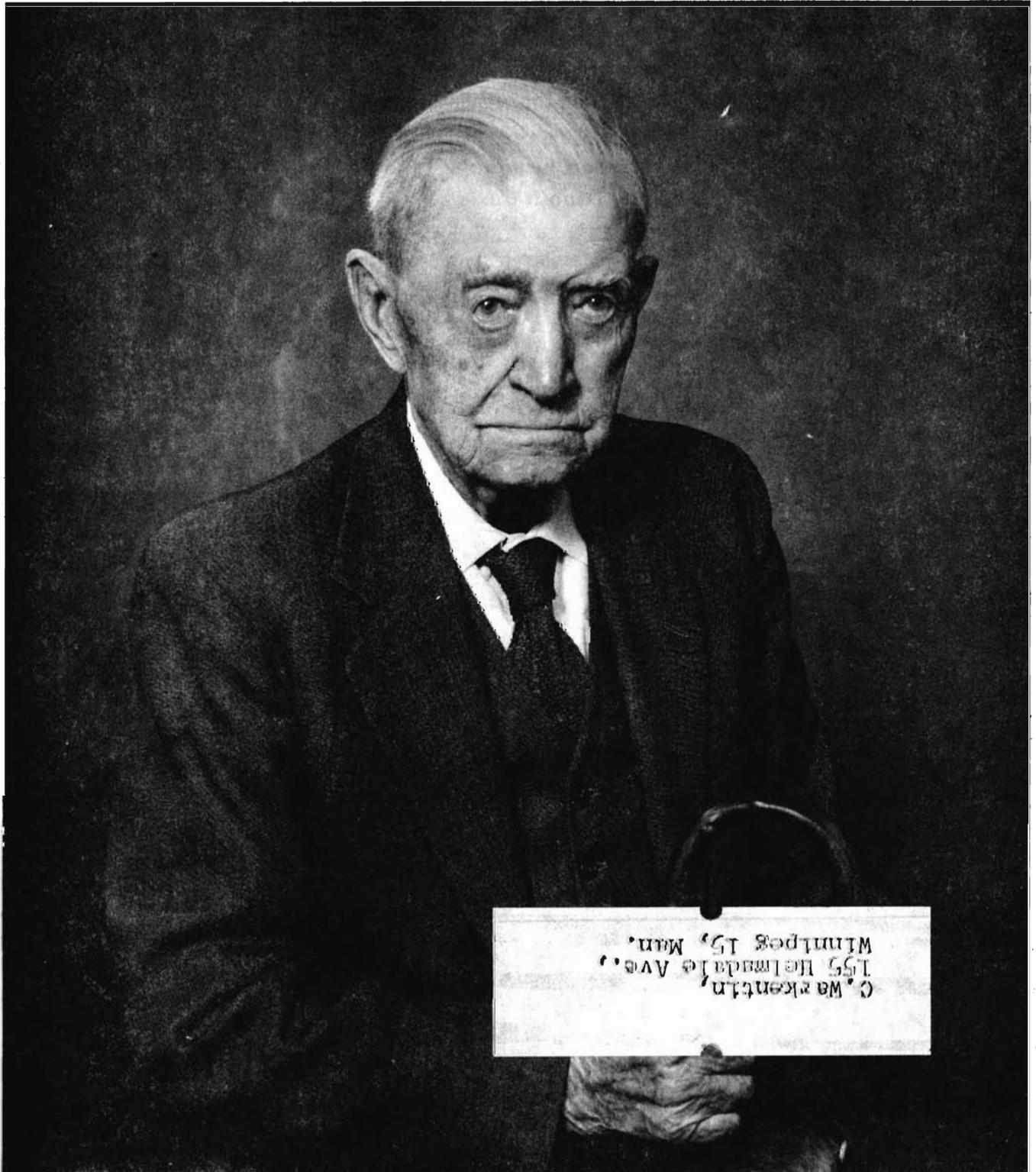


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1874 to 1974

Mennonite Centennial

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Mennonite Centennial Events, 1974

By Lawrence Klippenstein

The year 1974 has begun, and so have the Mennonite centennial celebrations to reflect on the meaning of coming to Manitoba a 100 years ago. Many local congregations and areas expect to meet for special occasions at which the theme of thanksgiving will dominate. The provincial Mennonite centennial committee has encouraged these plans wherever possible, and will continue to do so in the months ahead.

The following includes the major items which are already on the committee's calendar, along with other happenings which are related to these festivities.

January - The Red River Valley Echo began a new column called Pioneer Parents of the Past. This weekly article feature portraits of Mennonite Immigrants of 1874 to 1876 in the West Reserve community.

January - Gerhard Ens of Greta began a re-broadcast of selected portions of his low-German Mennonite history lecture series on Radio Southern Manitoba. These are aired on Mondays, at 9:30 p.m.

January 27 - Start of Centennial celebrations in the Altona area.

February 14 & 15, at 8:00 p.m. — Mennonite Hymn-Sing at Winnipeg's Centennial Concert Hall. A program sponsored by Radio Southern Manitoba, proceeds of the event will be used to aid drought victims in West-Africa.

February — On a date to be announced will see the start of celebrations in the Steinbach area.

March — On a date to be announced a 200-voice male choir will present programs at Winkler and Altona under the direction of Henry R. Peters of Elim Center.

April 4 to 7 — The Martyrs' Mirror Oratorio: to be presented at Boissevain (4), Winkler Bergthaler Church (5-6), and Winnipeg (7). Conductors include Henry Peters and Al Friesen of Winkler Bible Institute. Alice Parker will direct production.

April 7 — The Westgate Ladies' Auxiliary will sponsor its annual Mennonite Art and Music Festival at Polo Park in Winnipeg.

July 13-22 — The Bridge, a Mennonite folk opera, written by Esther Wiebe and Diana Brandt, will be presented at Steinbach (13), Altona (15-16), Boissevain (21) and Winnipeg (22). Dates somewhat tentative.

July 28 (Sunday) - Mennonite Centennial day: with an all-day program at the Winnipeg Arena. The first service will begin at 10:30 a.m.

More calendar on page 39

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About this issue

Years ago, when one of the editors of this magazine was much younger, he read a small history of Manitoba. In this book it was the writer's opinion that the British settlers opened the prairie farmlands, but the Mennonites who developed them. This unusual statement was written by a traditional historian at a time when it was still fashionable to give credit to United Empire Loyalists for really settling Canada. The editor who remembers this passage would be hard-pressed to find the book, much less the passage, but nevertheless it was sufficient to give him a life-long pride in the part Mennonites played in the history of this province.

Who were these people who came 100 years ago to develop, settle, and perpetuate their cultural heritage on the prairie farmlands? The first groups came to find land for their landless families and, of equal importance, a place where they could maintain their way of life.

This year, 1974, is the centennial of the coming of the Mennonites to Manitoba, and this is the special edition of the Mennonite Mirror that has been published to pay tribute to that event. It looks specifically on how and why so many people (nearly 3,000 in three years) chose to leave south Russia and to move further than migrating Mennonites had ever moved before to seek a new life.

There have, of course, been major changes in the life-style of Mennonites. Indeed, if some of the leaders of 1874 were around today to see the great changes they might, perhaps, wish that they had never chosen to move. Today although we are still a fairly easily defined group of people, we are not as easily recognized on the streets as we once were.

Quite apart from the changes, Mennonites have a lot to be thankful for and to be proud of. This issue of the Mirror looks at the first years — the decision to come, the emigration, and the early years of settlement.

It is hoped that in reading this issue we will all come to appreciate why the Mennonite leaders chose to come here and also to reconsider in some small way the values that motivated our leaders 100 years ago.

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The Cover: The late Mr. Henry Penner of Winkler is the man on the cover of this issue. He was born in 1872, and in 1874 he was, with his parents, among the first group of Mennonites to arrive in Manitoba. He lived in both the east and west reserves. When he died at age 101 in July, 1973, he was the last of the "original" Mennonites.

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mennonite mirror

President and Editor: Roy Vogt
Secretary-Treasurer: Arkie Wiens

Vice-President and Managing Editor: Edward L. Unrau
Office Manager: Frieda Unruh

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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.

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Africa, the continent where the church is growing most rapidly, is also the place where the Mennonite Central Committee has committed most of its overseas personnel. Two hundred and sixty persons - just over one-third of its total worker force - are assigned to fourteen African countries.

Most of the volunteers in Africa are teachers serving under the Teachers Abroad Program. At last count there were 190 volunteers teaching in primary, secondary, and teacher training schools in eleven nations.

But MCC does not concentrate solely on education. It provided medical and community development services in Nigeria during and after the civil war and now it is giving a great deal of attention to Chad, which is one of the six nations just below the Sahara desert which are suffering from an extended drought. MCC had already committed \$10,000 in above-budget funds to the emergency relief efforts in Chad, and it will likely multiple this amount considerably during 1974.

Longer range medical and development services are being provided effectively in Zaire and Botswana.

In almost all its endeavors MCC relates closely to local African churches and it also consults and cooperates with Mennonite and other mission agencies. Warm relationships with various churches have developed from these programs. In Botswana, for example, MCC personnel have initiated potentially fruitful ties with the independent Apostolic churches.



Agriculturist Ken Ratzlaff with some of the varieties of trees he has found to thrive in Botswana's semi-arid climate.



Bertha Tiessen is one of MCC's 190 teachers in Africa.



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1874 - 1974

Pioneers on Prairie land

The Mennonites of Manitoba: An Introduction

The birth of Winnipeg as a city in 1874 coincided with the arrival of the first wave of Mennonite settlers in South central Manitoba.

From 1874 to 1881 approximately 7,000 Mennonites moved from South Russia to Manitoba, settling on two blocks of land set aside for them by the Canadian government. One block of land was called the East Reserve, as it lay East of the Red River about 30 miles southeast of Winnipeg. The town of Steinbach has become the commercial focal point for that area. The other block lay West of the Red River and was appropriately named the West Reserve. Two of the most prominent towns in that area today are Altona and Winkler.

In 1874 Manitoba was a small primitive province with a population of approximately 30,000. Practically everyone lived along the rivers; life in the open prairies where the Mennonites were to settle was considered impractical because of lack of timber. Winnipeg had a population of 3,700. Though the Mennonites came to Manitoba as unobtrusively as possible, in order to maintain their religious and cultural traditions as untainted as possible from the outside world, their arrival in large numbers in such a small province did not go unnoticed. As W. L. Morton notes, "Their Low German speech, strange dress, and sharp haggling caused some comment, but the gold in which they paid for their many purchases silenced all doubts in Winnipeg, where business had been slow. After a hard winter spent in primitive shelters, the new settlers began to show their mettle as pioneers on prairie land. The cellar dwelling, the Russian stove fired with twisted grass and cakes of cow dung, the flax, were immediate contributions of the Mennonites to life in the parkland."¹

Today, 100 years later, the Mennonite community of Manitoba numbers approximately 60,000. In Winnipeg, where about 40 percent of the Mennonite population resides, every 20th person is a Mennonite. The proportion is higher in the rural areas. Many of these Mennonites are descendants of those hardy pioneers of

continued overleaf

1874. Many arrived in further migrations after the two world wars.

Because Mennonites have entered the mainstream of Canadian life most Canadians are aware of their existence and know something about their past and their traditions. However, many members of the Mennonite community, together with those outside of it, have only a vague idea of the Mennonite past. Hopefully this anniversary issue of the Mennonite Mirror will help to give many people a better understanding of both the past history and the present life of the Mennonites.

Where do the Mennonites come from? ²

Mennonites are a branch of the Christian church. This branch has a history of nearly 450 years.

It began in Switzerland in 1525. At that time the Protestant Reformation was stirring most of western Europe.

At first the branch was called Anabaptism, meaning to baptize again. A second or adult baptism was a symbol of the new movement for an important reason.

The leaders said that baptism was a sign of faith, of a voluntary commitment to Christ. This could be made not by infants, but by mature people who knew what they were doing. Only voluntary believers should be baptized and be called members of the church, they said.

The Anabaptists also said that it was important to follow Christ as Lord in all areas of life and to love all men.

The state didn't like this, because that kind of teaching threatened both the sovereignty as well as the militarism of the state.

The established church also looked on the Mennonites with disfavour because they claimed the Scriptures to be the highest authority, greater than any church or church leader. So the Anabaptists had many enemies, and they were persecuted. Only many years later were they recognized as champions of religious freedom.

To escape persecution and death they fled in many directions. Some went east and some north, where they found other like-minded people.

In the Netherlands, the movement received a strong leader. He was Menno Simons, a priest who joined the new movement in 1536. After him they were nicknamed Mennisten.

As generation followed generation they became a tightly knit ethnic group with many peculiar sociological characteristics to identify this religious movement.

Their search for religious freedom and for security took them all over Europe. The Mennonites leaving the Netherlands eventually built strong agricultural communities in Prussia and Russia.

Their security, however, was never sufficient to keep them from moving on.

In the last 300 years about 55,000 came to North America from several countries in Europe. More than half of them arrived during the twentieth century as a direct result of the two world wars, which uprooted their communities, particularly in the Soviet Union.

Their many and varied experiences had the effect of splintering them into numerous groups, some progressive and some conservative, with distinct cultural and religious traits.

In many ways the Mennonites in North America reflect the divisions and problems characteristic of North American Protestantism in general.

The first Mennonites made their home in Canada as immigrants from the United States before 1800. These were generally of Swiss-German stock. About 100 years later some of these Mennonites from Ontario spread westward to the prairies.

Most of the 168,000 Mennonites (1971 census, including unbaptized children) in Canada are of Dutch-German stock, who came as immigrants from Russia, first in the 1870s, then in the 1920s, and finally in the 1940s, nearly 40,000 immigrants in all. In this issue we concentrate on the background and ultimate migration of those Mennonites who came to Manitoba from Russia in the years 1874-1881.

Canada was a preferred country for the Russian Mennonites because of the religious freedom, economic opportunity and favourable cultural climate. Here their objection to participation in war did not necessarily make them undesirable citizens.

H. L. Sawatzky, in his book, *They Sought a Country* makes the following observation: "The Mennonites who came to Manitoba in the 1870's represented four distinct subgroups of the Mennonite communities in South Russia: *Bergthal* (3,000 immigrants,) *Chortitza* (2,100), *Fürstenland* (1,100) and the *Kleine Gemeinde* (literally, little congregation - 800 immigrants.)

"The Bergthal and Kleine Gemeinde occupied the East Reserve; the Chortitza and Fürstenland people took up land in the West Reserve after this was set aside for them in 1876.

"Of the Mennonites who came to Canada all but the Kleine Gemeinde people had their origins in the old Chortitza colony in Russia, both Bergthal and Fürstenland being daughter colonies.

"The Chortitza and Fürstenland people later became known as *Altkolonier*, reflecting their origins in the oldest colony in Russia."

mm

1. *Manitoba*, p. 161.

2. This brief history is based on a "Brief Statement on the Mennonites" issued by the Mennonite Central Committee of Canada, a major Mennonite cooperative endeavour which unites most of the Mennonite groups of North America in charitable and educational endeavours.



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William Schroeder is a Winnipeg schoolteacher whose personal interest in Mennonite history led him, over a period of years, to investigate the coming to Manitoba of the 3,000 members of the Bergthal colony in Russia. Mr. Schroeder's research took him to archives in Manitoba, Ottawa, Russia, and Europe. This work resulted in a document which he published in a limited edition. His work, which has been abridged to meet the constraints of this magazine, has been published because of its wide interest in this Centennial year. A large portion of Mennonites in Manitoba who trace their heritage to 1874 come from the Bergthal Colony in Russia.

Bergthal's pilgrimage to Manitoba

By William Schroeder

Bergthal was the first daughter colony of the Chortitza Colony in South Russia and it consisted of five villages; Bergthal, Schoenfeld, Schoenthal, Heuboden and Friedrichsthal. These villages had been settled by 149 landless families during the years 1836-52. Bergthal was located on the Bodni River, a small tributary of the Berda, about 25 miles north-west of Mariupol. During the 1870s the entire colony consisting of about 500 families emigrated to Manitoba. The following is a short account of that migration, beginning with the situation in Russia in the 1870's.

Pressures from outside the country such as the rise of militarism in the Germanic States, the general spread of democracy at the time, and pressure from nationalists within his own country, prompted Czar Alexander II to inaugurate a program of Russianization of the German colonists. The Russian language was to be used for business transactions in the *Gebietsamt* and as the medium of instruction in schools. The *Fuersorgekomitee*, the centre of Mennonite autonomous local self-government, was to be governed from St. Petersburg. Universal conscription or compulsory military service was to be introduced.

Isbrand Friesen and Cornelius Jansen, both from Berdjansk, heard about these planned reforms from General von Katzeboo in Odessa, in 1870. These men immediately informed the Mennonite leaders.

A first meeting of Mennonite leaders from the colonies was held in the Alexanderwohl Church on December 18, 1870 to plan a course of action. After a second and third conference it was decided to send a delegation to St. Petersburg to negotiate continuation of their privileges. During the next two years, four delegations were sent to the Czar, but all returned without apparent success.

In the meantime Cornelius Jansen (1822-1894) embarked on a program of his own. Jansen had come to Berdjansk as a Prussian consul who later became a grain merchant. He read German, English and Russian. He had a considerable library of his own and

subscribed to several foreign papers. Jansen did not see any future for the Mennonites in Russia and recommended and promoted migration to America. He gathered information on the conditions in America, influenced his brethren in Russia and West Prussia in their decisions, and contacted government officials of Canada and the United States. He wrote his first letter concerning possible emigration to the leading Mennonites in the United States on February 15, 1870. John Funk of Elkhart, Indiana answered the letter on April 3, 1870. This correspondence continued till Jansen was expelled from Russia in 1872.

In January 1872, Jansen wrote a letter of inquiry about possible exemption from military service in Canada to his friend, Zohrab, the British consul in Berdjansk who sent it to the British Foreign Office, together with a dispatch of his own in which he explained the situation of the Mennonites and recommended them as industrious farmers. The Foreign Office forwarded this material to Ottawa.

Canadian officials had already heard about the intentions of the Mennonites to migrate to America from their immigration agent, William Hespeler, in Baden Germany. Hespeler obtained this information from a Russian official, Count Menchikoff.

The Minister of the Interior advised Hespeler to proceed at once to the Mennonites in Russia, to assure them of military exemption and to persuade them to come

continued overleaf

to Manitoba.

Hespeler arrived in Berdjansk on July 25, 1872 and visited several Mennonite leaders and villages before the police discovered his purpose for coming to Russia and he had to leave. Hespeler arranged another meeting in Odessa with Heinrich Wiebe and Jacob Peters from Bergthal and Jacob Buller and Leonard Suderman from Molotschna, for the beginning of November 1872. At this meeting Hespeler suggested that the Mennonite colonies send delegates to visit Canada at government expense.

Meanwhile, the Mennonite leaders, who were still trying to negotiate with the Czar, called another meeting at Alexanderwohl on January 29, 1873, where they read a letter written by Pastor Hans from St. Petersburg, in which he recommended that the Mennonites write a petition to the Czar in the Russian language stating their willingness to co-operate with his reform program provided they were exempted from military service.

The paper was written as recommended and was presented to the conference for ratification. Four Bergthal leaders — Gerhard Wiebe, Leonard Suderman, Jacob Buller and Isaac Peters — fearing the possible consequences of such an almost unconditional agreement refused to sign the paper. The majority, however, signed and delegates were appointed to take the petition to St. Petersburg. The Bergthaler feared, nevertheless, that they might be held to the agreement in the petition because it had been signed in the name of all the Mennonites. When they returned to the colony, a conference was held during which they decided to write their own petition. Soon word came from the other colonies that the Bergthaler had really muddled things up. At the next meeting in Alexanderwohl, the eighth, the Bergthal letter was read and the leaders present agreed that it contained nothing offensive or damaging to their cause.

Deputies Spy Out the Land

Hespeler's offer to send delegates to Manitoba was accepted and before long the various groups interested in migration elected their representatives. The Molotschna Colony sent Leonard Suderman from Berdjansk, and Jacob Buller from Alexanderwohl. The Kleingemeinde Colony at Borsenko sent David Klassen from Heuboden and Cornelius Toews from Groenfeld. Paul Tschetter, and his uncle Lorenz Tschetter, represented the Hutterites, Tobias Unruh and Andreas Schrag were elected by various churches in Volhynia and Wilhelm Ewert represented a Mennonite church from West Prussia. The Bergthal Colony elected Jacob Peters, their 60-year old *Oberschulze* from the Village of Heuboden, and Heinrich Wiebe, a 36 year old minister from Schoenfeld. A third man, Cornelius Buhr, who owned a big estate east of Bergthal, went along at his own expense.

A special service was held for the delegates on Sunday, February 25, 1873. Both Wiebe and Peters made farewell speeches. Early the next morning they were taken to the Nikolajewska Station near Jelonawka, on the newly constructed Tagenrog-Kharkov Railway. From there they travelled across the country to Hamburg and then to Liverpool where they boarded a ship for Halifax. Their first job was to contact two Mennonite leaders who had been corresponding with leading Mennonites in Russia. The first was Jacob Y. Shantz in Berlin (Kitchener), Ontario, and the second was John Funk in Elkhart, Indiana.

The 12 delegates had agreed to meet at Moorhead, Minnesota, and visit Manitoba as one group. They arrived in Fort Garry on June 17, were introduced to government officials, and then taken on two extensive tours. The first took them to the East Reserve and the second north-west to Neepawa.

The delegates from the Bergthal and

Kleingemeinde Colonies chose Manitoba because, as Gerhard Wiebe said, it was under the British Throne and they thought they could enjoy religious freedom longer under a monarchy than in a republic. Heinrich Wiebe told Paul Tschetter that he did not like the U.S. and he did not think they would get complete exemption from military service there and that, after all, had been the reason why they made this long journey. Klass Peters remarks that their delegates chose Manitoba because the land was free, whereas in the United States they were required to buy most of the land from railway companies.

The Bergthal and Kleingemeinde delegates proceeded to Ottawa where they signed an agreement with the government on July 23.

From Ottawa the delegates went to New York where they boarded a ship for Europe on July 31. They arrived home in Bergthal in August during the threshing season, after an absence of about six months.

As soon as the Bergthaler heard that their deputies were home, a wave of excitement spread through the colony. By the evening of the first day both Wiebe's and Peter's yards were filled with the horses and wagons of inquirers.

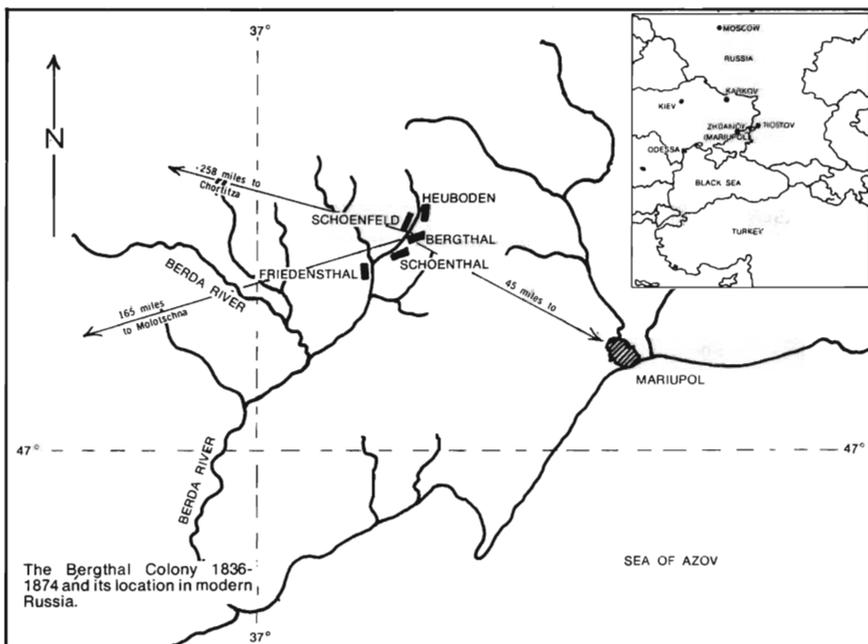
The church was filled to capacity when the deputies gave their report. They explained that every adult could have 160 acres of free land, that they could live in villages or on individual farms and that they had a written document in which they were given complete exemption from military service.

Todleben's Visit

Fearing that the majority of the Mennonites might leave the country, and reluctant to lose so many excellent farmers, Alexander II dispatched General Todleben, the German-born military engineer, to the Ukraine with the special authority to offer the Mennonites forestry service as an alternative to military service.

Todleben arrived in Molotschna on April 11, 1874 and received a warm welcome in the homes and villages that he visited. A majority of the leaders in Molotschna and Chortitza were happy to accept his offer of forestry service. The General also held a special meeting with those who had already sold their land and were waiting for their passports. He promised to return their property to them if they changed their minds. When they refused, he gave instructions to give them their passports. Later in his report to the Minister of the Interior, he said that he had given the minority permission to leave the country so as not to arouse the suspicion of the majority.

The Bergthal delegation came to Halbstadt on April 20, and Gerhard Wiebe had his own meeting with Todleben. The general asked Wiebe what the Bergthaler thought of the Czar's proposal. Wiebe replied that they could not accept anything without the



consent of the church. Then Todleben instructed Wiebe to go home and present the offer to the church and report back to him in Chortitza on Wednesday April 24. While Wiebe was trying to explain that this would be impossible because of time and distance, Johann Epp tried to embarrass him by asserting that the distances Wiebe had quoted were not true. (Wiebe was right.) Then Todleben tried to arrange for Wiebe to come along to Chortitza with him in the same carriage. This no doubt would have been a very interesting trip, but Wiebe likely was aware of possible unpleasant events and therefore asked if he might come in his own wagon.

On Thursday after a 2 1/2 day trip, the Bergthaler arrived in Chortitza and explained to Todleben that their people feared the future course of events in Russia and requested permission to procure passports. Todleben told them to send one or two men to the governor, who was standing beside him, and he would give them their passports. As soon as they got back home, Peters and Abram Doerksen went to Ekatherinoslaw to get the passports for the first group that would migrate to Manitoba.

Preparations for Leaving

Bergthaler was legally entitled to sell its land because the people had acquired personal titles for the same in 1867. How-

ever, the local Justice of the Peace refused to give them the necessary documents to do so because he had been offended by the Bergthaler *Oberschulze*. Jacob Peters had not notified the Justice of the Peace when he went to America the year before.

Finally, the supervisor of the Jewish colonies, Ilja Antonowitsch Kowalsky, offered a solution to the problem. He would arrange a party to which both the offended official and Jacob Peters were invited. During the party Peters gave the Justice of the Peace 500 ruble. He accepted the money only after Peters assured him that it was just a gift. The "gift" was accepted with a threat of a severe punishment to anyone who would talk about this incident. Bergthaler then got the papers without further delay.

Gerhard Wiebe provides the following account of the unique arrangement they made to sell land and to help poor families migrate to America. First, they decided to migrate over three years: 1874, 1875 and 1876. While the first group was establishing the East Reserve in Manitoba, those remaining in Russia would try to sell the land and bring the money with them later. The farmers in each of the five villages transferred the ownership of all the land to a committee of three who then had the authority to sell the land.

Next a fund was created to pay for the migration of the poor families and orphans. The *Waisenamt* had about 50,000 ruble that had been deposited on behalf of the orphans. To this they added 5,000 ruble which had been collected in 1867 for the purchase of land. And finally they deducted, on a voluntary basis, 25 per cent from the larger personal deposits in the *Waisenamt*. Everyone concerned was asked to co-operate. Those who had deposits did not withdraw more than necessary and those who received help or borrowed money promised to pay it back as soon as they could. With very few exceptions all promises were kept. The *Waisenamt* continued to function in Manitoba as it had in Bergthaler.

Most of the furniture, farm machinery and animals were sold at public auctions over a period of several months before they intended to leave. The prices at these auctions were poor because their neighbours, the Germans, Russians, and Greeks, knew they had to sell. As a result, goods were sold at about one third of their normal price.

The Journey to Manitoba

The day of departure was Sunday, June 16, 1874. After a short farewell, the long line of wagons set out for the Nikolajewska Station about 40 miles to the north east. The journey of about 10,000 miles would take about seven weeks. They would travel on eleven different trains, five ships and twice on wagons.

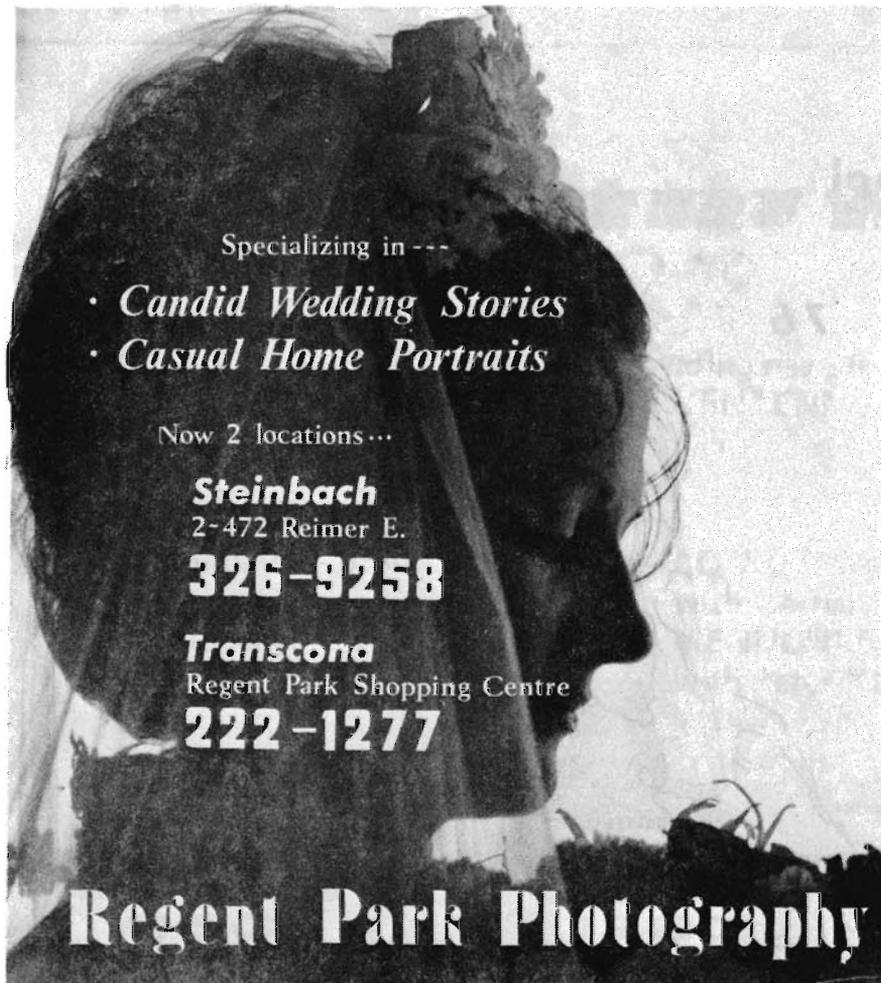
Peter Hamm, 24 years of age, was among those who joined the first group of Mennonites to leave Russia. He, together with his wife and infant daughter, left behind their first home near Mariupol in the southeastern Ukraine.

Within two years, his mother and stepfather Heinrich Klippenstein and their children followed him to Canada. The Hamms, the Klippensteins, and the Kehlers soon established the village of Neuberghthal, near Altona, Manitoba, where many of their descendants still live today.

During his voyage, young Peter had kept a diary of his thoughts and impressions. This was recopied by one of his sons in the old German script in 1930.

The diary recently came to the attention of M. J. Hamm, one of the Neuberghthal Hamms now living in Winnipeg. It was felt that this glimpse into the past, particularly in the centennial year of the Mennonites in Manitoba, was well worth sharing with others.

Accordingly, Jim Hamm and his son-in-law, Arkie Wicns, have translated the phrases and thoughts jotted down 100 years ago into the English language. It should be noted that the translation process did not necessarily provide the most flowery phrases or grammatically perfect English, but rather considered that the expression of Peter



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Hamm's thoughts and impressions were of prime importance.

We pick up his narrative in England on June 25, 1874, just as they leave Hull for Liverpool:

June 25

Left for Liverpool before 10:08 a.m. The train crossed 138 bridges. We arrived in Liverpool at 1:00 p.m. From Hull to Liverpool we noticed wild oats in the fields which we hadn't seen since we left Kharkov.

In England we saw many, many (ungeheuer viel) coal mines and factories. Everything was black from the smoke. The countryside was very hilly - more so than any we had seen so far. That was the reason for all the bridges and tunnels. We stayed in Liverpool from Tuesday to Tuesday. I didn't enjoy it at all, for these are very rough folk. In particular the youth of the city are unashamedly brazen and forward, and not at all like that in Marienpol or any other Russian town through which we have travelled.

In Liverpool I saw 73 sacks of rice loaded on two horses - this is unheard of.

I bought some very poor tobacco in Liverpool for one shilling which makes it a dollar a pound. Tobacco is of poor quality all over so unless it becomes cheaper I will have to quit smoking. Tools and equipment are more expensive here in England than they are at home in Russia. An axe, even just a small one costs a dollar or more. Sugar costs 13-15 kopecks (kopieken) or

one dollar and four pence. One dollar has 48 pence. Buck saws are not available. Weapons are all very poorly designed. I also bought razor blades for two shillings per pair, or half a dollar, which is 75 kopecks. Our cost of the dollar was one ruble and 51 kopecks.

July 1

Monday, 8:00 a.m. We went to the railway station to retrieve our hand luggage, for tomorrow we shall leave. At noon, we took the baggage, that we did not wish to carry, to the docks. Today our daughter Agatha got sick. Since there are already some in our midst who must remain in England, we are afraid that we may have to stay, too. But God will help us just as He has so far.

July 2

Agatha is somewhat better.

We boarded at 6:00 a.m. and left the docks at 11:00 a.m. We left on the ship "Mannes Peruvia Glason." As we left the harbor we passed six British warships which saluted us with six cannon shots - are they ever massive vessels! Our ship is 150 paces long and 12 paces wide.

July 3

We were all required to be out on deck at 8:00 a.m., because they wanted to clean our cabins.

We made a brief stop at Queenstown, near Cork, Ireland. That's the last time we saw land and that's also where our sea sickness started.

July 6

Saturday - the sea-sickness lasted until now, but today most were out on the deck again.

We saw a sailing ship coming toward us this morning - the first ship we've seen since being on the ocean.

Our ship's crew is terribly barbaric and unfeeling (geföhlos), for they consider everyone worthless.

July 7

Sunday. This is our sixth day on the ocean. It is so lonely being so far apart from all our loved ones. According to the ship's clock it is 7:00 but according to our watches set at Russian time it must be noon (Mittag) there.

We have always had a breeze so far on the voyage.

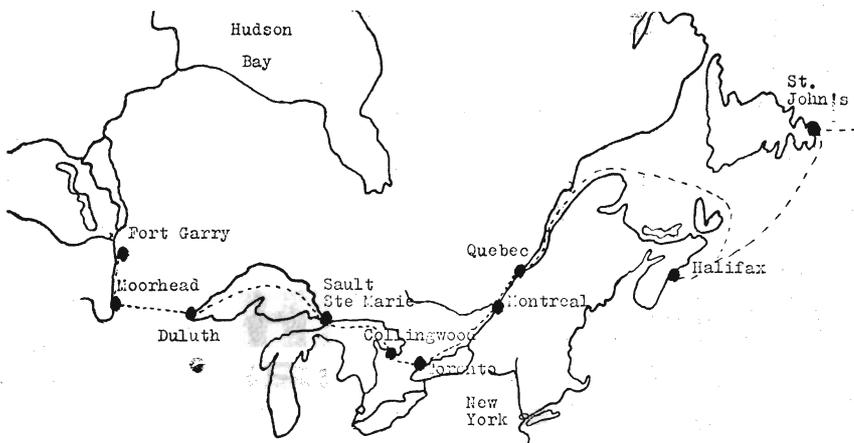
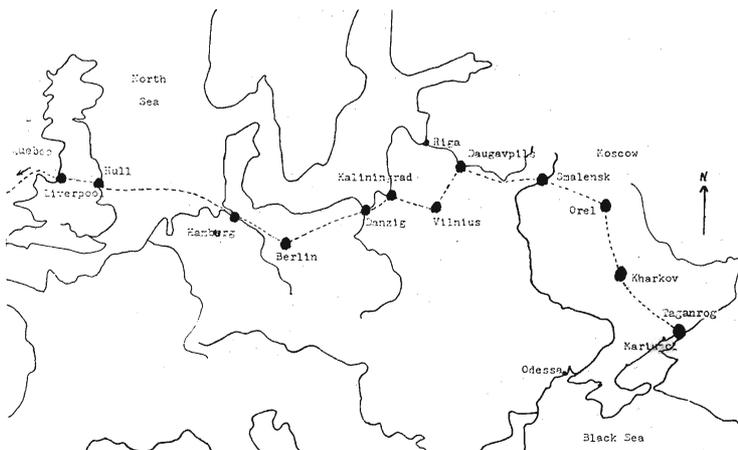
Our ship has a keel made of iron, which is 50 feet below the deck and 32 feet below the waterline. The ship's commander is called Captain Watts!

July 8

Monday. We saw our second ship today. The sea is not as rough today, and since the breeze is from the southwest, they unfurl all the sails. Except for today, we have always had a northwest wind.

Today is the fifth day that we have seen no land, only birds and sometimes a porpoise (Mehrschwien). Some have seen a large fish - they believed it to be a whale. The sky in the west appears very murky again.

The route from Bergthal to Manitoba in 1874 - 76



July 9

Tuesday. It was windy and cold again. It would be nice to have a fur coat which could be put to good use today.

July 10

Arrived at St. Johns, Newfoundland during the night, but left for Halifax in heavy fog the same morning. Our ship proceeded very slowly until the fog lifted. We saw many icebergs.

July 11

Thursday. We had clear weather but it was cold and windy. We held a church service last night. Saw two sailing ships in the distance. The sea has calmed so we're now proceeding full sail under a northwest breeze. Saw more ships later in the day— all sailing ships - one of which reportedly had 1,073 souls aboard.

July 12

Friday. Peter Friesen's daughter died — she had small pox (weise floegen). She got sick the second day at sea and had been sick for 10 days. At 1:00 p.m. they gave up her body to the waves. It is really distressing that one has to give his loved one to the lap of the sea. The body was sunk near the entrance to the harbor, in smooth seas, for if it had been taken ashore, all aboard ship would have been quarantined for 4 days. We arrived in Halifax at 2:00 p.m. Several passengers left the ship here, and much of the cargo, such as tea and iron, was unloaded.

July 13

Left Halifax, at 4:00 p.m. heading for Quebec City. The weather is clear and warm and the sea is calm. Sand is visible in the distance to the north.

July 14

Sunday. The sea is a little rougher than it's been for the past few days, and some are getting seasick again. One seeks the sunshine on deck and even one's coat to cope with the coolness of the day.

Every Sunday at noon we get pudding with molasses, but never soup.

We had no church this Sunday. This evening it was the windiest that we've had on this journey, probably because it swoops down over the mountains on shore, for we have entered the St. Lawrence Bay.

July 15

Monday. The sea is calm and land is always in sight, both in the southwest and to the north in the distance.

Arrived in Quebec City tonight.

July 16

We left the ship this morning. The weather is good but it is foggy.

July 17

We left Quebec City at 4:00 a.m. and arrived in Montreal at 5:00 p.m. We saw a large amount of forest and much water. Large grain fields were under water.

Left for Toronto at 8:00 p.m.

July 18

Arrived in Toronto at 5:30. The land from Montreal to Toronto is higher but stony — heavy forest in many areas. The grain is ripe, at least the rye crop is.

We were met by our Mennonites in Toronto — even Mr. Shantz was there.

Peter Friesen's wife became ill and so they stayed behind.

July 19

Friday. We left for Collingwood at 1:00 p.m. We again saw magnificent forests, but along the railway line there are also large areas of burned out forest where millions and millions of trees lay rotting.

The grain looked good but was quite sparse. The land is a little higher than in the Quebec area, but quite flat with few mountains. Collingwood is situated on Lake Huron.

Here we divided into two groups — the first left today at 9:00 p.m.

On the train from Montreal to Toronto we crossed over a bridge that was six miles long which had 25 supports to hold it up, all made of iron. It was covered and had air vents every so often. At another city, we crossed a bridge which had 15 supports — maybe more.

July 22

Monday. They buried two children here today.

I sent my second letter home to Russia

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from Collingwood. It cost me 14 cents.

I bought some tools in Collingwood — a hatchet for \$1.75, a plane for \$.25, and a compass for \$.20. In Toronto I bought a chisel, spade, drill and axe, all for \$2.94.

July 23

Tuesday — the weather today was clear and warm. We held a church service in the afternoon and then boarded the ship at 3:00 p.m. We left the dock at 4:00 p.m.

While aboard this ship, we took the opportunity to make some fishing tackle and fish in Lake Ontario for the first time on our trip. From Lake Ontario to Lake Superior we saw no towns or cities (no doubt he meant Lake Huron, not Lake Ontario.)

July 25

Thursday. We went through the canal which has been dug between the two lakes — for the river has strong rapids that cannot be navigated. The canal has three locks into which the ship is towed. Once the ship is in the first lock, one set of gates is closed and the other set is opened so that the water rises enough to allow the ship to enter the second lock.

The village located near the canal is called Sault Ste. Marie. Cornelius Guenther's daughter died here, and this is where she lies buried. This is the seventh child that has died on this voyage. Two have been born.

July 26

Friday. It is strange — as soon as we sailed into Lake Superior and could see no land it was cold and foggy, just as it was on the ocean voyage. But the water is calm so that the journey is more enjoyable than the train trip was.

I sold a Prussian groschen for 15 cents and my Russian silver ruble for \$2. It would have been better for me to have kept more of my silver, than to have exchanged it where I lost a considerable amount.

It is six weeks today that we left home.

We again made fish hooks so that we can go fishing when we land. We may as well use our time this way if the opportunity presents itself, for it is a great pleasure to fish. I for one will not miss the chance.

July 27

We arrived in Duluth at 10:00 a.m. and left at 2:30 p.m.

July 28

We got to Moorhead and had to wait for several days. While waiting we fished but didn't catch too much.

Here we bought 15 pounds of apples for 11 cents a pound.

July 31

We left at 10:00 a.m. to sail down the Red River.

August 2

Friday. We have now been on the voyage for seven weeks. The Red River has few trees on its banks, with less on the Dakota side than on the Minnesota side. We saw the land through the trees, and farms now and then on the Dakota side. They had nice looking cattle on them. In all of America they have German cattle. They only have

two kinds of oxen — black and white, or spotty and reds — mostly reds and no Russian greys. We saw very few sheep. Horses are very expensive.

Our mother (wife's mother) was very sick this morning, but somewhat better in the afternoon.

August 10

Saturday. It is a stormy day — much rain amid thunder and lightning. Everything got soaked.

Mother is again worse although she ate something at noon.

Mother died.

August 12

Monday. We saw our land for the first time. It rained and was very hot.

August 13

It is still hotter — the water grows scarce.

August 14

I wrote home to Russia.

We left our home in Russia on June 14, 1874, and on Aug. 13th, we stepped ashore on the east bank of the Red River in Canada.

The Arrival at the East Reserve

The first Bergthal group arrived at the confluence of the Rat and Red Rivers on August 3, 1874 (August 15 Gregorian Calendar). The women and children were loaded on ox-carts and taken to immigration sheds about five miles away.

J. Y. Shantz of Kitchener, Ontario, had built four sheds 20 feet by 100 feet in

size at the north-west corner of section 17 (Township 7, Range 4 east). These sheds had no foundation, no floor and no shingles. The inside was divided into numerous small rooms with a larger dining area in the middle. About these sheds Abram Isaac asserts: "They protected us from the sun and wind and partly from the rain." In time these four sheds came to be known as Schanzenberg.

The Bergthal, as well as the Kleingemeinde immigrants stayed in these sheds from one to three weeks until each family had decided on the quarter section which it wanted to have and the group as a whole had decided where they wanted to locate their villages.

The long journey was hard on the pioneers, particularly on the very old and the very young. By the time the three years were over, 35 people had been carried to a graveyard located on the south slope of a pronounced ridge about a quarter of a mile north of the immigration sheds.

As soon as they had chosen their village site, they began to build their first temporary homes with any materials they could find. A few who had some money built better homes but most of them built some type of sod house or, if they found enough logs they built a thatch-roofed *sarai*.

The winter of 1874-75 was severe and a trial for the pioneers who had made it to Manitoba. The homes as described were fragile, and the weather was considerably



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colder than they were accustomed to. The furniture was make-shift: the boxes in which their freight had been packed became their tables, beds, benches and cupboards.

Their clothing was adequate the first year because they had brought good supplies from Russia, but by the second winter these were worn to shreds and they had to make clothes from flour bags. These would create a comical sight, especially when brand names and quality appeared on a man's back or pant legs.

Food was by far the greatest problem. There had not been enough time to grow vegetables, and they had next to no cows, chickens or pigs and therefore no milk, meat or eggs. Day after day they ate noodles made from water, flour and some lard. Flour, beans and some small rations of meat were bought with money borrowed from the Mennonites in Ontario.

During that first winter, the men brought many loads of logs from the treed areas to their homes where they were used to build more substantial homes the following summer.

During the spring of 1875, small plots of land were plowed and seeded with grain and vegetables. At first the crops looked quite promising, but by mid-summer they had been destroyed by hordes of grasshoppers. The Mennonites were now facing starvation. Consequently, the government was asked to give them a loan of about \$100,000.

Schantz used this money to buy much-needed farm machinery and flour. However, the boat that was to deliver the flour to the Rat River was stalled a few miles south of the American border because the river was beginning to freeze up. As a result the flour was hauled by sleigh and ox team along the Red River during the winter.

More Problems in Russia

During the spring of 1875, group after group bade farewell and embarked for a new home on the East Reserve. While the fourth and last group for 1875 waited at the train station in Jelonowka, a strange red glow became visible in the horizon to the south-west. Bergthal was in flames! A Jewish family had rented the Inn (Gasthaus) which had earlier belonged to Karl Winter. Towards evening, the innkeeper's daughter prepared some tea in a samovar for travellers that had just arrived. She placed the samovar in front of the house just under the thatched roof. The flames from the chimney of the tea machine ignited the straw in the roof overhead. The straw was dry, the wind suitable and almost all the men were involved in transporting the immigrants to Jelonowka. As a result, the flames spread rapidly and in less than two hours destroyed almost half of the village. Thirteen of these were big buildings belonging to *Wirte* and seven were smaller *Anwohner* buildings. The fire was stopped

only when it came to more recently-built homes that had *Dachphannen* (clay shingles.)

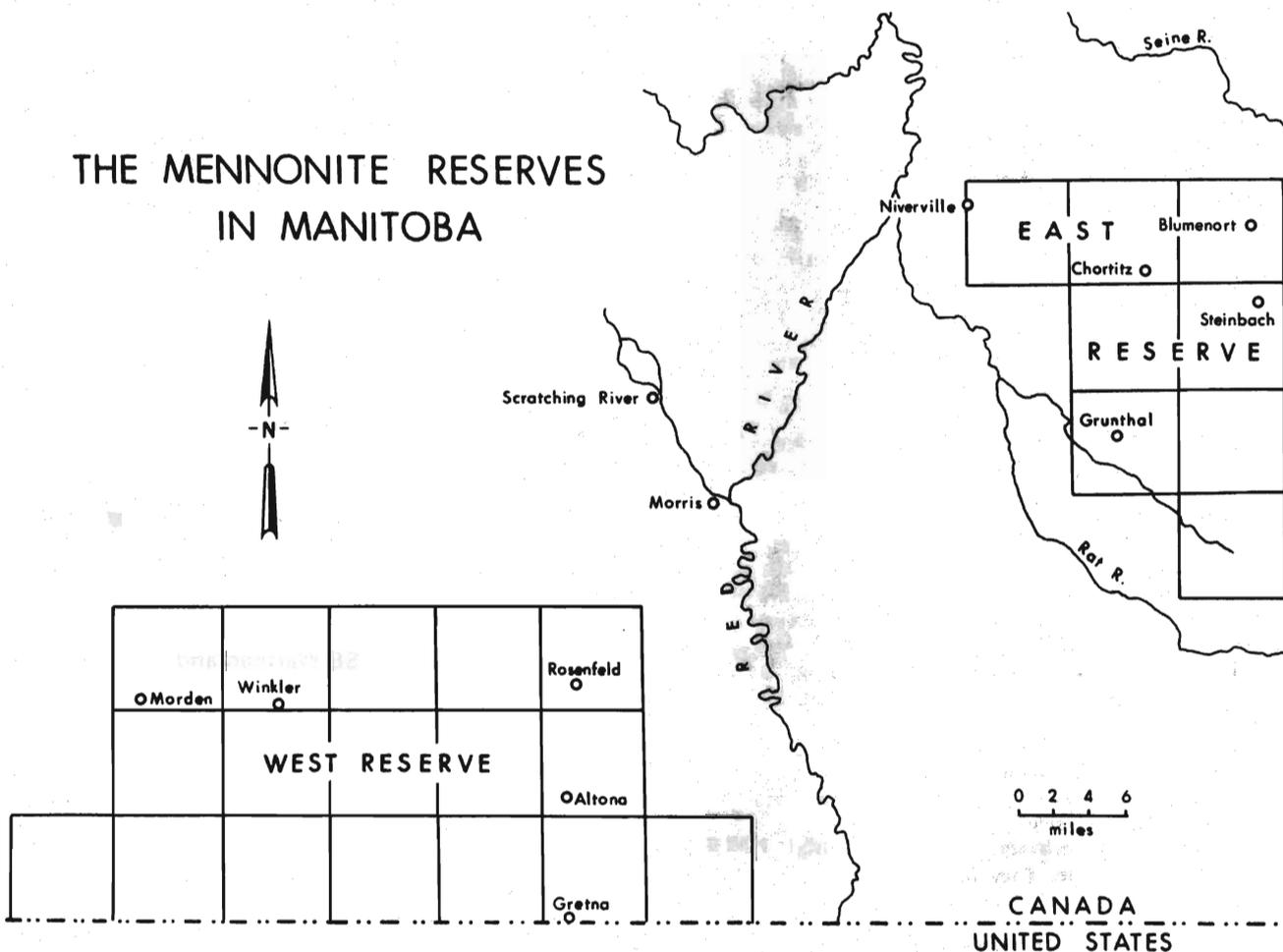
What was even worse now was that fire insurance officials in Chortitza, with whom they had a joint fire insurance, accused them of arson. They thought the Bergthaler, who as yet had not been able to sell the land, had set their buildings on fire deliberately so as to get at least some money. After long and bitter negotiations, Chortitza finally paid two-thirds of the amount they should have paid.

However, shortly after this devastating fire, buyers were found for all five villages. Just what they sold their land for is not certain. Bernhard Friesen, the son of the Bergthal secretary, claims it was 35 ruble per dessjatin, while Josef Malinowsky, a descendant of the people who bought the land, says they paid 19 ruble per dessjatin. Perhaps Friesen is talking about cultivated land.

Sunday, July 19, 1876 was a memorable day in Bergthal. The final farewell for the last 80 families remaining in the colony was held. Every seat in their big church was filled. There were Greeks, Lutherans and Catholics. Pastor Heine from Neuhoftnung near Berdjansk, who had been a missionary to Sumatra and who also visited them again many years later in Manitoba, had a moving farewell address.

This group had not been as successful in

THE MENNONITE RESERVES IN MANITOBA



collecting the money for their property as they had hoped. Seventy thousand ruble of the 190,000 ruble had still not been paid, Erdmann Buhr, who wanted to stay in the area, was authorized to collect the money and send it to Manitoba.

With the arrival in Manitoba of this last group, the migration from Bergthal to Manitoba was completed. An entire colony with about 3,000 people had been transplanted from one continent to another.

Over a period of three years, 46 (perhaps even more) villages were established on the eight townships in the East Reserve. Five of these were Kleingemeinde villages and the rest were Bergthal villages. In spite of the fact that the rainfall was five or six inches above average between 1877 and 1881, their small farms continued to improve.

In 1876, a small steam mill was built in either Tannenau or Schoenwiese and three small windmills were purchased in Winnipeg and set up in Eigenhof and Tannenau. A small store was also opened in Tannenau. The pioneers harvested a fair crop in 1877 which provided them with enough grain for their own use. This proof that grain could be raised, and prospects for a lumber industry, prompted A. S. Friesen to build a large windmill in Steinbach in 1877.

The Bergthal people built their first church in the village of Chortitz because their *Altester*, Gerhard Wiebe, had made his home there.

Lord Dufferin's Visit to the East Reserve

The three-year old colony was honoured on August 2, 1877, by the visit of Lord Dufferin, the Governor General of Canada, and his wife. A special place for the meeting was prepared on a raised elevation several miles west of Steinbach, from which 12 villages could be plainly seen.

Jacob Peters read a prepared speech which was translated by Hespeler. Then Lord Dufferin gave a long address in which he assured the Mennonites that their warfare would be only against the forces of nature, (cold winters, floods, grasshoppers, draught, etc.)

In the *Winnipeg Free Press* a few days later, he praised the industry and achievement he had just seen in the Mennonite colony.

Looking For Greener Pasture

Not all the pioneers that came to the East Reserve in 1874-76 were satisfied with what they found. A number of the families in the Kleingemeinde group that arrived in Manitoba in 1874 did not like the land that was assigned to them. Before winter had set in, they had settled in the two adjoining villages of Rosenhof and Rosenort, along the Scratching River, west of the Red River.

In the spring of 1875, 28 Bergthal families who had made a half-hearted effort to settle in Manitoba, but had found the land wet and flat as a table and the mosquitoes

fierce and big, sent some scouts to Mountain Lake, Minnesota, to look for better land. These scouts were so impressed with what they found that they immediately sent word to their families and friends to follow them. They settled in Watanwon County, north of Butterfield. They built their church in the middle of their settlement, four miles north and one mile east of Butterfield. Locally the area was for many years known as Bergthal, Minnesota.

By 1878 it became more and more obvious that the East Reserve could not support the great number of people that had settled on it. The East half of the West Reserve was still unoccupied. However, almost every man that wanted to take his family to this new location first walked to the West Reserve and found a quarter section that he liked and then went back, loaded his family and material possessions on a wagon and moved to the West Reserve. More than 200 families, or almost one-half of the Bergthal Colony, moved to this area and established the villages south and east of the present town of Plum Coulee.

By 1893 the Bergthal immigrants had reorganized themselves into three church groups. Those remaining on the East Reserve became known as the Chortitz Mennonites, while the majority on the West Reserve adopted the name Sommerfelder Mennonites and a smaller group retained the name Bergthal Mennonites.

About Their Debt

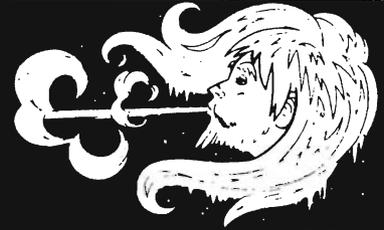
Despite crop failures and other hardships the Mennonite settlers in Manitoba repaid all their debts. The complicated financial arrangements the Bergthaler made in Russia were carried out. The old *Waisenamt* books show how individual families made payment after payment, sometimes amounting to only two or three dollars until all their debts were paid.

When the Mennonites asked the Canadian Government for a loan in 1875, one of the Members of Parliament speaking in favour of it, assured parliament that the Mennonites would repay their money. He said, "It is part of their creed that every man pay his dues and the obligations he has undertaken."

The last payment on the loan, which together with interest amounted to \$130,386.58, was made in 1891.

This repayment of the loan prompted the Minister of the Interior to make the following statement in his annual report. "In all the history of our country there is not to be found a case in which a company or individual has more faithfully met his obligation to the government than has been the case here."

The full report was carried in *Menno-nitsche Blätter*, a paper printed in Prussia and read by Mennonites in Russia. mm

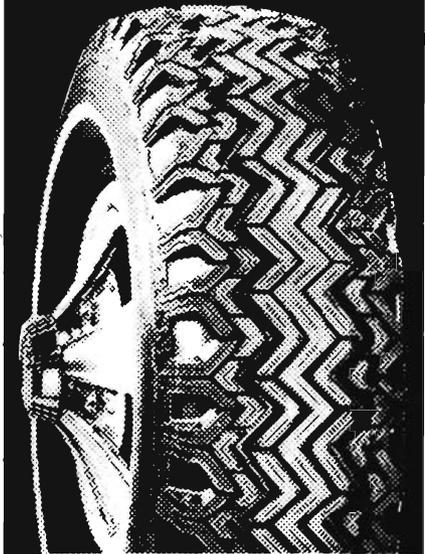


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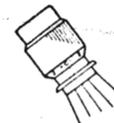
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A pioneer's life in Manitoba

Abram Janzen (1876 to 1963) was not among the first immigrants to Canada. He arrived in 1878. Nevertheless he came early enough to be a part of the pioneer spirit. In spite of his limited schooling, Mr. Janzen was an interested student in church and world history, as demonstrated by his well-read Mennonite Encyclopedia and his world travels.

The following are excerpts from his memoirs written in 1958. They are translated and edited with an eye to retaining both the style and flavor of his writing.

Childhood

I have promised to write something about the early years in Manitoba, relating what I saw and heard as a child.

I was born in the Old Colony, in the village of Neuenburg, Russia, on January 1, in the year 1876. My parents Peter Janzens came to Canada in 1878 arriving in Emerson by way of the Red River. They found their way to Blumenort, near the present site of Gretna, where mother's three brothers, Jacob, Heinrich, and Franz Peters had settled. They moved in with Franz Peters who had arrived in 1875 from the Old Colony.

The Bergthalers had arrived in 1874 and settled on the East Reserve near Niverville and Steinbach where the region had much bush and stone. They had been advised to go to the east side where bush provided shelter for cattle during the cold winter storms. The government did not think it possible to grow grain in Manitoba.

Here in the west it had been very wet between 1873 and 1875, so that the first Old Colony settlers had moved about 16 miles west of Emerson towards the Pembina hills where adjacent woods supplied lumber for building and fuel for heating.

During the first winter a typhoid epidemic

broke out. My mother, uncle Franz, aunt Helena and my small brother Jacob died of it, my mother's death occurring in February 1879. I can still see my mother lying on a board, with a white sheet spread over her. This memory will never leave me.

I don't think my father was a widower for long. All I can recall, we children, Wilhelm, Peter, Katherina and I stood in a row beside father. The new mother sat on a chest, and father said to us: "This will be your mother now." In spring my parents moved to Gruenthal, near the present site of Gretna. The delegates, Heinrich Wiebe and Jacob Peters, who had been in Manitoba in 1874 to see the land, had made an agreement with the government which insured freedom from military service and freedom with school administration. Besides the East Reserve, an area of land, I think seven townships, had also been reserved for settlement by the Mennonites on the west side, provided it was settled within a stated time.

My father didn't even have the \$10 needed to apply for a homestead, but a certain Isaac Mueller, an Oberschultze (reeve) made out the papers for a quarter section for him, the contract to be completed when father had the money.

Homesteading Years

Father built a house on his homestead in Gruenthal. We made a garden and planted watermelons, received more than \$10 for it and so completed his purchase of his homestead, a quarter section.

Our house was ready late in fall. It was 25 feet wide, 37 feet long, built of logs hewn and drawn from the woods along the Pembina. Beams were dug in at four-foot intervals, these filled with wood and loamy soil, then plastered and white-washed inside and out. The floor was also earthen. Boards

were used for the ceiling and the gable ends. The roof was covered with long reeds or grasses.

When the house was completed late in fall, father became a teacher. As a bright student, he had been sent to school in Russia until his eighteenth year. The school room was in our home. The house had four rooms. The "grosse Stube", (large room), the "kleine Stube" (small room), the "Hintertus" and "Vordertus" (back and front hall.) The family lived in the large room, the school was held in the small room, in the back hall there were a pair of oxen and a cow. In the front hall a partition had been added, so that there was a pantry for food storage, and Peter and Wilhelm slept on the other side.

When the cow calved in winter, it had to be tethered in the schoolroom and so we studied agriculture first hand. The children often played with the calf that first year. Father taught school for only one year, 1880 to 1881. He told me later what his salary had been. He had received \$25 for that winter, also a bushel of wheat and one bushel of oats from each farmer. He had also received some chopped wood for heating.

School

Two years later when I started school, the village had already built a schoolhouse. Most of the children came in wooden clogs, which created quite a noise. The leather thongs were made from worn-out boot tops. The stockings were reinforced with patches from worn-out trousers. Most of the men who came from Russia wore boots.

My first teacher was a Johann Wiens. He was very strict. Whenever the name of Jesus

was read, all students had to bow their heads, or else a thrashing was given. Next year a Jacob Arrons was the teacher. Here we had all freedom. During the third year the teacher was a Peter Buhr, and the following two years a Jacob Neufeld taught. He had a good education, but drank too much brandy, which was very inexpensive. He bored two holes through the door, one slanting toward the boys, and the other toward the girls. Then he would stand on the other side of the door to watch us. If we talked a good deal, there were thrashings. Perhaps this custom was imported from Russia, as they all came from there.

During my last school-year I attended school in Blumenhof. We had a very kind teacher, a Johann Braun, but unfortunately, he himself had almost no schooling. He knew much less than Peter Wulf and I, at least so we thought, and he did not catch up to us during the year. We thought we knew a great deal, but had not yet learned that we knew almost nothing.

All in all, I attended six years of school, each year consisting of about five months in length. We didn't need as much education as they do today, or else we learned faster. Many people also believed: "Je gelehrter, je verkehrter." (the more educated, the more turned around or absurd.) Some even claimed that it wasn't too serious if the teacher was behind the pupils in autumn, by spring he was usually ahead of them anyway. There was no compulsory school attendance.

Farming

Farming progressed slowly on account of the poverty. Nearly all these settlers were very poor when they came. The government had also considered the land more suitable for Buffalo (grazing) than for grain growing. Before the Mennonites came, grain cultivation had been attempted, but it had always frozen.

I have read that when the Mennonites sent in their first bushels of wheat which they had grown, it had sold for \$2.50 in Ontario, as seed grain. Here they had received 45 cents per bushel, not in cash, but as trade-in value for purchased goods. The settlers were so poor during the early years, that many almost starved. My father-in-law related that he was once given two potatoes. He took them home to his wife as though they were the finest of delicacies.

On account of the poverty they asked the government for a loan of money. The government was very cautious, but the (Old) Mennonites of Ontario guaranteed the promissory note. This was called a 'bread debt' and amounted to \$92,000. The note was paid off by 1891.

The government officials were surprised that the Mennonites had repaid everything, because it was not too customary to repay such debts. But this repayment accounts for the trust extended much later to the Mennonites who came from Russia in the 1920's.

The C.P.R. manager, a Colonel J. S. Dennis, said: "When the Mennonites promise to pay, they will do so, and we will give them

credit." So David Toews of Rosthern signed all debt accounts totalling almost \$2,000,000., on faith, when he himself owned very little. We should be careful to merit and retain such credit rating.

Well, back to farming. At first all work was done with oxen. This was very slow. There were good crops per acre, but not many acres could be cultivated. The seed was strewn by hand. My father had wound a shawl around his neck and one arm, creating a pouch, and with his right hand he threw the seed grain. This was raked in, - and that constituted harvest time.

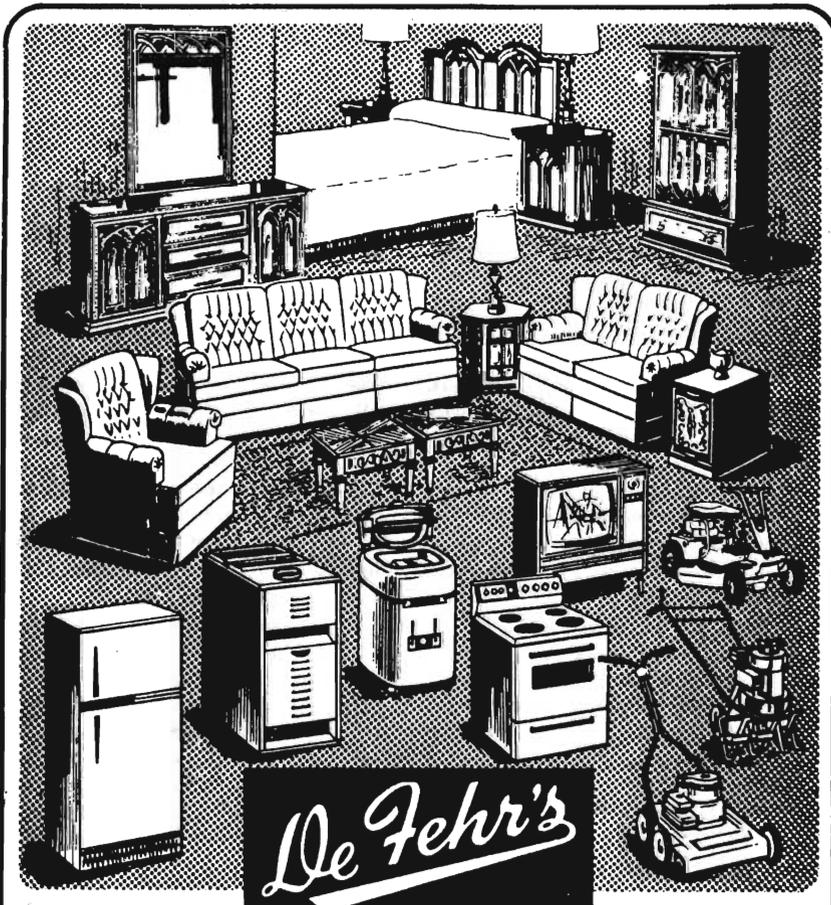
Threshing was done with the *Ausfuhrklotz* (translated as outdrive block or horsepower block). A few had brought an *Ausfuhrstein* (horsepower stone) from Russia. This was a great progress over the flail, which had been used.

I have seen my father separate grain from chaff on the threshing floor. He had fashion-

ed a shovel from logwood, and on a windy day he would throw a shovel of grain into the air, causing the chaff to blow away, and the grain to fall to the ground. This was the first *Putzmuehle* (fan-mill).

For cutting grain we had what was called a reaper. It would cut a swath five feet wide and had five tines for raking. These would lay the grain stems on a platform, the last tine would push it off when there were enough

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for one sheaf. Brother Wilhelm drove the reaper with two oxen, later with two horses. Father, mother and brother Peter were "binders", tying each sheaf bunch with grain stems. Katherina, Johann my step-brother, and I were old enough to drag the sheaves into rows. Then the "binders" used their "rest period" for stacking the sheaves.

Then the self-binders were invented. These at first used thin wire to tie the sheaves, but after a few years binder-twine became available. This was glorious. Then came the sheaf-carrier, which was even more glorious. The first threshing machines were driven by an "Umgang" (rotation action.)

Ten or twelve oxen were harnessed to the machine which had a platform at the centre, where a man stood with a long whip, which was used to drive on the horses thereby activating the threshing machine. Later came the steam engines which were constantly built larger. It took between 20 to 23 men to keep this outfit going.

I fed sheaves in to such a machine for three years. The one who did this was called the *einsetzer*, (stoker). The stoker had a man on each side of him, cutting open the sheaves. Two men were needed for stoking and they took turns. While one stoked the other watched the threshing box and the young boys dragging the sheaves, so these wouldn't loiter too much. Horses had to pull the straw away. In a good season we would thresh between 1,300 to 1,500 bushels per day. Then came many more improvements and today a man driving a combine can do all the threshing by himself.

The Formation of Gretna and Altona

There was no railway west of Emerson until after 1882 when the path for the railway was staked out. It was to pass through Gruenthal not more than 75 steps away from our house. The village people were apprehensive; they feared the train might run over their children. I recall father coming home very excited one day and saying to mother: "It is useless to work against it. They do not listen to us at all."

Because our parents were so much against the railway we children were against it also. We would run and pull out the stakes used to mark the railway path, throw them away, and then run and hide in case we had been seen. However in 1883 the track was built a mile further east than staked out, and a half mile away from Gruenthal, where it still is today. Until now Emerson had been our nearest town.

When the track was completed, then Gretna became a town. Erdman Penner who had a store in Neuanlage, moved it a mile west to the track. David Peters who had a store in Blumenort, moved it four miles east to Gretna, so that in 1883 Gretna became a nice little trading town, close to the track, and near the American boundary.

Gretna continued to grow until in 1893 Altona was established six miles north, and a large part of the business was transferred to Altona.

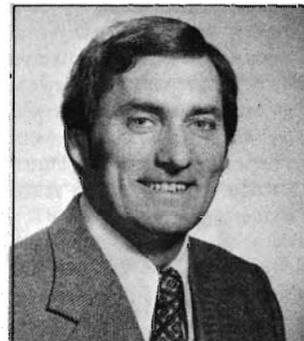
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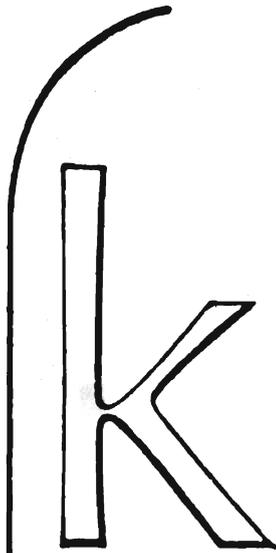


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Pioneers by faith

By Henry J. Schellenberg

The following is an account of the "way things were" written by Henry J. Schellenberg, an 88 year-old resident of Altona, Although he was not an original settler, his parents were and through them was able to enjoy some of the flavor of their spirit.

In 1875 my parents the John A. Schellenberg's realized that, to maintain their Christian fellowship as well as their personal safety, and to be able to offer these privileges to their children, they would have to emigrate. So they left Russia and came to Canada.

It was not easy for them to start a new life in the wild prairies of Manitoba. Their family of three children was young and winter was upon them. They did not have time to search for an ideal spot on which to settle. But they were with their good friends, the Henry Abrams, and they were in the promised land of freedom. Freedom of faith to them was very important. Spiritually they were encouraged, and felt more secure in their convictions. But there were immediate problems to solve, and the most important one was the problem of housing.

In the vicinity of the present site of Steinbach my father and Mr. Abrams dug a cellar 16 feet wide, 20 feet long and three feet deep. It would take less time to erect one home for the two families together than it would take for each family to build their own home. So they chopped down trees with which they erected a wall around the shallow basement. They plastered the walls with clay and mud and made a cosy roof of bundles and bundles of straw. What a quaint looking house it must have been.

Inside the house there was an atmosphere of harmony. The most important things were order, love, and the fear of God. When preparing meals the two mothers cooked on the same fireplace. To avoid quarrels they agreed to take turns and wait for each other to finish cooking. One day it was my mother who cooked first, the next day Mrs. Abrams. They spent their first winter in perfect contentment. Below the ceiling at each end of their one-roomed cottage they had a wide shelf on which each family packed their extra belongings. At night time the whole floor was covered with bedding

on which the sleeping occupants rested. In all these limitations their lives were enriched by the bond of kinship and love they had for each other. Today we speak about the fact that those pioneers could get a quarter section of land for as little as \$10, but no one considers the many trials and dangers which had to be faced by the Pioneers when they were new to the prairies.

In the first years our parents bought their provisions in Winnipeg. Traveling was cumbersome with an Ox-cart. At times when the men were on their way to buy provisions, the women and children stayed home for three days and two nights. It took more than human courage to live in that strange wilderness by themselves.

In the spring of 1876 our family moved to the present site of Neuanlage. My father had bought a tent so that the family might travel in comfort. He had made a long journey late in fall, and had decided on the exact place where he wanted to start a farm. A landmark he had noticed was a huge tree. The land surrounding this tree seemed suitable for farming. Because this tree could be seen at a great distance he would use it to guide him to the very spot he had chosen for a home.

As they travelled on a heavily loaded two-wheeled ox-cart across the prairie, where there was as yet no road, they aimed for this land mark. However, the mosquitoes were so fierce that the ox decided he could go no further. When my father stroked him in a friendly manner, he suddenly raised his tail high and galloped away, leaving my panting father far behind and mother in great distress on the cart with her babe in arms. She and the child were covered with a volley of manure the ox suddenly relieved himself of. With mother in tears and father out of breath, they decided to make an overnight stop near a small stream. Here they got re-organized to travel onward the next morning. And so they finally arrived at Neuanlage, one mile east of Gretna.

My father cultivated his land with a

spade, and mother smoothed it with a rake which father had made out of hard wood. And then he scattered the wheat seed by hand, and mother covered it with soil, using the rake. Their first field yielded eight large sacks of wheat. Father winnowed it with a large wooden flail and Mother poured it on a canvas again and again until the wind had blown away all the remaining chaff. Then our parents knelt down and thanked God who had given them food. Later, whenever they told us their experiences of the past, we children could see tears in their eyes, and we felt great respect for our parents.

There was one very special day I remember, when I was a young boy. We were to have a Sunday morning service in my parents home. And this was during the winter. The weather was so stormy and cold that my father had given up. Our pastor was to come from a distant place, and the roads, such as they were, were impassable because of snow. But, late that Saturday night there was a knock at the door; when father opened the door, it was our awaited guest, the visiting speaker. He had travelled many miles on foot to speak to the people in our village. Father sent my older brothers and sisters to the neighbours to invite them to our house that Sunday morning, to hear the speaker. What a wonderful church service we had!

My parents believed God's word and obeyed it precisely. In this way they had God's presence in their daily lives. They realized that without faith it is impossible to please God.

Canada is still a land of freedom, but today there are many who want to be called "Christians", yet they do not appreciate the privileges we as Christians have in Canada. They even criticize the government, but do not consider their own responsibility as citizens and as christians. I am very sad about this. Every day I pray for my country and for our elected representatives in the government. May God bless them and direct them in fulfilling their responsibility. mm



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White Horse Plains
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Hon. Mr. Morris

White Commission of Manitoba

We are attacked by half
breeds - and are in danger
of our life - please send
soldiers at once as we can
not have the place. -

Yours truly
W. Hespeler

Copy of letter from Lieut.-Gov. Morris

By Tony Duerksen

White Horse Plains Dominion Day confrontation

There were straws in the wind that boded no blessing on the observance of the sixth anniversary of Confederation (1873) in Manitoba and even the most casual observer could have predicted that something would go amiss in some part of the province.

As a probable cause one likely would have pointed to the exceedingly tense political situation in the province. Louis Riel, popular champion of the rights of the Metis population, was being deprived of his seat in the legislature (he had been campaigning against Attorney General Clarke in the forthcoming election); Orangemen were still seeking an opportunity to avenge the death some three years ago of a super-patriot named Thomas Scott who had sought to overthrow the Metis-dominated provisional government and who had subsequently been executed by members of a radical wing of this government; and Metis delegations had been lobbying without success for government action on the allocation of lands already set aside to answer Metis claims to their ancestral soil.

On this date the provincial government was hosting a delegation of land-seeking Mennonites and Hutterites from Russia and Europe. A federal immigration and land

settlement official, William Hespeler, was personally escorting the group around the province so they could see the lands (some of which had been cleared of Metis and Indian residents) that had been especially set aside for them. The inspection tours were winding up that day.

Dominion Day was ushered in unofficially at dawn in Winnipeg by a number of "private" salutes by patriotic citizens who were fortunate enough to possess a firearm. A commendable number of flags fluttered over business houses and even private homes.

Official observance of the day began shortly before noon when, under a warm, friendly summer sun, "the men of Provisional Battalion occupied the centre having a section of the Dominion Artillery on either flank. Then, sharply at 12 noon, His Honor, Governor Morris accompanied by Miss Morris, Mr. Urquhart, private secretary and Lieutenant-Colonel Osborn Smith appeared on the scene and were received a feu de joie was fired by the Infantry and the customary salute by the Artillery under Lieutenant Toscheau, the band playing the national anthem." This was the Manitoba Gazette in its July 5, 1873 issue.

Meanwhile, five members of the Mennonite

delegation were travelling back from Riding Mountain to Winnipeg on the Dawson trail, escorted by Hespeler and a Mr. Wagner. At about four o'clock, when they were two miles west of House's hotel on the White Horse plains (about 25 miles west of Winnipeg) a French Metis named McKay who had been "celebrating" rather lavishly, rode up and engaged the driver of the lead wagon named George Rath, in a "spirited" conversation. Suddenly he lashed out with his whip and struck one of Rath's horses (another report says Rath struck first). Teamster Rath retaliated, striking McKay and knocking his hat off. He dismounted, retrieved his hat and remounting, rode ahead of the party shouting "I will kill you" and when he had gone some distance he turned off into the bush towards a dwelling. He returned shortly with two Metis reinforcements: Jackson and Desjairais. When McKay reiterated his threat to kill the driver, his friends sensibly took his gun and broke it.

Shortly after the travellers finally arrived at House's Hotel, "a large group of Metis surrounded the building and threatened us all," wrote H. J. Gerbrandt in his account

continued overleaf

of the incident in his book, "Adventure in Faith."

"Hespeler pled with them and told them they would be punished for this. He also told them he would protect the Mennonites with his own life. All night long he stood guard at the door of the Mennonites, one hand on his sword and one on his revolver. When the Mennonites asked Mr. Hespeler whether he would kill the attackers if they broke the door, he assured them he would. He said he had a wife and child to live for and also he had committed himself to the government to protect them."

Hespeler managed to somehow dispatch an express rider named Warner with an SOS message to Lieut-Governor Morris in Winnipeg. It simply stated:

White Horse Plains
July 1, 73

Hon. Mr. Morris
Governor of Manitoba
Dear Sir:

We are attacked by halfe Breeds - - we are in danger of our lifes - - please send soldiers at once as we can not leave the place - -

Yours truly
Mr. Hespeler

Morris lost no time in contacting Colonel Osborne Smith and advised him to consult Judge Betournay and Attorney-General Clark on what measures to take. Morris letter said:

Silver Heights
1st July 1873

"My dear Col Smith,
I send you a note I have just received from Mr. Hespeler in charge of the Mennonite deputation, by an express horseman who will give an account of the position of affairs. I think you had better confer at once with Judge Betournay who is a . . . magistrate and see also Mr. Attorney General Clarke and take such steps as the emergency may seem to require, losing no time -

In haste yours truly
Signed A. Morris"

Col Smith wrote a hasty note back stating he would be "in the saddle and at Silver Heights quickly (?). . . with fifty men."

They suspected a Riel uprising and immediately the fifty-man Provisional Battalion which had earlier officially kicked off the Dominion Day festivities, was on its way to the scene. Of such consequence was this military mission that nearly all the executive members of the government rallied and rode shotgun with the battalion. Besides Clark and Betournay, there were Capt. Fletcher and Hon. J. Norquay, minister of public works and agriculture. They reached the besieged party at 5:30 a.m., freed them, and arrested and imprisoned the villains.

It is not difficult to imagine the excitement and suspense that gripped the province when the news of the incident spread the following day. The four Winnipeg newspapers, two of which were pro-Metis, made

the best of it. The July 5 issue of the Free Press featured a lengthy editorial that said, "There is but little doubt that the dastardly outrage committed upon the Mennonite delegation by the French halfbreeds on Tuesday last at White Horse Plains was in itself a casual or impromptu occurrence. It seems more than likely that directly the affair may be attributed to a recklessness begotten of drunkenness."

The editor went on to link the disturbance with Riel who, as confirmed by the Gazette, had indeed been in the area on St. Jean Baptiste day "engaged in loyal and patriotic addresses (truly French, assuredly not British) at the time he was reported to have been at White Horse Plains." The Gazette tactfully pointed out that it was a curious circumstance that if the meeting was held only in observance of St. Jean Baptiste day, which was usually a national festival linked with St. George's and St. Andrew's Day, why weren't official members of these sister societies invited? And why wasn't the press invited? "It was . . . a political meeting, purely local, and for the purpose of giving Riel a chance of addressing the electors of Provencher in a manner detrimental to his own interests and that of Manitoba."

The Manitoba soundly rebuked the Free Press for linking Riel with the incident and the French language paper "Le Metis" said that Rath, the driver of the Mennonite wagon, had struck first, and a letter to the editor signed "Un Ami" (a friend) poured ridicule on the government for sending an army out to settle an "ordinary Dominion Day brawl."

Later, the courts cleared Riel of any connection, ruled that the incident was purely the result of over-indulgence in liquor and that there were no political implications in it.

"The Mennonite travellers' spirits were, however, not dampened and the men . . . decided that this would be their future home. Not only was the soil good but so were also its authorities. The . . . drinking Metis and government troops had all acted to bring the Mennonites and Manitoba government into close proximity; and an attachment had begun to germinate that played an important part in the decisions that followed," wrote Gerbrandt. mm

Centennial Coffee Spoon

To commemorate the one hundred year history of Mennonites in Manitoba, the Women's Committee of the Mennonite Educational Society has issued a centennial coffee spoon.

The spoon was designed by Mrs. Margaret Quiring.

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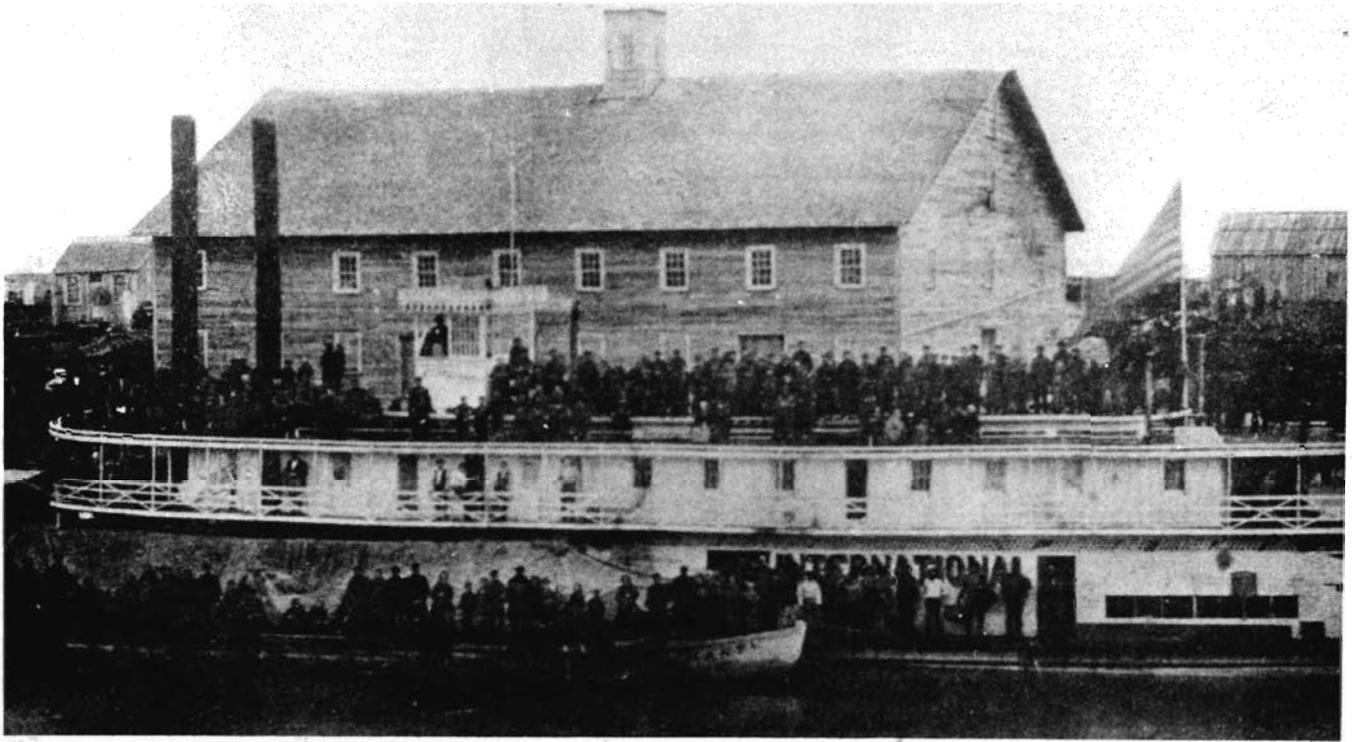
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Steamboat Church Service on Red River

by Tony Duerksen

It was Sunday, June 15, 1873. The "International", a famous freight and passenger steamboat was slowly churning down the Red River from Moorhead, Minnesota, to Winnipeg.

If the captain and crew felt a little special pride in their distinguished passengers and sensed that this was an epochal journey, they had reason to. For among the 200 odd passengers on the steamboat that day was William Hespeler, the Canadian government land agent and 12 delegates (possibly after the tradition of the ancient Israelites who sent 12 men to Canaan to spy out the land) from Mennonite and Hutterite colonies in southern Russia. The 12 were Leonard Suderman, William Ewert, Paul and Lawrence Tschetter, David Klassen, Cornelius Toews, Heinrich Wiebe, Jacob Peters, Cornelius Buhr, Jacob Buhler, Tobias Unruh, and Andrew Schrag. They had come via Berlin, Hamburg, across the channel to London and then across the Atlantic to New York and Montreal and finally to Moorhead by train.

Their mission was indeed important for they would weigh the advantages and disadvantages of settlement in Manitoba of large numbers of Mennonites and Hutterites. So it was quite possibly with mixed emotions of anticipation and anxiety that they paced the deck of the International that beautiful Sunday morning, their third day on the boat. "Time on the boat hung pretty heavily on our hands at times," wrote John F. Funk, publisher of *Herald of Truth*, Elkhart, Indiana, who accompanied the delegates.

"But with reading and writing and conversation, it wore steadily away."

Then Hespeler thought of an ideal way to utilize the time. He approached the captain and obtained permission to hold a worship service. The captain was glad to oblige and stopped the engines. An invitation was extended to all on board. Funk opened the service by leading in an English hymn and then read Psalm 91. His description of the service was as follows: "The cabin was arranged and a company of worshippers of very singular characteristics met together. There were a number of different nationalities, different languages, different classes of society, and representing different creeds, but there they met and joined their voices in singing songs of praise, and listened to the same common truth of God's word, through which alone a man can be saved; and what struck us the most singular of all was the fact that, as we bowed in prayer, without any special request the whole congregation knelt. The first part of the services were conducted in English and the audience appeared especially orderly, and even while the brethren from Russian and Germany spoke to us in the German language, which few of them understood, they sat quietly and listened with attention. The words spoken from were those of the apostle Paul to Timothy: 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' I Timothy 1:15.

"The rest of the Sabbath (Sunday) passed pleasantly away, and with gratitude our

hearts were drawn towards Him through Whose goodness we were permitted to enjoy these privileges."

The German sermon was preached by Leonard Suderman (it was quite lengthy) and William Ewert. One of the German songs was *Was kann es schöneres geben* or *What could be more beautiful*. H. J. Gerbrandt in his book *Adventure in Faith* says, "None of the reporters say how well the non-Mennonite worshippers followed the long German messages nor how they reacted to the service. Possibly they accepted it as a novel experience similar to all worshippers who witness worship in a strange culture or denomination for the first time."

However, there is some evidence to suggest that some felt it was much too long. Aside from the nature of the response however, there is little doubt that this was one of the most unique interdenominational services ever held on the North American continent; held on a boat, whose very name suggests intercourse between countries and whose position, on international waters, was presumably not far south of the newly-surveyed international boundary between Canada and the United States, and finally, the meeting of the minds and hearts of a people from nearly half around the globe with those of a North American people of heterogeneous origin representing several different creeds. Truly, a memorable occasion.

mm



Manitoba Mennonite Centennial 1874-1974

This year commemorates the Centennial of the coming of the Russian Mennonites to Manitoba, and the 50 year coming in the early 1920's. From a beginning 100 years ago, on barren, uncultivated prairie, the industry and faith of our pioneer forefathers has resulted in "The Gardenland of Canada". From the farms our young people have emigrated to enter the "Mainstream of Society" and take their place in politics, industry, business, the professions, and the labour force. Mennonites are a dynamic part of the Mosaic of Canadian life.

Milestones such as these are a good time to take stock of our situation. Are we building on to the heritage, and cultivating

those qualities, socially, economically and spiritually, that made possible the transformation of our land? Are we developing consciously those characters of integrity and faith that built our homes, our institutions and our society?

The beginning of the second century in Canada is a good time to evaluate, and to focus our perspective on the future to pass that on, which has been given to us.

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Dr. Robert Kreider is a well-known Mennonite educator; the former president of Bluffton College, in Ohio. He wrote this article to help Mennonites in the present to interpret their past.

Influenced but not imprisoned, by our heritage

By Robert S. Kreider

I suspect that every sensitive Mennonite goes through life with a backpack of ambivalent feelings about his people and heritage — a sense of embarrassment in being a peculiar Mennonite and yet a sense of pride in being heir to a great, creative Anabaptist heritage.

We have known embarrassment: a small rural, quaint, irrelevant minority, mistaken for the Amish and the Mormons, identified with the violent and radical left, confused with the Fundamentalists, lumped together with crackpots, linked with prudery and legalism. It is no fun to be a member of a queer, "backward" group in this modern, enlightened, emancipated world.

We have known pride. One speaks with officials in Atlanta and one hears hymns of praise for Mennonite House. A minister of education in Kenya, a desk officer in Washington, a program director in Ottawa — all speak glowingly of Mennonite programs and performance.

The halo begins to fit uncomfortably when one remembers the words: "Beware when all men speak well of you."

Again and again I have been renewed in my appreciation for my Mennonite identity and heritage by stepping outside and looking at the Mennonites from a slight distance: going away to the university and looking back, working with other agencies and comparing, travelling abroad and reflecting. Distance, and the perspective it gives, often makes the heart grow fonder. This is the biblical formula for renewal through with drawal and return.

Sometimes one's heritage comes alive through the written and the spoken word. When I was a boy I was intrigued in reading P. C. Hiebert and Orié Miller's book, *Feeding the hungry*, the story of the MCC relief effort in South Russia. As a child I remember the coming to our community of the Epps, the Klassens, the Schmidts, and the Warkentines, all Mennonite refugee families from Russia. Hearing their stories we sensed what it means to be a suffering church.

Recently I have read two provocative books on the heritage question by a Slovak-American, Catholic author, Michael Novak: *Ascent of the mountain, flight of the dove* and *The rise of the unmeltable ethnics*. He pleads persuasively for a new appreciation for the ethnic dimension of life: "Dignity comes not simply from money or occupation, but also from belonging to a culture . . . Ethnic consciousness can, like modern science, lead to evil as well as good." People who are secure in their identity seem to act with greater freedom and openness to others. Mr. Novak states it another way: "We believe that people who are secure in their past and joyful in their present cannot but be hopeful in their future." This he calls the "new ethnicity."

Some of the best writing anywhere on the heritage and ethnic self-understanding question is to be found in a collection of essays written in honor of J. J. Thiessen and published by Canadian Mennonite Bible College: *Call to faithfulness*.

Others are speaking to these issues. A young woman, Sharon Curtin, writes with

sensitivity and insight these words in her recent book, *Nobody ever died of old age*: "My grandparents were an integral and important part of the family and of the community. I sometimes have a dreadful fear that mine will be the last generation to know old people as friends, to have a sense of what growing old means, to respect and understand man's mortality and his courage in the face of death. Mine may be the last generation to have a sense of living history, of stories passed from generation to generation, of identity established by family history."

The best educational treatise I have read this year is *The Foxfire Book*, a book of experiences of a teacher and his students in a mountain community, Rabun Gap, Georgia. The students, with the teacher's help, gathered stories from their mountain neighbors on hog dressing, home crafts and foods, planting by the signs, home remedies, log cabin building, and other affairs of plain living. Listen to these words from the author's introduction:

"Daily our grandparents are moving out of our lives . . . These grandparents were primarily an oral civilization, information being passed through the generations by word of mouth and demonstration . . . When they're gone . . . the eloquent and haunting stories of suffering and sharing and building and healing and planting and harvesting — all these go with them, and what a loss. If this information is to be

saved . . . it must be saved now; and the logical researchers are the grandchildren, not university researchers from the outside."

The author states that to reconstruct one's heritage does something for the gatherer of the information:

"In the process, these grandchildren (and we) gain an invaluable, unique knowledge about their own roots, heritage and culture. Suddenly they discover their families — previously people to be ignored and in the face of the seventies — as pre-television, pre-automobile, pre-flight individuals who endured and survived the incredible task of total self-sufficiency, and came out of it all with a perspective on ourselves as a country. . . something to tell us about self-reliance, human interdependence, and the human spirit that we would do well to listen to."

To be a Mennonite is to be a member of an ethnic group. We may insist that Mennonites are a religious group and stand above ethnicity. What is an ethnic group? Michael Novak says that it is "a group with historical memory, real or imaginary."

In part you are born into an ethnic group; in part you choose it. "Given a grandparent or two, one chooses to shape one's consciousness by one history rather than another. Ethnic memory is not a set of events remembered, but rather of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals —

and for the people as a whole — to live out."

These heritage convictions and instincts are often below the level of consciousness and part of a chain of transmission not easy to root out. Ethnic memory may be conveyed in food, language, patterns of speech, ways of having fun, jokes, tastes. Heritage memory may be carried by these and by other means — family reactions to volunteering to need, openness or restraint in the family to discussing faith issues, patterns of giving. . . .

Mennonites are a cluster of sub-ethnic groups. Among (Old) Mennonites are lingering evidences of differences between communities of Amish background and those of Mennonite background. The glory and the burden of the General Conference are its multiplicity of sub-ethnic groups: Hutterite, Swiss, Volhynian Swiss, Pennsylvania Dutch, from West Prussia, Dutch from Poland, Dutch from South Russia (those of the 1870s, others of the 1920s, others post-World War II), Bavarians. Each has its differences of food, speech, customs, family names, and patterns of church life.

This year I have been going about Canada and the United States asking people about their heritage. One cannot talk about heritage without finding it in autobiographical form.

Recently we asked Tom Gish, editor of the *Mountain eagle* of Whitesburg, Kentucky, what gives him hope for Eastern Kentucky where are located four of the poorest

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counties in the United States. He answered: "The strength of the people. They know who they are. A person knows where he comes from, who his father is, who his grandfather is."

Another man, born and bred in the hills, added: "There's not three persons I meet in a day whom I don't know." This public official continued: "Something goes wrong for you around here and there are all kinds of people you can call on."

A few months ago a middle-aged Mennonite university professor commented to me: "I am working on the spiritual capital of my parents. They gave a powerful heritage — a memory of suffering in Russia, exodus, tragedy and deliverance, and then an ethnic thing (German language and all) to rebel against; what spiritual capital am I building into my kids? We can't live for long on the heritage of the early 1920's"

A Mennonite Brethren teacher and ex-MCC worker, reflecting to me on the MCC, said: "MCC is half in and half out of an ethnic culture. It provides a place for innovation — a testing ground for those things which work and those which don't." My friend went on to say that our ethnic-bound ways can be a resource for the church: "An ethnic group accommodates itself to dissent. A fundamentalist church of true believers will throw or freeze out the off-beat youth in its ranks. An ethnic Mennonite Brethren Church is most reluctant

to throw out your cousin's oldest son. It hangs in there with him and keeps on caring.

Martin Marty, writer, historian, Missouri Synod pastor, said to a small group: "As a Missouri Synod Lutheran three groups are most helpful to me in understanding myself: Jewish novelists, post-Vatican II Catholics, Mennonites". He explained that all have a strong ethnic consciousness, take their past seriously, take their faith seriously and yet are trying to move into the modern world, translating their heritage into new forms to respond to contemporary needs. He finds it refreshing to meet people in touch with their past even if they have transcended and reinterpreted it.

Ladonna Harris, a Comanche Indian and the wife of former Senator Harris of Oklahoma, told some of us in a recent meeting in Washington that a minority ethnic group like the Mennonites might have a gift, a mission in understanding other ethnic groups. If you savor the uniqueness of your heritage, you can be more sensitive to the subtle ways in which others differ. She put me on the trail of an Italian Catholic priest, Mosignor Geno Baroni, whom I then went to see.

The priest told me he had had an inner-city parish where he became deeply involved in the civil rights movement — the Blacks struggle for ethnic recovery. He found that his Italian parishioners were not following him in his activism. He discovered that his people were not supporting the Blacks because they themselves had so little sense of ethnic self-worth. He changed course and began to concentrate on helping his people to restore their threatened sense of self-identity. He feels that as his Italian people come to appreciate their peoplehood they can be helped to understand the peoplehood of Blacks, Jews, and perhaps even Irish Catholics.

Michael Novak and others are telling us that the American people have been badly served by the myth of the American melting pot. It has been an Anglo-Saxon, English-speaking largely Protestant ethnic group's effort to homogenize us all into a bland All-American type. James Farrell calls the melting pot an "Anglo-Saxon effort to rub out the past of others." The Canadian tradition, fortified by a powerful French-speaking bloc, offers a better alternative — the idea of a cultural mosaic. Each ethnic group is to be respected and cherished, each contributing in richness of color is part of the total picture.

The Apostle Paul speaks of varieties of gifts and said that they were good. Is it not appropriate to think that varieties of culture are also good in God's grand mosaic? We are not to be ashamed of our ethnic and heritage peculiarities. They are gifts, resources. Let us encourage other peoples in their yearning for ethnic identity: the Black, the Navajo, the Italian-American, the Chicano. Let ethnic sensitivity be a resource, an opening in our ministries of evangelism

and reconciliation.

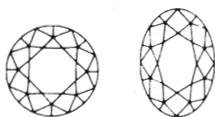
I am intrigued how the biblical writers cast their message in familial (ethnic) terms. Stephen standing before his accusers and stating his case for Christ and conscience declares himself not to be ashamed of his ethnic past and spiritual heritage. He begins his statement with the story of Abraham and conducts his hearers step by step through the pilgrimage of the Hebrew people.

Scholars seem to have found new meaning in the Hebrew consciousness of peoplehood — "the people of God."

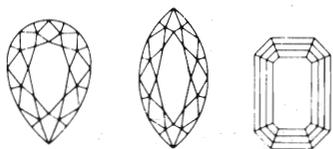
I am of the conviction that Christ speaks to the sickness of our society by translating the gospel into familial (ethnic) terms — on being a good neighbor . . . on being a brother . . . as a father cares for his children . . . "Woman, behold thy son" and "Behold thy mother" . . . of celebrating a wedding feast together . . . on eating together . . . of not coming to destroy a heritage but to cherish a heritage.

I am of the conviction that our Mennonite heritage speaks to the sickness of our society. Here are people who take seriously the biblical record and their dramatic Anabaptist-Mennonite heritage. This heritage expressed in the language of family, smallness, neighborliness might offer answers to the ills of our society with its vacuum of the soul, its value-free chatter, its rootlessness, its restless movement, its mindless conformity, its buy-use-and-throw-away approach to things and people, its dreary

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sameness, its temporariness, its bondage to public opinion, its pressures "to be with it", its manipulation of images.

If the Mennonite heritage is to speak to the needs of people today, it cannot be a slavish imitation of Mennonite traditions. It calls for fresh translations of our heritage into the language of our day. Our need is not for a copying of surface characteristics, but rather for a living out in fresh ways of ideas and themes within the tradition.

This is only a start. We of course, have not faced up here to some of the hard questions. How does one reconcile the biblical affirmation of family and peoplehood with the scriptural calls to spring loose from the ethnic: Jesus' question, "Who is my mother? and who are my brethren?" Paul's words, "there is neither Greek nor Jew" Is not a reaffirmation of

Mennonite peoplehood a throw-back to the *Volkskirche* which our Anabaptist forefathers rejected? . . . Does not an Anabaptist believer's church call for a melting and fusing together of cultures? . . . Is it fair to call Mennonites an ethnic group; are they not rather a religious people above ethnicity? Can you have pure peoplehood of God without cultural expressions of it?

A dozen concrete suggestions come to my mind on how we might be "influenced, but not imprisoned, by our heritage." Here are several ideas, perhaps with only one or two of these usable.

—Let each congregation establish a heritage committee with representation of children, parents, and grandparents charged with responsibility to help the congregation inform itself on its heritage and then translate it into modern language and actions.

—Encourage the young people of the congregation to devote a year to preparing their own local *Foxfire Book* on the wit, wisdom, and folklore of the old people of the congregation with assurance of some sort of publication.

—Write and act out in drama, music, and slides the story of your congregation.

—Raise money and send your pastor and a half dozen laymen from your congregation on a pilgrimage to the Netherlands, Switzerland, and the Holy Land with responsibility to report back.

—Arrange for a series of meetings together with nearby-ethnic-rooted church groups to share your respective heritages — e.g. Swedish Covenant, Catholic, Missouri Synod Lutheran, and so on.

We need not be ashamed of the Gospel of Christ, nor of our Mennonite heritage. **mm**

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He will never leave you nor forsake you. . . .
Do not sorrow for that you are black;
you are nonetheless comely and pleasing to the King.

As a rose you must grow up among the thorns
and endure lacerations.
Rejoice, for the King delights in your comeliness."

*Written by Menno Simons, around 1554, in a booklet
entitled, The Cross of the Saints.*

This excerpt from one
of Menno Simon's writings
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By Abe Warkentine

Remember the old Eaton's waiting room

If you're over 25 and have lived in Manitoba at least part of your life you must remember the old Eaton's waiting room in Winnipeg. I went there the other day for a look and it wasn't the same anymore except for the men's washroom which I think they're sort of embarrassed about, and the door to which they have half-hidden behind boxes.

But everything else has changed. Instead of rows of seats and the old lunch counter, the waiting room now has rugs. Shags, corylon, indoor-outdoor . . . you name it.

How mundane.

The old waiting room used to be the beginning and end of many a trip to the big lights in the 1940's and '50's and maybe even before then, when I wasn't around.

In those days, when the Eaton's catalogue still hung from a nail in many of those little houses behind the big houses in the country, people had time to read and re-read all about the wonderful things that were there, from the ladies' fashions in front, right through to the sledge hammers in the back pages. Then, on those rare trips in to Winnipeg when the old half-ton was put to it, or local transfer would have room somewhere in front of even among the cream cans in back, you could go and actually see those items which had held you spellbound so many evenings of the year back home.

Fo-rays into all the various departments at Eaton's would begin in the waiting room. If mother wanted to check the bargains in the basement and maybe whip up the escalator to the second floor for that special on cod liver oil (which at home would be administered by tablespoon . . . yech! . . . rather than in the modern tablet form) she would likely leave father in charge of the children in the waiting room. Here they would immediately beg for hotdogs and lemonade and after that require close supervision on the countless trips to the nearby washrooms.

If his family wasn't too very large, father might have a minute or two to seek out some acquaintance sure to be in the room somewhere or perhaps look over the new Bulldog tires that were usually wafting their aromas into the waiting room from around the corner.

Some artist should have captured that waiting room in a painting. The Mennonite father mentioned above would surely be there, looking a bit uncomfortable perhaps in his new green work shirt and overalls, one pocket reassuringly full of seeds and four or five little ones gawking and fidgetting around, straw-colored hair all neatly cut

with the old bowl-over-the-head trick the Saturday night before. And there'd also be the stocky Ukrainian matron with colorful embroidered kerchief, clutching a bag of fresh garlic sausage.

And so on and so on.

But the old waiting room is gone for good now and today if you want to sit down for a breather, you have to try one of the restaurants or risk being chased off the furniture displays.

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“Es war in der Dreschzeit, als die Kunde durch die Ansiedlung ging: ‘Die Deputierten von Amerika sind zurueck! ‘Noch am selben Tage, fuhr der Hof des Oberschulzen Jacob Peters ganz voll Fuhrwerke aus der ganzen Kolonie; auch bei unserem lieben Prediger Heinrich Wiebe war sehr viel Besuch. Man wollte jetzt aus ihrem Munde mehr ueber das ferne fremde Land hoeren.”

This is how one of the future emigrants, B. F. Friesen, a later resident of Rosthern, Saskatchewan, saw the scene — the excited welcome given the Mennonite delegates of 1873 when Heinrich Wiebe and Jacob Peters returned to Bergthal, in the Ukraine, in August that summer. In Canada Prime Minister John A. Macdonald and Governor General Lord Dufferin had signed the immigration agreement made by Agriculture Minister Pope, only days before.

The Kleine Gemeinde and Bergthal colonists began immediately to plan their move to the New World. The latter agreed to leave in three groups so that the last ones could oversee the final sale of property and bring with them the money received.

The first Bergthal contingent, consisting of about 500 persons, and accompanied by their minister, Heinrich Wiebe, left Bergthal about a week after the departure of the Borsenki party.

The last lap of their journey ended, as planned, on July 31, 1874. Winnipeg was waiting for the new arrivals. Merchants did a roaring business selling utensils, tools, and provisions — one, in his own words,

having sold over \$4000 worth.

Backtracking part way back up the Red, the *International* left Winnipeg and brought its passengers to the junction of the Rat and the Red rivers where they disembarked. Four immigration houses had been prepared for them under the direction of Shantz to receive the settlers as the various groups arrived. About seven miles inland from the Red near where Niverville is today, these 20 foot by 100 foot structures became the headquarters for the settlement which would begin in earnest the following spring.

As might have been expected, there were disappointments. Supplies soon were exhausted, and the first attempts to get water were futile. Rumours flew: there was talk about being sold to the U.S. for domestic help and that the deputies had betrayed them as Hoepfner and Bartsch had done in Russia nearly a century previously.

Heinrich Wiebe in particular became the

target of these charges. He was however able to show them that there was good water in the reserve lands, and maintain his leadership in the group.

Wiebe's day to day activities may never fully come to light. Still, his concern for his people was real, and he gave himself courageously to their cause. In the year of their coming to Manitoba he continued his appeals for aid. To the American brethren he wrote, "Now we, your brethren, have come from a very distant country and have forsaken almost everything we once might have called our own to preserve the heritage of our Fathers, obtained for us at great price through the blood of Jesus Christ. Now that we have reached our destination we find ourselves in dire need; a need that is so great that we face disaster. To avert disaster we come to you for a loan of \$20,000."

On March 30th, 1875, John Schwartz from

the East Reserve wrote to Elias Schneider, a member of the Russian Aid Committee in Ontario: "Our dear teacher Henry Wiebe, who is at present too much occupied to write himself, has authorized me, herewith to answer the questions contained in your letter." He spoke about the winter as "a little more severe than we were accustomed to in Russia", of a plentiful supply of fuel and sufficient provisions, though "they will not last until the harvest."

He went on. "In the second place with regard to the question How we like Manitoba? I can truly say, until this time, very well, I do not wish to assert that there are no brethren among us who are not dissatisfied with one circumstance or another; which, however, need not surprise any one versed in human nature."

These were apparently the sentiments of Wiebe himself. Later that year the *Herald of Truth*, edited by John F. Funk, reprinted an excerpt from Wiebe's report sent to Elkhart. He had written: "We are here in Manitoba generally in very good health, and rejoice greatly that we have found such a healthy climate. The grasshoppers have taken nearly all our grain, but I trust that our gracious heavenly Father will not permit us to suffer, but so order all things that we may be able to bear. The brethren in Ontario have not ceased in their efforts to assist us in everything possible, for which we cannot be too thankful, both to them and towards God."

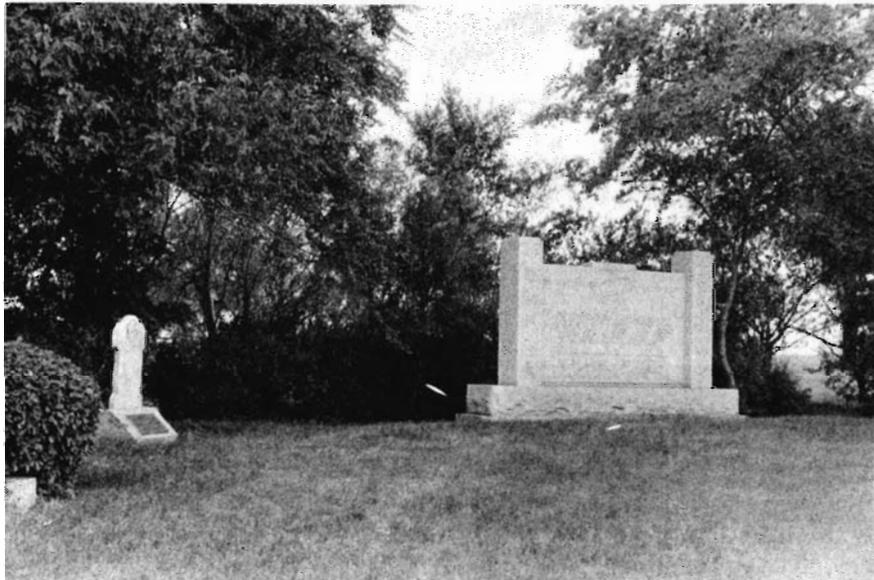
But the East Reserve would not remain the only field of Wiebe's ministry. By summer, 1875, the first Mennonite settlers, the Fuerstenlaender, had begun to open up an area west of the Red River. In 1876 an Order-in-Council, dated April 25, set aside 17 townships for Mennonite settlement, called the West Reserve. This brought the total reserve area up to 25 townships embracing over 500,000 acres of land.

Some of the Bergthal immigrants of 1876 settled in the Pembina Hills region, establishing the villages of Burwalde, Hochfeld, Schanzenfeld and Wakeham, while the East Reserve filled, some of its Bergthal families began to move westward to the West Reserve. Wiebe, with his family joined this movement, taking a homestead in the village of Edenburg east of Gretna.

As leading minister in Edenburg Wiebe also found himself deeply involved in the church life of the reserve as a whole. He continued his labors on behalf of new immigrants during this period, as witnessed by letters to John F. Funk during the middle eighties.

The first West Reserve Mennonite Church, the *Reinlaender Mennoniten Gemeinde*, otherwise known as the Old Colony in Manitoba, organized itself on Oct. 5, 1880. Those unwilling to accept the rather rigid discipline of the group were not allowed to join.

Persons unaffiliated with the Reinlaender Gemeinde, or banned from it, were served by Elder Gerhard Wiebe, along with his assistant David Stoez from the East Reserve,



Cairn Corner, with Wiebe memorial and cairn set on the 75th anniversary of the coming of the Mennonites to Manitoba. The location is on Highway no. 30 just north of Gretna.



Original site of Edenburg, and burial place of Heinrich Wiebe (about two miles east of Gretna).

and also Johann Funk from Altberghal, a West Reserve minister. Funk, in particular felt able to work with people who were prepared to accept changes in land ownership and education which were causing friction among more tradition-minded groups.

The controversy that developed around Funk's work came to the fore with his strong appeal for a teacher-training centre in the West Reserve. Many in the church did not support such a move, so a separate society was formed and a school was dedicated in August, 1889, in Gretna just west of Edenburg. Meanwhile Bible study groups were forming in some localities and people had begun to call for singing practices, Sunday schools and fellowship with other churches. A strong mission emphasis was brought in by General Conference workers from the U.S.

Minister Heinrich Wiebe placed himself squarely on the side of those seeking renewal and change. He favored the emphasis upon education, and sturdily undergirded the school effort in Gretna under H. H. Ewert.

When the clash came to a head in 1892, and the Sommerfelder Church was formed, Wiebe remained on Funk's side again. This association between Wiebe and Funk along with others in the pro-education and renewal group, continued as long as Wiebe lived.

On March 5, 1894 the latter addressed a long letter to the Ontario brethren recalling the experiences of two decades in Manitoba. Again he felt he must thank them for all they had done in the past. "Brethren," he wrote, "conditions among us have changed very much. The cry for bread of the years 1874 and 1875 is no more. We are compelled to join the Psalmist in Psalm 118 to say, Thank the Lord for He is good; his steadfast love endures forever.' Was it not God who led us to this land of freedom, and who aided us in our time of trouble? . . . You stood by us in the days of the immigration with good counsel and means; when the grasshoppers destroyed our first crop, you helped us again. What would have happened to us if you had not stood by? . . . We have God, and you, to thank for the good times which we now enjoy. I am moved to thank God when I consider how He blessed us so that we could repay, in 1885 and 1886, all the money which we had borrowed in 1874 and 1875 - the sum, as I recall it, amounting to about \$100,000. . . I will always remember my words to you, 'Brethren help us, and I pledge myself, by God's grace to make sure it is all paid back.'

" . . . If there had been no brethren in Ontario, then there would not exist today a settlement of 10,000 persons of Dutch origin in the fertile valley of the 'Red River' of the North. . . . God will reward you for your deeds. . . Entrusting you and ourselves to the mercy of God, we greet you, In the name of the Manitoba brethren, grateful to you."

Less than three years later Minister Heinrich Wiebe died. On February 2, 1897, the

family, friends and many in the churches of Manitoba mourned his death, a man still less than 60 years old. He was laid to rest in the Edenburg cemetery near the place that had been his residence for nearly 20 years.

A few years ago the buried tombstone which had been set to mark the place of his burial was restored and temporarily moved to Cairn Corner near Gretna. The marker, with its memorial tablet, recalls for passersby the ministry of one who was with many others, "an early Manitoba pioneer," a man who deserves to be remembered for his faith in God, and his service to the church which he served all his life. mm

In Lighter Vein

Reputed to come from J. F. Kennedy's electioneering days: to ease the boredom of long train rides, his group of bright young Irishmen would divert themselves by playing a question and answer game with a difference - To a given answer, the group has to supply a question. Somebody found a question to this answer "9W". The Question was, "Do you spell your name with a 'V' Mr. Wagner?"

Calendar continued

July 29 - Aug. 3 - Centennial Week in Steinbach, including Pioneer Days at the Mennonite Village Museum.

July 31 - Rat River Memorial, a special service to be held at the junction of Rat and Red Rivers where the first Mennonite immigrants landed in 1874.

October 16- A Mennonite Piano Concerto to be presented at the Centennial Hall in Winnipeg. Further details will be forthcoming.

December 29 - An Organ Recital and Concert with Harold Redekop and George Wiebe of CMBC, will be held at the Knox United Church in Winnipeg.

Groups and churches are invited to send their planning schedules to the Mennonite Centennial office so they can be circulated with an up-dated calendar of events from time to time. The address is: Box 58, Gretna, Manitoba. For questions regarding events you may contact Henry H. Epp at 600 Shaftesbury Blvd. Phone 888-6781.



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Bergfeld

an original East Reserve village

By R. H. Vogt

Photos by A. Warkentin



Bergfeld: remains of house and barn, 1973

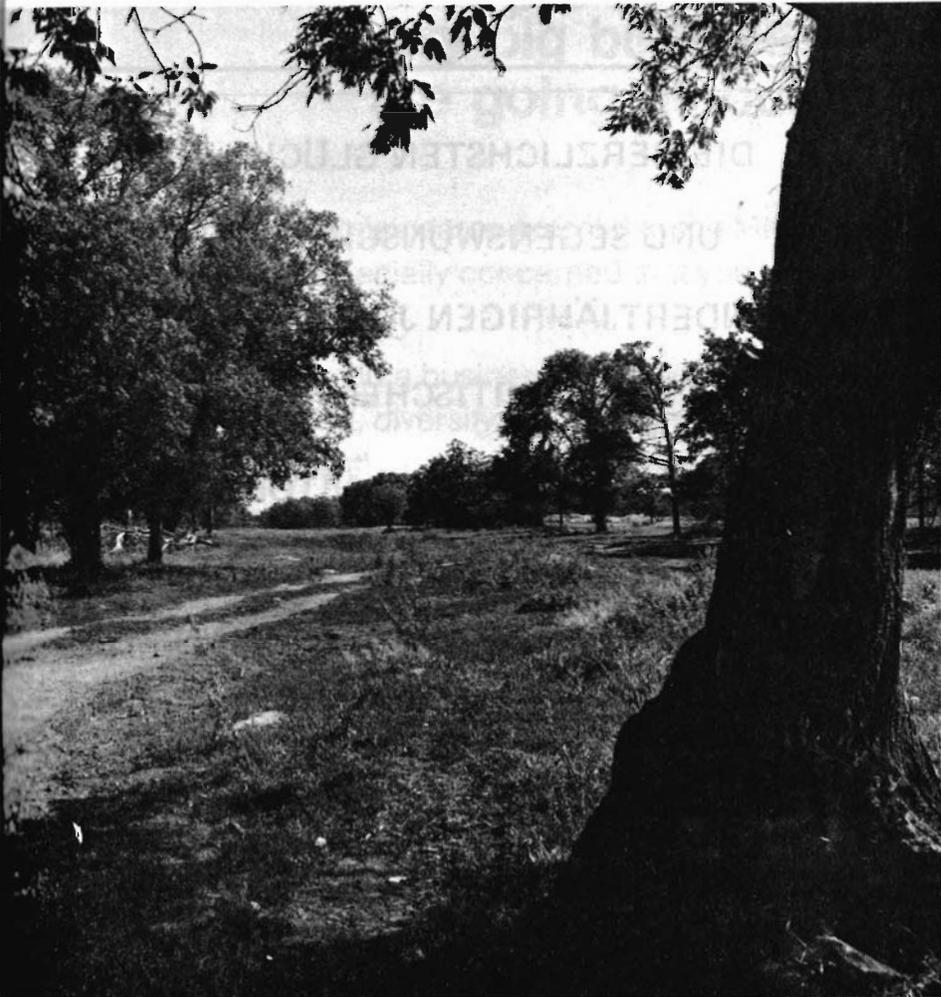
The area between Altona and Winkler in the West Reserve provides many fine examples of Mennonite villages dating back to the original settlements of the 1870's (See article by Harold Funk). East of the Red River there are few remaining signs of such villages or even of individual buildings.

One of the rare exceptions is the village of Bergfeld. It is located one mile south and two miles west of Grunthal on land now owned by the DePape family. The village has been deserted since the early 1940's and most of the buildings have been dismantled. However, even now on a warm summer day one can stand in the open fields of this village and sense in the stillness of the surroundings and in the weathered appearance of the few remaining buildings something of the isolation and the quiet, difficult labour that must have characterized the life of this village almost 100 years ago.

Several things distinguish the village of Bergfeld. With the exception of Blumenort it was the only village in the East Reserve which had farm houses on both sides of the street right from the start. 1 The best description of it is found in the thesis of John Warkentin, who visited it in 1955. He writes: "This village has probably the most scenic location in the Reserve. When the Mennonites first arrived in 1875 poplar woods and willow brush covered most of the area A lazy meandering creek, grassed right through its channel, practically



Inside of an original Bergfeld building showing carve initials.



The almost deserted main street of Bergfeld, 1973



The Bergfeld graveyard

loses itself in what is now the front pasture The grey buildings in the background blend unobtrusively into the scene. The setting is completed by the gentle rise of the beach to the east, and by the woods to the north and south."

What is most interesting about Bergfeld today is the way in which the outlines of the open field system have been preserved. It was the last village in the East Reserve to function on the open field system. This was a system which the Mennonites carried with them from Russia and dates back to medieval Europe. Unlike the sectional survey system which the Mennonites encountered when they came to Manitoba, which disregards the prevailing soil, slope and drainage conditions, the Mennonites attempted to classify their landholdings in terms of such conditions. Having classified the land in this way they then used the open field system to provide for an equitable distribution of a variety of lands among the farm operators. The land on which they settled was divided into a few large fields (classified as arable, meadow, woodland, and so on), each of which was then divided into as many strips for individual use as there were lots in the village. Therefore, in theory, and to begin with in practice, every farmer received an equal share of the same type of soil. The strips into which these fields were divided were called Kagel. These Kagel were not separated from each other by fences or other obvious boundaries but by strips of uncultivated ground, about one plough-share wide, called *Raine*. Eventually dust accumulated on these *Raine* and formed very visible ridges.

Bergfeld had two large fields which were divided into Kagel, one on either side of the street. The average width of the strips was about 200 feet. Because much of the village land has not been cultivated since its desertion these original strips of the open field system, divided by gently rounded ridges about 30 feet wide and two feet high, are still clearly visible - as they are nowhere else in the East Reserve. Actually, as Warkentin observes and as the writer has confirmed on several trips to this village in recent years, the ground begins to rise about 40 to 60 feet from each *Raine*, so

that every strip has the appearance of a long shallow trough. Bushes and even oak trees have invaded some of the *Raine*, and the ridges which are formed are up to three or four feet above the level of the strips. These are clearly visible to the south just before you come to the DePape farm from Grunthal.

The family which now owns the land on which Bergfeld is located must naturally be asked permission by those who wish to see the remains of this village and the unique open-field system. However such a visit is extremely worthwhile and the writer has found that permission has always been cheerfully granted. A walk around the fields will take the visitor to the village gravesite, which, in keeping with the simplicity of life practiced there, has but a few rough stones to mark the passing of those early pioneers. The earliest stone is marked simply "PK" and is dated 1877. The large building along the deserted street has initials in its beams which help to evoke vivid memories of the past. On a warm summer day the

breeze blowing across the fields reminds one of the years which have passed since the village was founded. It is the same breeze which the early pioneers felt as they attempted to carve a new settlement out of the wilderness, and it is the same breeze which has made clearly visible ridges out of the *Raine*, serving thereby to accentuate the unique communal pattern of village life which those pioneers managed to maintain for half a century.

mm

1. This fact, and much of the remaining material, is taken from the doctoral thesis of John H. Warkentin, *The Mennonite Settlements of Southern Manitoba*. This remains one of the most original and valuable works on the history of the Mennonites in Manitoba.

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The Darp

West Reserve village design

Harold Funk, lecturer in architecture at the University of Manitoba, has studied the mennonite villages of the West Reserve and taken numerous photographs of them. This description was originally prepared for *Mennonite Life*.

By Harold Funk

Driving along the rural roads of southern Manitoba, one wonders why a grove of trees, interrupting the Prairie horizon, should polarize in one defined place and appear unusually different from the trees that grow in lines in open fields or along the river banks and twisting streams.

Perhaps the difference lies in some form of meaning of symbolism.

And then upon closer observation one finds in among the cottonwood trees, now century-old, buildings squatting low, a unique village, a total human environment, a *Darp*.

All its unifying factors uphold the values of a people—life, place, community—unconsciously expressed visually and sensually in tangible and intangible forms by a pioneering people called Mennonites.

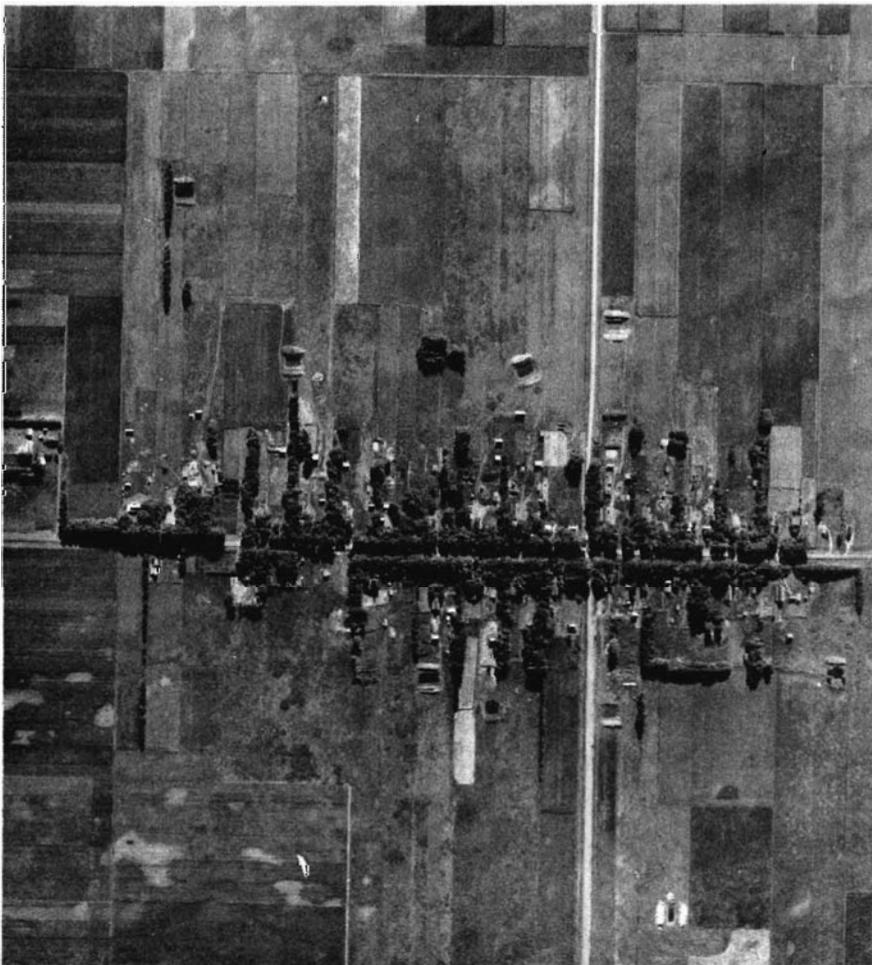
Apart from interest for Mennonite history, their struggles with governmental harassment, their search for faith, hope and life, I see communicating within these villages through various visual and sensual elements, architecture and order, a true expression of community.

There is here within the village no mistake about the question of purpose, place and people.

The community is real. Values become apparent.

And one deeply admires the concreteness within which statements are made either consciously or unconsciously.

Submerged within the visual and sensual community, one begins with appreciation to perceive what meaning this unconscious attitude might have had in the past—in the





Street view
of New Bergthal

past because, sadly enough, today the *Darp* suffers from disintegration and deterioration.

With the exception of two villages, *Reinland*, and *New Bergthal*, which are most intact from all the villages, the unifying factors no longer characterize the same community they once did.

However, in spite of the fact that some family units stand vacant or no longer exist; that traditional community principles and concepts have been deviated from today; that there now exists clearly within the villages infiltration of external influence; that the rows of cottonwoods that once followed both sides of the central street as they still do prestigiously within *New Bergthal* were cut down in other villages when they were being serviced with electricity; that villages are no longer intact and have lost their proud heritage of wholeness—in spite of all these degenerative forces present in the villages today, one still recognizes the unifying factors.

The feeling they give allows one to reconstruct the sense of community the Mennonites once had, the sense of community, I envision, they deeply loved in Russia and had to leave in search for a new faith and hope in life. . . .

Community is focused upon and reinforced, in concrete form, and through traditional principles and concepts, through a clear and obvious order, through repetition of architectural form, through the choice of methods and materials, through subtle use of decorative details.

A discipline within the people calls for a



House and attached barn, New Bergfeld

village scrupulously divided up into family allotments along a common, central street-like corridor.

The allotments recede back deeply from the street. Each family occupies one allotment of five to seven acres, with larger portions of land allotments for crops and cattle near by.

Order is further expressed within the organized family allotments; in the back are luscious and extravagant vegetable and fruit gardens; in the front, smaller lush flower gardens; in between the building complex. To the house-barn complex are related two other spheres of small buildings; those related to the barn and further back, those related to the house and closer to the front.

The unprecedented concept of linking together the most intimately related buildings, in terms of associated functions, must be the highlighting explicit principle within the village. The house and barn-shed are linked together in every case. In some instances the summerhouse too is linked to the house.

The 'link' concept is expressed in two buildings, for example, summerhouse to the house. Sometimes the house is turned perpendicular to the barn with the summerhouse being the connector. This kind of linking house to barn seems to be an improvement over the other traditional method of linking the house and barn together through a common wall.

Linking buildings together is uniquely adaptive to the Canadian prairie physical environment. The idea originated in the Netherlands, certainly for reasons of proximity, economy of space and building materials. In Russia the link served the all important factor of security from wandering bandits. In Canada the link became the weapon that conquered the long, cold, blizzardous winters. Ironically, the concept of 'linking', indigenous within the *Darp* architecture, is also reflected within the concept of 'community': dependence of one building to another, dependence of one community member to another.

The steeply pitched roofs of all buildings are direct translations from the days of thatched roofs, notable Prussian days, and early pioneering days in Russia and in Canada. Evidence of this translation is provided in the way early log rafters supporting rye straw-thatched roofs were simply covered over with more dependable, conventional, shingle roofs.

This proud architecture within each family unit— having a long history inscribed deeply into its form, and having immigrated with the people to various parts of the world— is repetitious throughout the village, on the narrow-long parcels of land, and reinforces the sense of community, so obvious and beautiful.

The architecture is simple and functional. It reflects the craftsmanship and needs of the people. Methods and details reflect unsophisticated tools: the saw, the hammer, the

chisel, the square, the level. And materials reflect their nature.

Both inside and outside walls are stacked-up two by six fir members faced with one by six horizontal boarding. Floors are built directly on dry tightly packed soil. Today, the floors are still firm and the soil still dry. Exposed muscular beams spaced arm lengths apart and decked with heavy boards, handsomely frame the space below and support the lofty space above once used to store grain.

Rooms are flung around a centrally located built-in brick stove. The concept of room organization is informal, each room servicing the other.

A window type is repeated in a uniform spacing, with corresponding room partitions.

In the skeleton structure of the barn one sees a delicately complex and carefully integrated system of dowel joint detailing, delightfully expressing the nature of wood, and the limitation of tools available.

Sincere and honest articulation of details, of methods, of materials are meaningful and implicitly convey community.

In the barns two window types are used; the one, a continuous narrow band of small windows in between supporting members, directly below the ceiling, and in between the joists, allowing a rhythmic quality of light to enter the interior space. As the light falls on the structural elements space is structured. The other, punched holes in the wall, which originally adapted itself to the characteristics of adobe brick bearing wall construction, as in some barn structures in Russia and now adapted to wooden structures in Canada. The quality of light is weak and the space less.

There are the decorative and artful subtleties within the architecture that go deep into the soul and sensitivity of the community.

Conscious effort is made to highlight the criss-crossing diagonals which give rigidity to the barn doors. Sometimes an excessive amount of diagonals are introduced and boldly expressed by white paint.

A delicate distinction of care is given to the window shutter, an interface between physical environment and man. As parts, the frame and the panel, grooved around the edge and carefully fitted together to express a rectangle, reveal and highlight themselves as dominant visual features within the village. Unity of mind and unity of aspiration within the village community tend toward the same colors to express visual features.

Within these various binding elements, the practices, the principles, lies the visual power of the community. They are common to all and shared by all and express one existent will.

But community is also focused upon through various proxemical awarenesses. Proxemics is concerned with the use and perception of space, the relationship between man, space and object.

It seems that over the years a feeling of personal distance has been established within the village— a distance that reinforces the idea of a community— a *Darp*—while still identifying the individual and his opportunity to prosper.

There are several reasons why the spacing of family units from each other feels right. Linking buildings together displaces a minimum amount of land, giving emphasis to



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mass and void necessary in establishing the appropriate proxemical distance. If the buildings were detached, the critical ratio of mass to void would be lost, and the composition of the separate buildings would increase distance within the village and effect the cohesiveness of the *Darp*.

Territorial extensions of each family unit have their boundaries both visually and sensually, physically and psychologically.

Fences around the perimeter of each unit clearly define one family territory from the other, and the decorative designs of each one's fence help express the individual within the community.

The custom of planting evergreen, poplar, cottonwood, and fruit trees on each unit (usually more dense in front) further help give each family unit a sense of enclosure, both physical and psychological separation. Trees reinforce enclosure and help visually to block out the neighbor.

The trees stand monumentally in memory of Johann Cornies, and symbolize his great effort in helping give the village a quality of order, and introducing the tree into the village as a necessary environmental and visual element.

The olfactory sense of 'place' in the air, assures one of the village being a farming community.

The *Darp* is a collection of invisible bubbles of spaces, packed tightly together like many cells that seem to imply the intangible link of 'overlapping' of personal space, vital and necessary in creating community. Only in a community where all share in the same values, only where one religion, one social, one subsistent attitude is nourished and held to, only where everybody focuses on a centrally located meetinghouse and school, is overlapping a necessary binding element.

As one gradually moves through the *Darp* and experiences the unifying factors in one broad sweep, one is deeply moved to see them all function harmoniously together, to suggest dialogue and convey a message of life, place and people in all the various subtleties.

And as one leaves the *Darp* with a sensating pulse of uniqueness, one is also deeply moved to see it being destroyed. For today the community is no longer intact, as barns and homes are torn apart, so also the community is torn apart. The people are alienating their indigenous architecture and all its unifying factors with fashionable ideas and forcing them to coexist within an alien community. And as the aged cottonwoods are leveled to the ground so, too, is the *Darp* losing its original meaning and fading away into the past.

The empirical village form is disappearing. It is dying an unwilling death. The partnership has been broken. Its strengths and weaknesses have been misunderstood—for countless years now. Not even today do we recognize the value it once had for us and pay our tribute to it. We care not, see not and feel not.

To live in a *Darp* meant to be surrounded, to be sheltered. Life and land merged and embraced each other. Prairie and community were friends as they should be, but no longer are.

The principles, the concepts, the way in which community is manifested, through various visual and sensual means, are still valid today: in deed and in life. The *Darp* will live on — in different forms — with a similar spirit.

The *Darp* is life. It is a self-presence. It is a *truth*. . . . mm

MDS Units Meet in Canada Review Active Year

The annual Mennonite Disaster Service all-unit-meeting scheduled for February 8 and 9, 1974, at the Bergthaler Mennonite Church, Altona, will include reports from volunteers involved in 1973 disaster activities from Pine Ridge, South Dakota, to Managua, Nicaragua, and will feature a rally of young volunteers involved in summer flood squads.

The meeting, open to anyone interested or involved in Mennonite disaster work, begins 9:00 o'clock Friday morning with reports from the 48 North American MDS units.

Recipients of MDS flood recovery aid, Tom and Marie McKiernan of Keystone,

S. Dak., will give their testimonials Friday afternoon.

Robert and Myrtle Unruh, MCC veterans from Paraguay and recently MDS directors in Pine Ridge, will report on their Pine Ridge and Wounded Knee work.

John E. Wenger of Des Allemands, La., will report on Mississippi and Louisiana flood recovery work.

Arthur Driedger, director of MCC Manitoba, and Richard Kroeker, Rosenort, Man., will present the Managua earthquake rebuilding.

Friday evening Vernon Reimer, former Mennonite Central Committee director in India and presently in charge of British Columbia provincial MCC, will speak. Dan Zehr, executive secretary of MCC Canada will be master of ceremonies.

Youth from summer flood recovery work will present the Saturday morning program, with Syd Reimer of Rosenort, Man. and Don Heinrichs of Fresno, Calif., in charge.

Eddie Bearinger, Region V director, is general chairman of the meeting.

For lodging and local transportation arrangements, contact the MCC-MDS provincial office, 101-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C7, Phone 204-284-1402 mm

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A Stamp To Honor Mennonite Immigration?

There is a good possibility that the Canada Post Office can be persuaded to issue a commemorative stamp in mid-1974 to pay tribute to Mennonite Immigration.

This stamp would be one in a series that would recognize the multicultural nature of this country.

Quite apart from the ethnic aspect of a stamp commemorating the Mennonites, is the fact that it would also pay tribute to the Canadian government's decision to open the doors of the prairies to immigrants from all parts of Europe. The coming of the Mennonites in 1874 was one of the first manifestations that the Canadian government's offer would be taken up.

The following is a letter from Mr. Jake Epp, the member of parliament for Provencher, to the Mennonite Mirror:

"During the past number of months, I have been making representations to the Honorable Andre Ouellet, Postmaster General of Canada regarding the issuing of a commemorative stamp featuring the Mennonite Centennial.

"Throughout my discussions with postal authorities, the central question was whether this event was only of limited interest to a small ethnic group in Manitoba, or whether this event had a wider significance. I have pointed out that not only will this event be of interest to all Canadian Mennonites, but that the coming of the Mennonites to Canada in 1874 was a tangible expression of the government's decision of that day to open the vast prairies by people from all parts of Europe, not only those who were of English or French background. Evidence of this fact is seen in the multi-cultural mosaic which is evident in Canada today, and especially so in Western Canada. Since Confederation, Canada has been a haven to many who were forced to leave their homeland for religious or economic reasons.

"With these facts in mind, I am enclosing a copy of a letter from the office of the Postmaster General regarding this project. In a press release dated October 10th, the Post Office indicated that two commemorative stamps featuring multiculturalism would be issued in 1974. I would ask that you make your readers aware of this project and particularly the need to inform the Postmaster General of the interest in this project. I would suggest writing letters and telegrams to the Minister outlining the importance of this project. I would appreciate receiving duplicate copies of any letters sent in order that I can back up my representations with the Minister.

"Your co-operation in this venture is appreciated."

The following is the text of the letter Mr. Epp referred to in his own letter, and is

signed by Murray McBride:

"The Honourable Andre Ouellet has asked me to acknowledge your letter of September 7th concerning a stamp to honour the 100th Anniversary of the Mennonite settlement in Canada.

The minister will be announcing, very soon, a general outline for commemorative stamps during 1974.

You will be aware that there was issued earlier this year a stamp in honour of the 300th anniversary of the arrival of the first Scottish settlers in Nova Scotia. This is the first in what will be a lengthy series spread

over several years commemorating multiculturalism in Canada and the various heritages which have come to our nation.

If a stamp were to be issued on behalf of the Mennonite Centennial, it would of course be one within that series.

I would suggest that you continue to keep us informed of any new material that you receive.

How much broad interest is there in this? I am not sure whether or not the Minister has received very many letters on the subject."

mm

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Chairman, German Dept. U. of Winnipeg

Taunte Greeta stoawt

Aus Grountaunte Greeta nohm tweden Tjrich noh Kanada kaum retjent wie mett eenem Hupje Onjeltj, daut wie - werweit velleicht aul morje - tow Grauf droage wudde. "Se ess seha ould enn jebraechlich," saed Taunte Auna, "enn ahr schmatjt meist goanuscht mea. Butadaem haft se so vael emm Tjrich erlaewt, daut se goanich mea laewe well!"

Daut wisst wie aules aus wie ons emm Septamba 1949 Sindoagsch auntrocke enn Frindschauft, oba besondasch Voda siene Taunte Greeta, aum C. P.R. Station aufholde. Wie foahre gout feahchtig Miel de Stund no Winnipeg opptou enn Voda enn Mutta spekeleade wo 'et Tuante Greeta sehne wudd. Se weare sich einig; gohne wudd se mau affens tjenne enn aete vleicht sous ein Spautz. "Schod, se wea emma eine jestuékte Fru von hundat tachtig Pund, onn doabie nicht fatt; enn nu woat se ould enn vedreacht senne enn Poggelada aum Jesecht aun Henj habe. Schod!"

Wie waere aum C.P.R. Station aunjekome enn froage, aus de Zug bould ankome sull. Wie haude noch nich utjefroagt, aus von hinjrem steenanen Stenda mie eine Fru touhoule tjriech enn mie aunftung tou posse enn dretje, daut mie de Loft knaup word. Doa wea se. Taunte Greeta, haud ons jesehne enn sitj vestoke enn ons belauhd, de Zug wea tiedig nennjepulld. "Wou tjannst Du mie," wüll etj nu weete, "Du hast mie doch nie verhae jesehne?" "Aune Naes, Jung, Du hast doch ein Thiesses Rissel." Well, docht etj, stowe woa wie woll aula, oba dise laewendje Buschtje woat dise nacht noch aewastohne. Meist sou wearet donn uck. Wie weare affens Tus aunjekome aus Taunte Greeta said, "Etj hab noch ein Poa Stund Tiet opp dise Welt. Tjinja sent Jie uck aula red tou Stowe oude jehea Jie noch nich aula tou de Bredajemeind?" "Holy mister," docht etj mie en jintj em Staul auffourdre.

Aus etj tridjkaum saut Taunte Greeta hinjrem Desch enn nu sach etj, daut wie woahrhaftig Frindschauft weare; se haud eine Schiew ver sich mett einem gaunzen Kulla reiwe Roakworscht, ein Hupe Silltjes, Schwoatemoag fiew Zoll emm Quaudrot, eine Japps völl Zipple enn ein Kuffel voll Aeditj. Enn nu fung se aun tou Vetalle, se vetalld von Witte, enn Roude, von Russe enn von Schwoatasch, von Frindschauft enn von Kirchliche, von Dot enn Deiwels, von Schindasch enn Molotshna! Se vetalld so laewendig, daut mie aunftung tou grussle enn tou flautre enn etj veschluckt mie enn kaum daut mett 'em Odme gaunich noh. Aus se vetalld, we se einem hasselchen Russ eint mettem Fortjesteal aewajeresst haud onn doabie beim Vetalle uthold, stedppd etj vom Stoul. Wie jinge toum aeschten mol em Laewe no twalw schlope, Taunte Greeta laed emma wada mette Vetall los, wiels, saed se, vleicht ess dit de latste Nacht hie am Jaumadol. "Oba wann nicht, Lena, dann koak morje Borsch enn moakst ein Gaunsebrode enn vleicht einen jestuckten Hohn mett Bubbad! Enn Peta, Du hast vleicht em Spitja noch ein Schruwglaus mett Kwaus." Dann naumh Taunte Greeta jrodso ute Buddel utem Etjschoup zwei Schluck ouda meha Aulpenkraueter - oba goude Schluck, wiels etj seh noch vondoag aehren Hauslaupel gout siene fiew Zoll han enn haee weppe aus se de Buddel tou Doak jing. Dann kroup wie enne Bocht, trocken ons de Zube ut enn reiwde.

Naechsten Dach wea Sinndach. Aus etj vom Besorje nenn kaum laed Taunte Greeta mette Vetall los. "Jo," seh haud gout jeschlope, ein baet haud se Liweschnieding jehaut enn uck jedretjt haud 'et aune Milz oba sonst haud ahr nuscht jescho. "Wenn wie enn Russlaund han enn wada soon Vebietsel aus jistre Ziowenst jehaud haude, haude de Russe tjeen Kommunismus mea. Oba vonn Bassemkrut jefft

daut mau denne Supp enn wann eine mett schwakem Oarm de Russebenjels touschetj halpd, dann wurde se bould wada ouldnaesig."

"Du Hauns," saed se tou mie, "Komm mol hea, sitt 'et mie no Stowe?" "Daut weit etj nich; eijentlich nich, wiels Du best nich jel omme Oage enn uck sonst jeit 'et doch noch mettem Appetit!" "Du meenst de Vaeekost jistre?" "Jo," saed ekj. Tou Meddach wudd se oba mau weinig aete, blous waut ein baetje mea veschlone wudd enn donn sitj opp'et Oah laje. No de Tjoatj sad wie ons aum Desch han; Jast weare jekome enn Frindschauft; Taunte Greeta haud de Lied 25 Joah nich jeseeni oba sei tjitjt noh Naese enn noh Jedonte, haed sitj de Stemm aun enn saed, "Du best Jeat sien Tweda!" oda "Du best Sarah aehre Cousine," enn "Du best Peta Dickje Dochta; dien Voda wea doch de auffefolna Predja!" "Jo enn Du best de Hiebatsche aeh Hoawsttjitel, wie dochte aula daut wudd ein Utstelpsel jaewe enn dochte aul aun Aufdocktre oba nu best Du doch noch enn stammjet Wief jeworde." "Lied," saed se, "Jie sennt hiea aula ein baet hoat jeworde, enne Tjoatj hielt tjeena!" Oba de gaunse Tiet aut se, vea Schiew Borsch veschwunge, Hohnschinjes enn eine Haulwe Gauns wese bould aere blanke Knoakes, gekoakta Schintje veschwung uck, schelwawies, enn de Plumestehna noh tou uadele wea uck eine haulwe Komm Plumemus bie Taunte Greeta tou de latzte Ruh jekome. Doabie vegaut se daut Vetalle nich; de Lied heilde enn lachde, roade enn saede, "We ess'et blous maejlich!" enn moake daen Tjnippsbiedel opp!

Tuante Greeta fuah bould noh B.C., doa wea nich so vael Frost enne Ead, doa kunn eine "billewannea stowe."

Enn wie soute enn Jreinthol emma red hintoufoahre, "anyday" saed se opp Dietsch "kunn se toum latzten Mol stowe." "Wea aewrem Ozean foahre kaun, de daun uck stowe" saed

se enn tried sich doobie enn scheffeld noch enmol de Schiew voll, "Enn Du, Hauns, vesprachtst Du mie, daut Du tjemmst wann etj daut latzte Schateltje utjelaepelt hab? Joh? dauts gout! Komm mol ein baetje nodi. Saj mol, Du best doch so jelaed, "saed se nu aul dretien Joa lota enn B.C. "Meinst Du de doadja Mensch ess bie seinem Bejrafnis irgendwo ein baetje doobie?" "Kaun senne," saed etj. "Meen etj uck, Enn wiels daut woll so ess, bruck ekj Nieet toum Tjleed." Wie foahre enn kofte Poachem enn Sied fe einen schwooten Jumper enn eine witte Bluse Taunte Greeta let foats eine Schnie-dasche kome met Notle enn Scheia. Nu word aufjemaete enn donn bosig jeprunt. Doobie musst etj Eadbeare, Himbeere enn eine Arbus hole; Taunte Greeta hungat wada verre latzte lange Foat.

Wie haude jejaete enn di Tjleida tom Soakj weare foadig; unje Schwuat, bowe Witte. Se sat sich enn ea nieet Ausfit han folgt de Henj enn hield; "Mie grult nu doch, meist gaunz red tou senne oba met 81 Joah kunn'a Vondoag de Nacht kome. Bliwst Du nocht bett morje? Eajentlich docht etj noch ein baet doaraun enn Kanada mie tou befriee. Oba daut waut nu wull nuscht mea woare, waut meenst Du, Hauns?" "Oh," saed ekj, "Enn Dietschlaund ess ein resstja Onkel uck einletzig, de oula Adenauer!" "Sposs nich so groff, Hauns," saed se, "Du weetst de ess Kathoulisch!" "Sorry!" saed etj.

Aum naechsten Morje sach wie ons wada. Taunte Greeta schowd am Freisticksdesch sou enn, daut mett jeidem Aufbietsel de Penschonscheck tjlanda word. Nae, se wea noch nich gaunz waj, onn doobie haud se "daut Ticket aul enne Fupp." Oba se haud jedreemt, se wea aul emm Himmel en doajejan kaum ahr daut hiea opp Ead aules mau fleiw faea.

Aune 1967 em Farjoa—Taunte Greeta wea 93 Joah voll — aus aul daut Laewe los jing enn Hei jemoakt word, kaum uck bie Taunte Greeta Eina mett de Sans nenn. Se stiepad sich toum latzten Mol. Se haud sich jrots noch einmol vebaete; Schinteffleisch, Tjieltje enn Mous. Wada tjneep et hie onn doa enn se laed sich hann oba se bleiw ditmol lidje. Donn moak wie stell daut Fensta op, en leite aeren Jeist rut enn wajch.

Se haud vea Jumpasch enn vief Bluse beim Bejrafnis Praktesse derchjedroagt oba nu were't febie. Biem Bejrafnis lag se emm Zoakj enn frinteld ein baetje. Medden enne Predijt musst eck mie haustig omdreie. Yessiree, ekj jlew noch vondoag daut Taunte Greeta uck ein baet doobie wea, Jie uck? mm

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Auschau zum Auswandern 1873

Von Lawrence Klippenstein

Die mennonitsche Jahrhundertfeier steht jetzt vor uns. 1874 was das Jahr als die Mennoniten Manitobas am Ufer des Roten Flusses landeten um von dort aus eine neue Heimat aufzubauen. Fuer manche war es doch eine sehr ernste Stunde, und die Schwierigkeiten sahen bergengross aus. Jedoch es war auch Hoffnung da; man hatte ja gebetet, dass Gott die Sache fuehren moechte. Hier wollten sie doch wieder das Zeugnis eines Christen ablegen; hier wollten sie auch wieder arbeiten und lehren und predigen zur Ehre des Herrn. Darauf koennte Sein Segen doch nicht enthalten werden.

Am 31 Juli, 1874 werden es hundert Jahre sein seit die ersten Familien zum Ansiedeln ans Land stiegen. Aber ehe dieses zu der Zeit geschehen konnte waren manche Vorbereitungen getroffen worden. Man hatte schon im vorigen Jahr (1873) eine Delegation aus Russland in die vorgesehene heue Heimat geschickt, zwouf Maenner denen es anvertraut war die Sache selbst zu beschauen um dann besser Entschluss zu fassen. Im Juni, 1873, durchresiten sie die sogenannte Ostreserve, und auch das Land westlich von Winnipeg. Ende Juli waren sie wieder auf der Reise nach Russland zurueck.

Paul Tschetter, ein Gleid der Huttergemeinde in Suedrussland war auch unter den Delegaten gewesen. Ebenfalls hatte Johann F. Funk, ein mennonitscher Prediger aus Elkhart, Indiana, USA die Gruppe begleitet. Er unternahm es auch die Sache der Auswanderung nach Amerika auf dieser Seite des Ozeans weiter zu vertreten. Es musste viel geschrieben werden, und immer wieder bei den Beamten ueber dieses oder jenes Anfrage gemacht werden.

Der beigefuegte Brief ist uns aus

dieser Zeit hinterblieben. Unter anderem dient er uns als Fensterchen die Probleme der Auswanderungsplaene besser verstehen zu lernen. Tschetter als Schreiber (in diesem Fall an Funk), ist dann spaeter auch nach Amerika ausgesiedelt, um dann mit seinem Voelklein in Dakota wohnhaft zu werden. Er hat uns auch ein Tagebuch hinterlassen, welches die 1873 Delegationsreise im Einzelnen fesselnd vor Augen fuehrt. Nebenbei dient uns dieser Berif auch dazu, dass wir den verschiedenen Gruppen der Auswanderung (ausser den "unsrigen") besser kennen lernen.

Also der Brief:

den 29 Nov., 1873

Neuhutterthal, Russland

. . . Du wirst dich wohl wundern, dass ich dir so lange nicht geschrieben habe. Ich will dir auch die Ursache schreiben warum ich dir nicht gleich geschrieben habe. Ich sollte dir etwas genaues berichten, aber ich kann dir auch jetzt nicht viel genaues berichten von unserm Auszug wie viel sich genau befinden. Ich bin den 6 August nach unserer Rechnung (Ed. den 18 Aug. in Kanada) nach Hause gekommen durch des Herrn Handt begleitet habe meine Familie Gesund mit Frieden umfangan die Freude war so gross, dass ich es dir auch nicht sagen kann, denn sie meinten wir waren nicht mehr auf der Welt. . . Mit unseren Auszug steht es bis jetzt noch traurig, die weil wir auch das Schreiben von Hueller noch nicht erhalten haben auf die Bittschrift, die wir den Praesidenten eingegeben haben. Auf das Schreiben warten sie jetzt alle denn bei uns ist von Amerika ein boeses geschrei ueberhaupt von denen die nicht ausziehen wollen so bitte ich dich du wollest doch auch den Hueller aufmuntern, dass er es und

doch moechte schicken, ich habe ihn auch geschrieben das er es mir schicken soll aber wenn du ihn auch dazu wirst aufmuntern so wird er sich besser bemuehen, denn ohne dein Schreiben ist bei uns nichts zumachen, die was bei uns in die gueter gemeinde sein haben ihr Land auch schon verkauft, wissen aber noch selbst nicht wie sie hinaus wollen wenn wir das schreiben moechten erlangen von Amerika, so werden die wohl auch mit uns nach Amerika Reisen, wenn sie da zusammen werden koennen einen Gott haben und ihr Land zusammen haben, mit dem gesetzte in Russland ist es noch beim alten, und ist noch keine veraenderung denn das Gesetz ist jetzt erst den Kaiser vorgelegt wurden, und sind wieder 3 Deputierte zum Kaiser gefahren, um etwas genau zu erfahren. Der Auszug aus Russland denke ich wird nur wenig sein, denn der Glaube ist ganz schwach. Ich hoffe aber noch immer, dass ich mit einigen Familien wenn es des Herrn Wille sein wird komen werde wenn ich gesund und am Leben bleiben werde. Mit denen die auf Kronslaendereien sitzen ist es am allerschlimsten denn sie koennen eher nicht verkaufen denn nach 3 Jahre und ohne verkaufen ist kein Mittel zum Reisen, und ohne Mittel ist es nicht moeglich nach Amerika zu komen. Aber ich hoffe der Herr wirdt alles zum besten hinausfuehren, nach seinen Rathschluss wie er es beschloss hat, will also mein weniges schreiben schliessen. . . . Gruesse mir auch den Isack und den Goldeman und Sommerfeld, verbleibe dein Bruder.

Paul Tschetter

(Das Original ist im Mennonitischen Archiv in Goshen, Indiana zu finden (J.F. Funk Sammlung.)

De Prewaut Shol

von P. J. B. Reimer

Well-known Mennonite Educator and Minister of Rosenort, Man.

Written seven or eight years ago for the anniversary celebrations in Steinbach. It portrays an historic occasion of the year 1911 when the old private or church school was turned into a public or district school. However, a number of Kleine Gemeinde families, led by Bishop Peter R. Dueck, Rev. Jac. Dueck & Mr. Jacob W. Reimer opened a new church school in an old building at the south end of Steinbach. This was followed later by a bigger building, and the school fared quite well up to 1919.

De Persone:

Doft Petash; de Shulte, en baet niemodsh gesonne, praktish.

Ohm Jehaun, de Praedja, besheide oba bestemmt. He kikt kloaene Tokunft.

Peta Faust, seah faust op et Oole fausthole. He es stekfaust aungelegt en well nusht nieet.

Gieht Wiebje en aengstelja Maun. He es nich gewahnt daut noa am gehorcht woat. He fragt emma iesht siene Netje.

Netje, de Wiebshe, es gewahnt daut noa aeah gehorcht woat. Se kommendiet aehre Wirtschaft en uk aehren Maun Gieht.

De meshste Manna haude en Haulsboat, aewagens were see kol geshore em Gesecht. Han en wada eena haud en Volboat.

* * *

(Ne grupp Darpslied habe Shultebot wegen aehre Shol, It es em Somma aune 1911. De Darpsshol es ne Regierungsshol geworde en nusaul Engelsh geleat wore. Uk de Flag woat weifle).

Doft Petash: (de Shult) Na daut es je sheen daut jie gekoame sen. Wie ha fondoag ne sea wichtje Vehaundling waegen onse Shol. Daut lat aus wann wie onse Shol woll feliere wore.

Peta Faust: (unjabrakt) Daut moakt wiels wie ons nich meah eenich sen.

Doft Petash: Na joa, daut es wol so. Daut Darp es uk grata geworde en wie

sent uk nich meah aules fon onse Lied. Wann hiah uk noch nich Engelshe wohne oabah wie sen uk nich meah eene Gemeent unja ons.

Ohm Jehaun: Daut stemmt. Wann wie nich emma aula wulle kleka senne en eenfaltich bleewe dann wud daut noch aula aundash seene.

Peta Faust: Ek hab daut emma noch gesacht daut wie nusht noajaewe motte. Gaew wi easht den kleene Finja, dann nemta bolt de gaunse Haund.

Doft Petash: Onse Regierung wud ons noch gauns senne loate wann onse Lied aula tofraed weare. Oba wie habe aul Meahre waut so seah wegen daut Engelshe updraenge.

Gieht Wieb: Ek weet nich wo daut nu woare saul wann onse Kinja nu aula Engelsh leere selle. Miene Netje es uk kritsdoll doraewah. Se raed aul fon fekeeppe enn no en aundret Darp trake.

Peta Faust: Ek kaun keen aundra Wach seene auls onse Shol so hole aus wie daut gewahnt sen. Wie goane ut dise Shol rut, waut nu Engelsh geworde es en fange fresh aun op ne aundre Staed. Unjre Flag wor ek keene Kinje no Shol shekke.

Ohm Jehaun: Daut es shlemm. Aus onse Obrichkeit dree Joa trig dorup bestunt daut wie dee engilsh Flag uptrake sulle wann wie aehre Unjastettung habe wulle, don entshloot wie ons leewa dee Unjastettung foahre to loate aus onse Kinja.

Peta Faust: Joa, daut es racht. Wie wulle onse Kinja nich aun't Militaea fekeeppe.

Ohm Jehaun: Wie haude don uk aul en grotet Bedenke woa daut hanwud wann de Obrichkeit ons iesh en onse Shol faesage wull. Wie habe ons Privilegium gekraege waut ons folle Religionsfrieheit gefte fe ons en onse Kinja. Nu sen et oba onse eegne Lied waut de engilsh Shol habe welle en uk keene Gefoah enne Flag seene kenne. Woah waut daut doch noch met onse Waehlosichkeit hankomme?

Peta Faust: Wie gaewe blos nich noa. Krakt endont wo fael et kost, wie hole

onse eegne dietshe Shol. Wann wie iesht ne Distriktshol habe, dann habe uk onse Ohms nusht meah to sage, ende Leerash done waut se welle, en trake onse Kinja gauns Engilsh up.

Gieht Wiebshe: (En Geraesh aune Daea) Gieht, Gieht, du saust foats nu Hus komme de Paeddeljud es doah. He haft se billje Katun en onse Auntje saul en nieet Shaldok habe tom bie Gemeent worre.

Doft Petash: Na, daut iehlt doch nich so seah. Wie habe noch Wichtjet to fehaundle.

G. Wiebshe: Joa, daut iehlt. Hee haft den Knipsbiedel enne Fup en de Paeddeljud well noch to Nacht noa Panesh em naechsten Darp. Jie kenne daut aewige one mienen berede. Gieht, du kemmt foats nohus. (Wieb steiht up en geiht rut.)

Doft Petash: Na, dann sacht moal waut wie nu welle, Ohm Jehaun.

Ohm Jehaun: Leewe Breeda. Aus wie noch en Russlaund woande fere achtien hundetfierenzeventich, donn haud wie onse eegne Shole. En wann Cornies dort uk aul aulla haund nieet engefiet haud, haud wie doch onse eegne dietshe Shol. Hiah kew wie ons nich daut Racht wachneme loate, onse Kinja selfst toertrake. En wann wie faulsh Breeda ha waut daut Engelshe enfiere welle dann mot wie den shmaulen Wach goane en ons fon diese niee Shol trigtrake en onse eegne aurfange.

Peta Faust: En weah nich hiere well de mot feele. En onse Gemeent woa wie ons aula eenich bliewe, sest gefte et Trubel.

Ohm Jehaun: Aus wie en dit Darp aunsiedelde don wiea blos eene Gemeent en wann wie ons jachte deede dann word wie ons uk wada got. Wie wulle uk so bliewe oba hia en Amerika es je daut aules aundash. En jiedra haft de folle Frieheit en wie kunne daut en ons Darp nich so hole aus wie gewahnt wiere. Wie haude Gemeentetrahning en nu ha wie nich meah aulleen to saje em Darp. Nu blijft ons keen aundra Wajch aus en onse Gemeent Ordning

hole en det gaunse Darp en godet Faehbilt senne.

Doft Petash: Daut woat ons fael meah koste, oba daut geiht woll nich aundash. Wie welle onse Kinja doch nich en't Militaeah gaewe, en de Flag es doch det militaerishe Tiken.

Peta Faust: Daut hast racht. Daut woat meah koste en ek hab tien Kinja, oba wann ek nich aulet Sholgeld upbringe kaun dann woat Isaak Panna, ons Stoahmaun doch woll biefoate. De haft je meah Geld aus ek. Oba onse Religion, onsen mennishen Grund loat wie ons nich nehme.

Ohm Jehaun: De Oame well wie en onse Gemeent nich aewaseene uk wann et sik om daut Sholgeld haundet. Aewagens es daut emma sheen wann wie onse eegne Raekning selfst betoale kenne. Gaewe es doch baeta aus naehme.

Doft Petash: Ohm Jehaun haft racht. Wie welle aula done waut wie kenne dann woat et nich so shwoa senne. En doch woat daut nu fael koste. Ons Gemeent mot nu uk Koak bueh waut iesh noch nich noedich gewast wia. Hia enne Districktshol kew wie onse Koakebaenke nich meah loate.

Ohm Jehaun: Joa, nu woat faelet aundash senne oba wie motte doawaegen doch nich motlos senne, sest hiat sich aules op. Gode Nacht.

De Aundre: Gode Nacht. mm

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Das Zeichen

von Lotte Penner
Winnipeg.

26. Januar, 1945 — Das Weihnachtsfest hatten wir in aller Stille gefeiert. Die aeusseren Umstaende desselben waren wie sonst — und doch war es alles ganz anders. Kein maennliches Gleid der Familie war zu Hause. Der Weihnachtsbaum war deshalb in der kleineren Vorstube des alten Bauernhauses aufgestellt. Noch einmal verbreiteten die Kerzen ihren troestlichen Schein. Gefasst und ruhig wurden die alten Lieder gesungen. Keiner sprach ueber die heimliche bange Ahnung des furchtbar Kommenden. Die Nachrichten der letzten Wochen, waren grauen-erregend. Nicht dass die Russen immer naeher kamen war das Schrecklichste, sondern wie sie kamen. Die Stille um uns empfanden wir deshalb fast physisch schmerzhaft. Jeder hing zum Schluss seinen eigenen Gedanken nach — Gedanken an glueckliche Kinderweihnachten — wo wir ohne zu fragen glaubten — wo das Geheimnisvolle um das Fest mit dem folgenden Jahreschluss so gross war, wie nie mehr im Leben.

Unsere Maegde, die oft nicht sehr christlich waren, wussten uns Kindern viel Wunderliches zu erzaehlen — Aberglaube, der siene Wurzeln im Germanischen hatte, beherrschte sie sehr, Gerne lauschte ich ihren Geschichten und alten Liedern. Das wuerde nun bald alles ein Ende haben. War es moeglich? Dieses Land, dass unsere Vorfahren mit so viel Fleiss und Traenen urbar gemacht hatten, sollte nun und Heu gefuellt.

Die Nachrichten ueberschlugen sich.

Eine Nachbarstochter sass in der Telefonzentrale der Kreisstadt. Mit ihr wurde besprochen, wenn das Zeichen zum Raeumen des grossen Werders durchkommen wuerde, wuerde sie es auch uns mitteilen.

Da wir nur wenig Kohlen hatten, wurde nur der grosse Ofen in der Mit-

telstube, der auch gleichzeitig die kleine Stube waermer gehitzt. Keiner mochte mehr alleine in den Schlafstuben auf dem Boden schlafen. So dienten uns die dicken Felldecken in der warmen Stube als Nachtlager. Am 24. Januar hatte ich uns vom Gemein-desamt die Abmeldebescheinigung geholt. Traenenden Auges verabschiedeten wir uns.

So kam die Nacht vom 25 Januar heran. Kurz nach Mitternacht wurde dumpf an den Fensterladen geklopft. Alle waren wir gleich hellwach.

Das Zeichen zum Aufbruch war durchgekommen. Draussen war es bitter kalt. Letzte Dinge wurden eingepackt. Jeder zog die waermsten Sachen an, die er besass.

Die Frau unseres ersten Arbeiters kam mit ihren 4 Kindern ueber und unsere Lehrersfrau mit 5 — alle unter zehn Jahren.

Als die Sonne aufging — blutig rot im Dunst dieses kalten Januartages verliessen wir mit all den Anderen den Hof. Ein Teil der Geschichte der Danziger Mennoniten, hatte sein Ende gefunden.

Nie wieder wuerde es in unserem Leben so sein, wie es einmal war. Ein Danziger Heimatdichter Wolfgang Federan schrieb in einem Gedicht, nachdem auch er hiematlos geworden war.

„Wird es sich ergeben,
ob du nur ein Dasien hast,
oder auch ein Leben,“

Nun Leben und Dasein waren bei uns nicht mehr wechselhaft, als in jedes Menschen Leben.

Helene Westphal schreibt in ihrem Gedicht:

Amen

Eh das Gewirk deines Lebens
Dir in den Haenden verweht,
Schliesse es wie ein Gebet: Amen!
und nichts ist vergebens!
Was dir geschehen und begegnet.
Dunkelheit oder Licht —
Druecke hinein dein Gesicht!
Lass es nicht, eh es dich segnet. mm

De Aeselwohl em Paradiesgoade

by Reuben Epp
Dawson Creek, B.C.

Donn aus Adam enn Eva noch em Paradiesgoade wohnde, aus noch aules sea scheen wea, enn dei Schwiensfoakjel manke Boare spazieade enn de Entekjikkel manke Wilw, haude de Aesels sich en een Bund veenigt. Daut wea opp 'ne Oat een Darpsverein, aus wie daut vondoagdendag nanne.

Doa word donn uck manke Aesels beschlote, meist aus manke Mensche nu, daut see een Darpschult habe wulle. Enn wiel de Aesels donn aul Dämokrate weare, wulle see sich en Darpschult dämokratisch enwähle.

Aus de easchte Wohle jehoole woare suil, kaume aule Aesels eenesdoages toop enn hilde 'ne Aeselkonferenz. Aus jieda Dommajohn weet, mott opp 'ne Konferenz, besonda opp 'ne Aeselkonferenz, jieda Aesel sein Wuat habe. Enn, aus jiedra noch wieda weet, es een Aeselswuat een Jebrell enn een Jebräta.

Nu stunde de Aesels opp'e Konferenz rundom, brellde enn brätade, enn schlakade met'e Uahre, eena soo aeselig aus de aundra. Obs, woo wulle see nu von mank aul dit Aeseltig een Schultaesel rutwähle, daut wea de Froag.

Nu weare doa oba dree Aesels mank dee veileicht Schultaesel woare kunne wiel see sich von aundre Aesels waut aufsondade. Enn aus de Aeseljemeend sag daut de dree sich opp 'ahre aeselje Oat unjascheede deede, foll ahn bie daut see dän Eakjenomes

jäwe sulle. Soo word je daut bie aundre Aesels uck jedone, enn dann kunne see dän beim Wähle bätta utenanda kjanne.

De easchta kjrieeg meist fuats däm Eakjenoma "Bunta." Sondaboa wear 'et, wiel hee 'wahaupst nich bunt wea, oba bloos een witta Bless ver 'em Kopp haud. Hee haud grad soo goot "Wittbless", enn däm Nome kjrieeg hee nu.

De tweede Aesel haud neidatraichtig groote Uahre. Opp Konferenz praunzd hee stramm ver aule Aesels enn schlakad seine groote Paunne daut see rom 'em Kopp schluage enn dreihde aus de Fläajel aun'e Steinbachsche Windmähhl. Eenzje wull eahm aul "paunnuah" nanne, aundre nannde ahm leewa "Schlakauah", Doch, aus see aufunge too konferenze, ahud hee met eenmol däm Eakjenome "Languah."

Daut Aesels aul Uahre habe, weet jiedra. Oba, Languah haud länjere uck breedere Uahre aus aundre Aesels, enn hee vestund see uck dolla enn jescheckda too bewähje.

Aus de Aeselhäd beim Konfereenze romstund enn brellt enn brätad, wees de dredde Aesel seine Eajenheit. Hee dränjd sich no vfare enn brellt luda aus aule aundre Aesels. Doa weare soone dee haude ahm "Luda" nanne muht, doch wea je daut een Fruesnome, enn soont wulle see nich. Enn doawähjen word donn aufjemoakt daut hee leewa "de Schriea" heete sull.

Nu weare see dann reed toom Wähle. Enn aus aule Stemme jetaht weare, haud de Schriea jewonne. Dit wull oba sea lang nich jieda Aesel jefaulde, besonda nich Languah, Woo nu?

De Schriea proowd fer 'en Stootje Aeselschult too spēle, oba daut eewje Jebrell von seine Jäajenaesels, besonda daut von Languah, word ahm met'e Tiet doch too peinlich. Enn donn schluag hee vää, ver'e gaunze Aeselschlag, see sulle veileicht nochmol wada wähle.

De Schriea wull Schult bleiwe, oba Languah wull uck. Bunta haud 'et met'e Wirtschoft too drock, hee wull aul nicht.

"Na jo," docht de Schriea. "Wann wie 'en Wohl habe welle, woat dee jesatzlich aufjehoole woare motte." Doamet drebeld hee no'm Leewe enn hold sich daut Jesatzbuak. Enn donn lauss hee ver'e Aeseljermend vää waut em Jesatzbuak von'e Schultewohl stund.

"Easchtens" lauss hee, "mott too jieda Wohl een vääsettenda vom Schult aunjestallt woare. Dee haft de Pflicht aule Wohlstemme too tahle."

"Enn tweedens" lauss hee wieda, "daof de Vääsettenda nich bunt senne".

Dies Rääjel, mootmossd hee, muss dochwoll mank 'em Veeh oda manke Pead jelle, sesst bunte Aesels gauf 'et too dee Tiet jeedenfauls noch nich.

Wiel Bunta sich daut Schultaeselwoare ut 'em Kopp jeschloage haud,

frug de Schriera ahm auf hee sich daut Våasette nich åwanahme wull. Enn wiels Bunta een aunstånrdja enn pflichtsbewussta Aesel wea, deed hee 'et. Enn doamet weare aule Aesels toofråd seene kaun.

Nu kunn de Wohl boold loosgohne. Oba, aus die Aesels Mood es, musste see eascht wada toopkome enn sich unjanaunda utbrelle. Doa word jebråtat enn jebelkjt, jebrellt enn jebloat, jechucht enn jeschråfaje, daut 'et soogoa ver'e Aesels meist too vål word. Enn aum aulaludste kjrieschde de Schriera wada Schultaesel.

Dit stadd beim Languah oba sea sua opp. Hee stoakad langsam auf no Weid, schlakad met'e Uahre, hassad met'e Knosse, enn såbeld met 'em Zoagel manke Sonneblome rom. "Donna Wattsten" zemmelead hee. "De Wohl es mie oba scheef jegohne. Woo schinda schmiet ekj dee om?"

Enn aus hee sich beim Termoodbarschte enn poa Nachte opp 'em Strooh romjewåltet haud, enn ahm daut Howaschroot aul een poa Doag nich raicht schmaikje wull, enn hee åwa de gaunze Sach schocksemol enn aeseloatig nojedocht haud, wull bie ahm met eenmol een Licht oppgohne.

"Keikjat" docht hee, "ekj wadd ekj finj een Hoake."

Aum Morje gallopd hee tiedig no'm Leewe enn hold sich daut Jesatzbuak

nochmol. Enn biem Låse speckd de Howa ahm so daut de Uahre sich våare enn hinje bewerem Kopp enn unjarem Hauls toopklaupsde enn åwanaunda schluage, enn de Zoagel kjrelld ahm drall aus bie enn Mastschwien.

Nu leet hee sich daut Howaschroot too Freestickj gootschmaikje. Hee schluag soogoa een poa Eia mank. Enn donn - hee auf no'm Schultaesel.

"Deit mie leet, Schultaesel" såd hee. "Mottst vestohne daut ekj enn Aesel von besondra Charakta enn huage Prinzipe sie. Daut ekj sea opp't Jesatzliche hool, vesteiht sich doch."

"Na jo, secha," såd se Schultaesel. "Oba, waut's dann loos?"

"Waut loos es, woa ekj die boold saije, du Schuft", såd Languah. "Oba, nuscht fe' Ongoot" (aus de Voss såd biem de Gauns dåm Hauls aufbiete.) "Waut ekj mau saije wull, ekj hab bemoakjt daut onse Schultewohl nich jesatzlich es."

"Na, woo soo?" frug de Schultaesel.

"Sea eenfach" såd Languah nu. "Em Jesatzbuak steiht doch daut kjeen buntet Tia Wohlåasettenda seene doaf."

"Na, enn dann --?" frug de Schult.

"Waut dann es, weetest di vedóltt goot. Ons Våasettenda heet doch "Bunta." Enn doawåajen es 'et mine Plicht aus aichta, opprechta Aesel die

too vekloage enn de Wohl omschmierte lote. Deit mie leet, oba dit's meine Oppgow. Daof ekj nich vesieme, vesteiht sich doch."

Nu schluag beim Schultaesel de Klock drettiën: Werklich, daut Bunta mau een witta Bless haud, bleef beim Languah nu eendoont. Nu wull he daut mol jesatzlich utenaundajesatt habe daut een wittblessja Aesel bunt wea. Enn de Schultaesel musst schmock metgohne no'm Leewe enn sich vekloage enn derchtookabele aus de Aesels daut deede.

Aus Adam enn Eva dit sage, jefoll ahn daut. See haude doch uck Prinzipe, meist noch mea aus de Aesels. Dusend, dochte see, daut musst doch scheen gohne, sich mol ver aulem too vekloage enn derchtookabele aus de Aesels daut deede.

Oba, aus see em Paradiesgoade doamet aunfunge, kjrieeye see fuats beid soon Drusch met'e Schmåasteewel manke Hinjabexe jestowe, daut see Hauls-åwa-Kopp too de Goadedåa rutjeiwelde, enn opp 'em Dupps mank'em Tauschkjekrut plumpsde. Hinja ahn, baulad de Dåa dicht daut 'et raicht råsd. Nu weare see bute, en den Aesels bene.

Enn siet dåm Dag, bewiese de Mensche åahre Prinzipe en'e Welt soo aeseloatig aus em Paradiesgoade mau bloos de Aesels durwe. mm

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mix-up

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LET'S COMMEMORATE
OUR
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The Mix-Up contest is getting more and more popular — and this means that it is becoming harder to win. Several hundred entries, more than ever before, were sent in after the December contest was published.

Lillie Martens, of 486 Oakland Avenue, Winnipeg, was selected by a draw from among all the correct entries. Answers to the puzzle were cheer, angel, cradle, prayer, gentle, saviour, and yule log.

Mix-Up is a contest to test your skill at spelling — that is, your ability to unscramble the letters and re-arrange them so that they form real words. The newly formed words should fit into the squares provided. Letters within squares with circles are to be combined to form an "answer" in the bottom row of circles.

Answers to this puzzle should be submitted to the Mennonite Mirror office before February 20, 1974.

A winner will be selected by draw from among all the correct entries.

.....

Name _____

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Tues. Apr. 23	Mon. May 13	20 days	Feb. 21
Thur. Apr. 23	Sat. May 18	25 days	Feb. 21
Mon. Sept. 23	Mon. Oct. 7	14 days	July 24
Mon. Sept. 23	Sat. Oct. 12	19 days	July 24
Mon. Sept. 23	Mon. Oct. 21	28 days	July 24
Sat. Sept. 28	Sat. Oct. 12	14 days	July 29
Sat. Sept. 28	Mon. Oct. 21	23 days	July 29
Mon. Oct. 7	Mon. Oct. 21	14 days	Aug. 7
Mon. Oct. 7	Sat. Oct. 26	19 days	Aug. 7

DEPARTURE	RETURN	DURATION	MUST BOOK BEFORE
Sat. May 4	Sat. May 18	14 days	Mar. 4
Sat. May 4	Sat. May 25	21 days	Mar. 4
Sat. May 4	Sat. June 1	28 days	Mar. 4
Sat. May 4	Sat. June 8	35 days	Mar. 4
Sat. May 11	Sat. May 25	14 days	Mar. 11
Sat. May 11	Sat. June 1	21 days	Mar. 11
Sat. May 11	Sat. June 8	28 days	Mar. 11
Sat. May 11	Sat. June 15	35 days	Mar. 11
Sat. May 18	Sat. June 1	14 days	Mar. 18
Sat. May 18	Sat. June 8	21 days	Mar. 18
Sat. May 18	Sat. June 15	28 days	Mar. 18
Sat. May 18	Sat. June 22	35 days	Mar. 18
Sat. May 25	Sat. June 8	14 days	Mar. 25
Sat. May 25	Sat. June 15	21 days	Mar. 25
Sat. May 25	Sat. June 22	28 days	Mar. 25
Sat. May 25	Mon. July 1	37 days	Mar. 25

DEPARTURE	RETURN	DURATION	MUST BOOK BEFORE
Sat. June 15	Mon. July 15	30 days	Apr. 15
Sat. June 15	Sat. July 20	35 days	Apr. 15
Mon. Aug. 12	Mon. Aug. 26	14 days	June 12
Mon. Aug. 12	Sat. Aug. 31	19 days	June 12
Mon. Aug. 12	Mon. Sept. 9	28 days	June 12
Sat. Aug. 17	Sat. Sept. 14	33 days	June 12
Sat. Aug. 17	Sat. Aug. 31	14 days	June 17
Sat. Aug. 17	Mon. Sept. 9	23 days	June 17
Sat. Aug. 17	Sat. Sept. 14	28 days	June 17
Sat. Aug. 17	Mon. Sept. 23	37 days	June 17
Mon. Aug. 26	Mon. Sept. 9	14 days	June 26
Mon. Aug. 26	Sat. Sept. 14	19 days	June 26
Mon. Aug. 26	Mon. Sept. 23	28 days	June 26
Mon. Aug. 26	Sat. Sept. 30	33 days	June 26
Sat. Aug. 31	Sat. Sept. 14	14 days	June 28
Sat. Aug. 31	Mon. Sept. 23	23 days	June 28
Sat. Aug. 31	Sat. Sept. 28	28 days	June 28
Sat. Aug. 31	Mon. Oct. 7	37 days	June 28

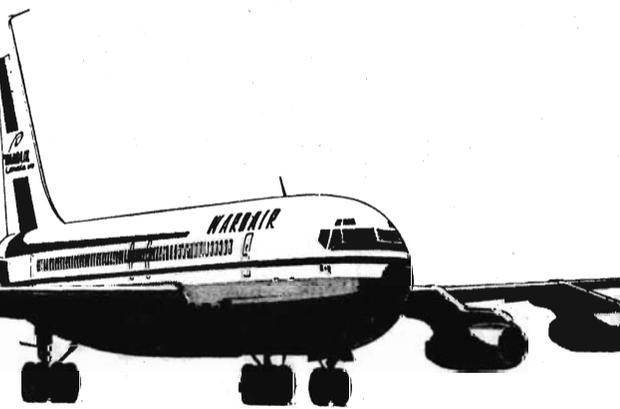
DEPARTURE	RETURN	DURATION	MUST BOOK BEFORE
Sat. June 22	Sat. July 6	14 days	Apr. 22
Sat. June 22	Mon. July 15	23 days	Apr. 22
Sat. June 22	Sat. July 20	28 days	Apr. 22
Sat. June 22	Mon. July 29	37 days	Apr. 22
Mon. July 1	Mon. July 15	14 days	May 1
Mon. July 1	Sat. July 20	19 days	May 1
Mon. July 1	Mon. July 29	28 days	May 1
Mon. July 1	Sat. Aug. 3	33 days	May 1
Sat. July 6	Sat. July 20	14 days	May 6
Sat. July 6	Mon. July 29	23 days	May 6
Sat. July 6	Sat. Aug. 3	28 days	May 6
Sat. July 6	Mon. Aug. 12	37 days	May 6
Mon. July 15	Mon. July 29	14 days	May 15
Mon. July 15	Sat. Aug. 3	19 days	May 15
Mon. July 15	Mon. Aug. 12	28 days	May 15
Mon. July 15	Sat. Aug. 17	33 days	May 15
Sat. July 20	Sat. Aug. 3	14 days	May 20
Sat. July 20	Mon. Aug. 12	23 days	May 20
Sat. July 20	Sat. Aug. 17	28 days	May 20
Sat. July 20	Mon. Aug. 26	37 days	May 20
Mon. July 29	Mon. Aug. 12	14 days	May 29
Mon. July 29	Sat. Aug. 17	19 days	May 29
Mon. July 29	Mon. Aug. 26	28 days	May 29
Mon. July 29	Sat. Aug. 31	33 days	May 29
Sat. Aug. 3	Sat. Aug. 17	14 days	June 3
Sat. Aug. 3	Mon. Aug. 26	23 days	June 3
Sat. Aug. 3	Sat. Aug. 31	28 days	June 3
Sat. Aug. 3	Mon. Sept. 9	37 days	June 3

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DEPARTURE	RETURN	DURATION	MUST BOOK BEFORE	PRICE
Thur. June 6	Thur. July 4	28 days	Apr. 5	\$269
Thur. July 4	Thur. Aug. 1	28 days	May 3	\$319
Thur. Aug. 1	Thur. Aug. 29	28 days	May 31	\$319

All prices include an \$18.00 fuel surcharge

WINNIPEG TO FRANKFURT RETURN				
DEPARTURE	RETURN	DURATION	MUST BOOK BEFORE	PRICE
Thur. June 20	Thur. July 18	28 days	Apr. 19	\$285
Thur. July 18	Thur. Aug. 15	28 days	May 17	\$335
Thur. Aug. 15	Thur. Sept. 12	28 days	June 14	\$285

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Art Festival

The Mennonite Festival of Art and Music of 1974, sponsored by the Women's Committee of the Mennonite Educational Society, will be held at the Polo Park Mall on April 7. This year there will be a special centennial project: the Mennonite Historical Mural Contest (supported by a federal govt. grant), as well as the exhibits, entertainment and excitement of last year.

Art may long have been a neglected area in the lives of the Mennonite people. However, the festival committee, with their resourcefulness and enthusiasm, is encouraging the Mennonites in our country to get their talents out on the shelf and share them with others.

The Festival 1973 brought a great deal of artistic skill, both in variety and numbers. There will be numerous visitors returning to the festival in April, anticipating the areas they didn't get around to last year. The people were well disciplined and orderly. The Polo Park administration and the organizers of the festival must certainly appreciate such conduct, as it is quite common at similar events, to encounter stampedes of people and unruly children breaking barriers, and racing through "off limits" areas without consideration for the exhibitors or their "fellow stampedes."

More than 100 exhibitors will attract an estimated 7,000 to 8,000 visitors this April. In the past there have been displays of paintings, pottery, sculpture, macrame, photography, wood and leather craft, decoupage, candles, miniature furniture and many forms of needlework. There will also be individual and group displays, some of which may include books and periodicals, heritage, glass blowing, a windmill, spinning wheel, and a steam engine. The Mennonite Festival of Art and Music encourages Mennonites across Canada, from the beginner to the established professional, to participate.

This is a special year. Besides being Winnipeg's 100th birthday, it is 100 years since the Mennonites first arrived in Manitoba, therefore, it is also the Mennonite Centennial. For this occasion, the organizers of the Mennonite Festival of Art and Music have a special project. During the two years of the festival's existence, the public response and participation has been remarkable. Its success as an instrument which keeps the Mennonite culture alive and exposes it to other Canadians, has opened other opportunities for the festival. The most recent one being the issuance of a grant from the federal govt. for a Historical Mural Contest for Mennonite artists. Murals (wall-size paintings) often find their place in public buildings, as will those of the winners of the Mural Contest. The preliminary sketches (miniature murals) will be judged at the festival in April. Artists may obtain more information on the Mural Contest by calling Susan Froese (Mrs.) at 888-4155.

Join the folks at the Festival on April 7, 1974. There's plenty free parking. Admission is \$1 for adults and 50 cents for children under 16 years.

mm



Six members comprise the committee of the Mennonite Art Festival and Mural Committee. They are (front row from left) Mrs. Susan Froese, Mrs. Betty Epp, Mrs. Eleanor Loewen; Standing are Mrs. Irene Enns, Miss Irmgard Friesen, and Mrs. Anna Penner.

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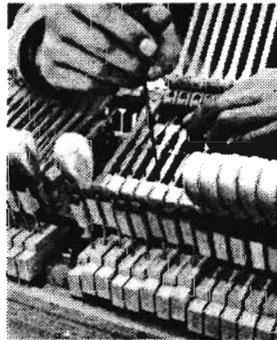
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Mass in F Minor**

H. Schuetz
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Joint Oratorio Choir of
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Mennonite Brethren Bible College
William Baerg, Conductor

David Falk, bass
Arthur Janzen, tenor
Esther Klassen, soprano
Sylvia Dyck, alto/soprano
Irma Peters, alto
Adeline Willems, alto

With Orchestra

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Mennonite Hymn Sing Celebration February 14 & 15

The Mennonites' love for music and their long-standing support for international relief will converge in a special benefit service in Winnipeg's Centennial Concert Hall on February 14 & 15

An evening of hymn singing will initiate the Mennonites' 1974 centennial celebrations. This year marks the one-hundredth anniversary of the coming to this province of the first Russian Mennonite settlers in 1874.

The two-hour song festival, which will feature at least eight different choirs and plenty of rousing of congregational singing, will highlight approximately 40 of the Mennonite's best-loved hymns. The selections are being made from nine different hymnals used by various Mennonite groups in the province. Several church leaders have also been polled to suggest additional songs which are not in these hymnals. The selections will be multilingual, although primarily English and German.

Among the choirs and musical groups which have already consented to appear on the program to each sing one or more of the chosen hymns are the Mennonite Children's Choir, the Treble Teens, the Henry Engbrecht Singers, the Arnaud Women's Choir, and groups from several Mennonite schools. Groups which sing in Russian and Low German have also been invited.

Admission to the hymn service will be free, but an offering will be taken during the evening for the Mennonite Central Committee's emergency relief program in the drought-plagued sub-Saharan region of Africa known as the Sahel. MCC has launched a \$200,000 relief undertaking in Chad this winter. Chad is one of the nations in the drought area.

The co-sponsors of the Wednesday evening benefit are the MCC's women's auxiliary and Radio Southern Manitoba.

The free tickets for the musical celebration may be obtained in advance from either the Mennonite Central Committee (Manitoba) office, 1483 Pembina Highway, Winnipeg or congregational representatives of MCC's women's auxiliary. mm

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Manitoba News

The Annual All-Unit MDS (Mennonite Disaster Service) Meeting will be held Feb. 8 and 9 at the Altona Bergthl Church. The theme is "Who is my Neighbor?" Reports from MDS work in the U.S.A. and Canada will be heard. On Saturday the emphasis will be on youth. A banquet is planned for Friday evening.

Multiculturalism Grant to the Mennonite Festival of Art and Music The Honorable Dr. Stanley Haidaz, Minister of State for Multiculturalism has announced a grant of \$4,340 to the Mennonite Festival of Art and Music. This grant will assist in organizing a project entitled "Mennonite Historical Mural Contest." Open to the general public, the contest is administered by a branch of the Mennonite Education Society and takes place between Dec., 1973 and April, 1974.

At MBBC

— Choir preparations are under way for a March 8 performance of Bruchner, Schuetz and Purcell. Conductor: William Baerg.

— Mission Conference: February 8 - 10; Theme: the Christian Mission to the Native Canadian; native speakers; Emma La Roque and Rev. A. Cuthand.

— Special lectures and discussions: March 27 - 29; The Christian in Society: Some Basic Areas of Tensions; guest lecturer: Dr. John Redekop. Professor of Political Science. Wilfred Laurier University, Waterloo. Topics such as the Christian approach to business, labor and politics are to be discussed.

University of Winnipeg

— Jack Thiessen, German Dept., has authored two articles recently, "Plattdeutsch in Kanada" (Low German in Canada) which appeared in the German quarterly, *Quickborn*, and "The German Language in the Canadian Prairies" in *Inst. for deutsche Sprache*, an encyclopedia published in Mannheim, Germany. Dr. Thiessen has also been reappointed to the Manitoba Arts Council for a three year term.

— John Friesen, assistant professor of chemistry, has been appointed associate registrar and director of admissions effective Jan. 1, 1974. A native of Lena, Man., Friesen is a graduate of the U. of Manitoba, where he completed studies for an M.Sc. in 1960 and B. Ed. in 1966. Prior to joining the staff of the U. of W., Friesen taught at the Mennonite Collegiate Institute and the Manitoba Institute of Technology. Prof. Friesen currently serves on the Board of Directors of the M.C.I., Gretna, and is awards coordinator for the Manitoba Schools Science Symposium.

Golden Anniversary 1974 marks 50 years of publication for "Der Bote", a German language newspaper which united in spirit immigrants who settled in Canada in and around 1924. These immigrants were refu-

gees from the aftermath of the Russian revolution.

Harold H. Grunau, son of C.H.K. Grunau formerly of Winkler, received a Ph. D. in Education from the U. of Michigan and is now teaching at the U. of Manitoba.

Member of the Kimbanguist Church, (pacifist African church begun by Simon Kimbangu in the Congo of 1921), **Jean Welo Owanga** completed requirements for a Bachelor of Theology degree at CMBC. After completing another year in Atlanta, Georgia, at a seminary offering African studies, Jean will teach ethnics at a school of theology in Zaire, Africa.

After the independence of Congo, Kimbanguists turned away an offer from politicians to make them the national church of Zaire. They felt that their principles of faith and non-violence would speak for themselves and encourage others to worship with them. In 1968 they became the first African church without identifiable connection to any western church to be accepted

into the World Council of Churches.

Irene Nickel received a bursary of \$1,000 from Red River Community College. A graduate of Garden Valley Collegiate, she is now taking a course in Child Care Service. Irene is a daughter of Mr. and Mrs. Henry Nickel of Plum Coulee.

Jake Froese, formerly of Winkler, now mayor of Niagara-on-the-Lake, last June hosted Queen Elizabeth and Prince Phillip. Froese, an unpretentious peach farmer of Ontario's Niagara Peninsula is used to pageantry. Years ago he invited the envy of many a boy who yearned to sound that battered old bugle or "cowhorn" with which he called to pasture the cows of the village. Froese's father, Peter, fled at the age of 55, a revolutionary Russia, leaving behind him a prospering factory for the manufacture of plows.

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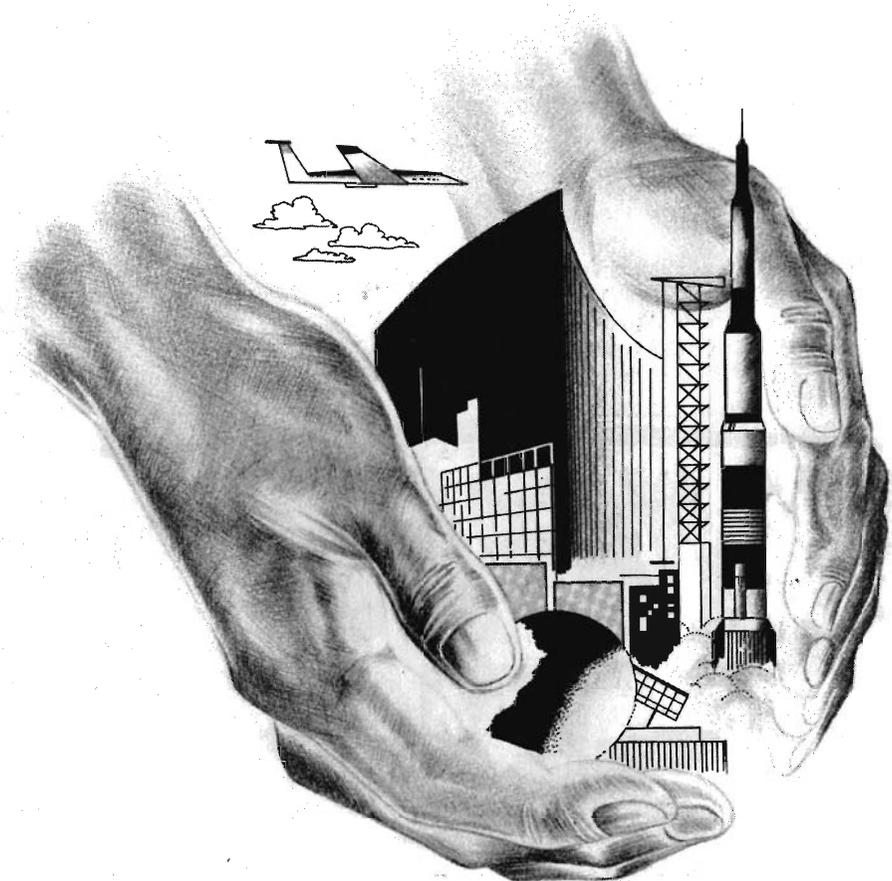
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and rejoice, for the Lord has
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