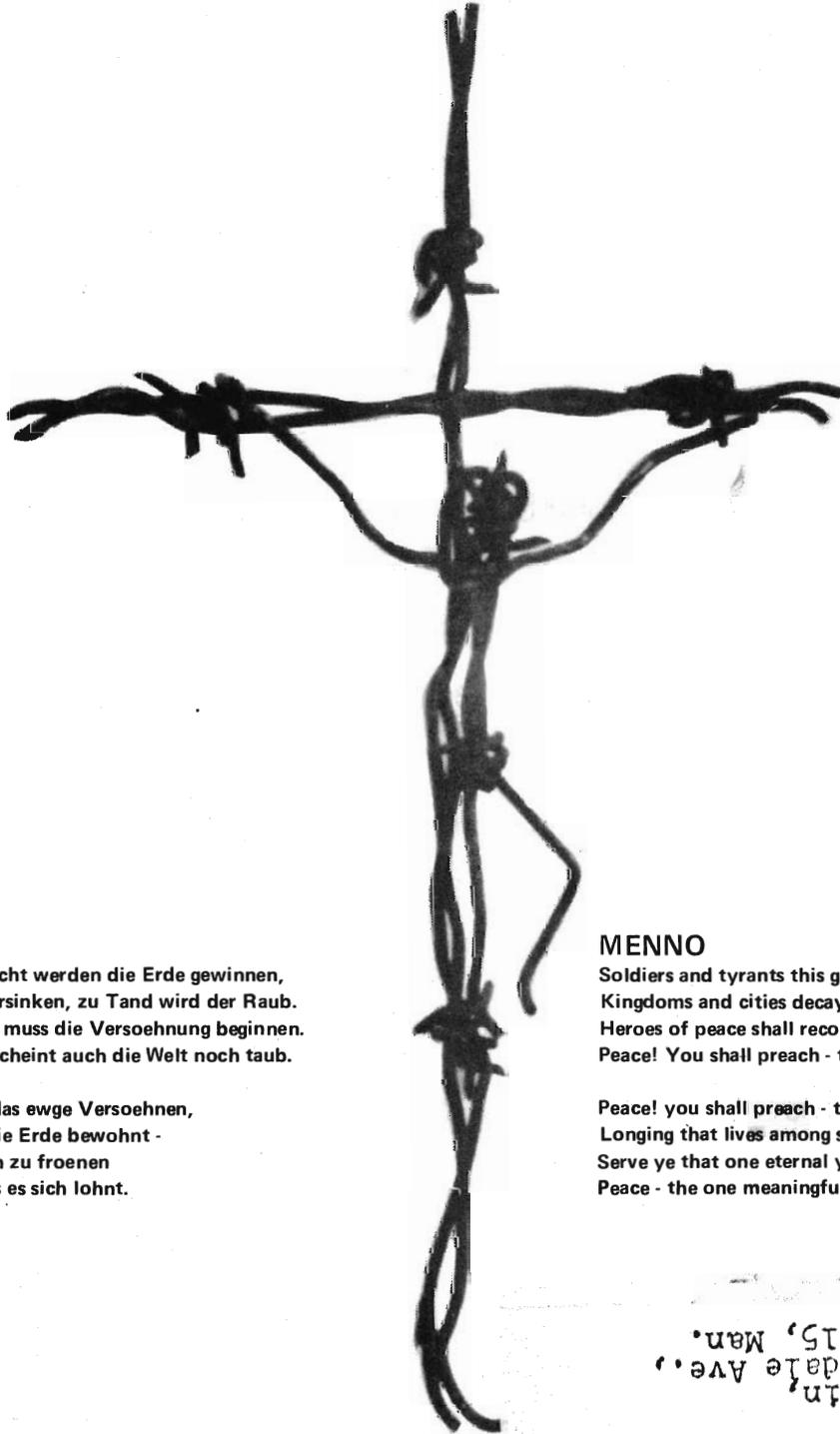


# mennonite mirror

volume three / number six / april 1974 / 35 cents



## MENNO

Krieger und Henker nicht werden die Erde gewinnen,  
Reiche und Staedte versinken, zu Tand wird der Raub.  
Von den Freidfertigen muss die Versoehnung beginnen.  
Predigt den Freiden - scheint auch die Welt noch taub.

Predigt den Freiden - das ewge Versoehnen,  
Wie es als Sehnsucht die Erde bewohnt -  
Um den ewgen Frieden zu froenen  
Ist ja das Eine - um das es sich lohnt.

## MENNO

Soldiers and tyrants this globe shall not conquer,  
Kingdoms and cities decay; spoils become glittery trifles.  
Heroes of peace shall reconcile men.  
Peace! You shall preach - though the world may not care.

Peace! you shall preach - the day of forgiving,  
Longing that lives among suffering men.  
Serve ye that one eternal yearning,  
Peace - the one meaningful end.

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Although no firm decision has been made, the contest judges have noticed that many entrants to the mix-up contest are people who have not paid a subscription. They would prefer to give the cash prize to a person who has a paid-up subscription. May we take this opportunity to gently remind you to include your subscription (\$3 for one year) with your entry if you have not paid?

Mr. J. J. Elias, of Winkler is the winner of our cash prize for March.

Answers to the March puzzle are: bloom, balmy, vernal, flower, lively, shower; The "answer" is baseball.

Entries for the April contest should be submitted by April 20.

A winner is selected by a draw from among the correct entries.

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address \_\_\_\_\_

city/town \_\_\_\_\_

postal code \_\_\_\_\_

Send entries to: Mix-Up, Mennonite Mirror,  
203-818 Portage Avenue, Winnipeg, Manito-  
ba, R2G 0N4.

## An Easter Song

A song of sunshine through the rain,  
Of Spring across the snow;  
A balm to heal the hurts of pain,  
A peace surpassing woe.  
Lift up your heads, ye sorrowing ones,  
And be ye glad at heart,  
For Calvary and Easter Day,  
Earth's saddest day and gladdest day,  
Were just three days apart!

This Easter Poem  
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## About this issue

The Litany for a Mennonite Centennial was written by Rev. J. H. Neufeld of the First Mennonite Church for use in church services as a responsive reading. We have already seen a number of Centennial events which are doing much to bring us together. At the same time, however, there is room for each Mennonite Congregation to give thanks to God for the blessings of the past 100 years. A church or religious response of thanksgiving for what God has done for Mennonites is most appropriate in view of the fact that one reason for emigration was the desire of our leaders for a place where they could worship freely. Whether or not church congregations use the litany published here is of secondary importance; what is essential is that we give thanks to God.

The story of Helen Epp is another in an endless series of stories that could be written of how Mennonites look after their own. Miss Epp's work was intended to assist girls in making a smooth transition from country to city life. In an age when contacts with urban life were not as easy as they are now (through the media and cheap transportation) this assistance by Miss Epp no doubt saved many a girl from going astray.

**The Cover:** Paul M. Schrock, of Pennsylvania, photographed this crucifix made of barbed wire - a substance which can be symbolic of so many cruel things. With this photo is a German poem by Fritz Senn, together with a translation into English by George Epp, which expresses a thought we can support at this Easter season.

## Inside you will find

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# mennonite mirror

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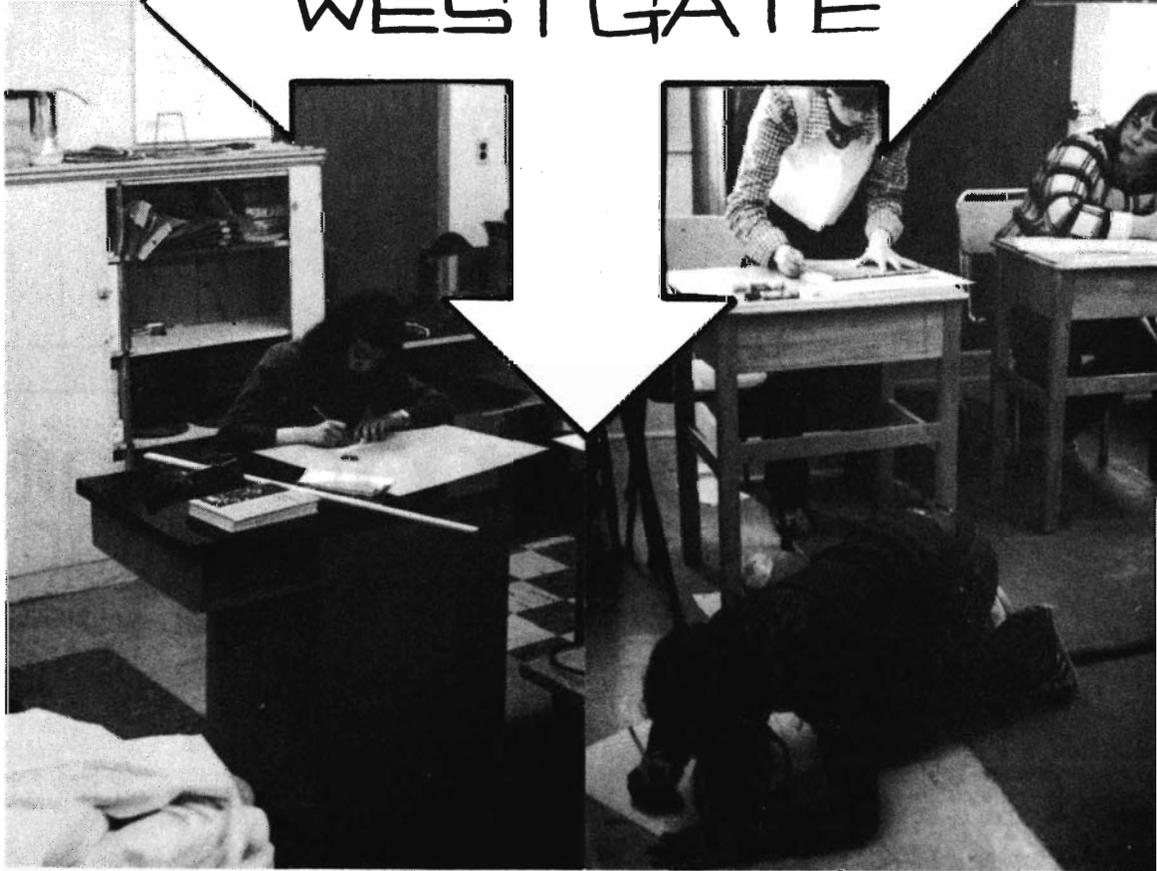
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# Helen Epp and The "Maedchenheim"

by Hilda Matsuo

It was good to hear her! She still hummed as she used to hum, the cheerful sound breaking occasionally into snatches of song, as she moved her tall frame, more slowly now, about the room. She searched for mementos of the past - a happy, busy past as foster "mother" of many girls. Those who saw beyond her sometimes bluff exterior, learned to call her "mum". By way of introduction, this is Helen Epp, director of the Ebenezer Girls' Home (Maedchenheim), from 1933-1959. (Ebenezer, from the Biblical, meaning, until here God has provided.)

The Maedchenheim was a part of the past, part of the depression, part of a need for ready cash to defray debts, and interest on debts incurred when wave after wave of Mennonites came to Canada in search of freedom from the aftermath of the Russian Revolution of 1917.

Sister organizations to the Maedchenheim were the Maria-Martha Home, an outgrowth of the M.B. Mission, 1926-1959, directed by Anna Thiessen, and the Big Sister Organization which functioned until 1949 and was administered by a group of community-minded women and church groups other than those of the Mennonite community. The three organizations did their best to find places for girls to work. During those earlier years most jobs available were those of domestics, nursemaid, maid, or the like.

Thousands of girls passed through the doors of the home over the years. What was the background of the woman who had enough business acumen matched with an



The first home at 412 Bannatyne



Helen Epp in 1932

iron constitution, an astute yet ready tongue, and that heart-felt spirit of kindness needed to run such a home?

Helen Epp was no stranger to children and young people when she arrived in Canada. Left motherless in Russia of 1915, she assumed at the early age of 18, the essential care of nine of the 19 children in the family. Due to the ups and downs of the Revolution and the need for her father to leave for duty as an interpreter and medical assistant in the armed services, the family was divided. Helen stayed with her uncle John, who eventually immigrated to Canada in 1923. (The father, too, died by 1920).

The Maedchenheim at 412 Bannatyne, an arm of the Mission of the General Conference Church, began its function in 1926 with the Rev. Gerhard Peters as director, followed by Mr. Alexander Fast whose term of service lasted from 1928-1933. After this Miss Helen Epp took over, capably assisted by one or more of her sisters, Ida, Martha, and until the closing of the home in 1959, Nettie. She was chosen because she already spent much of her energy in the home, an energy which never failed through long years of service.

The nature of service was complicated and varied. The depression, pitifully low wages, the extreme youth of some of the girls (as young as 13), the hard work, all raised different problems.

There were battles to win. On listening in to a telephone call, one might hear, "No, Mr. —, we have no girls."

Then to three or four girls sitting and waiting for a job, she would say, "For Him, we have no girls!"

Perhaps Mr. — wanted to give less than the minimum \$5 per month which an inexperienced girl could command, as nurse-maid. (Her hours were 7:00 to 7:00) Perhaps Mr. — was not the best of bosses to have around. Perhaps he thought it acceptable to put a girl up in a dark unfinished basement!

Payments also had to be met. Wages varied. At the lowest point of the depression, wages in the city were \$5 per month for inexperienced workers and rose to \$15 for those more experienced. Immigration debts had to be paid. On Thursday, (maids' day off) monies for immigration debts were collected at the home. Slowly but surely debts were cancelled. For those who came to Canada at an early age, the average debt ran at \$100. Others had large debts, while still others provided the only source of ready cash for the family, and so, in addition to their debts, they assumed also those of the family. Families who had all available assets tied up in farms, often relied heavily on such earnings.

By way of illustration: One girl was completely distraught because she wished to marry, but marriage before all debts were erased was unheard of. Weighing the situation, Miss Epp advised the girl to relinquish her earnings to Mr. C. F. Klassen, then in charge of collecting monies for the 'debt.' When the parents came to town expressly

to collect the money for other needs, they were informed that the money was gone. In short, the money was where it belonged.

The upkeep and purchase of the 'home', later at 601 Bannatyne, was another concern. There was an ever present group of some 80 girls, ranging in age from 15 to 30, who needed the home as a base. Careful husbanding of all available funds kept the place going. Girls paid their own 'ads' in the Free Press, and also paid for the rooms in which they stayed while waiting for a position. Though the conference paid \$40 per month toward the home, this was not enough. Rent alone was \$45 monthly. Of the girl's wages, 1½ per cent went toward maintenance of the place and 10 per cent per month toward the rent. There were those who felt this was too much. Miss Epp, however, understood, parried judiciously their youthful remarks and more important, never held a grudge against them.

Thursday, that longed for day, brought an afternoon off. The girls met in the waiting room at Eaton's while on downtown shopping forays. Then came the walk to the home on Bannatyne, with time for Bible study, coffee and talk. The depths of happiness they experienced in their spiritual talks, their singing and their friendships were immeasurable. As one of Miss Epp's girls put it, they would have died of loneliness but for this. Then, of course, Sunday afternoons were free, that is, after lunch, after the dishes and after the tea things had been put out. By mid-afternoon there was

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a street car to catch from River Heights to Bannatyne, or often, (those few pennies for a car fare made such a difference), Bannatyne Avenue to walk to.

After meeting their friends at the home, 7:00 o'clock saw them at First Mennonite Church on Alexander Avenue. Fortunately, on Miss Epp's insistence, their trips to the church were rewarding. She felt that the girls should at least, after their efforts in getting to church, be able to hear their favorite speaker, the Rev. J. H. Enns. They did.

There were numerous duties for Miss Epp outside the home. One type of duty involved an ever present concern for the girl's physical welfare. Although Mennonite household help was appreciated and sought after, should the girls become ill, their care and comfort immediately became Miss Epp's responsibility. Hers was the concern when some poor, often overworked, creature collapsed under the strain of adjustment to life in an alien society. It was she who visited those in hospitals for surgery, etc., and bore them back 'home' by public transit upon their release.

She sympathized keenly too, with the girls' 'young men.' They visited the home after carefully scrutinizing their sisters' "catalogue" (namely, the annual picture of the girls at the home - rows and rows of pretty girls to choose from). One young man couldn't marry the girl of his choice because

of an immigration debt still unpaid. Sizing up the situation, Miss Epp shrewdly advised him to pay it. Money being no real object, he took her advice.

There were all sorts of situations requiring the advice of an interested observer. Another young lady worked so hard, but never dared to indulge in any of those Thursday afternoon shopping expeditions at Eaton's. Tearful, disheartened, she confided in Miss Epp. The young lady soon found herself outfitted for some \$20, in a smart new coat, dress and shoes. With renewed zest for life, she tackled again, that ever present debt.

Weddings were always in the offing. One wedding was different. With the advent of the Second World War, afraid of suspicions surrounding a large gathering of German speaking people, one couple decided to have a small wedding. Such goings on - Miss Epp decided that too small a wedding would never do and so baked up a storm, making gigantic batches of buns so that at least there would be some sort of proper festivity at the home. Ask her about it and she'll only brush the matter aside in an off-hand manner. Perhaps one can say that here, somewhere, lies a heart of gold.

Where is she now? She lives in comfortable retirement with Nettie, the sister who helped her so much over the years. Moving about the neat cottage so reminiscent of the clean-smelling, well-scrubbed Maedchenheim of yesterday, she turns the pages in her

book of memories. There are hundreds of pages - girls from the thirties, girls from displaced person camps of the forties, and girls from the old families - which arrived here in the 1870's. She remembers them, and keeps track of them - for weren't they, in a sense, her children? mm

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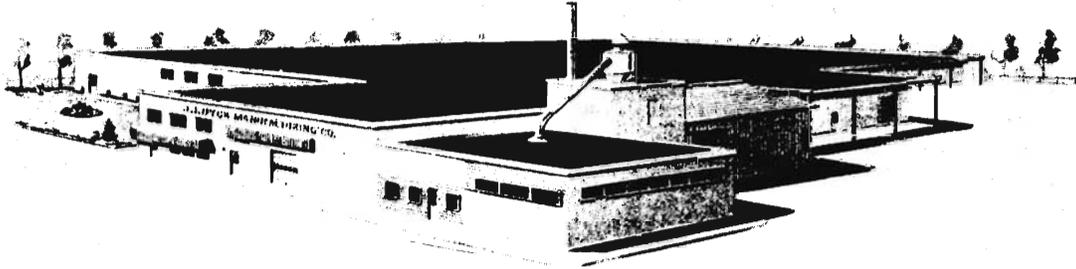
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# Litany for Mennonite Centennial

Prepared for use in church services by Rev. J. H. Neufeld, First Mennonite Church, Winnipeg.

**Leader:** We identify with the experience of the people of God in the old covenant. We like they, have been a wandering people. At one point they stopped to erect a heap of twelve stones as a memorial. Let us read the passage, Joshua 4:19-24.

**People:** At that time the children asked, "What do these stones mean?" Today, we ask, "What does the celebration of our centennial in Canada mean?"

**Leader:** It can mean many things - we will recall some things from our past which will remind us of God's goodness and our peoplehood, and this can stimulate us to appreciate who we are and to think about our witness in the present time.

**People:** First of all we affirm that we are a part of God's people in the world today. We fall into that stream of history which acknowledges Jesus Christ as God's revelation to man and as our Lord and Saviour. But we are also a people of a particular heritage. Our roots go back to the beginnings of the Anabaptist-Mennonite church in the 16th Century.

**Leader:** At that time there were men of faith and vision who sought to be faithful to their understanding of the Scriptures. We remember Conrad Grebel, Felix Manz, George Blaurock, Pilgrim Marpeck and Menno Simons.

**People:** What did these leaders stand for?

**Choir:** Our forefathers believed that the Scriptures, particularly the New Testament, are the only authoritative guide in matters of faith and life.

**Leader:** They stressed voluntary rather than compulsory church membership, based on personal acceptance of Jesus as Saviour and Lord, followed by believer's baptism.

**Choir:** They were convinced that Nachfolge or discipleship was the core of Christianity. They took seriously Jesus' teaching as summarized in the Sermon on the Mount; they rejected the use of force and sought to walk in the way of love as Jesus had taught. **Leader:** For them, being in the church meant separation from the world and its ways, and the acceptance of brotherly counsel and admonition within the congregation.

**Choir:** They also stood for the separation of church and state, and would not permit government to interfere in matters of faith.

**Leader:** What happened to this movement?

**People:** Their faith motivated them to witness to everyman and many accepted the faith. The movement spread quickly in Switzerland, Germany, Austria, Holland and Prussia. Our forefathers were also bitterly persecuted both by the state churches and the governments. Many gave up their lives as martyrs - "the blood of the martyrs is the seed of the church."

**Leader:** We move quickly from the 16th to the 18th century. In 1789 some 452 families trekked from Prussia to Russia to form the Colony Chrotitz. More followed in 1804 to form a settlement in the Molotschna.

Here they developed and flourished - economically, educationally, religiously. But not everything went well. Some who saw danger on the horizon decided to move to North America. In 1874 18,000 emigrated. Of these, 7442 settled in Canada. This is the reason for the celebration of our centennial today.

**People:** We remember these pioneers - how they came and broke the soil, raised their families, built churches and founded schools.

Mennonite Collegiate Institute in Gretna was begun in 1889. Rosthern Academy was begun in 1905. There were many hardships but also much cooperation and sharing. There were also men of vision and we are thankful today for those who saw the need for schools and churches in order that the faith should not die among us.

**Leader:** While these pioneers were at work in Canada, their friends in Russia were caught in the turmoil of World War 1, the Bolshevik Revolution of 1917, the period of anarchy and famine, 1921-'23. During those difficult years the Mennonite churches in North America formed the MCC in order to assist their struggling brothers and sisters in the faith. We remember today that more than 2,200 Mennonites perished in Russia during these years as a result of war, famine and the typhus epidemic.

From 1923-1930 over 20,000 emigrated to Canada to join those who had come in the 1870's.

**People:** When we are reminded of these experiences of our people we are deeply moved. We grieve over the loss of life and destruction of property. We remember the separation of family units. We are thankful to our God who strengthened us during those years.

**Choir:** The new wave of immigrants came to live in the western provinces. They tilled the soil, and supported the schools and

the congregations already in existence. They also initiated new ventures of faith - Concordia Hospital was founded in 1928; Bethania was begun in 1946.

Our people also founded Bible Institutes in five provinces, two Bible Colleges and several new private high schools.

**People:** Our people were industrious and thrifty. They established themselves and sought to express their faith in many ways. We are thankful that God had granted us opportunities and freedom.

**Leader:** There was one more wave of immigrants - after the terror of World War II. Many of the refugees encamped in Europe after the war were able to join their brothers and sisters already in our land. We are thankful that they could come.

**People:** We thank God today for the story of our people. We began with a vision, a vision of discipleship and service. Many times we have been unfaithful, but our Lord has blessed us in many ways. We thank God for this land of opportunity and freedom. But how can we express our gratitude today?

**Leader:** We need to remember that some of our people are still in difficult circumstances in Russia. We remember them in our prayers.

**Choir:** Since our forefathers received help in our distress we will now continue to be sensitive to the needs of many others in the world. We can continue to give generously for worldwide relief through MCC and also support such projects as Crossroads in our inner city.

**Leader:** If we truly appreciate our heritage we need to study it - and to reaffirm that which is faithful to our Lords' teaching.

**Choir:** We need to renew our personal faith in Jesus and dedicate ourselves afresh to be his disciples in the world, to witness to God's love and care, through actions, words and attitudes.

**Leader:** We need to reaffirm the need for centers of christian education where many of our young people can be grounded in the faith and prepared for service in our churches and in the world. We need to support these schools morally and financially.

**People:** It has been good to remember these things. We thank God once more for his grace and leadership and for the fellowship of the church. We rededicate ourselves to Him; we promise to express our gratitude in the ways suggested and in other ways. Glory be to God! mm

# **Multikulturalism lehrt uns andere Kanadier kennen zu lernen**

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## Kanadische Identitaet regt Kunst und Literatur

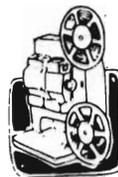
Dieses bedeutende neue Programm regt die Produktion von Kunst und Kunstgewerbe, Tanz, Drama, und literarischer Werke an. Eine Reihe von Veranstaltungen folkloristischer Art, aus dem Bereich der Kunst und des Theaters sind fester Bestandteil dieses Programms. Alle Kanadier werden die Moeglichkeit haben, durch diese Veranstaltungen mit den kulturellen Werten der verschiedensten Volksgruppen bekannt zu werden.



## Nationales Voelkisches Archiv sammelt Dokumente

Dieses Archiv wurde auf Bestreben der Bundesregierung eingerichtet und dient der Sammlung und Erhaltung von Dokumenten die allen Kanadiern die Beitrage der verschiedenen Volksgruppen zur Entwicklung Kanadas zu zeigen. Das Archiv fand grosszuegige Unterstuetzung durch die fremdsprachige Presse und die verschiedensten Volksgruppen bei der Bekanntmachung des Archivs und der Bedeutung der Sammlung. Das Archiv enthaelt u.a. Versammlungsberichte, Memoiren, Fotos, Breife, Berichte, Filme, seltene Zeitungen und Buecher - gleichgueltig ob zwei oder zweihundert Jahre alt.

## Programme des National Film Board



Der Film Board ist unserem multikulturellem Programm angeschlossen und produziert Filme die den modernen Lebensstiel von Kanadiern aus den verschiedensten Kulturkreisen zeigen. Ausserdem werden existierende Filme in die verschiedensten Sprachen uebertragen zum Verleih an interessierte Volksgruppen. Sollten Sie an diesen Filmen interessiert sein, wenden Sie sich an eins der unten aufgefuehrten Bezirksbueros das Sie an den Film Board weiterleitet. Der Film Board stellt weiterhin Audio-Visual Unterrichtsmaterial ueber unsere kulturelle Vielfalt zusammen.

## National Museum of Man - kulturelle Forschung und Sammlung



Die Abteilung fuer voelkische Kulturen des Museum of Man erforscht die Geschichte der kulturellen Gruppen in Kanada, stellt Filme und Tonbaender her und sammelt Gegenstaende als sichtbare Zeugen der Beitrage die alle unsere kulturellen Gruppen zum Auf bau Kanadas gezeigt. Sollten Sie irgendwelche Erinnerungstuecke aus Kanadas Pionierzeit haben, z. b. Hausrat, Trachten oder Ornamente und diese dem Museum zur Verfuegung stellen wollen, wenden Sie sich bitte an eins der unten genannten Bezirksbueros.

## Die Nationale Bibliothek kauft Buecher



Die Nationale Bibliothek unterhaelt eine fremdsprachliche Abteilung die Buecher in anderen Sprachen als Englisch oder Franzoesisch kauft und in ganz Kanada zur Erhaltung der Fremdsprachen zur Verfuegung stellt.

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## Review

# Centennial Thanksgiving in Song

A Laudamus Te In Music

*A review of the Mennonite Oratorio Choir concert conducted by George Wiebe with orchestra and soloists David Falk, bass, Arthur Janzen, tenor, Esther Klassen, soprano, Sylvia Dyck, alto/soprano, Irma Peters, alto, and Adeline Willems, alto; at the centennial concert hall, March 8, 1974.*

by Al Reimer

A Mennonite centennial year without a rich harvest of sacred music and song would be unthinkable. We've already had the massive, two-evening hymn sing plus various special and local musical events. As its contribution to the centennial celebrations, the Mennonite Oratorio Choir of Winnipeg, consisting of the combined choirs of the Canadian Mennonite Bible College and the Mennonite Brethren Bible College with George Wiebe conducting, this year performed a special program of three great sacred works: a choral setting of Psalm 136 — *Danket dem Herrn denn er ist freundlich* — by Heinrich Schuetz, the great seventeenth-century forerunner of Bach; the ceremonial music *Te Deum Laudamus* and *Jubilate Deo* by Purcell; and, as the main work of the evening, the symphonically proportioned *Mass in F* minor by Bruckner.

This was indeed an ambitious evening of sacred choral singing and, everything considered, it can be marked down as a solid achievement that brought credit to all concerned. If the evening began somewhat hesitantly with the Schuetz psalm, it slowly but surely moved to a splendid climax with the Bruckner mass. Conductor Wiebe had his mass choir of several hundred voices, his six soloists and chamber orchestra under firm control at all times and a near-capacity audience was obviously pleased with a performance that ranged overall from respectable to memorable.

I must confess that I have some reservations about the choice of at least two of these works — the Schuetz psalm setting and the Purcell hymn and psalm. As far as text and quality of setting are concerned, both works are superb and belong to the highest rank of church music. No problem there. But is

either work really suited to the cavernous acoustical demands of a full-scale modern concert hall? Judging from the results here I doubt it. These seventeenth-century works have a delicacy of scale and a subtlety of treatment that for full effectiveness call for the controlled acoustics of a great cathedral or the more intimate setting of a chapel or concert-room.

Schuetz's setting of Psalm 136 consists of an intricate arrangement of two vocal choirs in dialogue with each other and with two other "choirs" made up, respectively, of a tenor soloist and three trombones (they would have been sackbutts in Schuetz's time) and an instrumental choir of trumpets and timpani. This is gorgeous, richly textured music but it depends on the physical placement of the groups for at least some of its effectiveness. In trying for the maximum spatial separation, Conductor Wiebe arrived at a stage arrangement that not only looked untidy and haphazard, but seemed to work against a smooth ensemble effect. Nevertheless, the choirs picked up momentum as they went along and created some fine sound — especially the vibrant soprano section in the main choir. Tenor soloist Arthur Janzen sang well, although he looked ill-at-ease in his not-so-splendid isolation on one side of the stage.

The *Te Deum* and *Jubilate Deo* by Purcell is one of my personal favorites and, on balance, I was impressed although not completely carried away by this reading. Again, this work was written for a small group of boy choirsters augmented by four soloists, of whom two were originally male altos or countertenors. A large, modern mixed choir seems just a little too robust for this music, although again the choir sang well, even brilliantly in places. As a group, the six soloists were less satisfying. The two men — David Falk, bass, and Arthur Janzen, tenor — are splendid soloists and were in top form on this occasion. Mr. Falk, in particular, sang with immense conviction and nobility, and moved me deeply with his eloquent singing of "His mercy, His mercy is everlasting." Arthur Janzen's lyric tenor just seems to

grow in purity and ease with every performance.

I wish I could be as enthusiastic about the female soloists in this work — particularly the altos. Purcell wrote some of his loveliest music here for countertenors, whose effective range is a note or two lower than that of modern mezzo or contralto. Irma Peters and Adeline Willems are good singers and must be commended for tackling music that just doesn't like in the "meaty" part of their registers. Sopranos Esther Klassen and Sylvia Dyck came off rather better, although Mrs. Klassen seems a little small-voiced for a large auditorium and Miss Dyck took a little while to relax into the vocal warmth of which she is capable.

With the bold, vividly painted *Mass in F* minor everything that really mattered went right from beginning to end. The music itself is an irresistible blending of romantic tenderness, spirited fervor and dramatic power. Bruckner treats the traditional five-part text of the mass with an almost naked emotional intensity as well as melodic beauty, and if certain textual and musical nuances are lost in the process there is more than enough excitement and energy in the work to compensate for that loss. Perhaps the fact that this part of the program was being recorded by the CBC for broadcasting later inspired everyone — including the orchestra — to go all out.

The opening *Kyrie Eleisen* had just the right touch of hushed reverence in the choir and gentle lyrical animation in the orchestra. The sopranos again floated their tone beautifully and the bass and soprano soloists introduced just a hint of the more dramatic moods to come. The orchestra — and the strings in particular — sounded just a little thin and scrappy in places but that is almost inevitable when a small group of musicians is laying its sounds alongside such a rich blend of human sounds.

The *Gloria* and *Credo* from the dramatic heart of this work — as they do in most masses — and Bruckner makes the most of them. The *Gloria* opens with a bang and here we got some really fine groundwork

from the bass section. There was a tendency here, as throughout the work, for the sopranos to get just a trifle shrill in their high fortissimo passages, as though they were straining a little too hard. The section ended with some lively singing of the closing line "In gloria Dei Patris. Amen."

The Credo was a gem in all respects. Bruckner really goes to work here by creating a breath-taking variety of dramatic and textural effects for the choir as well as for the four soloists. The surging rhythms elicited some good attack — especially by the men — and tone color — for example, in the beautiful opening with its rising chords — the "Et resurrexit tertia die" passage. The limpid, flexible delivery of Arthur Janzen's "Et incarnatus est" made a telling contrast with the sonorous bass sound of the following line in "Et homo factus est."

The Sanctus again opens tenderly and then soars to the full sound of "Dominus Deus." There was some sensitive string playing here and the four soloists at last got their chance to do some work together. Sylvia Dyck, after her rather timid start in the Gloria, really hit her stride here with a rich, expressive mezzo line. The Agnus Dei, with Mr. Falk repeating the phrase *misserere nobis* several times with a passionate conviction that left nothing in doubt in either a dramatic or spiritual sense.

A most satisfying evening, yes, and a hopeful augury of even greater choral riches to come from this bountiful source. Most of us, I think, tend to take the musical achievements of our Bible colleges too much for granted. They are fertile training grounds and the results are more in evidence every year. I, for one, hope that this musical collaboration between the two institutions will flourish. In time, the tradition of great church music may permeate and enrich not only a few of the more culturally advanced local Mennonite congregations but Mennonite congregations generally. The resources are all there; all we need to do is avail ourselves of them. And what better time to start then in this Centennial year. mm

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 As brooks that babble and birds that sing.  
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 You, the stone, and your worn out nose.

**Ike Froese Named To Native Ministries**

Ike Froese, a Winnipeg high school teacher, has been named executive secretary of Mennonite Pioneer Mission, the native ministries arm of the Conference of Mennonites in Canada. Mr. Froese will begin his duties this summer, succeeding Menno Wiebe, who has accepted a position with MCC (Canada).

"Ike has been invited to our leadership post because he brings to it a special blend of experience, skills, and concern," said MPM chairman Fred Unruh of Regina, Saskatchewan. "He has taught in an Indian school in Oraibi, Arizona, and served on the MPM Board. From 1968 to 1970 he was MPM's acting executive secretary while Menno Wiebe was away on a study leave. At present Ike is teaching in a high school which is located in the midst of a community

which contains a variety of ethnic and racial groupings."

"He has the respect of our native brothers and sisters," said Mr. Unruh, "and they welcome him into their homes. We feel he will be a good leader in our work of evangelism and community building in the northern communities as well as in the larger populations in the south to which the native peoples are moving."

Mennonite Pioneer Mission is one of the major mission programs of the Conference of Mennonites in Canada. It currently has 26 workers serving in 12 communities in Manitoba and Saskatchewan.

Ike and Margaret Froese have five children; their oldest son is a student at Canadian Mennonite Bible College. The Froeses reside at 243 Morley Avenue in Winnipeg. They are members of the Bethel Mennonite Church.

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# Musings of a Manitoba Mennonite

By Abe Warkentine

Did you read the column in this space last issue? The one by Vic Penner? It was all about his 30-acre estate on the Roseau River and all the chokecherries, grapes, gurgling rivers and blue jays.

I'm a nature lover as well and I can understand how that can happen to a fellow when he comes over from the West Reserve where there are only sunflowers and sky. You just want to sit there and let the rest of the world go by.

As soon as he gets his log cabin up I want Vic to invite me over some Sunday afternoon to enjoy the idyllic surroundings. Maybe we can go drown a few gophers in his potato patch or just sit under the oaks and read a bit of Koop en' Bua.

\*\*\*

I ran into a fellow from another province the other day. Mennonite, with feet as flat as mine despite the anglicized name and the sparkler on his pinky. He told me how they did things back home. Big. Everything is bigger and better than in Manitoba and everyone who is anyone is rich. Big houses and new cars. With every new, additional

statement, dollar signs rang up in his eyes.

I keep running into more and more of these types. Why don't they stay home? We're all aware that there are places in the world where you can get richer and warmer and fatter than in Manitoba but some of us like to stay poor and humble in Manitoba.

\*\*\*

Some people I spoke to weren't all that impressed with the Thursday performance of Mennonite Hymn Sing but I attended Friday and I thoroughly appreciated the program. Looking around the magnificent concert hall I couldn't help but draw a comparison in my mind to the first settlers, 100 years ago, conducting a hymn sing on the steam boat coming up the Red River.

What a difference 100 years makes. Or does it? While waiting for the program I overheard a few ladies in the seats in front of me chattering in Low German. Now one bit awed by the plush surroundings they were discussing their geraniums and how Aunt Tina was doing after her gall bladder operation.

mm



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# Last Tango: a Mennonite in court

By Al Reimer

There seems to be nothing — repeat, nothing — that we Mennonites don't stick our noses into these days. After four centuries of minding our own business (when the powers that be permitted us to do so), we are suddenly as active in the outside world as though we had never left it. We have mastered every kind of job skill, penetrated every profession, and successfully wooed all the muses. We are on the make in every direction. We are spreading our wings across the land and claiming our share of the spoils as though we had as much right to them as anybody else. What has happened to "die Stillen im Lande"? They have come out of their shells with a jolt, that's what.

I am led to these not very original reflections by a recent personal experience. As a part-time movie reviewer on C.B.C. radio (now there's a Mennonite profession for you), I found myself called to testify as an expert witness in the case of the Crown vs. the film *Last Tango in Paris*. Like most people, I find the very idea of appearing in court rather unnerving. I've never quite gotten over my first court appearance as the embarrassed spokesman for our errant family dog.

Anyway, here I was involved in a court case over a highly controversial movie. To complicate things, there were several personal oddities in the situation. First, the case was presided over by Judge John Enns. He and I are members of the same church choir. In addition, the wife of one of the lawyers for the defense is an old friend from my hometown. You see what I mean about Mennonites getting into everything these days?

Well, the trial proved to be highly interesting, and I attended as many of the sessions as I could before I was actually called to the witness stand. When I finally did get up there I had one of those excruciating moments of crisis that only an unsuspecting Mennonite can have. As the clerk extended the Bible towards my right hand I suddenly thought of the traditional Mennonite custom of affirming rather than swearing; but it was too late. My right hand had already grasped the Book and I found myself swearing "to tell the truth", etc. My composure wasn't helped by the awareness that a few feet away Judge Enns was looking down at me sternly, probably wondering what kind of Mennonite I was anyway.

Yes, we Mennonites are reminded constantly in all kinds of situations, for better or for worse, that we are no longer living "apart"; that we are now very much at the

forefront - where the action is - and that the protective anonymity that we once enjoyed as a people is now gone - probably forever. Most of us are right out there in the open now, taking our chances on the firing line. So, when the going gets a little rough out there in the "English" world, I sometimes recall what the Oule Wiebshe on our street in Steinbach used to say to us boys when she overheard us speaking English: "Auba Junges, daut mott jie nich. Daut heht je sich nich schmock. Daut wud

dem leve Fauda nich gefaule." I was never quite sure whether she meant my own father or the heavenly one. But she was right about one thing: she knew that learning English was dangerous; that English was indeed the broad highway that led you out there to the wicked "world."

I wonder what it would have sounded like to testify about *Last Tango in Paris* in Low German? See what I mean? But then come to think of it, Judge Enns wouldn't have had any difficulty in understanding. mm

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# Ameisen, Kinder Und Trauungen (Ein Bericht aus Kikwit im Kongo)

*Elfrieda Schroeder, geb. Neufeld, ist die Frau von Hartmut Schroeder, fruher Winnipeg. Sie leben gegenwaertig mit ihren Toechterchen, Cristine, 3½, und Anita, 2, in der Stadt Kikwit im Kongo wo Herr Schroeder seit Februar 1969 in der Bibel uebersetzung taetig ist.*

*Herrn Schroeders Arbeit in Zaire (Kongo) fing im Herbst 1965 an als er zusammen mit Dr. Harold Fehderaus das Studium der Bibel in diese Sprache weiterfuehrte. (Vorher studierte er "Theologie" und "Arts" am M.B. Bibelcollege und den Universitaeten von Manitoba und Waterloo.*

*Gleich nach ihrer Hochzeit, im Januar 1968, besuchte das junge Ehepaar Schroeder das "Mennonite Biblical Seminary" in Elkhart, Indiana, fuer weitere Studien. Im Herbst 1968 fuhren sie auf sechs Monate nach Belgien um sich mit der franzoesischen Sprache vertrauter zu machen und seit Februar 1969 sind sie in Kikwit, etwa 400 Meilen suedoestlich der Hauptstadt Kinshasa.*

von Elfrieda Schroeder

Die Trockenzeit schien in diesem Jahr laenger, staubiger und dreckiger zu sein denn je zuvor und der erste Regen war uns sehr willkommen. Ehe dieser Regen uns jedoch erfrischte ueberfielen uns wie jedes Jahr die fliegenden Amiesen. In grossen Schwaermen kommen sie, angelockt vom hellen Lampenlicht. Eines Abends waren sie da. Ich bereitete das Abendbrot als jemand an die Tuer klopfte. Draussen stand ein portugesisches Ehepaar mit welchem wir uns hier in Zaire befreundet hatten. Sie wollten Abschied nehmen da sie arbeitshalber versetzt wurden. Ich bat sie reinzukommen, wurde dabei aber von einem Schwarm der Ameisen begruesst. Da ich vergessen hatte die Verandatuer zu schliessen, wimmelte und krabbelte es in der ganzen Wohnstube. Es sind ziemlich grosse Ameisen die leicht ihre Fluegel verlieren, Unsere Maedels, Christine und Anita, waren natuerlich ganz begeistert; ich war froh als Hartmut endlich aus seinem Buero (von unten) kam und mir half wieder Ordnung zu schaffen. Als die Ameisen beseitigt und die Gaeste verabschiedet

waren, sank ich erschoeft in einen Stuhl. Aber lange blieb ich nicht sitzen! Eine sonderbarer Geruch drang mir aus der Kueche entgegen. . . . Die kostbaren Kartoffeln die gerade aus Kinshasa gekommen waren (seit laengerer Zeit gab's keine in Kikwit), waren gruendlich angebrannt. Die Kinder merkten wohl mein Entaeschung und als ich sie spaeter zu Bett brachte umarmte Christine mich und fluesterte: "Mama, ich habe dich lieb." Ich gab ihr einen Gutnachtkuss und sie fuhr fort: "Aber ich moechte lieber eine andre Mammy haben." "Warum, eben sagtest du doch du haetest mich lieb. Was fuer eine Mammy willst du denn haben?" Christine: "Lieber will ich eine rosa mammy." (Sie lernt zur zeit die Farben unterscheiden.) "Und was fuer eine Mammy bin ich denn?" "Du bist eine gruene Mammy, und ich moechte lieber eine rosa Mammy haben." Sie hatte recht. An diesem Tag sah ich bestimmt gruen aus! Kinder sind doch wirklich aufmerksam. Ich bin froh dass nicht alle Tage gleich sind.

In diesem Land sind wir die Reichen, und dass ist oft gar nicht vorteilhaft. Da wir so viel mehr haben wie die andern, erwartet man natuerlich dass wir unser "Viel" auch teilen. Dieses wiederum ist nicht ganz einfach. Wir geben gerne. Oft ist es sogar leichter zu geben, um die Menschen dann los zu werden, Ist es aber immer das Richtige? Menschendie immer erwarten etwas geschenkt zu bekommen lernen nie richtig selbststaendig zu werden. Sie sind fortwaehrend auf andere angewiesen. So viele wollen Geld borgen, vergessen aber dass es einen Tag auch zurueckgezahlt werden muss. Und dann die unzaehlichen Bettler! Wir wohnen im ersten Stock (second floor) eines grossen Hauses sodass sie nicht oft bis zu unserer Tuer gelangen. Aber wenn ich meine Einkaufe mache sind sie immer um mich herum; ein hell-aegiger junger Kerl, vielleicht neun- oder zehnjaehrig, ist besonders schwer los zu werden. Er hat nur ein Bein, aber seinen scharfen schwarzen Augen entgeht nichts, besonders nicht ein voraussichtlicher "Kunde." Eines Tages als ich meine

Einkaeufe machte entschloss ich mich ihn einfach zu uebersehen. Nachmittags, als ich von unserer Veranda auf die Strasse hinunterblickte, sah ich wie er an Hartmuts Buerotuer bettelte und bald danach auf seinem Stock lehnend, froh davonhuepfte. Er hatte sicher etwas bekommen. Ich nahm mir vor 'mal mit Hartmut darueber zu sprechen ob es immer recht war den Bettlern zu beschenken. Etwas spaeter rief Hartmut ich solle doch 'mal runterschauen. Was ich da sah haette ein Herz von Stein erweichen koennen!

Da sass der kleine Bursche und neben ihm unsre Christine. In ihren dicken Patschhaendchen hielt sie ein riesiges Stueck Brot und biss kraeftig hinein. Sein Freund sass an ihrer anderen Seite und die beiden hielten jeder ein kleineres Stueck. Wie drei froehliche Spatzen sass sie da und kauten. Hartmut hatte ihm fuenf Makuta (\$.10) geschenkt und damit hatte er sich ein Brot gekauft und es gleich verteilt. Den Ablick werde ich nicht sobald vergessen!

Hartmut und seine beiden Mitarbeiter uebersetzen jetzt die Psalmen. Nachdem sie sich drei Monate mit dem Propheten Jeremiah plagten bietet herbraeische Poesie eine gute Abwechslung. Kikweta Mawa ist jetzt gluecklich verheiratet. Er lud uns ein die Dorfffeier bei der der Brautpreis bestimmt wird, "so wie auch die kirchliche Trauung mitzumachen. Es ist traurig dass viele Jugendliche ueberhaupt nicht an eine kirchliche Trauung denken koennen, denn es ist viel zu kostspielig. Kitweta aber und seine Braut machten es ganz einfach, ohne grosses Festessen. Der Prediger hielt eine kurze Ansprache, traute sie und das war alles. Wir freuten uns dass sie es so machten. Mwanga Ha-Gihaul ist noch nicht verheiratet. Seine Verwandten im Dorf haben aber schon ein (etwas sehr) junges Maedchen fuer ihn ausgesucht. Diese jungen Maenner haben schon viel dazu beigetragen dass wir die Zairianer, besonders die Jugend, besser verstehen lernen; so manches sinnvolle Gespraech haben wir mit ihnen gefuehrt.

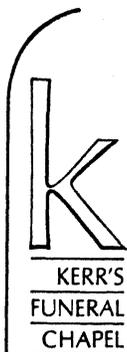
Von Mai bis August hatten wir Leila Siemens eine Studentin der Hepburn Bibelschule unter uns. Es ist erstaunend

was dieses junge Maedchen in solcher kurzen Zeit alles geschafft hat! In drei Monaten lernte sie wohl mehr Kituba als ich in einem Jahr! Die Afrikaner waren auch alle ueberrascht dass sie so schnell mit ihnen sprechen konnte. Eine ihrer vielen Aufgaben war das schablonieren der Uebersetzung des 2. und des 5. Buches Mose (Exodus u. Deuteronomy.)

Zur Zeit bin ich dabei das Manuskript eines Filmes welcher von Hartmuts Team in Kituba uebersetzt wurde, zu vervielfaeltigen. THE GRASS GETS HURT spielt in Kenya und schildert sehr realistisch was geschieht wenn die Botschaft des Evangeliums mit dem Glauben und den Gebraeuchen der Afrikaner in Berueherung kommt. Ich bin ausserdem fuer das Schaufenster unseres Buchladens verantwortlich und gebe auch einmal woechentlich Zeichenunterricht zu den 8 Missionarskindern die hier in Kikwit ihre eigene "Schule" haben.

Im Juli waren wir zwei Wochen in Kinshasa. Wir hatten unsre jaehrliche Missionarskonferenz, machten dabei auch unsre Einkaeufe und besuchten Doktor und Zahnarzt. Es war fuer uns eine schoene Abwechslung. mm

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## Reflections on Easter

By Peter Paetkau

Is the Mennonite experience of Easter entirely the same as that of main-line Christian denominations? Not really. Certainly, we comprehend the reality of Christ's death on the cross and resurrection from the grave basically the same as any other New Testament church. However, with considerable variations derived from the exclusive nature of Anabaptist-Mennonite origins. And certainly quite different from that of the commercialized world that would have us egg-hunting and bouncing after the Easter bunny on a green meadow - when usually at least in our part of the world it is far from green. Hard-boiled fancy colored eggs freeze possibilities of new life; we are not searching for any thing at all, for we know the Christ raised to life.

I marvel at the placing of Easter in the springtime of the calendar year. The time when winter's ice and snow begins to melt and run off in rivulets and streams of varying sizes, the last of which is soaked up in the earth after the frost is out, in preparation for new seedlings to sprout again. Yearly we are reminded, how with high accuracy the seasons come and go, never failing: the leaves that fly in autumn are replaced by green buds in spring.

And I cannot help thinking that we people are so much like green buds in spring, but weary, by fall. Oh yes, God the Creator, gave us our original *Privilegium* to enjoy vast privileges in happy Eden there to remain - but we would rather become a pilgrim people *auf der Wanderschaft* without a resting place on earth. Somehow we need to recapture the notion that we do not rest until we rest in Him. Not always are we of the main pilgrim line destined to remain wanderers. Here we place John 3:16 in context: God loved His own created handwork and actually sent His Son to die that we might be filled with life blossoming like the lily of the field unto eternal life.

As a people who attend our church worship services regularly the Easter message has hardly escaped us. We know of it from the time we sat at mother's knee. And now death speaks so loud in our lives, but that is what Easter is all about. Not like a death in the family we hardly know how to take but the death of God's Son so that we undeserving may live eternally. This is a law of Nature: a seed must die in the ground in order to bear fruit; and we as a people of the soil, closely rooted to agricultural production, must we not know Easter as an object lesson in every seed we send down

the drill spout? A seed cannot bear fruit except it be sent down into the earth to decay for the sake of its fruit.

The Anabaptist movement appears to me as a type of Easter, as a type which gave new hope to thousands caught in strict adherence to the order of the Roman Church, and permitted a gradual though difficult break of ties. The Renaissance planted a seed which nurtured Reformation. Reformers all over Europe arose. Men were really thinking, and some were willing to die for what they considered right though contrary to the established order. We recall such names as Luther, Calvin, Huss and Grebel to name a few - you find their names in the books. And Menno Simons. Menno Simons? Perhaps he went furthest in exposing the deception of the Christianity of his days. Look at the host of followers who died a martyr's death. The Mennonite Encyclopedia deals with over 2,000 of them. How many in the Martyr's Mirror? What a telling echo of death determined to bear fruit. Perhaps the period of early Anabaptism was a type of Easter in that they died so that we can live. Easter carries on that way, perpetuates that way, maintains life that way.

Easter 1974 ought to be very much different for the Manitoba Mennonite, a pilgrim people still, if not from land to land, then from soil and toil to office and management, yet still hardy toiler in a particular field. Like a pilgrim people, taking a long time to get across, we have at any rate reached a milestone too big to miss. Dull would he be who could pass by so great a commotion. Heaps of memorial stone were God's instruction to the Israelites after they had crossed the Jordan. For us too it is a pertinent instruction to manifest our gratitude in this land of ours towards this land of ours. When we are grateful we must say so.

Maybe this is our Easter Year? It is interesting to see all Manitoba Mennonite groups participate eagerly in the celebrations in every place. If our fathers have not been here in Manitoba a 100 years, then it is 50 years or just 25 years, but nevertheless we all seem to be joining in. I think now of the earlier groups from the Bergthal settlement, those hardy pioneers. Hadn't they already died half their lives to gain ground in Russia? And then to Manitoba, that bald treeless prairie! A hole in the ground and sod roof overhead to protect from the wolves and bears and Indians - dying almost in the struggle for survival with wind and weather and mosquito hoarde. mm

# Manitoba News

## Crosstown Meeting

About 150 members attended the annual meeting of the **Crosstown Credit Union** in Winnipeg on March 4, 1974. It was the 30th annual meeting of the Credit Union. Membership in the Credit Union now stands at 5,796, an increase of 286 in 1973. Total assets at the end of 1973 were \$11,909,083, compared to assets of \$9,800,561 at the end of 1972. Considerable time at the meeting was given to questions and answers, and several members expressed concern about the "provision for doubtful accounts." The annual report made reference to two or three problem accounts and it noted with regret that "in an ethnic common-bond organization such as ours, trusts can be so cruelly and totally misused." It concluded, however, that "the aforementioned problems are exceptions and generally results have been very good." Stringent efforts are being made to prevent losses.

## Concordia Hospital

The daily press in Winnipeg has been filled with conflicting reports about administrative and medical problems at Concordia Hospital, as Concordia prepares to move into new, much larger facilities later this year. The **Mirror** has learned that members of the nursing staff at Concordia have been concerned for some time about certain administrative and medical practices at the hospital. However, it also appears that one or two reporters for the daily press have made charges which the Board of Concordia feels are manifestly unfair and against which some action may be taken.

## Missionary Deaths

Missionaries **Gilbert Reimer** and **Leonard Dyck**, both from southeastern Manitoba, lost their lives within a few days of each other. Reimer, was reported missing after leaving for home from the Gospel Missionary Union farm complex some 17 miles north of **Panamá City**. The badly mutilated body of the slain Steinbach man was found some days later.

Dyck, formerly of Stuartburn, pilot for the Sudan Interior Mission, crashed in northern Nigeria. Both men leave behind a wife and two children.

Mennonite women are invited to attend a two-day seminar which will focus on family pressures. The meeting is to be held in conjunction with the MCC Peace Section Task Force on Women in Church and Society.

Registration for the seminar should be sent by April 20 to: MCC Peace Section Washington Office, 100 Maryland Ave. N.E. Washington D.C. 20002. A \$10 registration fee covers the cost of two luncheons, a dinner, and seminar expenses. Sleeping accommodation can be arranged for less than \$6.00 a night.

**Winkler Woodcraft** is a maiden industry which turns out "grandfather" and "Grandmother" clocks, Woods such as walnut, oak, elm and maple fashion the intricate exteriors which house clockworks imported from Germany.

The New York Times of Feb. 5, 1974 quotes Art DeFehr of Winnipeg in a report on the plight of the stranded Biharis in Bangladesh. Art and Leona DeFehr are completing their term of service with the MCC in Bangladesh in June of this year.

Two Grade XI students at MCI, Gretna, Man., have initiated a Bicycle Trip called **Mennonite Centennial Safari**. Reginald Heinrichs, son of missionary parents in Mexico, and Carey Isaac, son of Jake and Helen Isaac of Chilliwack, B.C., are taking a round trip bicycle tour from Gretna to St. Catherines, Ont. during July and August. The boys see the tour as a healthy adventure which would raise money for the school budget and grant them a remuneration of 5% of money collected in lieu of a summer job.

Interested in sponsoring? Give your pledges to MCI Choir members or to the school at Box 39, Gretna, Man. ROG OVO. Receipts will be issued for income tax purposes.

**Clarence Epp**, co-ordinator and pastoral counsellor with Crossroads, an inner city program in Winnipeg, has been released by the Crossroads board of directors to take a casework assignment with Open Circle, a program for offenders sponsored by MCC (Manitoba).

At Open Circle, 349 Donald St., Mr. Epp joins C.N. Friesen and Hilda Hildebrand in providing services to persons in jail, as well as to probationers and parolees.

Mr. Epp has 3½ years of part time experience with the John Howard Society in Prince Albert, Sask, and Crossroads. The Epps held an overseas assignment with the MCC in Uruguay from 1959 to 1961. Clarence holds degrees from CMBC, Winnipeg, 1959 and the University of Manitoba 1971.

**C.A. DeFehr** was honored by the Board of Higher Education of the Canadian Mennonite Brethren Conference for nearly 30 years of service on the board. Now 92, Mr. DeFehr is one of two living members of the original board, and the only one who has remained a member of the board to this year.

Plea: Needed in Vietnam by the MCC, one general practitioner to work at the Nhatrang hospital specializing in eye surgery.

Seminar on Food and Famine, Washington D.C. May 15 - 16, open to farmers, "ag" teachers, etc. Information on cost and lodging may be obtained from: MCC Peace Section Washington Office, 100 Maryland Avenue, N.E., Washington, D.C. 20002.

Former CMBC faculty member, Adolf Ens, returns to that faculty as lecturer in the field of church history with special emphasis on Canadian history. He is presently enrolled in a doctoral program with the University of Ottawa.

## MCC Exchange

People interested in an exchange plan involving agricultural workers from Poland are asked to contact the MCC at 201-1483 Pembina Highway Wpg., Man. R3T 2C8 (Tel. 204-453-4897). To save time, callers should indicate their telephone number and briefly outline the type of agricultural work available.

## Survival in Cold Weather

Manitobans may find their record-breaking St. Valentine's Day temperatures and deep, havoc creating snowbanks on their roofs memorable enough but one Manitoban, Mary Klassen, daughter of Mr. and Mrs. Frank P. Klassen of Haskett will no doubt best remember her New Year's Eve drive through record lows. On her return to a teaching job in Thompson she found that the bitter 52 degree below temperatures left her without gas seven miles short of her destination. Since it was 2:00 a.m., she decided to walk but the bitter cold drove her back into the car. She lit a candle and waited. Realizing that her face was becoming frost-bitten she lit one by one tightly-rolled garments from her suitcase. To avoid smothering from the smouldering garments she rolled down to a degree her windows.

After a wait of two hours a car came along and stopped. The stop proved to be too much for a carburetor already frozen. Taking Mary into their car, the newly arrived people and she was thankful for a small supply of canned heat. Finally, another car, this time from Thompson, pulled up and before long all arrived safely in that town. Mary was glad to share her warm apartment with guests from the first car and thankful to find herself only slightly worse for wear in terms of frostbite.

**J. K. Klassen**, former minister of the Blumenort Mennonite Church, has been appointed national director of the Mennonite Foundation of Canada. Now pastor of Vine-land Ontario's United Mennonite Church, Mr. Klassen will assume his duties at the foundation's Winnipeg office in July.

Words of praise for the efforts of the **Mennonite Disaster Service** came from the Tom McKiernans of Keystone, South Dakota at the annual meeting of the organization at Altona February 8-9. Said Marie McKiernan, "They not only gave us physical help but they gave us spiritual help. They didn't preach; they just rolled up their sleeves."

# reflections from our readers

Dear Sir:

Enclosed is \$1.00 for which please send me two copies of the special Centennial Edition, January - February 1974 of the Mennonite Mirror. Our church history teacher finds the material in it relevant to the study of Mennonites in Canada. Thank you for a good paper.

Yours truly,

Anna Isaac,  
Librarian,  
United Mennonite Educational Institute  
Leamington, Ontario.

Dear Sir:

Thank you for considering my two articles worthy of publication. Please give me the opportunity of straightening out some garbled paragraphs. The fifth paragraph of the White Horse Plains story should have read: Official observance of the day began shortly before noon when, under a warm, friendly summer sun, "the men of the Provisional Battalion and Dominion Artillery under Major Irvine were paraded immediately in rear of their camp on the Assinibione River. The 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 by the troops with a salute. After the ranks were inspected 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 "recorded the Manitoba Gazette in its July 4, 1873 issue.

The cut line or caption for the exhibit for that article should have read: Copy of letter from Hespeler to Lieut-Gov. Morris.

If the two corrections are insignificant the one for paragraph six is not. The quotation from Mr. Gerbrandt should have read, "a large group of Metis surrounded the building and threatened *them* all," not "us" all, because this would make Mr. Gerbrandt an actual witness (and, I might add, a very old man) which he was not. Last but not least, my name should have been spelled Doerksen not Duerksen.

In the other article, the fifth paragraph should have read: the brethren from Russia. . . (not Russian) and the eighth paragraph should have read ". . .from nearly half way around. . ."

I think the Mennonite Mirror is doing a great job of informing Mennonites of significant historical and contemporary events and I wish to congratulate the executive on the fine job they are doing. I greatly appreciated Harold Funk's article on the Mennonite villages. It is good to know that there was so much importance

attached to the layout and construction of a Mennonite village. There was no way I could realize all this as I used to saunter down the main street of New Bergthal as a little child but thinking back on it now I'm sure I sensed it to a certain degree.

I found Mr. Schroeder's article on Bergthal's pilgrimage to Manitoba quite interesting too but I was always under the impression from the articles I read that it was the delegates who took the overland route indicated on the map and that the first boatload to arrive in 1874 had sailed from Odessa. Could anyone explain this please?

Yours truly,

A.D. "Tony" Doerksen  
Winnipeg

Dear Sir:

I saw the movie *The Exorcist* and I left thankful and even elated. Thank God someone at last has the courage to bring a few of the horrors of mental illness into the open. I fervently hope this film has broken the ice and is the harbinger of things to come.

Non-reviews such as Betty Dyck's are giving me too many added anxieties. Well meaning, concerned individuals can destroy all the understanding and good which can come from this film. It is a "must" for all social workers, educators, clergy, judges, and people who love people and are interested in helping those in need.

Let's stop pretending a part of life doesn't exist, and closing our eyes to what we should know.

*The Exorcist* is a Hollywood production with make-up, special effects, and sound effects somewhat overdone. But, for those who believe it is a "sensational scare movie," just be thankful that you can believe this. I hope you never experience the horror of having someone you love go into a "hell", where try as hard as you can you can do almost nothing to help; the horror of seeing your family and its members in fear and non-functional, sleep, work and even communication having become secondary to survival; the frustration and sympathy of friends, relatives, and neighbours which soon turns to fear and avoidance; the lack of concern and understanding by social workers, doctors, psychiatrists, judges and clergy. Even here you would be on the outside looking in, for who knows what sensations and conflicts are going on in the mind and body of the ill person.

The family in *The Exorcist* was not abandoned, friends, doctors and clergy tried to help, the girl got better, the family was preserved, only a bare minimum of the human suffering appeared on the screen. I found the movie "mild" and the treatment almost superfluous.

It is a beginning.

Let there be light!

Name withheld on request.

Dear Sir:

We enjoy the Mennonite Mirror very much, the latest issue (Jan/Feb) we find especially good. Would you please send your January-February Centennial Issue and a year's subscription to Mr. Mark Kimberley, Maxwell, Iowa, I am enclosing \$5.00, as I would like to cover cost of mailing.

Thank you,  
Mrs. E. Penner  
St. Vital

P.S.

Mark is our son-in-law, he is very interested in Mennonite History. After four years in the U.S. Airforce, he went back to school, finishing his last year and a half at Ames University, Ames, Iowa. During this time, he had to write a paper on a topic of his own choosing. He wrote, and later had to speak to the class on this subject, i.e., on the Mennonites. He received an exceptionally high mark on this paper. E.P.

Dear Sir:

In the last issue somebody asked where the word "sarai" comes from. Here is the answer: In the year 1224 the Tartars or Mongolians invaded Russia and from the year 1237 on they exercised their power over Russia until 1452. These Mongolians became known as the "Golden Horde," whose center was the town of *sarai* on the lower Volga. This city was situated at the junction of the steppe and the desert zones. The rivers Don and the Volga come very near to each other at this point. The Russian princes were forced to recognize their complete submission to the Tartar Khan, to pay tribute to the Khan and suffer many humiliating acts from the Tartars.

My Russian dictionary says the word "sarai" now means a shed; a car shed; a coach house, engine house with the proper adjective before the word sarai. How this word was started to be used for a shed we cannot explain.

Reading about Arnold Dyck brought back many memories. Arnold Dyck, who at that time was known as Abram Dyck, was my schoolmate for four years (1902-06) just ~~about~~ the same age and occupied the same room. His in-laws the Andreas Vogts of Schoenweise were good friends of mine. With Andreas Vogts, jr., later teacher at the Chortitza Zentralschule, I studied together for three years (1910-1913) in Ekaterinoslav Teachers' Institute. I often visited Hochfeld, the home of Arnold Dyck and became a very close friend of Bernhard B. Dyck, Arnold's brother, who was a pastor at Hochfeld, who also died in slave labor in Russia.

Sincerely,  
G.P. Schroeder  
California

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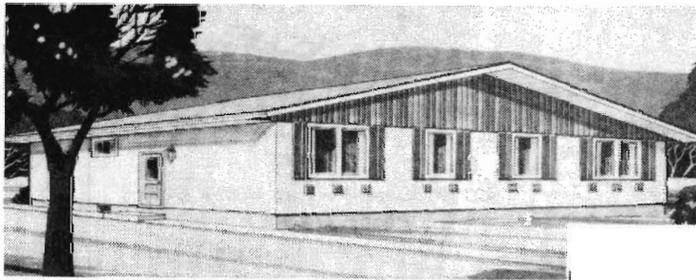
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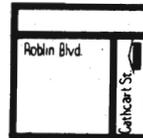
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