

mennonite mirror

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Feb. 76

MCC is there

LATIN AMERICA



When the earthquake shook Managua, Nicaragua, last Christmas, MCC immediately pledged \$10,000 and skilled volunteers to the giant rebuilding project. Since that time its investment has grown to \$150,000 plus materials. Above two Nicaraguan Mennonites are working on one of the 300 homes that are being built under MCC-MDS auspices.

Bolivia — Brazil — Haiti
Honduras — Mexico — Jamaica
Nicaragua — Paragua — Peru

While the national economic indicators for Latin America point to some progress, most Latins still live at a subsistence level. Illiteracy, economic disparity, and social unrest continue to be the grim reality of everyday life from the Caribbean south to volatile Argentina and Chile.

Recognizing that the church has a major obligation to assist the poor and downtrodden, MCC has assigned 110 workers to projects in eight Latin American countries. Last year it had an outlay of over \$1,000,000 in cash and materials for its programs there.

It has placed teachers in Bolivia and Jamaica, medical workers in Haiti and Bolivia, community and agricultural developers in Paraguay, Brazil, Mexico, Bolivia, and Brazil; and builders in earthquake-shattered Nicaragua.

A sampling of recent MCC headlines from Latin America read as follows:

"Custodio and Maria helped in struggle against poverty"

"New health outposts created in Bolivia"

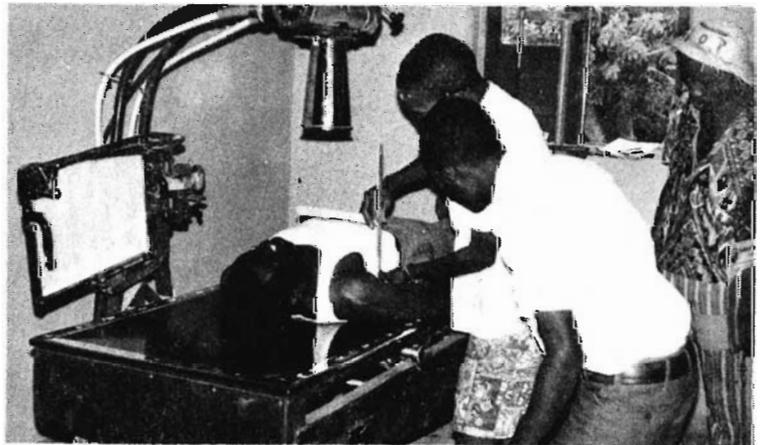
"Mexico Paxmen initiate agricultural programs"

"Handcraft cooperative started in Haiti"

"MCCers establish Bolivia Bible school."



A volunteer in northeastern Brazil uses charts to illustrate the relationship between diet and energy for Brazilian children.



For many years MCC has helped to operate and staff a hospital at Grande Riviere du Nord in Haiti. Above Haitian technicians measure a patient in preparation for an x-ray. The x-ray unit was contributed to the hospital by a North American medical doctor.

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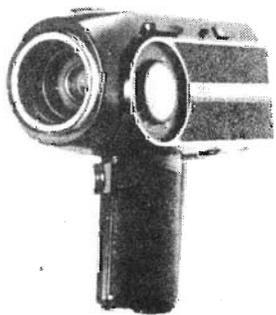
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defective farce

The following correction recently appeared in a small town newspaper: "Our paper carried the news item last week that Reid Mowat was hired as a defective in the police force. This was a typographical error. Mr. Mowat is really a detective in the police farce."

How to tell

You can tell what city a man comes from by introducing him to a beautiful girl. If he's from Victoria he shakes her hand. If he's from Montreal he kisses her hand. If he's from Winnipeg he asks her for a date. If he's from Ottawa he phones his boss for instructions.

About this issue

There's something new in the Mirror this month. It's a column called FYI.

FYI is an abbreviation for "for your information." As a column in the Mirror it will be a column of observation and opinion. It will be written alternately by Vic Penner of the Red River Valley Echo, Altona, and Abe Warkentine, Carillon News, Steinbach. FYI began last month with Mr. Penner's article, but in that issue the FYI title was not included.

Mennonites are found around the world and land in a variety of jobs. Abraham Wiebe, is an example of one such person. One would hardly expect a Canadian, much less one of Mennonite background from Manitoba's East Reserve, to hold a key position in the Tennessee Valley project. Another example of a Mennonite in an unusual place but in a more "traditional" role, is Dr. Margaret Fast, who went to Vietnam under MCC.

Rossmere is a word that continues to rouse the passions of Mennonites in this province, and also seems to be the cutting edge of a force that threatens to divide them into irreconcilable camps. The most serious issue may not be the political one, but may instead be the damage that is done to Mennonites' reputation for generosity. As people with a reputation of unselfish assistance to our neighbors in time of need, Mennonites are jeopardizing this by demonstrating that this generosity does not extend to people within its community who choose to pursue political causes or opinions that differ from the majority. The political issues will eventually become notes in history books, but the effects of personal attacks, harassment, unthinking comments, etc., will become too deep to overcome if they are not soon stopped.

Reflections from Our Readers, the letters to the editor column, is back this month. We urge readers to write when they agree, disagree, want to inform, correct, or observe on any topic that appears in the magazine or is of concern to the Mennonite community. Only letters that are signed by real persons will be published, although names will be withheld on request.

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The Light from Bergfeld

by R.H. Vogt

One of the most remarkable individuals to come out of the southern Manitoba Mennonite community is undoubtedly Abraham H. Wiebe. In the past 50 years his work has taken him far from his early Mennonite home and few Mennonites have heard of him. He is now 81 years of age and lives in retirement in Knoxville, Tennessee, but he has many memories of his early life in southern Manitoba. His life is a dramatic example of how the human horizon can be stretched by determined and courageous person.

Abraham Wiebe was born and grew up in Bergfeld, about five miles south-west of Grunthal, one of the original Mennonite villages in the East Reserve (the outlines of Bergfeld are remarkably well preserved and will be featured in our centennial issue in January). By 1892, the year of Abraham's birth, the village was well established with about 15 homesteads and a population of 100. For 20 years Abraham lived and worked there, picking up a simple elementary education in the German language which would



Abraham H. Wiebe as a young student.

be adequate for his life as a village farmer. However, during those years it became apparent that the farming potential of Bergfeld, was quite limited and this, combined with Abraham's growing curiosity about life beyond his community, resulted in his departure from the village.

In 1912, at the age of 20, Abraham Wiebe walked barefoot from Bergfeld to Steinbach to look for a job in this growing commercial

center. Although he spoke no English and did not try to hide his very limited schooling he soon found work as a clerk in K. Reimer's Son's store. Abraham's sister Susannah was the wife of Jacob W. Reimer, one of the owners of the store.

Abraham quickly discovered that the horizon extended even beyond Steinbach. After working as a clerk for a short time he resolved to improve his education and was accepted as a student at the Mennonite Collegiate Institute in Gretna. There his ability and hard work soon gained the attention and encouragement of Gretna's well-known principal, H.H. Ewert. Working practically day and night he was able to complete his junior high school in only a few years. The same kind of perseverance produced similar results in high school and he was able to graduate with a High School diploma in 1916-17.

MCI legend has it that Abraham Wiebe often put his feet into a tub of cold water at night to keep from falling asleep. Students who remember the cold draughts in the men's residence may wonder why a tub was necessary but Wiebe was apparently taking no chances on falling asleep before the middle of the night. Mr. Ewert was so impressed by Wiebe's attitude that he referred to him as "Das Licht von Bergfeld" (the light from Bergfeld). Wiebe returned this respect but recalls with embarrassment that one evening when he heard a knock on his door he shouted, "come in if your nose is clean," only to discover that the caller was Mr. Ewert and not one of his fellow students.

After graduation from the M.C.I., Wiebe returned to Steinbach for a year as principal of the Steinbach Public School (1917-18). He then enrolled at Bluffton College, the Mennonite college in Ohio, from which he graduated a few years later with a B.A. degree. He subsequently obtained his doctor's degree in biology and zoology from the University of Wisconsin. From there he eventually assumed an important position in the Tennessee Valley Authority, gaining wide recognition for his work.

Dr. Wiebe paid a return visit to his home community in southern Manitoba in 1951 and but now lives in retirement, with his wife, in Knoxville, close to his last place of work: an unusual scholar who has made a significant contribution to this society. **mm**



A recent picture of Abraham H. Wiebe (centre) with his wife in Knoxville. At far left is his nephew, P.J. Reimer and his niece, Mrs. E. A. Friesen, both of Steinbach.

FYI*

*for your information

FYI will be a monthly column of personal opinion and observation. Abe Warkentin, of Carillon News, Steinbach, and Vic Penner, of the Red River Valley Echo, Altona, will be writing this column on an alternate basis. Mr. Penner wrote a column last month but the story did not carry its FYI title.



Do we really know what we're celebrating?

by Abe Warkentin

On or about June 14, 1958 at 4:15 p.m. I was sitting in a rear seat in the grade 8 classroom in Grunthal. I was awaiting the teacher's disposition on a small matter that had been the reason for my staying after school. I don't remember the tedious details of the matter - I think it had to do with exiting out the window one time - but I do remember that my chances of escaping six or seven hard ones stretched over the sawbucks in the basement weren't one in 100.

Teacher Paul Neustaedter looked at me sadly and I knew what was running through his mind. Not only had I failed him in his woodworking class—he had watched with dismay as his best efforts to teach me his favorite subject all ended up in splinters and sawdust—but now I had also transgressed some other rule.

Just as he sighed at the thought of the task ahead of him and shuffled around in his desk for whatever passed as the strap in those

days, there was a knock on the door. It was an old friend of the teacher's and I thought to myself as the atmosphere in the school room changed from impending doom to joy that reunions are wonderful things indeed.

But while that one narrow escape still stands vividly in my mind today, there are many better reasons for remembering my former teacher. What he taught me about woodwork may very well have never sunk in very much deeper than the splinters in my fingers, but what he told me about my Mennonite heritage did. He impressed on us, at an age when we really didn't care very much, that Mennonites have a proud heritage and that if someone should ask us in later years what we believed in as Mennonites (non-resistance, adult baptism, etc.), we should at least be able to mutter a coherent reply.

In the following years I have often had occasion to try and mutter a coherent reply and I frequently fell back on what I had

learned years ago. Non-Mennonites, I found, were often badly confused over what Mennonites really looked like or stood for. Some thought all Mennonites wore beards, drove buggies and had to go to church five nights a week. But not only were non-Mennonites confused; the confusion was also evident among the Mennonites themselves. I found that a good percentage of the solid Mennonite stock had no idea of how the Mennonite church differed from the United or Anglican and that no efforts, or very few, were being made anywhere to give any instructions along these lines.

Next year we mark the Mennonite centennial. Do we really know what we'll be celebrating?

Mr. Warkentin is editor of the Carillon News in Steinbach. mm

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A doctor in Vietnam

Dr. Margaret Fast, a native of Boissevain, Manitoba, spent two years practising medicine in a hospital in the highlands of Vietnam. She went under the auspices of MCC and worked within the Vietnam Christian Service organization, an umbrella organization co-ordinating the relief work of three agencies.

Dr. Fast gave a report of her experiences to a meeting of her hometown earlier this past summer. The following is an edited version of that report.

by Margaret Fast

Three years ago, while interning in Vancouver, I applied to Mennonite Central Committee (MCC) and it was subsequently arranged that I would work in Vietnam. I knew little of MCC, less about Vietnam, am more of a realist than an idealist, so that when people, many of them frankly skeptical, asked me why I was going I really could not tell them. Perhaps this was the "call of God" less clear for some people than for others.

Another question I was frequently asked is: "Are you a missionary?" Again I had trouble answering. All I could truthfully say was that I was not going forth to convert the heathen and was not setting out to do good works.

This lack of clear-cut goals and objectives is typical of a number of MCC volunteers. Whether it is good or bad is open to question, but it is perhaps well that the church be aware of it.

For the past six years MCC has been working in co-operation with Church World Service and Lutheran World Relief as a part of Vietnam Christian Service (VNCS); those familiar with MCC will realize that this is unusual. But in Vietnam it has appeared to work quite well. VNCS had two hospitals - one on the coast and one in the highlands plus three public health programs, a social service program in Saigon, a variable number of agricultural programs, as well as numerous community development projects.

Upon my arrival I was sent to Pleiku, a town of some 75,000 in the central highlands, not far from the Cambodian border. This is a beautiful part of the country with rolling hills and low mountains and vast expanses of sky and luxurious vegetation - the perfect climate. The earth is a rich, red color that I have never seen before; in the dry sea-

son it blows red dust into everything so uniforms rarely stayed white, and in the rainy season the town occasionally becomes a bog of red mud.

The highlands of Vietnam are inhabited by ethnic Vietnamese and by numerous Montagnard tribes who have been there for centuries. The Vietnamese feel superior to the Montagnards, but are also afraid of them because of their reputed ability to practice magic. The Montagnard in turn dislike the Vietnamese, partly because they have been cheated by them. This animosity has been buried to some extent because the highlands, bordering as they do on Cambodia and Laos, are of strategic significance, so the Vietnamese government has tried to court the Montagnards. At the same time the Viet Cong and North Vietnamese are wooing these mountain people, and they are often no more than pawns in the deadly game called war.

Most of our staff was Montagnard - some had had a few months training in government courses, in other hospitals, or on the job. They learned quickly and were excellent workers.

Originally there were two VNCS nurses in

the hospital. This later dropped to one, and for the last months of my term there were none. Recruiting Vietnamese nurses, like doctors, is fraught with difficulty, since most are required to work in government hospitals after graduation.

Almost all our staff belonged to the National Protestant Church - and perhaps I might say something about the church. The Catholics arrived in Vietnam with the French and have a substantial number of converts; the Protestants, however, date back only about 50 years when the first Christian and Missionary Alliance (C&MA) missionaries arrived. Most of the rural Protestant churches and most of the urban ones are C&MA; but in the last 10 to 20 years other protestant groups have started evangelizing, among them the Mennonites.

Our patients were both Vietnamese and Montagnards. The origin, the history, the culture, the personality and "Weltanschauung" of these two peoples is radically different and so is their pattern of illness. Vietnamese patients are rather similar to Western patients. They come to the clinic with minor as well as major problems, they tend to go "doctor-shopping" and are to some extent



Dr. Margaret Fast (left) with patient.

medically sophisticated. The Montagnards are relative strangers to modern medicine (but when they begin to live in towns they soon develop civilized habits.) They also tend to be shy and frightened. When they come to the clinic they were almost invariably quite ill, often nearly dead. They would say: "give me an injection and I'll be okay and go home." To come to the clinic took a lot of courage, to stay in the hospital was often too much to ask.

Hospitalization was a family affair since at least one family member, and often more, stay with the patient. The relatives slept with the patient or else on the floor beside him. Sometimes though, the latter decided they would like to try the bed, and on morning rounds we would see the relatives comfortably in bed and the patient on the floor! They seemed to get well anyway.

The Montagnard, like millions of people in the third world, are medically underprivileged. They do not have sufficient soap and water for washing and their drinking water is often polluted but since they have no concept of disease they never boil it; their sanitary facilities are inadequate and they have no concept of disease prophylaxis. They do not eat balanced diets, partly because they do not have the food but also because they have little knowledge of nutrition. In Vietnam this problem has another dimension - war. Soldiers from both sides may demand rice or other food supplies, fields may be unsafe to work in, villages may be destroyed or "relocated" to make them "secure". So the malnutrition, protein deficiency, malaria and dysentery are intensified and gain new companions in the form of grenade injuries, gunshot wounds, mortar fragments and napalm.

We kept asking ourselves: "should we be here?" Are we perhaps doing more harm in the final analysis, than good?" There are a number of reasons for this uncertainty. Some of these are:

1) All foreigners, missionaries and MCC volunteers included, are considered an extension, perhaps a benevolent one, of the American military machine. For those opposed to war, especially non-Americans, this is not a pleasant thought. When we treat patients, when we give clothing and blankets, we may be showing the love of Christ, but we are also seen trying to win hearts and minds for America.

2) It is generally much easier to give charity than it is to receive it, especially the way many people manage to give. It does not take much knowledge of human nature to realize that though people may willingly take our charity they may well resent us for it.

3) The need is so great that our little efforts seem almost laughable. The big efforts e.g. U.S. on the other hand, are soon dissipated in corruption.

But nevertheless we continued to work, partly because, like Kingston, we feel that, "when one reflects on the problems of the world, there is always the danger that the self will insulate itself and forget that it is in part responsible." As world citizens we too must accept some of the guilt for con-

ditions, and responsibility for what has happened.

If we can thus justify our presence in foreign lands, the next question is, how can we serve and avoid some of the negative aspects of service?

1) We must try to understand the people we are working and living with. It has often been said of Americans that they never began to understand Vietnam, and I think this was to a large extent, true. It is no easier for the Western mind to understand Eastern thinking than it is for Eastern thinking to understand us. It means learning a new language (both literally and figuratively) and trying to see things from a new viewpoint. A simple example will illustrate.

a) I, along with many foreigners, found the Vietnamese rather rude because they rarely said "Thank-you." Accustomed as I was to believe that "please" and "thank you" were almost sacred, this seemed to be rather ill-mannered. But for them it is not rude. They feel that everyone has a place in the world and a purpose in life. People who do good do it as much for their own salvation as to help their fellowman. If I treat a patient he is grateful, but may not express it because after all I'm a doctor and that is my job.

It is immaterial whether their way is better or worse, our responsibility is to understand why they think as they do and act as they do. Without understanding there can be very little love and compassion.

2) We have a great deal to learn about giving and receiving. We usually want all the blessings - we'll do all the giving; we give our religion, and culture, our medicine and clothes, our ideas and way of life, and forget that we may have much to receive. This I think is vital, we must receive in return for what we give. What we receive will be much less tangible than what we as technologically advanced people give, and it may take some effort on our part, but it will be worth it for all of us.

mm



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Multiculturalism: a New Government Vision

A major conference on multiculturalism was held in Ottawa on the week-end of October 13-16. It brought together about 250 representatives from more than 30 ethnic and cultural communities in Canada for discussions on ways and means in which the government can help to foster a Canadian mosaic, in which Canadians of differing backgrounds can find themselves within their own communities, without compromising their loyalty to Canada as a whole.

A few years ago the government spoke of a bi-cultural and bi-lingual country in which French and English dominated. Following a speech by Prime Minister Trudeau in October, 1971 the official government policy became one of multi-culturalism "within a bi-lingual framework." In other words, French and English will be treated as the only two official languages of Canada, but other cultures will be placed on an equal footing with the French and English cultures and such groups will be encouraged to develop their traditions-including their languages-in such a setting. A conscious effort is being made to resist the melting pot in Canada, in which Canadians would be expected to conform to some general concept of "Canadianism."

Whether it is too little or too late is a question that will likely be answered in our generation. The Fourth Book of the Commission on Bilingualism and Biculturalism stresses the crucial role of education in the maintenance of values and traditions, but it offers almost no solutions in this field. Another article in this magazine gives some encouraging statistics about the growth of interest in languages such as German in the province of Manitoba, but just last year the provincial prepared to help minority groups by permitting them to develop their own educational systems without financial penalties. The federal government finds it difficult for constitutional reasons to offer much help.

However, under the leadership of a new minister of multiculturalism, the Stanley Haidasz, it is committing funds to various programs that will help minority groups to retain and deepen their heritage. Through conferences such as the recent one in Ottawa it is soliciting advice from the various groups on how it can best help them.

In this connection it might be noted: Word has just been received that federal government has granted \$5,168.00 to the Anthology Committee of the Mennonite Centennial Committee to assist in the publication of a special anthology of Mennonite literature. Other similar grants are being considered. A film on the Mennonites of Canada, to be produced by the National Film Board, is under active consideration. mm

Rossmere:

An Issue that divides Mennonites

by Harold Jantz

Ever since the June 29 election in Manitoba, a dispute has been simmering in the Rossmere constituency in which Premier Ed Schreyer was elected which has seriously affected relations between large sections of the Mennonite community.

It concerns the allegation by defeated Conservative candidate Alfred Penner, a member of River East Mennonite Brethren Church, that the election victory of Premier Schreyer should be declared void because the returning officer appointed in the constituency was a Mennonite minister.

After more than two months of debate in the press and in the back rooms about the issue, Mr. Penner decided to take the matter to court, petitioning the court to render a verdict on whether the Election Act was violated.

The issue revolves about the appointment as returning officer of George Epp, a minister of the Springfield Heights Mennonite Church and professor of German and history at the Mennonite Brethren Bible College and the University of Manitoba. Since the election act reads that no "ministers, priests or ecclesiastics under any form or profession of religious faith or worship" are to act as returning officers, the case seems to be quite straightforward. But the issue has been complicated by many other factors.

On the one hand, Mr. Epp, who was completing Ph.D. studies at the University of Manitoba last spring, says that when the offer was made to him to take the job as returning officer, he accepted it with little hesitation. He had no work at the moment and needed some income. He had long preached that Christians should accept civil responsibilities, and this seemed like a good opportunity to put his message into practice.

"All my life I have tried to break down barriers," Mr. Epp says, "and as someone working impartially, this seemed to be a good opportunity to break down further barriers."

His work drew praise from almost all who observed it. Alfred Penner says he has nothing but praise for Epp's fairness and thoroughness throughout the election preparations. That Rossmere constituency had the highest voter turnout in the province is considerable credit to Mr. Epp's diligence in making polling booths available to potential

voters. For instance, all of the senior citizen residences and many of the apartment blocks in the area had separate booths.

But in all of the preparations, Mr. Epp says it never occurred to him that the election act might be interpreted to mean that he could not hold the returning officer's position. He says he took the exclusion clause to mean "clergymen" holding positions as pastors or leaders of congregations. As a lay minister he felt he was in the clear.

The Conservative candidate Penner says he did not become aware that Mr. Epp was an ordained minister until shortly before the election. Mr. Epp says now that he wonders why the Conservatives didn't raise the issue strongly before the election. If they had, he would have resigned immediately. As it was, it was only after Premier Schreyer won over his opponent by a narrow margin of a few hundred votes out of the nearly 13,000 which were cast that the controversial situation really began to surface. Indeed, even after the election, Alfred Penner called Mr. Epp to congratulate him on

the fine manner and impartiality with which he had run the election.

Thus the decision to make an issue out of his "minister's" position hurt Mr. Epp very deeply.

But the possibility of a court case was only one of a series of crushing blows which the Epps experienced. Because Mr. Epp was appointed by the New Democratic government, many rumors began to circulate about them. Accusations that they had "denied Christ", been involved in "circulating NDP election literature", been offered jobs as bait to win their support for the NDP, and were "communists" circulated widely. Even though Mr. Epp says he has never identified with any political party and voted Conservative in the last federal election he was branded a partisan NDP by many Mennonites in the riding. Calls to their home became so abusive that they finally had to resort to an unlisted number.

Mr. Epp, who concedes now that he probably was somewhat naive when he accepted the election job, says the most terrible shock of

more next page

A Threat to Unity?

by Rick Martens

Political elections are often times when petty name-calling becomes an everyday occurrence. This is something most of us have learned to live with, accepting most of what we hear with a certain grain of salt. However, in the last provincial election which was held on June 28, 1973, issues of a much more serious nature arose. Since the day of the election, five petitions have been filed in the Court of Queen's Bench under the Controverted Elections Act. These actions mean in essence a petition to nullify the results of the elections because of purported irregularities or breaking of the Elections Act.

One of these petitions is of particular interest to the Mennonite community. A petition has been filed to controvert the

results of the election in the Rossmere constituency, where incumbent Premier Ed Schreyer defeated his Conservative opponent Alf Penner by a relatively narrow margin of 500 votes.

Mr. Penner filed his petition on the basis of Mr. Schreyer's appointment of George Epp as the returning officer for the constituency. However, according to the Manitoba Election Act, Mr. Epp as a "minister" is not allowed to act in such a capacity. The act states that if such an appointment is made knowingly then the person responsible for making the appointment (Premier Schreyer, in this case) must vacate his office and, furthermore, he is to be barred from running as a candidate in any provincial or municipal election for eight

more next page

More about Rossmere

all was to discover the extent to which economics dominated over spiritual principles when it came to Mennonites' behaviour in the election. To protect what many felt were their own economic interests, "Mennonites were capable of stooping to the lowest campaign tactics."

The Conservatives, of course, say the same thing. They point to Mr. Epp's appointment as an example of the cynical way in which the NDP can use people to gain acceptance for themselves. They also point to the use of a picture, run in one of the local papers, in which Premier Schreyer was shown with "his friend" Henry W. Redekopp, even though Redekopp ran as a Social Credit candidate in the 1969 election.

On the other side, the NDP and Mr. Epp as returning officer could point to cartoons and a paraphrased Psalm 23 which though they did not come from the PC campaign organizers were known to them and not too vigorously suppressed.

Now that the question is destined for settlement in court, neither side wants to commit itself any further. Mr. Penner insists that the issue is not intended as an attack on Mr. Epp and feels certain that no blame will fall on him in the end. He is not even certain that he wishes to see Mr. Schreyer unseated. However, he feels that a principle was violated in the election and the courts should help to establish whether it was, in fact, so. If the courts decide in his favour, it may mean that the election will be declared void and a by-election would have to be held. He is ready to run again though he is pessimistic about his chances to unseat the Premier.

Mr. Epp, on the other hand, hopes that if any good comes of the entire controversy, it will be that Mennonites will begin to see themselves. "If this leads to a discussion of what is meant by brotherhood, it will have done some good," he says.

Springfield Heights pastor, Frank Dyck, says that the entire debacle has helped strip us of "our self-righteous image" and this has probably "been good for us". One thing is certain, the Mennonites' weaknesses have been right out there for the whole world to see. It hasn't been a pleasant sight.

mm

Mr. Janz is editor of the *Mennonite Brethren Herald*.

more about Unity

years. If, on the other hand, the appointment was made, but not knowingly, then the results of the election are still to be nullified and a by-election called.

The entire issue then centres around two main questions: Was the appointment made knowingly (that is, was Premier Schreyer aware that Mr. Epp was a minister and was he aware that the Election Act forbids appointment of ministers to the position of returning officer)? Second, from the point of view of the Elections Act and the purpose for which the relevant clauses were established, is Mr. Epp, in fact, a

minister? Mr. Penner has not accused Premier Schreyer of knowingly breaking the act, but he has argued that the act was nevertheless broken, and hence that a by-election should be called.

Premier Schreyer, on the other hand, has rebutted that Mr. Epp does not hold a salaried position within his church and hence cannot be classified as a minister. (His full-time profession is that of a teacher but acts as a "lay minister" within his church.)

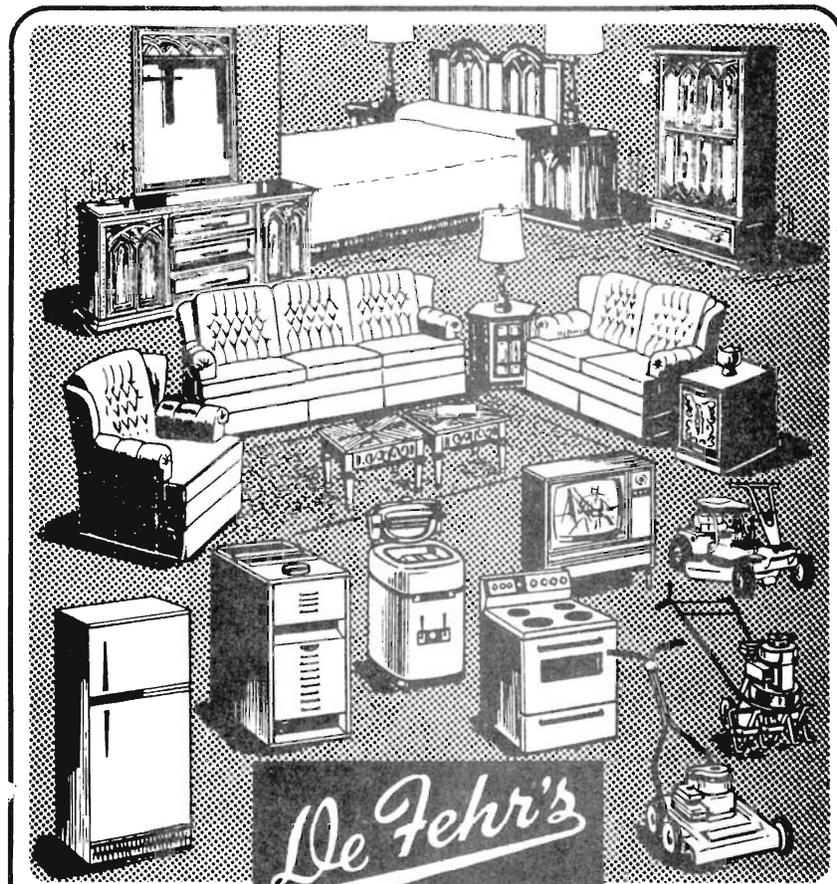
While the main issues have been briefly highlighted in this article, it is not the intent to analyze in detail the arguments of both sides and conclude who is right or wrong. This has already been done many times over in other media. In conclusion, rather, a few words should be said about the effect which these events could have upon the Mennonite community. While these kinds of conflicts are possible a natural part of politics and in some respects also

part of a democratic society, it is hoped that they will not be carried outside the realm of politics. Individual party choices should have no bearing on relationships within the church (perhaps this is one of the reasons why the Election Act reads as it does). The causes for which the church is working towards are not those of the political world and basic unity is a fundamental requirement for a viable church community. It is hoped that this event will have no effect upon this unity. mm

Expert observation

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Latin may have died, but German flourishes in Manitoba

by Ruth Vogt

The study of languages other than English has been a subject of hot debate ever since school existed in Manitoba. Many of our readers will remember the days when severe punishment was meted out to any youngster who dared to use the "Low" or High German tongue within the confines of the school. Things have changed in Manitoba.

Educational authorities have come to the belated conclusion that languages are precious, important, and should be fostered. This has come about with a revived interest in our multi-cultural heritage. Children can better appreciate the life and history of their fathers and forefathers if they are taught to be proud of, and understand, their language. Children of Indian ancestry are now learning the Cree and Saulteaux languages in their schools. Icelandic is being taught on an experimental basis in the Arborg elementary school. Hebrew as a second language is being taught in one Junior High School and Spanish was taught for the first time last year in a Winnipeg Junior High School and in St.

Boniface. Several schools are offering Ukrainian at the elementary and Junior High levels. All languages can be taught in any given school provided there is a sufficient demand and a qualified teacher is available.

At the beginning of the 1971-72 school year a pilot program in elementary German was introduced and it is now being taught in many schools in the province.

The growing interest in German language instruction is shown below. These figures were made available to us by Mr. Karl Fast who has played an important role for the government in the development of these programs

Year	Number of Students studying German in Man. schools			Total	Number of teachers instructing German
	Kindergarten- Grade VI	Grades VII-XII			
1968-69	no data	5,076	5,076	no data	
1971-72	4,919	5,137	10,076	no data	
1972-73	6,342	5,717	12,059	376	

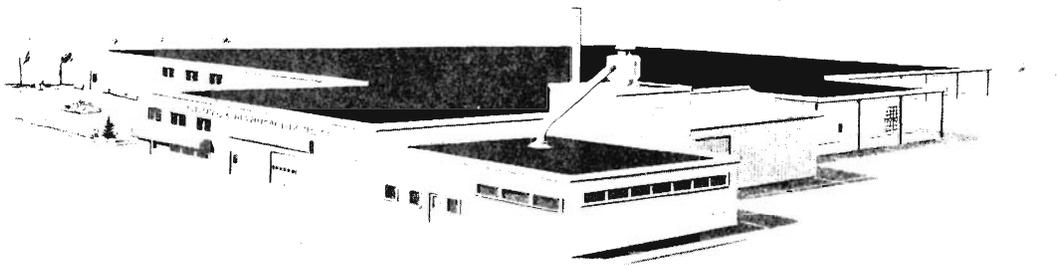
The greatest increase has been on the elementary school level, which indicates that in future years the total number studying German in the whole school system may increase significantly. Twenty two school divisions have now introduced the teaching of German at the elementary level. Programs are being developed to improve the quality of teaching. Last summer a group of twenty German teachers attended a course in Gummersbach-Niedersessmar in Germany (another group of 15 teachers of Ukrainian went to Kiev for a language seminar.) These projects were supported financially by the Manitoba Government. It is our understanding, unfortunately, that the federal government has not seen fit to include this important area in its multicultural program. Another course for German teachers was organized in Munich. All of these projects should have a positive effect on the teaching of second languages, giving some reality to the idea of a cultural mosaic in Manitoba. mm

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Harder Retires from CMBC

On September 1 the Rev. Peter R. Harder retired from his position as Business Manager of Canadian Mennonite Bible College after 14 years of faithful service. Mr. Harder, a teacher, preacher, musician, farmer, businessman, and churchman, sees no prospect of idleness in his retirement.

Mr. Harder joined the college staff in 1959 from a successful farming and teaching career in the Arnaud district, south and east of Winnipeg, where he had lived since coming to Canada with his parents in the 1920s. After completing high school at the Mennonite Collegiate Institute and attending Normal School he returned to teach in the Arnaud school. In addition to his talents as an educator, he brought to his work at CMBC many years of experience in business management involving farming, a retail store, and a garage.

During the early 1950s he taught at the Elim Bible School putting to work his skills both as a musician and a teacher. His musicianship led him into work with local Manitoba song festivals that were in vogue at the time.

Prior to joining the CMBC staff, Mr. Harder spent a good deal of time visiting Canadian congregations promoting new Sunday School curriculum. This acquaintance with the congregations gave him a special rapport with the supporting congregations.

During his 14 years at the College the grounds developed from an area that was primarily wild grass and a few trees to the point where most of the 20-acre campus has



Peter Harder

been landscaped with grass, trees, and shrubs. Mr. Harder speaks with a special note of pride about the completion of the student residence in 1964. By having the college become its own contractor that project was completed ahead of schedule and well below the budgeted cost. It was also during Mr. Harder's time that the college accounting procedures were streamlined and integrated into the conference accounting system.

Mr. Harder's first task in retirement is the completion of a history of Arnaud for which he is chairman of the editorial committee. He also continues to serve the Sargent Avenue Mennonite Church as a lay preacher in both German and English.

On September 3 his colleagues and their families at the college and on the conference staff came together to wish Rev. P.R. Harder and his wife Annie well in their new vocation of relative leisure. They received an engraved silver platter as a memento of the occasion.

As soon as the history book is complete they plan to do some travelling without having to count the days until it is time to return to work.

mm

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Familienandacht

Familienandacht (International) is the name given to a mission organization whose members represent various Mennonite denominations. They have assumed responsibility for rebroadcasting the radio program, "Familienandacht" to the German-speaking peoples in other countries. Rev. Martin Durksen is the speaker and the programs are produced by Gospel Light Hour. A beginning has already been made in Paraguay where broadcasting commenced a few months ago.

We now invite all friends and supporters of this undertaking to a General Meeting, to be held on Sunday, November 11, 1973, at 2:30 p.m. in the basement of the Elmwood M.B. Church, 145 Henderson Highway, Winnipeg. The program will outline the work in hand and the standing of finances, provide for the election of a board and a report (with slides) by Rev. Durksen on his recent trip through the Mennonite and German-speaking communities in South America.

You and your friends are cordially invited to share this afternoon with us. Refreshments will be served after the program.

George Loewen, Chairman
John Albrecht, Secretary



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Thomas of the Ages

Dinner. Father is out, the evening long, yet peace reigns. My little one, disturber of "worker men" engrossed in design with "Lego" sits at her snipping and pasteing.

Then, down from the stairwell, a torrent of invective floats to rise and shatter the calm. What is it, I ask, motioning the while to my little one. She stays her curiosity.

By way of answer I hear the shrill of that six-year old "worker man", builder with "Lego" blocks—I hate God! I Hate God! I HATE GOD!

Come down, I say to him, come down with your Teddy, and be comforted. No response.

I continue, my pleas finally answered by Thomas' appearance to the sanctum of my kitchen, Teddy in hand.

To stay the cries, I speak of fine small hands and interesting thoughts that are hard to reproduce in mere "Lego" manufactured by machines in mindless factories. The cries abate.

Time elapses. Teddy now on the counter, Thomas chats as we dry dishes. Then, says he—can you sing the song that goes thus—I like it! Indeed, I reply, and together, as he lends to the song his sweet young treble, while I carry the words, we sing. "Oh God our help in ages past."
mm

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reflections from our readers

Dear Sir:

Jack Thiessen's Low German story "De Schwoata opp 'em Schepp" in the October, 1973 issue has to be an exposure of a lot more than ethnic humour. Upon first reading, for those who find their way through the unstandardized Low German orthography, the story first helps us to laugh at ourselves, then compels some deeper level thinking. Besides incorporating several juicy morsels of English colloquials within Thiessen's almost consistent Molotschna dialect, the story telling reflects a non-Sunday kind of Mennonite theology.

Thiessen has given a faithful account of this Low German theology that lies thoroughly imbedded in the Mennonite way of life. Two things stand out: 1) the metaphors employed are those of everyday Low German discourse. They describe a dimension of very earthy encounters with the divine. In the minister's Low German wedding ceremony, the devil is hurled off from aboard the ship of married life, or in Thiessen's Low German rendering "jje motte am fauf moarache" for which hurling is but a mild term. 2) Secondly, the Low German reference to the devil as "De Schwoata" (incorrectly rendered as "Schwaata" in the title) does not to my knowledge denote the devil in any parallel references in High German or English, e.g. "der Schwarze" or "the black one."

The underlying theological dimensions of Low German storytelling may help us greatly in a self appraisal of the earthy aspects of Mennonite theology. That is so because Mennonites reflected linguistically a dichotomy between Sunday religion expressed in High German and an everyday life for which Low German was the medium of discourse. This socio-linguistic dichotomy continues to loom in the background of present day sacred-secular compartmentalization within a Mennonite world view.

"Low German theology," if we can detect it sufficiently, may in the end be the more honest theology of the Dutch Mennonites than that which has been borrowed from Luther, Calvin, Eduard Wuest, and American evangelicals. It also reveals a possible racial judgment as the term "De Schwoata" (the black one) denotes the devil. That is, racially someone very unlike us and stands in contrast to God who surely is not black.

Thanks for this story, Jack. You love story telling. Tell us some more. Now that many of us have gained some distance from a Low German background, it becomes possible to see ourselves in the mirror of our own stories.

In fact the notion of a Low German theology ought to arouse the interest of contemporary scene detected fundamentalism as an unsatisfactory adaptation of alien theology, but who cannot quite make the

point that 1973 Mennonites ought to return to an Anabaptist vision that belongs to the 16th century. Low German theology has been smothered by the overwhelming acculturation process which brought with it, for many Mennonites, a quick adaptation of fundamentalist theology cast into peculiar English terminology. The later migrations of Russian Mennonites brought with them a High German theology that dichotomized the everyday life from the formal worship on Sunday mornings as the dual language system denotes with unusual clarity. We ought really to turn loose a theology scholar who would find ways to uncover that which has made Mennonites tick between the original and present generation of Anabaptists. The lack of written documents would be a handicap. However, the written sermons of Old Colony Mennonites like the analogy of the ship used in Thiessen's story could provide clues. The netted findings would surely help Mennonites sort out the present theological smorgasbord we have accumulated by borrowing palatable religious menus from here and there.

Menno Wiebe
Winnipeg

Sign of the Times

A sign in a service station reads: "No Smoking. If your life isn't worth anything, gasoline is."

Dear Sir:

I am writing on behalf of our school. We have noted your statistics on Mennonite Schools in the October issue of the Mennonite Mirror. Our actual enrolment figures are quite different from those predicted. I am therefore asking if you would kindly publish the new figures. They are as follows: Full-time 58; part-time 65; student hour adjustment equals 81 full-time.

We appreciate your interest and wish you joy in your work.

Yours sincerely,
(Miss) Esther Wiens

Dear Sir:

The Board of Directors of Concordia Hospital is pleased to announce the appointment to the Board of the following community representatives:

Mr. Charles Young, former Deputy Fire Chief, resident of the Elmwood Area.

Mr. Frank Dann - Principal of Kildonan East Regional Secondary School, resident of the Kildonan Area.

Mr. C.G. Unruh - Winnipeg High School teacher and principal, retired and resident of Kildonan Area.

Mr. Paul Martin - Superintendent of Maintenances, Transcona School Division. Councillor and Mayor of the former City of Transcona.

Sincerely,
J.J. Redekop,
Administrator

A Big Mistake

Two men were examining the output of the new computer in their department, and at length one of them remarked: "Do you realize it would take 400 men 250 years to make a mistake this big?"

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**Winnipeg Mennonite Theater
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Das "Winnipeg Mennonite Theater", welches 1972 "Und keiner hoert hin" inszenierte, bringt in diesem Jahr das deutschsprachige Stueck "Die Physiker", eine Komoedie von Freidrich Duerrenmatt. Zwei Vorstellungen werden am 16. und 17. November im "Playhouse" stattfinden.

Ort der Handlung: ein Irrenhaus. Die Hauptcharaktere: drei maennliche Insassen, alle Atomphysiker. Einer, Herbert Georg Beutler, glaubt er sei Newton. Ein zweiter, Ernst Ernesti, denkt er sei Einstein. Beide sind erst seit kurzer Zeit im Irrenhaus. Der dritte, Johann Wilhelm Moebius, dem Koenig Solomon oeffters erscheint, ist bereits seit 15 Jahren Patient. Die Verwaltung der Anstalt liegt in den faehigen von Zahnd.

Der schweizer Dramatiker Freidrich Duerrenmatt hat mit diesem Spiel wahrscheinlich sein bedeutendstes Buehnenstueck geschaffen. Dieses Werk versucht unter dem Vorwand einer Komoedie passende Fragen ueber die heutige Welt zu stellen. Denn es stellt sich bald heraus, dass die harmlosen, liebenswerten Geisteskranken keineswegs das sind was sie zu sein scheinen. Sind sie in der Tat verrueckt? Oder spielen sie ein unheimliches Spiel, in dem diese Welt das Pfand ist?

Wieder einmal beweist Duerrenmatt, dass er Meister des Dramas ist, faehig das Theater zu begeistern. mm

Kindermund
von M. Ewy

Als unsere juengste Tochter anfang zur Sonntagsschule zu gehen, fragte ich sie eines Sonnabend abends, ob sie ihren Spruch schon gelernt haette. "Nein Mutti, aber der ist sehr einfach, es ist etwas mit dem Telefon." Ich erklaerte ihr daraufhin, dass ich das nicht glauben koenne, da in der Bibel nichts von Telephonen erwaeht sei. Na, meinte sie, ich wuerde ja sehen und holte den Zettel mit ihrem Spruch. Als ich ihn las, musste ich herzlich lachen, denn hier stand es schwarz auf weiss: - Rufe mich an in der Not, so will ich Dich erretten! "Na Mutti, hatte ich nicht recht?"

An Improvement

A young college man told the dean that he could see no difference between college and an insane asylum.

"But there is quite a difference," said the dean. "Before they let you out of an insane asylum you have to show some improvement."

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Rev. G. P. Schroeder hat seinen Wohnsitz in Lodi, Kalifornien, U.S.A. und ist im fortgeschrittenen Alter von 84 Jahren, von denen er 53 dem Predigeramt gewidmet hat. Er predigte 3 Jahre in Russland, 13 Jahre in Kanada und 37 Jahre in den U.S.A. Je nach Bedarf spricht er auch heute noch in Deutsch, English, Russisch und Ukrainisch. Er hofft sein 400 seitiges Manuscript „Miracles of Grace and Judgment“ bald im Druck zu sehen.

Falsche Begriffe

von Gerhard P. Schroeder

Jemand gibt jungen Predigern einige Anweisungen hinsichtlich der Auslegung der Heiligen Schrift:

Seid im Auslegen nur recht munter; Wo's nicht passt, da legt was unter.

Manche Redner, unter ihnen auch Prediger, schuetteln es sich nur so aus den Aermeln und die Rede verlaeuft recht fließend. Aber wir sagen, wo es nur aus den Aermeln kommt, da ist es meistens aermlich.

Ein deutscher Pastor in unserer Gegend zitierte einen kurzen Reim: - (Er selber glaubte nicht an die Wahrheit dieses Reimes)

Gott sei ewig Preis und Ehr':

Einen Teufel gibt's nicht mehr.

Wo ist er denn nun geblieben?

Die Vernunft hat ihn vertrieben. Das ist auch verdreht. Manche Menschen scheinen sehr vernuenftig zu sein und blieben immer noch unter dem Einfluss des Teufels. Die Bibel sagt: "Widerstehet dem Teufel, so fliehet er von euch."

Auf Russisch hoerten wir oft: "Kur itza ne ptietza. Baba ne tselowek Styd ne dym, glasa ne wyjest." Dieses verdeutscht lautes:

"Die Henne ist kein Vogel. Die Frau ist dein Mensch. Schande ist kein Rauch, sie frist dir die Augen nicht aus." Jeder dieser kurzen Saetze ist gnaz verkehrt. Aber man hat sie sehr oft wiederholt und zuletzt glaubt jemand auch daran.

Die ersten zwei Saetze sind mehr unschuldig und ulkig, doch der letzten Vers ist irrefuehrend.

Mit der Schande sind viele von uns

schon ziemlich weit mitgegangen oder mitgelaufen. Ein uns bekanntes erwachsenes Maedchen sagte bei einer fraglichen Gelegenheit: "Ich bin "tough" - zaehe, wenn die Jungen schmutzige Geschichten erzaehlen, dann werde ich nicht mehr rot." Jemand sagte in einem aehnlichen Fall: "Frueher erroeteten die Menschen, wenn sie sich schaemten. Jetzt schaemen sich dieselben Menschen weil sie eroeten." Wie gut, wenn auch heute noch jemand bei unkeuschen, unsaubern Gespraechen erroetet und womoeglich die Versammlung verlaesst oder, was noch besser ist, oeffentliche Stellung gegen unkeusche Dinge nimmt.

Und wo ich Unrecht seh' und hoere,
Da reiche mir des Geistes Schwert;
Dass mutig ich's im Keim zerstoere:
Wer nicht bekennt, ist Dein nicht wert.

Denn Lausinn seines Geistes zeigt,
Wer feig' zu einer Suende schweigt.

Waut Jungke Nich Weet, mott hee Grootvoda Froage

von Rueben Epp

Freejoah, aus ekj noch Jungkje wea, word jesajjt wann mol aules toom Hund enn too Splaet jegohne wea: "Daut's je 'ne Schwienerie aus wann 'ne Elkj mank'e Heehna jeschowoakjt haft." Enn dann wear 'et schlemm.

Doch, waut 'ne Elkj wea, wisst ekj nich. Oba, mie saede Lied daut wann soon Beest mol dee Nacht em Heehna-staull nenkaum, daut 'et dann aum Morje vol doodje Heehna enn utjesopne Eia lag. Een schuderhauttet Beesewicht muss soont senne.

Enn aus ekj langsom von Jungkje too Benjel word, wull ekj schliesslich mol weete waut 'ne Elkj sooraicht wea. Doch, kjeen Mensch kunn - oda wull - mie daut saije.

Oba, aus ekj Jung jworde wea, fung ekj ut daut 'et en Kanada Elke jefft. Oba, aus ekj toom easchte Mol ent sag, kunn ekj mie goanich vaestalle woo soon Kjaeret met dee breede Heana derch'e Hehnastaulledaea nenkome sull. Enn bowenen word mie jesajjt daut

enn Elk aus een Steckj Veeh grosd. Na, dann kunn een Elk onmaejlich soon Tia senne waut Heehna doot muak enn Eia utsoop.

Aus junga Maun kjrieeg ekj top heare daut freejoah en Dietschlaund, besonda en'e Preisse, Elche jewasst wearre. Auf Elkje enn Elche aewareen senne kunne?

Aus ekj mol met Fru toop en Dietschlaund wea, kjrieeg ekj doa een utjestoppta Elchekopp ut'e Preisse too-seehne. Oba, aus ekj daut Dings sag, wea daut wieda nuscht aus soont waut wie en Kanada een "Moose" nanne; soont aus ekj aule Hoawst hia bie Dawson Creek eent aufknack enn toom Winta enschlacht.

Daut een Moose nich grad een bildschmocket Tia es, weet jieda Domjohn. Doch, von Heehna doot moake enn Eia utsupe es bie daut kjeene Raed. Nae, 'ne Elkj es nich een Elk uck nich een Elch.

Noch emma, wisst ekj eenfach nich

waut 'ne Elkj wea. Nich auleen wisst ekj daut nich, daut wisst uck kjeen Mensch daem ekj doanoh fruag.

Oba, aus ekj latzt mol en Leer, Ostfrieslaund wea, nauh Theodor Schuster mie doa derch een Museum. Doa haude see mank aundre Dinja een waeselaoatjet Tia utjestoppt enn opp Friesisch Plautdietsch stund doarunja dee Nome "Uelk". Aus ekj daut Tia nieschierig bekjikt, saed Schuster too mie; "Daut Tia heet opp Dietsch "Iltis" enn opp English "Polecat". Wann soont mol dee Nacht mank'e Heehna em Hehnastaul kjeemmt, sit 'et aum Morje aus wann dee Schinda selwst doa jewaese es."

Jo, nu daut ekj Grootvoda sie, hab ekj schliesslich doch utjefunge waut 'ne Elkj es. mm

Erinnerungen von David Toews

Fortgesetzt von Oktober

Eine Bitte um Hilfe in der U.S.A.

Auch die amerikanischen Mennoniten waren besorgt um die traurige Lage ihre Brueder in Russland. Als Opposition in Kanada gegen David Toews Bemuehungen staerker wurde, ermutigte ihn seine "Board" mennonitische Fuehrer in Kansas aufzusuchen, um von ihnen Hilfe zu erbitten. Es wurde ihm jedoch sehr bald klar, dass die amerikanischen Mennoniten geteilter Meinung waren. Einige wollten die Einwanderung nach Mexiko lenken, andere in unbesiedelte Gebiete in Oklahoma und Washington State. Sie standen unter dem Einfluss selbst-interessierter Landmakler und waren darauf bedacht ihre eigene „Kolonisationsboard“ zu foerdern. Statt ermutigt zu werden wurde David Toews immer inmutiger und zweifelte daran jemals sein Vorhaben durchfuehren zu koennen.

Ich glaube es war am 10. Februar, als ich abfuhr nach Kansas u. Oklahoma. Hier war es kalt. Herh. Ens holte mich im Verdeckschlitten ab zum Bahnhof. Ich sollte in Kansas Sinn wecken fuer die Arbeit, besonders auch fuer den 10 Millionen Kontrakt. Ich kam mir fuer die Arbeit viel zu schwach u. unerfahren vor. Aber es galt den Versuch zu machen. Es konnte fuer diese Arbeit kein anderer in Frage kommen. H.H. Ewert, der das viel besser verstanden haette und in Kansas grossen Einfluss hatte, hatte jede Mitarbeit abgesehen, da er das Projekt fuer undurchfuehrbar und nicht als mennonitisch ansah.

Ich kam an einem Sonntag in Elbing, Kans. an. Da ich keine Nachricht gesandt, war niemand auf dem Bahnhof. Draussen war es schoen u. trocken. Ich nahm meinen Koffer u. ging zu Fuss los nach Newton zu in der Hoffnung, dass ich bald Gelegenheit haben wuerde mit jemand mitzufahren. Es kam auch bald jemand, der so freundlich war, mich mitzunehmen. Ich fuhr zuerst zu Berhn. Regiers. Hier kam ich ganz unerwartet an und wurde sehr freundlich aufgenommen. Er war unter dem Eindruck, dass Br. Ewert die Arbeit angefangen habe und sie dann auf mich gelegt hatte als die Arbeit sehr verantwortlich zu werden. Dieses war ein Irrtum. Br. Ewert trat aus anderen Gruenden zurueck, wie vorhin schon erwaeht. Er ist nicht der Mann, der eine Sache niederlegt, weil



sie schwer ist. Br. Regier fuhr den naechsten Tag mit mir nach Newton u. von da nach Hesston, wo ich D.H. Bender, Praesident von Hesston College u. Vorsitzender des Einwanderungskomitees treffen wollte. In Newton traf ich auf der First National Bank P.W. Enns, der bei Bethel College eine groessere Molkerei hatte. Er begruesste mich mit den Worten "Was macht ihr dort in Canada. Ihr jagt einem Traum nach. Was ihr da versucht ist ganz unmoeglich. In Hesston mussten wir im College laengere Zeit warten. Die Lehrer hatten eine Beratung. Rev. Yoder von Iowa war auch da. Ihn hatte mir A.A. Friesen besonders empfohlen. Da freute ich mich besonders, ihn zu treffen. Gustav Enns war im Jahre 1922 in Win-

kler auf der Konf. gewesen und hatte sich sehr interessiert fuer die Arbeit gezeigt. Ich freute mich darauf ihn zu treffen und erwartete Verstaendnis und Ermutigung von ihm. Yoder sollte bei Enns zum Abendbrot sein.

Als die Beratung vorueber kamen diese Maenner in die Office d. Praesidenten. Bender gruesste freundlich. Yoder wurde mir vorgestellt, war auch sehr freundlich. Enns kam mir kuehl vor, was ich mir garnicht erklaren konnte, da er in Winkler sehr freundlich u. eifrig war. Bender versprach gleich eine Komiteesitzung einzuberufen. Ich sagte, dass ich mit Br. Yoder auch noch gern sprechen wolle. Das brachte mich zu Enns ins Haus. Ob er auf meine Andeutung mich einlud, weiss ich nicht mehr, doch mag es schon sein. Zuerst ging bei Enns die Unterhaltung ueber Fragen die mir mehr fremd waren. Dann sprach ich zu Yoder ueber die Not in Russland und ueber unsern Plan die armen Leute herueberzubringen. Yoder lud mich freundlich ein nach Iowa und versprach mich dort einzufuehren. Enns verhielt sich anfaenglich still. Ploetzlich polterte er heraus. Nach Russland solle man Missionare senden. Viele Leute seien selbst schuld an ihrem Ergehen. Und der Malotschna sei der Modernismus zu Hause. In Halbstadt, wo er gewesen, wolle er seine Kinder nicht erziehen. In Alt Samara klagen die Leute nicht ueber schlechte Behandlung, da gehe alles normal zu usw. Seine Frau bestaetigte das. Mir kam das alles

sehr unerwartet. Ich weiss nicht mehr was ich zu alledem sagte. Ich war durch die Erlebnisse des ersten Tages sehr ermutigt. Bei Gustav Enns besonders hatte ich Unterstuetzung erwartet und fand Widerspruch. Was konnte ich da noch erwarten! Ich war entmutigt. Da dachte ich an H.P. Drehbiel, den ich fuer einen Mann mit grossen Ideen hielt. Ich ging zu ihm und wir sprachen ueber die Sache. Er sagte, dass die ganze Allgem. Kong. in ihren Gliedern nicht 10 Millionen repraesentiere. Dann erging er sich in Kleinigkeiten ueber eine etwaige Ansiedlung. Auch da keine Ermutigung.

Ich setzte meine Hoffnung auf die Komiteesitzung die in der Midland National Bank stattfinden sollte. Der Tag kam. Es waren da D.H. Bender, J.W. Wiens, Wm. J. Ewert, H.E. Sudermann u. bald nach Eroeffnung kamen auch einige Landagenten. Ich musste naturelich ueber unser Projekt erzaehlen. Dann sprachen sie ueber Siedlungsmoeglichkeiten in den Ver. Staaten dann sprachen die Herren Reeves u. Faltz ueber Siedlungsmoeglichkeiten in Texas u. Washington alles dieses trotzdem sie wussten dass die Ver. Staaten fuer eine Einwanderung verschlossen waren. Faltz meinte immer wieder Col. Dean in Topeka wuerde das alles gut machen koennen. Er habe ihm das versprochen. Wir hatten wohl vier oder fuef Sitzungen. Wir kamen nicht weiter. Immer waren die Landagenten da.

Es wurde mir dunkel vor Augen, wenn ich an meine Aufgabe dachte. Wahrscheinlich haette ich besser getan, wenn ich mich von d. Komitee losgeloesst haette. Da war kein Plan u. kein Vorwaertskommen.

An einem Abend sprach ich in der Alexanderwohl Kirche, auch in Goessel dann war wieder Komiteesitzung. Da wurde beschlossen nach Spokane, Washington zu fahren wo Land angeboten wurde. Vielleicht haette ich nach Canada zurueckfahren sollen aber Mr. Faltz bezahlte die Unkosten der veilleicht auch die reichen Landeigentuemern und fuer den grossten Teil der Strecke hatte ich ja den Freipass. Die propsektiven Landverkaeufers waren ein Mr. Groves Praesident der Old National Bank und ein Mr. Farr, Eigentuemern von mehreren Saegemuehlen.

Wir besuchten in Spokane auch Gustav Toews, Muehlenbesitzer in Spokane, der es in seinem Beruf weit gebracht. Wir mussten ihn in s. Heim besuchen. Seine Frau ist eine Amerikanerin. Zur Bedienung am Tisch hatten sie wohl einen Philippinen. Er erzaehlte uns mancherlei auch ueber das Land. Sein Urteil war durchaus nicht so guenstig wie das der Herren Groves, Farr od. Faltz.

Es war am letzten Tage unseres Dortseins als Bender, Sudermann u.

Wiens nochmals bei Mr. Groves in der Office waren. Es wurde da eine Option auf Land unterschrieben. Mir war die ganze Geschichte schon ueberdruessig. Zu Mittag waren wir von Mr. Farr in das beste Hotel geladen. Man sagte, es sei das beste Hotel westlich von Chicago. Ob es so war weiss ich nicht. Ich weiss es war sehr gut. Was es da zu essen gab weiss ich nicht mehr, aber ich weiss noch etwas ueber die Unterhaltung. Bender fuehrte das Wort. Bender zu Farr: "Of course, if this goes through that Canadian contract is going to be cancelled."

Toews: "Oh no, that Canadian contract is not going to be cancelled."

Bender: "Well, what security can you give?"

Wiens: "They may be able to give security for ten dollars."

Darauf antwortete ich schon nicht. Diese kurze Unterhaltung sagte mir alles.

Das einzige, was ich erreichen konnte war, dass eine allgemeine Versammlung einberufen wurde u. zwar in das Auditorium von Tabor College, Hillsboro. (In der Zwischenzeit besuchte ich noch Gemeinden). Br. E.E. Drehbiel war zurueckgekommen von Russland und das gab mir die Hoffnung, dass eine gute Versammlung zusammenzubringen sein wuerde. Der Tag der Versammlung kam. Ich fuhr von Whitewater aus mit Johann Epp, Heinrich Thiessen, Johann Andres Elbing. Es hatte geregnet und sah aus nach mehr Regen. Dennoch war der grosse Saal gedraengt voll. Ich glaube P.C. Hiebert sprach zuerst. Er war ja auch in Russland gewesen. Er sagte unter anderem, dass wenn unsere Vaeter Grund gehabt haetten, Russland zu verlassen dann unsere Brueder jetzt wohl mehr. Ich glaubte dass dieser Ausspruch uns helfen koennte. Krehbiel sprach ruhig, nuechtern ueber die Art der Arbeit u. Kleiderverteilung. Ich hatte gehofft, dass er mit mehr Waerme sprechen wuerde. Ich war enttaeuscht. Bender sprach ueber einen Plan den ich aber nicht mehr im Gedachtnis habe.

Dieser Plan wurde von einem Lehrer Toews vom College als "the Biblical way" bezeichnet. Ich glaube ich sprach vor Bender, doch weiss ich das nicht mehr genau. Ich weiss nur, dass als ich auftrat, war es ja draussen wieder etwas unruhig in der Luft, aber das war wohl nicht der einzige Grund warum mehr als die Haelfte der Zuhoerer hinausging. Ich schilderte kurz die Verhaeltnisse in Russland wie sie mir aus Briefen bekannt waren und unsern Plan um ihnen zu helfen herauszukommen. Darauf folgte eine Besprechung aus der ich nur einige Bemerkungen behalten habe. Der vorhinerwaehnte P.W. Enns von Newton stand auf und sprach wieder von dem Traum, denen wir nach-

jagten u. machte die Bemerkung: "Ich weiss nicht, wie du ueberhaupt noch schalfen kannst, nachdem du solchen Kontrakt unterschrieben hast." Ich antwortete hierauf. "Ich habe wegen dem Unterschreiben des Kontrakts noch immer gut geschlafen. Aber wenn ich die Moeglichkeit gehabt haette, und nicht unterschreiben, dann glaube ich, dass ich schlecht haette ruhen koennen." Die Versammlung war zuende, meine Hoffnung war dahin. Mit gestrichenen Segeln eilte ich noch an demselben Abend heimwaerts und zwar von Elbing aus.

Schluss folgt im naechsten Monat:

"Trotz allem - die Einwanderung beginnt."

In the Beginning

To find out what really happened when the earth was created, engineers spent weeks gathering information, checking and rechecking it and feeding it into the computer.

The great moment came; all was complete. Everybody gathered around, a button was pressed, the great computer went into action and they waited to read the print-out. When it came it read: "see Genesis 1:1."

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Manitoba News



Dr. Rhinehart Friesen along with six other Manitobans is to be presented with an award for outstanding service to the province by the Manitoba Tourist and Convention Association on November 1.

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Beginning a three-year term of service as teachers with the MCC in Keffi Government College in Nigeria, are **Jakob and Tina Hildebrandt**. Graduates of the U. of M., the Hildebrandts are members of the Bergthaler Mennonite Church of Winkler.

The Mennonite Pioneer Mission board received with reluctance the resignation of **Mr. Menno Wiebe** as executive secretary of that mission, a position he has held since 1964.

To commemorate the 100th anniversary of the coming of Mennonites to Manitoba CMBC and MBBC college choirs will join forces for a performance on March 8, 1974 at the Centennial Concert Hall.

For Women's "libbers" — **Mary Falk**, formerly of Steinbach, is the first woman lawyer hired by the Canadian National Railways legal department. Mary was admitted to the Manitoba Bar Association this year.

John Wall, pastor of the Fort Garry M.B. church for the past 10 years, will begin work at Asuncion, Paraguay, under the auspices of the MB Missions Services at the end of this year.

Radio Boissevain

CJRB in Boissevain is on the air at 1220 on the radio dial and joins CFAM and CHSM as a third partner in the Radio Southern Manitoba network.

Programming is partly produced especially for CJRB and fed to Boissevain via microwave from studios in Altona.

CJRB will provide the entire south-western area of Manitoba with complete agricultural news and information of social and cultural events.

Bent to the arduous task of translating the New Testament into Chokwe, are members of the **Ben Eidse** family at home in Steinbach from Zaire, Africa.

University of Winnipeg—Appointed as coach of the Wesman basketball team of the Great Plains Athletic Conference is **Bruce Enns**, former coach of the renowned Mennonite Brethren Hawks of the East Kildonan Athletic Conference. Enns will also act as the athletic departments' sports-news co-ordinator. Assisting Enns and acting as junior varsity coach is Ted Stoesz former all-star of the U. of M. Bisons and member of Canada's national basketball team.

Wilmer Penner, English instructor at the university's Collegiate Division has assumed the duties of an assistant to the dean of that division.

Der Bote, a German language weekly of the General Conference Mennonite Church, 50 years old in 1974, is to be completely indexed by August of 1974. Indexing project funds came from Opportunities for Youth, a federal government program for summer employment and Mennonite Foundation grants.

Ordained as industrial chaplain by the Charleswood Mennonite Church was **Mr. Lorne Friesen**. He brings a wealth of experience and training to his position as Protestant Chaplain of the Long Spruce hydro development project near Gillam, Manitoba.

Recital at the First Presbyterian Church (N.E. Canora & Picardy) on Sunday, Nov. 4, 1973 at 8:00 p.m. by soprano **Irma Harder** and organist **Peter Letkeman**. Works of the German composer, Max Reger (1873-1916) will be performed to commemorate the centenary of his birth.

CMBC Conference on "Bringing Good News"

The Canadian Mennonite Bible College will sponsor a Conference on Theology and Evangelism in Winnipeg, November 15-18. This conference is part of a series of annual lectureships on biblical themes. The theme of the conference is "Bringing the Good News to People."

There will be two types of input into the conference. Eight to ten action groups from as many congregations across Canada have consented to come and share ways in which they have worked at the task of evangelism in their own communities. These will become the focal points for a series of small group discussions.

The feature speaker for the conference will be the Rev. Leonard Wiebe, pastor of the Maplewood Mennonite Church, in Fort Wayne, Indiana. Rev. Wiebe is a graduate of Mennonite Biblical Seminary in Elkhart,

Indiana, and more recently he earned a master of Sacred Theology at Union Theological Seminary in New York in a program focused on Urban Ministries and Church Renewal. Other study sessions will be led by CMBC faculty members David Schroeder and John Friesen.

This conference grows out of a continued concern in the Conference of Mennonites in Canada for church renewal. During recent years a number of organizations have developed special methods and approaches to evangelism. A number of congregations have adopted such approaches, others have developed their own. This conference is designed to be a clearing house for testing what is being done with other groups who have similar interests in bringing the Good News to people. The action groups will provide the setting for such discussion. The more formal input will come from Leonard Wiebe, guest speaker; David Schroeder and John Friesen, professors of New Testament and Church History at CMBC. mm

MCC on Immigration

October 15, 1973 marked a deadline for the registration of immigrants not having legal residence in Canada. Feeling, along with groups like the Canadian Coalition of War Resisters, (fugitives of conscience from compulsory military service in the Indochina war) that this deadline came too early, the Peace Section of the Mennonite Central Committee has asked the Federal Govern-

ment to consider an extension to the sixty day immigration provisions.

In the event that such an extension may not be granted, the MCC has further gone on record to express a hope that the government will somehow mitigate its harsh alternative to registration, namely deportation.

10,000 people registered on the final day, Oct. 15, making a total of 50,000 registrants. Registrants came not only from the ranks of strictly illegal immigrants, but also from the ranks of students and those living in Canada under employment visas.

Perhaps related to this—during the given 60-day period for registration it took the Minister over 40 days to recognize a previously justifiable mistrust among various ethnic groups toward its department. Only then were people conversant in the different languages appointed to mediate between the department and would-be registrants.

Unrelated to the language question but again leading to the problem of late registration—take the case of a young war resistor in a northern lumber camp. Coming into town for supplies, he spotted a poster with the Department of Immigration's stated deadline. In this case he notified some ten of his fellows.

In regard to the latter problem the positive action of the National Council of Churches has been lauded. Funded by monies from their Emergency Missions, a bus traveled to many outlying points to disseminate information on the department's ruling.

Mennonite Theater Produces German Language Play

This year the Winnipeg Mennonite Theater, which in 1972 produced *Und Keiner Hoert Hin*, is presenting *Die Physiker*, a comedy in two acts by Friedrich Duerrenmatt. Two performances, November 16 and 17, are scheduled at the Playhouse.

The setting: a madhouse. The principal characters: three male patients, all nuclear physicists. Once, Herbert Georg Beutler, believes he is Newton, a second, Ernst Ernesti, thinks he is Einstein. Both are fairly recent arrivals at the asylum. The third, Johann Wilhelm Moebius, who has visions in which King Solomon appears to him, has been there for fifteen years. In charge: the efficient, aristocratic woman-psychiatrist, Fraeulein Dr. Mathilde von Zahnd. To this, add the Aristotelian unities of place, time and action ("The action takes place among madmen and therefore requires a classical framework," the author notes), and one has the basic ingredients of Swiss dramatist Friedrich Duerrenmatt's perhaps most ambitious play.

With these ingredients, Duerrenmatt has fashioned a work that probes beneath the surface of seeming comedy to ask a number of pertinent questions about today's world. For it soon becomes evident that the harmless, lovable lunatics are not as simple as they seem. mm



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