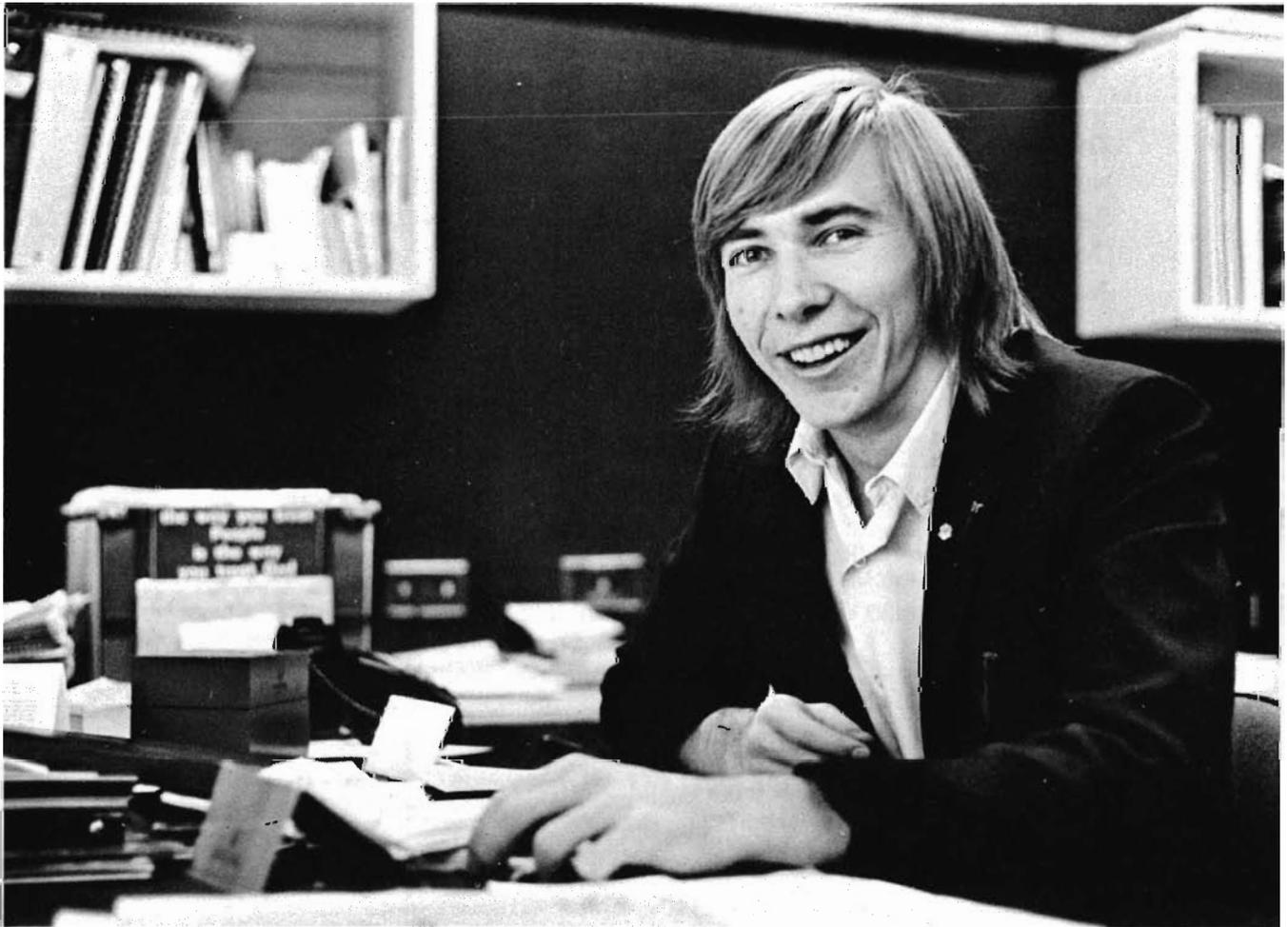


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mennonite mirror

volume one / number five / January 1972

Mennonites in Brazil did it without help Ray Hamm: University student president



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Inside This Issue

This is the first issue of the new year. It's smaller than usual, as you have already noted. We hope that you will not conclude that we are on our way out. We found that December with its Christmas rush and its attendant holidays took its toll. We expect to make up in future issues of the Mirror that which you aren't getting this month.

Our feature for this month is the story on the Brazil Mennonites. Writer Lore Lubosch went to some lengths to get information and material. Her interview with Dr. Boruszenko, arranged by Prof. Henry Wiebe, of the University of Manitoba, was conducted in three languages — Spanish, English and Ukrainian. Dr. Boruszenko knew no English, Mrs. Lubosch hadn't used her Spanish for years, and Prof. Wiebe spoke Ukrainian to Dr. Boruszenko. "This worked out so well, that our conversation became quite animated. Confusion then set in. Suddenly I was speaking Spanish to Prof. Wiebe, he replied to me in Ukrainian, and translated to Dr. Boruszenko in English. It was great communication!" says Mrs. Lubosch.

The story on shopping in Eaton's around 1925 is a translation from low-German that retains many of its "germanisms". Mrs. Matsuo, who is not a natural low-German speaker, found the translation task quite intriguing. The Mirror expects to publish more of this material.

Not all of our readers will agree with Victor Peters' Honor List. But it provokes the thought: what are Mennonites doing, and what are we doing to recognize their achievements? His selections may spur others in our readership to challenge them and to suggest others.

Second Class Mailing Registration No. 2658

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The Cover: Ray Hamm, a native of New Bergthal who is the 1971-72 president of the University of Manitoba Students' Union. See page 7.

President and Editor: Roy Vogt
Vice-President and Managing editor: Edward L. Unrau
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Circa 1925: Shopping at EATON'S

From Auffheed von de Heimstäd
by N. H. Unruh
translation H. Matsuo

Some farmers in Manitoba's southwest, Mr. and Mrs. Wiens, the Dycks and Rempels, Mennonites who arrived from Russia during the twenties, are reminiscing: they recall their difficult yesterdays, their lack of experience in an alien country.

REMPEL: Yes, I'll say we were dumb. Wiens, you always wanted to tell us yet how you and your wife shopped by Eaton's those first years. Today we have a good chance; it storms outside, and inside here it is good and warm. Come on!

MRS. WIENS: But never!

REMPEL: And why?

MRS. WIENS: Because not. I shame myself when I think of it.

REMPEL: Come on, Wiens! This gives something to laugh at.

DYCK: Wiens, if you mean that you made the only mistakes, then you are really wrong.

WIENS: (Eyeing those present and presently his wife) Well, what do you think Mrs., should I? Till now we had the nickname "Steelwire Wiens"; maybe in our old age we get yet another name.

REMPEL: Well, Wiens, are you scared from your wife?

WIENS: (Eyes his wife again, who shakes her head, then plunges into the tale) O.K. All of you, with the idea that you tell something also of how stupid you were.

DYCK: Good, O.K. Start, Rempel, you hear. you are in this, too.

REMPEL: O.K. O.K.

WIENS: (Rubbing his hands) Well, how was it once, Mrs.? I think that it was in 1925 in fall, only a few months before that we had bought this place. Then we went with the train from Arnaud to Winnipeg to shop. Right, Mrs.?

MRS. WIENS: Yes, yes, that was in the fall.

WIENS: Good enough. We came on

in Winnipeg at about nine o'clock. Then we walked the end from the C.P.R. Station till Eaton's on foot. My, oh my! we were of course young then yet. But that I would like to see once if our wives had to do that today.

MRS. REMPEL: Well, if you could save a few cents, you still would want us to do it.

DYCK: Mrs. Rempel, let Wiens alone. You can always get mad at home.

WIENS: Well, what next. As we came on by Eaton's we got a bit stumped. After all, this town is a bit big, I say to my wife. Where to find something. And the second question: where to go with all of it. You see, the wife had exactly \$15 in her pocket. And for \$15 you could buy plenty in those days. Well, my wife has often helped me out of jams before, and this time she had a good idea too. First, we buy ourselves a big tub; I have to have it for washing anyway, she said. Then we have something to put things in. Also it has large handles for holding. It was very clear to me that this was the best way. The tub we soon found on the third floor; I think that maybe even today they are there. Then the clerks said, should they send the tub along with the train. Imagine you! said my wife. And as we went on we laughed at how funny the English are. We had the tub to hold, each on one ear, and off we went. Now we could get started with our shopping.

We worked with our tub from one floor to another; it came to us like our tub was the people a bit in the way — they looked themselves back at us a bit mad. Well, that was not to be helped. We needed tub full of room —

MRS. REMPEL: Oh boy! I would have liked to see you!

REMPEL: You stay once quiet! Those first years you packed yourself like a donkey too, but never would you have them send something!

WIENS: Well, to go on. It didn't take long then and we had the tub round-full,

all kinds of nice things. And I think the Mrs. had even a bit of money left in her change-purse. We went till the door, put our tub down, and wanted to rest ourselves a bit. It had already been real hard work. And it was quite a ways to the station yet. After we had laid the things a bit straight in the tub we wanted to go out the first door. It was also high time that we got on the way — Well, you all know that Eaton's has such doors that turn. It was wide, and there we would nicely get through with our tub. But that didn't work. Because the tub and we had to get through, the turning door stopped. The people on the other side of the door didn't look very friendly as it all of a sudden stopped. We tried again and again, but it just wouldn't go; the tub just didn't want to go through. I started to get mad at Eaton's for making such a big building, and not even a door where one could get through with a plain old tub. On the sides, you see, are those narrow doors but there the tub wouldn't go through for sure. It didn't help, we just had to dump the tub, with everything that was in it, out. Then we pushed the tub through sideways and filled it up again. As we got finished with that we went off to the C.P.R. Station. You can think yourselves already that the path wasn't always wide enough among all those people. Well, we sure were dog-tired as we sat at last in the train and drove away. But we had a nice shopping trip and we had gotten everything out of Eaton's — (Glances at his wife). Well, Mrs., should we go shopping again with our tub? We still have the tub yet, don't we?

MRS. WIENS: Yes, that tub is still alive.

WIENS: Yes, but with fifteen dollars the tub wouldn't get full yet. (They laugh.) Well, I've told my story; Dyck, it's your turn now.

mm

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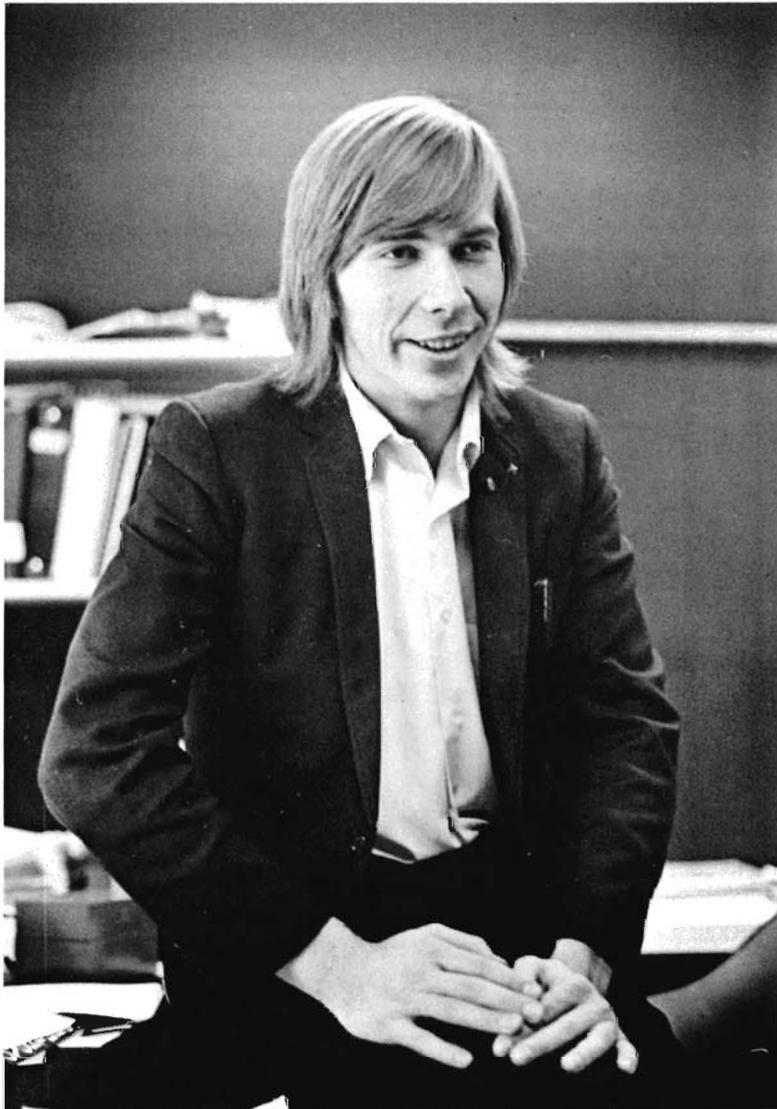
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“I Know I won't find another job that's as free...”

by Edward Unrau



Ray Hamm

Ray Hamm at 24 years of age is president of the University of Manitoba Students' Union, an organization that embraces nearly 15,000 students at the University of Manitoba.

Mr. Hamm, a native of New Bergthal (he is the son of Mr. and Mrs. Bernhard J. Hamm) five miles from Altona, was elected president of the students' union last February much to his own and everyone else's surprise. "A poll taken two days before the election showed that I had no chance of winning . . . but when the results were in I had defeated my nearest rival by three to one."

His election marked his first direct involvement in student union (UMSU) activities; he had been writer and associate editor of the student newspaper, *The Manitoban*, and president of Inter-Varsity Christian Fellowship.

Mr. Hamm graduated in the spring of 1971 with an honors degree in science, majoring in physics. He notes that his colleagues on the *Manitoban* were incredulous when he told them he was a physics major — according to a popular stereotype, science students, especially physics students, aren't supposed to be active in "socially relevant" concerns.

In an interview recently, Mr. Hamm gave thoughtful, but pointed answers to a variety of questions. Throughout the interview he left both doors of his office in University Centre open, and the interview was often interrupted by people coming with business or questions. Mr. Hamm took the interruptions in stride and in an aside remarked that for as long as he could remember he had never closed the doors to his office.

A number of points were touched on during the interview, and the discussion has been synthesized into a question and answer format for the sake of brevity.

Question: Do you talk about your

Mennonite heritage with pride, or is it something you hide?

Hamm: I admit to being a Mennonite and I'm proud of it.

Question: Is there anything in your Mennonite background that you feel may have helped or hindered you in your present role?

Hamm: I'm not sure that anything I do is influenced by anything that's uniquely Mennonite. I would hope that what I do is influenced by my whole approach to life and not by anything Mennonite.

Question: Mennonites have been termed "die Stille im Lande" and as such have been reluctant to participate in politics, have been traditionally non-violent, and in their own way have lived well within the laws and conventions of their host society. Do you personally feel any tension between this type of heritage and your student activities?

Hamm: This past summer I looked at early Anabaptist history, and I don't think that the heritage I'm after is the heritage stated here. . . . I don't feel any tension between my present activities and the heritage as you have stated it.

I do, however, feel a tension, but I'm not sure whether it's a tension between early Anabaptism and my present position, or between that (early Anabaptism) and what I'm not doing. I think I could be doing more. . . . I think the tension I do feel will force me to do more and not to hold back so much.

Question: Assuming you are in agreement with the challenges that students and young people are presenting to today's "establishment," to what extent do you personally feel yourself bound by tradition and convention? In short, do you approve of civil disobedience and/or violence? Or do you believe in working within the system, however odious that might be?

Hamm: I don't feel myself tied by tradition or convention. Given that I'm trying to work out a life-style consistent with New Testament doctrine and the early church, then if tradition fits I'll use it, if not I won't cry over it.

Violence, at this point, I find hard to take. Civil disobedience is something I could see myself relatively easily involved in. . . . I have not been involved in anything where civil disobedience could be used, and at this point I am not going to look for such a situation.

I'm still finding out whether I can work inside a given structure to make reforms. At this point I'm not too optimistic. It seems that to make changes from within takes a super-human amount of energy. At this point you might say that I'm anti-system.

This is something I was thinking about before this year and is something I'm still working out now that I am involved in a student structure, I don't know which way my search will lead. There are some jobs I wouldn't take simply because they define the role too clearly.

Question: Should students and young people generally expect the "establishment" (however it is defined) to give in every time they complain of a legitimate or imagined grievance? In other words, what should be expected from both sides in any confrontation?

Hamm: No. . . . given the way the system is, it's not reasonable to expect it to give in all the time. It's been said that three things are needed by every reformer: honesty, patience and a sense of humor.

Both sides should do a lot of listening, be open-minded, tolerant, and give honest, straight answers without too much diplomatic word play. Both sides should be prepared to give unless, of course, both sides are holding what they think is a matter of principal.

Question: Do you think that your degree was worth earning?

Hamm: Definitely yes. But I also

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realized that books were not the only way to learn, and may not always be the best way . . . my grades were not all that great, a lot of graduate schools wouldn't even consider accepting me. In third and fourth year I did enough work to satisfy myself; this attitude wasn't always approved of by others (such as my parents) who thought I should be doing better . . . I found that there were other and better things to do. For example, I lived in a co-op housing project, I became involved in self-help projects downtown, worked on the Manitoban, and was president of IVCF.

Learning is something I want to do right up to the day I die. I look upon this year (as UMSU president) as a year of learning as well . . . when I started I knew nothing about administration, and I learned more this year than I did last year.

Question: Did you find any conflict between your position as a Christian and your study of science?

Hamm: Physics is about as an amoral subject as you can get . . . it is taught here as a "how" subject and not as a "why" subject. Any efforts to bring up the "why" aspect or of discussing the ethical aspects of science were not encouraged by my professors. Origin of life and evolution were not discussed because they are not basic to understanding the "how" of physics. There was never any personal conflict for me.

Question: What should a person expect when he comes to university to earn a degree?

Hamm: He shouldn't expect a job or job security anymore. There must be other motives — personal growth, intellectual development and the mastery of a discipline. I think that the classical concept of a university — mastery of a discipline — should not be overlooked. The disciplined thinking you do to master a subject is useful in all areas of life.

I enjoyed the content of physics, but not the way in which it is taught here. In learning the content of physics I gained an appreciation of the methodology. I got more pleasure from my knowledge of how to do problems than from having done them. I hope that this methodology is something that I will be able to apply in other areas of my life.

Question: What should the university be?

Hamm: I would like to see the university as a community . . . in which students are put on the forward edge. A current assumption is that faculty are "the university" and that students are sent to "the university" to learn. There needs to be a shift of emphasis to make students a part of the univer-

sity community.

Another assumption is that professors teach and students learn . . . I think there should be a lot more learning everywhere, not just by the students.

Speaking idealistically . . . I would like to change the whole education system from kindergarten on up so that by the time a student reaches university he should be able to assess for himself what's going on around him and to make rational decisions . . . but the system isn't teaching them to do that.

-oOo-

At the present time the students are pressing for increased and more effective representation on the top university governing bodies. Mr. Hamm believes that students have a valid contribution to make to the institutional development of the university. Related to this is the desire to have a greater voice in controlling individual educational experiences.

Faculty and students disagree as to the ratio of faculty and students, but both are committed to the principle. Indeed university faculty and administrators are the first to admit that where students take the time to get involved they make an invaluable con-

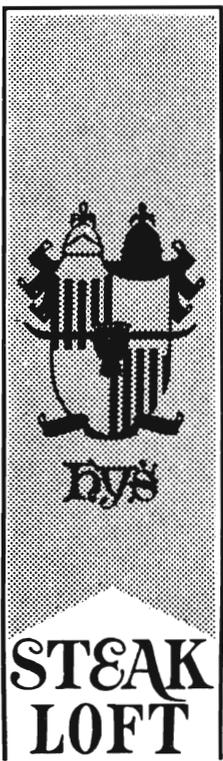
tribution to decision-making.

In pressing for a greater student voice in university government, Mr. Hamm is not discrediting the experience of the faculty; but he does point out that their ideas and experience have not always resulted in the best decision. His basic point is that all wisdom and knowledge is not automatically part of an individual with "experience." He argues that students can contribute new ideas, specifically by questioning assumptions that are now going unchallenged.

Mr. Hamm hasn't made his plans for next year, although he is considering voluntary service either with the General Conference of Mennonite Churches or with the Mennonite Central Committee. Last year he was glad when his election victory made him UMSU president because he "didn't want to leave the university yet . . . I like it here."

As an executive he was able to structure his own day. As president of a student group he suggests that he was less restrained by convention and institutional tradition than a corporation president. "I know that I won't ever find another job that's as free as this one . . . in many ways anything else I do from here on is downhill."

mm



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The Mennonites in Brazil

"They did it

by Lore Lubosch



An invitation to talk about Mennonites in Brazil brought an enthusiastic response from Professor Oksana Boruszenko, economic historian, professor of demography, and history of ethnic groups at the Universidade Federal do Paraná, at Curitiba, Brazil.

She was in Winnipeg recently as a visitor to the department of Slavic studies, University of Manitoba, and gave a special interview to the Mennonite Mirror to describe her work studying Brazil's Mennonites.

Dr. Boruszenko has been travelling in Europe and Canada during the past six months, visiting various universities and observing the functioning of their respective departments of Slavic studies. The object of these travels and research is to gain experience in matters related to the setting up of such a department. The goal is to establish a Slavic studies department at the University of Paraná when Dr. Boruszenko returns to Brazil in 1972.

Although her present preoccupation with the problem makes for very interesting material to consider, it was another topic which brought the Mirror and Dr. Boruszenko together. Prof. Henry Wiebe, from the Slavic studies department at the U of M, drew to our attention the fact that Dr. Boruszenko is well acquainted with the Mennonite colonies in Brazil. Prof. Wiebe arranged an interview and Dr. Boruszenko complied with enthusiasm. "It is a pleasure," she said "to speak of something to which I was so close a few years ago."

Dr. Boruszenko was referring to her activities in a research program launched three years ago by the University of Paraná. Directors of research were: Prof. Dr. Altiva Pilatti Balhana and Prof. Dr. Brasil Pinheiro Machado. Members of the team included four historians, among them Prof. Dr. O. Boruszenko, as well as a sociologist, a geographer, a geologist and an economist. Their objective was a detailed study of various ethnic groups in the

almost without help..."

vicinity of Curitiba, in the state of Parana. These groups include Mennonites (Brethren and General Conference), Dutch (catholic and protestant), Russians ("old believers"), Volge Deutsche, Japanese and lately Koreans. It is significant that attention was focused on the Mennonite settlements, because they appeared best organized and most prosperous.

Results of this research program were published two years ago in a book: "Campos Gerais, estruturas agrárias". It is written in Portuguese, but also contains a summary in English. Although it was intended for local interest only, the book became popular and spread into the North American continent. Two copies are available to the general public at the library of the Canadian Mennonite Bible College.

At this point a look into the history of Mennonites in Brazil may be helpful to understand the circumstances sur-

rounding the research project.

In 1929 a great migration took place in Russia: about 4,000 Mennonites left their villages in the Ukraine and streamed into Moscow. Benjamin H. Unruh was their spokesman in negotiations for emigration to Germany and, hopefully, to Canada. After many a discouraging "njet" from the Russian authorities, permission to leave was reluctantly granted, and the refugees resumed their course into Germany. Here they settled into three camps (Mölln, Prinzlau and Hammerstein) to await further development. Hopes of emigrating to Canada shattered with the dawning of the "dirty thirties". Help was sorely needed, for, although Germany absorbed some refugees, she could not keep them all. B. H. Unruh launched a successful appeal and as a

result "Brüder in Not" was organized. With the continuing support of the German government, money was raised and the doors to Brazil and Paraguay were opened.

The Hanseatic Colonization Company owned land in Santa Catarina, southern Brazil. This land, in the valley of the upper Krauel River, was obtained at a reasonable price, and the German government agreed to pay costs of transportation. Conditions of the transaction were not harsh: debts would be repaid within 10 years following the first harvest.

And so, on February 10, 1930, the Monte Olivia (a steamer) brought the first 33 families to Brazil. Many more followed, and the number soon grew to about 300 families. They settled first in the valley of the Krauel, and when this area became too crowded, they moved on to the Stoltz Plateau.

Again the German government, together with the German Red Cross and the Dutch Mennonites helped wherever possible: two feed mills were provided and each family received a cow and some money to become established. However, before the settlers could establish anything, they became experts in the use of hatchets, pickaxes, and hoes. The terrain was impossible: steep sloping hillsides broken up by deep ravines and gullies, and covered with dense brush and jungle. It was useless for the type of agriculture these people had been accustomed to in the Ukraine. As Dr. Boruszenko commented, however; "the Brazilian government probably wasn't itself aware of the geography in that area in the 1930's."

Progress was slow, but the Mennonite people have a long tradition of hard work, and they managed to till what soil there was. Crops were adapted to the climate. They produced Mandioca (for the manufacture of starch), sweet potatoes (batatas), beans, mais (corn) and even experimented with rice. They planted lemon and other fruit trees; they tried lumbering and operated sawmills; they produced Sassafras oil (used in chemical labs of airplane factories), and last, but by no means least, went into the production of milk and pork.

Still, the difficulties confronting the two settlements were almost insurmountable. Not only was the soil very poor, and the landscape too rugged for agri-



Two scenes of life in Brazil; an unidentified farmer in his field with his livestock (right), and a crowded classroom of children.



culture, but it was too far from markets and other commercial outlets for their goods. In an attempt to alleviate this situation, the co-operative system was adopted, and became firmly established to the present day. It was mutual aid and brotherhood economics all in one, and it worked. The co-operative could purchase equipment more cheaply and dispose of goods more efficiently than the individual farmer. It provided storage, oil and gas service stations, creameries and groceries, and it financed the schools and cultural projects. In short, it was the colony bank. Very little cash was handled by the individual farmer; liquid assets were registered as credit in the books of the colony co-operative. It is no exaggeration to state that, without this system, Mennonite colonization of Santa Catarina might not have been possible.

Experience has taught Mennonites to adapt, wherever necessary, to suit their environment. Conversely, it has also strengthened their determination to preserve their heritage and identity. Thus it is not surprising that they named their first settlement on the Krauel "Witmarsum", after Menno Simon's place of birth. The village layout was identical to the "Dorf" plan in the Ukraine, with its central street running through the middle from end to end. Government, also, was like "back home". The "Oberschulze" (or leader) met with the "Schulzen" (delegates from various villages) and matters of common interest were discussed at regular settlement meetings.

School was divided into two categories: grammar school and Zentralschule. All teachers were Mennonite and the language taught was German. However, in 1938, with the onset of World War II, a rash of hatred broke out against Germans in Brazil, and German schools and teachers were abolished. That was a blow. Since they had no Brazilian-born teachers of their own, Mennonite children came entirely under the influence of national schools. It was a setback, but

not a defeat. One ray of hope remained: "Plautdietsch" (low German). church services were henceforth conducted in low German, since it could be mistaken for Dutch and was therefore not forbidden.

During the first five years of the settlements, the economic situation did not improve. Young people began to drift from home to larger towns and cities, in search of better paying jobs. Some went as far as the state of Paraná, to the larger metropolis of Curitiba, and some drifted to far-away Sao Paulo. Unfortunately, very few ever returned. Moreover, many persuaded their parents and friends to follow. And so, in 1935 the migration from the Stoltz Plateau took on such proportions that within two years that settlement was nearly deserted. This migratory trend also affected Witmarsum: many families sold their farms to non-Mennonites, and left.

And so, a new obstacle loomed ahead. As farms were sold, and non-Mennonites moved in, noisy saloons mushroomed and flourished all over Witmarsum and surrounding area. This disturbed the colonists: it interfered with their peaceful way of life. In addition, as of 1938, Mennonite children were forced to attend national schools, where they learned Portuguese, mingled with other cultures, and were exposed to outside influences, some of them contrary to their religious upbringing. Young people were forming "undesirable" friendships, especially with the opposite sex, and it became increasingly difficult to teach religion and traditions effectively.

Then, in 1948, congregational quarrels between the Mennonite Brethren and the Mennonites of the General Conference erupted and split Witmarsum into two opposing factors. As the break could not be mended, the Brethren congregation left the Krauel area and moved south, near the Uruguay border, where they established the Colonia Nova at Bagé. This move involved some 90

families.

Now, the 70 remaining families at Witmarsum could not stand their ground against the Brazilian influx. They purchased land about 60 kilometres northwest of Curitiba, and here in 1951 they formed the new Witmarsum at Palmeira.

"The loss of Santa Catarina was the gain of Paraná", explained Dr. Boruszenko. "Paraná was anxious to receive such citizens and tax exemptions and other such incentives were extended." This generosity bore ample fruit. In less than 20 years the area which had until then been useful only for casual grazing was turned into a highly productive agricultural and industrial centre. "The government of the state of Paraná was so impressed with the metamorphosis of that region", explained Dr. Boruszenko, "that it charged the University at Curitiba with the task of delving into the reasons for this development. We hope that the information gained may be put to use in other areas."

This research project, then brought Dr. Boruszenko into close contact with families living at Witmarsum. (at last count they numbered 138 families.) "They are outstanding in their ability to manage their economy, and the co-operative is still the central force", she said. Here money flows in from each family, and is in turn utilized for

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the benefit of the community: the building of roads, purchase of machinery, fertilizer and many other farming needs. Schools are national, but only partially subsidized by the government, and partially by the co-op."

In some democratic countries co-operatives are regarded as having undesirable "pink edges". To this query Dr. Boruszenko replied: "The Brazilian government is very happy to see that through common endeavor the purchasing of machinery is made easier. It assures security and continuity in production and life style." She added that it was precisely because of the co-operative system that Mennonites are able to afford the machinery and artificial fertilizer which are such an important factor in their agricultural success.

Witmarsum produces and processes a lot of milk and, together with the Mennonite dairy farms at Boqueirão (a suburb of Curitiba) they furnish 3/4 of the milk consumed in Curitiba. The demand for poultry, eggs and cheese is great in the markets, and Witmarsum Mennonites know how to meet these demands. Such a combination can only spell 'prosperity', and it does. Dr. Boruszenko described Witmarsum as a "town built in the old tradition, with the central street, flanked by rows of houses — but the buildings are modern

and new."

When the migration to Paraná began in 1934-35 some families settled in small towns around Curitiba. Some, however, leased farms and still others moved into the city itself. City life is less cohesive. Nevertheless, the city dwellers, too, have prospered economically. Families living in suburbia and inside the city are engaged in lumbering, sawmills, plywood factories, machine shops, dry-cleaning and laundry, etc.

When asked about religious unity between the different congregations, Dr. Boruszenko was unaware of friction. She stated that Witmarsum and Curitiba have five churches between them, two Mennonite Brethren and three General Conference. They are well attended on Sundays and (this is for the VW 'aficionado') are usually surrounded by a parking lot filled to capacity with Volkswagens. "As a matter of fact", she added, "there is such a spirit of co-operation among Mennonites in Brazil, that it is difficult to believe that there exist any religious differences at all! There may be slight variations, but they are not apparent to the outsider, and certainly do not appear to hinder their economic development."

It is said that, "if you want to hear the best, least polluted German spoken, come to Brazil". How do they manage this in a country where Portuguese is taught in all schools? In the settlements, German is taught as a language in the public school. If 60 per cent of the students in a Gymnasium demand German as a language, it can be taught here also. After the Gymnasium a student may choose to finish his education at either a teacher's college, technical school or university, where languages are available options.

Dr. Boruszenko added that, generally, Mennonite young people are very busy. "They go to school early in the day and when they come home at night they must milk the cows". When asked whether Brazilian youth shared in the

unrest of youth in the northern hemisphere, she replied: "If you mean, do they run away from home — they don't. Also, they don't wear their hair long, because it would get pretty uncomfortable in the heat of summer. They are aware, from television and other media of what goes on in the world, but they don't seem adversely affected. They are a very reasonable and pleasant youth."

Young people in Witmarsum and Curitiba are quite active and close to their church and community, according to Dr. Boruszenko. Children are instructed in religion once a week at school, as well as on Sunday at the church. Bible School for adults is offered once a year. From there they may go on to a Seminary at Rio Grade do Sul for training in pastoral or mission work.

With most ethnic groups there exists the issue of mixed marriage and the various degrees of its desirability. "They happen," remarked Dr. Boruszenko, "and there is a precise scale of preference. The 'best' candidate is, of course, Mennonite, then comes the German, then the Brazilian (protestant). However, mixed marriage is discouraged as much as possible."

At the mention of Women's Liberation, Dr. Boruszenko was somewhat puzzled. When the issues were explained, she responded: "How nice! But the woman in Brazil is generally educated in the patriarchal way of life, and I am afraid she will have to put up with pots and pans for a while."

When Mennonites left Germany in 1930, some went to Paraguay, where complete freedom of education and exemption from conscription were guaranteed. This was not the case in Brazil, however. As mentioned previously, freedom of ethnic education was curtailed in 1938, and in 1949 the first two Mennonite boys were called to military service. Those first two boys were relieved of their duties as a result of an appeal by the village elders to the Brazilian authorities. However, the

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law of the country was not changed, and every Brazilian born male youth was required to serve his time in the army. Dr. Boruszenko does not regard this as a problem for the Mennonites today, and stated that she does not believe any Mennonites are in the service. Rev. Gerhard Lohrenz, also an authority in Mennonite history, interprets this issue differently, and has stated that there definitely are Mennonite youths being conscripted. However, their convictions are well respected and their duties consist of non-aggressive activities.

In summary, Dr. Boruszenko conveyed the impression that the Brazilian Mennonite settlements are strong and growing. Their economy is flourishing in an atmosphere of co-operation and brotherhood. Spiritually they appear closely knit and their church life appears active. Although there are not many obvious manifestations of ethnic development in the arts, Dr. Boruszenko feels that this is merely a matter of time; "Do not forget that they have had less than 20 years to develop." Again and again throughout the interview, Dr. Boruszenko spoke of her admiration for these people, who moved onto barren land and made it fruitful. Her feelings were most tangibly expressed in these words: "It is a marvellous thing. They did it almost without help, with their own strength. They laboured so hard and so efficiently, that it compares well with what the Jews did in the deserts of Israel."

The government of Paraná, too, appears to appreciate and admire the Mennonite settlers, and there is no pressure to nationalize. "On the contrary," Dr. Boruszenko said, "much freedom and encouragement is given these people to promote ethnic development." However, this freedom in the light of fairly recent events, does not appear as boundless in depth as it does on the surface. An invitation has been extended to the Mennonite World to hold the next Mennonite World Conference in Curitiba, Paraná, in 1972. However, one condition attached to this gesture has disturbed some Mennonite groups and reveals something about conditions in Brazil: discussion of, and statements to government with regard to political issues are forbidden. mm

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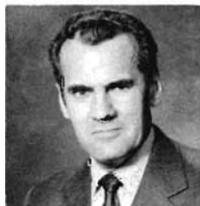


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A tribute to Manitobans: Menno's honor list?

by Victor Peters

We have no Mennonite counterpart to the Queen's annual honor's list. If we had, I would nominate the following Manitobans. Occupational success may be accepted as one criteria for inclusion, but more important is the individual's contribution to a greater common cause, generally of an altruistic nature.

The roster would begin with **J. J. Hildebrand**, who will be 92 this year. But, while seniority may put him first, it is his ceaseless search of the past that warrants his inclusion. He has gathered a thick file of Mennonitica and has published several volumes on Mennonite history. While some may regret his selective interpretation of the past, his independent spirit is unique. His venturesome enterprise extended to other fields. Before most of us were born he travelled around the world. He left Russia to see Europe, worked in Chicago, surveyed San Fransisco after the disastrous earthquake of 1906, visited Pacific harbors including Vancouver, went to Japan which had just emerged from a victorious war against Russia, crossed Siberia where he later became a prosperous lumber merchant. After the Revolution, when he became a bitter enemy of the Bolsheviks, he emigrated to Canada. Hildebrand now lives in retirement in North Kildonan.

My list would include a second historian, **Gerhard Lohrenz**, teacher and minister. Rev. Lohrenz has published widely and his writings are marked by objectivity and reader-appeal. Perhaps his greatest contribution is his effort to stimulate a greater historical consciousness and appreciation of their heritage among Mennonites. His tours to former Mennonite settlements in the Soviet Union reflect the high regard

which Mennonite people everywhere hold for him.

I would include two other ministers: **J. H. Enns** and **Nicolai Unruh**. Rev. Enns typifies at its best theological scholarship and humanistic tolerance. An additional increment is the varied activity and public service of his family. Rev. Unruh, who is a successful farmer at Ste. Elizabeth and a gentle and reflective poet, has enriched Mennonite culture by writing "homely" (dictionary meaning: domestic, familiar, intimate) plays which have been repeatedly and successfully staged in Mennonite communities.

There are others: **Dr. Leonard Sawatzky**, author of *They Sought a Country*. The title, which came to him in German (*Sie suchten eine Heimat*), is indicative of his insight in Mennonite thought and tradition. Dr. Sawatzky was born in Altona. A professor of geography at the University of Manitoba, he is now spending his sabbatical year in South America and Germany. . . . **Dr. Elmer Reimer**, native of Steinbach and CBC movie reviewer, is a professor of English at the University of Winnipeg. Dr. Reimer qualifies because of his perceptive account of his experiences on the Mennonite tour of the Soviet Union. His articles revealed almost as much about Dr. Reimer's inner quest as it did about former Mennonite settlements in the Ukraine.

Three are nominated for their efforts on behalf of the German language. **Dr. Jack Thiessen**, born at Grunthal, Manitoba, is professor of German at the University of Winnipeg. A specialist of Low German, he has revived a new interest in our mother tongue. . . . **Prof. Henry Wiebe**, of the department of Slavic Studies at the University of Manitoba, while respected by our

Ukrainian and Russian compatriots, spends much of his time on behalf of the Verein deutsche Muttersprache. . . .

Prof. Elisabeth Peters, University of Manitoba, is engaged in preparing young teachers of German for the schools of Manitoba. Besides giving the teaching of German a great impetus throughout the province, she is also a resource person to the Manitoba Museum of Man and Nature. She is also continuing her interpretative studies of the writings of Arnold Dyck, a subject on which she did her MA thesis.

My recommendation would include **Eugene Derksen**, who turns out one of the finest weekly papers in the country. While Altona and Winkler may be justly proud of their newspapers, the Steinbach Carillon News, it seems to me, has the edge in aggressive and innovative journalism. . . . **J. M. Froese**, Rhineland representative in the Manitoba legislature, who represents most closely the specific interests of Mennonites. Far from being a socialist, Mr. Froese still feels that never before have the ethnic interests of the province been as well represented in the House as at present. Though Mr. Froese's influence is subdued we may be sure that he will exploit this climate in the interests of his constituents. . . . **Henry F. Wiebe**, active in Credit Union and church matters, nominated for his progressive leadership as mayor of Winkler.

Other candidates that readily come to ones mind: **John C. Reimer** and **J. J. Reimer**, for the realization and development of the Steinbach museum. . . . **A. J. Thiessen**, businessman and for many years president of the Manitoba School Trustees' Association. . . . **John J. Klassen**, who through scholarship awards and as a patron of the arts gives evidence that "man does not live by bread alone." . . . **Helen Litz**, who has received nation-wide recognition as director of the Mennonite Children's Choir. . . . **Ollie Penner**, unquestionably the most popular narrator of children's stories who can be heard almost daily on CFAM. . . . **Elsie Krueger**, one of the most appreciated artists in the province (and favorite artist of former Premier D. L. Campbell). . . . **Elisabeth Kliewer**, editor of the "Post," which contributes to greater togetherness of Mennonites in Canada, Mexico, British Honduras and Paraguay. . . . **Henry Engbrecht**, as a choir director and music educator. . . . **H. H. Epp**, Petersfield, low-keyed and firm and the right man for the recent and current expansion of Bethania and Concordia. . . . **Ben and Esther Horch** and **David Rempel**, for their contribution in the fields of music and humanity.

I herewith close my nominations not for lack of candidates, but for lack of space. mm



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**John Friesen
in CBC Series**

Many Manitobans, when they turn on the new CBC TV series, "The Whiteoaks of Jalna," will know one of the actors, John Friesen. Born in Winkler, John Friesen developed an early interest in dramatics and took part in plays and musicals while he attended the Winkler high school. Later he studied at the University of Winnipeg, but left to complete his studies at Moorhead State College, in Minnesota. Here his acting talents were recognized and in the following two years he had 14 principal roles in 15 plays presented by the college's theatre department. After that he went on a scholarship to England to study at the London Academy of Music and Dramatic Arts.

The Academy is selective in its candidates and John Friesen was required to have an audition at Toronto. For his audition Friesen prepared a selection from the play Dylan, the life story of Dylan Thomas. He had played the title-role before, at Moorhead. According to a newspaper story the English auditioner had been a personal friend of the late Dylan, and had said to Friesen, after hearing him, "You could have been Dylan's twin brother."

The CBC spent over \$1 million to film Mazo de la Roche's novel and it promises to rival in popularity the BBC produced Forsythe Saga. John Friesen is married, and his wife, Pauline, also has a role in Jalna. Both, John and Pauline, are professional actors and make their home in Toronto. Their parents, Mr. and Mrs. Harry S. Friesen now live in Winnipeg.

Colleges Combine For Creation

The combined oratorio choirs of the Mennonite Brethren Bible College and the Canadian Mennonite Bible College will present their fifth oratorio concert at the Centennial Concert Hall on March 30th. The Creation by Haydn, in German, will be sung by a 175 voice choir accompanied by a 40 piece orchestra under the direction of Henry J. Engbrecht of the C.M.B.C. music

department. The M.B.B.C. choir will be prepared by Roland Sawatzky of the M.B.B.C. music department.

These two Mennonite college choirs have sung together at various times since 1965 when they sang Bach's Christmas Oratorio to an almost full house. Since then, they have performed Brahms' A German Requiem; Mendelssohn's Elijah; and Walton's Belshazzar's Feast.

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I know our love is calm

I know our love is calm
like the moon on the lake,
like a night song
in the throat of a bird.
it is as sure
as the fire of the sun
splashing on these bodies,
as the purr and talk
of a satisfied cat.

somedays
our love is a mist,
a baptism so fresh and lovely.
somedays
it is a fragrant smoke,
a warm love in idleness.

it is early morning,
the sky almost silver,
almost blue.
it is not dark,
but the sun still swims
below the arched rim
of the earth.
my love lies in bed
moving toward awake
but still warm asleep.

by Patrick Friesen

Loss or Pass Me Pippa

Or I could call them little lights
that twinkle
in periwinkle skies
Weisst Du wieviel Sternlein stehen?
But the rhyme would be laboured
And if long I have harbored the sail-
ing years I could not make a poem of
it;

Schemes infernal
My rhymes internal
My metred foot
A foot of clay.

I only wish to say
That underneath this parkbench here the
earth

is dry

Save for my tears watering the tenable
soil
(this little earth suits my poetic princi-
ple)

Ah yes, tenable soil
turmoil
and tainted talk this place affords alone
and gone
the fleet-foot joys, and only spoils and
pain remain.

With sins of spring and leaves of lace
Suppose we two alive again
and worms and dust not left their trace —
Once more to lie and not in vain
Locked in our old familiar, sweet em-
brace!

Is there a balm in Gilead? Where's
my map?

But then, I'm a lousy traveller.

by Selma Enns

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Wenn die Römer in ein fremdes Land kamen, setzten sie sich überall hin.

Es war fein in den Ferien. Ich war bei Onkel und Tante in der Stadt. Einmal hat mich die Tante in den Zoo mitgenommen. Da war ein grosser Käfig mit Affen. Onkel war auch dabei.



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6. Arnold Dyck's Low-German prose
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von Ulrich Woelcke

Janet war glücklich! Und welches vierjährige Mädchen würde es nicht sein wenn die Eltern ihr sagen dass sie mit ihr zu einer „Party“ fahren werden. Janet durfte ihr schönstes rosa Kleid anziehen und ihre Lieblingspuppe mitnehmen. Mami packte auch noch einen kleinen Koffer, aber Janet achtete nicht so sehr darauf. Sie plapperte fröhlich über die bevorstehende Party und über die Kinder die sie dort treffen würde — denn das hatten Mami und Pappi auch gesagt: dass dort viele Kinder sein würden.

Viele Kinder — in der Tat!

In einem Kinderkrankenhaus sind allderdings viele Kinder, aber nicht unbedingt in rosa Kleidchen und in Party Stimmung. Was Janet durch die gutgemeinte Dummheit ihrer Eltern erlebte, hinterliess Spuren für ein ganzes Leben.

Janet musste in's Krankenhaus um ihre Mandeln entfernen zu lassen, und ihre Eltern fürchteten dass ihre Tochter sehr ängstlich sein würde. Um es ihr „leichter“ zu machen erzählten sie ihr die Geschichte von der Party — eine Notlüge die sie später sehr bereuten. Schweigend fuhren die Eltern mit Janet los. Sie reagierten nervös und zerfahren auf die Bemerkungen und Fragen ihrer kleinen Tochter. Im Hospital wurde Janet mit einigen hastigen Worten der Krankenschwester übergeben und ohne sich noch einmal umzudrehen eilten die Eltern hinaus.

Janet schaute mit grossen, verstörten Augen um sich, hielt ihr kleines Püppchen fest umklammert und begriff nicht wie ihr geschah. Die Schwestern waren gut zu ihr, sie erhielt milde Beruhigungstabletten und liess alles mit sich geschehen, ohne Protest, ohne Geschrei. Manchmal weinte sie leise vor sich hin.

Nach der Operation dauerte der Heilungsprozess länger wie erwartet. Janet, sonst so voller Fröhlichkeit und voller Leben war still und apathisch. Als ihre Eltern sie besuchen kamen,

Dein Kind im

schien es als ob sie sie nicht erkannte. Sie gab kaum Antwort auf ihre Fragen, und wenn, dann nur mit einem kaum hörbaren „ja“ oder „nein“. Später zu Hause fing Janet wieder an ihr Bett zu nassen, und es dauerte viele Wochen bis dieser Zustand sich eingerenkt hatte. Es waren Monate bis Janet wieder ihre alte, sonnige Natur zur Schau trug und es wurden Jahre bis sie aufhörte sich furchtsam an ihre Mutter zu klammern wenn sie sich in einer neuen oder fremdartigen Situation befand.

Diese Geschichte, so unglaublich sie erscheint, ist wahr und wiederholt sich immer wieder. Als Janets Mutter mir dies erzählte war das Mädel 15 und sollte ins Krankenhaus, um sich einer Operation an ihrem Fuss zu unterziehen. Janet war in panikartiger Furcht vor dem Hospital und dem was ihr bevorstand. Natürlich hatte sie mehr Verständnis mit 15 wie mit 4 Jahren, und wir halfen ihr so gut es ging mit ihrer Angst fertigzuwerden.

Es ist nun leider mal so dass unsere Kinder, ganz gleich welchen Alters, hin und wieder ins Krankenhaus müssen. Manchmal handelt es sich nur um Tests und kleinere Operationen, manchmal ist der Grund für Einlieferung in ein Hospital bedeutend erster. Was immer aber der Grund, zwei sehr wichtige Punkte müssen im Auge behalten werden: (1) wenn es die Zeit und die Situation erlauben, muss ein Kind so gut wie möglich auf seinen Krankenhausaufenthalt vorbereitet werden; (2) die Eltern oder ein dem Kind vertrauter Erwachsener müssen das Kind so oft wie möglich im Hospital besuchen.

Das letztere ist von ungeheurer Wichtigkeit bei Kindern im Vorschulalter, besonders bei den ganz kleinen — bis zu 3 Jahren alt. Glücklicherweise haben viele Krankenhäuser ihre bislang, man könnte sagen, grausamen Anordnungen streng regulierter, kurzer Besuchszeiten geändert. Heute können Mütter und Väter zu fast jeder Zeit ihre kranken Kinder be-

Krankenhaus

suchen.

Ohne auf die komplizierten psychologischen Einzelheiten einzugehen, wollen wir uns doch nur einmal Folgendes durch den Kopf gehen lassen: Würden wir jemals daran denken unter normalen Umständen ein 1, 2 oder 3 jähriges Kind seinen Eltern wegzunehmen wenn es gesund und munter ist? Nein — wieso denn? Das wäre doch unmenschlich. Wir wissen doch alle wie sehr die Kleinen von ihren Eltern abhängig sind, wie sehr sie die Liebe des Elternhauses gebrauchen.

Was passiert aber wenn unser Kleinkind krank ist? Es ist doch offensichtlich dass das kranke Kind der Wärme und Liebe des Elternhauses mehr bedarf denn jemals zuvor. Aber da wir als Eltern oft nicht die Mittel und das Wissen haben unser krankes Kind gesund zu pflegen müssen wir uns von ihm trennen und ihm einem grossen, fremden Gebäude mit fremden Menschen anvertrauen. Obendrein sind diese fremden Menschen ganz anders angezogen wie Vater und Mutter. Sie haben meistens weisse Uniformen an und komische Kopfbedeckungen. Um diese verwirrende und beunruhigende Situation noch furchterregender zu machen fügen diese Menschen dem Kinde Schmerzen zu indem sie Nadeln in ihn stecken, Blut abzapfen und manchmal sogar Beine und Arme durch dicke weisse Verbände unbeweglich machen. Das letztere passiert oft nach einem tiefen Schlaf. Darum kann man nie wissen was einem passiert wenn man erst eingeschlafen ist, und aus diesem Grunde ist es wohl sicherer man versucht mit aller Macht wach zu bleiben.

Ich glaube es geht aus diesen Beispielen hervor warum unsere Kinder gründlich für einen Aufenthalt im Krankenhause vorbereitet werden müssen. Sollte das Kind zu klein sein, oder wie bei taubstummen oder geistesschwachen Kindern, eine Vorbereitung zu schwierig sein, dann ist die Gegenwart der Eltern an der Bettseite des Kindes

von nicht zu überschätzender Bedeutung.

Die Folgen langfristigen Krankenhausaufenthaltes sind in den vergangenen 20 Jahren gründlich untersucht worden. Natürlich dürfen wir nicht vergessen dass jedes Kind verschieden veranlagt ist. Die Einstellung der Eltern, die Erziehung des Kindes, all diese Faktoren, spielen eine wichtige Rolle. Im Allgemeinen aber hat man die folgenden Beobachtungen gemacht:

Wenn ein Kind im Alter von 6 Monaten bis ungefähr 5 Jahren ins Krankenhaus muss, dann reagiert es zuerst mit starkem Protest weil es sich, besonders von der Mutter, verlassen fühlt. Danach folgt eine Zeit der Schwermut und zum Schluss scheint das Kind gleichgültig zu werden. In diesem letzten Stadium zeigen Kinder eine oberflächliche Anpassung an die Krankenhausroutine. Die Reihenfolge dieser Reaktionen ist ähnlich der eines trauernden Erwachsenen.

Vorbereitung des Kindes für irgend eine ärztliche Behandlung beginnt schon mit der Wahl des Hausarztes. Wenn dieser ein Mann ist, der Kinder liebt und dem Kinder ihr Vertrauen entgegenbringen können und der sich Mühe gibt seinen jungen Patienten zu erklären warum und wie er gewisse Sachen tut (Spritzen, Blutproben usw.) dann ist der Grundstein gelegt. Ganz egal ob ein Kind zum Zahnarzt, zu irgendeiner Untersuchung oder ins Krankenhaus muss, Eltern sollten offen und ehrlich dem Kind erklären was es zu erwarten hat. Ein Kind muss auch wissen wenn es Schmerzen erleiden wird. Es ist überraschend wie tapfer unsere Kleinen sind, wenn sie wissen was ihnen bevorsteht. Wenn wir aber sagen: „Es wird gar nicht weh tun“ und wir wissen besser, dann zerstören wir sehr schnell das Vertrauen des Kindes zu uns. Wenn wir von unseren Kindern erwarten dass sie ehrlich sind und uns Vertrauen schenken dann müssen wir mit gutem Beispiel vorangehen. Unwissenheit bringt Unsicherheit und

Angst. Daher ist es von so grosser Wichtigkeit dass wir als Eltern, unterstützt vom Arzt, unsere Kinder auf die Realitäten, sagen wir, einer Operation vorbereiten. Wenn wir es nicht tun dann kann es sein, dass die rauhe Wirklichkeit tiefe seelische Wunden in unserem Kind hinterlässt oder aber dass die „Aufklärung“ von einer anderen Seite kommt. In diesem Zusammenhang möchte ich diesen Artikel mit einer etwas leichtern Note schliessen:

Dr. Wallace Grant, Direktor der Kinder Entwicklungsklinik im Winnipeg Kinderhospital erzählte die folgende kleine Geschichte: „Vor einigen Jahren hörte ich wie ein fünfjähriger Junge einen vierjährigen tröstete. Der jüngere sollte eine Operation an seinem schielenden Auge haben. Damals gab man noch den Kindern als Teil der Betäubung einen Einlauf. Der ältere Junge sprach auf den jüngern beruhigend ein: ‚Nun wein‘ man nicht, sie werden kommen und dir etwas Wasser in den Po pumpen und wenn du aufwachst sind deine Augen gerade!“ **mm**

Schmunzelecke

„Ich habe gerne Gäste im Haus. Ueber Gäste freue ich mich immer.“

„Na, doch wohl mit Unterschied.“

„Nein, immer. Wenn ich mich nicht über ihr Kommen freue, dann freue ich mich, wenn sie wieder gehen.“

„Hier haben Sie die fünfhundert Mark wieder, die Sie mir vor einem Jahr geliehen haben.“

„Das Geld können Sie schon behalten. Ich will jetzt meine Meinung über Sie nicht wieder ändern.“

Die Mutter mahnt: „Iss schön alles auf, was auf deinem Teller ist. Manche Kinder wären froh, wenn sie nur die Hälfte davon hätten.“

„Ich auch, Mutti.“ **mm**

Der folgende Artikel von Anna Jane Waddington, Box 397, Skippack, Pennsylvania 19474, U.S.A. erschien in englischer Sprache im Kirchenblatt „Grüss Gott“ der Schönwieser Kirche, Winnipeg, unter dem Titel: „Don't liberate me from my little nook.“

Erloest Mich Nicht

Vielleicht bin ich altmodisch und romantisch. Aber mir gefällt die Aufgabe die Gott mir als Frau in diesem Leben gegeben hat. Ja, mir gefällt dieser Gedanke aus einer Rippe geschaffen zu sein. Gott hat es nicht für nötig befunden mich aus dem Kopf zu erschaffen, denn ich soll nicht über den Mann herrschen. Er hat mich aber auch nicht aus dem Knochen eines Fusses geschaffen, um zu zeigen, dass ich nicht weniger wert bin wie er. Nein, Gott schuf mich aus einer Rippe, so dass ich unter dem Arm des Mannes Schutz suchen darf, und dass ich dicht an seinem Herzen geliebt werden darf.

Ich bitte euch, ihr emanzipierten Damen. (Ladies of Liberation) erlöst mich nicht! Ich verlange nicht vom Mann unabhängig zu werden. (Lacht nicht. Hin und wieder geht es uns richtig gut von dem Menschen abhängig zu sein den ich liebe). Es ist gut zu

wissen, dass Gott mich zum Gehilfen meines Mannes auserkoren hat, und dass ich ihn ergänzen darf. Ich weiss, dass meine Ansichten und meine Einstellung zu seinen Erfolgen beitragen. Dagegen wenn ich wanke, könnte ich auch ihn zum Straucheln bringen. Man will mir einreden, dass meine Arbeit erniedrigend ist. Ich finde nur, dass sie wichtig und verantwortungsvoll ist.

Es macht mich traurig wenn ihr die Aufgaben einer Hausfrau so negativ beurteilt. Natürlich ist es nicht immer ein Vergnügen wenn man waschen, bügeln und Staub wischen muss oder wenn man Socken, Hemden und Spielsachen aufheben muss. Aber wenn ich dann die Freude habe in einem gut aufgeräumten Zimmer zu stehen — ist das nicht auch etwas wert? Ein Haus ist eine kalte Struktur. Nur mit Liebe, Zeit und einigem Talent wird es zu einem Heim. Glücklicherweise wissen noch viele Frauen wie wichtig ihre Rolle im Heim ist. Ich will damit garnichtsagen, dass das Berufsleben für Frauen nicht befriedigend sein kann. Bevor wir unsere Kin-

der hatten war ich Lehrerin. Wenn ich auf die fünf Jahre in „Special Education“ zurückblicke dann muss ich sagen, dass es reiche, beglückende Jahre waren; Jahre deren Wert für mich unermesslich war. Der Aufsatz eines Kindes „Was ich mir zu Weihnachten wünsche“ hinterliess einen tiefen Eindruck in mir. Ich möchte diese Erfahrung mit euch teilen. Der Aufsatz lautete wie folgt:

„Was ich mir zu Weihnachten wünsche: Mutti wünscht sich einen Teppich und einen Läufer für die Treppe. Pappi sagt er hätte nicht so viel Geld. Darum geht Mutti arbeiten damit sie sich all das Zeug kaufen kann das sie braucht. Ich möchte, dass Mutti alles bekommt, was sie sich wünscht denn dann kann sie vielleicht zu Hause bleiben. Wenn nicht, dann wünsche ich mir eine neue Mutti, die bei mir bleiben will.“

Erwähnten wir, dass die Liebe einer Mutter ihren Kindern den rechten Weg zeigen kann? Ist die Mutter dadurch nicht bedeutend wichtiger wie der Psychiater der versuchte dem eben genannten Kinde zu helfen?

Wäre es möglich, dass dein Kind diesen Aufsatz geschrieben hätte? Ich habe mir die bewegenden Worte als Mahnung aufbewahrt, so dass ich nie versucht werden möge meine Kinder alleine zu lassen so lange sie jung sind.

Ist es möglich, dass dein Kind gerne nach der Schule noch bei der Lehrerin bliebe? „Niemand ist bei mir zu Hause. Darf ich noch ein wenig hierbleiben und mich mit Ihnen unterhalten?“

Oder bist du die Mutter des Oberschülers der zu mir nach Hause kam und mich bat, ihm beim Studium für das Examen zu helfen? „Mutter ist immer so müde wenn sie nach Hause kommt. Wenn ich sie frage erwidert sie, dass ihr auch kein-



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er hilft mit ihrer Arbeit fertigzuwerden."

Ich schaudere wenn ich lese, dass staatlich unterstützte Zentren für die Kinder arbeitender Mütter eines der Ziele der „Women's Liberation“ Bewegung ist. Frauen soll somit die Möglichkeit gegeben werden, sich vom Heim „frei“ zu machen.

Es ist ebenso beunruhigend wenn man hört was einige Führer dieser Bewegung zu sagen haben. Miss Jasin aus Philadelphia (eine geschiedene, kinderlose Frau) greift die Ehe an. Ihrer Meinung nach ist die Ehe „altertümlich und überholt“, ein Rückfall in die Zeit da die Existenz des Menschen auf diesem Planeten noch auf dem Spiel stand. Miss Jasin gibt zu, dass sie diese Ansichten nicht neuen Mitgliedern der Philadelphia Women's Lib. gegenüber vertritt. „Diese (Ansichten) sind sehr fortgeschritten. Im Augenblick sind wir erst einmal daran interessiert die Frauen auf unsere Seite zu bringen.“

Lady Liberation (oder Emancipation) ruft laut und hörbar: „Schau auf mich, Welt! Siehst Du was ich alles tun kann?“ Ja, sie spricht mit einer lauten Stimme. Aber kann sie Kinder aufweisen, die in der Wärme und Sicherheit eines Heimes aufgewachsen sind? Kann sie einen zufriedenen, glücklichen Ehemann aufweisen? Oder sind ihre Nebenprodukte nur materielle Güter?

Gott gebot: „Erziehe ein Kind, dass es den rechten Weg weiss...“ Wenn du dein Kind nicht nach Seinen Geboten erziehst — wer soll es wohl für dich tun?

Ich bin eine unvollkommene Mutter. Aber Gott hat zwei junge Leben meiner Pflege anvertraut. So unvollkommen wie ich bin, so muss ich doch mit Seiner Hilfe mein Bestes versuchen diese Kleinen nach Seinen Geboten zu erziehen. Niemand anders ist für sie verantwortlich.

Manchmal fürchte ich mich vor dieser Verantwortung. Einem Kind den rechten Weg zu weisen in dieser Welt voller erschreckender Versuchungen ist keine leichte Aufgabe, wie Lady Liberation es einem weis machen will. Aber es ist eine Aufgabe die auch mit Liebe und fröhlichem Lachen erfüllt ist.

Wie froh bin ich, dass man mich noch nicht von meinem Heim „befreit“ hatte als mein 3 jähriger Junge angelaufen kam und fragte „Mami, wenn es auf dem Wasser regnet fühlen sich die Fische dann nasser?“ Kinder haben das so an sich, dass sie mit solchen preislosen Bemerkungen ankommen und einem, wenn auch nur für einen Augenblick, die Hausarbeit vergessen lassen.

Ihr könnt gerne euren „Freiheitskampf“ kämpfen, aber lasst mich zu Hause bei meinen Kindern. Während ihr euch um gleiche Lohnzahlungen bemüht verdiene ich meine Dividenden im glücklichen Zusammensein mit Mann und Kindern.

Ja, ich will zu Hause bleiben. Ich bin wirklich egoistisch, Lady Liberation. Ich möchte diejenige

sein die an der Tür wartet wenn mein Kind vom Kindergarten nach Hause kommt. Ich möchte diejenige sein, die die grossen Neuigkeiten, die keine Sekunde länger warten könne, entgegen nimmt. Ich möchte diejenige sein zu der meine Jungens mit ihrem Lachen und mit ihren Tränen kommen. Ich möchte ihnen mit ihren Problemen helfen und Zeuge ihrer Erfolge sein. Ich möchte auch diejenige sein, die sie ermahnt wenn Ermahnungen nötig sind.

Ein Kind braucht viel mehr wie nur ein Dach über dem Kopf und Nahrung in seinem Magen. Es braucht Liebe, Anerkennung, Geborgenheit, Anleitung und moralische Werte nach denen es sich richten kann. Im Elternhaus wird der Charakter des Kindes für's ganze Leben geformt — aber dabei bleibt es nicht; das Kind wächst heran, um seine eigene Familie zu gründen. Es wird deinem Beispiel folgen! Kann es einem guten Beispiel folgen?

Nein, Lady Liberation, ich werde wohl nie so viel Geld haben wie du; aber in dieser, meiner alltäglichen Arbeit finde ich viel grössere Reichtümer. mm

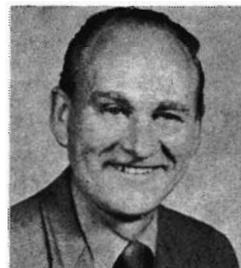
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Reflections from our Readers

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:

The situation in Mexico appears grim. There is a constant and full-scale attack on the Mennonites in the press and even on the air, and there has already been confiscation of land — about 10,000 acres. It is too soon to tell if the confiscation will be "legal" but there are serious visible consequences. Those who can emigrate from the afflicted area are doing so. The rest are trying to make do with what is left — the takeovers amount to about 27 per cent of Campos 75 and 76 (Sommerfelder) and the Santa Rita Colony (Altkolonie).

But the effects go much farther. Investments in improvements such as repairs or new construction is at a standstill. The market for land is at a standstill too, as people fearfully anticipate further "expropriation". The key seems to be a question of citizenship. If the Mennonites would become citizens they could invoke the law in their own behalf. Now they are wallowing in apprehension and in ignorance of the legal nature of the issues at hand. Things may be reversed in their favor once more, as in the darkest days of the '30's, but somehow I have the feeling that a solution based on "Sonderrechte" is less likely today than it was then. I am having a few day's delay because of the difficulties with flight reservations to Mexico City and beyond, and am chafing as a result.

Leonard Sawatsky.

Dear Friends of the Mirror:
I hope I may call you that.

I have often wondered why we could not have a magazine like this. And now it has happened.

I am 71 years old, but I still appreciate a progressive and new approach especially the way you bring the many talents of our (Kleines Voelkchen) to light. Thanking you very much for mailing the Mennonite Mirror to me, I am including the \$2.50 and wishing you all the luck and a very Merry Christmas and New Year.

Sincerely yours,
N. Bergman.

Dear Gentlemen:

I like to have a little more in German. Do not send us any more for the second year subscription unless I send you some money for it.

I like very much the writing about Russia and a few pictures from there and also about "Tante Anna". Well everything is very good in all the monthly books.

Yours truly,
"K. Doerksen."

Dear Sir:

Thank you for putting me on your mailing list, for this new venture. Have enjoyed reading the three issues received and have shared them with at least five people who also agree it has much value for our people and others. Am waiting for the return of my magazines, and then plan on sending them to my Aunt-Missionary in Germany Miss T. Blatz in Lorrach-Baden. My work is nursing, and while not in a Mennonite setting, I feel we have our own ethnic values to share and feel it is appreciated if we speak up for it — but feel many of our people tend to underestimate our values almost deny we have any, and it needs to be shouted out loud and clear. Thank you again, wish to pay for a year's subscription — please keep carrying on.

Sincerely,
Agnes Dyck.

Würde es möglich sein etwas mehr "deutsch" zu haben in dem "Mennonite Mirror". Ich denke an unsere alten Leuten welche die russland Berichte auch würden gerne lesen.

Best wishes from
Peter Janzen & family.

Geehrter Herr Redakteur,

Es ist keineswegs ein lapsus calami, wie Dr. J. B. Rudnyckij meint, wenn E. E. Reimer nach einem Besuch in der Ukraine nachher schreibt, dass er in Russland zu Besuch war, oder, wenn Mennonite Mirror diese Feststellung ohne Korrektur abdruckt. Die Ukraine hat zwar ihre eigene geographische Umschreibung, wird aber schon jahrhundertlang von Russen regiert, jetzt genau so, wie zur Zeit der Zaren, und steht heute in einem ganz ähnlichen Verhältnis zu der absoluten Herrschaft Moskaus, als jenes war, in dem sie schon zur Zarenzeit stand. Als Bestandteil der USSR, also Russlands, ist sie selbst auch Russland. Man darf also ruhig sagen, man sei in Russland gewesen, wenn man der Ukraine einen Besuch abstattete, ebenso, wie man ohne Bedenken sagt, man komme aus Kanada, wenn man aus der Provinz Quebec ins Ausland reist; oder, wenn man sagt, man fahre nach Deutschland, wenn die Reise nach dem in Bayern gelegenen München geht. Wozu also eine Korrektur in den nächsten Nummern?

Hans Enns,
Reesor, Ontario.

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People Passing Through

GEORGE AND SIGRID FAST from Lynn Lake, Manitoba. They moved to this mining community 700 miles Northwest of Winnipeg a few years ago, and both claim that they feel that this will be a permanent home for them, even though it is \$106 air dollars away from family and friends in Winnipeg. George hails from Boissevain and has taught at the MCI in Gretna. He is presently teaching science in the high school at Lynn Lake. Sigrid is the daughter of Mr. and Mrs. Herbert Funk of Winnipeg. She is employed as an analyst in the mine laboratory.

Speaking about their community they said that they enjoyed the feeling of spaciousness in the north, but also enjoy the close community spirit which is part of life in any small town. At times they do miss the opportunity to visit stores, concerts, and the good restaurants which one finds in the larger cities, but on the whole the balance is in favor of the less crowded, quieter life which the north has to offer.

DRS. WILLIAM AND VELMA DYCK.

The sad occasion of their recent visit to Winnipeg was the sudden death of Rev. William Dyck, Sr., of Niverville. Bill and Velma (nee DeFehr) have both opened dental practices in Fresno, California. They spent the summer of 1971 engaged in dental work on an Indian reservation near Eureka, California. On a very cold afternoon in Winnipeg they spoke with some enthusiasm about the beautiful climate of Fresno. They also appreciate the friendship formed through the Mennonite community at Fresno, especially through Pacific College. Both had outstanding records in their fields at university. Velma is a specialist in orthodontology and is keenly interested in medical research. Female scholars are very rare in her particular field but both she and her husband enjoy their work very much.

Crossword Puzzle Winner for December

Mrs. A. Petkau, box 59, Pinawa, Manitoba, is the lucky winner of the two tickets to the opera, Barber of Seville, in the Concert Hall in late January.

This month we are not publishing a crossword puzzle. The editors have put their "heads together" and are in the final stages of introducing a new type of contest.

Watch for it in next month's issue.

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