

THE LIBRARY OF THE  
MENNONITE BROTHER BIBLE COLLEGE  
77 HENDERSON HWY. WINNIPEG 5.

# mennonite mirror

volume three / number one / october 1973 / 35 cents



Jan. 73  
Mennonite Brethren Bible  
Co.  
77 Henderson Hwy.,  
Winnipeg 5, Manitoba.

# MCC is there

# ASIA

**Afghanistan - Bangladesh - Hong Kong - India  
Indonesia - Nepal - Pakistan - Vietnam**

The Mennonite Central Committee is expending much of its energy and money in Asia. Fifty-four North American volunteers and many native Asians are working in its health, educational, agricultural, and other programs in the eight countries named above. In 1972 MCC spent over \$800,000 on its various endeavors in Asia, much of it in Bangladesh. That is of course only a small contribution when one considers the huge problems which the continent is facing, but MCC isn't throwing its modest resources randomly to the wind. It is trying to focus attention on individuals, on clusters of families, and on villages, where a helping hand can and does often make a big difference. MCC is in Asia, not to try to solve all its problems, but to work with persons. In almost all the places where MCC is active it is working in close cooperation with a national church or mission.



An MCC worker holds children who are being cared for in a nutrition center in Bangladesh.



A volunteer at a technical institute in Nepal works with Nepali trainees laying pipe and cable for electrical installations in a nearby community.



A volunteer pharmacist from Canada and her Pakistani assistant work together at a mission hospital in Pakistan.

## MENNONITE CENTRAL COMMITTEE

*A Christian resource for meeting human need*

Telephone 284-1402 - 1482 Pembina Hwy., Winnipeg R3T 2C7

The Happy  
Vineyard



FOR  
HEARTY GERMAN  
FOOD  
AND  
GEMÜTLICHKEIT

719 ELLICE AVE.  
Phone 783-6837

## 2% Discount on Loan Interest

Yes, you receive a 2% discount on your personal loan if you pay regularly. Need money for a car, home improvement etc.

You only pay 10%

1st Mortgage Loans only 10%  
See your Credit Union first  
'That's where you belong'

## Crosstown Credit Union Limited

171 Donald St.  
947-1243

1109 Henderson Hwy.  
338-9349

Winnipeg, Manitoba

# COLD—LONG WINTER IS-A COMIN'



HAVE YOU PLANNED  
YOUR GET AWAY.  
LET US TAKE YOU THERE  
"SUN-SATIONAL"—  
"CAREFREE"

Discover ever-changing scenery and adventure from the easychair of a luxury motor coach—visit DISNEYLAND in Florida or California.

### TWO FABULOUS TOURS TO CHOOSE FROM

1. PINE TO PALM TOUR— **FLORIDA** 17 days  
1st Departure - Jan 12, 1974  
2nd Departure - Jan. 26, 1974
2. DEEP SUNNY SOUTH TOUR— **CALIFORNIA** 19 days  
Departures - 1st - Feb. 18  
2nd - Mar. 11  
3rd - Mar. 18  
4th - Apr. 15

Complete package tours include transportation for entire sightseeing tour, first class hotels, bell boys plus interesting side tours.

Phone: 786-1578 or write:

John R. Klassen,  
Circle Tours Ltd.,  
301 Burnell St., Wpg.

or see your travel agent.

I  
N  
Q  
U  
I  
R  
E  
N  
O  
W

For free information on the tour of your choice complete and mail the coupon.

### CIRCLE TOURS LTD.

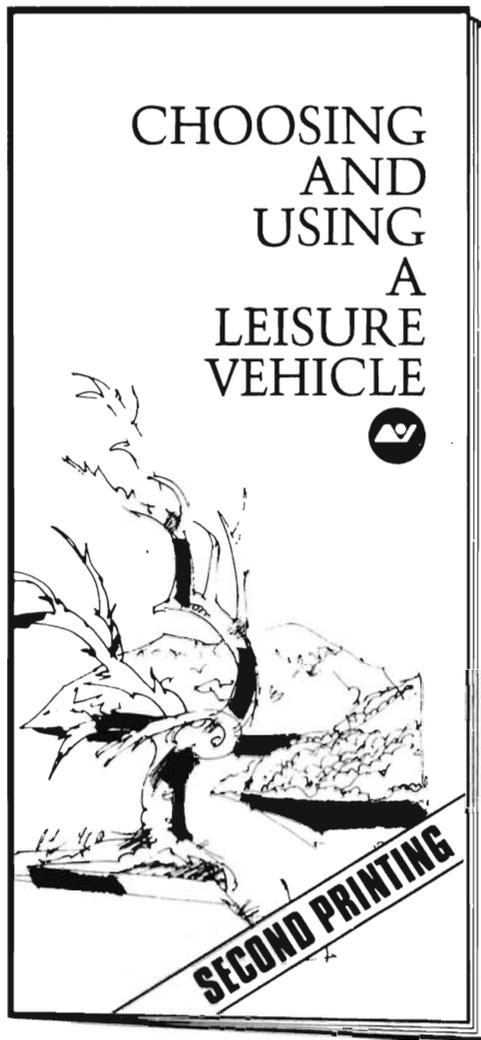
301 BURNELL ST., WINNIPEG, MAN. / R3G 2A6

NAME .....

ADDRESS .....

PHONE .....

TOUR NUMBER .....



## **You'll be a wiser buyer after you've read this free 24 page fact filled buyer's guide!**

Next to your home, a leisure vehicle may be the biggest investment you'll ever make. So it's smart to look critically at a great many features, big and small, to make sure the leisure vehicle you buy is *truly* right for you, and your family.

Neonex Leisure Products is Canada's largest manufacturer of leisure vehicles. As the leaders we tend to set the standards for excellence and quality across the country. And that's why we have prepared this guide for you.

*This is NOT a booklet about Neonex vehicles.*

This is a booklet which will let you evaluate the best and worst features of all leisure vehicles for *your* family, including ours. First it helps you to clearly understand the differences between all the different types of leisure vehicles. It is just as important that you do not buy *more* than you need as it is that you don't buy less than you need.

Then it tells you what to look for in the way of furnishings, appliances, storage space and so on, so that you can be sure the quality and convenience you need is there. Because these are the things which make a difference when trade-in time comes, too.



**NEONEX**  
*leisure products ltd.*

**Manufacturing Facilities:**

Red Deer, Alta.; Winkler and Winnipeg, Man.;  
Arnprior and Woodstock, Ont.

**Head Office only:**

60 Riverside Drive, North Vancouver, B.C.

**SEND FOR THIS BOOKLET NOW! IT'S YOURS FOR THE ASKING. FILL OUT THE HANDY COUPON AND MAIL IT TODAY FOR YOUR FREE COPY!**

Neonex Leisure Products Ltd.	"MM673"
60 Riverside Drive	
North Vancouver, B.C.	
Please send me my free copy of Choosing and Using a Leisure Vehicle.	
Name	
Address	
City	Prov.

## About this issue

This is the first issue of the third year of publication of the Mennonite Mirror. And with this issue come a number of changes.

You may have noticed that this year's first issue is later than last year and is dated October. This is the result of restructuring of the magazine dating system. The Mirror staff found it difficult to get an issue ready in August for delivery in September, and in the past two years the September issue (and all issues following) had a tendency to come out in the first part of the month following the one they were dated for. This year it was decided to work hard in September to produce an issue that would be mailed to the readers in the first days of October, and to call that issue the October issue. This means that following issues will be delivered in the first few days of the month they are named after. The publishing year's last issues, normally called the June issue, will now be called a summer edition.

The normal size of an issue this year will be 24 pages, a decrease from our former size of 32 pages. Related to this decrease is a policy to limit stories to around 1,000 words to ensure that a wider variety of material gets included in the magazine.

With the opening of a real business office in room 203, 818 Portage Avenue the Mirror's business activities take on a new kind of respectability - not that there was anything wrong with using a residential home address as office. Fruther, the office will be staffed in the afternoons, four days each week. Most important however, is the fact that setting up this office is a sign of our determination to "be around for a while."

Finally, you should take note of your address label. If there is a date on it, that means that you have paid, or that your subscription has been paid, to that date. If your label carries only your name and address it means that you have not paid. Self-addressed envelopes have been enclosed in all magazines to help speed your payments and gift subscriptions to us.

We hope that we will be as welcome in your home this year as we have been in the past two.

## Inside you will find

Margaret Epp: writer with a mission	6
Innovation at Elim Bible School	8
College honors 16th century scholar	9
Joys of city farming	11
Mennonite schools enrolment	13
As the windmill turns	14
What's ahead for 1974	16
Unresolved issues at Concordia	17
Manitoba news	18
Mix-up contest	19
Erinnerungen von David Toews V	20
De Schwaata Opp'em Schepp	21
Die Sonne von Odessa	22

# mennonite mirror

volume three / number one / october 1973 / 35 cents

*President and Editor:* Roy Vogt

*Vice-President and Managing Editor:* Edward L. Unrau

The Mennonite Mirror is normally published 10 times each year from October to July for the Mennonite community of Winnipeg and Manitoba by Brock Publishers, Ltd. Address for all business and editorial matters is 203-818 Portage Avenue, Winnipeg R3G 0N4, phone 786-2289. Subscription rate is \$3.00 for 10 issues.

**Editorial Committee:** Betty Dyck, Mary Enns, Lore Lubosch, Hilda Matsuo, Ruth Vogt and Rick Woelcke.

**Business Committee:** Rudy Friesen, Rick Martens, John Schroeder, Jack Thiessen, David Unruh, Margarete Wieler, Arkie Wiens.

The executive group (as listed above) of Brock Publishers Ltd., serve as members of both the editorial and business committees of the Mennonite Mirror.

# Margaret Epp: Writer with a Mission

by Peter Paetkau

"But what happened when I was born?" "I don't remember a thing about Margaret. I don't know how it is", her mother would say.

Way back, Margaret Epp's maternal great-grandmother was wrapped in canvass and buried at sea. Her grandmother, Katharina Goertz, the oldest daughter, at 13, fought the rigors of homesteading in South Dakota in the 1870's. The maternal grandfather, Heinrich Goossen, whose family also settled in South Dakota, was 17 when he crossed the Atlantic - "afraid he would die and afraid he wouldn't". In the spring of 1899 the Goossens came north to Saskatchewan - avoiding conscription during the Spanish-American War. Father Goossen was the spiritual leader of his little group of immigrants, and founder of Salem church, near Waldheim, Saskatchewan.

Father "Henry Epp, the son of Henry Epp, the son of Henry Epp", who was 20 years old when revival came in 1905, had not been reared in the evangelical tradition but "came away a new man in Christ." Epp first came west from Manitoba - and his eyes were to fall on "the third of Elder Henry Goossen's bevy of attractive daughters, Aganetha" - "with the demure lips and the dimpled chin". As neither of the families preferred "ein Rumgeschlep", (or dragging about of the engagement) Aganetha was wed on March 10, 1907, at 17, to Henry Epp, five years her senior. And they were to become missionaries to China - after "God laid his hand on their lives", and after Mother was fully convinced.

As a result Margaret was born in China and spent a few years in there as a child - "head-long, very, very weary of falling, more weary still of clinging". And Mother Epp was clinging to her health; with its decline a full term was cut short by furlough (1916-1921) and the Epps returned to Canada.

"Children of the China Epps" - well they could gabble in Chinese too. For Margaret at least, first days at Springfield School No. 535 were remote from the sudden kinship of all those curious cousins who had welcomed them the previous day. Springfield boys were "rough-and-tumble rowdies . . . exuberant misdirected bullies who bloodied each other's noses and played sadistic tricks on fellow pupils". "Only God could have seen the potentialities for good in any" - and Martha

Gloeckler. Only she could ring the bell (her name translated means **bell-ringer**) with those young ruffians and bring order into the school.

Margaret loved her most among teachers because she set aside half an hour each day to tumble into storybookland - and introduced them to Dorothy of **Wizard of Oz** fame.

Margaret's burning desire was to write - and the biggest problem was, "How was I ever to be certain that my English was in fact English?" She read books eagerly which taught her something - there was no "easy access to light fiction . . . but mostly to the classics". Indeed, given a book, Margaret Epp was "fairly impervious" to all kinds of weather.

In June 1924 the electrifying news spread that revival had come to Dalmeny. And the evangelists would be willing to move on to Salem church where parents were again disparate over the waywardness of their sons and daughters. In harvest time revival came, and Margaret yielded, with others, to a greater love she never let go but which was to become the focus of every word ever to be penned by her.

When Aunt Katharina Goossen and family bid farewell to resettle in the Peace River,



Margaret wrote a composition intitled, *Meeting the Train*. Both teacher and author deemed it good. Her heart told her that signs "of becoming a writer weren't exactly crazy after all."

Her developing capacity to write - or at least to ghost-write speeches for the school debating - was to slyly encroach upon her as a slight misdemeanor until one day Margaret read a book of Christian fiction that dramatically changed her life: *Tip und Seine Leuchte* (a German translation of the original, *Tip Lewis and His Lamp*) It struck as God's message, compelling her to review the past.

Margaret had wanted to attend high school that summer in 1929. Father Epp had made that "brief essay into the field of high finance". Not recklessly - just short term. "Still, a debt is a debt". - and when the Big Crash came, was to remain for a long time. Although she succeeded in taking some grades by correspondence, the cherished dream of becoming a writer was being buried - She writes "as an undertaker I was kept busy for a while. The 'corpse' kept springing full-fleshed, back to life".

Meanwhile the elder Epps were seriously saving money to provide a Bible institute training to each one of their brood. Jacob, an older brother, had attended Prairie Bible Institute, but in 1932, harvest was slim, and, Margaret with Jacob and two other members scraped up rent to attend the Hepburn institute. Margaret was able to graduate after four years, and spend an additional year at PBI.

A *dustbowl period*, little to do with Prairie drought and depression, had entered into Margaret's life. A spinal condition had worsened over the years and any physical exertion was to make Margaret bed-ridden. And here at Prairie - the missionary school - she meant to be a missionary. Her condition improved but God didn't send her forth. After teaching adult Bible classes in winter she was asked to join the Bethany (Hepburn) staff.

Then it began to happen: Margaret read an ad of the Christian Writer's Institute - and the "old dream stirred to life". Clear guidance and two CWI courses completed, smooth sailing arrives as the first six stories sell. While at the outset Margaret Epp may have emerged with those of "the kitchen

garden variety", all talent was to be developed for God's glory - and as such clearly accounts for the vitality preserved for the reader on her every page.

"Consciously or unconsciously when we take up the pen to write we expose ourselves", she says. As a thorough Christian writer Margaret Epp has exposed her Christian growth - and in all probability enlarged the Christian perspective for untold number of readers. That autumn of 1949 she knew clearly God had called her to such writing. Although doubts were to enter about this later.

Writing is accompanied by early discouragements and depressions: more rejections at the mailbox don't help matters. But then, wasn't God shaping to perfection the clay in His hand? One day there was a great bonfire in the barnyard of old manuscripts - except one, she couldn't destroy. Some seven or eight years later it saw printer's ink as a periodical series, and in 1965 Zondervan picked

it up in book form. Entitled, *A Fountain Sealed*, it is a purely Mennonite story, about people more interested in preserving the Gospel than propagating it.

A dozen juvenile paperbacks had been published by Moody Press before with *But God Hath Chosen* (MB Publishing House). While "too few works of Christian fiction . . . are of a professional calibre", the works of Margaret Epp have material excellent reading. *Walk in My Woods* (Moody 1967), is her somewhat unusual autobiography, and to which this writer is largely indebted for this article, is filled with the sheer beauty of the common life. *This Mountain is Mine* (Moody 1969) comes most compelling among missionary biographies. It is the story of Henry C. Bartel, that giant among Mennonite missionaries, who also worked in China when the Epps were there. Sponsored by PBI, Miss Epp recently travelled 80,000 miles in six months, and *Into All The World* has resulted.

On April 6, 1973 Miss Epp arrived in Winnipeg to spend a busy week-end here, during which time this writer had the opportunity to meet her. A speaking engagement for the MB Ladies' Conference brought her here for April 7th. The next day she had been asked to display her 32 published books in the Author's Corner at the 2nd annual Mennonite Music and Art Festival. Here at the festival a publisher from Chicago (Scripture Press) attended and expressed considerable interest in reprinting *This Mountain is Mine* and *A Fountain Sealed* (both of which are withdrawn from circulation in 1973.) All excited, Miss Epp related this to me at the festival - and I couldn't help remembering our remarks of two days previous when we had so clearly agreed: "To them that love the Lord, all things work toward their good".

mm

### Einladung zum Dankgottesdienst

Eine Initiativgruppe, bestehend aus Buredern der verschiedenen mennonitischen Gemeinden Winnipegs kam auf einer Versammlung zu dem Entschluss, am Sonntag, dem 21. Oktober 1973 um 2:30 nachmittags im MBCI Auditorium an Talbot Ave., zu einem Jubilaeums-Dankgottesdienst einzuladen.

Der Grund fuer den Dankgottesdienst is ein dreifacher:

1. Es sind fast 100 Jahre verflossen seit der mennonitischen Einwanderung aus Russland nach Kanada im Jahre 1874.
2. Es sind genau 50 Jahre seit der Einwanderung aus Russland nach dem Ersten Weltkrieg.
3. Es sind etwas mehr als 25 Jahre vergangen seit dem Beginn der Einwanderung nach dem Zweiten Weltkrieg.

Im Auftrage der Initiativgruppe, zeichnen:

Karl Fast

Dr. Heinrich Wiebe

## WORLD Adventure Tours

presents a series of ten fascinating

**TRAVELTALE FILMS IN GORGEOUS COLOUR**  
All narrated by their producers - in person!

4 complete series at Centennial Concert Hall

1st night: 6:10 and 8:45 p.m.

2nd night: 5:30 and 8:00 p.m.

- \* London to Venice
- \* The Canadian West
- \* Jungle Shikar in India
- \* Spain
- \* Rome
- \* Taiwan (Nationalist China)
- \* Japan
- \* New York City
- \* Greece
- \* Australia

10 films only \$16.00, \$15.00, \$13.25,

Students \$11.00

CELEBRITY BOX OFFICE, THE BAY. SP5-2484

# Contempo Fabrics

formerly

S-T-R-E-T-C-H & SEW FABRICS

"Promoting Excellence in Home Sewing"

### \* S-T-R-E-T-C-H SEWING COURSES

- Basic Series
- Men's pant & dress shirt
- Swimwear
- Men's tailored Jacket
- Lingerie
- Other courses available soon

### \* S-T-R-E-T-C-H & KNIT FABRICS

- \* BERNINA SALES & SERVICE
- \* DRAPERIES

OPEN WEEKDAYS TO 9:00 P.M. Free Parking at Rear

1600 Portage Ave. - Across from Polo Park

Ph. 775-2548

(Proprietors: Anne and Ernie Braun)

# Innovation at Elim Bible School

by Klippenstein

"Elim Centre is a new idea." That's what the radio spot said. "They're putting us on," I said to myself, because I knew better.

Just months ago they told me the school was finished—decreased registration, bills to pay, changing youth interests — all the rest. Like hundreds of other small private schools throughout the country, Elim too was gasping for breath — some figures, its last.

Now someone had a "new" idea. Evidently not everyone believed all was lost. Good ideas can be intriguing, and occasionally threatening demise can stimulate creativity and rebirth. I was curious, and I dropped by the centre to see what was going on.

Freshly-planted petunias and evergreen shrubs greeted me at the front door. The Altona campus, Elim's home since 1940, is not large, comprising a main administration building with attached ladies' residence, a men's dormitory with attached dining room, and the rented, recently-constructed educational wing of the Bergthaler church. Eighty to ninety students, I presumed, would tax the facilities to the maximum.

Inside I ran immediately into "Big" George — Mr. Neufeld, that is — who has been with the centre since 1960, serving as instructor and as principal. He seemed at home in his office as we began to talk. I wanted to know what, at the moment, was making Elim tick.

"Well," he said, warming quickly to the theme, "We feel some exciting things are happening here, and there's enthusiasm, that's clear." Still I pressed him, "But what is it all about?"

"A little background may help. The centre here has been in operation since 1929 when Rev. J. H. Enns, later the elder of First Mennonite Church in Winnipeg, first offered half a dozen courses to 19 students who enrolled that year. Homesteaded initially on the second floor of the Mennonite Collegiate Institute in Gretna, Elim seemed hardly off the ground, when, after two years, it closed its doors. The depression, and various other problems, were difficult to deal with at the time.

But as Rev. David Schultz, Rev. J. P. Bueckert, and others of the Bergthaler and Blumenortler churches was it, the need for its existence remained. Both men had pioneered the training centre, and they were unwilling to see a good thing go. Changing times and growing memberships in the churches still

called for more intense theological studies for those who would be asked to lead and advise congregations in coming years."

In 1940, four years after its reopening (the Bergthalers taking the lead) Elim Bible Institute acquired its won campus, and an expanding program of studies which suggested clearly, "We're back, and here to stay." Before long, the student enrollment had soared to 116, as men like Rev. A. A. Teichroeb, Rev. P. A. Rempel, both of the Blumenortler Church, Rev. H. J. Gerbrandt and Mr. Jake A. Wiebe, of the Bergthalers, and Rev. G. A. Braun, a member of the Mennonite Brethren dedicated the best energies of their lives to instruct those who came in during the next 20 years. So, for the past three decades or more, a full-time faculty of five, with other part-time assistants, and a host of directors and supporters have tried to make Elim an educational enterprise for Christian workers.

In time other groups joined the cause. After 1937 the Rudnerweider congregations had become faithful participants in the school society which had been formed. Many of the "Russlaender" Mennonites — congregations from Springstein, Grunthal, Niverville, Whitewater, Glenlea, Schoenweiser in Winnipeg, and elsewhere — continued to send students and funds.

A bit impatient now, I sputtered, "Yes, but that's all in the past. Where's it at right now?" Mr. Neufeld, I learned, is not easily flustered, and calmly he went right on.

"Two years ago," he pointed out, "Elim faced a crisis. Our enrollment dropped nearly to where we began 40 years ago. The competition of other schools, vocational and career priorities, the search for degree credits, and possibly our own uncertainty about where we fitted into the educational puzzle, may all have contributed to the problem. Seriously, as seldom before, we had to ask ourselves, why should Elim try to carry on?"

"We did not think that Christian education had run its course. Other church schools — high schools, colleges, etc., were still drawing students and moving ahead, though there were problems as well. But we did take special note of the fact that increasingly young people were dropping out of the public high schools before finishing, unable, seemingly, to find what they wanted and needed for their lives.

"Could Elim do something for persons like this perhaps — provide a new stimulus and direction, a different experience that might add something which the regular public educational curricula did not have? Some said, Yes, Elim can. In fact, it must.

"And yet, the majority of our students are in fact high school graduates, many of whom have completed university entrance courses before they come here. They might have gone to a university or college instead. We're not always sure why they choose Elim — it may be an interest in a smaller school that draws them; it may be our informal and very flexible teaching approach, or maybe the influence of a good friend."

"You have noticed our new name, have you?" asked George as we descended the stairs. "Elim Christian Education Centre, as we are now known, is intended to be the place where a firm focus on the study of the Bible and our Christian heritage will continue as it always has. We want to remain a place for biblical and theological study in the best sense of the words. But we are also very concerned to discover the vitality of an applied Christian faith — to find the means by which the teachings of Christ can really become a flowing reality in the veins of every-day life and work.

We parted. I knew there was more, but I needed to go. Even so I sensed more clearly now what was happening here. Not everything was new, of course, but the students of the previous year, and the prospect of more in the coming one — and the hundreds in the congregations who had already joined in classes as well — among other things, these seemed to be hopeful signs. When there is hope, people will be ready to move ahead. That, I concluded, was true here, and God, I agreed, might be trusted for the rest.

mm

## HERBSTGEDICHT

Die Blätter fallen, fallen wie von weit  
Als welkten in den Himmeln ferne Gärten,  
Sie fallen mit verneinender Gebärde.  
Und in den Nächten fällt die schwere Erde  
Aus allen Sternen in den Einsamkeit.  
Wir alle fallen, diese Hand da fällt,  
Und sieh Dir andre an, es ist in allen.  
Und doch ist Einer, welcher dieses Fallen,  
Unendlich sanft  
In seinen Händen hält.  
von Rainer Maria Rilke

## Conrad Grebel

# College honors 16th century scholar

By Ruth Laser

Established in 1964 by four Ontario Mennonite groups as a residential college affiliated with the University of Waterloo, Conrad Grebel College is named after a Swiss scholar of early 16th century, who in 1525 founded the Mennonite Church, or Anabaptism, as it was then called.

The first academic courses were offered by the college in 1963, before the residence was completed. There are now 66 men and 40 women students in residence.

Although the college was originally founded to serve the needs of Mennonite students in Ontario, it is in fact multi-denominational. The largest percentage of Mennonite students in any one year is 53 per cent, said Dr. Winfield Fretz, the college president. There is a chapel at the college, but regularly scheduled services are at present not being held. Dr. Fretz pointed out, however, that students are now in the process of reviving former traditions of weekly Sunday worship in the chapel.

One of the special features of the chapel is a set of stained-glass windows, designed by Prof. Nancy-Lou Patterson, co-ordinator of the department of fine arts at UW.

The chapel windows symbolize dominant

themes from the history of the Mennonite church, such as persecution, baptism and agriculture.

All students at Conrad Grebel College are at liberty to take courses offered by the College. Some Conrad Grebel classes are taught on the UW campus while others, notably music, are held at the college. All courses offered by Conrad Grebel count as full credit towards an arts degree at UW.

Dr. Fretz said that last year there were 1,420 students registered in Conrad Grebel courses. There are eight full-time faculty members teaching at the college, and three part-time. In addition, there are eight fellows attached to the college. The fellows comprise faculty and staff members of UW who take a special interest in Conrad Grebel's affairs. They act in advisory capacities both to students and to the college administration. Their term of service is indefinite.

In addition to the president, who supervises the day-to-day running of the college, there is a Board of Governors, consisting of 16 elected representatives from Mennonite conferences in Ontario, plus one representative from the faculty, the Students and the Alumni Association. Also on the board are the

four directors of student affairs, studies, library services, and adult studies. Each of these directors is a faculty member.

There is also a co-ordinating committee consisting of four students and two faculty members, which takes decisions affecting residence affairs. Conrad Grebel is represented on the UW's Senate and other university bodies, particularly in the arts faculty. The college enjoys some funding from the Mennonite churches in Ontario. In addition, it receives revenue from tuition and provincial grants.

All Conrad Grebel undergraduate course offerings are in arts, the emphasis being on inter-disciplinary programs. The music courses offered by the college are the only ones available at UW. These academic offerings included in the UW fine arts program. At present, there is one faculty member, Dr. Gelen Martens, in charge of music. She will be joined by a second full-time member next year.

Music has always been especially popular with Mennonites, commented Dr. Fretz. They have had a traditional leaning towards strong congregational singing. There has been a steadily growing demand for music, not only by arts students, but also from students in mathematics, science and engineering. The emphasis at Conrad Grebel is on the theoretical aspects of music rather than the performing arts.

Conrad Grebel's religious studies program forms part of UW's, particularly with regard to Biblical studies in the Old and New Testament fields. The interdisciplinary aspect is evident here in such courses as religion and psychotherapy, and a course focusing on cultural conflict in early christianity.

History courses concentrate on Canadian minorities, the radical reformation and the middle east, which complement courses offered at UW. Conrad Grebel courses in sociology are particularly concerned with the family, the community, social problems and service courses in educational sociology.

In addition to undergraduate courses, Conrad Grebel has an adult studies program. This, said Dr. Fretz, "constitutes our effort to serve churches in the area and to keep a close relationship between the church and the college."

Through regularly scheduled seminars, workshops, weekend conferences and such



Conrad Grebel College, Waterloo

topics as Biblical Studies, Music for Congregations, Sexual Attitudes within the Congregation, the use of drama in the Church, Christian nurture in the Churches and Business ethics seminars, the College is a resource to its supporting congregations. The Mennonites of Ontario seek to make churches and the college mutually supportive, Dr. Fretz said.

Contact with local churches is also promoted by faculty members speaking in churches and serving as resource leaders in seminars and workshops throughout the year.

In co-operation with the university and the Mennonite Historical Society of Ontario, the college has undertaken to restore one of the Mennonite farmhouses located on the north campus. This is to serve as a tie with the university community's past, since the 1,000-acre campus was originally composed of Mennonite family farms. Because of money shortages, the completion of the project has been temporarily delayed. Dr. Fretz said.

Conrad Grebel has its own library facilities and houses the archival collection of the Mennonite Historical Society of Ontario. It is currently building up a library of "peace-literature." This is intended to serve as the nucleus of an Anabaptist-Mennonite and Peace Studies Centre, which it is hoped will be established at the college in the near future. The aim of such a center is to study Anabaptist history, theology and sociology, with special reference to its traditional concern for peace. Besides serving the UW community, such a centre would also be available for use by interested persons from the Mennonite and other Kitchener-Waterloo area communities. Already, the college has been offering a course on "Non-Violence and Political Reality" under the Inter-Faculty Board.

"If the center is to become a reality," said Dr. Fretz, "we would hope to build an extension to house the library facilities. It would be very appropriate if this were to be ready for opening in 1975, — the 450th anniversary of the founding of the Mennonite Church." mm

## SUNFLOWER

Forlorn fields of blackened heads,  
 Heavy with their harvest  
 Of ripened seeds,  
 Bear small resemblance  
 To their summer sisters  
 Who, with smiling yellow faces  
 Gowned in garments green  
 Stood seeking out the sun.  
 All season long they dipped and swayed  
 In graceful *pas de deux*.  
 Now, black with readiness of age  
 They hang their heavy heads  
 And wait . . .  
 'Tis time to sack the seasoned seeds  
 And send them to the mill -  
 The flower's day is done.

—Betty Dyck

## KORNOVSKI & KELLER MASONRY LTD.

200 - 894 St. James St. Winnipeg

Telephone: 786-6497

## E. W. Radeke

Painting and Decorating  
 500 Dubuc St. — St. Boniface  
 Ph. 233-7845

## MENNO TRAVEL SERVICE

invites you to consider

# RED CHINA

and Round the World Tour for approximately 30 days

in SUMMER, 1974

with G.J. Lohrenz, widely-travelled tour host,  
 lecturer, writer retired professor

Procurement of entry permits for Red China is a long process. Groups with specific interests, in addition to sightseeing, are the most likely to obtain permission. To facilitate the first requirement in the visa process, a list of participants must be submitted.

We recognize dates and costs of the tour are related to a decision to participate. This, however, depends also upon whether permission to visit China is received. Your serious interest, although indicated now, would not oblige you in any way. The proposed itinerary includes the Orient, China, Central Asia, the 'Middle East' and Europe.

Specific interests of the group in China would be:

- \* education
- \* distribution of consumer goods
- \* farm communes
- \* health services

A prospective tour member list is now being prepared. Indicate your interest by writing us now. Progress reports will be mailed to those registered.

## MENNO TRAVEL SERVICE

851 Henderson hwy., Winnipeg, Manitoba R2K 2L4  
 Phone 339-5954 or 339-7837

Waiting for the harvest,  
and the time of reaping  
We shall come rejoicing,  
bringing in the sheaves

# The joys of city farming

by Betty Dyck

Although lots are small, city folk can grow gardens by using their ingenuity. In spring we rented a section of land close to Winnipeg's southern limits, a contrast to other years when we planted a garden in our yard.

Our backyard is 60 feet by 42 feet approximately one-third of which is garden. The remainder is artistically landscaped making it a pleasant place for summer relaxation. The garden patch is cultivated, seeded, weeded and harvested annually by husband John with assistance from the rest of the family. This is one of the few ways remaining for city families to work together. Our three children learn first-hand how plants push out of the earth at different intervals, what they look like at various stages of growth, along with what and when each plant produces.

Long before the ground outside is ready, John plants tomato seeds in individual peat moss cartons. Once sprouted it became a game of musical chairs transporting them from one source of sunlight near a window to another, and finally putting them out on the front step when the weather warmed up (and remembering to bring them in at night for fear of frost). Eventually John invested in a fluorescent light, so now the tomato plants can enjoy a permanent place on our picnic table in the basement, bathed in ultra-violet light during the plants' early life.

Our garden reflects our taste preferences. We grow tomatoes, radishes, onions, lettuce, beans, peas, cabbages, beets, cucumbers, green peppers and kohlrabi. In a corner by

the fence are two healthy rhubarb plants and sorrel. Even asparagus is possible if you plant it against a fence. The fern later in the season provides for a green background and can be used in flower arrangements.

To make use of the limited area available, we consider the space requirements plants need at various periods of the season. For example, cucumbers require an extensive spreading sweep, but not until mid-summer. For this reason beets are planted next to them. By the time cucumber vines begin to reach out into adjacent rows, beets are harvested. Later when the vines extend into the next row of peas, these are picked, allowing ample space for spreading cucumbers. Onions are planted three inches apart in triple rows close together.

As soon as the garden begins to show signs of growth, all other household matters become secondary to John. Arriving home from work, he checks the garden first and me second. Privately, I don't mind. It is a pleasure to be able to pick fresh radishes, green onions and lettuce for a salad; beans for soup; tiny tender beets with succulent green tops; sorrel for summer borsch; vine-ripened tomatoes for sandwiches or rhubarb for pie - depending on the season.

The row of kohlrabi is specially for the children. They initiated their city friends into the rite of picking, peeling and enjoying this fresh, crisp treat.

As the vegetables ripen, our children help pick, clean and cut beans, and shell peas. These are blanched and frozen in cartons.

Beets are pulled, topped and scrubbed ready for pickling. Tops are blanched and frozen to be served later as a vegetable comparable to spinach. Cucumbers are checked and picked regularly and processed in jars as dill pickles. Tomatoes are gently plucked from plants and canned in quart sealers once they ripen faster than we can eat them.

In early fall everyone is busy with the final harvest. Onions are pulled and left to dry, later being braided and hung in the garage. Carrots remain in the ground until after the first frost for better storage. Last year, after we had eaten our fill of fresh produce, our little garden yielded: 60 qts. tomatoes, 25 qts. beet pickles, 5 qts. green tomato pickle, 10 to 12 oz. cartons peas and 4 packages beans. Our stored carrots lasted until April and our onions till June.

Coming back to this year's enterprise "out on the farm", 85 foot rows were measured out with the whole family participating in the planting and weeding. Once the plants were up, frequent dusting was necessary to control potato bugs, cabbage butterflies, corn-ear bores and aphids.

Protecting the garden from uninvited guests is almost a full-time job. Despite damage by birds, we managed to harvest 52 pints of peas. Raccoons discovered our corn and mutilated much of it. As more ears ripened, birds flew in to feast. Enough is enough! John hastily fashioned a scare-crow from a tall stick, topped by a plastic vinegar bottle with painted face, sporting a lamp-shade hat and wearing a red plaid shirt. Just to make certain the birds got the message, John lingered awhile the day he installed the device, whooping when birds approached and hurling lumps of dirt at them. It worked. As a result, we managed to freeze 60 pints of corn off the cob. This year's tomatoes, carrots, potatoes and onions will be duly harvested and stored.

The tasty produce nestling in our freezer will add zest to our winter menus and assist us to stay within our budget in this time of spiralling food costs. It has been a good summer.

Think about joining the host of city people who are plowing up portions of their yards for a vegetable garden. Within the city or on a rented plot, gardening is a challenge and your whole family will benefit from the experience.

mm



# Business and professional directory

## MARTENS & DENNEHY

BARRISTERS AND SOLICITORS

608 Somerset Place  
294 Portage Avenue  
WINNIPEG 1, MANITOBA  
Telephone 942-7247



## ASSINIBOINE TRAVEL SERVICE LTD.

219 Univac Bldg.  
818 Portage Ave.  
Winnipeg, Man.  
R3G 0N5

Bus. 786-7616

## ERNEST R. DYCK LL.B.

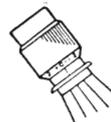
BARRISTER, SOLICITOR,  
NOTARY PUBLIC  
P. O. Box 1267  
Steinbach, Manitoba

Wpg. Ph. 475-5484  
Business Ph. 326-3443  
Steinbach, Manitoba

Residence Ph. 326-6175  
Steinbach, Manitoba



AGENT  
FOR:



## FISCHER'S OPTICAL INSTRUMENTS

- SALES
- SERVICE
- RENTALS

J. FISCHER  
RES. 233-6685

PHONE 943-7784  
103 WATER AVENUE  
WINNIPEG 1, MAN.

## VIKTOR G. LOEWEN

B.A. L.L.B.

Barrister & Solicitor

1110 Henderson Hwy.  
Winnipeg R1G 1L4

Telephone: 338-0369

Branch offices at:

Altona

Winkler

*D. Roderick Small, O.D.*

OPTOMETRIST

401 BOYD BUILDING  
PORTAGE & EDMONTON  
WINNIPEG

PHONES:  
942-1351 / 942-7919



Telephone: Off. 942-8406  
Res. 338-9859

## JACOB KLASSEN, B.A.

WINNIPEG RED RIVER BRANCH  
SUN LIFE ASSURANCE COMPANY OF CANADA  
Suite 1716 RICHARDSON BLDG.  
ONE LOMBARD PLACE  
WINNIPEG, MAN., R3B 0X3

*Investors*  
SYNDICATE LIMITED

- \* INVESTMENTS
- \* ESTATE PLANNING
- \* LIFE INSURANCE

Art Kroeker

Syd Reimer

Dave Stoesz

George Sawatzky

284-0570  
GRANT PARK PLAZA OFFICE



# McKeag Harris

**Realty & Development Co., Ltd.**

1311 PORTAGE AVENUE, WINNIPEG 10, MANITOBA, AREA CODE 204, SPRUCE 4-2505

# Mennonite Schools 1973

## The Mirror Has An Office

The Mennonite Mirror now has its own office at  
**203-818 Portage Avenue**  
 Frieda Unruh will be staffing this office Monday, Tuesday, Thursday, and Friday from 1:00 p.m. to 4:00 p.m.  
**Telephone us at 786-2289**

What is happening in Manitoba's Mennonite Schools? Although we know that a large school population does not necessarily reflect scholarship, the Mirror wishes to publish for the interest of its readers statistics for both the 1972-73 and 1973-74 academic school years. Where applicable, there will be a breakdown of full and part time students. Since some schools have not as yet completed registration and others operate on a semester system, the figures must definitely be regarded as approximations. Included in the list of schools is the Winnipeg Bible College whose student roster normally includes many traditional Mennonite names.

Statistics are as follows:

School	1973-74		1972-73	
	Full time	Part time	Full time	Part time
Canadian Mennonite Bible College	112	30	103	40
Elim Christian Education Centre, Altona	Incomplete		41	10
Gretna Mennonite Collegiate Institute	100		154	
Mennonite Brethern Bible College	45	55	43	49
	Student-hour adjustment -		Student-hour adjustment -	
	65 full time		62 full time	
Mennonite Brethern Collegiate Institute	375		364	
Steinbach Bible Institute	Registration Sept. 26		Ave. of 105	
			Total 126	
			High school	52
			Bible	74
Westgate Collegiate Institute	104		117	
Winkler Bible Institute	130		103	
Winnipeg Bible College	213	21	211	



**Real Estate**  
**Homes — Commercial Properties**  
**John Dyck**

Bus. 284-6130  
 Res. 256-6798

Grant Park Plaza  
 1120 Grant Avenue  
 Winnipeg, Manitoba  
 R3M 2A6

The Royal Trust Company  
 Real Estate Division



**Walter Loepf**  
**W. J. (WALLY) LOEPP**  
 Manager — Real Estate Division

Guaranty Trust Company of Canada  
 1355 Portage Ave., Winnipeg, Man.  
 Office 786-2461 — Res. 489-6896

**G.K. BRAUN & ASSOCIATES LTD.**  
*Insurance Agency*

55 Donald Street, Rm. 501  
 Winnipeg, Manitoba R3C 1L8

*Motor Vehicle Registration &*



Phone 942-6171

*Riddell, Stead & Co.*

McLINTOCK MAIN LAFRENTZ & CO.  
 CHARTERED ACCOUNTANTS

804 - 220 PORTAGE AVE.  
 WINNIPEG 1, MAN.

St. John's  
 Corner Brook  
 Halifax  
 Quebec  
 Montreal  
 Ottawa  
 Toronto  
 London  
 Hamilton  
 Winnipeg  
 Regina  
 Calgary  
 Edmonton  
 New  
 Westminster  
 Vancouver

**REDEKOPP LUMBER & SUPPLY LTD.**

1126 HENDERSON HWY.

**Equipped for Service — Stocked to Serve!**

ORDER DESK 334-4311

OFFICE 339-1961

## Pioneer days: 1973

# As the Windmill turns

by Peter Paetkau.

Now that the windmill turns everything is different, better and more exciting. Enough of a breeze was blowing on the Labor Day weekend to turn its gigantic arms. Even in the old farmhouse people could be seen peering out of the window to check if the one postcard really was true!

In its predominance it is different, even if it cannot whistle like the engine threshing damp oats. And in its bigness it is different:

not even the bravest boys can climb it. Like a magnet it pulled people toward itself. I saw it happening as I stood on its observation deck; all around young and old were drawn to the mill.

Something of it keeps right on turning in my mind - why? The mill is as magic as we make it, I know. But why do we abide in its attraction? I do not know if we have an answer, or if there is an answer, it must lie so

deep within us that we must personally dig it up. We can look for the answer in a different time, in the age of our grandfathers. "Bie ons enn Gruenfeld stunn opp jieda Enj eene Windmael, enn dann wea doa noch eene Daumpmael", my mother often said. And again in a different land, far across the ocean, where our forefathers come from, and where also the windmill is home. And so the windmill stands on its place in Manitoba in tribute to our forefathers.

As if pushed by the wind, our fathers have often responded to dire circumstance; evil times demonstrated their openness to work out a salvation. A determined stiff-necked lot they were. Some with shutters wide open to move again; others dead-locked and closed to the issues at hand. But when it really mattered, they were all ready to leave home - This was something they had already learned before they came to Russia. That is why a 100 years ago a group pursued a plan to move elsewhere again - and it has since been proven that they were right. Determined to survive in a strange new wilderness our heritage is become that of stiff-necked aggression. They had come with little to enhance primitive life on the prairie, and yet they increased their fortune.

While the windmill turned to make its broad sweep into the sky, the wind was driving the clouds together. The auction was proceeding at a more leisurely pace while the sky began to darken and first drops began to fall. Here I noticed evidence of that strange strong-willed persistence once again. Mr. L. A. Barkman, the auctioneer, led everyone to persist in the belief that while all around it was raining, it would not be raining here - and a good deal did not move until the rain finally soaked shirts and jackets to their skin. I had already lost my bid on the last copy of the History of the Reimer Family. And now wind and weather withered any possibility of bidding on the spinning wheel.

From the start dampness underfoot had created inconvenience but dampened no spirits. The people came anyway. This year the windmill added lustre to souvenir china, leatherware, spoons and breadboards, and of course, the three lb. bag of whole wheat flour - nothing removed nothing added! Perhaps one would need a good bread board if one were to cut bread from that flour.

And hats off to the variety program. While



I heard little of it, out of the maze of its variation there came to my ears the songs of the Niverville Male Voice Choir in such excellent renditions, they might hasten some of us to the record store. All around one was pleased to note considerable changes and improvements from 1972, in readiness for centennial celebrations in full swing next year.

The enlargement of the art display by artists from Winnipeg and Steinbach attracted a good deal of attention. The displays by Margaret Quiring and Peter van Kampen contained some notable contributions. Mr. van Kampen is a draftsman by profession but manoeuvres the paintbrush with considerable accomplishment. The striking colors in his one particular sunset scene brought recurring comments from viewers. Mrs. Quiring's artistry on the other hand dwells on the intricacies of floral arrangements painted at their best. Of all flowers, the rose, painted by her brush, becomes everyone's favorite. Both artists are well known for their previous exhibitions at the displays in Polo Park.

The brief church service in the village church was different. Rev. P.J.B. Reimer read a sermon written by his grandfather Barkman. What appeared to be a full-length sermon, we were told, was but the better part of its introduction, the sermon was to follow after the congregation kneeled down to pray. One must marvel at the patience of our flock in those days to listen to the admonishing Word of God. However, likely as not, most sermons may not have been written in such illustrious language as the ones by Rev. Barkman.

The memorial raised in 1890 to our former deputy Jacob Hoepfner was now placed beside the old church. Some commented that it did not belong there, that it should have remained on its place so it might con-

tinue to attract tourists to the Insel Choritz. However, overgrown with weeds and brush, it was soon bound to be demolished by the Russians in place of a memorial to the Cossaks. One man told me he had been able to locate the memorial stone in 1942, and added, "I could have told Mr. Lorenz where it was; generally it was hard to find and nobody knew exactly where it was".

But now we know where our memorials are re-located, for many roads have led people here. From guest-books and license plates it is evident that many had come from out of the province. Not all were Mennonites, like the man from Fargo, ND, wearing a wide-brimmed western hat, who sat at the dinner table. Or the old man from Kitchener I met at the Bartsch memorial talking in admiration of the Amish he used to know, interrupted now and again only by a stumble on his crutches. Or the young man who had once disowned his Mennonite heritage.

mm

#### ERRATA

Dear Sir:

Three unfortunate errors crept into my article "A.A. DeFehr - Furniture Manufacturer" in the June issue of the Mirror.

- 1) Mr. DeFehr's Winnipeg factory is 130,000 square feet in size, not 420,000;
- 2) His daughter's name is Irene, not Ruth;
- 3) Following 1948, his factory had to be expanded almost every year, not every day as the article incorrectly stated.

The first two errors are my own, the third occurred during typesetting. I regret all three and apologize for any embarrassment they may have caused the DeFehr family.

Yours truly,  
Wally Kroeker  
Winnipeg.

WITH  
**YOU**  
THE WINNIPEG INN  
HAS  
**EVERYTHING**



**CONVENTIONS  
& MEETINGS  
CALL AL RENNIE  
DIRECTOR OF SALES**



**ROOM RESERVATIONS  
CALL TERRI FARBER  
RESERVATIONS MANAGER**



**WEDDINGS  
BANQUETS &  
RECEPTIONS  
CALL LES SZABO  
CATERING MANAGER**

THE  
WINNIPEG INN  
LOVES PEOPLE

TELEPHONE

**957-1350**

*the Winnipeg Inn*

1175 W. WATSON HOTEL

EXCAVATING TRENCHING SEWER	WATER AIR COMPRESSORS	<p><b>Ernst Hansch</b> CONSTRUCTION LTD. RESIDENTIAL AND COMMERCIAL FOR PERSONAL PLANNING OF YOUR HOME</p> <p>CALL 586-8145 995 JARVIS AVE. WINNIPEG 14</p>
<p><b>Cambrian</b> Excavators</p> <p>PHONE 586-8179 PHIL SCHWAB 995 JARVIS AVE. MANAGER WINNIPEG 14 RES. JU 9-1978</p>		

Enjoy the

**THE ROYAL WINNIPEG BALLET**

*It has put Winnipeg on the map!*

**TICKETS AVAILABLE AT**

**Ballet Box Office    ATO — Eaton's    CBO — The Bay**

## 50th Anniversary Celebrated at Rosthern

The 50th anniversary of the first trainload of Mennonite immigrants to arrive at Rosthern, Sask. on July 21st, 1923 was celebrated July 21, 1973 by a home-coming and a thanksgiving service.

The gathering was for many of the older generation a true sentimental journey. The festivities began with a tour to the original train station, the "Board", and the former home of Mr. David Toews, followed by a traditional Mennonite meal of pluma moos, schinke fleesch and brown bread; 565 people sat down to dinner with enthusiasm.

An official from the department of immigration was twitted about how he liked the pluma moos. He replied with a wide grin that he enjoyed it very much and he thought he would come back and have some more.

The cook of the Rosthern Junior College had worked for three days and prepared the meal almost single-handed—60 gallons pluma moos, 300 lbs. ham, 60 lbs. coleslaw and 72 loaves of home baked whole-wheat bread.

Next day, Sunday, the people swarmed into the little town. The two main speakers at the thanksgiving service were Dr. John B. Toews from the University of Calgary and Rev. Gerhard Lohrenz. Three men, Mr. John Voth, Mr. John Isaac and Mr. H. T. Klassen told the stories of their immigration to Canada.

An original passport was on display with a legend written on it by German Immigration Officials, "Der Inhaber wird nach Deutschland zurueckuebernommen, wen er gemaez den Kanadischen Einwanderungsbestimmung etwa deportiert werden sollte." Translation: "The Bearer will be accepted back into Germany, should the Canadian Immigration laws cause him to be deported."

The display that drew the most interest was a large group of photographs of the first, second, and third immigration trains to leave Russia, brought by Margaret Vogt Kroeker of the Genealogy Society of Steinbach, Man. People were seen bringing friends and relatives back again and again to identify themselves in the photos. One elderly mother rounded up her greying son, "This little boy is you. Do you recognize yourself?"

mm

## After a flying start, What's ahead for 1974?

By Vic Penner

A lot of people over the age of 40 are becoming increasingly impressed with the amount of old junk that's been accumulated in that hub of East Reserve Mennonitism - the Steinbach Mennonite Museum.

It may be old junk to those who remember so well using many of the items now called artifacts as regular household items, but to youngsters under the age of 30 this junk has taken on antique qualities. Even such back-breakers as washboards and buck saws are now treasured antiques.

While I was emerging from my teens these items were being discarded with eager abandon. Now there is difficulty in finding enough of them to stock a museum.

Even out here in the boondocks antique collectors (I use the term loosely) are having trouble finding old things, but as the Mennonite Centennial Year approaches (1974) there's a growing interest in pioneer events, and in such trappings as costume contests and knacksoat-eating competitions.

In trying to get myself psyched up for the big centennial events of 1974, I've been attending all the so-called pioneer celebrations here in the out-back. Actually, I started with the Polo Park Mennonite Festival in Winnipeg, the biggest of Manitoba's Mennonite reserves, and then worked my way through the hinterlands. I must admit that in the great Polo Park affair my Winnipeg acquaintances were so busy telling me about their professional success, business trips to Montreal, and vacations in Spain that in spite of all the news releases I'd been getting from

the publicity committee about Mennonite art and music I just couldn't get away from the feeling that I was really in the lobby of some Holiday Inn between sales seminars, or at a chamber of commerce convention.

But that was the only place I didn't notice any knacksoat - that one item of Mennonitica that never fails to show up in abundance at the country festivals. At the Altona Sunflower Festival, Old Time Value Days in Winkler or even Steinbach Pioneer Days, the spray of sunflower hulls in the air is something to behold. Their crunch underfoot is reassuring to us farmboys, and the odd few down our necks or in our pants cuffs when we get home afterwards are no cause for concern or embarrassment.

In the sunflower capital of Altona you expect knacksoat. That's what it's all about here. In Winkler and Steinbach I suppose it's simply part of a Mennonite's everyday life. In Winnipeg it's beneath the dignity of most Mennonites to eat knacksoat in public. Fortunately, other lesser ethnic groups can still enjoy them there at such events as hockey and football games.

In the last decade or two chambers of commerce in the Mennonite towns of Manitoba have adopted tourism as part of their growth-sales promotion, and Mennonitism has become a part of that syndrome - a gimmick to attract attention.

Perhaps it is one place to start reaching those many of our people who are trying to forget their agrarian, ethnic or religious origins. This year at least, it has appeared to this observer that the ruse has managed to attract a large number of Mennonites as well as non-Mennonites. The Labor Day weekend Pioneer Days in Steinbach, for instance, brought in 10,000 paying customers; at Altona they haven't yet devised a way of counting attendance, but at the town's Sunflower Arena the place was jammed to capacity with spectators watching the crowning of a Mennonite Sunflower Festival Queen, and at Winkler, where they judge events of this kind by the volume of merchandise sold, two boxcar loads of flour were said to have been sold on opening day of Old Time Value Days by one store alone - apparently a new highwater mark.

With both the East and West Reserves off to such a flying start, who knows what new heights of Mennonitism may be reached in Centennial Year 1974?

mm



WALTER KLASSEN

## Klassen Funeral Chapel

TO SERVE AS WE WOULD BE SERVED

"By now you have heard of our service - why not compare our prices?"

194 HENDERSON HIGHWAY  
TELEPHONE 668-0179  
(DAY AND NIGHT)

# Unresolved issues at Concordia

By Rick Martens

In the very first issue of the Mennonite Mirror we presented a major article dealing with the history and current development of Concordia hospital. In this article we would like to briefly outline what has transpired over the past two years, and examine several problems which the hospital still appears to be facing.

According to the hospital sources the new hospital should be ready for use by the summer of 1974. This is apparently four to six months behind schedule, the delay being the result of several strikes in the building trades. As indicated in the first article, the hospital will contain 132 beds. The only significant change over the past two years appears to be in the definition of the hospital's function. In the early 1970's the Manitoba government was aggressively suggesting that the hospital would have to play much more than the traditional role; they wanted a "community clinic", psychiatrists, dentists and social workers. However, according to one hospital source this appears to be no longer one of the central issues. No plans are incorporated into facilities currently under construction for these additional services and government pressures in this direction have lessened considerably.

The main issue which is dividing the board and the government at this time is the question of community representation on the board. In attempting to highlight this issue several people were interviewed including Dr. H. Dirks and Mr. J.J. Redekopp of Concordia and Mr. J. Smith, a city of Winnipeg councillor from East Kildonan. In the spring of this year a new Hospital Act was conceived which included a stipulation for 40 per cent community representation on hospital boards. This, Mr. Smith advised, he accepted and for several reasons was happy about. He feels that it is justified because of the amount of public funds financing the new structure. In addition since the new hospital is to primarily serve the community in which it is located, it is felt that it is only

natural to make effective use of local opinion. While both Dr. Dirks and Mr. Redekopp felt that genuine community representation could have some good results there are also inherent dangers. This is, in the first place, the question of participation and contribution. There is, they point out, no point in having representatives who are either too busy or have no strong interest in the hospital, this is mere tokenism. This danger exists if elected politicians are appointed to the board or if the board or the city nominate representatives. In addition, hospital sources seem to fear that this is only the first step in an eventual complete loss of control by the Mennonite community.

The question raised in the above paragraph is undoubtedly the most important regarding the future relationship of Concordia and the Mennonite community. As concluded in the first article it is this writer's feeling that some form of compromise must be reached so that both groups can work together effectively. It is hoped that the government will continue to realize and want to make use of the wide base of experience and knowledge current board members have gained. In the end, failure of the government to recognize this will only indicate a naive arrogance. However, the hospital board and the Mennonite community must recognize that because of financial requirements, the building of the new hospital must necessarily result in more public or community control. Concordia is no longer an isolated institution of an ethnic community. Hospital sources must surely have realized this in their original plans.

Finally, in coming to a compromise position it is hoped that all avenues of gaining community opinion are explored. Actual representation of the board may be the simplest manner but possibly the least effective. Other methods, including community advisory groups, public opinion polls should be carefully examined. mm



## National Ethnic Archives

To overcome the shortage of available documentation relating to Canada's cultural minorities, the Public Archives of Canada has established the NEA to encourage Canada's many cultural communities to record their heritage and to preserve all types of archival documents.

Material of national significance written in many languages, will be collected by the NEA. Its success will ensure the proper recognition of the role of every linguistic and cultural element in the historical development of Canada.

Many communities have already begun the commendable work of searching for and gathering archival records of their heritage. These efforts have been conducted by private as well as public archives and museums. The NEA expects to work with these institutions for the mutual benefit of all concerned.

What will happen to material donated to NEA? Collections will be sorted, arranged, and described so that they can easily be used by researchers at the Public Archives of Canada in Ottawa. Reading Rooms are open twenty-four hours a day, seven days a week, to enable Canadians to make the maximum use of the rich resources of the Archives.

mm

Traditionally  
fine funeral  
service since  
1887

K

KERR'S  
FUNERAL  
CHAPEL

120 ADELAIDE STREET  
WINNIPEG 2, MANITOBA  
CHAPEL OFFICE 943-6688

# Have you tried looking at yourself without a mirror?

Of course it's impossible for anyone to see how he/she looks without a mirror.

By the same token, it is impossible for the Mennonite community to look at itself without the mirror - the Mennonite Mirror, that is.

One person has described the Mennonite Mirror as "an outward-looking ethnocentric magazine." Which simply means that the magazine uses the Mennonite community as its base to examine all manner of things that affect Mennonites, irrespective of whether the events emanate from within the community or are outside.

These are high-sounding words to explain quite simply that the Mirror is written for Mennonites to tell them what they are doing, what they have done, and what they will do.

This month, and the next one or two months, are subscription months. And we want you to join the growing number of people who are paying to get the Mirror sent to their homes. Please note that we have not raised our prices: \$3 for one year, \$5 for two years and \$7 for three years.

Readers are asked to check their mail label: those who have paid carry an additional code comprising the letter "p" and the year paid.

Envelopes have been in all magazines provided to assist in payment.

Enclosed find my payment for a subscription to the Mennonite Mirror:

Name \_\_\_\_\_

Address \_\_\_\_\_

City/town \_\_\_\_\_

Postal Code \_\_\_\_\_

Payment is for  one year  two years  three years

## Manitoba News

**Eleanor Peters**, Gretna, Man. daughter of Mexican missionaries and former student of CMBC of Winnipeg will serve as a teacher in the Quinta Lupita school of Cuauhtemoc, Mexico. She serves under the Commission on Overseas Mission.

**Ernest Klassen**, former teacher, Steinbach, was one of six Manitobans to receive a scholarship of \$4,000 from the Manitoba Teacher's Society for further studies.

Teachers **Jake and Tina (Thiessen) Hildebrand**, members of Winkler Bergthaler Church leave for a three year term of voluntary service in Nigeria under MCC TAP sponsorship.

Information Canada field officer - **Calvin Zacharias**, a native of Halbstadt, Man. is one of five such officers appointed in Manitoba to assist in problems which arise, through lack of information, on government services of programs. His service area encompasses seven northcentral Manitoba communities.

**Hans, (John) Wiebe**, son of Rev. and Mrs. Jacob Wiebe of Cheriton Ave. N.K., a 1973 graduate of Westgate Mennonite Collegiate, has accepted an Alumni Entrance Scholarship at \$500. for studies commencing at the University of Winnipeg in September.



Dr. Henry G. Friesen has been appointed head of the department of physiology in the Faculty of Medicine, University of Manitoba.

Until his appointment to the staff of the University of Manitoba, Dr. Friesen was professor of experimental medicine at McGill University, Montreal. Dr. Friesen graduated from the University of Manitoba in 1958 with his Doctor of Medicine degree and subsequently was an intern and a resident at the Winnipeg General Hospital. He has held research and teaching appointments at the New England Centre Hospital, Boston, Tufts University, and McGill University.

Dr. Friesen will, in addition to his role as head of the department of physiology play a key role in developing programs of research, education and patient care in the field of endocrinology and metabolism in the Faculty of Medicine and at the Health Sciences Center.

Dr. Friesen is originally from Morden, Manitoba. mm

An article entitled "The Maple Leaf - Canada's National Emblem", written by **Clara K. Dyck** (instructor in German at the Canadian Mennonite Bible College), appeared on the editorial pages of TTS and WFP on Dominion Day a year ago. Later the Department of External Affairs contacted Miss Dyck in regard to receiving permission for use of the article in their series of **Reference Papers**. These papers are sent to Canadian embassies and consulates abroad for distribution to individuals, periodicals and institutions.

Recently Mr. D.B. Hicks of the Department of External Affairs (information division) called Miss Dyck from Ottawa, to congratulate her on the success of her contribution toward international relationships on the basis of positive response to the article. The article has since appeared in a number of prominent Canadian newspapers.

In addition Miss Dyck's translation (from German into English) of Dr. Arnold Bittlinger's book **Gifts and Ministeries** has just been released by Eardmans Publishing.

**George Reimer** has begun a 28-month term of service with the MCC in Bolivia, where he will teach in an elementary school. He has a B.A. in history from University of Winnipeg and holds a certificate in secondary education from the University of Manitoba. Son of Cornelius and Mary Reimer of Winkler, he also is a member of the Sommerfeld Mennonite Church of Reinland, Man.

Visiting her brother Bill and family in Winkler while on a six-month furlough from her mission work with radio HCJB of Quito, Ecuador, is **Sally Schroeder**. She plans to further her studies at Fresno, Calif. before her return in January of 1974.

From the Women's Committee of Westgate, a note of thanks to Thrift Shop and Garage Sale contributors.

An ex-patriot in Jerusalem this May - Prof. **Erwin N. Hiebert** from Harvard University's Dept. of history of science, delivered at the Hebrew University in Jerusalem, a series of five lectures on "Science and Marxism". He is a brother to Mrs. Esther (Ben) Horch of Winnipeg.

Dates -  
MBCI Thanksgiving Banquet: Oct. 27 school auditorium

Winkler Bible Institute: Opening program & dedication of new facilities - Oct. 14, 2:30 p.m.

Oct. 12-14 Manitoba Ministers and Deacon's meeting with F.C. Peters as guest speaker.

Steinbach (Sept. 1-3) Pioneer Days at the Mennonite Village Museum. A good variety of displays. Anything and everything to see - from threshing to rope making, quilting to bread-baking, or that cranking of an Overland antique car (they had starters?) Food - a taste treat. The mill truly impressive. A good place to go with family or friends, sometimes impromptu friends, saddled with the dreary prospect of waiting for tomorrow's plane. At any rate, two gentlemen from Japan, will remember with a smile the bustle and friendliness of Steinbach at the height of its monsoon season.

Rescue Sept. 15: The Mennonites are here and there, they're in the air and everywhere." From far-away Sinclair Manitoba by car, on airplanes from Steinbach, they arrived at The Pas hoping to assist in a search for Robert Froese and Roger Barkman whose aircraft went missing in a muskeg swamp northwest of there for three days. The missing men praised the efforts of the Armed Forces rescue co-ordination centre at Edmonton, whose craft "zeroed in like homing

pigeons" on their crash-site. By further coincidence, one of the "homers" from Edmonton was Pete Enns, formerly of Steinbach, whose father, the late Henry Enns, spent many years with Derksen Printers.

Notice - Singers wishing to join, please note - The Canadian Mennonite Bible College Oratorio Choir is presenting two interesting major performances this year. First rehearsal September 24. Interested singers please call 888-6781.

**MBBC Former Students:**

**Ed Giesbrecht** - Serving Beechy and Lucky Lake M.B. Churches in Sask.

**Dwayne Barkman** - Serving M.B. Church at Terrace B.C.

**Herb Schmidt** - Youth Pastor (part time) at Gospel Fellowship Chapel on Nassau St. Winnipeg.

**Harold Koslowsky** - Co-director of Camp Arnes Outdoor Education Program

**Pierre Fumana** - Returned to Zaire to work in education and with the church.

The Canadian Mennonite Bible College is to receive a 15,000 square foot addition to its classroom building.

The CMBC board has appointed to the building committee, David H. Epp, Ernie Friesen, Henry Gerbrandt, Peter R. Harder, Helen Janzen, John H. Neufeld, Pete Peters, Rudy A. Regehr, and Peter Schmidt.

The committee meets to give guidance to

Rudy Friesen, architect in charge of design, Garold Barg of Norland Construction has been retained as project manager.



For readers who were interested in the article on "Tante Anna". Tante Anna, although in frail health, was able to celebrate her 90th birthday with a few friends at Bethania on Sept. 16.

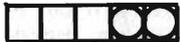
In Lighter Vein - The T.V. presentation, "You're Not Elected Charlie Brown", Sunday, September 16, introduced our small fry to the frustrations of struggle for public office. Mennonites of Rossmere constituency are also waxing sophisticated. Section 6 of the Election Act shall be writ large in the annals of Manitoba Mennonite politics. Section 6, which states that ministers may not serve as Returning Officers, was obviously written without an understanding of that unique institution the Mennonite lay clergy.

**mix-up**

**CEGAR**



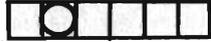
**BORAL**



**MUTUNA**



**NUTBOY**



**SAPIRE**



**CALAMIC**



**THANKSGIVING SYMBOL**



The mix-up is back.

It's a contest to test your skill at unscrambling the letters provided in the puzzle above, so that they form real words. Our contest-compiler has thoughtfully provided you with the cartoon clue.

One entry will be selected from among all the correct entries submitted to the Mennonite Mirror office before the 17th of October. This winner will receive a cash prize.

Name  
Address  
City/town  
Postal code

**HAWAII**

**before Christmas!**

	Waikiki Holiday	Two Island Holiday	Departure Dates
* 13 night stay	\$379	\$489	Nov. 4 and Nov. 18
* 14 night stay	\$389	\$499	Oct. 20
* 20 night stay	\$419	\$539	Dec. 1

Above prices are minimum based on double occupancy

Getting there WARDAIR . . . . is half the fun!

**MENNO TRAVEL SERVICE**

851 Henderson

339-5954 - 339-7837

# Erinnerungen von David Toews

## V. Fortgesetzt von Mai.

Am 24. Juli, 1922 unterschrieb David Toews den "verhaengnisvollen" Kontrakt mit der C.P.R. um die Einwanderung der Mennoniten aus Russland zu ermöglichen. Er und Gerhard Ens fuhren dann nach Montreal um die wichtige Angelegenheit mit Col. Dennis von der C.P.R. zu besprechen.

Als wir in Montreal ankamen, registrierten wir im Ryan Hotel der Windsor Station gegenueber. Das Hotel war unbefriedigend. Wir gingen dann noch vormittag in die Office von Col. Dennis. Mr. Dennis begriesste uns freundlich. Ich wurde ihm vorgestellt als Bishop Toews u. trotzdem ich immer wieder protestierte ist der Titel beibehalten worden. Mir kam es immer zu anmassend vor, dass solche geringe Person wie ich solchen hohen Titel tragen sollte. Nach der Begruesung u. Vorstellung nahm d. Col. seine Mappe hervor u. las uns mehrere Proteste vor, die von Rosthern u. Hepburn eingegangen waren. Col. Dennis sah uns dabei etwas streng an und fragte: **How is that?** Gerh. Ens erklarte ihm hierauf, dass diese Schreiben nicht von massgebenden Personen kaemen. Ich schwieg.

Am Nachmittage gingen wir wieder zu ihm und da sagte ich zu ihm, dass ich die Sache ueberall als eine Vertrauenssache hingestellt habe, dass es eine Vertrauenssache sei u. fragte ihn, ob das nicht so sei. Er sagte darauf, dass es das vollstaendig sei. Er las uns dann noch die Antworten vor, die er den Schreibern dieser Briefe gegeben. Er sprach dann weiter, auch was er ueber Russland wusste, dann auch ueber das, was er ueber die Mennoniten wusste die in den siebziger Jahren nach Canada kamen. Wie ihnen Geld von der Regierung vorgestreckt worden sei und wie diese dann spaeter alles ehrlich bezahlt haben. Er versicherte uns, dass die C.P.R. mit keiner andern Gemeinschaft solchen Kontrakt abgeschlossen haben wuerde ausser vielleicht noch mit der Salvation Army. Dann sprach er noch ueber die Plaene fuer die Herueberbringung der Leute. Spaeter kam noch ein Telegramm vom 26. Juli von Hepburn die im Namen einer grossen Versammlung die in Hepburn abgehalten

worden sei, scharf protestierten. Ich fragte hierauf Col. Dennis ob diese Proteste die Ausfuehrung d. Kontrakts beeinflussen. Er sagte darauf "No, not in the least!"

Ich fuhr von Montreal nach Bluffton, Ohio wo Quaker Tunker u. verschiedene Zweige der Mennoniten tagten in Fragen der Wehrlosigkeit u. d. Friedens. Ich hoffte dort eine Gelegenheit zu haben, unsere Sache vorzulegen. Es wurde mir auch versprochen, dann aber fast vergessen. Ich erinnerte und erhielt die Gelegenheit zu einer verhaeltnismaessig kleinen Vers. zu sprechen. Ob es genuetzt hat, weiss ich nicht.

Vor der Abendversammlung nahm mich P.H. Unruh apart u. es entspann sich folgendes Gespraech: Unruh: "Aber was macht Ihr Brueder in Canada!" Ich: "Nun was denn?" U: "Wisst ihr nicht, dass die Mennoniten in Russland sich von der Wehrlosigkeit losgesagt haben? Ich: "Das weiss ich nicht. Ich weiss nur, dass sie in Not sind u. sehe es als unsere Pflicht an, zu helfen. Der Samariter sah die Not des unter die Moerder Gefallenen. Er fragte nicht



nach d. Vorleben, sondern half. U: "Und weisst Du nicht, dass A Friesen unglaeubig ist?" "Dass weiss ich auch nicht. Er besucht die Gottesdienste und ich habe deine Aeusserungen von ihm gehoert, die darauf schliessen lassen, dass er unglaeubig oder modern ist."

Als ich nach Hause kam waren Vertreter d. Komitees in Kansas da. D.H. Bender, Hesston Kansas u. J.W. Wiens von Hillsboro. Sie waren gekommen um Einsicht zu nehmen in den Kontrakt wie auch in den Charter. Wir hatten an demselben Abend und am folgenden Tage eine Sitzung mit Ihnen. Der Kontrakt und auch der Charter wurden gruendlich durchgelesen u. beraten. Spaet am folgenden Abend waren Heinr. U. Peter Lepp von Dalmeny u. P.J. Friesen von Hepburn da. Sie forderten den Kontrakt um ihn der grossen Versammlung vorzulesen. Wir sagten ihnen, dass wir gern mit dem Kontrakt irgendwohin kommen wuerden ihn lesen u. erklaren, oder ihn auch von irgend jemand dem sie Vertrauen schenken, lesen u. erklaren lassen, aber den Kontrakt duerften wir nicht aus der Hand geben.

Den 12. August 1922 war wieder grosse Protestversammlung in Hepburn. Es wurde wieder Telegramm u. langer Brief nach Montreal gesandt. Es heisst in dem Brief, die Versammlung war einberufen, um den Kontrakt zu lesen und dass wir uns geweigert ihnen eine Kopie zu geben.

Wie schon oben erwaehnt, weigerten wir uns Kopien zu machen und aus der Hand zu geben, aber wir erboten uns immer wieder, mit dem Kontrakt selbst zu kommen ihn zu lesen oder lesen zu lassen. Dieses aber war nicht nach Wunsch derer, die da offenbar Schwierigkeiten machen wollten. mm

Naechste Fortsetzung: Die Bitte um Hilfe in der U.S.A.

# De Schwaata opp'em Schepp

von Jack Thiessen

Dise Jeschicht ess goanich sou, weens kunn se enn Manitoba nich peseare. Oba manche Mensche saje, wann irjentwaut mäjlich ess, dann kunn daut uck peseare. Na mol sehne. Oba utjedocht hab etj mie de Jeschicht selwst, wiels Peta Block ut Jrienthol tjannd se nich einmol, enn he ess de basta plautdietscha Jeschichtevetalla tweschen Churchill enn Texas enn tweschen Moose Jaw enn Pravda. Jo, de Peta ess en Ulespeajel enn en Münchhausen; en bättra aus de groute Reserietasch von billewoahä.

Enn donn docht etj mie aul, wann du den Blocke Peta mol wada noh Joahre sitst-nu oba aus Peta Block, dann woare die siene Jeschichte mau ein bät blaus väkome. Oba, nothin doing, sous de Dietsche saje — Block ess de Basta, measchtens wiels he plautdietsch vetalt. Jo, oba woa bliew etj mett miene Jeschicht! Well, wann se wertlich sou wea, wudd se sich einjefä sou vetalle lote.

Peta Reimasch Hauns wea langsam grout. Wann he em Farjoa noam Besorje manke Jugend 'romdwauld, dann sach' et am aus en Hohn. He moak ein ditjen Koda, am schwoll de Kaum aun, enn wann he tou de junge Benjels säd, "Saul etj lud woare?" dann hewelde se aula foats ut. Tseowents enn aum Sinndach haud Hauns witte Socke aun, enn sien Scholmtje wea mett Brylschmaund faustjebackt. Hauns deid sich uck mau selden, —enn nie mank Mensche, de Näs mett de Meiw wesche. Enn so kaum' et dann uck, daut Hiebats Neta bould tou disem jleien Tjedel "O.K." säd. Aum Sinnwend sull'et Tjast jäwe. Nu stalt junt vea, Peta Reimasch Hauns haud Schiz! Nich seha, saj jie? vleicht nich, oba jenoag, daut am de Lempe flautade. "Mei goodness", säd de Reimasche, enn waut he wea, de oula Reima, de säd, "Dann woa wie mol seene!" enn gauf Haus twee doppelde Stiewe.

Enn bould wea Hauns sou brow, daut he ären ouden Boll unjänähme wull. He fiehd ären Hohn eint mett einem Kluta, daut.a tjempeld. Dann heiwd'a dän Schroutkouste söu lud tou, daut sich so goa de oula Kunta vefead enn dehassad jeajen daut Schetzel, daut de Speena fluage. Donn dreid he de Säaj den Zoa-

gel drall enn jing 'nen. Oba Hauns musst nu doch no Tjoatj. Neta wudd aul wachte; he musst nu goane. Waut he verhää tou Schiz jehaut haud, wea he nu tou brow. Sou brow enn äwabrestig wea he, daut de oula Reima nu wada nohm Atjshoup jintj enn Pelle veahold: Beruhigungspelle sull Hauns nehme; eine doppelde Portion. Daut deed'a enn nu jintjet lous. Se foare mette Koa no Tjoatj; nich Hauns foa, nä, de oula Reima sad sich aum Stia enn spinnd lous. Bould weare se bie di Tjoatj-aula straum enn opjeriemt.

Jo, enn Lied, nu hould junt faust, wiels . . . jo, wiels Hauns wea enjeschlope enn am wea nich wacke tou tjriee. Se oakade aun am 'romm, Reima tjneep am aune Laj, oba Hauns wea enn bleef emm Pouselaunt! Nä heat, waut wea daut toum bosse: doa stund de Brut utjstraumt enn apuetietlich aus'ne fresche Pastje, doa stunde de Baste-Manna enn tjammde sich enn weare eivrig aus Joahlinja aum Diestel, doa tjichade de Brutmejalles enn wulle nu mol wiese daut se uck enn bät for sale weare enn Hauns, de Briegaum. . . .? joh, Hauns schlep, enn schnoatjt enn brommd. De Oage weare tou enn bleewe tou. "Mei, mei" säd Taunte Reimasche enn dreid äh Schnepeldoak drall.

-----  
Enne Tjoatj saute de Lied enn wachte. De Klaviespälasche haud äh Ledaspitja aul ladig jespält enn fung von väre aun. De Jast schloage Fleaje dout, enn kreiwelde sich manke Hoa. Enn de Klaviespälerin, Freilein Wiens, späld enbrennstig enn fung äre Leida von väre aun, enn glupt doabie emma wada äwre Schulre enn spetzt de Finjasch toum lousdonnre met dem Leid

Oh, dauts ne Freid,  
Net es 'ne Breid,  
De Freid ess gaunz,  
Mett Reimasch Hauns!

Haud se oba jewisst, wou de Sach stund houd se jespält:

De Sorj ess grout  
Hauns ess meist dout,  
Med'zin haft he jenome,  
De ess am nich bekomme!

-----  
Bute word 'et drock. De oula Reima

tjriech Hauns tou houle enn schlappt am enn den Tjoatje Tjalla nen. Brut enn Bejleitung jing hinjeraun enn tsipelde. Reima word doll, sou doll worta, daut de Reimasch saed, "saj blous nich 'Bozsche moi' enn Tjoatj!" Nu word Hauns hanjelajt enn beoabet. De Brut wuckeld am aune Backe, Reima let 'am koldet Wota enne Näs 'nen siepre — Hauns oba haud aundret toudoune; he schlep. Emol word sien einet Oag ein baetje dach; Reima roupt: "Hauns, stoh opp, Maltje gohne enn Heihne besorje enn bowe wachte gout siene 500 Maunslied, Frulied enn Tjinja. Neta raed waut, von Knoppes binje, wesst Du nicht?" Hauns schlep.

Nu kaum Praedja Netjel enn saed, "Let's go". Reima saed, "Notting doin!" De Loag wea sou earnst, daut uck Ohm Netjel plautdietsch raed, "Reima, waut hast Du met Dienem Jung jedohne?" Reima saed nuscht, blous "Goh saj de Jast, fief bett ten minuts, pleas!" Jenoag, noh twintig Minute soute de Lied aum Tjastemohl, gaunz happy aune Sandwiches met Koffe, blous fehlde vaere de V.I.P.'s. De Bejleitung wea doa, oba sonst stunde doa twei ladje Steehla. Donn saed goaschtaje Reimasch Obraum, de Brouda von Peeta Reima tou dem Bildatjinppsa, "Du", saed he, "nemm Peta auf, de haft sou vael Foaw em Jesecht, daut jeft enn feinet Bild!" Oba de Photograph sad sich hin aus Peta Reima am biem Oppstohne auntjijt. De Lied haude Koffe ut, de Jast vetrocke sich. Ause aula wajh weare, word ein Meeting jehoule. Hauns haud aul en baet jenuzscheld enn sich aune Brost jeschobbt. Vleicht wudd he wada toum Wanke tou brinje senne. Mol sehne; wann he gauns tou sich kaum enn Neta mett aehrem straumen Aunhaengsel noch co-operaete wudde . . . "Let's see", saed'e se.

Enn schür enuff, tseowents nohm Besorje fung Hauns aun tou rouje, he kaum tou sich, Dann word bie Reimasch enne groute Stow oppjereimt, se satte sich han enn Praedja Netjel, earnst enn blaus kaum 'nen. Se soute oba en baetje aundasch aus jeweulich opp'e Tjast. Ein Bastatjaedel — so nannd Beima de Junges — musst dicht bie dem

# Die Sonne von Odessa

Von W. Botschkarew  
aus der Zeitschrift: "Golos Rodine"  
Maerz 1972

Die Sonne füllt diese Stadt immer mit einer besonderen Anmut. Die Stadt lebt ihr uebliches Leben, reichlich umgeben von Sonne und Meer.

Im kleinen Vorplatz der ueberfuellten Strassenbahn steht ein junger Mann mit dunkler Brille. Sich zum Ausgang wendend, streift sein Spazierstock zufaellig eine Frau mit einem Kind im Arm. Diese wendet sich schroff, um ihm eine Bemerkung zu machen. Doch dann fragt sie teilnehmend: "Wollen Sie zum Institut?" "Ja," antwortet der Juengling, "und Sie auch?" "Ja, ich bringe meine Tochter zur Konsultation. Wir sind aus Saratow."

Der Tram haelt an der Haltestelle. "Kommen Sie, wir sind da."

Sie ueberqueren die Pflasterstrasse und schreiten hinauf zu einem groszen hellen Gebaeude. Auf seiner Fassade die Aufschrift: *Odessaer Forschungsinstitut fuer Augenkrankheiten und Gewebetherapie*, namens des Akademikers *Wladimer Petrowitsch Filatow*.

Etwas abseits, rechts vom Eingang, ein Skulptur aus weiszem Marmor! Der Gruender dieses Institutes, der es sich zum Ziel seines Lebens setzte den Menschen das Licht, das Sehen wiederzugeben. Ein groszer Gelehrter, Kuen-

---

Jack Thiessen concluded. *Concluded.*  
Briegaum sette enn am en baet stiepre. Se sunge zwei Farsch von Leed: Auf denn die Nacht wird kommen, da man nicht mehr kann! "Oba wie tjenne noch," saed Praedja Netjel, "Wann et uck vondoag heppjeshoah tou jing. Enn jie junge Brutlied motte oppause em Lewe, Wiels, daut befriede Lewe ess aus eine Foat opp'em Schepp. Daut Schepp sat lous enn de Kommondaunt ess Gott, de Pilot ess Jesus enn aules ess en goude Haenj. Oba manchmol well opp soun Schepp uck noch ein aundra Gaust nopp, dauts de Diewel, daen wie den Schwoaten nanne. Enn de Schwoata dreht aulles drall. Vondoag haud'et am meist jelletjt, nicht Hauns? Oba jie bied, Neta enn Hauns, jie motte am rauf moarache enn oppause, daut he nich wada nopp tjemmt. Vespraetj jie mie daut? Joh? Dann ess 'et O.K.! Enn nu saejeld mau happy ann vejneajt opp'em Laeweswota. Enn wann de Schwoata noch einmol opp'em Schepp nopp krupe well, dann klunjst Du, Hauns, am oppe Tjnewels, dauta foats rauf tjeiwelt"! Hauns netjkoppd enn saed, "you betschurleif!" mm

stler und Poet.

Man kann nicht ohne Erregung die Zeilen lesen, welche die Leute schreiben, denen die Schueler und Nachfolger von W. P. Filatow ihr Augenlicht, ihr Sehen wiedergegeben haben.

"Nicht die Jahre, nicht das ganze Leben wird aus dem Gedachtnis des Herzens die ewige Dankbarkeit ausloeschen, die Ihr, teure Menschen im weissen Kittel, verdient — Ihr unermuedlichen Forscher, die uns so nahe, so verwandt wurden."

"Ich wuensche dem ganzen medizinischen Personal immer Sieg im dem schweren Zweikampf gegen die schrecklichen Krankheiten und Noete der Menschen, fuer den Triumph von Licht und Sonne auf Erden."

Welche Worte! — Und wieviel solcher, aus tiefem Herzen kommenden, Danksagungen bekamen die Mitarbeiter des Instituts zu hoeren!

Hauptsaechlich geraten hier solche Kranke her, die schon wiederholt die state Phrase hoerten: "Leider koennen wir nicht helfen."

Freilich, dank der Filatowschen Schule fuer Augenspezialisten, wird diese Phrase immer seltener ausgesprochen, und die Errungenschaften der russischen Medizin dienen erfolgreich den Menschen in vielen Ecken unseres Landes und auch im Ausland. Jedoch gibt es noch viele Krankheiten, mit denen sehr schwer zu kaempfen ist, und in die Avantgarde dieses Kampfes fuer das Licht, stellte sich das Filatowsche Institut in Odessa.

W. P. Filatow hat einst gesagt: "Es gibt keine unheilbaren Krankheiten. Es gibt nur Krankheiten, die wir noch nicht zu heilen gelernt haben." Und so fahren seine Schueler hartnaeckig fort, neue, praktische Heilmethoden zu suchen, und dringen immer tiefer in das Ungeahnte, das Ungeklarte.

Filatows talentvolle Nachfolgerin, Nagedgda Alexandrowna Putschkowskaja, Mitglied der Akademisch medizinischen Wissenschaft der U.S.S.R. begann die ausgedehnten Verwachsungen zwischen Augapfel und den umgebenden Geweben, die als Folge von Verbrennungen entstehen, den sogennanten — Simblefaron — zu opperieren. Das ist eine aeusserst komplizierte Operation, die in mehreren Etappen mit bedeutenden Zeitzwischenraeumen ausgefuehrt wird.

Schon viele Jahre erforschen Spezialisten die Entstehung, und Mittel der Verhuetung, der Glaukome — eine der am meisten verbreiteten Ursache der Blindheit. Die besondere Gefahr dieser

Krankheit besteht darin, dasz sie sich beim Menschen fast schmerzlos einschleicht, allmaehlich das Sehen verringerd.

Das vorhandene Sehen zu erhalten, der Krankheit nicht zu erlauben, sich weiter zu entfalten — das ist die Hauptaufgabe, die sich die Aerzte stellen. Die Profilaktika ist ihr erster Gehilfe. Rechtzeitiges operatives Eingreifen ist hier von entscheidender Bedeutung.

Das alles ist freilich nur eine kleine Dosis der ungeheuren Menge von Nachforschungen und Arbeit, mit denen sich das Institut befasst.

Man koennte tausende Beispiele anfuehren, wie Menschen nach laengerer oder kuerzerer Blindheit das Licht, das Sehen wiedergegeben wurde.

In den vielen Jahren des Bestehens dieses Instituts, hatten die Aerzte dort komplizierte wie auch weniger komplizierte Operationen zu machen. Aber — das koennen sie glauben — dasz es dem Kranken egal ist, ob er eine komplizierte oder eine einfache Operation hat, ihm scheint eine jede kompliziert und sicher auch gefaehrlich. Und wenn er sich dazu entschlosz, so nur darum weil er danach schmachtet, sehen zu koennen.

Mit Zittern, und manchmal auch mit Furcht und Schrecken, erwartet er diesen Augenblick. Besonders derjenige, der in langen Jahren der Blindheit, vergasz, wie die ihn umgebende Welt aussieht, oder sie auch nie gesehen hat, da er oder sie, blind geboren wurde.

Darueber koennten Nagedgda A. Putschkowskaja und der leitende Arzt des Instituts, Ewdokija Antonowna Budilowa und ihre vielzaehligten Gehilfen viel erzahlen. Nicht einmal hatten sie Gelegenheit, Augenzeugen bei solcher ersten Begegnung mit der Umwelt zu sein, die fuer uns alle doch so selbstverstaendlich wie die Luft wurde.

Man erinnert sich hier recht gut des Rumaenischen Bauern, welcher, sehend geworden, anfang sehr aufmerksam die Erde zu beschauen, zu befuehlen und zu zerbroeckeln, — er wuszte von ihr alles, hatte sie aber nie gesehen und wollte sich ueberzeugen, dasz sie dieses nun auch wirklich ist — die Erde!

Man erinnert sich hier auch der Mutter, die im ersten Augenblick ueber ihren erwachsenen Sohn erschrak, den sie nur als dreijaehrige Knaeblein gesehen hatte. Die erstaunte Frau schlosz ihre jetzt sehenden Augen, und befuehlte, die nur ihr bekannten Faeltchen, Strichlein und Male im Gesicht und am Hals ihres Kindes, und erst dan erkannte sie ihn.

Und mit welchen Augen schaute der sibirische Juengling auf seine Umgebung, und war am meisten ueber ein farbiges Kopftuch entzueckt. Erst spaeter, als er neulich wieder im Institut war, erzaelte er, dasz man ihn am meisten nach der Sonne fragte, — wie

sie sei, und ob er sich diesen großen Leuchter so vorgestellt habe. Und er sagte, dasz er sie zum ersten mal in Odessa gesehen habe — in der Stadt, wo man den Menschen das Augenlicht wiedergibt.

Aus vielen Orten unseres Landes und aus aus andern Laendern wenden sich hierher Leute, die von den Strahlen dieser Sonne erleuchtet wurden. Hier sind Briefe aus Indien, Liwana, Bulgarien, und Deutschland. Das alles ist Post von nur einem Tag. Auf Grund der von oertlichen Spezialisten aufgeschriebenen Feststellungen, findet man sich hier mit allem zurecht. Und all diese Leute erhalten einen guten Rat, eine qualifizierte Konsultation und welche auch einen Aufruf zur Behandlung.

Acht klinische Abteilungen mit 450 Krankenbetten, ein Ambulatorium, das im Laufe des Jahres ueber 120 tausend Menschen annimmt, funktionieren erfolgreich in diesem, moeglicherweise der Welt umfangreichsten, Forschungsinstitut fuer Augenkrankheiten.

130 Gelehrte und Arzte kaempfen hier zielstrebig um die Befreiung der Menschen von den schwersten Erkrankungen und Beschaedigungen der Augen.

Sonne, gute Sonne von Odessa, sicher eine besondere. Sie verfuegt ueber die erstaunliche Eigenschaft, auch demjenigen zu scheinen, der sie nie gesehen hat. mm

## Angst, dass Sie taub werden?

Montreal P.Q. — Ein freies Angebot von besonderem Interesse fuer diejenigen, die hören aber nicht das gesprochene Wort verstehen, wird von Beltone bekannt gegeben.

Ein nicht funktionierendes Modell wird jedem, der dieses Inserat beantwortet, kostenlos und unverbindlich zugesandt. Sie können es behalten, kostenlos. Es wiegt weniger als eine Drittel Unze, und der ganze Apparat befindet sich auf Ohrebene, in einem Stück. Keine Drähte führen vom Körper bis zum Kopf.

Diese Modelle sind kostenlos; deshalb raten wir Ihnen, sofort eins zu bestellen. Wir wiederholen, diese Modelle sind kostenlos & Sie geben keine Verpflichtungen ein. Wir haben bereits tausende versandt. Werden Sie sich noch heute an! Dept. 4999, © Beltone Electronics of Canada, Ltd., 3636 Metropolitan Blvd. E., Montreal 455, P.Q.

See The Economy Textile Store  
NEAR YOU

### REMNANTS

By the Pound

PATTERNS

### FABRICS

By the Yard

ZIPPERS

THREAD

# ECONOMY TEXTILE

1021 PACIFIC 786-4081

SUPPLY LTD.

292 Graham  
942-7109

3326 Portage  
Westwood 888-5689

1417 Main  
582-3312

1123 St. Mary's  
St. Vital 253-5648

714 Watt  
338-3570

19 Regent Park  
Transcona 222-2540

2086 Ness  
888-1565

S.E. Point & Oakenwald  
Ft. Garry 284-4717

## Dyck's Hatcheries Limited

Box 280

Niverville, Manitoba

Tel. 388-4171 - 388-4510

Hatching quality chicks and started pullets from hatching eggs; produced from our newly modernized breeder farm to get optimum results. From the genetic pool of the nation's highest income layer.

### WINNIPEG'S FINEST WALLCOVERING CENTRE

## Located at Hargrave & William Ave.

The largest collection of wallcoverings in Canada. Displayed in showrooms designed for your comfort and convenience.

THE WESTERN PAINT CO LTD.

WALLCOVERING DIVISION — PH. 942-7317

## EMPLOYMENT OPPORTUNITIES

### C.A. De FEHR & SONS

78 Princess St.

We have immediate openings for the following:

- \* Assistant Shipper
- \* Truck Driver

We offer — Liberal Employee Benefits  
— Salary commensurate with your ability

Call Mr. John Sukkau for an appointment  
at Ph. 943-4555

FALL/WINTER 73/74



**Sunflight**<sup>®</sup>

**Guaranteed Holidays**

**CANARY ISLAND**

**JAMAICA**

**ACAPULCO**

**MAZATLAN**

**ENSENADA**

**BAHAMAS**

**SAN DIEGO**

**RIO DE JANEIRO**

**COSTA del SOL**

**HAWAII**

**CANADA'S NUMBER ONE HOLIDAY MAKER**

For further information call

**ASSINIBOINE TRAVEL SERVICE**

219-818 Portage Ave. Winnipeg, Man.

786-7616

786-7616