for Pakistan; Centennial Concert Hall at 8:30 p.m.; tickets at ATO, Eaton's and choir members.

**December 24:** First Mennonite Church candlelight service, rescheduled from December 12.

**February 12:** The annual meeting of MCC (Manitoba) will be held at the Portage Avenue Mennonite Brethren Church, 1420 Portage Avenue.

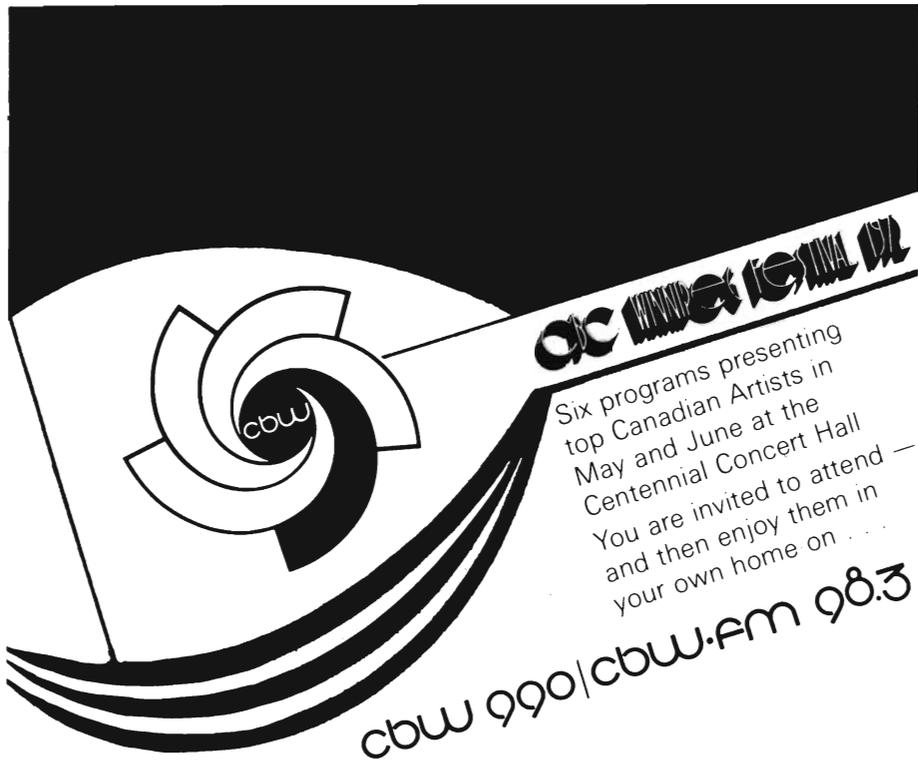
**February 14 to 25:** Special course for ministers and laymen at the Canadian Mennonite Bible College.

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— *Mennonite Mirror*

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# Der Kriminelle in der

Wer ist ein Verbrecher? Ein Verbrecher oder Krimineller ist ein Mensch der für schuldig erklärt worden ist ein Verbrechen verübt zu haben, das im kanadischen Gesetzbuch (Criminal Code of Canada) angeführt ist. Einige der mehr bekannten Verstöße gegen das Gesetz, die wir in der „Criminal Code of Canada“ aufgezeichnet finden sind Diebstahl, Raubdiebstahl, Körperverletzung, Totschlag, usw. Da ungefähr nur 45% aller Kriminalfälle gelöst werden, können wir den Schluss ziehen, dass nicht alle Personen, die gegen das Gesetz verstossen haben, verhaftet und verurteilt worden sind. Dieses bedeutet, dass sich in unserer Mitte eine Anzahl Menschen befinden, die solche Verbrechen, wie eben genannt, verübt haben, die aber nicht verurteilt worden sind und aus diesem Grunde nicht als Kriminelle bezeichnet werden können. Wenn du einen Menschen kennst der gestohlen hat, der aber nicht verurteilt worden ist, dann darfst du ihn nicht einen Dieb nennen, sonst kannst du wegen Verleumdung verklagt werden.

Wir klassifizieren Menschen sehr oft auf Grund besonderer Merkmale oder allgemeiner Charaktereigenschaften, ohne dass wir die Person in Betracht ziehen. Wir sehen die Menschen in solch einer Gruppe nicht als individuelle Persönlichkeiten. Auf der anderen Seite wiederum, haben wir die Angewohnheit eine ganze Gruppe nach den Eigenschaften und Eigenarten einer Person zu beurteilen; manchmal urteilen wir sogar nur nach „Hören-sagen“.

Dies ist gewöhnlich der Fall mit einem Menschen der gegen das Gesetz verstösst. Wenn wir nicht jemanden persönlich gekannt haben bevor oder nachdem er in verbrecherische Tätig-

keit verwickelt wurde, dann können wir nicht behaupten, dass wir Kriminelle kennen. Viele von uns sind natürlich mit Verbrechern in Berührung gewesen oder haben sie näher kennengelernt, ohne von ihrer Vergangenheit gewusst zu haben. Dieses zeigt uns die Gefahr in die wir uns begeben wenn wir Menschen „über einen Kamm scheren“, ganz gleich welche Beschreibung wir ihnen geben, gut oder böse.

## Ist Veranlagung zum Verbrechen erblich?

Genausowenig wie ein Arzt oder ein Geistlicher in ihren Beruf hereingeboren werden, genau sowenig wird ein Verbrecher als Verbrecher geboren. Durch die Jahre hindurch hat man hin und wieder versucht festzustellen welche physischen Merkmale typisch für einen Verbrecher sind. Aber man hat keinen Erfolg gehabt. Lombroso, ein italienischer Kriminalist des 19. Jahrhunderts, untersuchte eine volkstümliche Theorie seiner Zeit und behauptete, dass man einen Kriminellen an seiner Kopfform und an seinen Gesichtszügen erkennen könnte — in anderen Worten man brauchte einen Menschen nur anzuschauen, um zu wissen ob er ein Verbrecher war oder nicht. Jedoch nach beachtlichen Nachforschungen hat man das festgestellt, dass manche Verbrecher wie Bankdirektoren aussahen und umgekehrt. Trotzdem haben wir immer noch die Angewohnheit einen Menschen auf Grund seiner Erscheinung zu beurteilen.

Vererbung bestimmt natürlich zu einem gewissen Grad was aus uns wird. Ein Mensch kann in eine Familie hereingeboren werden, die sehr intelligent ist und er mag diese Eigenschaft (die Intelligenz) erben. Wie sich aber diese Eigenschaft entwickelt ist eine andere Frage. Es gibt zum Beispiel Kinder, die bereits in den unteren Schulklassen versagen, obgleich man festgestellt hat, dass sie sehr intelligent sind und manche von ihnen sind sogar von überragender Intelligenz. Dann wiederum gibt es sogenannte Durchschnittsmenschen die in Wissen und Geschicklich-

keit weit über die „Norm“ hinausreichen. In ähnlicher Weise sind Charaktereigenschaften nicht durch Erbgut bestimmt, aber eher durch Einflüsse geformt denen ein Mensch seit Geburt ausgesetzt ist. Gewöhnlich übt die Familie den grössten Einfluss auf die Entwicklung einer Person aus.

Die Beziehungen, die Menschen untereinander haben, sind in dieser Hinsicht von grosser Bedeutung. Ist die Atmosphäre in einer Familie herzlich und innig, haben sie Respekt voreinander, dann sind die Chancen ausgezeichnet, dass ein Kind ein reifer und verantwortungsvoller Mensch wird. Gewöhnlich versucht der Sohn seinen Vater nachzuahmen, da dieser sein Vorbild ist, und die Tochter, unter dem Einfluss der Mutter, versucht es dieser gleichzumachen. Infolge dieser Entwicklung und aus dem Gefühl innerer Sicherheit heraus, sind sie fähig den Familienkreis zu verlassen und neue menschliche Beziehungen aufzunehmen, Beziehungen die weiterhin zu einem gesunden Reifeprozess beitragen und sie befähigen anderen behilflich zu sein.

## Unsere grosse Verantwortung

Die meisten kriminell veranlagten Personen haben nie enge menschliche Beziehungen gehabt. Das kann davon herkommen, dass Zwiespalt zu Hause herrschte oder, dass die Eltern vor allem materielle Dinge und sich selbst zum Mittelpunkt ihrer Interessen machten, statt sich um Familie und um andere zu kümmern. Das Verhältnis zwischen den Eltern mag durch Zank und Streit getrübt worden sein. Zweifelhaftes Benehmen (der Eltern) oder andere Gründe mögen dazu beitragen, dass das Kind nicht die Gelegenheit hat positive Beziehungen zu anderen Menschen aufzunehmen, so dass ein Gefühl innerer Sicherheit und Stärke sich nicht entwickeln konnte. In solch einer Umgebung wird gutes Benehmen gewöhnlich nicht unterstützt und gefördert, dagegen aber wird schlechtes Benehmen durch

von David Rempel  
übersetzt von Ulrich Woelcke

# Menschlichen Gesellschaft

Tadel und harsche und grausame Strafen noch herausgefordert. Wenn jedoch das Kind für schlechtes Benehmen von jemanden ausserhalb des Familienkreises kritisiert wird, dann wird es oft unter dem falschen Vorwand elterlicher Sorge beschützt. Dadurch wird das Kind zu asozialem Benehmen ermutigt, und seine feindselige Einstellung gegen seine Eltern wird abgelenkt und richtet sich gegen seine Umgebung.

## **Vertossen sein führt oft zum Verbrechen**

Das Benehmen des Menschen richtet sich zum grossen Teil danach ob Familie, Freunde und andere mit denen er verkehrt es gutheissen. Dieser gesellschaftliche Druck ist vielleicht das wirksamste Mittel gegen verbrecherische Tätigkeit. Unser Gesetzesbrecher jedoch, hat niemanden um den er sich kümmert oder der sich genügend um ihn kümmern würde, um ihn zu beeinflussen. Er lebt in einer einsamen Welt, trotzdem strebt er nach Anerkennung und nach menschlichem Einfluss. Um seinen Hunger nach gesellschaftlichen Beziehungen zu stillen ist ihm jede Annäherung willkommen, ohne dass er beurteilt was ihm schaden könnte und was nicht.

Die Methoden mit denen unsere menschliche Gesellschaft gegen den Kriminellen vorgeht, insbesondere Gefängnishaft, stärken nur seine asozialen Gefühle. Im Gefängnis ist er in einer anormalen Situation, aber wir erwarten von ihm, dass er hier normales Benehmen lernt, so dass er „rehabilitiert“ in seine Umgebung zurückgehen kann. Aber gerade in dieser Umgebung gelang es ihm nicht sein Leben erfolgreich zu meistern. Wenn er aus dem Gefängnis entlassen wird, ist er sowieso gebrandmarkt und ist daher weniger denn zuvor dazu geneigt sich den positiven Elementen unserer Gesellschaft anzuschliessen. Er wird jedoch ohne weiteres von denen anerkannt, mit denen er inhaftiert war, und in acht aus zehn Fällen wird er wieder das Gesetz brechen.

Die heutigen Gefängnisse fördern dadurch ihre eigene Existenz.

Gefängnisstrafe ist nicht so effektiv wie man glaubt. Wenn irgendeine Strafe wirksam sein soll, muss sich der Bestrafte vor allen Dingen schuldig fühlen und muss davon überzeugt sein, dass derjenige, der die Strafe austeilte, aufrichtiges Interesse an ihm hat. Aus diesem geht hervor, dass eine annehmbare persönliche Beziehung zwischen dem „Empfänger“ und dem „Austeilte“ der Strafe bestehen muss. In unserem Strafsystem ist dieses natürlich nicht der Fall. Es ist sehr unpersönlich. Der Gesetzesbrecher ist ein „Fall“ und im Gefängnis ist er eine „Nummer“, die Uniformen sind nüchtern und monoton. Es gibt kaum etwas, das ihm hilft seine Identität zu wahren. Aus diesem Grunde leidet die Vorstellung die er von sich selbst hat, und wenn er entlassen wird sieht er sich in einem sehr schlechten Licht. Er fühlt, dass er für nichts anderes gut ist als für verbrecherische Tätigkeit. Aber auch auf diesem Gebiet ist er wirklich nicht so hervorragend, denn er wurde ja erwischt, und höchstwahrscheinlich wird er wieder geschnappt werden.

## **Menschliche Anteilnahme ist gefordert!**

Es ist also notwendig, dass sich der Kriminelle als ein Mensch sieht der etwas wert ist. Er muss in der Lage sein in einen Spiegel zu schauen, um dort Anleitung und Ermutigung zu finden. Wir, die wir die Normen des Benehmens und die gesellschaftlichen Regeln aufstellen, sind sein Spiegel. Wenn wir seine negative Selbstvorstellung noch unterstützen, dann wird er dementsprechend reagieren; wenn wir jedoch in der Lage sind ihm durch unser Benehmen zu zeigen, dass er eine „Person“ ist, dass er das Potential für eine produktive und glückliche Existenz in sich trägt, dann kann sich seine Denkweise ändern.

Der Verbrecher ist ein Mitglied unsere Gesellschaft. Durch

unsere Polizei, Gerichte, Gefängnisse und andere Institutionen haben wir die Verantwortung für seine Bestrafung übernommen. (Das gesamte System ist wirklich für unseren eigenen Schutz entworfen obgleich es sich nicht sehr wirksam erwiesen hat.) Die einzige Möglichkeit uns vor dem Verbrecher wirklich zu schützen liegt darin indem wir ihm helfen und ermutigen einer von uns zu werden — ein Bürger der das Gesetz achtet. Gegenwärtig jedoch ist unser ganzes System so eingerichtet, dass das Gegenteil erreicht wird, indem es den Gesetzesbrecher abstösst. Der Erfolg davon ist, dass er ein Verbrecher bleibt, und das System unterminiert sich selbst, indem es alle Anstrengungen zunichte macht die darauf gerichtet sind aus dem Kriminellen ein nützliches Glied der menschlichen Gesellschaft zu machen. All dieses kostet uns viel Geld und gibt uns so gut wie keinen Schutz. Es gibt verschiedene Gruppen von Menschen und „agencies“ die willig sind zu helfen, aber sie sind nur kleine Oasen in unsere Gesellschaft.

## **Wie können wir helfen?**

Wenn wir wirklich an unserem Schutz interessiert sind, und wenn wir echtes Interesse für unsere Mitmenschen haben, dann müssen wir uns persönlich einsetzen; unsere Dollar können es nicht tun, auch dann nicht, wenn sie für Experten auf diesem Gebiet verwandt werden. Das Beste, das wir erwarten können, ist eine schwach besetzte Frontlinie der Verteidigung mit dem Bewusstsein, dass Rückschläge unvermeidlich sind — und die Kriminalität steigt!

Unsere Kriminellen, Mitglieder unserer Gesellschaft, brauchen Freunde, Individuelle und Gruppen, die bereit sind sich ihrer anzunehmen, die bereit sind von sich zu geben, den anderen zu akzeptieren und sich selbst akzeptieren zu lassen in der Suche nach besserer Verständigung und wirkungsvoller Hilfe. Dies ist die Aufgabe, vor die wir gestellt werden. mm

# Ein Geigenbauer

von Frau Helene Janzen

Es war auf dem „Marine-Tiger“, einem früheren Armeeschiff, welches nun flüchtig für die Nachkriegsemigranten umgebaut worden war. Die Tage vorher herrschte Sturm auf dem Atlantischen Ozean. Das Schiff neigte und hob sich auf den schweren Wellen der tobenden Flut. Viele Passagiere wurden seekrank und blieben in den unteren Räumen des Schiffes. Zum Abend wurde es still auf der See. Nur wenige Menschen hatten sich wieder auf Deck begeben und beobachteten nun die Silhouette eines entfernt auftauchenden Schiffes, dessen Umrisse in der anbrechenden Dunkelheit nur durch die elektrische Beleuchtung erkennbar waren und aller Blicke fesselte.

Die wenigen Menschen, die nun aufatmend und entspannt in der tiefen Stille dem entgleitenden Schiff nachgesehen hatten, fingen allmählich an miteinander zu sprechen.

Neben mir sass ein stiller Mann, der ganz versunken seinen Gedanken nachzuhängen schien. Wer das Gespräch begann weiss ich nicht mehr. Vielleicht hatte ich ihn nach seiner Familie gefragt, weil man ihn immer so allein sah. Aber dann begann er zu sprechen: Ja, er hätte zwei heranwachsende Kinder gehabt, einen Sohn und eine Tochter — begabte, liebe, schöne Kinder — die er aber während des letzten Krieges im Kaukasus verloren hatte. Sie waren auseinander gekommen und nun wusste er nichts von ihnen.

Den Blick in die Ferne gerichtet begann er nun weiter aus seinem Leben zu erzählen. Er war Geigenbauer gewesen, ein Künstler darin, hätte im Kaukasus eine eigene Werkstatt gehabt, die ihm durch den Krieg verloren gegangen war. Er hatte ganz seiner Kunst gelebt.

„Und wissen Sie was ich als einzige Habe mit mir führe?! Unten im Schiffslager liegen meine Kästen mit Holz — auserlesenes, langjährig trockengelegertes Holz — aus dem Kaukasus noch und aus Deutschland! Das einzig richtige Holz um eine gute Geige zu bauen, die eine volle feine Resonanz erklingen lässt.“

Dann sprach der Geigenbauer von den verschiedenen Arten des Holzes, von seiner Beschaffenheit, von seiner Feinheit — so, wie eine liebende Mutter von ihren Kindern erzählt. Man bekam das Gefühl, als sähe man dieses Holz vor sich — rötlich, hell und dunkelbraun, als streiche die Hand des Geigenkünstlers liebevoll darüber hin; als höre er die Resonanz schon jetzt, die eine Geige dieses Holzes nach ihrer Vollendung hinauszingen würde!

„Ja, ich lebte ganz meiner Kunst — und“ fuhr er traurig fort — „habe darüber meine Familie verloren . . . Das weiss ich erst jetzt, wo ich Zeit zum Nachdenken habe. Zu sehr gab ich mich meinem Geigenbau

hin, für meine Kinder aber, die ich doch liebte, blieb keine Zeit — immer ferner rückten sie mir und nun hab' ich sie ganz verloren“ . . .

Er hatte ganz seiner Kunst gelebt — jetzt litt er an der Vereinigung und dem Gefühl der unbewusst versäumten Vaterliebe, die er durch die einseitige und völlige Hingabe an seine geliebten Geigen, selbst verschuldet nun schmerzlich empfand.

Aber der Lebensmut dieses Geigenbauers auf dem Emigrantenschiff des Atlantischen Ozeans war nicht gebrochen — ihn hielt die Hoffnung: Denn leise hegte er die Hoffnung, seine Kinder doch noch einmal wiederzufinden. Und im Rumpf des Schiffes lag seine einzige Habe, das spezifische geliebte Geigenholz, daraus er im fernen fremden Kanada wieder Geigen bauen wollte. mm



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Es tönt hernieder — weit her, weit her —  
Aus der endlosen Zeit eine Wundermär;  
Wie ein Wipfelweh'n, wie ein Lispeln süß,  
Aus dem alten Garten, dem Paradies:  
Ein Stern ging auf, wie kein Stern je war,  
Da wurde die Nacht wie der Tag so klar.  
Eine Stimme kam aus des Himmels Höhn:  
„Selig die Augen, die solches seh'n!  
Selig das Ohr, dem die Stimme erklingt!  
Selig alles was Odem trinkt!“  
Denn das Wunder der Wunder geschah:  
Gott wurde Mensch; Gott ist euch nah!

Der sein Kleid sich webt aus dem Sonnengold,  
den der Sternenmantel der Nacht umrollt;  
Er stieg hernieder aus Macht und Gewalt,  
Zog an sich des Menschen Leib und Gestalt  
Um selber zu fühlen in Leib und Geist,  
Was das Menschenleben auf Erden heisst.  
Da wurde süß das bittere Blut,  
Alles was böse, das wurde gut.  
Kein Hochmut war, kein Neid in der Welt,  
Nicht mehr herrschte das schlimme Geld.  
Das Herz des Menschen ging liebenden Schlag,  
Der Mensch ward glücklich für einen Tag.

Vom Übel erlöst und vom Leid befreit —  
Das war Weihnacht, die selige Zeit. —  
Weihnacht, du strahlender Weihnachtsbaum!  
Weihnacht, du sehnender Gottestraum!  
Verklungen die Mär — der Stern ist verblasst,  
Wiedergekommen sind Leid und Last.  
Gut ward böse — Liebe entwich,  
Hass und Neid in die Herzen schlich.  
Giftig das Blut in den Adern der Welt  
Rollend geht um das vollende Geld. —

Sehnsucht schleicht an die Tür und weint;  
Blickt und blickt, ob kein Stern erscheint;  
Horcht und horcht, ob kein Laut sich regt,  
Der die Himmelsbotschaft hernieder trägt. —  
Sehnsucht steht schon viel hundert Jahr,  
Wartet und wartet noch immerdar.  
Störet die heilige Sehnsucht nicht,  
Gott versteht, was sie leise spricht.  
Einmal erinnert vielleicht er sich noch  
Seiner Menschen und neigt sich doch;  
Einmal vielleicht noch im Weltenraum,  
Lässt er uns strahlen den Wunderbaum;

Sendet vielleicht uns vom Himmel her  
Einmal, noch einmal die Wundermär:  
„Frieden auf Erden! Ende dem Hass!  
Freude den Menschen ohn' Unterlass!“  
Von euch genommen ist Bosheit und Neid  
Zu euch gekommen: Glück ohne Leid!  
Seligkeit, Seligkeit!  
Weihnacht — Weihnacht, du selige Zeit! —

# Weihnacht



**Ernst von Wildenbruch.**

# Reflections from our Readers

The Mirror regrets that some letters arrived too late for publication in this issue. These, together with other longer letters received earlier will be published in forthcoming issues. If you have something to say about anything, write us, and the Mirror will try to use it.

Dear Sir:

Dislike. Sarcasm. Superiority. Inferiority. Not a very pleasant list of words. But they describe the general relationship between Winnipeg's two Mennonite private schools; MBCI and Westgate Mennonite Collegiate.

Both schools have various things going for them. Both schools have young, energetic students attending them. Both schools share some religious and historical background, and also, basically, the same faith. Yet, for some strange reason, the rivalry is sometimes so intense, that it frightens me. What is it that is keeping us apart, and lowering us to the level of insults and conceit? Why the competition? Private schools have enough trouble existing, never mind competing with each other.

I, myself, a Grade 12 student at Westgate, have many friends at MBCI, and would like to make many more.

I think the problem lies in the lack of knowledge we have of one another. Lack of knowledge leads to lack of understanding. Where there is lack of understanding, there are usually hastily formed conclusions, which, because they are not fact, are merely false presumptions.

Instead of tearing down, or worse yet, ignoring each other, why don't we come out in the open, and discuss our hang-ups and prejudices, and, in the process, discover new people and open new lines of communication.

To the students of Westgate and MBCI, I say: Let's come together. It's about time.

Sincerely,  
Karin Klassen,  
Winnipeg

Dear Sir:

Keep up the high standard and good luck to you.

J. H. Janz

## MCC (Canada) Eighth Annual Board Meeting

The Mennonite Central Committee (Canada) will hold its eighth annual board meetings, January 14 and 15 in the Steinbach Mennonite Brethren Church, Lumber and Second Street in Steinbach.

Church leaders, youth workers, Sunday school teachers are cordially invited to come and observe the annual meeting in session, Friday and Saturday, January 14 and 15, from 9:00 a.m. to 5:00 p.m.

Everyone is invited to attend a public meeting in the Evangelical Mennonite Church, on Main Street, Friday Evening, January 14, at 7:30 p.m.

Paul Kraybill, former executive secretary of the Eastern Mennonite Board of Missions will be the keynote speaker; his topic is, The New Face of Missions.

Dear Sir:

The first three issues certainly have been of a very stimulating and informative nature. Best wishes to you in this endeavour — I do hope the venture will continue to be as successful as the beginning has been.

Kind regards and good luck.

Agnes Thiessen

Dear Sir:

We in our house enjoyed the first two issues of the Mennonite Mirror very much.

We like to congratulate you on such a fine venture, and wish you much success for the future.

John J. Epp

Sehr geehrte Herren:

Es ist erhehend und sehr ermutigend, dass der „Mirror“ unsere Dichter und Künstler aufsucht und Artikel über sie veröffentlicht! Eine Beschreibung über die Arbeit Herrn V. Friesens war hoch an der zeit! Dazu hat mich das Gedicht von Herrn Gert Neuendorff tief angesprochen.

Fahret fort Künstler und Dichter! — streut Euren Samen! Gott lohne es Euch!

Frau Rudy F. Fast,  
142 Irving Place,  
Winnipeg

Dear Editors:

To receive the Mennonite Mirror is to welcome friends in my house. Long may it reflect.

Sincerely,  
Selma Enns

(Note from the editor: "Schemes infernal, rhymes internal" will appear in the Mirror before time eternal.)

Dear Editors:

Just received your third copy of Mennonite Mirror. I am delighted with A 'Potpourri of Reading' and especially enjoyed the article about the very talented artist V. Friesen. There is an enormous amount of talent among the Mennonite people, but very little is written about it. I am so glad you care.

Thank you for including us on your mailing list.

Sincerely,  
Mrs. Kathy Vogt,  
Fort Garry, Man.

Dear Sir:

We really enjoyed the first two copies of your paper, partly, perhaps because of our familiarity with the contributors. It's great hearing from people one has not seen for a long time, e.g. Lore, Eric and Ulrich. We're looking forward to your future copies.

Best wishes to all of you.

Sincerely,  
Werner and Margot Fieguth,  
Toronto

Dear Sir:

Keep up the good work!

Sincerely,  
Sig and Ruth Toews

Dear Sir:

Really enjoyed this October issue! And appreciated Wally Kroeker's sensitive handling of the article about me. Best wishes!

Karin Redekopp

Dear Sir:

I enjoyed the first two issues, especially the one on the Concordia Hospital in the September issue and the article by Professor John H. Warkentin (his sister and I were playmates in Lowe Farm, Man.) Also the German articles give me good practice on my German which has been sadly neglected.

Good luck in your future issues. I look forward to reading them.

Yours truly,  
Mrs. Margaret S. Braun

Sehr geehrter Herr Redakteur,  
Es war für mich eine grosse Freude und Genugtuung die ersten Nummer ihrer werten Zeitschrift zu sehen. Ich spreche Ihnen meinen besten Glückwunsch für weitere Suksesse in der Veröffentlichung von **Mennonite Mirror**. Leider muss ich, als Wissenschaftler, Ihre Aufmerksamkeit auf eine unglückliche Unzulänglichkeit hinweisen, nämlich auf die falsche Terminologie: „Russia“ für „Ukraine“ im Aufsatz von E. E. (Al) Reimer. **Chortitz** und andere Plätze wo einst die Mennoniten lebten, liegt in der **Ukraine** (offiziel: Ukrainische Sozialistische Soviet Republik), nicht in **Russland**. Ich hoffe, dass dieser **lapsur calami** leider korrigiert werden kann, wenigstens in den nächsten Nummern Ihrer werten Zeitschrift.

Dr. J. B. Rudnycky,  
University of Manitoba

# Thank you to all sponsors

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**Enns TV and Radio Service**, 1109 Henderson Highway, Winnipeg 16, your RCA dealer is sponsoring a trim, two-tone walnut and fog white, transformer-powered 20-inch portable TV. Value \$199. For all your TV and radio needs, call Enns at 334-4827.

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**Merry Christmas and a Happy New Year to all  
our Members and friends.**

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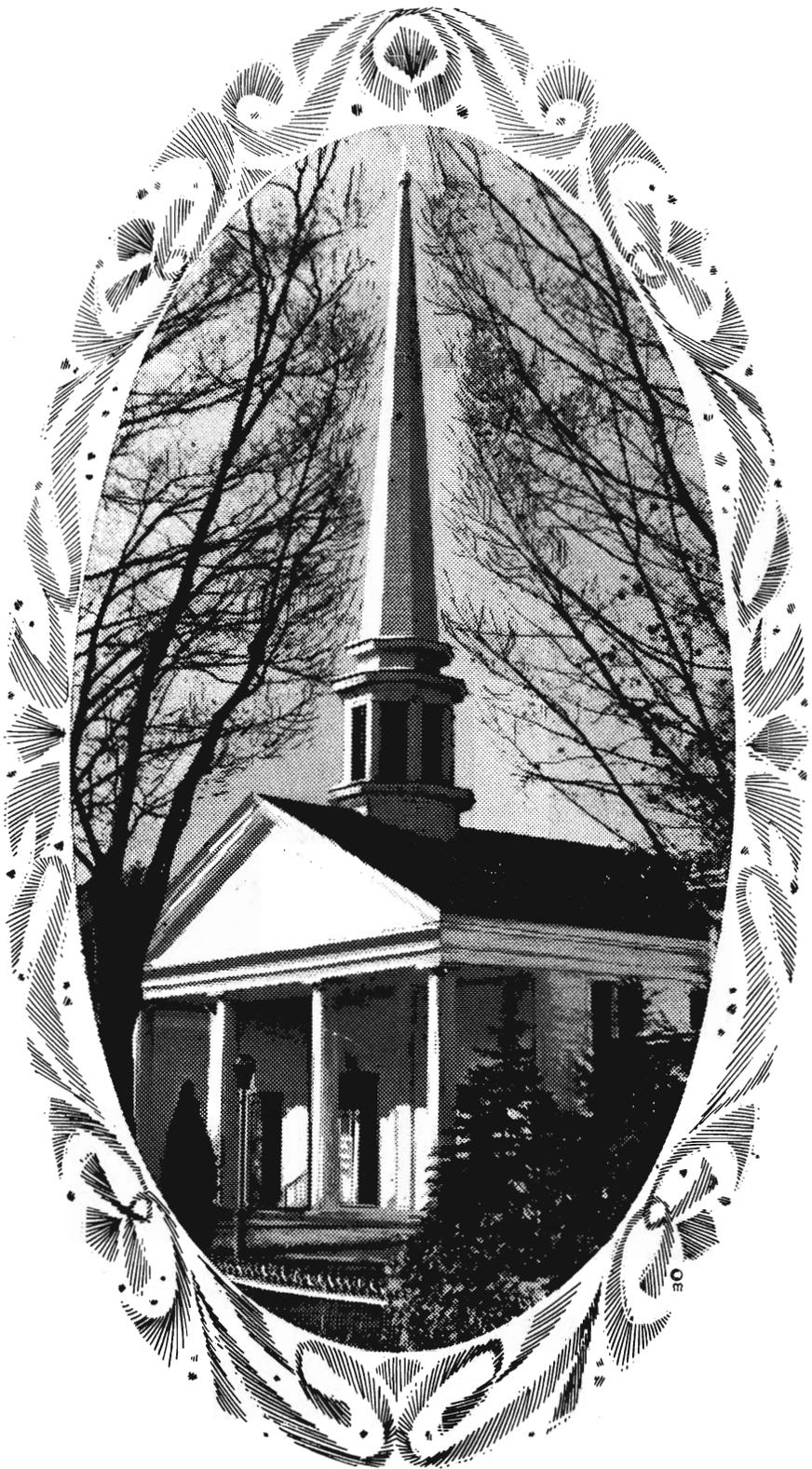
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