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mennonite mirror

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About this issue

One of the highlights in the spring calendar has been the Art and Music Fair that was held in the Polo Park mall this month. One person was heard to comment that next to the Pioneer Days at Steinbach, the fair was "the greatest unifying force among Mennonites to bring them together."

The Mennonite Mirror was on hand at the festival with a modest but effective display. About 15 new subscribers signed up; but many others helped themselves to extra copies of back issues. The work on the Mirror poster was done by Marlene Neustader, an artist who also had her own display of paintings in the mall.

Al Reimer's sketches of his Steinbach past will be resumed next month.

Letters have been written in the past few months both condemning Old Eva's Cure and defending it. Regardless of what individual opinions may be, the debate has done the Mirror some good, if for no other reason than to show that Winnipeg and Manitoba Mennonites are reading the Mirror and care about what is in it. The time has come, however, to let Old Eva rest. Therefore no further letters will be published.

On a less controversial note, the German-language diary of David Toews has also aroused great interest among readers. Although no letters have been published, the Mirror staff has the oral comments from a variety of people indicating their appreciation of the material.

The Mirror would like to expand its stable of writers. One way to do this is to encourage authors to submit material on a free-lance basis. We will consider an article on any reasonable topic and it will be read by more than one person before the final decision on acceptance is made. We cannot guarantee that material will be published immediately or even at all — we can only guarantee that it will be carefully evaluated. So, don't just think about a story — write it!

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mennonite mirror

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Review

Exiled to Siberia, by Anita Priess. Derksen Printers; 1972. 82 pages in English and 96 pages in German. \$3.00

This is a book which should be read by both young and old. The publishers obviously thought so too and have printed it in both English and German, all in one slim paperback volume. Our teen-age children have already read the book in English with great interest. It is nice not having to "push" a good book on your children. We enjoyed reading it in the original German.

While it is a good book, it would be wrong to call it an enjoyable one. In a quiet but effective way the author describes how she became an innocent victim of Stalin's henchmen immediately after the second World War. She was considered a traitor merely because she chose to live in what is now East Germany she was still subject to Soviet control, and the tragic result was a 10 year exile in Siberia. She talks simply and with surprisingly little bitterness about those terrible years.

This is a history that we should not forget, told by someone in our own midst. One marvels at Mrs. Priess' ability merely to survive her ordeal, let alone the way in which she retained her faith and humanity so that she could begin life once again after the ordeal was over. We are thankful that she can now enjoy a more peaceful existence in Winnipeg.

Derksen Printers are to be commended for making this book available to the public. The translation into English by Hilda Matsuo captures very well the spirit of the original, and the drawings by Dr. Robert Matsuo (who also draws the pictures for our "Mirror" puzzle) heighten one's interest in the story. R.V.



Anita Priess



Siberian scene by Bob Matsuo

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High motivation for low prestige job

by U. Woelcke & E. Lubosch

"Mennonites have developed a deep social concern. They are distressed that anyone should be made to suffer for creed or color. They are eager to see all citizens everywhere enjoying the full benefits of citizenship. Likewise they desire to alleviate the distress of poverty, warfare and natural disaster." (From the book *An Introduction to Mennonite History* by Cornelius Dyck.)

The "quiet in the land" are not so quiet anymore. Too much injustice, too much human suffering cries out. Mennonites all over the world for some time now have felt that these cries of human anguish call for an answer. A *practical answer*, that is, an answer that goes beyond community church service and local commitments; and an answer which demands involvement and confrontation with people of all walks of life and different cultural backgrounds.

The tireless work of such well known Mennonite organizations as MDS (Mennonite Disaster Service), PAX, MCC and the unselfish work of many mission stations in far away places all over the world gives witness of the "Church of people" concept as well as to the deep social concern mentioned above.

Many Mennonites give generously of their time to serve as volunteers in a variety of organizations (please note *Mennonite Mirror* article by Wilma Penner of September 1972); others serve after their regular work hours, be it as hospital visitors, companions and helper of the elderly, the lonely, the physically and mentally handicapped, etc., etc.

While many Mennonites serve on a volunteer basis, others choose the so-called "service professions", such as the ministry, nursing, medicine and social work as their life-time employment.

While social work is a relatively new profession, man's compassion for his fellow man is not. "The records of earlier civilized peoples reveal, despite the rigours of the times, a compassion for

others — for the sick, the old, the handicapped, the poor. This was true of the Egyptians, Jews, Greeks, Romans and those who adopted Christian teachings. Throughout the centuries that mark the Christian era, benevolence and mutual aid was enjoined. It was so during feudalism and it was only as the modern state began to evolve that the relation of serf and master, man and his church, underwent change." (Find, Anderson, Conover, *The Field of Social Work*, 5th edition.)

Perhaps more than anything, this quote indicates that man has been concerned for the welfare and happiness of his fellow. "Mutual aid and benevolence" took many forms and some of the activities became formalized and organized into today's helping professions. The quotation also lends historical support to theories that man is by nature a gregarious creature that seeks interdependence with others.

Aloneness has been created, some say, by industrialization and competition of the 19th and 20th centuries. Through this "revolution" Western man has changed his resource base from the security of a rural agricultural economy to the insecurity of an urban market economy. He appears to have moved from a situation where he was independent in the security of food and shelter to where he was to become interdependent with others for these basic necessities. When interdependence falls, urban man is in danger.

It was somewhere in the latter half of the 19th century out of a concern for the victims of industrialization that a movement began which became organized and formalized into today's profession of social work. It appears to have been superimposed upon the ancient and ongoing concern with poverty and its amelioration through charity or relief efforts

There had been indications of an organized system for relief of the poor in the 18th and 19th centuries in the Ger-

man cities of Hamburg and Elberfeld. At about the same time the Charity Organization Society was developed in Britain. However, at a much earlier period in history there had occurred a shift of responsibility for the relief of poverty from church to state.

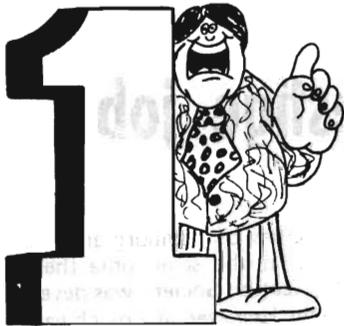
The development of organized systems of relief brought greater depth of understanding to the problems that people were having of which their material poverty was only a symptom. There was evidence that some persons and families did not know how to solve the problems of day to day living. This concern led to a search in the new sciences of psychology and sociology for answers to questions related to why some men could not function as individuals or as members of a society. The causes of problems were alternately thought to lie within the person or within the social system.

In trying to organize knowledge of how people can be helped to function better a major breakthrough was made with the writing of *Social Diagnosis* by Mary Richmond in 1917 in New York. Social work moved from something based on intuition to something based on science. Since this milestone there has been much theorizing and writing and much borrowing and rejecting of knowledge and skills from allied fields.

It appears the helping professions are still only scratching the hard surface of what might be an effective helping process when it comes to the non-biological problems of human functioning. But while this may be so, this profession does continue to search for more and more effective ways of helping people and, like people in any other job, social workers have their share of success and failure.

While this paper intends to deal with Mennonites in social work it may be of interest to our readers to have some comparative statistics. Leland Harder, professor of practical theology at the Mennonite Biblical Seminary in Elk-

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hart, Ind. assisted by hundreds of congregational volunteers, undertook a census of Mennonite church members and ex-members of the General Conference of Mennonite Churches in 1970. His findings indicate that in five Canadian provinces where the number of gainfully employed conference members reaches approximately 8000, 22.4 per cent of the members are engaged in professional and technical employment. The five provinces mentioned are British Columbia, Alberta, Saskatchewan, Manitoba and Ontario. The percentage breakdown of this group into the different professions looks as follows:

	Five Provinces	Manitoba
Teacher	41.2	45.7
Minister	6.9	6.9
Nurse	15.9	14.0
Professor (Coll. & Univ.)	2.7	2.1
Doctor	2.1	2.5
Technician	4.6	4.2
Engineer	3.4	2.3
Accountant	4.2	6.0
Social Worker	3.3	3.4
School Administrator	2.0	2.7
Other	13.7	10.3
	100	100.1
Total	1,746	565

These numbers are probably higher when we consider that between 1960 and 1970 there were approximately 2,000 ex-members in the five mentioned provinces; 788 from Manitoba. According to the records of the School of Social Work approximately 58 people with Mennonite names graduated in Social Work between 1943 and 1971. The professional association, the MASW (Manitoba Association of Social Workers) has 14 Mennonite names listed as practicing workers in Manitoba.

While the percentage of Mennonites in social work is low as compared to teachers and nurses, those who are in it are fascinated by the challenge they encounter, stimulated by the variety of problems they have to cope with, dedicated to the people they try to help and all in all are highly motivated which they have to be in order to keep going. Today a social worker in Manitoba receives a good salary but he hardly receives the kind of recognition that comes with a degree in medicine, law or nursing. Why is it that "social work" to a large extent is still considered a "low prestige" profession? What actually is "social work"? It means many things to different people. To some, social workers are "do-gooders" i.e. well meaning, rather naive characters, who in their misplaced sympathy are trying to help the downtrodden and poor when everybody in his right mind

knows that the poor are really responsible for their fate, are a shrewd and cunning lot leading our charity minded friends up the garden path. Then there is the image of the "snooping" social worker who finds some sadistic pleasure in noticing dirty dishes, grimy bed sheets, dirty corners and neglected children and informs the "authorities" who will then take "appropriate action". Another public image is the "probing" social worker who just knows that all people have emotional, social, psychological and sexual problems, and relentlessly he will dig for these problems. A rather new popular concept is the "radical" social worker who, if need be, will arm the poor with Molotov cocktails in order to achieve dubious social reforms.

While the just mentioned "generalizations" hardly ever hold true, a social worker probably has to demonstrate some of the above characteristics in order to function effectively.

In a nutshell: A social worker tries to help people who are troubled by problems (large or small) that threaten to interfere with and to disturb their ability to cope with the tasks of daily living. As has been mentioned, social work is a relatively young profession and due to the fact that it deals largely with society's "underdogs" in a success oriented and profit minded society, it can easily be seen why many consider it a "low prestige" profession.

We interviewed a number of Mennonites in different fields and asked what prompted them to go into social work, how they felt about their work, their profession, and society's attitude towards them.



Jake Sudermann

Jake Sudermann, member of the Portage Avenue Mennonite Brethren Church, is presently executive director of the Lion's Manor, a residence for senior citizens at 320 Sherbrook Street, Winnipeg. His interest in social work was kindled years ago when he became involved in working with delinquent boys in Regina. He loves his present work and in all his years as a social worker in different fields he has never encountered a more appreciative, responsive clientele. It is his aim to administer this residential set-up for sen-

ior citizens with a human touch. One example: If somebody has difficulty paying his rent, the bill isn't just pushed into his hands and payment demanded regardless of the difficulties this person may encounter. The problems of this resident are discussed in an atmosphere of warmth and understanding in order to find a solution. One of Mr. Sudermann's principles: "Administrative decisions must serve the resident, rather than the resident serving administrative decisions."

Mr. Sudermann felt that the "professional" social worker was definitely needed in today's complex society. Sudermann did express disappointment about the lack of a spiritual basis for present-day social work. He felt that social work should work much more out of religious conviction rather than only out of humanitarian compassion. Unless social workers can convey to people in trouble that they (the people) have a responsibility towards themselves and towards their fellow men because of God's laws, they cannot expect people to change their way of life just because society may wish them to do so.

* * *

Another of our interviewers works with an entirely different clientele. Dave Rempel, member of the First Mennonite Church is district representative of National Parole Service and his charges are adults who have been found guilty of some offense under the Federal law of this country.

Years ago when Mr. Rempel was principal of a school in Saskatchewan, he helped a difficult adolescent by establishing a personal relationship with him rather than revert to punitive measures as had been demanded by the angry father of this boy. Mr. Rempel was amazed how positively the young man reacted to this humane approach and until this day he never wavered in his conviction that those on the "social garbage dump", namely our criminals, need something else besides punishment: a society that is willing to reach out to them and that is prepared to focus on the individual rather than on the offence. Mr. Rempel is optimistic that society's attitude can be changed and there are encouraging signs. On the other hand, there are disappointments not only with social attitudes but also with the prisoners he is involved with.

When questioned about the profession of social work as such he felt that this discipline was not as "low prestige" now as it once used to be. He also believes that the development of a social conscience outside the church has shown the church the urgent need for more involvement in the community and has actually enhanced our religious philosophy. "Social Work" is only a label — the prerequisites for a social degree in theology — the two philosophies are complimentary.

* * *

The next two interviews with Mr. H. Epp and Mr. D. Schellenberg are presented to our readers in the question and answer format.

Mr. H. Epp is presently assistant director of social service at the St. Boniface Hospital.

M.M. How did you get into social work?

Epp: There was never a master plan. My options at the end of public school were to get into farming in the home town area of Springstein or, to continue studying. I pursued scholarship.

During my undergraduate years two

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distinct happenings stand out in my memory. One was that I attended an address given by the then Executive director of the Children's Aid of Central Manitoba, S. J. Enns. This social worker made a profound impression as a man and as a professional upon one who was a student with no firm career planned.

The next thing was that I was persuaded by a friend to seek summer employment at the Selkirk Mental Hospital. At Selkirk I saw the "pain" of persons suffering from behavior disorders. The fusing of an impression of social work with an impression of human suffering seems to be what led me into this "helping" profession. Upon completing undergraduate education I took a job as a welfare worker with Children's Aid of Eastern Manitoba. After a year I returned to university to get my Master's degree in Social Work (1962).

Since 1962 I have worked with Children's Aid of Eastern Manitoba, the Canadian Forces in Germany (Iserlohn), the Manitoba Department of Health and Social Development and now with the St. Boniface Hospital.

M.M.: What are your thoughts on the profession of social work today?

Epp: I think that social work is an unknown for most people. The reason may lie in the fact that social work is usually concerned with groups of people who are down-and-out, people who do not exercise much power and influence. Social work, too, seems to find it difficult to describe itself and I have experienced that the folks back home tend to regard this work as being almost as good as that of a missionary.

M.M.: What about the future?

Epp: Much more effort must be brought to bear on the prevention of social problems. There is in my opinion a need to advocate that society should re-order its priorities. Our current social values and systems are creating many of the problems we abhor most.

M.M.: Will social work develop to where it might replace psychiatry?

Epp: I have heard it said that traditional psychiatry is on a collision course with oblivion. Unless that therapy undergoes significant change it will be supplanted with more effective therapies which might well derive from today's social work.

M.M.: What is rewarding about social service in a large hospital?

Epp: I am impressed with the caring that I see about me, especially in a large place like the St. B. Lately, there has been a tremendous concern in the medical staff with the topic of communication. Communication is the key to treating the whole person, not just the sore leg. There is also a concern to develop knowledge and skill in interviewing, again, to improve communication between the medical team and the

patient. There is a concern to develop the total therapeutic environment.

* * *



Dave Schellenberg

Mr. Dave L. Schellenberg is assistant executive director, Children's Aid Society.

M.M.: How did you get into social work?

Schellenberg: There was no grand design for a career.

I met a chap planning to take social work while in my undergraduate years in Arts at United College (University of Winnipeg). I was fascinated with his commitment. In 1957 I graduated with my BA and landed a job as a welfare worker with the Children's Aid of Winnipeg. I worked in that position long enough to realize that it should become my life's work. This first position was

followed by a two-year course in social work at the University of Minnesota.

I returned to CAS from Minnesota and have been here ever since.

As I say, there was no grand design but I believe that the Mennonite cultural milieu in which I was raised (Rosfeld, Manitoba) had a strong influence upon my choice of work, that is to say, in the field of service to people.

M.M.: What do you think of the profession today?

Schellenberg: I definitely believe the work to be challenging and entirely worthwhile. However, I also see it in danger of dying out because it is allowing itself to be pushed out of the function of planning. Others outside the profession are moving into positions of authority where they can influence the practise of social work. Coupled with this is the "non-training", in the academic field of social workers for social policy formulation. Non-social workers are becoming planners and directors of social agencies.

Social work is also in danger in a sense when its attributes and approaches are adopted by other helping professions. This may not be entirely a bad thing.

Social work must become more specific of what it wishes to achieve, more clinical, if you will, in its methods. Because of its diffuse nature there



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Reviews

An evening of song

By Ben Horch

A capacity audience filled the MBCI to hear the Mennonitschen Maennerchor in their 6th annual concert sponsored by the Mennonite German Society. The choir conductor is John Albrecht and Erna Wiebe the accompanist.

The program consisted of traditional folk songs, composed folk songs, part songs, both secular and sacred, and excerpts for male chorus from German and Italian opera. The program was sung in German with exceptions being one Russian and one Ukrainian selection and one American spiritual.

In the course of the program it was evident that conductor Albrecht had shaped his 70-voice male ensemble into a well-disciplined musical group. In much of its singing the choir revealed a wide range of moods with a sensitivity that held the attention of the audience through performance. The choir had a beautiful homogeneous sound both in terms of blend and balance. In their high register the first tenors in particular produced an lyrical flow of sound. And when necessary the choir surprised and delighted us in the way it could 'belt out' an operatic chorus to literally make the proverbial rafters ring. How long is it since we have heard a Mennonite male-voice choir of such proportions or any other male choir for that matter 'flesh out' such masculine sonorities? The audience loved it. We loved it. It's true that the choir in one or two instances had to do some fancy footwork to save some rather tricky harmonic progressions in Wagner's stentorian Sailor Chorus from the Flying Dutchman. However, the conductor's firm beat and the sturdy support from Miss Wiebe at the piano saved the day. There was also the problem of many choristers who were so completely bookbound that they couldn't watch the conductor. I must confess that my sympathies are nearly always on the side of the conductor when I consider how many missed rehearsals by choir members can be attributed to such musical uncertainties. Regrettably the Wagner number could have had a definitive performance from this splendid choir.

The choir's guest artists included a male quartet comprised of tenors Paul Wiebe and Andy Funk, baritone Neil Epp and bass John Ens. The quartet was especially appreciated for its two contrasted selections. The gospel song "Drinking at the Springs of Living

has been less emphasis lately in the hiring of high priced professionals and more on the hiring of lay persons who might be helpful in very specific ways to people seeking help.

M.M.: What do you find rewarding in child welfare?

Schellenberg: All my work experience has been in child welfare. I have worked at all levels: as caseworker with children and families; as a supervisor in home care and now a member of senior management. There are satisfactions at all levels. I am fully satisfied that money spent on child welfare is money well spent. I am satisfied that we are getting the most for our dollar under current circumstances.

There is much satisfaction as I see an increased understanding by the public of our program coming about. Welfare programs are easily misunderstood.

Being a quasi-private agency, i.e., answerable to a board rather than to the government, gives us greater freedom to be a public advocate for our cause. This is gratifying.

Contrary to some opinions children are not all that popular. Our culture is production oriented and deviant children are not seen as productive. Our values have not changed much. To help society become more people-oriented remains a challenge for social work. We tend to lose compassion for a child as he grows up. His problems become too adult. Babies and small children are different. They are relatively easy to place in adoption, but homes that will accept a teen-ager with behavior problems are hard to find. Caring effectively for such a child is a tremendous challenge.

In spite of the continuing odds Child Welfare is better off than it was ten years ago. We are developing. Our knowledge and attitudes are becoming more effective. Fewer children are being taken from their homes and we are doing more family building.

* * *
As can be seen from these interviews social workers are active in many fields of human need: child welfare, offenders, the old, the sick and the crippled, the mentally ill and retarded, the emotionally disturbed, in the administration of different welfare programs and many more not mentioned here. But social workers alone cannot hope to cope with the ills of mankind unless society as such supports their efforts not only financially, but much more in attitude and through active support. Social work is as old as the story of the good Samaritan and if many people on this continent wouldn't act as the Levite and the priest did because they were too busy and because they had "important" things to do, a lot more would be achieved and much suffering would be alleviated. mm

Waters" was joyously infectious. And Gebhardt's "Wenn die Sternlein Abends Blinken" was rendered with a naive charm that was completely disarming. Each member of the quartet was also heard as a soloist in four further selections by the choir. All performed to good effect — Neil Epp in O Froeliches Leben by Ruecker; Paul Wiebe in the spiritual "There is a Balm in Gilead;" Andy Funk in "Wo Bluehen die Blumen so Schoen;" and John Ens in Lysenko's "Ta Zabilyi Snihy." Conductor Albrecht maintained an almost intuitive balance between the choir and each of the soloists so that none of them was ever swamped by the larger body of choral sound.

Strange to say the choir's two most effective numbers included the Ukrainian part song by Lysenko, and the Russian song heard earlier. Both songs were moving in the way poetic verbalization in a foreign language had to give way completely to musical values only. It helped that the choir did not know the individual meaning of each word. Because of this the audience heard lyricism which was uniquely of the moment rather than that which was merely inherent in the music.

The choir's second guest artist was the talented young violinist Louise Pauls. She chose two works for performance — Beethoven's Romance in F Major, Opus 50, and the First Movement of the Concerto in F Minor by Nardini. In both works the size of her tone was sufficiently ample for this large hall. The lyrical sections in the Beethoven sang with a great measure of freedom and the virtuoso sections revealed a sureness of digital and bowing skills that held the attention of the listeners for the music throughout. Her sister Marlene provided the kind of firm support that almost suggested orchestral music realized through the keyboard. Both works were originally composed with orchestral accompaniment in mind.

The choir's third group of guest artists favoured the audience with only one selection. That was a pity, because it was a perfectly delightful trio. With Agnes Epp at the piano — Baritone Neil Epp and the contralto Erna Dahl sang the folk song "Zwei Augen" with a delightful sense of humour. The wit and the charm of it becoming apparent to the audience only in the surprise ending. In conclusion the musical quartet were united in a most stirring performance of the choral benediction entitled "Herr Deine Guete und Treu ist

Alle Morgen Neu" by Beethoven.

I must admit that I was somewhat disappointed to discover that the program content deferred almost entirely of the German musical tradition of our European domicile in Russia up to 1923 or thereabouts. I was especially disappointed that it contained not a single Canadian folk song to reflect at least a token identity with the land we now call our home. Obviously the choirs programs are not exclusively German since we were also entertained

by songs sung in Russian, Ukrainian and American. Supposing through some trick of fate a reversal of our history resulted in terminating our sojourn in this happy land and we once again found ourselves in the country of our irigin — which songs would we be able to recall that would stir our hearts with a quality of nostalgia similar to those of our mother tongue, but that are not native to the country in which we have now lived for the better part of our lives?

George Epp, President of the Mennonite German Society, introduced conductor Albrecht, his choir, the guest artists and the group of distinguished visitors which included Premier Ed Schreyer, Dr. Yaroslav Rudnicky, a member of the B & B Commission; and Rudolf Thiele Head of the German Consular Office.

The choir, its musical director, as well as the contributing artists are to be congratulated for a most enjoyable evening.

mm



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Deliverance

Wilhelm Janzen II

The determination to uphold this heritage was quite possibly the reason why we dared to defy the order to move east and seek a route out of the village to a place of freedom instead. To our dismay a policeman stopped us and told us to go the other way. He was armed so we had no choice. Then, as we were about to depart in the assigned direction the policeman became occupied with another group who were also trying to elude him. It was our chance to make a second attempt to avoid the trip east. But the policeman stopped us a second time and forced us to join the convoy going east, where we were instructed to wait till dawn before moving on. If we had known that the Germans were so close, we could have left the wagon and escaped on foot.

It was midnight, long past our usual bedtime, and my brother and I lay atop the wagon staring in wide-eyed wonderment at the clear, star-studded sky above. We marvelled at the sight of so many stars at once — something we had never before beheld.

Sheer exhaustion finally drove us to sleep. At the break of dawn we were awakened by the movements of our team of horses as they impatiently pranced to and fro near the wagon. As we peered in the direction of our assigned evacuation route, it seemed that there was nothing but horses and wagons as far as the eye could see.

At 7 a.m., after the women had carefully donned white tuesches, the long line slowly — and reluctantly — began to move. Since most of us were prepared to stall at the slightest opportunity, the news of a breakdown in one of the vehicles in the line was welcomed with joy. When we got moving again, numerous other "breakdowns" began to occur in rapid succession. But in spite of these interruptions we covered several miles by noon.

At about mid-day, German planes roared past at low altitude. Because the women had obediently donned their large white tuesches, the pilots recognized us and did not attack.

That afternoon after several hours

travel, we arrived at another Mennonite village. Here we came to an orchard of plum trees. They were ripe, ready to eat and our group began helping themselves. Soon the people of the village came out to see what was going on. They rebuked us stating that the plums were theirs. Our people replied, "It won't make much difference whose they are when you will have to leave your village as we did. In wartime you can't count on calling anything your own."

After picking more plums we returned to our wagons and continued on our journey.

By evening, after covering 10 miles, we arrived at a large bridge over the Dneper River. We were at the end of the mile-long lineup of wagons. Our horses were tired and it was obvious that they did not want to go farther. Then a policeman came up and said, "Move to the side of the track and follow me." We passed the lineup and drove on the bridge. Just then more German planes flew over the bridge. We held our breath thinking they would bomb it, but they didn't. We crossed it ahead of others who were eager to cross in order to escape from the Germans. The policeman knew this, so, in order to ensure that those who were not so willing to escape from the Germans would not attempt to return, he escorted us across first.

We were now on the island of Kaump and after travelling another mile at a snail's pace, darkness began to fall and we stopped for night. We spread blanket on the ground under our wagon and placed pillows for beds. But it was difficult to sleep with the noise of German planes constantly overhead, drawing a steady stream of anti-aircraft fire from Russian guns.

We resumed our journey early. Because the paved road was occupied by the army we had to travel on a side road. The depth of the dust and sand made it difficult for the horses to draw the heavy load and greatly restricted our speed.

By noon we reached the other side of the island — a distance of about

Preface:

Those Mennonites who stayed in Russia during the 1930's, through World War II, lived through some of the most difficult experiences that one can imagine. One such person was Wilhelm Janzen, a carpenter and printer living in Winnipeg. Mr. Janzen is preparing a book on his experiences, with the help of Mr. Tony Doerksen.

three miles. We were fully aware of the sobering fact that if we crossed that bridge we had little chance of ever returning to our home.

A loud explosion nearby jolted us to attention. It was a close shot from a cannon and the shell whizzed low over our heads and exploded in the river. At that instant our guards disappeared. The tide had turned! We were now on our own.

Because of the danger we went quickly into the bush. To be on the safe side we crept through the underbrush into a ditch about six feet deep. To our dismay we found that the Russian and German forces had entrenched themselves at either end of the same ditch and were pouring a volley of gunfire at one another lengthwise along the ditch. We ducked down very low as the shells continued to whine low over our heads.

One Russian soldier who passed by our little "foxhole" said, "If you stay

there all bunched together, in an hour you will be turned into meat for sausage. Spread out and if a shell hits you, you will not all be killed with one shot."

Mother quickly moved over about three feet from the spot where she was sitting with another woman. As she moved, a red glowing shred of a huge shell hit between them just where my mother had been sitting. It was a miraculous escape.

For me it was a completely new experience and I naturally wanted to see everything that was going on. But as the danger increased I thought it more prudent to hide myself.

By evening the contest had narrowed down to the very area where we were hiding with the retreating Russian forces on one side and the advancing German forces on the other side.

One girl anxiously raised herself up; she was instantly caught in the deadly crossfire and fell back, fatally wounded. The imprudent act cost her her life. It was the only death I heard about amongst our people in that battle.

For two hours the battle raged. Glowing machine gun bullets filled the air with a maze of red lines as we lay flat on the ground completely terror-stricken. No one dared to look around to see what was going on.

When the fighting stopped, we cautiously crawled out of the ditch. The darkness was broken here and there by the bright light of flames leaping into the atmosphere from burning ammunition dumps. After a little while we returned to our "foxholes" and lay down on the ground in an effort to get some much needed sleep.

In the morning, when I got up, I saw some soldiers passing by who sported different uniforms than the Russian uniforms we were used to. Mother greeted them with a cheery "Guten Morgen" (good morning) in high German but other than this I could not understand what she was saying because we always talked Plattdeutsch (low German) at home.

After the discussion with the soldier, my father suggested that we walk back to the bridge while he would go to where the wagons had been left the day before (about 200 yards away) and he would meet us at the bridge with the wagon.

We all climbed out of the ditch and felt confident that we could return safely home. Our confidence was bol-

stered by the sight of several hundred Russian soldiers with guns broken and hands up march up to the German officers to surrender. A German soldier told them — in a gesture — to "go home to their mummies" and subsequently they were all set free; none were taken captive.

As we walked on we saw a civilian delivery van nearby with the back door open. A German soldier standing by called us to draw near and help ourselves to the clothes that were in it. It had belonged to some wealthy Russian Jews who had loaded all their stock in preparation for their escape from the Germans. We concluded that this must have been the Jews we heard crying, "Da Hitla komt, da Hitla komt," ("Hitler is coming, Hitler is coming") during the shooting the day

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We were amazed that in a country where everyone was supposed to be equal we would find such privately owned riches. We took our share of clothing and carried them in our arms.

When we reached the bridge we had crossed two days before, we looked around to see if father was coming, but he was nowhere to be seen. We noticed a big cannon standing by the roadside attended by a German soldier. Mother greeted him in German. The soldier appeared more pleased than surprised to be greeted in his native tongue knowing that he was deep in Russian territory. He cheerfully responded and, pointing to the cannon he said: "This is the 'Susie' that scared you yesterday." He was referring to the loud bang we heard when the battle commenced.

He went on to explain that they had pushed forward in a narrow strip only in this area to prevent the Mennonite people from being evacuated to Siberia. He added that some Mennonite officials had come to the German ambassador in Moscow about a year and a half ago and informed him that there were 40 thousand Mennonite people who would like to emigrate from Russia to Germany.

"Well," mother said, "two of those men were my brothers. They were arrested last year because of their involvement and are now imprisoned at Zaporozhye about 25 miles away."

"They will be home tonight and the war will be over in two weeks," he confidently predicted.

Then he went on to describe how he had been resisted by 30 Russian soldiers as he was coming across the bridge with his tank. He turned his machine gun on them and killed them all, he said. Their bodies were strewn under the bridge on the shore.

By now we were getting a little anxious about where father was. Finally, after another hour, we saw a single wagon approaching us and we recognized father driving. The wagon was loaded with several other families. When he got to us he explained that when he went for the wagon his cousin had met him and told him he couldn't find his family. My father had offered to help and they had combed the entire island with no success. It was presumed that they must have crossed the second bridge after the shooting had started the day before.

When the bridge was free from the military we were able to cross. With a few exceptions our whole group returned with our vehicles as we had come. We were warned by the German soldiers not to travel on the highway and take the chance of drawing enemy sniper fire. However, we felt absolutely safe because now we were under the protection of the mighty German

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army. The Russians couldn't shoot straight anyway!

As we travelled along the pavement, with bodies of dead Russian soldiers thickly scattered (close enough to touch one another) along both sides, we noticed something unusually pathetic: still tightly clutched in the hand of one dead Russian soldier was a picture — probably of his family who would never see him again. Well . . . after all, that was war and . . . these were just Russian soldiers, I mused.

Before long, one wheel broke and my father, together with my uncles, managed to find another to replace it. We reached home that afternoon.

Our village was spared of any damage. However, we were greeted by several German army trucks. This and the grim facts made known to us of three German soldiers meeting their deaths in the fierce battle that occurred there two days ago and the fact that our uncles did not return that evening as the soldier promised served notice that this war was not really over after all.

My father had suggested to friends before we had left on our short journey that if we would be delivered we would observe a special deliverance thanksgiving service in our house on the first Sunday after our return to the village. This idea had spread among many of our people while on the island so that when the first Sunday arrived so many people came that quite a number had to stay outside. It was truly a memorable occasion. One Bible was available to be read to all during the celebration. My father had a songbook and dictated the songs line by line as they were sung by the audience.

After this we began holding regular Sunday services in different homes in the village. Then a small school building was remodelled for use as a church and the services were held there.

To ensure that we would not be hindered in our services the Chortiza colony sent a petition to Hitler requesting freedom of worship. His reply was that we could worship freely according to our faith with an exception: non-resistance was out and we could be drafted into the army. No one argued with this because of our determination to free our imprisoned relatives from the Communists. Also, the organizers of the Seltstschutz were now in authority and would not prevent their young men from joining the army. Besides, the true meaning of non-resistance was not taught fully anymore.

We were now full of hope that the Russian "kulkosses" would shortly be discontinued. We would get our portion of land, some implements and, by pooling our resources with neighbors we would soon be on our own.

Unfortunately, there were insufficient implements to be divided and our hopes were crushed once more. The new administration ordered that the kulkoss system be continued as long as necessary. In smaller villages the implements were distributed among the peasants or smaller groups and the kulkoss discontinued. This was simply not possible in our village though we were now working for the German government instead of the Communist regime. But now we had freedom, enough food and the promise that soon everyone would work his own land.

Of course, the new administration had its weaknesses. The most glaring and troublesome was the stipulation that if a native Russian man and a

German or Mennonite man were doing the same job, the Russian would get only half the wages that the other one would receive. This created the suspicion in Russian minds that perhaps they had been freed from one dictatorship only to fall into the grip of another.

Furthermore, when the Russian people asked the German government to build up their own Russian, pro-German democratic administration through which they offered to fight against Communism and thus set Russia free, they were politely but firmly told: "We do not need you. We will do it ourselves."

(Continued Next Month

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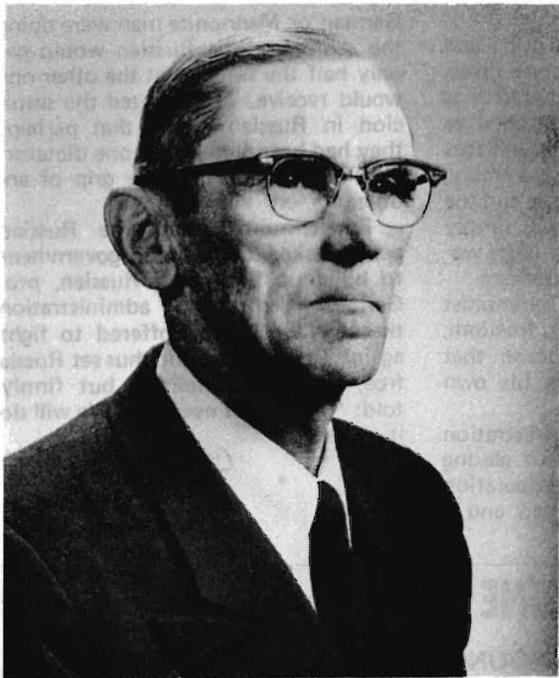
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Reviews

Mr. N. H. Unruh

Poetry and Plays

by Peter Paetkau

GEDICHTE UND PLATTDEUTSCHE GESPRAECHE — N. H. Unruh; Derksen Printers, Steinbach, Manitoba, 1973; 64 pp., \$2:00, format 9" by 6".

The Mennonite poet is scarcely worth his bread. Perhaps for that reason it is all the more true, as Dr. Thiessen points out in *Mennonite Literature in Canada* (MM, November/72), that whenever in over 4½ centuries literary attempts have been made, and been on their way to acceptance, they were nipped in bud. The community continued once more to live on the more essential fare of Bible and bread. While we may have developed a certain literature, somewhat different in each generation and more substantial at certain times than at others, the ranks of the poet and the playwright have swelled the least and can

most readily be counted. Many have relied on Goethe and Eichendorf for theme, turn of phrase and style"; and the greying but still active poets like Abram Enns of Luebeck and N. H. Unruh of St. Elizabeth have remained Romanticist, and must be rated among the best, together with Fritz Senn (Gerhard Friesen) and Karlo (Abraham J. Friesen). One wonders, have none seen, or do they not deserve seeing printer's ink in decorous volumes?

If the reply be negative . . . well, that brings me to what has been eating me a long time! 1974 is fast encroaching upon us. We will, no doubt, take a close look at the last century. Chronologically, the events of a 100 years will pass before our seldom disturbed consciousness and one wonders what place the Mennonite library heritage will find, and how it will be rejuvenated even at this late date, posthumously as it were, be remembering with grace

and gratitude these men whom God endowed with greater gifts than most. And indeed, how will the Mennonite community of Canada find access to these rare jewels of inspiration? Perhaps there is only one way? To inspire our somewhat pragmatic age, from Vancouver to Waterloo, a substantial anthology of Mennonite poetry, both religious and secular, 'hymnal', Romanticist and contemporary, is desirable in a format that is a far cry from those two-bit volumes of yesterday.

And now to touch upon that modest but excellent selection of N. H. Unruh's poetry and plays, recently published by Derksen of Steinbach. If you can possibly muster enough German, the inspiration of the poetry is easily the required incentive to carry through with their reading. A goodly portion of the poetry, I say, is beautiful, and so what, if they are rather Romanticist? Their loveliness increases at each reading as one pauses to ponder the poet's insight, a good deal of which issues from a man's relation to his Creator and God, while much reminds one of times that are past. I recall one poem by Enns of Luebeck (*Menn. Jahrbuch der Konferenz der Sued-deutschen Mennonitengemeinden/1971*) which is so similar:

Auf Meines Vater's Grab

Graeber ihr
Ohne Stein und Mal!
Eines am Ural,
Liebstes mir!
Asiens Stuerme drueberhin
Haben es verweht,
Disteln ausgesaet.
Hinter dem Ural

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Ohne Stein und Mal
Liegt ein Grab,
Bald denkt keiner mehr dorthin.
"Liebste mir!" For Unruh it is
"Andacht" right from the start, all the
way through, but also, St. Elizabeth
and his own acre. Unruh, too, knew a
good deal of "Asiens Stuerme", which
have swept away — everything but
memories of "Mein Heimatdorf" and
"Abschied von 1921" and the "Gebet
an den Fruehling" (im Hungerjahr 1921
geschrieben). And some memories have
faded into fable. "Das Neue Maerchen"
is likely conceived "aus der Zeit als in
der Heimat das Spinnard wieder be-
braucht wurde", like "Die Spinnerin"

Und sinnend spinnt sie Gebete
mit ein
Bei stillem, gemuetlichem Lam-
penschein.
"Vier Maener Sassen Um Einen
Tisch" comes at the tail-end of an
echo that seems never to withdraw:
....., dann wurde es still,
Versunken in tiefes Schweigen,
Schaun sie die Heimat, das stille
Dorf,
Sie schau'n was einst ihr Eigen.
Unter dem Scheine der ewigen
Sterne
Lasst uns gruessen die Toten, . . .
In der Ferne, der weiten Ferne.

Then, there are also pictures of "Feuer
im Dorf". In Osterwick Grandmothers
told tales about their village set ablaze
by one tragic kitchen fire in 1863 when
64 households burnt down. But this
time

Es zucken die Blu
Es zucken die Blitze
Der Donner kracht,
Durch Wolkenritze
Schaut stumm die Nacht.
And disaster is not out of proportion.
Perhaps the very best poem is "An-
dacht"; in the following lines Unruh is
superb and touching:
Dann fuehl ich mich verbunden
mit dem Einen

Und noch mehr Sternlein wollen
mir dann scheinen,
Und hoeer, hoeer, meine Ziel-
steigen,
Und schoener klingt der hehre
Sphaerenreigen.
Und leichter hebt sich die be-
drueckte Brust
Und weiter schwinden Erdenleid
und Lust.

The volume also contains a few
prayers and wedding songs which are
memorable. But time and again "ver-
gangener Zeiten schwere Stunden"
keep coming through "im Laerm der
Welt." as the poet recalls his village
home; "wie fernes Ahnen" it invades
our mind. In another poem, "Heimat",
Unruh says plaintively, "bald denkt
keiner mehr dorthin". If we read this
poem, like others in the collection, we
are reminded of how Hoepfner's and
Bartsch's markers were found almost
forgotten, overgrown with thistle-
torn.

Our poetic appreciation is to be
kindled by reading all of these poems;
they are derived from a wide experi-
ence and speak of a full life and rele-
vant faith in God. A number of them
should be included in that definitive
"Anthology of Mennonite Poetry",
which someone hopefully will sort out
for us. mm

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his illness wait. He said he figured that
had the doctor not saved him and put
him in action again, the others would
never have been paid anyway."

— Damon Runyon
— "The Brighter Side".

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reflections from our readers

Dear Sir:

I am told there are those who have cancelled their subscription to the Mirror because of this story which I, in haste, had overlooked. Fortunately for me, a friend drew this to my attention.

No doubt by now the whole issue is dead and buried, and "Old Eva" is recorded among the wicked. But I shall not be content to leave her grave without a marker, — the simple cross will bear witness that I removed my hat and bared my grey head in deep reverence, — acknowledging the fact that it takes people such as Eva and Aaron if we are to meet the real tests in life.

Specialized training, prestigious vocations and a taste for sophistication is among us. We have become professionals at influencing people to the good, — mostly ours. Book upon book and brick upon brick, we have built our Empires and at this point are far removed from "Old Eva's, "hard lot."

I too have used books and have been to the bank, but unless we have passed the point of no return, let me encourage those who read and misunderstood "Old Eva's Cure", to read once again and possible re-read after that. It is a practise of mine to collect short stories or articles with a message and if you still have your copy of the January Mirror, be sure to keep it. With the passing of time it will be more difficult to find the likes of Eva and Aaron amongst a people we still identify with. It is my prediction that soon this couple will have become antique, rare and perhaps priceless.

By our present standard of living, Eva and Aaron had been short-changed in life. Consider the burden of poverty, the absence of a learning experience, the loss of a child and the bleak uncertain future of Eva's

other children. While most of us would have despaired, it "never bothered her", — "zest for life made all the difference" and she would find ". . . Water where others saw only stones". Eva reminds me of our old solid oak dining room table with sturdy carved legs. Somehow it seemed fitting that, while sitting around the dinner table, in all sincerity we bowed our heads and heard the prayer ". . . give us this day our daily bread", — the table and the prayer seemed so enduring and timeless. In contrast, present prayers spoken at table are but a formality and the decorative carvings are an add-on of hollow plastic.

In the meantime many have taken to the "couch" or have developed a speech impediment, in some cases living together means "dead silence". But Eva and Aaron succeeded where many of us are failing. While Aaron was a man of rough edges, Eva felt nothing but affection when her husband would grab her by the wrist, — and what better place to talk things over than in an "honest" bedroom.

If the reader has been offended by Eva's action when Aaron's health failed, — I fear the reader has missed the whole point. Aaron had been a faithful husband, — the couple had understood the biblical mystery of husband and wife becoming one flesh. And in the exercise of their God-given gift, a renewed warm glow of affection gave strength and courage once again to cope with the tasks that lay ahead.

Unfortunately for Eva, her Aaron took ill and the responsibility combined with initiative fell to the wife. Eva was a practical woman and she made the best of a difficult situation. Since the physical union with her husband was no longer possible, she nevertheless guided "her helpless old husband to the secret place they had shared for so long". If the reader of the article has understood what Eva was trying to do, you will have loved her for it, — and if not, shame on you for looking through the keyhole. Most of us have only had a peek at life, — Eva knew what it was all about.

And now for a parting word, — Hats off to such practical godly people as Eva and Aaron. It is unfortunate that they came on the scene too late to prevent "the apple crop failure", — the cost of which is still with us.

William C. DeFehr
108 Eastwood Drive
Winnipeg

Lieber Mennonite Mirror:

Wuerden uns sehr freuen, und wuenschen, dass mehr Seiten im Mennonite Mirror in deutscher Sprache waere. Lege noch den Cheque bei.

Gruessend Frau Anna Winter
1172 Spruce St., Winnipeg

Dear Sir:

If "Old Eva's Cure" is, as your January issue indicates "one of the best fiction works to be written by a Mennonite author in a long time", then the state of our literature is in worse shape than I had heretofore believed. The heavy reliance on cliches, the stiff and unwieldy prose, and the incongruities of title, tone and text, to name but some of the failings in this piece of writing, make it seem doubtful that any journal, prestigious or otherwise, would clamour to print it.

Much more interesting than this story, however, were the reflections from readers which it generated. I rather suspect that those who wrote in such a moral huff had (just to make sure that they were very thoroughly disgusted) read each "pornographic" paragraph very carefully word for word — twice. I only wonder how consistent they are in their condemnation on such content in literature. Have they also cancelled their personal subscription to the whole Bible out of protest for such entries as the Song of Solomon?

Oh how we feel so morally healthy
When we keep our "prurience stealthy".

Sincerely,
(Mrs.) Renate Schulz
Kingston, Ontario

Dear Sir:

I was disappointed to notice in last month's Mennonite Mirror the number of negative reactions from readers regarding Mr. Al Reimer's short story, "Old Eva's Cure" — disappointed, because these readers have misread both the story and the author. I have had the opportunity to work with Mr. Reimer in an English course at the University of Winnipeg this winter, and have found him a sensitive, knowledgeable, and actively concerned person.

Many of these readers seem to have attributed "Old Eva's Cure" to a deficient understanding of literature and life on Mr. Reimer's part, not recognizing the story as the work of art it is. There was an apparent lack of understanding of the inherent validity of art as an expression of life.

I thought "Old Eva's Cure" was a sympathetic and illuminating portrayal of a warmly vital woman. I am looking forward to Mr. Reimer's sketches on growing up in Steinbach.

Yours truly,
Mavis Barkman
Winnipeg

Life in Steinbach

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An afternoon on the mall

by Edward Unrau

The Music and Art Fair April 8 at Polo Park was important for two reasons.

First, it brought Mennonites of every type together. There are all too few events which make it possible for us to visit, meet with, and see our people from other areas of the province. All Sunday afternoon it was clearly evident that people were catching up on important news - just as they would at any family gathering. Of course, the large mall was the right size for a gathering of all the "family" and to spend time at one of the most meaningful of all human activities - visiting.

The second most important feature of the afternoon was to be able to see the skills and workmanship of some of our people. One person complained that a lot of it wasn't artistic. Difficult as it is to agree on what is artistic, one can see his point. However, I do not think that artistic standards ought to be applied to this kind of event. Indeed, they are not important nor are they relevant. What is important is that the exhibitors were showing off their best work.

There are so many opportunities in our life not to do things: to lie in front of the TV, to waste endless hours lying about, to have many never-followed-through intentions. Therefore, when people have a dream, an ambition to make something they think in their minds is creative, we should hold back the negative criticism.

Many older people were showing off their work that day. For them to be able to keep on working at something laudable. They could have chosen to live out the rest of their days sitting on a rocking chair wasting life, health, and mind. To turn to a hobby, perhaps to learn a rare skill, is important for their own personal well-being. At the start of this article is a photo of David Epp, who for many years has been a skillful tool and die maker. A few years ago he took those skills and applied them to the carving of wooden animal models. Two other men well into their retirement relive younger days by building scale models of things as they were then. A host of older women gave evidence that the craft of quilt-

mennonite mirror / april 1973 / 17



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ing and crocheting are far from lost. For these people, and others not listed here, to apply artistic standards would be cruel at the least.

The paintings, ceramics, photography, etc., by the more youthful age group gave evidence to the fact that Mennonites are expressing themselves in artistic media; that they are doing it well; and that they are not afraid to experiment. While the products of the labor of "hands and back" are important in any society, the contributions in the more difficult to appreciate area of the arts are what give a society its texture, and are the things which are often longest remembered.

The literature section, off in one arm of the mall, was a pleasant surprise. You know that there are Mennonite writers and that there is a certain body of historical material. But the magnitude is rather surprising when as much as possible is spread out on the tables.

What can one say about the singing and low-German story-telling in the shadow of that commercial institution (Eaton's) that has been so important in the history of so many Canadian Mennonites? It was rather appropriate to have chosen that end of the mall for this purpose.

Thanks are due to the women of Westgate who organized it; to Ruben Epp, who thought it important enough to come all the way from Dawson Creek; to those who prepared exhibits; and, of course, to those who paid \$1 to come and see.

mm



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Hindernisse zur Einwanderung

Wie die politische Lage damals war, konnte der Erfolg der Delegation gar nicht in Frage kommen. Mr. King, der neue Premierminister war in Waterloo County, Ontario unter Mennoniten aufgewachsen und er hatte schon der ersten Delegation versprochen, dass wenn die Liberalen ans Ruder kaemen, wuerde das Einwanderungsverbot aufgehoben. Er hatte schon vorher gesagt und hat das spaeter oeffter wiederholt, dass Canada keine besseren Buerger habe als die Mennoniten. Mr. Stewart von Edmonton war Immigrationsminister. Er hatte die Mennonite im Osten kennen gelernt u. schaezte sie. Mr. Motherwell, Vertreter fuer den Melville Kreis in Saskatchewan kannte die Mennoniten im Westen und gab ihnen das Zeugnis, dass sie gute Buerger seien und sich auch in grossen Widerwaertigkeiten immer durchhelfen u. zwar ohne Hilfe. In Ottawa wurde ein voller Erfolg erzielt. Das Versprechen wurde gegeben, dass das Einwanderungsverbot wuerde aufgehoben werden und man duerfe von unserer Seite getrost daraufhin die notwendigen einleitenden Schritte unternehmen. Mr. Stewart gab den Delegaten Briefe an Mr. Beatty, dem Praesidenten der Canadian Pacific Railway Company u. an Col. J. S. Dennis dem Chief Commissioner of Colonization & Development der CPR.

Hier tritt der Name d. Col. J. S. Dennis zum ersten Mal in unserer Geschichte auf. Er war als junger Mann schon mit den Mennoniten bekannt geworden. Er gehoerte zur Besatzung d. Schiffes, das die ersten Mennoniten im Jahre 1874 auf dem Schiff, International auf d. Red River, nach Manitoba gebracht hatte. Er wusste auch von ihren Schwierigkeiten durch Heuschrecken, ueberschwemmung u. Frost, wusste weiter von der Anleihe, wohl an \$100,000.00 die die Regierung den Mennoniten garantiert und spaeter, wohl nach 10 Jahren zurueckgezahlt worden sei.

Spaeter wurde Col. Dennis Deputy Minister of Public Works in d. North West Territoris mit s. Sitz in der Hauptstadt Regina. Diese Stellung behielt er wohl bei als im Jahre 1906 das North West Territory in die Provinzen Saskatchewan u. Alberta eingeteilt wurde. Spaeter wurde er dann Chief Commis-

sioner der CPR und wohnte in Montreal. Er war eine militaerische Erscheinung mit scharfem Blick u. imponierendem Aeussern, als ich ihn im Jahre 1922 das erste Mal sah war er wohl etwa 65 Jahre alt. Er kannte Gerh. Ens von seiner Zeit in Regina her als dieser Mitglied der Legislatur war.

Col. Dennis wurde befragt, unter welchen Bedingungen wohl Kredit zu erlangen sei, um unsern Bruedern aus Russland zu helfen, nach Canada zu kommen. Die Sachen war ihm ja neu, doch so wurde berichtet, habe er sich mit zustaendigen Beamten besprochen und spaeter den Delegaten den Bescheid gegeben, dass die Sache wohl zu arrangieren sein wuerde, die genauen Bedingungen koennten aber erst spaeter festgelegt werden. Der Bericht der Delegaten lautete uebrigens ganz bedeutend guentiger als der Kontrakt spaeter lautete. Auch bei dem Beamten der Canadian Northern Railway Co. hatten die Delegaten vorgesprochen, doch waren diese nicht in der Lage, irgendwelche Aussicht zu bieten. Als uns die Berichte gebracht wurden, waren wir froh, dass so viel erreicht worden sei.

In jener Zeit erhielt ich mehrere Briefe von H. H. Ewert, welcher darauf bestand, dass ich Glied in dem Komitee sein sollte, welches sich mit den Einwanderungsfragen befassen solle. Ich weigerte mich, indem ich immer wieder schrieb, dass ich nicht koenne Glied in dem Komitee sein. Ich dachte dabei an meine schwere finanzielle Lage und an meine Arbeit in der Gemeinde. Dann hatte ich aber in den Fragen, die in dieser Verbindung auftauchen mussten, keine Erfahrung. Ich versprach das Komitee in jeder Weise zu unterstuetzen, aber Glied d. Komitees wollte ich nicht sein.

Dann kam ein Brief von B. Ewert in dem eine Stizung d. Komitees nach Gretna bekannt gegeben wurde. Diese Sitzung sollte in Mai stattfinden.

Auf dieser Sitzung handelte es sich laengere Zeit wohl um das Unterbringen der Immigranten, wenn sie kommen sollten. Auch hierin gab es wohl aergere Auftritte. Br. Ewert hatte wohl den Plan, dass immer eine Anzahl Einheimischer sich fuer die Schuld einer

Einwanderungsfamilie verbuergen sollten und auch fuer ihr Unterkommen aufkommen. H. A. Neufeld u. Gerh. Ens glaubten, dass dieser Weg zu beschwerlich sei und dass bei Herbert und in der Rosenorter Gemeinde viele untergebracht werden koennten. Es gab keine Einigung ueber diesen Punkt.

Weiter kamen zwei Plaene zur Durchsprache wie man sich die Finanzierung der ganzen Angelegenheit denke. Br. Ewert hatte den Plan etwa wie folgt: Die Altkolonierer hatten im Plan nach Mexico zu gehen und da war es gewiss sehr wuensenswert wenn wir die Doerfer fuer die zu erwartenden Einwanderer ankaufen koennten. Er glaubte, dass bei den Einheimischen die Opferfreudigkeit so gross sein wuerde, dass sie genug Geld zur Verfuegung stellen wuerden, um ein Dorf zu kaufen. Auf dieses Dorf sollte dann eine Hypothek genommen werden und mit dem Geld ein weiteres Dorf gekauft werden. Dann sollte dieses Dorf in derselben Weise, wie oben angedeutet die Moeglichkeit geben, ein drittes Dorf zu kaufen. So sollte es dann fortgehen bis alle Doerfer gekauft seien. Das Waisenamt sollte die geschaeftliche Seite gewissermassen als eine Bank, vermitteln. Die Hindernisse waren da wohl erstens, dass es wohl unmoeglich gewesen waere, das erforderliche Geld (etwa \$150.000) bei den Einheimischen aufzubringen um das erste Dorf zu kaufen. Dann waren ja auch viele Laendereien bereits belastet, so dass man doch das erforderliche Bargeld nicht haette erhalten koennen. Und drittens waere es doch wohl fast unmoeglich gewesen, die Hypothek-Gesellschaft, welche das viele Geld vorgestreckt haben wuerde, zu finden. Der andere Plan war auf Anordnung von Gerh. Ens vom Advokaten A. C. March, Rosthern ausgearbeitet worden. Es war in diesem Plan eine Aktiengesellschaft gedacht mit einem Kapital von zehn Millionen (\$10,000,000) Dollars. Mit diesem Gelde sollte Land u. Zubehoer fuer alle Einwanderer gekauft werden und sie sollten es dann an die Aktiengesellschaft schuldig werden. Man hielt es fuer moeglich diese \$10,000,000 unter Mennoniten aufzubringen und auch ich in meinem uebergrossen Optimismus schloss ich die

ser Ansicht an. Wir dachten uns da ein grosses Bankgeschaeft, und dass wir dabei ganz frei waren von selbstsuechtigen Motiven kann ich nicht behaupten. Wir bedachten bei der ganzen Sache wohl nicht, dass wir unter uns wohl niemand hatten, der die geschaeftlichen Faehigkeiten gehabt haette, mit so grossen Summen zu operieren, Dann bedachten wir auch nicht, dass unser Volk als Ganzes fuer diesen Plan nicht zu haben sein wuerde. Es koennen fuer reine Wohltaetigkeit unter unserem Volk grosse Summen aufgebracht werden, wo es sich um klare Wohltaetigkeit handelt, aber wo es nach Geschaeft riecht, da ist der Mennonit genuegend misstrauisch um abzulehnen.

Diese beiden Plaene kamen auf der Sitzung in Gretna zur Verhandlung und alle ausser Ewert beguenstigten letzteren Plan.

Als es dann zur Abstimmung darueber kam wer Vorsitzender in der Canadian Board of Colonization sein sollte, wurde ich, trotzdem ich meine Mitgliedschaft in dem Komitee noch garnicht zugegeben hatte auf Vorschlag von H. H. Ewert (das Protokoll zeigt, dass der Vorschlag von H. H. Ewert gemacht wurde) gewaehlt, u. Rosthern wurde als Ort fuer die geschaeftliche Betaetigung bestimmt.

A. A. Friesen wurde als Sekr. u. Kassenfuehrer ernannt mit einem Monatsgehalt von \$100.00 Gerh. Ens u. A. A. Friesen brachten mir diese Nachrichten nach Heidelberg und stellten mir einen Gehalt in Aussicht. Trotzdem ich mich ganz abseits gehalten hatte kann ich nicht sagen, dass mir diese Loesung unangenehm war. Ich galt ja bei manchen Leuten als erfolgreicher Lehrer. Es sah wohl kaum ein anderer meine Unvollkommenheit so wie ich. Dann war mir die Aussicht auf eine erweiterte Taetigkeit recht verlockend, besonders auch weil ich bei meiner Betaetigung daheim sein durfte.

Als dann wohl d. 24. Juni die erste Sitzung in Rosthern tagte, nahm ich formell die Stelle als Vorsitzender in dem Komitee an und da ich im naechsten Jahr in Heidelberg \$1400 Jahresgehalt bekommen sollte, bot man mir denselben Gehalt. Ich sagte, dass ich mit \$1200 Jahresgehalt zufrieden sei. So wurde mein Gehalt auf \$1200.00 jaehrlich festgesetzt. Auf jener Sitzung wurde dann weiter besprochen, dass wir uns formell mit der C.P.R. in Verbindung setzen zwecks Herueberbringung unserer Brueder aus Russland. Ich als Vorsitzender sandte dann mein erstes amtliches Telegramm an Col. J. S. Dennis, Montreal mit der Bitte uns einen Kontrakt zuzusenden, den wir pruefen und eventuell unterschreiben wuerden. Wenn ich bereits erwaehnte dass der Kontrakt als er kam doch durchaus nicht so guenstig lautete, wie wir glaubten nach dem Be-

richt der Delegation annehmen zu duerfen, dann ist hier vielleicht der Platz zu erwaehnen, dass nicht alle in der Verwaltung dafuer waren, uns diese Kredite zu gewaehren. Wohl durch die guten Berichte von Col. Dennis ueber die Mennoniten in Bezug auf ihren guten Ruf als Farmer und ihre Ehrlichkeit wurde Praesident Beatty fuer die Sache gewonnen. Sir Augustus Nanton, Winnipeg der als der Hauptteilhaber u. Praesident der Firma Osler & Hammond & Nanton od. auch North of Scotland Mortgage Co. mit den Mennoniten viele Geschaefte in Geldsachen hatte gab ihnen ein guet Zeugnis und beguenstigte als Direktor der C.P.R. dieses Geschaeft. Bei einem spaeteren Besuch in Winnipeg sagte er mir, seine Gesellschaft habe an die Mennoniten noch keinen Cent Geld verloren ausser an einen . . . in Waldeck, Sask. der aber nicht mehr Mennonit sei, wie er wusste.

Mr. Ogden der finanzielle Vize Praesident der C.P.R. war gegen Kreditgewaehrung und nannte das projektierte Uebereinkommen "one of Col. Dennis' crazy ideas." Dieses wurde mir spaeter so mitgeteilt.

Es ist also wohl verstaendlich dass selbst Col. Dennis nicht ueberall mit seinen Wuenschen u. Plaenen durchdrang. Die Fahrpreise waren ganz bedeutend hoeher als anfaenglich ge-

dacht. \$140.00 per Person anstatt \$100.00 wie von G. Ens in Aussicht gestellt war u. die Zahlungstermine viel kuerzer. Auch sonst wurde mie in Anbetracht unserer Armut und die grosse Verantwortung der Gesellschaft und auch den Gemeinden gegenueber fast bange.

Doch zuerst kam es noch zu einer Konferenz in Winkler, Manitoba und zu einer Debatte. Diese Konferenz fand anfangs Juli 1922 statt. Auf derselben waren die Brueder Jacob Kroeker von Deutschland, J. W. Kliever, Newton, Kans. u. Gustav Enns von Kansas auch zugegen. Ich war wieder Vorsitzender d. Konferenz. Als die Einwanderungssache zur Sprache kam, erklarte Br. Ewert seinen Plan, wie vorhin schon angedeutet. Ich erklarte dann den unsern, d.h. den von Mr. March gearbeiteten Plan der projektierten Aktiengesellschaft. Es gelang mir den Plan ruhig u. sachlich darzulegen, waehrend Br. Ewert recht aufgereggt geworden war. Er betonte: "Ich habe nichts gegen Br. Toews aber die andern Glieder im Komitee wollen die Gemeinde nicht fragen und ich kann nicht mit ihnen arbeiten." Hierauf wurde dann P. P. Epp, damals Altona, Manitoba als Mitglied der Board erwahlt. Die Konferenz entschied dann mit 64 gegen 2 Stimmen fuer unsern Plan.

Fortsetzung folgt.

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Begegnungen im Schwarzwald VI

von Frau Viktor Peters
Fortsetzung von Februar

Wir sind gerade munter beim Fruhestueck als die Tuer Glocke ungeduldig geht. Bambi, die eben einen Witz erzaehlt, verschluckt sich beim Lachen, Wolfgang klopft ihr den Ruecken, also eile ich zur Tuer um zu oeffnen. Vor mir steht Ernst Holtsch, der um 2 Jahre aeltere Freund von Karl, den ich noch kurz vor meiner Abreise bei uns in Winnipeg gesprochen hatte. Ich bin von seinem ploetzlichen Erscheinen so ueberrascht, dass ich ihn beinah umarmt haette, denn Ernst gehoert so gewissermassen zur Familie, Er ist der Neffe von Frau Dr. Jack Thiessen in Winnipeg, die nur einige Strassen weiter von uns wohnen. Ernst kam schon als 14 jaehriger zu Thiessens, ist eng mit Karl befreundet, und war bei uns immer ein gern gesehener Gast. Manchmal kam er noch spaet abends vorbei um zu plaudern, oder einige Schallplatten zu hoeren, und ich staunte oft ueber die Toleranz und die eigentlich reife Lebensansichten der beiden. Sie tollten dann meistens noch ein bischen mit Bella, unserem schwarzen Spaniel, und liessen es sich gern gefallen wenn ich ihnen so um ein Uhr nachts eine Tasse Tee mit Toast und Honig reichte. Nein, Ernst gehoert unbedingt zu uns, aber eine Umarmung meinerseits waere fuer einen jungen Mann doch recht peinlich gewesen, und ich beschaenke mich auf den konventionellen Haendedruck.

Inzwischen sind auch Bambi und Wolfgang in den Flur getreten, und Ernst wird freudig bewillkommt. Wolfgang bemerkt sofort dass unser Gast physisch nicht ganz auf der Hoehe ist. Allerdings ist das auch nicht verwunderlich, dann er hat allerlei Strapazen auf der Reise nach Freiburg durchgemacht, wie er uns bei einer Tasse Kaffee erzaehlt. Er kann aber nur sehr leise und mit heiserer Stimme sprechen, da er sich eine boese Mandelentzuendung zugezogen hat. Auf unsere Frage, wie er denn dazu komme, erzaehlt er uns, dass er laut seiner Flugkarte nur

einen Tag zu Besichtigung Londons hatte. Nun ist Ernst aber sehr an Geschichten interessiert, und ein Tag in London erschien ihm wie ein Tropfen im Meer. Er war also gleich nach der Ankunft den Sehenswuerdigkeiten Londons nachgegangen, aber trotz der groessten Eile und gewissenhaftester Zeiteinteilung war es 5 Uhr geworden, ehe er dazu kam, an den "Tower of London" zu denken. Als er dann vor den Parlamentsgebaeuden einen Bobby (so nennt man in England einen Schutzmann) nach der Richtung fragte, versuchte der ihn zu ueberreden den Turm doch fuer diesmal auszulassen, die Verbindung dorthin waere um die Tageszeit schlecht. Ernst zog dennoch wohlgenut hinaus, den groessten Teil der langen Strecke zu Fuss zuruecklegend um ja nichts Wichtiges zu verpassen. Der Turm war zwar schon verschlossen, aber Ernst hatte doch sehr viel von der Aussenansicht gehabt, so genau deckte sich seine Schilderung der kraechzenden Raben die den Turm umfliegen mit unseren eigenen Beobachtungen vom vorigen Sommer. Von dem langen Marsch muede und erhitzt, hatte er sich wohl zu schnell abkuehlen lassen, und das Uebel war da.

"Ja, da war ich natuerlich sehr muede, kaputt, sozusagen, schon ehe wir nach Frankreich hinueberfuehren.

In Calais hat mir ein Reisegefaehrte vorgeschlagen mit ihm ueber Frankreich nach Deutschland zu trampeln, da das billiger ist und man auch viel mehr sieht. Anfangs war's Spass, aber als es Nacht wurde und wir weder fuer Geld noch fuer gute Worte eine Unterkunft fanden verging uns das Lachen. Wir haben die letzte Nacht draussen geschlafen, aber es war kuehl und feucht, daher die boese Halsgeschichte," erkluert er.

Bambi und Wolfgang "pleistern" den mueden Wanderer mit heissem Tee der ein Schuss Rum und Viel Zitrone mit Honig zugesetzt ist. Dann muessen beide in grosser Eile weg, in die Vorlesungen, Ernst wird zuvor noch

auf's Sofa gelegt, wo er einige Stunden so fest schlaeft, das er von der Welt nichts weiss. Nach der Ruhe sieht das Leben am Nachmittag wieder freundlicher fuer ihn aus, und er schliesst sich mir gern an als ich ihn auffordere mit mir in die Stadt zu gehn um Lebensmittel fuer das Abendessen einzukaufen. Er ist trotzdem er sich sicher noch garnicht wohlfuehlt, so begeistert fuer die schoene Altstadt, dass es eine wahre Freude ist, ihn etwas herumzufuehren. Besonders die Wasserspeier des Muensters findet er interessant, und wir schlendern langsam ueber den grossen Platz, waehrend er mir, hoeflich wie immer, die Einkaufe nach Hause tragen hilft.

Es ist ein schoener Tag und in der Nache des Martinstros liegt eine nette kleine Konditorei in die ich meinen jugendlichen Begleiter einladen moechte, um eine Limonade zu trinken und ein Stueck Kuchen zu essen — die beruehmte Schwarzwaldernusstorte soll er gleich am ersten Tag kennen lernen. Kaum aber haben wir uns an eines der netten runden Tischchen gesetzt als mir mit Schrecken einfaellt, dass ich eben Bambi's Geld auf dem Markt ausgegeben habe, und ich selber keinen Pfennig bei mir trage. Ich hatte vormittags zur Bank gehen wollen um mein kanadisches Geld umzuwechseln, durch Ernsts unerwartetes Erscheinen aber hatte ich total davon vergessen. Traurig zeige ich ihm meine kanadischen Dollar und bekenne mich reumuetig zu meiner Lage. Er lacht und zahlt selber, aber die Sache laesst man mich nicht vergessen — seither, wenn ich die Familie einmal in ein Lokal einladen will neckt man mich mit der spitzen Frage: "Hast du auch Geld, oder zahlen wir nachher selber?" Nachtraeglich habe ich mich ueber mich selbst geaergert weil ich die Begebenheit erzaehlt hatte, denn Ernst haette mich bestimmt nicht "verklappt".

Erfrischt gehen wir zur Tuer und sehn zu unserer Ueberraschung Karl im Sturmschritt die Strasse herunter

kommen. Er sieht uns gleich, und freut sich das Ernst nun auch da ist.

"Ja, wie kommt es denn, dass du schon so fruehe nach Hause durftest?" frage ich ihn.

"Ach! Ihr wart nicht zu Hause!" lacht Karl. "Donald Riediger und Harry Hank sind am Nachmittag bei Bambi und Wolfgang eingetroffen und haben mich im Krankenhaus angerufen. Schwester Marie-Dorothea hat mich sogleich beurlaubt, weil die Jungen nur einen Tag und eine Nacht in Freiburg bleiben koennen."

"Das kann ja lustig werden!" ruft Ernst. Donald und Harry sind wie auch Karl und Ernst Westgateschueler gewesen, und kennen sich sehr gut mit Karl, Ernst, Helga, und sogar mit Bambi. Es ist reiner Zufall, dass sie sich hier treffen, denn die Jungen, die Europa kennenlernen wollen, sind auf der Durchreise nach Italien, und haben aufs Geratewohl einen Abstecher nach Freiburg gemacht. Ausser Harry sind sie alle in der achten oder neunten Klasse meine Schueler gewesen, und deshalb fuer mich wie ein Stueck von zu Hause. Wir eilen also rasch in die Konradstrasse und hoeren schon durch die offenen Fenster die angeregte Unterhaltung, denn inzwischen ist auch Helga vorbeigekommen, und Bambi und Wolfgang sind zurueckgekehrt.

"Ihr koenntet eigentlich alle ruhig bei uns auf dem Fussboden schlafen,"

sagt Bambi, "aber leider erwarten wir heute abend eine Gruppe aus der Universitaet zu Besuch, und das wird dann fuer euch wohl doch etwas zu spaet werden."

"Ach, wir finden sicher eine preiswerte Unterkunft in der Naehel!" erwidern die drei. Es ist aber in Freiburg mit der Uebernachtungsgelegenheit ganz anders als in Winnipeg, besonders in dem Sommermonaten. Bambi ruft: ein nahegelegenes Hotel nach dem andern an, aber alles ist besetzt. Die muntere Gesellschaft sitzt mit unverwuestlichem Humor daneben und lacht ueber die volkstuemlichen Namen der Gasthaeser oder Hotels. Im "Karpfen", "zum Loewen", "zum edlen Hirsch", "zum weissen Roessel", und wie sie nicht alle heissen. Schliesslich finden die Jungen selber in der naechsten Strasse, nur um die Ecke, eine Schlafstelle im "Gruenen Baum". Ohne das Zimmer gesehen zu haben sagen sie zu, und ziehen dann froehlich aus um Freiburg zu besichtigen, wobei Karl und Halga nun schon den Fuehrer machen koennen.

Am naechsten morgen sind Bambi, Wolfgang und Karl schon laengst weg, als eine hoechst verkaterete Gesellschaft auftaucht, einer nach dem andern: erst Ernst, arg uebernaechtigt und fuerchtbar heiser; dann kommt Donald mit mueden Schritten nach, und zuletzt Harry.

"Seid ihr so spaet ins Bett gekommen, oder warum seht ihr so muede aus?" erkundige ich mich, mich als fruehere Lehrerin zu den Fragen berechtigt fuehlend.

"Nee, so spaet war's nicht!" illustriert Ernst, "aber es waren fuer drei Personen nur so ungefaehr 1/2 Schlafstaetten, weil das Zimmer nur eine Kammer war, Es gab auch keine private Waschgelegenheit. Duerfen wir uns hier waschen?"

Nach dem Waschen und Rasieren sieht das Kleeblatt schon viel frischer aus, und Donald und Harry schicken sich an zum Bahnhof zu gehen.

"Ihr habt ja hier noch fast nichts gesehen," bedauere ich, und beginne ihnen aufzuzaehlen was sie alles in Freiburg sehen muessten.

"Wir wollen auf der Rueckreise auch durch Freiburg kommen und dann sehen wir uns alles in Ruhe an," erklaren sie mir. Ob sie's geschafft haben weiss ich nicht, da ich zu der Zeit ja laengst wieder nach Kanada und dann zusammen mit meinem Mann nach Russland abgeflogen war.

Ernst aber bleibt einige Tage, und schlaeft scheinbar recht gut auf dem Fussboden in Wolfgangs Studierzimmer, zur grossen Freude von Wasil, der es herrlich findet aus Bambi und Wolfgangs Schlafzimmer in den Flur, dann zu Ernst, zurueck in den Flur, und dann zu mir ins Wohnzimmer zu

sausen, dabei katerhaft miauzend und allerlei Sprunge ausfuehrend.

Bewegt ist das Leben in der Konradstrasse schon, ein Kommen und Gehen, Begruessen und Abschiednehmen. Zum Abendessen erscheinen an diesem Tage Wolfgangs Geschwister zum Borscht, aber wie es meistens so geht, kommt noch unerwarteter Besuch dazu, und die Gesellschaft wird immer animierter. Der Grund dafuer liegt nicht nur in dem kraeftig gewuerzten Borscht den Bambi weit besser kochen kann als ihre Mutter, sondern am Gespraechsthema. Einer der Besucher, ein Mediziner, ist Araber, und es wird ueber die politische Lage im Nahen Osten diskutiert. Die Geister scheiden sich, aber erstaunlicher Weise vertragen sich Deutsche, Inder, Araber, und Kanadier, trotzdem jeder seine Meinung vertritt.

Am naechsten Tag sind Bambi und ich bei "Mammutschka" zum Tee eingeladen. Mammutschka ist ein aus Kiev stammende Russin, die Bambi und anderen Lehrern und auch Studenten russischen Sprachunterricht erteilt. Ich bin gespannt ihre Bekanntschaft zu machen, denn fast alle Freunde von Bambi und Wolfgang erzaehlen begeistert von "Mammutschka", und auch Bambi hat sie oft in ihren Briefen erwaeht. Da es wieder ein wunderbarer, sonniger Tag ist, beschliessen wir den halbstuendigen Weg nach Guenterstal, einem Vorort von Freiburg, zu Fuss zurueckzulegen.

Herrlich ist diese Wanderung im Wald, durch sanfte Taeler und wellige Huegel, auf schmalen Fusswegen die von mossigen Steinen eingesaumt und von plaetschernden Baechlein begleitet sind. Ehe wir's uns versehen stehen wir an einem Abhang, von dem Treppen hinunter in einen Rosengarten fuehren, darin ein Haus sich eng an die Bergseite schmiegt — es liegt so weit unter, uns, dass ich an Arnold Dyck's Ausspruch ueber das Dorf Kronsweide in Russland denken muss: "Doa kunn eena von bowen enn den Schorsteen spiejen," pflegte er zu sagen, und hier bei Mammutschka haette man das auch leicht machen koennen. Wir steigen die Treppen hinunter in den Garten wo die heisse Sommerluft in Wellen ueber Rosen und Blumenbeete zittert. Die heisere Stimme einer in einem Drahtkaefig sitzenden Kraehe kraechzt uns ueber die Gemuesebeete etwas Unverstaendliches zu. "Die spricht nur russisch," bemerkt Bambi, aber trotzdem wir beide etwas Russisch koennen verstehen wir nicht was sie sagt, ob das nun an unseren Sprachkenntnissen liegt oder an der Kraehensprache soll dahin gestellt bleiben.

Vom Laerm des Vogels aufmerksam geworden, erscheint unsere Gastgeberin im Tuerranman. Sie ist eine stattliche Siebzigerin mit einem ausdrucksvollen,

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klugen Gesicht und hellen, blauen Augen, die guetig und doch mit Humor in die Welt blicken. Ich hatte schon gemerkt, dass sie von ihren Schuelern und andern Bekannten restlos verehrt wird, obwohl sie es sich hin und her erlaubt ihnen, wenn auch ungefragt, einen guten Rat zu erteilen. "Du wirst sehen, sie wird sobald wir da sind schimpfen weil wir noch keine Kinder haben", hatte mir Bambi auf dem Wege prophezeit.

Kaum hatten mir im grossen, kuehlen Esszimmer Platz genommen als sie Bambi liebevoll verwisend anblickt und in ihrem stark slawischen akzent fragt: "Kindchen, wo ist Son?" Dann werden wir an den Teetisch komplimentiert und mit echt russischer Gastfreundschaft bewirtet. Obwohl sie mit Haus, Garten, und Unterricht voll beschaeftigt ist hat sie es sich nicht nehmen lassen fuer uns zum Tee ein leckeres russisches Gebaeck, eine Art Muerbeteigschnitten und Mandelplaetzchen herzurichten. Alles ist einfach gehalten aber einladend und appetitlich. Der Charme dieser starken aber durchaus fraulichen Persoenlichkeit uebertraegt sich auch auf mich — ich kann jetzt gut verstehen warum so viel von der Mammutschka gesprochen wird.

Was hat diese Frau schon alles erlebt und geleistet! Sicher ist an ihr das Leid nicht vorbeigegangen, aber sie hat sich ihren Frohsinn bewahren koennen, und ist nun fuer alle mit denen sie in Kontakt kommt die "Mammutschka" — eine gebildete, guetige Dame, die man nicht wieder vergisst wenn man sie einmal kennengelernt hat.

"Sie entschuldigen!" sagt sie waehrend sie uns den Tee in die duennen Porzellantassen giesst. "Zur russischen Gastfreundschaft gehoert der Samowar, aber heute ist es so warm, da ist das staendige Brodeln unagenehm." Uns kommt es nach dem langen Weg auch warm vor, und wir sind froh, dass der grosse Messingsamowar auf der Anrichte heute nicht angezundet worden war. Die Fenster und Tueren stehen alle weit offen, ein herber Waldgeruch dringt ganz leise mit jedem Luftzug zu uns hinein und vermischt sich mit dem schweren Duft des Gartens in dem lauter almodische Blumen wachsen — Reseden, Nachvioletten, Verbenen und ganze Beete von rosaroten Rosen. Das Milieu passt genau fuer die Mammutschka, die charmant erzaehlen kann, wenn auch zuweilen die russische Idiomatik auf ihr Deutsch uebertragen wird, so dass Bambi einige Male krampfhaft mit der Lachlust zu kaempfen hat, bis ich ihr unter dem Tisch ein paar heimlich Knueffe versetzt. "Warum sind Sie gekommen so lange nicht zur Stunde?" wird sie gefragt, und zu mir gewandt heisst es: "Tochterchen so begabt, aber nicht

fleissig, sie kommt zu selten in die Stunde. Andere kommen immer, lernen aber wie Kamel, und ich kann doch nicht sagen 'Bleibt blos weg, Russisch lernt ihr doch nie'."

Das 20ste Jahrhundert scheint mir das Zeitalter des Sammelns zu sein. Alles sammelt etwas, manchesmal die kuriossten Dinge. Mammutschka sammelt Loeffel: nicht kleine Souvenierloeffelchen, sondern richtige Loeffel, aus Holz oder Metal, grosse Schoepfkellen und kleine Dessertloeffel. Als wir ihre grosse Sammlung die von den Borten ringsum in der Kueche haengt, bewundern, bittet sie mich leise ihr doch, wenn's nicht zu viel Muehe mache, einen billigen Holzloeffel aus Kanada zu schicken, aus Kanada haette sie noch nichts. (Zu Weihnachten bin ich durch unsere Winnipegger Geschaefte gelaufen, fand aber keinen einzigen Loeffel, weder Holz oder Metal, der die Praegung "Made in Canada" oder wie es dort stand zufrieden geben.)

Da wir nun schon die Kuechen besichtigen duerfen wir uns gleich das ganze Haus ansehen. Die Raeume sind teils im Schwarzwaldstil, teils nach russischer Art eingerichtet, unten mit dunklem Holz getaefelt, ueber dem Tisch elektrische Haengelampen die ganz an Russland erinnern. Im Wohnzimmer steht ein grosses, altes Spinett welches zur Zeit aber unter Reparatur ist. Da Bambi und Wolfgang auf der Suche nach einem Instrument sind, erfolgt eine lange Diskussion ueber eventuelle guenstige Kaufmoeglichkeiten. Mammutschka ist ganz begeistert: "Kindchen, nach Umkirch, da muss man kaufen, beim Maestro Schueler. Da ist's gut, da ist Cembalo gemacht mit Liebe," strahlt sie.

Wir sind endlich an der Tuer als jemand aus dem Wald die Treppe herunter uns entgegenkommt. An den hellen blauen Augen erkenne ich sofort die Tochter von Mammutschka, Frau Geier. Sie traegt einen grossen Waldblumenstraus, und als ihre Mutter mich vorgestellt hat, schenkt sie ihm mir in ihrer warmen, impulsiven Art. Sie haette den herrlichen Nachmittag ausgenuetzt, um sich beim Spazierengehen etwas zu entspannen und von ihrer anstrengenden Arbeit zu erholen, sagt sie uns. In bester Stimmung verabschiedet man sich, und wir erwischen, da es reichlich spaet geworden ist, gerade noch die Strassenbahn. Unterwegs erzaelt mir Bambi, dass Swetlana, (Frau Geier) fuer den bekannten Verlag (Luchterhand) ein Werk von Solschenizyn uebersetzt, aus dem Russischen ins Deutsche. (Wie gross diese Uebersetzung ist wird mir erst klar als ich hier zu Hause zu "Russische Weihnachten" ein Buch in der Post erhalte: "August Vierzehn", mit einer Widmung von Mammutschka und der Uebersetzerin.) mm

FOUNDATION ELECTS OFFICERS

Representatives from three Mennonite conferences met in Winnipeg in early March to discuss final plans for an application for a charter for an inter-Mennonite foundation for Canada. An interim board of directors was elected. David P. Neufeld of Virgil, Ont., was elected chairman and Arthur Rempel of Winnipeg was elected vice-chairman.

Fresh Blood?

These words concluded a feature story about the search for a new high school football coach: "One Arthurs certain. The school board will leave no stone unturned in seeking a man to put fresh blood into the coach's shoes."

What Kind of Waste?

In discussing the dilemma of solid waste, an executive of an American company observed: "Timex now makes a watch so inexpensive that it is cheaper to replace it than to repair it. So we now have people who are throwing away their watches and saving their garbage."

Not Worth Much

Someone has observed that impromptu speeches "are not worth the paper they are written on."

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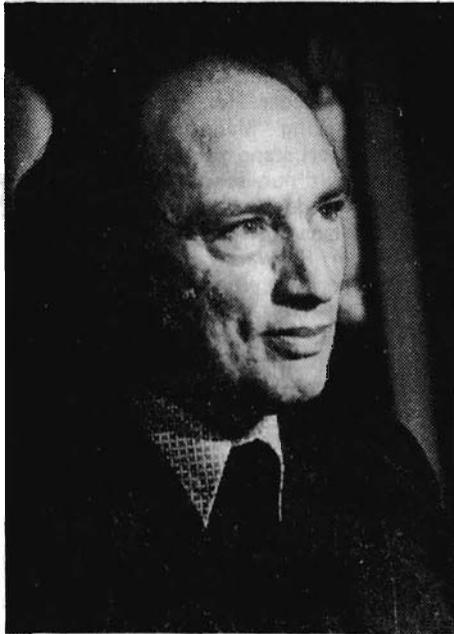
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Of particular interest to all Canadians



THE CANADIAN GOVERNMENT POLICY ON MULTICULTURALISM



The Rt. Hon. Pierre Elliott Trudeau

"... a policy of multiculturalism within a bilingual framework is basically the conscious support of individual freedom of choice. We are free to be ourselves. But this cannot be left to chance. It must be fostered and pursued actively. If freedom of choice is in danger for some ethnic groups it is in danger for all. It is the policy of this government to eliminate any such danger and to 'safeguard' this freedom."

The Rt. Hon. Pierre Elliott Trudeau, Prime Minister.

House of Commons, October 8, 1971

"... this declaration by the government of the principle of preserving and enhancing the many cultural traditions which exist within our country will be most welcome. ... what we want is justice for all Canadians, and recognition of the cultural diversity of this country."

Hon. Robert L. Stanfield, Leader of the Opposition.

House of Commons, October 8, 1971

"... it is with a deep appreciation of both aspects of our Canadian cultural life, official bilingualism and multiculturalism, that my party warmly supports the principles set forth ... by the Prime Minister."

Mr. David E. Lewis, Leader of the New Democratic Party.

House of Commons, October 8, 1971

"... I am absolutely convinced that Canadians in general share the views expressed ... by the Prime Minister. We want in Canada a great country for all the people in Canada, for all the ethnic groups in our country."

Mr. Réal Caouette, Leader of the Social Credit Party.

House of Commons, October 8, 1971

Hon. S. Haidasz Appointed Minister of State Responsible for Multiculturalism

On November 27, 1972, the Prime Minister, The Rt. Hon. Pierre Elliott Trudeau announced the appointment of Dr. Stanley Haidasz, M.P., Toronto-Parkdale, as Minister of State, Responsible for Multiculturalism. Dr. Haidasz has long been active in ethno-cultural matters; his parliamentary activities clearly illustrate his concern for the rights and welfare of minority cultural groups, and the problems of immigrants.

First elected to Parliament in 1957, Dr. Haidasz has served on a number of parliamentary, standing and special committees, and has as well been a member of many official delegations representing Canada at international conferences.

His experience in parliament has been varied. Twice appointed Parliamentary Secretary to the Minister of National Health and Welfare, he also served as Parliamentary Secretary to the Secretary of State for External Affairs, the Minister of Indian Affairs and Northern Development and the Minister of Consumer and Corporate Affairs.

Fluent in English, French and Polish, Dr. Haidasz received his Bachelor and Licentiate degrees in Philosophy from the University of Ottawa, and his M.D. degree from Toronto.

As a physician Dr. Haidasz has combined his training in medicine with his experience in Parliament to work

for improved health and welfare measures.

His lifelong involvement in affairs of the ethnic community has brought him much recognition, including appointment as an Honorary Member of the Ontario Ethnic Press Association.

The Government's Multicultural Policy is designed to encourage tolerance, respect and mutual appreciation among people of all cultural derivations. The Policy rejects uniformity as a desirable social goal because of the intolerance and mediocrity which would result.

Increasingly the various peoples of the world are being brought into closer contact with one another, and if the world is to avoid many of the shameful errors of the past, people must learn to seek out what is good, unique, and worth preserving and encourage it in others.

The Government of Canada believes that the most fitting place for such a policy of mutual respect and understanding to begin is here in Canada so that people everywhere may see that Canada's urgings are made on the basis of example rather than precept.

As Minister of State Responsible for Multiculturalism, Dr. Haidasz has already set in motion a number of programmes intended to deepen the involvement of all ethno-cultural groups in the mainstream of Canadian life.



Certainly one of the most popular Multicultural programmes to date is that involving grants to ethnocultural groups to assist them in carrying out cultural projects initiated and administered by their members. Some of these and other programmes now in progress as part of the Government's Multiculturalism Policy are described in this Special Supplement. New Programmes will continue to be developed and existing ones expanded as their usefulness, or interest in them, warrants.

Royal Commission

on Bilingualism and Biculturalism

In 1963, as Canada approached her 100th Anniversary of Confederation, the Federal Government appointed a Royal Commission of Bilingualism and Biculturalism with the express purpose of exploring new approaches toward greater Canadian unity. From the now famous Royal Commission Report, the Government of Canada has passed the Official Languages Act, enacted many other important pieces of legislation and also paid special attention to a series of recommendations laid down in Book IV of the Report referring directly to Canada's multi-ethnic heritage.

The Federal Government's Multicultural Policy Objectives

Here are excerpts from the Canadian Government's Policy of Interest and Importance to all Canadians tabled by Rt. Hon. Pierre Elliott Trudeau, Prime Minister of Canada.

"The Federal Government accepts and endorses the multi-ethnic recommendations and the spirit engendered by the Report. It believes the time is long overdue for the people of Canada to become more aware of the rich traditions of the many cultures we have in Canada. Our citizens come from almost every country in the world and bring with them every major world religion and language. This cultural diversity endows all Canadians with a great variety of human experience. The Government regards this as a heritage to treasure and believes that Canada would be the poorer if we adopted programmes of assimilation forcing our citizens to forsake and forget the cultures they have brought to this country.

The Federal Government hopes that each and every Province will also respond positively to these multi-ethnic recommendations. Each Provincial Premier has received a letter from the Prime Minister outlining policies and programmes and asking for their co-operation.

... Central to the Government's philosophy is the belief that cultural diversity throughout the world is swiftly being eroded by the impact of industrial technology, mass communications and urbanization. Much attention has been given to the denaturing and depersonalization of man by mass society, mass-produced culture and

entertainment and the ever-increasing development of large impersonal institutions.

One of man's basic needs is a sense of belonging and a good deal of contemporary social unrest, at all age levels, exists because this need has not been met. Ethnic groups are not the only way in which the need for belonging can be met, but they have been an important one in the development of Canadian Society. Vibrant ethnic groups can give Canadians of second, third and subsequent generations a feeling that they are connected with tradition and human experience in various parts of the world and different periods of time

... Ethnic loyalties need not, and usually do not detract from wider loyalties of community and country. Canadian identity will not be undermined by multiculturalism. Indeed, the Government sincerely believes that cultural pluralism is the very essence of Canadian identity.

Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. We may have two official languages in this country, but we do not have two official cultures. A policy of multiculturalism must be a policy for all Canadians.

The Official Languages Act has designated English and French as the official

languages of Canada for the purposes of all institutions of Parliament and the Government of Canada. This Act does not impinge upon the role of all languages as instruments of the many and various Canadian cultures. Nor, on the other hand, should the recognition of the cultural value of many languages weaken the position of Canada's two official languages. Their use by all citizens will continue to be promoted and encouraged.

1. The Government of Canada will support all of Canada's cultures and will seek, resources permitting, the development of those cultural groups which have demonstrated a desire to grow and contribute to Canada, and who can show a clear need of assistance. Government aid must proceed on the basis of aid to self-effort.

2. The Government will assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society.

The law can and will protect individuals from overt discrimination. But a sense of not belonging or a feeling of inferiority cannot be legislated out of existence. Programmes have been designed to foster confidence in one's individual cultural identity and in one's rightful place in Canadian life. Histories, films and

museum exhibits will help achieve this objective.

3. The Government will promote creative encounters and interchange amongst all Canadian cultural groups in the interest of national unity.

Government aid to multi-cultural centres, to specific

projects of ethnic groups, and to displays of the performing and visual arts as well, will promote cultural exchange. The Government has made it very clear that it does not plan in aiding individual groups to cut themselves off from the rest of society. The programmes are designed to encourage cultural groups to share their heritage with all other

Canadians and with other countries, to make them aware of our cultural diversity.

4. The Government will continue to assist immigrants to acquire at least one of Canada's official languages in order to become full participants in Canadian society."

Other aspects of Multiculturalism

1. Assistance in language training for immigrants.
2. Promoting the further development of the performing and visual arts.
3. Encouraging participation in conferences and seminars to discuss Multiculturalism.
4. Appeals to agencies at all government levels to provide support to ethno-cultural organizations.

PLEASE TURN to the next page to see how the Federal Government Grant Programme is being carried out.

For further information on Canada's Multicultural Programme:

EDMONTON, Alberta
Room 428, Sir Alexander
McKenzie Bldg., 9828 104 Ave.
Telephone: (403) 425-6730

HALIFAX, Nova Scotia
6th Floor, Ralston Bldg.
1557 Hollis
Telephone: (902) 426-2118

HAMILTON, Ontario
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NORANDA, Québec
243 rue Murdock
C.P. 395, pièce 3
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130 Slater, pièce 1129
Telephone: (613) 996-5977

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1141 Route de l'Eglise
5e étage
Telephone: (418) 694-3831

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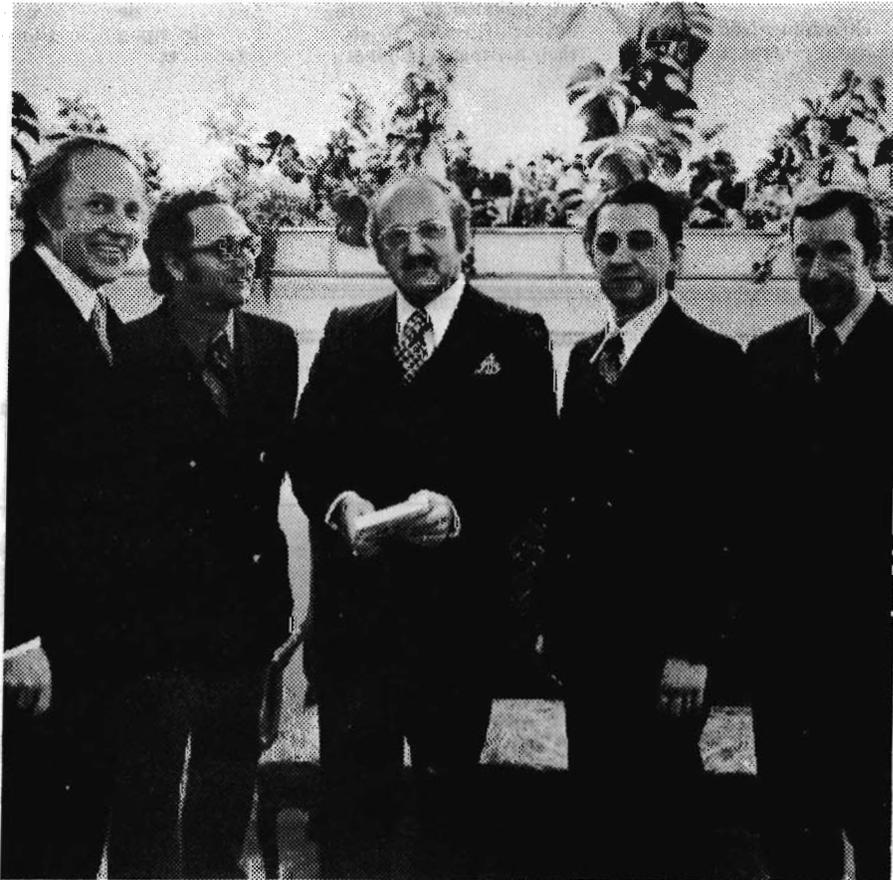
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Other aspects of Canadian Government funding to maintain and establish its multicultural policy



The Hon. Stanley Haidasz, Minister of State Responsible for Multiculturalism, consults regularly with ethno-cultural associations from coast to coast in Canada. Members of a delegation from The Ukrainian Canadian Federation of Professional and Business Men met with the Minister in Ottawa in February, 1973. (L. to R. above) Mr. Stanley Frolick, Q.C., Toronto, Prof. Walter S. Tarnopolsky, York University, Toronto, Mr. Andrew Gregorovich and Prof. M. R. Lupul, University of Alberta, Edmonton.

The National Film Board

In the past, many films produced by the Board, in languages other than English and French, have been distributed abroad. Now these films are being made available in Canada itself. The Board

has carried out a survey in order to determine what types of films ethnic groups would like to have in their ancestral language. The Board has also expanded its film production to inform Canadians about one another, and is now producing new films in both English and French on the contribution and problems of many ethnic groups.

National Museum of Man

The National Museum of Man is:
1. Purchasing artifacts representing Canada's ethnic cultural diversity.
2. Conducting research on the

folk arts and music of various ethnic communities in Canada. 3. Initiating museum extension and educational projects designed to reach the public at large.

How this Programme is being Co-ordinated

An Inter-Agency Co-ordinating Committee has been established to co-ordinate the activities of various departments and federal cultural agencies. It will undertake a continuing review of federal government policies and programmes to ensure that they reflect the cultural groups in our society.

Multicultural Centre Grants

A Multicultural Centre is a place where people of all cultural backgrounds can meet each other and share their heritages. Multicultural centres provide space and facilities for groups to carry out co-ordinated programmes such as theatre, arts and crafts, referral services, discussion groups, music and dance instruction, performances, displays and social gatherings.

The Multicultural Grant Programme makes grants available to groups who have or are trying to organize a Multicultural Centre to serve the majority of ethnic groups in the community concerned. Groups are assisted in their feasibility studies, preparation of suitable plans and eventually the ongoing operation of the centre.

Public Archives

Since the history of immigration and cultural groups is so much a part of the history of Canada, the Public Archives is acquiring records and papers of all the various ethnic organizations and associations. These records constitute significant documents of Canadian history.

National Library

The supply in public libraries of books written in non-official lan-

guages is well below demand. A multicultural language and literature centre at the National Library is now being established. This Centre will deposit books in local libraries in languages other than English and French.

Canadian Consultative Council on Multiculturalism

The Council will consist of appointed members who, while serving in their personal capacities, have contacts with their communities and are familiar with ethno-cultural organizations and their problems.

The Council will operate both on a national and regional basis and will meet at least once a year in Ottawa.

Language and Culture

The aim of the Cultural Development Research Programme is to produce much-needed data on the precise relationship of language to cultural development and the extent and nature of language retention by individual ethnic groups. It is looking into educational institutions, language programmes, the press, radio and TV, to determine their potential role in language retention and cultural development. The Canadian Radio-Television Commission will also study how Radio and TV can contribute towards this aim.

The overall aim of the study is to provide a factual basis from which the Government can initiate a policy on non-official languages. A report is expected this year.

Textbooks

The Royal Commission found very few textbooks available for non-official language teaching. In discussion with the provinces, it has been learned that there exists an urgent need for third language teaching aids. This year, several grants were awarded to assist in the production of textbooks for six different

cultural groups. Plans are under way to further develop this programme and eventually to incorporate it into an overall programme of assistance to the maintenance of non-official languages.

The Ethnic Press

A study of the Ethnic Press is now underway. The important role it plays in bringing essential information to new immigrants and elderly people, amongst others, as well as helping to keep alive Canada's multiculturalism has already been recognized. This study will provide the substantive basis for development of Government policy towards the Ethnic Press.

Ethnic Histories

The Citizenship Branch of the Department of State will commission approximately 20 histories of ethnic groups in Canada. These will be based on careful, scholarly research and writing, specifically directed to the background, culture, contributions and problems of these groups. This programme offers visible, effective and valuable recognition of multiculturalism in Canada. Seventeen histories have now been commissioned, and the remainder will be commissioned shortly. Once the scholarly histories have been completed and published, popularized versions will be prepared for widespread public use.

Canadian Ethnic Studies

The need exists for systematic and continuous study of Canada's multi-ethnic society. The Citizenship Branch has just completed a detailed study of the problems associated with research, publishing, and teaching in the area of Canadian ethnic studies.

The recommendations of the study, once implemented, should help to solve some of the problems associated with the lack of co-ordination in research, little available published material, and lack of courses related to Canada's ethnic diversity at all levels of the educational system.

The Canadian Government's Multicultural Philosophy goes into action from coast to coast

Some Grants Already Announced to a Wide and Interesting Variety of Canadian Ethnocultural Groups

Maritimes

To The Daughters of Mary
Lebanese-Syrian Society, Sydney,
N.S.

To The Cape Breton Industrial
Area Multicultural Organization
Cape Breton's Cultural Diversity

Sydney, Nova Scotia — Gaelic So-
ciety Receives Federal Grant

To The Black Historical and Dra-
matic Club of Moncton, N.B.

New Denmark, New Brunswick —
Danish Canadians Celebrate Cen-
tennial

Quebec

Imaginative Program Encourages
Friendship between Canadians and
Immigrants

Young People to Learn Polish and
French Canadian Folk Dancing
and Music.

Club Portugal de Montreal Pro-
vides Instruction in Portuguese
Folklore.

Course in Armenian History, Lit-
erature and Culture.

Estonian Cultural Program Gets a
Boost

Sephardic Jewish Organization
Receives Multiculturalism Grant

Roumanian Musical Spectacle.

Ukrainian Art Exhibit

To The Canada Korea Cultural
Foundation, Montreal

To "La Fraternelle Canadienne de
Quebeck Inc.", Quebec City

To The Union Church of Montreal

To "Arc-en-Ciel" of Sherbrooke.

To "Le Centre Social d'Aide aux
Immigrants", Montreal

To The "Centro-Italo-Canades
Giovanni Caboto", Montreal

Culture and History of Crete Comes
Alive for Montreal Youngsters

Greek Folk Dance Instruction for
Children and Adults

Music, Songs and Dances of Italy

To The Szechenyi Society Inc. of
Montreal

To The B'Nai Brith Women's
Council of Montreal

To U.N.I.F.Y. Canada Committee
(Understanding National Identity
among Franco-Ukrainian Youth)

Ontario

Ukrainian-Canadian Folk Songs to
be Published

Polish Student Theatre, Arabeska,
Receives Grant

Festival Can-Uk (A Canadian
Ukrainian Dance Festival)

Maltese 50th Anniversary Festival

Y.W.C.A. Program for Immigrants

Korean Cultural Festival

Greenfield International Folk Fes-
tival

University of Ottawa Slavic Club
Plans Film Week and Slavic Art
Exhibition

Help for Moroccan Jewish Immi-
grants

Assistance for Greek Newcomers
to Canada

To "Internats" of Hamilton,
Ontario.

To The Estonian Central Archives
in Canada, Toronto

To The Polish-Canadian Research
Institute, Toronto

To The Canadian Estonian His-
torical Commission, Toronto

To The Santa Cecilia Chorus,
Toronto

To The Indo-Trinidad Cultural
Society of Canada, Toronto

To The Inter-Agency Council for
Services to Immigrants and Mi-
grants, Toronto

To The India-Canada Association
of Ottawa

To The Croatian Peasant Society,
Toronto Branch

To a Chinese Instrumental Music
Group of the University of Toronto

To The Canadian Polish Congress,
Kitchener

To The Canadian Black Studies
Resources Centre, University of
Western Ontario, London, Ontario.

To The Native Resource Centre of
the Cross-Cultural Centre at the
University of Western Ontario,
London

To The International Services of
London, Inc., London.

To The Latvian Relief Society of
Canada, Toronto

To The Polish Alliance of Canada,
Branch 20, Windsor, Ontario

Manitoba

Ukrainian-Canadian Committee
to Translate Ukrainian Folklore

To The Jewish Historical Society
of Western Canada, Winnipeg

To The Portuguese Association of
Manitoba in Winnipeg

Saskatchewan

Folk Arts Council Sponsoring Folk Art Workshop

Educational Program on Multiculturalism organized by the Ukrainian Self-Reliance League of Canada

Alberta

Edmonton's Hungarian Dance Bouquet to Go on Tour

Ukrainian C.W.L. of Edmonton to Offer Courses in Ukrainian Folk Art and Handicraft

To The Filipino Canadian Society of Southern Alberta, Calgary

To The Danish Canadian Club of Central Alberta, Red Deer, Alta.

To The United Roumanian Fraternal Community of Freedom, Edmonton.

To The Szechenyi Society In. (Hungarian Educational Committee)

British Columbia

Japanese Music Group to Travel Province

Doukhobor Cultural Research

To The Chinese Canadian Citizens Association of Vancouver

To The Russian Community Centre of Vancouver

Latvian Song Festival of British Columbia Receives Grant

East Indian Culture to be Promoted

Hungarian Folk Dance Group to Participate in 1973 Valley Festivals

MINISTER OF STATE



MINISTRE D'ÉTAT

On November 27th, 1972 the Prime Minister, The Rt. Hon. Pierre Elliott Trudeau, invited me to become a member of his Cabinet as Minister of State responsible for implementing and promoting the Canadian Government's Multicultural Policy.

A great honour for me, this invitation provided a unique opportunity to work towards bringing about the kind of Canada in which each of us is free to be Canadian without having to abandon our identity as members of our particular cultural groups.

We, in the Government of Canada, believe that assistance and encouragement to ethnic cultures helps to conserve the human community. Multiculturalism represents, as the Prime Minister would say, "the triumph of reason over passion."

I welcome advice and suggestions concerning policy and programmes. If you have a suggestion which you think should be considered in the development of the Government's Multicultural activities, please feel welcome to write to me. I shall value and appreciate receiving your views:

Stanley Haidasz
Minister of State
Responsible for Multiculturalism

FOR ADDITIONAL COPIES

Extra copies of this special section entitled "The Canadian Government Policy on Multiculturalism" may be obtained on request by writing to: The Minister of State Responsible for Multiculturalism, 130 Slater Street, Ottawa, Ontario.



Minister of State
Responsible for
Multiculturalism



COMMUNITY SELF HELP CENTRES

These centres are converting good used clothing into cash.
All proceeds are going to MCC relief projects overseas.

YOU can help by contributing or purchasing from the Center
in your community.

IN MANITOBA:

Altona —	2nd Ave. N.E.
Steinbach —	2nd Street and Reimer Ave.
Morris —	112 Main Street N. (Rempel's Insurance)
East Kildonan —	447 Watt Street
Winnipeg —	875 Sargent Ave.

MENNONITE CENTRAL COMMITTEE (MANITOBA)



101-1483 Pembina Highway

WINNIPEG, MANITOBA R3T 2C8