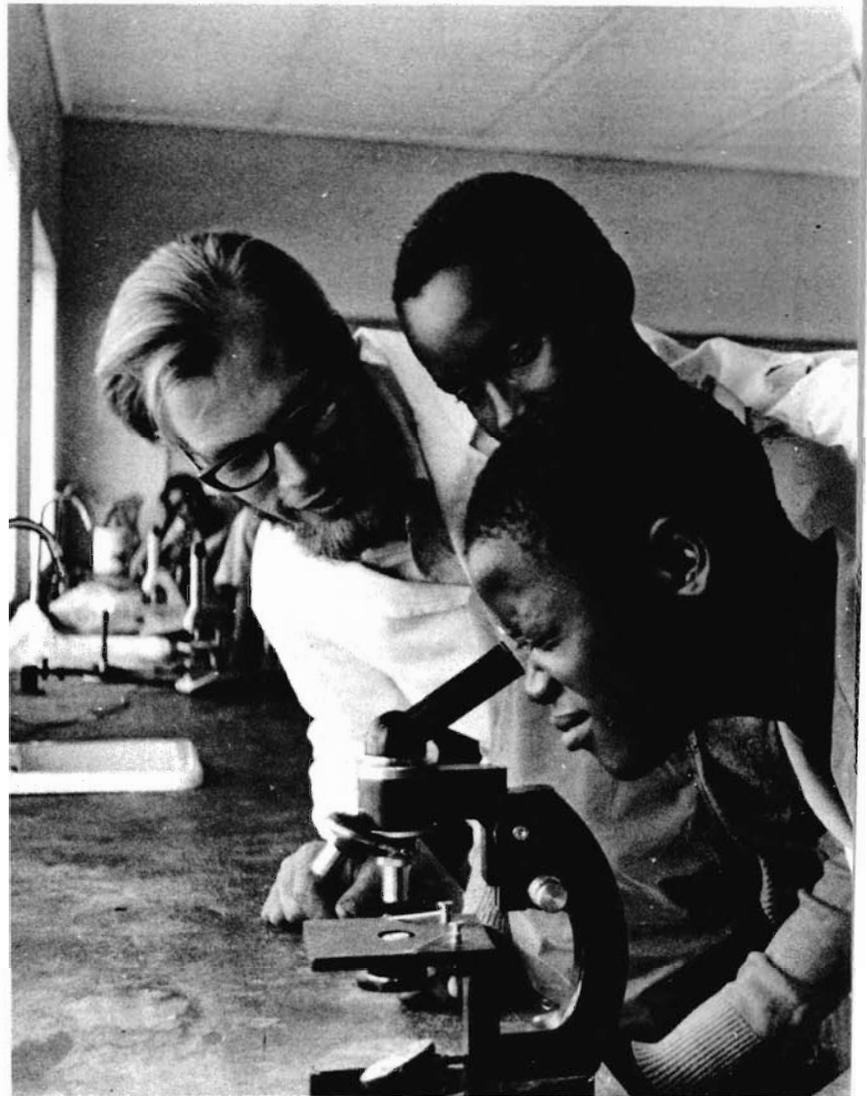


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mennonite mirror

volume one / number ^{nine} eight / may, 1972





Ken terminates in July...

Mennonite Central Committee is looking for a science teacher to replace Ken Ratzlaff. We are also looking for 12 science and math teachers to fill other requests from the Botswana Education Ministry. Ken is in the Teachers Abroad Program (TAP) at Moeding College, 15 miles out from Lobatse, and 200 miles from Johannesburg in neighboring South Africa.

The 400 Setswana and English-speaking students at Moeding come from surrounding Batswana and Bakalanga villages.

Mr. Setidisho, senior officer in the Botswana Education Ministry, has said that Botswana schools might be self-sufficient in national teaching staff by 1985. Until then, they are calling for our help.

If you apply to MCC for TAP or another program, you should be prepared to adapt to unfamiliar circumstances and be committed to serve in the name of Christ. If you are, MCC might have a place for you in Botswana, or in one of the 39 other countries where Christian workers serve with MCC.

...are you available?

Write: MENNONITE CENTRAL COMMITTEE, 21 SOUTH 12th STREET, AKRON, PA 17501



mennonite mirror

volume one / number eight / may, 1972

Inside This Issue

This month's cover pays tribute to two things: the concept of "mother" and the skill of the artist, Kornelius Epp. The portrait is of the late Mrs. Friesen and is one of the few portraits Mr. Epp has painted. It is evident from the painting that the artist is interested in more than just a face. You recognize the eternal mother image, resting on the last stretch of her journey.

The artist, Kornelius Epp, was born in 1911 in Schoenwiese, Ukraine; at age 22 he was sent for two and a half years to a Siberian work camp for his non-resistant convictions. The Siberian countryside made an impact on his



life and influenced his subsequent artistic work. After the Second World War he settled in Paraguay and in 1954 chose British Columbia as his last home. In 1971 it was discovered that he suffered from lung cancer. Many of his paintings have been purchased by patrons in Western Canada and the U.S.

With Mr. Epp's painting on the cover, it is fitting that the Mirror looks at three aspects of the family. Laverna Klippenstein

looks at the women who chooses to be at home; Lore Lubosch interviews the members of the Kasdorf family in both English and German stories; and Helen Neufeld writes about ways to "expose" your children to music.

This month the Mirror takes a quick look at Altona, one of the first Mennonite communities in the province. Rev. Henry Gerbrandt reminds us that it is people who make a town, not buildings or industry.

Former Altona resident, Len Sawatsky, continues his diary of his adventures in Paraguay, Bolivia and the Chaco colonies.

Short articles on private schools and public money, a look at WASP in the library, the crossword puzzle, letters to the editor, our German section, and two poems round out this month's offerings.

inside you will find...

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THE COVER: A painting entitled "Mother" by Vancouver artist, Kornelius Epp. See item at left.

President and Editor: Roy Vogt
Secretary-Treasurer: Rick Martens

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

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by LaVerna Klippenstein

"You don't sew?" asked my new friend incredulously. "What in the world do you do all day?" She paused, waiting for an answer. Somewhat taken aback I stammered something about diapers and dishes, mopping and mending. My friend remained silent, unconvinced. "I write a little," I finished lamely.

Many women are caught in the complexity of filling the role expectations they observed from their own mothers, and the opportunities and responsibilities of Christian women in a rapidly-changing society. A generation ago, a Mennonite mother who did not sew at least some of her family's clothing was considered an enigma. Unchristian, almost. The same held true for gardening and baking bread. Even today, in many rural communities, the woman who does not plan a garden and bake her own bread, is looked upon as lazy, queer, or both. Rarely have I seen a woman serve purchased pastry without apology. This, despite the repeated claim by agriculturalists, that it costs less to buy vegetables than to grow them. It costs less to buy bread from the thrift counter than it does to bake. This is true for an increasing number of prepared foods.

In the interests of ecology, a new concept of home economics must be developed. Prof. Ronal Hastie, assistant professor of clothing and textiles told 200 Manitoba home economics teachers last October. With the development of almost indestructible man-made fibres, disposal of clothing becomes a source of solid waste pollution. The three reasons usually cited in defence of home-sewn clothing — superior product, creativity, and economic necessity — have become unfounded. Is a stitch-by-number creative? Fabrics are so high-priced, he continued, that it's the people who don't need them who are buying them.

Prof. Hastie says that girls must be taught, not to sew, but to like and wear the clothes they have. For a male economist that makes sense. For a Christian woman it should too. Especially for thrift-conscious Mennonite women, who for years have calmed their consciences by donating to MCC their out-dated outfits. India and Africa no longer need or want our dacron dresses and mod miniskirts. On the other hand, sewing skills continue to find justification and fill a definite

The modern Mennonite housewife

need for those who live far from shopping centres, those who buy material at discount prices, and those for whom standard sizes are an inadequate fit. Altering clothing, as any Mennonite mother knows, also requires skill.

Women, today, can no longer ignore the issues of abortion, cloning, and artificial insemination. The idea of growing babies in Petrie dishes has ceased to be just a joke. Cloning has been done successfully on frogs, and scientists in England are now attempting it on mammals. "When babies can be grown in a laboratory jar, what happens to the notion of maternity?" asks Alfred Toffler, in his book **Future Shock**.

These things are viewed as a threat by women who have seen their role as primarily domestic. Modern appliances have taken over long and arduous household tasks, but instead of being freed from domestic duties, women now spend hours polishing already shining floors, baking calorie-rich dainties for dieting friends, and sewing yet another garment to add to bulging closets. Mennonite women, in particular, have clung almost desperately to domesticity as though there were intrinsic virtue in zwieback and home-sewn house dresses.

While the role of the modern housewife is changing, homemaking itself is far from obsolete. Infants will never lose their need of "mothering". TV dinners and dishwashers have not made marriage obsolete. In a world that is increasingly computerized, the opportunities for relating intimately, men-

tally, physically, and emotionally, to other people, are growing rare. In the context of the family, Christian women offer intimacy and permanence in a casual, changing world.

With increasing mobility and urbanization, our neighbors change frequently. Our friends change. But our uncles, aunts, and cousins always remain the same people. In the midst of mutation, Mennonite mothers must continue to recognize the importance of cultivating the roots of the family tree.

Current Canadian culture accepts non-conformity, and some Christian women are accepting the liberation of a role determined by need, not tradition. Some are accepting the leisure made available by technology and smaller family size, and are using it to cultivate mental and emotional resources.

The 20th-century literature explosion has affected the housewife of today, too. It's a pretty safe guess, that in most household, the wife reads more than her husband does. However, here, too, she has a problem. Women wish to be well-read, but do not want to be caught reading in the middle of the morning. Traditionally, reading was strictly a leisure-time activity.

The mission and service programs of churches and church schools are supported in large measure by direct efforts of women's auxiliaries. Few Christian women spend much of their new leisure in purposeless partying. Many volunteer their time and skills to hospitals, senior citizens' homes, schools, tutorial centres, and com-

munity programs. The Mennonite work ethic and emphasis on efficiency have provided the modern housewife with more time to spend in service for others.

Since 1970, some voices have been raised in protest at the confines of women's traditional role. But comparatively few Mennonite women have climbed aboard the Women's Lib bandwagon. Most, not only accept, but appreciate their positions as homemakers, and appear to find a sufficient measure of fulfillment in their domestic responsibilities and those church positions open to them. This is true, especially of small, rural communities. These women are either unaware that they are oppressed and exploited, or else they find the issue too insignificant to include in their circle of concerns.

Christianity, the genesis of women's liberation, continues to offer a wide range of service opportunities to women, and beyond that, exalts the most menial tasks. Many modern Mennonite housewives appear to have taken seriously Christ's words, that to be great is to serve. They find no shortage of basins and towels.

Our world is growing mechanistic and impersonal. The feminine personality is particularly endowed to provide empathy. The modern Christian housewife who makes herself available to neighbors, friends, and others, becomes a psychologist, priest, and deaconess. To be a Christian housewife today, is to recognize that to give one's skills alone, is not as important as to give oneself. Expert knowledge of the domestic arts is not as necessary as knowing how to listen and to love.

While I was writing this, the wife of a medical doctor called to say that she was unable to accept a speaking engagement because the date conflicted with an award dinner for her husband. Her decision typifies the stance of many Mennonite women. Self-identity is not an end to be sought apart from her relationship to her husband. For better or worse, she accepts the interests of children and spouse as having prior claim. Somehow, I think she can't be all wrong.

mm

MCC Plans Evaluation Study

The executive committee of the Mennonite Central Committee has decided to undertake a comprehensive, one-year evaluation study of MCC. This evaluation is to involve a careful review of the resources, mission, priorities, relationships and possible future program of MCC. Robert Kreider, vice-chairman of MCC, was named study director. This action was taken at a March meeting in Akron, Pa.

The MCC evaluation study is to involve wide participation of constituent conference officials, present and former MCC workers, and pastors and lay members of the supporting churches. The study will begin Sept. 1, 1972. A progress report will be presented at the MCC Annual Meeting in January, 1973. The final report will be made to the MCC Executive Committee and constituent groups in August, 1973.

Robert Kreider, who is completing seven years as President of Bluffton College, will give a minimum of half time to the direction of the study. Kreider served with MCC in Europe, 1946-49, and helped in 1961-62 to develop MCC's Teachers Abroad Program (TAP) in Africa.

MCC, now in its 53rd year of service, embraces a program involving 772 workers in 37 countries, an annual budget of \$6,300,000, including cash and value of materials and involves the joint efforts of 17 Mennonite and Brethren in Christ conference groups.

Planning for the procedures in the MCC Evaluation Study has been placed on the agenda for the May 23 and July 12 meetings of the Executive Committee. The study is expected to involve extensive travel for the director among MCC constituencies in Canada and the United States.

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The Jacob Kasdorf Family

By Lore Lubosch

When Jacob Kasdorf arrived in Canada some few years ago, he thought he "could never live without a cow." He and his wife, Kaethe, had always worked with cattle, even as children on their respective family farms near Curitiba, Brazil. By the time they were married and owned their own dairy farm, they were experienced in the business and managed well. Jacob processed and sold the milk himself, taking it into the nearby city. Even though this meant more work, avoiding the costly middleman was well worth the effort.

The farm prospered and grew, and the family did likewise: in 15 years, 13 children were born. Like their parents, they learned to work at a tender age. By the time they were eight years old, they could milk a cow, and from then on they were expected to join in with chores. A neighbor, who often witnessed the ever increasing line of little Kasdorfs filing into the barn at dawn, is said to have jokingly remarked: "Jacob probably snatches the baby from its cradle so that it does its share of work." Somehow the children understood that, with so many mouths to feed, and so much work to be done, they must pitch in.

Until the late 1960's all went well, but then circumstances changed. The countryside surrounding Curitiba was once dotted with Mennonite homesteads, mostly dairy farms, but as the city grew, it smothered one farm after another. The owners of these farms were forced to relocate further out, or to look for work within the city.

When the Kasdorf farm began to feel the squeeze of the city, the family decided to emigrate to Canada. A brother, Peter Kasdorf, who had been

here since 1929, offered to apply for their visas, 18 altogether. Two sons-in-law had already been added to the family, and one son, Hans, remained in Brazil to marry. As soon as the others were established in Canada, Hans and his wife were to follow.

Once the decision to leave had been made, things moved quickly and so, 2-1/2 years ago, the Kasdorfs arrived in Winnipeg. Arnold, Ewald, Alfred, Rudi, Erna, and Elvira went straight to school. Woldemar, Marlene, Robert, Heinz and Mrs. Kasdorf found work immediately and went to it with gusto. Irene and Aneliese with their husbands moved into apartments and set up their own homes. The rest of the family bought a house and settled down nearby. Drawing five salaries, the Kasdorfs formed their own little family co-operative. In this way, they managed in short order to pay for two brand new cars, furniture, and all

other necessities. Later, when Hans and his wife arrived, the family was well enough established to present them with all the furniture and appliances to start their own household. Only recently, Heinz (fourth eldest), has gone to Brazil to marry, and when he returns, he too will receive his due.

It takes a lot of hard work and good management to accomplish what the Kasdorf family has done in the last 2-1/2 years. How was it possible? Mr. Kasdorf claims the secret is co-operation within the family: "If everyone of us were to spend his own salary as he saw fit, then we would all squander our money and no one would have anything. By pooling it, and by being thrifty, we can do a lot more with a lot less."

Jacob Kasdorf works in a furniture factory and is very happy with his present way of life. He claims to have more time to relax here, since he works a set number of hours and then is free to do as he pleases. "I was worried at first . . . I didn't know what it would be like to work for someone else . . . It turns out that I like it rather well. . . ." Will he succumb to greed, to grasping for ever more money, as other new Canadians have before him? He feels that some Canadians are "spoiled" . . . "they don't know how to manage what they have. Then they want more and more. Too much money is unhealthy." Perhaps he will be spared.

Within the last few years, both Kaethe and Jacob have been back to visit Brazil. They have many friends and relatives over there, and the ties are still strong. However, although they feel that life in Curitiba was good, and although they enjoy going back periodically, they are not tempted to remain permanently. One of the main attractions Canada holds is the hope for a good future for their children.

In Brazil, all 13 children went to private school, even though the parents had to finance this themselves. At one time there were eight going at once, and since school lasts only half a day in Brazil, one shift went mornings and the other went afternoons. Needless to say, this made for hectic lunch-hours! Moreover, those remaining at home had to pitch in with father to alleviate the tremendous workload the farm created. There was little time, therefore, to do any extra studying or boning up if one of the children happened to have difficulty at school. The school system, however, did not provide much support for the floundering student, and if someone were absent a great deal, he would have little opportunity to "catch up" with the rest of the class. Mrs. Kasdorf describes the situation: "The teachers tried to do their best, but there was no emphasis on the individual child. It did not matter what the child enjoyed or disliked, and if he couldn't cope, he just slipped away. We had so much work and such a large number to look after, little time was left to help with school work."

The Canadian school system, despite all the shortcomings ascribed to it, has apparently revived the interest in learning the family had long ago lost in Brazil. "Here our children are going back to school, even those who are working, and they are learning with enthusiasm". Mrs. Kasdorf is excited when discussing this topic . . . and well she might be. Rumor has it that even Mr. Kasdorf has gone back to books and is studying English, although he is too

shy to talk about it.

By now the family has adapted well to the Canadian way of life. Still, there are some things which puzzle Jacob Kasdorf. "Why have the Mennonites here given up their 'mother tongue' so quickly? Their brethren in Brazil speak it fluently and gladly, even those whose parents were already born there. In Brazil, whenever there are two Mennonite churches side by side, one German and one Portuguese, the first is overflowing with people, and the second stands almost empty on Sundays. Yet here, some of the people who do not themselves speak English fluently clamour for the abolition of German in their church."

"How can a strike by a 'handful' of people who are dissatisfied with their wages (such as in the airlines' strike) cripple an entire nation when at the same time there are so many unemployed?" To Jacob Kasdorf the solution appears so simple! Where he comes from . . . "we had no strikes anymore. There is a military government, and they would not tolerate such nonsense." In Brazil, no one has to work under conditions he doesn't like. He is simply replaced by someone who likes them better!

"Why is everyone always criticizing the government, regardless of which party is in power? In this country, to my thinking, life is better than anywhere else, and yet people are still dissatisfied. They expect the men in government to make no mistakes?! Don't we all make mistakes, I, my wife, my children? How can I expect those fellows up there, who have so many

more responsibilities than I to be infallible?"

At 46 years of age, with 13 children, Kaethe Kasdorf would seem a likely prospect for Women's Liberation. She must have had little time to self-actualize in the last twenty-five years! "It was not always easy," she admits, "I was not always healthy, and often had hired help." Luckily it is easy to find domestics in Brazil, as the occupation is quite a respectable one over there. However, even with help, there were times when she felt that she couldn't go on. "But we always managed somehow to get over it. Jacob never minded getting up at night, when I couldn't, to look after the children. When they were all little, he would often help me put them to bed in the evenings, and then we both went out to the barn to do chores." Discontent? She certainly does not look it! As a matter of fact, neither Mr. nor Mrs. Kasdorf regret having had a large family: "there is so much fun where there are so many!"

What is in store for the future? Mr. Kasdorf answers: "It is impossible to plan far ahead. Our youngest is only 10 years old, and our first responsibility is to see that all our children get what they need to grow up. By the time the last one has left home, we will be retired, I expect. When I was a young man, my father and I would sit down and plan years in advance what we would do with the farm. Now we do not know what the next month or week will bring: everything changes so fast. One must take what comes and do the best one can with it." mm



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Enjoying music with your children

By Helen Neufeld

Mennonites love music. There are probably few who will dispute this statement. Our colleges and schools produce fine choirs, our churches are filled for special musical performances, and the hymn singing in the churches is of a high calibre. It is also true that much of our musical effort is concentrated on our children. I find, when enrolling members in the children's choir, that many both sing in a school choir and have had several years' training in some instrument.

Most parents are willing to provide music lessons for their children and thrilled at the prospect of having music in the home, but then they won't have to spend all those tedious hours at the keyboard, or holding up that violin until it threatens to fall from a numb arm. It is the result that rewards both children and parents: both enjoy the annual concert, or the school performance, or playing for grandpa when he visits.

But how much is achieved by reaching a Grade VI standard in music? Although it represents years of lessons and practice, it is really just the end of the elementary years. It seems to me that many are missing an aspect of music that is almost effortless but enjoyable to both parents and children, and inexpensive. This aspect is LISTENING!

We live in an electronic age and one of the miracles of the age most of us have in our homes is a record player. Many times we wish we could turn off the noise that assails us from all sides — when music pours at us in the grocery store, in the henhouse, and the upstairs bedrooms of our teen-agers in the form of hard rock. But it is the phonograph that can enable us to expose our children to good music, and accepting it as natural. They will hear plenty of pop music, folk-rock and popular singing groups, as these are always being played on the radio. Parents, however, can have their own record collection to listen to for enjoyment and which children cannot help hearing. Young children respond to music, particularly rhythmic music — we all recall smiling at a tottering 1½-year-old, who can hardly walk, trying to dance to a waltz or march.

The most stimulating music, of course, is live music, or no one would go to a concert. As often as possible, children should be taken to live performances,

to hear the symphony, folksinger with a guitar, a good choir, or singer. If a child hears the piano or other instruments played at home, so much the better. The joy of music is best expressed directly from person to person, but we can make sure that our children are also exposed to the finest music by playing it for them in the home.

Do not make a fetish of listening daily. Put the record on as if for yourself when the child is doing his homework on the dining-room table, or playing a game in the living room, or reading the paper. If he wanders off, don't call him back to hear that last soulful phrase of Brahms. The child may not make any obvious response, but he is assimilating something from the music just the same.

One of the important things in this approach is repetition. Play a good piece until it becomes familiar. Choose a time when you are all together, perhaps just after dinner. Don't try to concentrate on a Mozart symphony along with the 'holopche' at mealtime. If you like music with your meals, lighter fare is more appropriate. Radio CFAM sponsors an excellent music program just after supper, and this could take the place of records if you don't have too many with which to start.

Now comes the question of what music to play. First, if you feel a record or performance is not worth your time, it is not worth the time of your child. Choose selections that are attractive, tuneful and from a variety of styles — from Handel to the modern era. Sometimes a child can be prepared to listen

to a certain record, by hearing something about it — it is easy to tell the story of a Gilbert and Sullivan opera, not so easy to explain a Beethoven piano sonata.

If you can manage it, it is best to have a small record collection of the children's own to play on their own record player. Most of us do not want young children fussing with quality stereo equipment.

Libraries are another area where a variety of records can be easily obtained. Both for children and for parents, the libraries have lending collections that are useful for beginning collectors, and for sample listening to see what appeals most.

For pre-school children and the early grades, there are treasuries of nursery rhymes, folk songs and animal songs with appropriate animal noises. Many of us can encourage the use of German songs and words by letting a child have a record of German children's songs or carols for various festivals of the year. Records of classic stories such as Winnie-the-Pooh are not only delightful, but very helpful in providing entertainment for young children. Danny Kaye also puts out records of stories from all countries, and there are records of Grimm's Fairy Tales. Also interesting and educational at this age, is a record introducing the orchestra, with the instruments assuming various characters in a story, such as Pee-Wee, the Piccolo.

For your own listening and for the children's introduction to great music, try a record of Beethoven's piano sona-

tas including the "Moonlight", the "Pathetique" and the "Appassionata", the most popular of Beethoven's sonatas. Brahms' "Hungarian Dances", or Dvorak's "Slavonic Dances", are exciting orchestral selections, as is Smetana's "The Moldau", a tone-poem with a gorgeous flowing melody. Still in the dance category is Tchaikovsky's "Nutcracker Suite", a scintillating set of dances, and the waltzes of Johann Strauss. Haydn's "Surprise" and "Clock" symphonies are simple, graceful music: the surprise comes as a loud unexpected bang, and the "Clock" has a ticking rhythm for one movement. Dvorak's "New World Symphony" uses as one theme, a great Negro spiritual melody. "Eine kleine Nachtmusik", by Mozart, as well as some of his overtures, offer melody and rhythm of irresistible simplicity and charm. The "William Tell" overture by Rossini will remind many of the Lone Ranger, and his overture to "The Barber of Seville" is deservedly loved as bracing, bay music. Beethoven's Fifth Symphony, Mozart's Symphony in G minor and Schubert's Unfinished Symphony are some of the greatest in symphonic literature. Some operatic aria collections by great singers such as Tebaldi or Fischer-Dieskau will introduce the child to beautiful singing.

This is all going to be more fun for everybody than just playing from the conservatory book; but the practicing, cannot be neglected; nor can participation in live musical performances, whether our own performances or others'. Just as you complain about the noisy pop music from the children's records, they will probably complain about some of the things you play. But don't despair. Someday the unexpected will happen to you as it did to us. We had a record on the player downstairs, an organ at a good volume, when one of our teen-age sons bounded down the stairs shouting, "Say, what's that? It's great!"

It was Bach's "Toccat and Fugue in D minor". mm

shoe

could you use me
in your world
like i was a shoe
and be so close
that i could feel your flesh
soft against my soul
my heart
and still care for me
when i'm old
and worn by all your life
by all your energy
by you
who strives
to be free
and away from me?

by Margo Reimer



John Schroeder (right) of Assiniboine Travel Service received special recognition from Mr. George Mitchell of Air Canada (left) for having been their highest trans-atlantic producer out of the 39 travel agencies in Manitoba in 1971. Mitchell says that this is especially remarkable since there are only two full-time employees in Assiniboine Travel Service.



George Enns

NEW PRESIDENT OF TEACHER'S SOCIETY

George H. Enns of Winnipeg was elected president of the Manitoba Teacher's Society at the annual meeting held the last week in March. Mr. Enns is a science teacher at Grant Park High School and has been teaching in the province for 19 years. Born in the Ukraine, he came to Canada with his family in 1924 and settled in the Steinbach area, where he received his early schooling. He attended United College and the University of Manitoba and also the Steinbach Bible College and the Mennonite Brethren Bible College. His teaching experience includes several years at the Winkler Bible School.

He is married to the former Evelyn Loewen of Steinbach and they have three children. Ken is a graduate student at York University and Stanley is a recent graduate of the University of Manitoba. Their daughter Eleanor is a student at Chief Peguis school in Winnipeg. mm

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WEALTH IS ROOTED in people

by Rev. Henry Gerbrandt
Executive secretary of the Conference of Mennonites in Canada and author of *Adventure in Faith, a history of the Berghthaler Church of Manitoba.*

Nestled in the very nerve-centre of the West Reserve Berghthaler settlement of the 1880's is Altona, known in the larger community for the D. W. Friesen stationery and printing firm, the Co-op Vegetable Oil plant, and radio station CFAM. Though these and several other businesses are the bread-basket for most Altona and community people, the real wealth of the community lies in its people.

During its 90-year history, the community has produced its renowned sons and daughters. Among those who have done well, might be professor and author Dr. Paul Hiebert, now resident in Carman, Dr. John K. Friesen, Rockefeller Foundation, family planning director for Iran, missionary Anne Penner of India, and Prof. Leonard Sawatzky of the University of Manitoba. These and many others represent a community of ordinary Mennonite people who have never travelled far, yet on whose stability of faith and personality, rests the present and future well-being of the community.

There was Johann Siemens, the staunch farmer and community builder. He worked hard to save the Mennonite Educational Institute, built in Altona in 1908 and at one time had to put several thousand dollars into it to keep it open. He served as trustee in the Schoenthal public school, as reeve in the Rhineland R.M. and as "Vorsaeenger" in the church. One of his sons, Jacob, became the leading figure in founding of Co-op Vegetable Oils, and his grandson, Raymond, is continuing in the family tradition as chairman of the Board of Directors of that firm today. Mr. Siemens passed away in 1958 at the age of 94.

There was Peter A. Toews, farmer, reeve, educator and church elder. Toews began a colorful career as reeve of the R.M. of Rhineland. He pursued a progressive policy and joined other Reeves and mayors in Winnipeg and far-away Chicago. During the 1920's he also served as chairman of the Men-

nonite Educational Institute. In 1925 he helped create a bill for the Manitoba legislature that would have created a Mennonite school division, and given the residents of that division the choice to designate their taxes for their private school. The bill did not come to legislature because the Mennonites voted it down in their own constituencies.

Mr. Toews' activities changed when the Sommerfelder Mennonite church ordained him to the ministry in 1930. One year later the leadership of the church was placed in his hands. He worked hard for 20 years to give leadership to a church of about 5,000 members, scattered over a very large area. During the war years he served on the Mennonite Elder Committee that worked for the boys of military age.

With advancing age, Mr. Toews became more conservative, and in 1958 felt led to leave the Sommerfelder Church to join many others to form the Reinlaender Mennonite Church. When Mr. Toews died in 1961 at the age of 89, he was buried in the traditional homemade plain Mennonite coffin. (In his own way he tried to protest against a civilization of technology and secularization. Just recently a fine young university student commented, "If you wanted to be true to your Anabaptist faith, that was the sensible thing to do.")

A person whose presence has influenced the course of many facets of Altona and community life was D. W. Friesen. His business career began in 1907 with the opening of a small confectionery shop. A little later, Manitoba Telephone appointed him exchange operator. He remained that company's agent for 36 years. He and his family also operated the Altona post office for 43 years.

Upon Friesen's retirement in 1949 his sons David K., Ted E., and Raymond C. began to expand the business and combined stationery wholesaling, bookstore, and printing plant into one large operation. Today the firm has a labour force of 180, and has a business turnover of \$3 to \$4 million. D. K. Friesen was also involved with the founding of



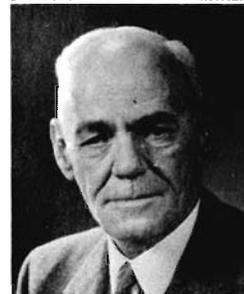
Mrs. David Loewen



Elder David Schulz



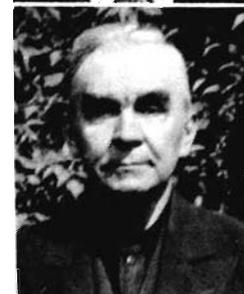
Johann Siemens



J. J. Siemens



D. W. Friesen



Peter A. Toews

Co-op Vegetable Oils and CFAM. His motto has also been "expansion for employment for others".

D. W. Friesen was a man of deep faith in God. Already in 1912 he was ordained deacon of the Bergthaler Mennonite Church. The poor were always his concern and it wasn't always from the church charity funds that he took money to buy that bag of flour for the needy widow. So often this had to come from his own pocket, even the money to balance the Altona church levies.

Early in life Friesen caught a vision of the larger brotherhood. He moved close to the General Conference Mennonite Church and was its Canadian treasurer for several decades. The conference missionaries and travelling ministers always found an open door at the Friesens. The Bergthaler Church ministerial met in the Friesen home more often than in any other home.

When this writer came to Altona in 1949 and began his ministry on a meager subsistence level, there would be that knock on the door during a bad snowstorm. There was Mr. Friesen with his hesitating comment, "I don't want to appear rude, but do you have any needs?" Two years later he passed away at the age of 72.

Mrs. David Loewen, nee Susan Rempel, was a key figure in Altona most of her 76 years. In 1902 she was one of the children wounded in a shooting incident in the Altona village public school. A mentally deranged teacher attempted to shoot the children of his trustees. Susan Rempel carried a bullet in her body most of her life.

She was the first bride to marry in the new Bergthaler Church in Altona in 1913. She lived with her husband for 40 years, working with him in the merchandising business for many years. After his death she continued with her own activities. For 24 years she chaired the Tabernacle Ladies' group of the Bergthaler Church. She was among the first women to become a member of the church committees. She was always responsible for the church kitchen and also watched carefully whether any part of the church needed painting.

In 1936 Mrs. Loewen was among the founding members of the Altona Women's Institute and was the first to receive the Women's Institute certificate and life membership in 1956. An avid curler, she participated in the development of many community projects.

At the age of 70, after many major operations, three that were malignant, she was still driving a Volkswagen to half the "old" people of Altona, to get their mail, see the doctor or go to church. Until the time of her death in 1968 she remained young at heart, happy in her faith and lived her life for others.

For hundreds of Altona people, Peter P. Neufeld appeared to be a permanent fixture. His influence must not be measured by the business he built, nor the publicity he got. He was a Mennonite village commoner who influenced people with his stable presence. He tried his hand at teaching private school, merchandising, and carpentry. He was best at gardening. He was a lover of man and had a friendly smile for all. This writer recalls that his grandmother died in 1927 and his grandfather died in 1932. Neufeld came to bring comfort by his silent concern.

For the worshippers at the Altona Sommerfelder Church he was the "Vorsaenger" that outlasted many others. For 54 years, Sunday after Sun-

day, and at hundreds of funerals and weddings his voice gave the pitch for the choral singing. He was so thrilled when this writer asked him to explain the traditional Mennonite singing by numbers and other practices of the Sommerfelder Church.

Father of a large family, and a laborer, he wrote in his biography in his 85th year: "I always had a place to work; we had to take relief; we have never starved; our children have always had clothes. We were a healthy family."

In 1971 Neufeld died at the age of 85. His melodious lips were sealed and hundreds of mourners expressed their esteem.

A man who has influenced southern Manitoba in many ways is David Schulz. Early in life Schulz experienced a profound faith in Jesus Christ. The Bergthaler Mennonite Church called him as minister in 1920 and as elder in 1926 at the age of 31. For 38 years he guided the church through its various experiences. When he was ordained elder there were three meeting houses and 1,100 members. When ill health forced him into retirement in 1964 there were more than 3,000 members and 20 meeting houses.

During his ministry Schulz was the beloved speaker at very many weddings, funerals and other functions. He piloted the founding of Elim Bible School and the Ebenezer Home for the Aged in Altona. During World War II he worked tirelessly with other elders for Mennonite boys of military age.

Except for a few years after marriage, Elder Schulz had been farming in the Schoenthal District. This meant that his seeder, binder or threshing machine had to stand idle very often when church work called him away. Farming also provided a deep satisfaction, a diversion from the stress of church leadership and a source of family income.

Today, eight years after his retirement, Schulz is still keenly interested in the work of the church and is concerned for its welfare. Although he became an invalid through his illness, he participates in the Altona Bergthaler Church worship services through an extension of the church's public address system. Together with Mrs. Schulz, who has faithfully worked with him through all these years, he thanks God for all the good he has permitted to come into their lives. mm

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TO SERVE AS WE WOULD BE SERVED



Coaches and kids involved in the Altona minor hockey house leagues are shown left at the Sunflower Gardens. The group posed for the Echo camera just prior to holding their hockey wind-up, which included a film and refreshments, this past winter. (Echo Photos)



This Altona club captured the midget division championship of the Red River Valley Hockey League. Front, from left: Howard Schellenberg, Gordon Sawatzky, Ed Bergen, Harold Dick, Don Unrau (captain), and Ron Funk. Second row, from left: John Kehler (coach), Mark Heinrichs, Dwight Loewen, Ken Enns, Steve Toews, and Dwight Heinrichs. Back row, from left: Ed Gerbrandt, Gordon Klippenstein, Milton Toews, Glenn Friesen, Allan Wiebe and Randy Loewen.



The W. C. Miller Acettes, who captures the Zone 4 high school basketball championship. The team includes, front row, from left: Linda Janzen, Carol Enns, Verna Hildebrand. Middle row: Debbie Reimer, Coreen Dyck, Dawn Thompson, Cathy Enns. Last row: Miss Nancy Zabirka (coach), Myra Neufeld, Janice Braun, and Irma Fehr (manager). Linda Janzen, co-captain, was high scorer in the league with 172 points in 10 games, while captain Carol Enns placed second with 140 points.

Altona doesn't lack recreation

by Victor Penner

Only a few years ago there wasn't much to do in this small rural town of some 2,200 inhabitants. Young people fled the boredom of their home town and went looking for jobs in such exciting places as Winnipeg, Vancouver and Toronto. Altona was a place to come from, not to go to. And although, young people still leave for the large urban centres, it is more in pursuit of independence, away from parents and family, or high education, or in search of special jobs that don't exist at home.

Lack of something to do isn't driving them away. In fact, the recreation facilities here are luring back some of those who left in years gone by.

This winter, for instance, quite an imposing list of activities was available to people of all age groups, including: curling, hockey, pleasure skating, figure skating, art, ceramics, drama, community choir, macramé, courses in typing, advertising and public relations, and creative writing. Besides this there were the usual chamber of commerce, service clubs, church and school activities with their Boys' Brigades, bands, choirs, operettas, volleyball, soccer, basketball, hockey, etc., etc.

All this recreation didn't happen suddenly. Curling and hockey date back several decades, but they received their first big boost when new enclosed rinks were built, and another more recently when artificial ice plants were installed. In the first half of the curling season 56 rinks of four curlers each played in the men's, women's and mixed draws. Several hundred boys participated in hockey teams ranging from the under 12 year-olds through another three age levels to the Altona

Maroons, an Intermediate team entered in the South Eastern Manitoba Hockey League.

Local high school teams operate in Zone 4 of the Manitoba Secondary Schools Athletic Association, and compete in volleyball, basketball, fastball, hockey, badminton, and soccer. Among their achievements are both Zone and provincial championships.

For less athletic-minded Altonans the Altona Associated Arts (AAA) group is providing an array of activities that has attracted 80 participants this winter.

Armed with grants from the Department of Tourism and Recreation, the AAA engaged Neal Hoogstraten, a Winnipeg commercial artist, for a series of 10 art lessons for members of the art club. Drama workshops were established at the beginning of November. Craft groups did advanced work in ceramics after several years, and macramé (a string braiding and weaving craft) was started this fall.

In the summer those who aren't busy with their gardens, lawns and summer cottages can play fastball, golf or swim in a heated pool at the town's Centennial Park. A summer sports director has been hired for the past four summers to help youngsters with various playground activities.

Even the elbow-bending crowd has a new pub to spend their time in. Musical groups entertain there two nights a week. Until the new Altona Motor Hotel opened last spring, local tipplers were drawn to the bars of Neche, Cavalier and Walhalla in nearby North Dakota. Today the trend is reversing, with North Dakotans coming to Altona for refreshments.

Altona Mennonites, like their counterparts elsewhere, love music. Church and school choirs give frequent performances. The school band plays at public concerts, and in November the W. C. Miller Collegiate gymnasium-auditorium was filled to capacity three consecutive nights when the school's glee club presented the operetta "Plain and Fancy" depicting life in an Amish Mennonite community in Pennsylvania.

It is increasingly common for Altonans who have left the community to find their way back. Industries such as D. W. Friesen & Sons, Co-op Vegetable Oils and Radio Southern Manitoba employ increasing numbers of former Winnipegers.

A young woman fresh from two years at the University of Manitoba and now married to a local teacher dropped in to watch her husband play hockey at the local arena one evening last week.

"How are you enjoying life in our town?" I asked her over a cup of coffee between the second and third period.

"It's just great!" she replied with enthusiasm. "I never thought there'd be so many interesting things to do in Altona." She's singing in the community choir, and was recently elected secretary-treasurer of the drama club. She also wanted to take creative writing but it conflicted with drama on Monday nights. She writes commercials for the local radio station during the day.

The two-man advertising staff of the local weekly Red River Valley Echo, both left sales jobs in Winnipeg to return to their home community.

There used to be a movie theatre in Altona some years ago, but it closed down. Who has time to watch movies?

mm

Altona's ice-palace



It could be billed as "Southern Manitoba's Ice Palace" and there wouldn't be much of an argument.

The Sunflower Gardens in Altona is the most constantly-used arena facility around with teams from near-by towns coming in early November to practice for the hockey season.

What is unique to the Gardens is that it is the only artificial ice facility around.

The original arena shell was built in 1950 for an estimated \$45,000. Today, following major improvements in 1969 and 1971 the value of the structure is more than \$150,000.

It was in 1969 that major changes began at the arena. The Rhineland Agricultural Society, after abandoning plans for a separate fair structure, installed a concrete floor in the arena.

The hockey club, looking to the future, made sure that piping was installed in

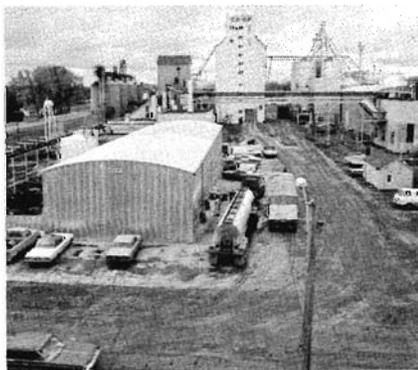
the concrete floor, so it would be ready for artificial ice. Artificial ice was installed in the fall of 1969.

In winter 1971, the Altona Maroons took responsibility for construction of new waiting and dressing rooms. They were aided and encouraged by the town, which took advantage of the government's provincial employment program to hire unemployed labor. The Maroons also purchased a flooding machine and shaver.

At least 10 local hockey teams are using the Gardens. These include: the Maroons, the Braves, the Midget Maroons, the Bantam Maroons, four teams (13 years and under) in a house league, the W. C. Miller Aces, and the Elim Bible School.

In addition there is pleasure skating, figure skating, referee schools and hockey schools.

mm



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Oilseed meal, is sold as a protein supplement for animal feeds. Sunflower seed yields about 36 percent meal, rapeseed 58 percent and soybeans about 81 percent.

The success of Co-op Vegetable Oils has been due in large part to its shareholder-growers.

Located as it is in the rich farmland of southern Manitoba, C.V.O. has been fortunate in contracting ever-increasing acreages of sunflowers with member growers. Crop purchases from Canadian producers in recent years have totalled over \$5,000,000 annually.

mm

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\$100.00 Winner — Mr. Peter Kroeger, Winnipeg



\$50.00 Winner — Miss Joyce Penner, Altona.



\$100.00 Winner — Miss Barbara Kehler, Altona.

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Education: variety in a mature society

by Lore Lubosch

"A mature society should be able to tolerate a variety of systems of education", Mr. John A. Olthuis, representative for the Alliance of Christian Schools in Ontario, told a group of reporters during a press conference held at the YMHA on February 11.

Mr. Olthuis, a lawyer from Toronto, was in Winnipeg at the invitation of Premier Ed Schreyer, in order to discuss the issue of private schools, scheduled for debate in the Legislature in the near future. Their talks concentrated mainly on the experiences Mr. Olthuis gathered in the successful battle for aid to 'private' schools in Alberta, five years ago. Mr. Schreyer was keenly interested in information about resulting public reaction, and administrative details. "He appears very committed to proposing the legislation for support to parochial schools despite political consequences or public reaction", Mr. Olthuis commented.

Government regulations established in Alberta in 1967, when that province passed legislation to aid additional school systems, are as follows:*

1. School must be in operation for three years.
2. School must have at least two teachers with each teacher teaching a maximum of three grades.
3. Teachers must have Alberta Teaching Certificates.
4. School must teach Alberta curriculum.
5. Pupils must write department of education departmental exams.
6. School must be inspected regularly.
7. School buildings must conform to department of education building standards.
8. Parents of school pupils must be Alberta residents.

It is not possible at this time to determine whether Mr. Schreyer favors Alberta's system. Mr. Olthuis stated that the premier is seriously studying other alternatives as well, but that he definitely objects to Ontario's program. There, Mr. Olthuis and the OACS have only recently failed in their endeavours to change legislation. In Ontario, 80 percent support is given to Roman Catholic schools up to Grade 10, whereas other denominational systems such as Jewish, Lutheran and Mennonite, are excluded.

In a pamphlet published by the Ontario Alliance of Christian Schools, Mr. Olthuis expounds his philosophies on the private school issues. He states that he is "opposed to having public funds allocated in support of private schools." However, he feels that such funds should not support an exclusive number

of public schools, just because a majority of people have chosen this system of education. He goes on to say that any school which opens its doors to members of the public is, in fact, a public school. The so-called 'private schools' are open to all members of the public who choose to educate their children within the particular philosophies they impart. Therefore, they are as "open to the public as the systems legally designated as public school systems."

Mr. Olthuis contends that in our society a considerable number of students are "enrolled in schools that are open to the public, but receive no public support." Our democracy prides herself in freedom of political opinion, freedom of religion, freedom of speech, freedom of the press, etc., and heralds distinctive views as being good and strengthening for society. Yet, our governments "discourage the making of distinctive contributions by legislatively providing for money grants of tax dollars collected from the public at large to some but not all public school systems." Further to this, Mr. Olthuis comments: "It should be obvious that the state violates its role in education when it uses public tax dollars to finance one public, or if you will, private view of education and refuses to finance other public, or if you will, private views of education." To the argument that parochial schools are religiously biased to further the beliefs of a minority, Mr. Olthuis replies: "Surely in a free society the majority would not wish to foist its value judgments on minorities under the guise that minority beliefs are private and majority beliefs are public. If one labels Christian public schools as religiously biased schools, he must in fairness also label public schools as religiously biased schools, as both advance the religious value judgments of their respective supporters."

Idealistically, Mr. Olthuis envisions a system in which all schools receive 100 percent support, financially and otherwise. All schools should have complete autonomy. The state determines the standards a school system must meet, but apart from providing the general framework for thought communication to be executed creatively, it has no responsibility to determine the context within which parents and teachers educate their children. A parent may designate his tax dollar to the school system of his choice. He will not be forced, through municipal taxation, to support a system to which he is not morally attuned. He will not be penalized by

paying double for the right to differ. Mr. Olthuis states: "The freedom to differ and the right to act accordingly constitutes the basic difference between a free and a totalitarian society".

Within the system that Mr. Olthuis proposes, a built-in safeguard provides that any particular school must be in existence for three years before it can qualify for support. This is to avoid any undue proliferation of school systems. However, the question arises whether this is not another form of discrimination against any very small minority representing a philosophy not yet to be found in any school system; a group which may not have the funds to start a system of its own and to carry it for three years. How can such a group benefit from the educational freedom proposed?

Once parochial schools are located in various areas of the city, it may be necessary for families whose children attend there, to move closer into the school areas. Hours of regular commuting can be very awkward, time consuming and costly. Will there not be a tendency for ghetto formation? Is this desirable? Our society is growing more complex and more impersonal every day. Perhaps a tightly-knit ghetto, a village within the metropolis, may be just the thing to overcome some of the problems of human interaction our society is encountering.

In his writings, Mr. Olthuis states: "Competition between a number of school systems would, in addition to promoting academic excellence in each system, provide competition for the parental tax dollar which in turn would promote cost consciousness and bring about a lowering of total educational costs." That sounds good; however, there is also the possibility of the school catering to parents, in order to win their tax dollar. "The customer is always right" may be well applied to business, but it is not a desirable principle for an educational institution, since the real customer there is the student. An educator in our city said recently: "Behind every student in our school, there is a parent, eager to run the whole show." Assuming that this is true only some of the time, the school may do a great disservice to its students by catering to such parents.

**A Place to Stand, a case for public support for all public schools, by John A. Olthuis, published by The Ontario Alliance of Christian Schools.*

mm

Henry and Menno Fehr, 12 and 8 years old, cultivating soybeans, Berthel Colony, Paraguay.



Impressions of the Chaco, East Paraguay and Brazil

By Dr. Leonard Sawatzky
(Dr. Sawatzky is at present visiting professor of geography at Marburg University in Germany, and on leave from the University of Manitoba. This is the last of four installments on his study tour to the Mennonite colonies in South America.)

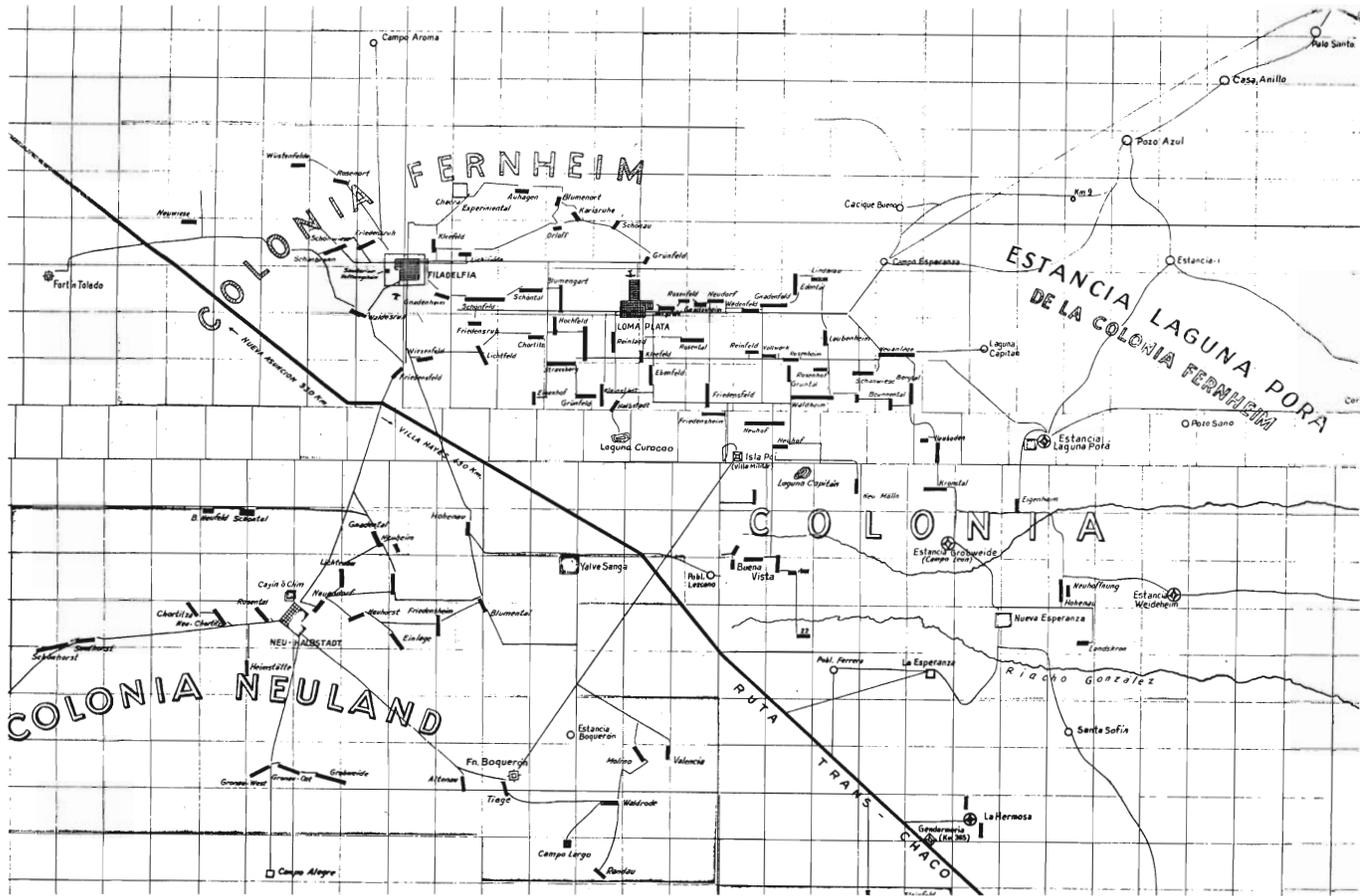
February 15-18 — I left Santa Cruz, Bolivia in pouring rain. My last view of Bolivia was of the neat pattern of the 20 Old Colony Mennonite villages some 30 miles south of Santa Cruz. Then we were lost in the clouds. The overcast persisted for an hour, then broke up in time for one more view of the Chaco colonies — just four miles away straight down. In Asuncion it was hot and I grabbed a cab to the MCC guest house and shortly discovered that I had snared the last air-conditioned room when a deluge of people descended on the place from the Chaco and Eastern Paraguay. They were participants in a Braniff charter returning home February 16. Wednesday therefore turned into a circus as the group assembled, suitcases stuffed to bursting, for the journey home. I was fortunate to be able to send film and letters directly to Canada. My friends the Hans Runges from Gartental, Uruguay (Mrs. Lothar Regehr's brother) were in Asuncion too, so we renewed our acquaintance. My flight to the Chaco wasn't until Friday, so I had time to think, write, and saunter about the city before the heat of day. Thursday night I was joined by a Mr. Hildebrandt, from Coaguazu, who makes his living clearing land with a bulldozer. He came from the Altona district in the emigration of 1948. I expressed surprise at the fact that he brought with him an airmail copy of *Canadian Hockey News*. "Oh," he said, "I also listen to NHL Hockey twice a week on short wave. After all, we came here in order to preserve our

traditions, and hockey is part of them."

February 18-21 — Friday morning I set the alarm for 4 a.m., to be sure to catch the 4:30 bus to the airport. At 6:30 a.m. a dozen of us were still waiting. Suddenly I realized I'd forgotten something, and ran back to my room for it. In that moment the bus came and went, so I took a taxi to the airport. Finally, somewhat after 9 a.m., the call came to board the ancient DC-3 of the Paraguayan Military Air Transport Service. Aside from the seat being so worn, it cut a hole in my trousers, the old warhorse carried itself well. I was met at the airstrip by my father's cousin, Mr. Jacob Braun. Loma Plata has a certain frontier air about it which begins with the dirt airstrip. There is a small industrial section where quebracho is processed for tannin, palo santo wood for its essence, cotton is ginned and peanuts and cottonseed processed for edible oil. There is a cheese factory, a couple of stores and a primitive "hotel". The recent wave of interest in education has progressed to the point in the Chaco where you can be educated to within one year of a high school diploma. Fifteen years ago you would get yourself excommunicated for being able to read and write! Saturday and Sunday I spent talking with people on the economic development of the colony (Menno). For Monday I hired a car to drive to Legua 63, 125 km. from Loma Plata, at the southern extremity of the colony. We left early, and on the way saw a great deal of wildlife — deer, wild pigs, pigeons, waterfowl, and of course the ever-present sanitation crew, the buzzards. By 10 a.m. the temperature was well over 100 degrees and the dust stifling. Crops and pasture everywhere showed the effects of drought. The daughter settlement at Legua 63 has cost Menno dearly. The land was cheap — \$1,100 per legua or

4,700 acres — but here in the Chaco the initial price of land is almost meaningless. Wire and fencing materials cost several dollars per acre. To achieve a decent carrying capacity it is necessary to bulldoze the heavy brush forrest — at a cost of \$20 or so per acre — and plant hardy buffalo grass, again at several dollars per acre. Had they paid twice the price for land closer, it would have made more sense. As it turned out, the colony was unable to fence the huge 63-legua (nearly 300,000-ac.) tract. Since they were isolated from the mother colony, cattle could disappear in all directions; over 1,000 head of cattle did in a short while. As a result a large tract had to be sold in order to consolidate control. But the maintenance of separate retail, cheese-making, hospital and other facilities, and the 70 miles of main road to the place, is a continuing strain on Menno's economy.

Tuesday, February 22 — I have left Menno Colony to see what I can learn about Fernheim and Neuland. The colony leaders are being most helpful, and have placed a great deal of data at my disposal. Obtaining details on economic progress is no real problem, therefore. For supper I was the guest of Robert Unruh and his family, who hail originally from Montana. They have been in the Chaco for 20 years. Mr. Unruh is in charge of the experimental farm at Fernheim and is well informed on the aspects of the long hard road to economic solvency in the Chaco colonies. But he also spoke of trends with disturbing implications. For one thing, half the population of Fernheim now lives in the neat little town of Philadelphia. Fernheim has always stessed education, but never education for a successful life on the land. The result is that the good schools "educate" young people to leave the land and, therefore, the Chaco and likely Paraguay. The



implications for the future of the colonies are plain. Moreover, mainly because of the humane treatment given them by the Mennonites, the Chaco Indians, semi-nomadic people of the bush, Lengua, Chulupe, Toba and others, have been gravitating into the Mennonite colonies, where they have settled down. Today there are as many Indians as Mennonites in the colonies. Already there are audible rumblings about the economic disparity between them, that the land rightfully is the Indians' and the Mennonites should leave.

Wednesday, February 23 — This morning I was all set to pursue my activities in Filadelfia, when I unexpectedly had the opportunity to visit the Moro tribal area about 70 miles northeast. These warlike people have come under civilizing contact only during the past six years, and still maintain most of their customs and skills. The ride in the back of a truck, over the incredibly bad roads, was an experience in itself and quite a test of the vertebrae. On our return clouds gathered and a few drops of rain fell, but, as so often happens in the Chaco, the dust was hardly laid when the clouds dissolved and the broiling sun took over again. When we returned to Filadelfia in mid-afternoon we were as parched as the pastures.

Filadelfia is the economic focus of the Chaco. It is expansively laid out. Land is plentiful and yards are large. The main economic axis is the Avenida Hindenburg, so named in honor of the German Reichshaugler whose personal intercession with Stalin resulted in exit visas for many of Fernheim's pioneers when they went to Moscow to seek permission to leave the Soviet Union. Except for a sprinkling of small retail and service outlets, the produce market, cotton gin, vegetable oil, palo santo and quebracho extraction, cheese-making and major retail trade are a function

of the colony co-operative, which is patterned after the Raiffeisen organizations in Germany. The hotel, which is modest but comfortable, offers private room with a large electric fan and three meals a day for about \$3.25. They even cool watermelon for me in their refrigerator as part of their service.

Wages in Paraguay are modest. A clerk in a shop may receive \$30 or a little more, per month. A secondary school teacher receives \$80-\$90 per month. An optimistic view would indicate that the average Mennonite colonist — man, woman and child — has an income of about \$200.00 per year. And yet, by Paraguayan standards, they enjoy an exemplary standard of living!

Thursday, February 24 — This was the day of the annual meeting in Fernheim, and anybody who is anybody was at the school auditorium. The street was blocked to keep away noise and dust while colony fathers deliberated. Since this left me without accessible "victims", I jumped at the opportunity to hire a light plane for an aerial photo reconnaissance of Fernheim, Menno, Neu-Land, the Indian settlements and the outlying cattle stations. The immense green void of the Chaco as seen from 3,500 feet punctuates all the more the islands of civilization represented by the colonies. The modest altitude did little to relieve the heat of early afternoon, and the partial overcast tended to emphasize the thermals, which would suddenly pluck us upward for several hundred feet. My cousin, Mr. Jacob Reimer, a senior official of Menno Colony, came along. He identified each photo I took and entered it in my ledger.

One thing seems certain. The economic future here points to cattle. Two and a half acres of bush, cleared and put to buffalo grass, can support a beef animal the year around. Adequate water has been pretty well solved, at least

in terms of past experience with drought. However, fencing, clearing and seeding 2-1/2 acres, and assuring a water supply, would probably come to about \$75.00, or the value of a grown steer. That's a lot of money in this land!

Friday, February 25 — This morning the twice-weekly military transport arrived with the mail. There were six letters, some mailed in Canada early in January. Impatient to read them, I sat down in the shade of the tiny "terminal" at the airstrip. I was astounded to learn from one letter that the Mexican dailies had been running second-section headlines on the story I gave the Red River Valley Echo but which was picked up by Winnipeg and other Canadian papers, on current unrest in the Mennonite colonies in Mexico. By way of a sequel to that story, another group of Mennonites arrived in Asuncion two weeks ago. They are settling near Pedro Juan Caballero close to the Brazilian frontier, in Eastern Paraguay.

Saturday, February 26 — I had the good fortune to be able to rent a Jeep today to travel to Neu-Halbstadt in Neu-Land Colony. I thoroughly enjoyed the drive to Neu-Land. Oberschulze Peter Derksen, who is the only one of his large family who was not caught and transported back to the USSR after World War II, not only promised me all the data I sought if I would return on Thursday, but treated me to a fabulous feed of watermelon as well. The Chaco watermelons must surely be the tastiest in the world.

Sunday, February 27 — From Neu-Halbstadt I drove in the gathering dusk through a few of the villages of Neu-Land-Neuhorst, Einlage, Friedensheim — to the Lengua and Chulupe Indian settlement of Yalve Sanga. This settlement, now some 20 years old, represents a concerted effort to make sedentary farmers of the semi-nomadic Chaco

Indians. The results — apart from the fact that the Indians all speak Plattdeutsch — are a little disconcerting. Each family has about 10 acres under cultivation and enough pasture for two or three animals — too little for subsistence. Moreover, they have, predictably, undergone a population explosion, and things are fast becoming desperate.

Monday, February 28 — Today I went out with Mr. Robert Unruh, director of the experimental farm near Filadelfia. The farm engages in a bewildering variety of enterprises, considering he has to make the decisions on all of them, and try to achieve practical solutions to the problems farmers have. It was to be suspected, I guess, but his main source of concern and disappointment is farmers' reluctance to adopt proven crops and practices. For example, he has a new variety of high-yielding, highly drought-resistant dwarf kaffir corn which, because of its high tannin content, is shunned by birds. Birds — parrots and doves mostly — are one of the chief causes of crop losses. The tannin disappears after the crop ripens, so the feed value of this kaffir is as good as that of other varieties. However, there has been almost no success in getting farmers to change to it. It is not a hybrid, so it is not due to the high cost of obtaining new seed every year.

Tuesday, February 29 — Today I visited the Amish settlements in Fernheim Colony. Some have been there for five years. In one case they simply bought an entire village. The former owners have dispersed to Filadelfia, Germany and Canada. A few more Amish families are coming each year, from the U.S. and Canada. They are quite modestly well off and show great determination to succeed in the Chaco — partly because they hope a lot more Amish will follow, and this they will only do if a living can be made here. They are well liked by Mennonite neighbors, who express the hope, however, that the Amish will soon get more involved in community affairs. The Amish group that bought Wüstenfelde in 1966 paid just under \$20,000 — or less than \$1.50 per acre. I spent the evening at Loma Plata with my second cousin, Mr. Jacob Reimer, superintendent of schools for Menno. He expressed concern that, despite the change in attitude to education, only 85 of the more than 800 families in Menno Colony are actively involved with the new secondary school.

Wednesday, March 1 — This morning I went with Mr. Martin Friesen to a place about 10 miles east of Loma Plata, where there is a tree on which is inscribed ME V. XXI (Mennonite Expedition, May, 1921). The tree stands in a pasture and is probably safe for now, but it should be protected.

Then my trouble began. My Land-Rover must have been run across country the last time it was used. About 11:00 a.m. I had my first flat tire. Examination bore out my suspicions — mesquite spines. After more than two hours of work with tire tools and patching kit in the 120 plus heat I had one tire pumped up again. Meantime another had slowly deflated. I pumped it up as best I could and limped back to Loma Plata. By then it was 2:30 p.m. and I was quite weak from dehydration. After leaving the Land-Rover at the **Taller Industrial** I went to the restaurant and ordered some cold coffee. When I left an hour later I had drunk more than three quarts. An hour

later I was thirsty again!

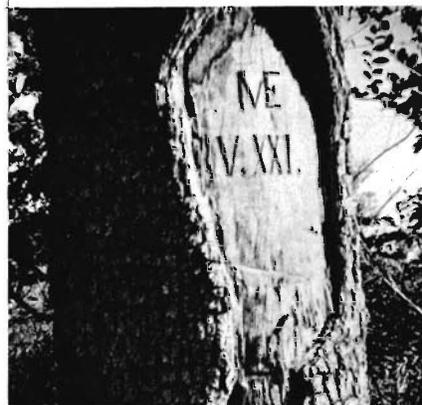
Thursday, March 2 — There are at least 750,000 acres of practically unused thorn forest on the three Chaco colonies of Menno, Fernheim and Neuland — cleared and put in buffalo grass, they could easily sustain 250,000 head of cattle. I've been working out the prospects for achieving this on the available land and beginning with the existing stock of cattle. To achieve it would take approximately 15 years and would require a 10-year loan of about \$1.5 million. Last night I talked over my plan, which makes ample allowance for retaining bush for shade and windbreaks, with Peter Derksen, a cattle rancher from Fernheim. He was quite taken with the idea and is convinced it would work. He also thinks it could be carried over into the Lengua and Chulupi settlements under Mennonite supervision, and ultimately make the Indians economically independent.

Friday, March 3 — Last night I visited Neu-Halbstadt, the "capital" of Neuland, and had a long talk with Walter Regehr. Mr. Regehr came to Neuland as a boy in 1948 with his widowed mother. Ultimately he returned to Germany to complete his education, and became a teacher. Five and a half years ago he returned to Neuland under the auspices of the German Center for Cultural Development. He has written a history of Neuland, which is to be published for its 25th anniversary in 1973.

Last night was unbearably hot and muggy. I slept badly, and was up in plenty of time to watch a beautiful Chaco sunrise. I spent the day in Loma Plata. The air was extremely oppressive. By mid-morning the wind rose, raising clouds of fine dust which, combined with perspiration, made one feel sticky, dirty and uncomfortable. By mid-afternoon great thunderclouds were rolling up from the east and south. It all came to a climax mid-evening, with high winds and extreme electrical activity. Finally came a few millimeters of rain, not enough to bring any real relief to the parched land. People are becoming concerned about feed and water for their cattle. Summer and the "rainy season" are almost over, and still there have been no good soaking rains.

Saturday, March 4 — Today in Loma Plata I encountered my first "Mexican" Mennonites in Paraguay. They have a colony at Rio Verde, about 100 miles west of the Brazilian border, on the road to Pedro Juan Caballero. Peter Fehr, who hails from Hochfeld in the Manitoba Colony in Chihuahua, has a sawmill, and sells lumber to the Chaco colonies. On the return trip he takes oil and furniture and wagon wheels and other products obtainable in the Chaco. Mennonites from Mexico are arriving in Paraguay in a steady trickle now. It will be interesting to see how they are faring. That should be later next week. Tonight I was invited to an **asado**, the South American version of a barbecue. Meat — no salads, no vegetables — just meat and a bit of homemade bread. Thirty pounds of beef for 12 people! The Mennonites are certainly sustaining the meat-eating tradition of rural South America. However, can you imagine us if steak were 30 cents a pound?

Sunday, March 5 — I'm staying with my second cousins, the Jacob Reimers, for a few days. They live on the edge of Loma Plata and on the brink of a decision to move to Canada. Four of their five children already live in Winnipeg. This morning at sunrise I al-



A tree in an isolated pasture bearing the date May, 1921, and the initials "ME" for Mennonite Expedition marks the route of Mennonite delegates selecting lands for the colonization.

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lowed myself the luxury of picking a large fresh grapefruit from the garden and eating it at my leisure in the cool of the veranda. The hot wind from the interior came early again, and I spent most of the day in the shade, making notes and preparing for my departure from the Chaco on Tuesday.

I'm making certain I understood the early "political" and economic developments in Menno Colony correctly. As has happened before in the course of Mennonite migrations, they began with good intentions to face the hardships of pioneering as a single, unified group. Once in the Chaco, however, all solidarity dissolved in a morass of petty interest and power politics. Only after 30 years, and then only because the colony was in danger of losing legal title to its land, were the gravest differences resolved. On the economic front two rival groups pulled hither and yon like two mules tied together, each with his eye on a different haystack, until at last, about 10 years ago, the one group triumphed and the leaders of the other sulked off to Bolivia and Canada. Today the "progressives" — in economic matters and in education — are firmly in command, but there is much ground to be made up on all fronts.

Monday, March 6 — No relief from yesterday's 110 degrees. At five this morning it was 92 degrees. Shortly afterward the north wind rose, bringing more hot air, almost leaden with humidity, under a brassy sky. By 8 a.m. the thermometer "broke a hundred", and the wind was whipping up the dust. All my white shirts are coffee-colored.

I had to make one last trip to Neu-Halbstadt, Neuland Colony, some 50 miles from Loma Plata. Neuland was founded in 1948 by Mennonite refugees from Russia who were hopeful of coming to Canada but fearful of deportation to the U.S.S.R. if they waited for the way to Canada to be cleared for the aged and the sick. The many derelict yards and empty lots along the streets of Neuland's villages remind one that many have attained their original goal after all. Many, encouraged by the success of those who went before, still mean to make their home in Canada some day. Others have even bigger ambitions. Oberschulze Peter Derksen is planning to go to Germany next year to work out, if possible, the release from the U.S.S.R. of members of Neuland families who wish to emigrate. He is hoping to achieve the release of five members of his own family.

Tuesday, March 7 — I returned to Filadelfia, gathered up my luggage and the treasures I had acquired in the Chaco — mostly Indian weapons and artifacts — and waited for the military DC-3 that would carry me back to Asuncion.

Wednesday, March 8 — Things were a bit different in downtown Asuncion this morning. The occasion was a state visit by President Hugo Banzer of

Bolivia to his Paraguayan counterpart, Alfredo Stroessner. I wonder, do these two sons of German immigrants converse in Spanish? After two disastrous wars within the past century, maybe it's time the leaders of Bolivia and Paraguay began talking the same language, any language!

At 4 p.m. I caught a single-engined Cessna to Volendam. There was a heavy pall of smoke over the Chaco — grass fires. Below, the Rio Paraguay swung in lazy arcs over the flat landscape. In 40 minutes we landed on the grass strip on the edge of Tiefenbrunn, the "Zentrale" of Volendam. There is no hotel, but I was able to obtain accommodation at the home of the teacher, Gerhard Penner.

Thursday, March 9 — It started raining about 7 a.m. and continued most of the day. I was able to arrange with Oberschulze Gerhard Kroeker for the statistics I need to illustrate most of the elements of the life of the colony.

Like the Chaco colonies, Volendam has experienced a steady emigration. Oberschulze Kroeker estimates that, were it not for this factor, Volendam's population would be approximately 3,000, or more than four times its actual size. Economically things have sta-

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bilized around soy beans as a summer crop and wheat in winter, and there is an air of modest well-being about the colony. Transport remains a bit of a bottleneck. Getting produce to Asuncion requires a road trip of over 200 miles, 2-1/2 times the air distance. Shipping by boat on the Rio Paraguay is even more tedious.

Friday, March 10 — Mr. Penner asked if I would visit the school this morning. It was just meant to be a short visit during the morning recess, but it turned into a 2-1/2 hour discussion of colony problems — particularly the fact of a small population and limited areas of economic expansion — and possible solutions. It doesn't augur too well for the future, but it appears that with the standard of education now available, the trend will be toward emigration, particularly of the ablest.

For the afternoon I hired a team and wagon and toured the colony with Gerhard Penner and another teacher, Gerhard Neufeld. The terrain is gently rolling and was originally covered with about 30% forest and 70% natural grassland or "camp". Many of the farmsteads are neat and well kept, but there are gaping "holes" along every village street, and numerous deserted buildings — a reminder that Volendam's population is now less than one-third of what it was at its founding 25 years ago. It was a very pleasant ride. Thursday's rain had tamped down the dust, the temperature was barely 90 degrees, and I guess that's almost as pleasant as it ever gets in summer!

Saturday, March 11 — I was out at the Volendam airstrip as soon as it was light, as the small planes like to operate in the early hours before the turbulence becomes severe. It was a beautifully clear morning. Shortly after the plane came, and 20 minutes later I was in Friesland. The Oberschulze, Mr. Penner, turned over the colony data to me to study over the weekend so I can get any questions answered. In the afternoon I went with John Schmidt, an MCC agronomist, to Friesland's experimental farm. The experimental farm is centred on Primavera, a commune founded in England along principles of the Hutterite Bruderhof and transplanted to Paraguay in 1940. In 1962 it dissolved and Friesland bought up the land. A few members of the Primavera commune have remained in the area, but most have gone to the U.S. it seems.

John and I got to talking about the Mexican Sommerfelder and Old Colony settlement at Rio Verde, 170 Kilometers northeast of Friesland, and decided to go there in his truck tomorrow.

Sunday, March 12 — John Schmidt and I, with five Frieslanders and two Sommerfelders from the "Canadian" colony of Coaguazu — left for Rio Verde shortly after 6 a.m. The weather was beautiful. About two hours later and halfway there it clouded over and we were apprehensive about rain and the possibility that the road might be closed. But it cleared again. My first stop was at the home of Peter Fehr, the farmer, store owner and sawmill operator whom I knew slightly from Mexico and met again in Loma Plata the other day. The colony at Rio Verde is three years old. So far there are four villages with about 600 residents on the 85,000-acre tract of forested land which was purchased for about \$3.00 per acre. They have about 500 acres under cultivation. Progress in clearing is slow because of lack of capital and

equipment — it costs about \$75.00 per acre to bulldoze the heavy bush. The 13 Sommerfelder families are planning to found a separate colony shortly. They are very poor, having been unable to sell their land in Mexico due to the agrarista encroachments.

Monday, March 13 — I spent the morning squeezing data out of Friesland officials. During noon I had a long chat with Herr Wilhelm von Haken, an economist who supervises German economic aid in East Paraguay. What he said made me see how difficult it is to place capital and equipment in an underdeveloped country so that it can really benefit. This even applies to the relatively well-organized and experienced Mennonite colonies. Herr von Haken and I parted with a mutual promise to meet in Paraguay again in 1975 for a wild-pig hunt. I went with John Schmidt to help him give a shot of penicillin to a horse with a bad case of boils. On the way back we collected a sick baby which we dropped off at the hospital, a variety of Paraguayans going in our general direction, and a Sommerfelder, Peter Hildebrandt, from Coaguazu. Hildebrandt had come on the bus as far as the Itacurube junction and was on his way to work on one of the bulldozers currently breaking bush at Friesland. Then it was time to head for the airstrip.

Tuesday, March 14 — Today I had very little to do except get some air photos from the Ministry of Defence

and do a bit of shopping. I was grateful to be able to spend part of the day in my air-conditioned room.

Wednesday, March 15 — I'm on my way home! I just made the 2:00 p.m. plane because the taxi I ordered and paid for in advance at the travel office failed to show up, and the ancient taxi I was able to get very nearly didn't make it because its top speed barely 20 mph. Although I've thrown away or given away everything I could spare to save weight, my suitcase still weighs 35 kilograms, 15 over the free limit. It must be the Moro Indian weapons I picked up in the Chaco!

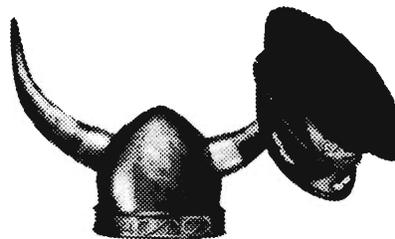
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WASPS in the library

by Ruth Blair Vogt

Recently, while browsing in a local book store, I came across the book "Pioneers and Early Citizens of Manitoba". Published in 1971, it was compiled by the Manitoba Library Association, aided by a grant from the government of Manitoba. Since coming to Canada almost 20 years ago from England, whose pioneer days go back thousands of years and whose climate is also somewhat more civilized than that of Manitoba, I have been fascinated by tales of the early pioneers and impressed by the courage and endurance of the people who braved the rigours of the prairie environment. Glancing inside the book, I read that the object of the compilers was to "include the names of all those individuals living from the beginnings of Manitoba until the end of 1919, who have made a significant contribution to the life of the province. People were selected from the following categories: politics, the professions, business and finance, the armed services, the arts and pioneers."

I began to read through the short biographies of the pioneers, listed in alphabetical order. Mr. D. E. Adams, the first on the list, came to Winnipeg in 1882. He started a coal business in Winnipeg, was active in Augustine Church and a Mason. Names such as Agnew, Agur and Aikins followed. As I paged through the book I was struck by the fact that almost all the names were of Anglo-Saxon origin. A few people of Indian descent were mentioned, and a few Icelandic names appeared here and there. Out of approximately 500 pioneers listed, perhaps 50 were of French-Canadian descent.

I saw no Ukrainian names in the book. According to one survey, there were about 200,000 Ukrainians in Canada prior to World War I. There were many Ukrainians living in the Point Douglas area of Winnipeg in the early 1880's. Ol'ha Woycenko wrote in "The Ukrainians in Canada" that the settlers became involved quite early in the affairs of the community. Many names from this group of settlers could be mentioned. We will limit ourselves to a select few. Nicholas Pankiw, an agriculturalist, contributed a great deal to farming on the prairies with his experimentation with different types of fruit trees. Petro Hawrynychyn, a pioneer fuel dealer in Winnipeg, opened his business in 1908. The Ukrainian Restaurant on Selkirk Ave.,

run by Matthew Hawrynychyn and his wife Josefa was a popular meeting place in the early 1900's for Winnipeggers of Ukrainian and Jewish origin. N. A. Hryhorczuk was a pioneer farmer in Ethelbert whose memoirs indicate the extent of mutual aid practised amongst the early settlers. The library committee also failed to mention the names of the Ukrainians of Stuartburn who worked together in 1902 to organize a new municipal area and improve the facilities of the district. In the area of the arts, mention should be made of Theodore Fedyk whose book "Immigrant Songs of the Old Land and the New" (Winnipeg, 1908) sold more than 50,000 copies.

Does the library committee not know that a large group of Mennonites came to Manitoba only four years after its incorporation as a province? — that in 1881 they constituted 13 percent of the province's total population? There was not a single Mennonite name in that long list of pioneers. It is true that at first, because of language problems and in some cases religious practices, the Mennonites did not mix too much with the general population, but some investigation would have unearthed the names of at least a few who made some "significant contribution" to the life of the province. They founded the towns of Steinbach, Winkler and Altona, to mention only a few of the communities which are now leading economic centres in the province. In 1877, three years after the Mennonite settlers arrived in Steinbach from Russia, Klaas Reimer started the first store, generously aided by a Jewish merchant in Winnipeg. He later assisted in the establishment of other businesses, including a steam mill. First mayor of Steinbach was A. S. Friesen, a mechanical pioneer of eastern Manitoba, who bought the first threshing machine in the area in 1876.

In 1877 he built the Steinbach windmill and operated the first sawmill. With two of his sons he founded the Friesen Machine Shop in 1882. One son, J. R. Friesen became the first Ford dealer in Western Canada in 1912. The business he started is still alive and healthy, one of several that have made Steinbach the "Automobile City" of Southern Manitoba. Jacob T. Barkman and P. T. Barkman were active as millers and businessmen and served on the local school board in the early days. Another important pioneer

who should be remembered is the Hon. Valentine Winkler, an Ontario pioneer of German extraction, after whom the town was named.

The Jewish people by now are no doubt used to tokenism. A few from this group are mentioned in the book; Joseph Wolf and Philip Brown, but there are so very many omissions. Names such as the Coblenz brothers from Alsace-Lorraine, Edmond who settled in St. Anne and Adolphe who built a hotel in Emerson; Jacob Heiman, the storekeeper in Morden who was so popular that all the residents of the town came to show their respects at his wedding anniversary celebration; Moses Haid who in 1899 founded the Winnipeg Shirt and Overall Company, the beginnings of a flourishing clothing industry in Manitoba; S. Hart Green, the first Jewish M.L.A.; B. Safran, the pharmacist on Euclid Ave., who pinch-hitted as doctor and dentist; Louis Wertheim, pioneer resident and businessman; Moses Finkelstein, the first alderman of his faith in the province. Surely more of these people should have been included!

Edwin F. T. Bokovski, one of 6,000 poles in Canada at the turn of the century, none of whom were mentioned in the book, moved to Winnipeg in 1870 and designed one of the first bridges in the city. In 1872 he became editor of the Manitoba Gazette. Charles Czerwinski left Ontario in 1895 and settled in Winnipeg where he established a wooden box factory which soon became the largest enterprise of its type in Western Canada.

The preceding names naturally do not represent an exhaustive list of the contributions of the different ethnic groups in Manitoba. They are included as a sampling to show that important contributions have been made by individuals from all the European groups which settled on the prairies at the end of the 19th century. Their omission in this recent compilation represents, I feel, a bias, probably unconscious, on the part of those selected to prepare this work. No doubt this book will be used by school children studying the early history of their province. How much will they learn of the "cultural mosaic" which they have inherited? What is at stake here is not so much that any one group has been slighted but that an inadequate view of Manitoba history has been presented. What appears on the surface to



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**A poem on the continuity
of all things natural and holy.
Mourning absorbed into life.**

we, who remember,
we, who remember,
cannot wear weeds
forever
the wind
parts them
the earth
steams, it undulates
and meets the
slanting rain
our
lovers lie with us
the
columbine
astounds us
beside the road
the
red-winged blackbird
sings and croaks,
illogical
our friends
embrace us
our
brothers and sisters
remind us that
we are not alone
our brothers and sisters
remind us that
we are alone
we dress for the seasons
but we mark your place
in more ways than one

by Patrick Friesen

**Bangladesh Personnel
And Budget Approved**

Mennonite Central Committee will field up to 15 people in Bangladesh and has approved a \$300,000 budget for relief and rehabilitation programs in 1972.

Harry Martens, veteran MCC worker in numerous areas, will serve as MCC commissioner in Bangladesh, April and May of 1972, to help in the overall development and implementation of emerging programs.

Ken Koehn, who has had experience with MCC in Belgium and Zaire, 1968-71, will serve as project supervisor in the Noakali area, initiating projects on the local community level.

Other team members in preparation for departure are Al Geiser, mechanic instructor, and Harley Snyder, business manager. Additional personnel are being processed to fill out the team.

Emergency programs in which MCC will be involved immediately include housing, medical and material aid. Major assistance will also be given to Swadhingram, a community development program of cooperative village building on the fertile Bangladesh cyclone and war-ravaged delta lands.

Members of the committee also expressed appreciation to John Wieler, associate executive secretary of MCC (Canada), for the comprehensive work and report on his second visit to Bangladesh in February, 1972.

**DeFehrs Accept
Bangladesh Posting**

Arthur and Leona DeFehr, Winnipeg, Man., have accepted the directorship of Mennonite Central Committee's program in Bangladesh. The DeFehrs will leave for Dacca July 1, for a two-year term of service.

Mr. DeFehr has served as general manager of A. A. DeFehr Mfg. Ltd., of Winnipeg before accepting this assignment. He is a graduate of Goshen College with a B.A. in economics and from the Harvard Business School with a M.B.A. Mrs. DeFehr, the former Leona Holland of Minitonas, Man., attended Briercrest Bible School and the University of Manitoba. Although her assignment is not specific at this time, it is expected that she will be working with women and children in Bangladesh. They are members of the River East Mennonite Brethren Church, Winnipeg.

The present situation in Bangladesh is critical. The long-term need is to bring the country back into production. MCC's program is primarily concerned with the development of the people who became refugees as a result of the conflict between Pakistan and the former area of East Pakistan. The MCC program will be concentrating its efforts in village work rather than in urban areas. It is hoped that by the end of 1972, MCC will have 15 workers in Bangladesh.

The financial response to the Bangladesh situation has been one of the largest in the history of MCC.

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be an objective and comprehensive survey turns out on closer inspection to be a parochial, one-sided view of Manitoba's early days. It is small wonder that there are groups in our society who want to spend their educational tax dollars on schools which will do justice to the rich and diverse cultural heritage of this province. The approach of these so-called parochial schools may be less parochial than that which is presented in this book. mm

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Zwei Wochen in Israel

**Ein Interview mit Dr. E. Bock
von U. Woelcke**

(Dr. Ernst Bock ist gegenwärtig associate professor der Chemie an der Universität von Manitoba. Gebürtig in Charkow, Russland, kam er 1948 von Deutschland nach Kanada. Wie viele unserer Einwanderer arbeitete er auf der Farm, auf dem Bau usw. bis er sich entschloss die akademische Laufbahn einzuschlagen. Im Jahre 1960 erhielt er seinen Dokortitel.)

Im Herbst 1971 nahm Dr. Bock an einer Weltkonferenz von 300 Wissenschaftlern aus 42 Nationen in Israel teil. Die Konferenz befasste sich mit den kernmagnetischen Eigenschaften der Atome — wahrscheinlich sehr interessant für die Wissenschaftler, doch für mich, wie auch wohl für die meisten Leser des „Mennonite Mirror“ hatte Dr. Bock Information die weit interessanter erschien wie Magnete, Kerne und Atome.

Die Konferenz fand im Weizmann Institut in Rehovot in der Nähe von Tel Aviv statt wie auch an der Hebräischen Universität in Jerusalem. Trotz der begrenzten Zeit (2 Wochen) liess sich Dr. Bock die Gelegenheit nicht entgehen einige Abstecher in das Innere des Landes zu machen, und mein Interview mit ihm befasste sich mit seinen persönlichen Eindrücken, Erfahrungen sowie Widergaben alt- und neugeschichtlicher Ereignisse.

Der Flug nach Israel ist bereits ein Erlebnis für sich und eine Prüfung für starke (schwache?) Nerven. In Amsterdam hatte die Maschine Aufenthalt. Beim Wiederbetreten des Flugzeuges machte Dr. Bock seine erste Bekanntschaft mit dem Krieg im Nahen Osten: Zwei schwerbewaffnete holländische Polizisten untersuchten gründlich alle Passagiere, da durchaus die Möglichkeit bestand, dass fanatische Mitglieder irgendeiner arabischen Partisaneneinheit das Flugzeug entweder entführen oder durch Sprengstoff zerstören könnten. Die Stimmung Während des Fluges nach Tel Aviv war dann auch nicht gerade die fröhlichste und besserte sich natürlich nicht, als bei einer Zwischenlandung in Athen den Passagieren verboten wurde das Flugzeug zu verlassen.

Allerdings verschwanden alle Angst und Kriegsgefühle bei der Landung in Lod, dem internationalen Flughafen Israels in der Nähe von Tel Aviv. Dort war nichts von Krieg zu merken. Kein Militär und keine Anzeichen von Kriegsvorbereitungen. Überhaupt hatte unser Reisender während seines Aufenthaltes in Israel wenig von dem arabisch-israelitischen Konflikt gemerkt.

Tel Aviv heisst in hebräischer Sprache „Neuer Frühling“ und hat gegenwärtig eine Einwohnerzahl von fast einer halben Million. Vor ungefähr 63 Jahren, 1909, wurde diese blühende Stadt von 13 polnisch-jüdischen Familien gegründet. Die Mehrzahl der Einwohner sind Emigranten aus Europa,

doch trifft man auch Juden aus Marokko, Indien, Jemen, usw. Auf den Strassen und in den Geschäften hört man oft deutsch. Obzwar die Landessprache Hebräisch ist und die zweite offizielle Sprache Englisch, ist die deutsche Sprache doch noch sehr verbreitet und wird besonders von den älteren Einwohnern häufig dem Englischen und zum Teil auch dem Hebräischen vorgezogen. Trotz der schweren Leiden, die die Juden in Deutschland erfahren mussten wird immer noch deutsch gesprochen. Überhaupt hört man wenig von dieser Leidenszeit. Es scheint, dass man zu sehr mit der Gegenwart und der Zukunft beschäftigt ist, um sich lange mit der Vergangenheit zu befassen.

Dr. Bock fand die Menschen in Israel freundlich und zuvorkommend und war beeindruckt von dem allgemeinen Wohlstand des Landes. Die meisten Menschen sind gut gekleidet und man sieht viele Autos. Doch Steuern und Preise sind verhältnismässig hoch. Es gibt so gut wie keine Armen, da die soziale Fürsorge sehr fortschrittlich ist. Neue Einwanderer kommen für 6 Monate in ein Lager, in dem sie auf Staatskosten unterhalten werden. Während dieser 6 Monate lernen sie die Sitten, Gebräuche und Gesetze des Landes kennen, werden in der hebräischen Sprache unterrichtet und auf das Leben in dem neuen Land vorbereitet. Diese „Indoktrination“ trägt dazu bei die Unterschiede zwischen den Juden verschiedener Länder zu verringern und das Einleben in Israel reibungsloser vonstatten gehen zu lassen.

Touristenverkehr, die Ausführung von Obst und Gemüse sind wichtige Einnahmequellen für die Wirtschaft Israels. Ich war überrascht zu hören, dass Israel auch Blumen ausführt. Sogar Holland ist eines der Abnahmeländer. Aber schliesslich sind es nur 4 bis 5 Flugstunden von Israel nach Europa.

Die Bevölkerung ist fleissig, und der Druck von aussen trägt dazu bei, dass ein Gefühl der Solidarität besteht. Dieses Gefühl kommt wohl besonders zum Ausdruck an den Wochenenden, und damit hat es folgende Bewandnis: Israel hat die Wehrpflicht für Männer wie auch für Frauen eingeführt. (Männer müssen 30 Monate dienen, Frauen 24). Den Wehrpflichtigen ist es erlaubt die Wochenende zu Hause zu verbringen. Am Sonnabend wollen nun

tausende junge Menschen zu ihren Familien und die Transportmöglichkeiten sind begrenzt. Die Polizei hilft, indem sie Autos auf den Strassen anhalten und die Fahrer bitten die jungen Soldaten mitzunehmen. Dieses wird gern und ohne Murren getan denn die Israeliten sind stolz auf ihre Armee und dadurch, dass jeder dienen muss werden Standesunterschiede sehr überbrückt.

Kriminalität ist gering und „juvenile delinquency“ (Jugendkriminalität) kennt man kaum. Noch kann man ohne Angst nachts auf den Strassen gehen. Dr. Bock fragte eines Abends den Hotelportier ob es sicher wäre sich nachts die Stadt anzusehen, und ihm wurde geantwortet: „Wenn Sie das hübscheste Mädchen in Israel wären, Sie würden so sicher sein wie in Ihrem Zimmer.“

Durch die grosse Wohnungsnot und das feucht-heisse Klima sind tausende von Menschen bis spät in die Nacht noch auf den Strassen. Überhaupt hat man den Eindruck, dass sich das gesellschaftliche Leben, besonders der jüngeren Generation Tel Avivs, hauptsächlich in den Hauptstrassen abspielt.

Während seines Aufenthaltes in Israel besuchte Dr. Bock die zerfallene Festung Massada, die als stummes Merkmal einer stürmischen, geschichtlichen Zeit dasteht. Diese und andere Festungen wurden von Kaiser Herodes an der Küste des Toten Meeres errichtet. Im Falle eines Aufstandes des Volkes sollten sie dem Kaiser als eventuelle Zufluchtsorte dienen. Diese Festungen enthielten Zisternen, die genügend Wasser fassen konnten um die Besatzung drei Jahre lang zu versorgen. Als der Kaiser sich sicherer zu fühlen begann, wurden diese Festungen als Kurorte gebraucht und danach liess man sie verfallen.

Jedoch nach dem missglückten Aufstand der Juden im Jahre 65 A.D. diente diese Festung einer Gruppe Zeloten (Zealots) als Fluchtstätte. Die Römer umringten Massada, konnten die Festung jedoch nicht bezwingen dank ihrer günstigen Lage und steilen Mauern. Sie begannen daher mit dem Bau einer Rampe — 100 Fuss breit, 500 Fuss hoch und 2 Meilen lang. Hilflos mussten die eingeschlossenen Zeloten zusehen wie sich die Römer über eine Zeitspanne von zwei Jahren langsam aber sicher an die Mauern Massadas heranarbeiteten. Als der Fall der Festung unvermeidlich war, wählten die Zeloten durch Lose zehn Männer, die die grausige Aufgabe hatten ihre Leidensgenossen zu töten, denn sie wollten nicht in die Hände der Römer fallen. Selbstmord wurde als schwere Sünde betrachtet und daher verpönt. Als die zehn Auserwählten ihr blutiges Werk vollendet hatten zogen sie noch einmal Lose, um den Mann zu wählen, der die restlichen neun umzubringen hatte, und der gewissermassen für alle anderen die Schuld des Selbstmordes auf sich nehmen musste.

Als die Römer kampfbereit und ihres Sieges sicher in die Festung stürmten fanden sie nur Leichen vor — bis auf eine alte Frau und ein kleines Kind, die es irgendwie fertiggebracht hatten sich zu verstecken.

Heute steht ausserhalb Massadas ein nationaler Schrein.

Da es den Juden nicht erlaubt ist Denkmäler oder Grabsteine für ihre gefallenen und verstorbenen Männer und Frauen zu setzen, findet man andere Merkmale die denselben Zweck

ausüben. So liess man nach den jeweiligen Konflikten mit dem arabischen Nachbarn zerstörte Panzer und Geschütze einfach stehen und brachte kleine Tafeln mit den Namen gefallener Soldaten an.

Wer eines natürlichen Todes stirbt und nicht so schnell von der Umwelt vergessen werden will, kann Geld für verschiedene Projekte spenden. Sein Name wird dann an Gebäuden oder an einer Baumgruppe, für die er Geld gespendet hat angebracht. Baumgruppe?? Das klingt allerdings etwas seltsam aber hat folgende Bewandnis: Um Jerusalem herum werden unzählige, neue Bäume angepflanzt, die mit den Jahren zu einer Änderung des Klimas beitragen sollen. Vor Jahrhunderten soll die Gegend um Jerusalem sehr bewaldet gewesen sein, und wie so oft auf dieser Erde, betrieb der Mensch Raubbau und das Land verlor viel von seiner ursprünglichen Fruchtbarkeit. Heisse Winde trieben den abgesonderten Schlamm des Nils als Sand weit in das Land hinein und verödeten diese fruchtbare Gegend.

In der Nähe Jerichos besichtigte Dr. Bock die Ausgrabungen der vielleicht ältesten Wohnstätte der Welt — man schätzt 6-7000 Jahre alt. In dieser Gegend, am westlichen Ufer des Jordans lebten nach den Kriegen 1948 und 1956 viele tausende arabische Flüchtlinge in unzähligen, kleinen Hütten. Nach dem 6 Tage Krieg in 1967 besetzte Israel dieses Gebiet. Man nimmt an, dass es in dieser Wüste war wo Jesus 40 Tage und Nächte fastete und den Versuchungen

des Teufels widerstand.

Auch in Jerusalem hatte Dr. Bock Gelegenheit die Stätten zu besuchen, die für Christen, Moslems und Juden von grosser Bedeutung sind: Die Grabeskirche, von der man annimmt, dass sie auf der Stätte Golgatha gebaut ist, die Moschee Omars (Dome of the Rock) die angeblich den Felsen überdacht, auf dem Abraham seinen Sohn Isaak opfern wollte. Moslems glauben, dass Mohamed auf seinem Ritt zum Himmel dort abstieg und an dem Felsen betete. Die Moschee steht an dem Platz, an dem der wiedererrichtete Tempel der Juden im Jahre 70 A.D. von den Römern zerstört wurde. Dann die Klagemauer, die für die Juden ein Platz von grosser historisch-religiöser Bedeutung ist. Diese Mauer soll ein Teil des 2. Tempels gewesen sein, den die Römer wie schon erwähnt im Jahre 70 A.D. zerstörten. Die Mauer ist 160 Fuss lang und 40 Fuss hoch. Man nimmt an, dass der untere Teil der Mauer Steine von Solomons Tempel enthält.

Zwischen 700 und 800 A.D. erlaubten die Araber den Juden sich am Abend vor dem Sabbath wie auch vor ihren religiösen Feiertagen an dieser Mauer zu versammeln. In religiösen Zeremonien entsann man sich vergangener Leiden und alter Traditionen und klagte und betete.

Gesamteindruck? Eine Reise von grossem Wert, eine Reise die dazu beitrug Land und Menschen Israels wenn auch nur kurz so doch persönlich kennen und verstehen zu lernen. mm

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Eine besondere mennonitische Familie in Winnipeg

von Lore Lubosch

Unlängst besuchte ich die Familie Kasdorf. Sie sind vor zwei und ein halb Jahren aus Brasilien nach Kanada gekommen. Die Familie besteht aus Vater Jacob, Mutter Kaethe (geb. Koop), dreizehn Kindern (im Alter von 10 bis 25 Jahren), und zwei Schwieger-söhnen.

Zirka 1930 besiedelte eine Gruppe Mennoniten, die aus der Ukraine stammten, die Gegend vom Krauel Fluss und den Stoltz Plateau in der Provinz Santa Catharina. Jacob Kasdorf und Kaethe Koop, damals noch kleine Kinder von 7 und 4 Jahren, waren auch dabei. „Wir kannten uns aber noch nicht, denn ich wohnte in Witmarsum und Kaethe auf dem Stoltz Plateau,“ berichtete Herr Kasdorf. Dann fuhr er schmunzelnd fort, „es wäre uns wohl auch gleichgültig gewesen. Damals hatten wir noch ganz andere Interessen“. Weiter meinte er, „Wir haben es in Brasilien leichter gehabt zum Anfang, als meine Brüder hier in Kanada. Wenn die erzählen wie sie hier in den dreissiger Jahren gearbeitet haben!“ Auf die Frage, ob die Umstellung von der Ukraine auf Brasilien denn nicht sehr schwer gewesen wäre, erwiderte er: „Wenn der Kommunismus droht, dann stellt man sich leicht um!“

Trotzdem war es nicht leicht für die Siedler in Brasilien. Frau Kasdorf erzählt sie hätten mit Beilen und Messern ihren Weg durch das Unterholz des Urwaldes gehauen, und die ersten Hütten aus Blättern gebaut. Für sie, damals vierjährig, schien alles zu hoffnungslos, und sie hat verzweifelt gefragt: „Sollen wir hier immer leben bleiben, bis wir sterben?“ Es wird den Weizenbauern von der Ukraine wohl schwer gefallen sein, sich dem neuen Land mit seinen steilen Hügeln und tiefen Schluchten anzupassen. Jedenfalls wollten ihre Wirtschafte in Santa Catharina nicht recht in Schwung kommen, und es begann ein Umzug nach Curitiba, in die Provinz Parana. In

fünf Jahren war daher die Siedlung am Krauel fast verödet.

In Curitiba haben sich dann in späteren Jahren Jacob und Kaethe getroffen, haben geheiratet, und ihre eigene „Milchfarm“ gegründet. Da Herr Kasdorf selber die Milch in Flaschen tat und in die Stadt zum Verkauf brachte, hat er nicht schlecht verdient: „Sie verstehen, es gab keinen ‚Zwischenmann‘, der einem den Verdienst verkleinerte,“ erklärte er. Aber verdienen musste er ja auch, denn die Kinder kamen schnell nacheinander: dreizehn in 15 Jahren. „Wir haben drei die an einem Tag geboren sind, immer ein Jahr auseinander“, erzählte Frau Kasdorf.

Es ist der Familie in Brasilien wholergangen. Sie haben acht Kinder auf einmal in die Privatschule in Curitiba geschickt . . . und sie mussten es selber bezahlen. „Dort gab es kein Kindergeld wie in Kanada,“ erzählte Frau Kasdorf, „aber wir haben es uns immer erlauben können den Kindern alles zu geben was sie nötig hatten“. Wie ist es in einer so grossen Familie mit dem Beschenken zu Geburtstagen und Weihnachten? Wenn man denkt was die Kinder hier alles einhamstern zu solchen Gelegenheiten, so könnte schon das „Ordnung halten“ mit den Besitztümern so vieler Kinder einem einen tüchtigen Schrecken einjagen. Die Antwort war überraschend: „Uns ging es wunderschön die Kinder reichlich zu beschenken, und es ging noch so schön wenn sie alle Spielzeug hatten. Sie hatten ihre kleinen Fahrräder, ihre grossen Puppen, ihre kleinen Wagen und alles was Kindern Freude macht. Ja, da hat sich manch einer gewundert. Damals dachte man manchmal es ging nicht mehr weiter (mit der Ordnung), aber dann ging es doch,“ sagte Frau Kasdorf, und dann fügte sie hinzu, „Wir haben auch manchmal Dienstmädchen gehabt. Ich habe öfters Hilfe gebraucht, da ich nicht immer gesund war.“ In Brasilien ist solche Hilfe leichter zu bekommen, da

der Beruf des Diensthofen dort nicht mnderwertige Arbeit ist.

Eine Frau die dreizehn Kinder grosszieht könnte wohl ein Kandidat für die „Women's Liberation“ sein, und man würde sich kaum darüber wundern. Doch Frau Kasdorf gibt nicht den Eindruck, dass sie mit ihrem Los unzufrieden ist. Im gegenteil. Gutassehend, frisch, und mit einem zufriedenen, freundlichen Lächeln, berichtet sie aus ihrem Leben: „Es war meinem Mann niemals zuviel Nachts aufzustehen, die Kinder zu besorgen wenn ich nicht konnte. Auch hat er mir geholfen die Kinder ins Bett zu bringen, als noch alle klein waren, und dann habe ich mit ihm in Stall gearbeitet.“ Strahlend erklärte sie: „Wo mehr Kinder sind da ist auch mehr Vergnügen.“

Viel Vergnügen gab es bei den Kasdorfs, aber mit Arbeit gut gewürzt. Einige Zeit gingen fünf Kinder am Nachmittag in die Schule, und sechs am Vormittag. Da gab es eine beschäftigte Mittagszeit. Auch mussten die, die zu Hause blieben, kräftig mit anpacken, beim Melken und anderen Besorgungen. Mit acht Jahren konnten die Kleinen schon Kühe melken. So mussten sie schon bei Tagesgrauen hinaus, in den Stall. Der Nachbar sah diesem Trupp öfters zu, wie sie Morgens aus der Tür kamen, erst der Vater, und dann all die Kasdorfs, eines kleiner als das andere. Er behauptete sie hätten sogar das Kleinste aus der Wiege genommen und es in den Stall geschickt, zum Helfen.

Ob es nun diese frühe Erziehung zur Pflicht oder dem Hang zum zusammen halten einer grossen Familie zu verdanken ist, die Kinder haben das zusammen Arbeiten gelernt. Ich erlebte nämlich während meinem Besuch in ihrem Heim ein warhaftiges „Tischlein-deck-dich“. Ohne das Frau Kasdorf das Zimmer verlassen, oder ein Wort geredet hätte, wurde der Tisch gedeckt und die Kinder brachten einer nach dem anderen Kaffee, belegte Brötchen, und Kuchen. Nachdem wir uns gestärkt hatten, verschwand auch

alles wie es gekommen war — dabei war keine Spur von dem üblichen Lärm den man bei so vielen jungen Arbeitern erwartet hätte. Auf meine Frage ob die Kinder, nun da sie nicht mehr so eine grosse Wirtschaft hätten, noch etwas zu tun fänden, antworteten die Jungens, Arnold (10) und Ewald (11), „Wir schaufeln all den Schnee, und auf Mittag spülen wir das Geschirr“. Das letztere ist bei so einer grossen Familie nicht eine kleine Arbeit!

Während der Unterhaltung mit den Kasdorfs bekam ich den Eindruck, dass sie in Brasilien ein gutes, zufriedenes Leben genossen hatten. Finanziell mangelte es nicht, und auch das Gemeindeleben scheint dort befriedigend zu sein. Die Nächstenliebe wird buchstäblich betrieben. Vor Jahren brannte auf ihrem Hof der Stall. Der Nachbar alarmierte um drei Uhr morgens die Familie, doch Jacob Kasdorf wollte sich nicht so leicht aus der Ruhe bringen lassen. Woher sollte denn da wohl so bei klarem Wetter ein Feuer kommen? Er konnte wohl einen Witz vertragen, aber dieses war doch zu viel: einen so mitten in der Nacht aus dem Bette holen, mit so einer Dummheit! Endlich liess er sich doch zum Fenster schleppen, und sah dann ja auch die Beschörung. Jemand der eben nicht an Nächstenliebe glaubte hatte den Stall angezündet. Es war schon fast zu spät. Etliche Kühe mussten verbrennen; viele wurden aber doch noch gerettet. Während der Stall glatt abbrannte, wurde der Nachbar, der sich mit den Kasdorfs bemühte das Feuer zu löschen, gründlich bestohlen.

Am folgenden Sonntag gab der Prediger das Geschehene in der Kirche bekannt. Er fügte auch noch hinzu, wer Mission treiben wolle, der solle sich am Montag zu den Kasdorfs begeben, und beim Wiederaufbau helfen. Montag Abend stand der Stall wieder da, nagelneu, als ob nie etwas geschehen wäre.

Jede Rose hat ihren Dorn, und auch in Brasilien war nicht alles vollkommen. Das Schulsystem liess etwas zu wünschen übrig. Zwar bemühten sich die Lehrer es in der Schule streng zu halten, und die Kinder gründlich auszubilden, doch das einzelne Kind wurde nicht so genau unter die Lupe genommen. Auch wurde nicht viel Wert darauf gelegt das Interesse zum Lernen zu entwickeln. Wer nicht mit der Klasse mitkam, der blieb eben links liegen. So möchte ein Schüler wohl bald die Lust zum Studium verlieren, und wo die Eltern nicht Zeit hatten mitzuhelfen, konnte das Kind kaum hoffen es zu einer guten Bildung zu bringen.

Wer aber in Brasilien nicht Bildung hat, ist so zu sagen zur Armut verurteilt. Es gibt dort sehr reiche und sehr arme Menschen, aber wenige die zum Mittelstand gehören.

Herr und Frau Kasdorf sind von den kanadischen Schulen sehr beeindruckt.

Die Lehrer haben sich bemüht damit die Kinder die Sprache schnell lernten. Frau K. meint begeistert: „Die Lehrer kümmern sich darum das der Schüler mitkommt. Auch schauen sie danach was das Kind lieber lernt. Sogar unsere grossen, die dort das Lernen ganz aufgegeben hatten gehen wieder zur Schule, und sie lernen mit Begeisterung!“

Warum sind die Kasdorfs denn eigentlich nach Kanada gekommen, nachdem sie 40 Jahre in Brasilien zufrieden lebten?! Die mangelhaften Schulen werden es doch nicht gewesen sein

Die Stadt Curitiba verbreitete sich so, dass die Milchfarmen in der nahen Umgebung weiter hinaus auf das Land ziehen mussten. Ein Umzug hätte den Kasdorfs viel Geld und Mühe gekostet. Die Kinder hätten in der Stadt ausarbeiten müssen um das Geld zu verschaffen; und das wollten sie nicht. Dann wollten sie lieber nach Kanada, und vom Neuen anfangen. Ein Bruder, Peter Kasdorf, der schon seit 1930 hier im Land ist, hat denn sogleich für alle eingereicht und auch für sie gebürgt. Zwei Töchter, Irene und Anneliese, waren schon verheiratet, aber auch ihre Männer entschlossen sich mitzukommen. Hans, der zweit-älteste, blieb noch zurück um zu heiraten, und kam dann nach einem Jahr mit seiner Frau nach. Es wurden für 13 Kinder, drei Schwiegerkinder, und zwei Eltern eingereicht: also für 18 Personen.

Jetzt ist die Familie aber schon wieder gewachsen. Jim Edward, Sohn von Hans Kasdorf, wurde vor drei Monaten geboren: das erste Grosskind, ein Kanadier! Ausserdem ist Heinz, 22 Jahre, jetzt nach Brasilien gefahren um sich auch eine junge Frau nach Kanada zu bringen. Er kehrt bald wieder zurück; „und dann bekommt er von uns seine Möbel und den Anfang wie die Anderen auch“ sagte mir Frau Kasdorf so nebenbei. Ich staunte.

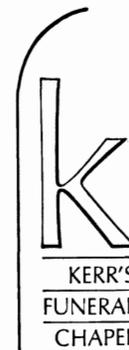
Die Familie hat in den zwei und ein halb Jahren, die sie hier sind, gut gewirtschaftet. „Vom ersten Tag haben wir hier gearbeitet“, erklärt Herr K., „und wir haben fünf Gehälter in eine Kasse gelegt.“ Nun besitzen sie zwei neue Autos, (schon bezahlt), ein nettes Haus, alles Möbel, und es blieb noch genug übrig damit Frau K. vor anderthalb Jahren nach Brasilien zu Besuch fahren konnte. Alle sind fest überzeugt, dass wenn jeder nur für sich gearbeitet hätte, wie das hier in so vielen Heimen üblich ist, dann hätten sie nie so viel in so kurzer Zeit geleistet.

Zur Zeit gehen Arnold (10 Jahre alt), Ewald (11), Alfred (13), Rudi (14), Erna (16), und Elvira (17), noch vollständig zur Schule. Elvira, schon in Grad 10, geht in die neue Berufsschule in East Kildonan, und will sich als

Sekretärin ausbilden. Waldemar, 18, arbeitet zwar den ganzen Tag bei Regh's Printing, aber abends lernt er fleissig und beendigt sein Grad 11. Marlene, 19, arbeitet im Concordia Hospital, und lernt abends noch English. Robert, 20, hat schon zwei Jahre bei Derksen Plumbing gearbeitet, und macht auch sein Grad 11 in den Abenden. Er hat schon die Genehmigung erhalten einen Kursus mitzumachen nach dessen Abschluss er seine Papiere als ‚Plumber‘ erhält. Heinz, 22, und Hans, 24, arbeiten bei Martin Berger als Färber (Tapezierer). Dann ist da Irene, 23, die mit ihrem Mann kürzlich auf sechs Wochen nach Brasilien gefahren ist, und Anneliese, 25, die sich die Aufsicht für ein 10 Stöckiges Apartmenthaus übernommen hat.

Herr Kasdorf arbeitet bei A. A. DeFehr, wo er Möbel glättet (sand-ing). „Ich dachte immer es würde mir

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Reflections from our Readers

schwer fallen auszuarbeiten, da ich doch immer mein eigener Herr gewesen bin. Ich war immer auf der Milchfarm, und es war so selbstverständlich, dass ein Mensch wie ich ohne eine Kuh nicht leben könnte. Aber es geht gut, sogar sehr gut".

„In Kanada lebt es sich besser wie je woanders, und doch sind so viele unzufrieden," wundert sich Herr Kasdorf. „Immer wird über die Regierung geschimpft. Das ist in Brasilien garnicht erlaubt. Da ist eine Militärregierung, und es gibt keine Streike. Wer nicht zufrieden ist, der wird abgelegt, und ein Neuer kommt an seine Stelle." Er kann es nicht verstehen, dass hier eine Handvoll Arbeiter in den Fluggesellschaften das ganze Land lahmlegen können, wo es doch so viele Arbeitslose gibt die die Lücken füllen könnten. Überhaupt kommt es ihm so vor, dass die Menschen ein wenig „verdorben" sind; „Das Geld ist leicht zu verdienen, und so verstehen sie es nicht zusammenzuhalten. Dann wollen sie immer „mehr". Zuviel Geld ist ungesund". Er ist der Sucht nach dem Dollar noch nicht erlegen, und kann sich über „Zu wenig Zeit" nicht beklagen. Hier arbeitet er nur gewisse Stunden am Tag, und dann ist er frei; in Brasilien war er eigendlich nur dann frei wenn er sich die Zeit von der Arbeit nahm.

Im Vergleich zu der Jugend in Brasilien, scheint die unsere den Kürzeren zu ziehen. Herr Kasdorf meint, dass die Jugend hier zu viel zu sagen hat; jedoch kam es mir garnicht so vor als ob seine eigenen Kinder wenig zu sagen hätten, oder dass man auf sie nicht hörte. Die Familie scheint sich im höheren Grade durchaus demokratisch entwickelt zu haben, aber der Respekt vor den Eltern ist geblieben. Hier gerade steckt der Dorn. In Brasilien ist es üblich, dass die jungen Leute jeden Erwachsenen den sie auf der Strasse erkennen, begrüßen, und immer einen Erwachsenen mit „Sie" ansprechen. Auch steht ein junger Mensch ganz automatisch im Bus oder im Zimmer auf, wenn ein Alterer eintritt, und bietet seinen Platz an. Ich musste leider gestehen, dass diese Sitten hier in Kanada im aussterben sind. Im Ubrigen meinte Herr K., dass die Jugend hier zu wenig ihr „Ausserliches" pflegt: „Ein Mensch der nicht die Haare beschneidet und sich pflegt hat keine gute Meinung von sich, und beeinflusst auch das Urteil seiner Umgebung." — In dieser Meinung ist er bisher unerschütterlich.

Es wird ja wohl auch die Zukunft bei den Kasdorfs viele Änderungen wirken. Der Mensch passt sich eben seiner Umgebung an, und vielleicht werden auch die Kasdorf Jungens eines Tages lange Haare tragen. Aber man hat doch das Gefühl, dass ein solides Fundament gebaut ist, und was kommt muss gerade stehen. Für die Zukunft haben sie keine besondere Pläne. „Zuerst müssen wir einmal für die Kinder sorgen, dass ein jeder zu dem Seinigen kommt", sagte Frau Kasdorf. Nun, man kann nicht zweifeln, dass in dieser Familie jeder zu dem Seinigen kommen wird, denn trotzdem es viele sind, scheint einer für den anderen zu sorgen. In dieser Familie hat nicht das einzelne Kind die Aufmerksamkeit der Eltern entbehrt, sondern die Aufmerksamkeit und Liebe vieler Geschwister genossen. mm

Dear Sir:

On behalf of the Executive and members of St. Agnes Guild of the Children's Hospital, I would like to thank you for obtaining among your Mennonite people members who have volunteered to knit children's garments for sale in our Gift Shop in the Children's Hospital.

Mrs. Blair recently displayed to the Executive of the Guild an infant's jacket, bonnet and bootee set which had been knit by one of your volunteers. The quality of the work is excellent and will sell readily in the Shop.

May I point out that all monies received from sales in the Shop are turned over to the Children's Hospital Research Foundation.

Again our grateful thanks,
Mrs. W. K. McIntyre,
Corresponding Secretary,
St. Agnes Guild,
Children's Hospital.

Editor's Note: The response to our note in the Feb. issue asking for volunteer knitters was excellent, as this letter indicates. Ladies from many points in Manitoba are involved.

Dear Sir:

Thank you for having included us on your list. We do enjoy reading your magazine. We wish you good luck and success.

Yours truly,
John and Elizabeth Wiebe,
Fort Garry.

Dear Sir:

Thank you for sending us copies of the Mennonite Mirror. We appreciated receiving them and are looking forward to reading your future editions.

Please accept \$5.00 to help cover some of your mailing and publishing costs.

Yours truly,
F. P. Giesbrecht.

Dear Editors:

Congratulations on producing a new publication of distinctive calibre!

The first two issues of the **Mirror** recently came into my hands and were read with great interest. It seems to me that its scope and significance go beyond provincial boundaries. In any case, I trust that you will permit a non-Manitoban to subscribe!

I am enclosing a cheque for \$2.50 in the hope that you still have copies of the first issues available, so that I will eventually have the first volume complete.

Sincerely,
Leonore H. Ewert (Ph.D.)
Victoria, B.C.

Dear Editors:

We have been reading with interest the report by E. E. Reimer on the trip to Russia. And while reading it we are (my wife and I), reliving the trip again.

We were wondering how the younger generation would see Russia. We the older generation have been suspected of being prejudiced. Therefore we were especially interested in the impression

the trip would make on the younger generation.

I must say Mr. Reimer is a keen observer and that he has expressed the feelings of the older generation very well, I think.

Sincerely,
G. J. Martens,
Cartwright.

Dear Sirs:

Enclosed find a subscription for **Mirror**. It was a good surprise to have someone start the history of our people. My Grandfathers both came here in 1874 and settled west of the Red River. Could you get someone to write about the first settlers here? My Uncle Klaus Peters went to Russia 12 times to bring settlers here before 1900 — and also a history about H. H. Ewert, he has done a lot to educate our people.

Yours truly,
Peter Loewen.

Dear Sirs:

Enclosed please find \$5.00 for two years subscription to the **Mirror** and \$2.50 for the Museum in Steinbach.

I enjoy reading the **Mirror** very much. After being away from the Mennonite Community for over 24 years it is nice to read about people and places you knew real well but no longer seem to get around to see, but still think about.

Keep up the good work.
Sincerely,
Ben Giesbrecht.

P.S. Just a suggestion. It would be very interesting to know how many of our friends or relations are still living that are over 80 years old. If the facts were known, I believe you would find that the Mennonites would perhaps set a record in longevity. B.J.G.

Tax Refusal

Contributions Increase

Akron, Pennsylvania — An increasing number of people are sending war tax money to Mennonite Central Committee, instead of paying them to the United States government for military use, said Calvin Britsch, MCC assistant treasurer.

Contributions of tax money are of two kinds, Britsch said. More people are refusing to pay the federal tax levied on the use of telephones. This 10 per cent tax is seen as a direct source for military expenditures. People who refuse this tax simply subtract the 10 per cent from their telephone bill and send it instead to MCC.

We also receive contributions from people who refuse part of their federal income tax, Britsch said. Several people, for example, have withheld and have sent in as a contribution 10 or 15 per cent of their income tax in a symbolic protest against the Vietnam war and the whole United States military machine. Others who have had less than the total tax withheld send that remainder to MCC rather than to the Internal Revenue Service.

Tax refusal contributions, unless otherwise designated, are usually applied to the MCC Peace Section budget.

Crossword Puzzle

DOWN

1. One of the highlights of Manitoba summer is the Flin Flon _____ Festival.
2. Most famous of Falls.
3. Every visitor to Vancouver gets to _____ Park.
5. Formerly called the Red River Exhibition.
6. Gourmets' delight from the Maritimes.
7. Summer highlight in southern Manitoba, the _____ Stampede.
13. Angler's delight in both Atlantic and Pacific coasts.
14. Commonly seen, especially in National Parks.
16. It's a long drive in any direction from Winnipeg to the _____.
18. The highest tides in the world occur in this bay.
20. Choice of motel or hotel for many depends on the _____.
21. A meat and vegetable dish not readily prepared at a campsite.
22. Turned to one side; twisted; contorted
23. What one strives for after sunning.

ACROSS

1. Cheapest accommodations for tourists.
4. The Prairie Lily is Saskatchewan's floral _____.
8. _____ Lake is the home of Ogoogo.
9. Hell's Gate is near the town of Boston _____.
10. Possessive pronoun.
11. Many tourists travel with _____.
12. Necessary item for cooler (German).
13. One seeks a cool _____ spot on a hot summer day.
15. In Northern Canada an angler goes after the Arctic _____.
17. Conjunction.
19. Success of an angler depends on his choice of _____.
22. National Park in south-west corner of Alberta.
24. Scene on Canadian 5-dollar bill is _____ Falls in Yukon.
25. Cruise up Lake Winnipeg takes one as far as _____ House.

The crossword puzzle is back. It is anticipated that the Mirror will alternate back and forth between the Mix-up of last month and the crossword puzzle.

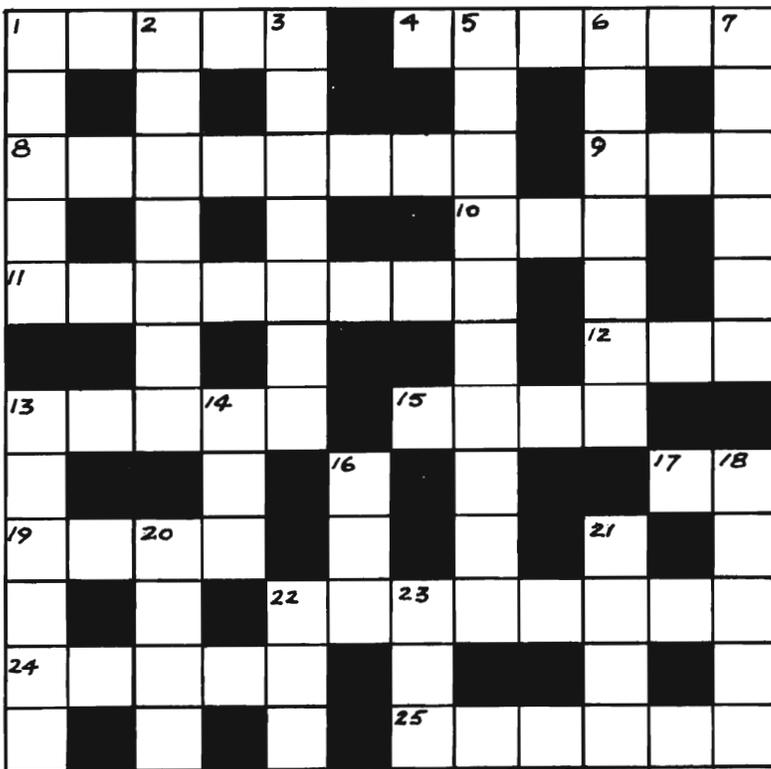
This month's contest is related to the theme of the travel. Many of the answers should be easily familiar to travelled readers.

Eric Schmidt, of 295 Belvidere Street, Winnipeg, was the winner of the Mix-Up contest for March. He will be awarded two long playing records of his choice.

Answers to March's Mix-Up are commit, coarse, bridge, chosen, master, zodiac, nation, charity, and Moody Manitoba Morning. Those readers who believed that the letter "r" in charity should have been circled instead of the "i" were correct; the mirror apologizes for the mistake.

Entries to the crossword puzzle should be submitted by May 20.

The winner will be selected by a draw from among the correct entries received. Prize will be two tickets to the Manitoba Golden Voices Production.



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Entries should be mailed to
Mennonite Mirror, 1044 Corydon Avenue, Winnipeg R3M 0Y7

Important Announcement Regarding Triple-E Motor Home

Neonex Corporation announces the acquisition of all shares of Triple-E Motor Home of Winkler, subject to approval of the Board of Directors.

A new manufacturing plant in Winkler will be built to replace the motor home and travel trailer facilities that were totally destroyed by fire in March. It is anticipated that the new plant will be ready for production this fall in time for the introduction of the 1973 model.

General Manager of the Neonex Leisure Products Central Division in Canada is Phil Ens who will be in charge of the entire Neonex Winkler operation, including the Dutch Mobile Home manufacturing facilities acquired for cash earlier this week.

This move will give Neonex six manufacturing plants in North America.

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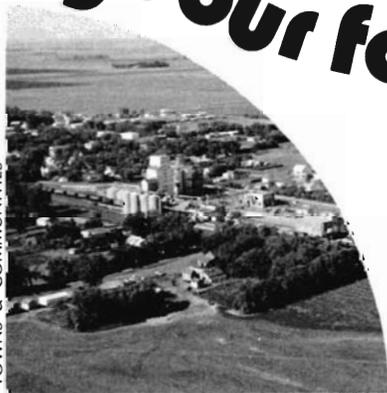
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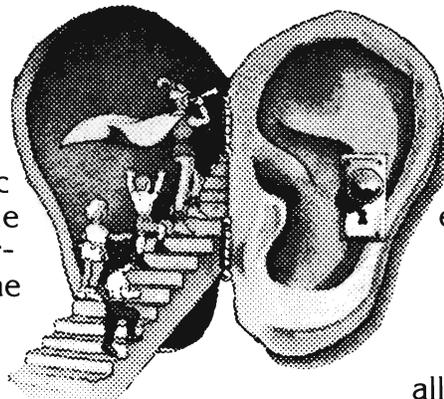
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