

mennonite mirror

volume four / number four / january 1975 / 50 cents



Martin Darksen,
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Sept. 74

Von guten Maechten treu und still umgeben,
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so nehmen wir ihn dankbar ohne Zittern
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*Written by Dietrich Bonhoeffer at
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The answers to the December Mix-up are: giver, share, urgent, famine, starve, liberal, and this Christmas let's relieve world hunger.

The letters are to be re-arranged and written in the squares to form real words. Letters which fall into squares with circles are to be arranged to complete the answer at the bottom of the puzzle.

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Contest entrants are reminded that the Mirror staff would prefer to award the prize to a household where the subscription is paid up. Please try to remember to pay yours if you haven't done so already.

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About this issue

As we enter the new year, 1975, we should not wonder why there is hunger and tragedy in the world, but we should instead wonder why those who have abundant goods don't share. This unwillingness to share with the less fortunate is the greater tragedy. Mennonites have a long tradition of sharing with each other and with those outside their group. Because it appears that we are now entering an era of "harder times," we should set an example of sharing, demonstrating that such an act is not a sign of weakness but of responsibility.

In this issue Frank Epp is interviewed concerning his most recent and most ambitious work, *The Mennonites in Canada*. Eric Friesen, who wrote in last month's issue, interviewed Dr. Epp, for a radio program and we were fortunate to get the transcript for this issue.

Rudy Wiebe is no less a famous author, but with a different emphasis. He is a short story writer and novelist. Mary Enns spoke to him about his work past and present, and we learn that he is finishing yet another book.

Mennonites make their mark in many fields, including sports. This month we begin a new feature by Rudy Schultz. He will write regularly on various aspects of Mennonites in sports. He begins by describing one of the several Mennonite curling groups.

Jack Thiessen of the University of Winnipeg is back in this issue with another of his delightful and humorous low German stories.

The Cover: This winter scene was taken by photographer Nathan Enns, who exhibited his work at the spring art festival.

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**mennonite
mirror**

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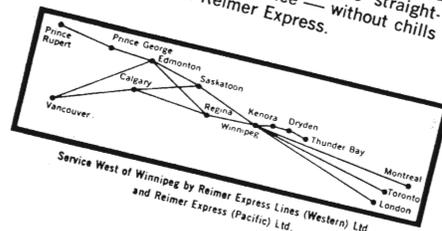
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Frank Epp writes Mennonite history for Canadians

Excerpts from a CBC interview between Eric Friesen and Frank H. Epp.

Friesen: Frank, tell me first a bit about the background of this project. Was it initially something that started as your idea or was it part of a group?

Epp: Actually, the idea began with Mr. Ted Friesen of Altona, Man., who is your father.

Friesen: You would have to bring him in, but obviously there was some consciousness on the part of many people to do this sort of a project.

Epp: Well, Friesens had published my first book *Mennonite Exodus*, the rescue and resettlement of the Russian Mennonites, and it had sold rather well. Then came the Canadian Centennial (1967) and historical consciousness pervaded Canadian society and a number of us recognized that we did not yet have the general Canadian Mennonite history. It was your father, Ted Friesen, who picked up the correspondence with other potentially interested people. He may have done it in his capacity as a member or perhaps even secretary of the Manitoba Mennonite Historical Society. He wrote the Ontario Historical Society and the project became a joint project under the auspices of a joint committee beginning officially in 1968.

Friesen: You say there was not a history of Canadian Mennonites - why not? I mean, Mennonites have been here since the 18th Century.

Epp: Well, Mennonites have been pre-occupied with pioneering, they have also been pre-occupied with themselves. Mennonites represent many different groups and the groups within the Mennonite family have been pre-occupied with themselves.

Friesen: The Mennonites were never really, at least not until now, part of the main stream of Canadian culture. It must have been very difficult to find your resource material.

Epp: One of the reasons I declined to ac-

cept this writing project in 1968 was that I thought everything that could be written had been written, but I was in Ottawa at the time and working on a smaller research project relating to migration and I began to discover some of the things in the Public Archives of Canada and some of the untold aspects of our story and then I became interested, began to search, and found more and more things. Even now I feel that someday someone will come along and improve on my first volume of the Mennonites in Canada, which goes up to 1920.

Friesen: Did you have a research group helping you with it?

Epp: I had a number of assistants from time to time. I would have to say that this is probably one of the most liberally financed Mennonite writing projects in history and I am rather conscious of that because Mennonites expect returns for their dollars and I know that my book has to give an account of this investment. I had very good people, two of them presently in Ottawa in the Public Archives, Ernie Dyck and Ernie Dahl. They helped me an awful lot. I must also mention my wife, who has been a stenographer and research assistant for me for 15 years, ever since *Mennonite Exodus*, and our daughters who were part of the research team for several years. It was kind of a family project. It would be difficult to name all the people who had a hand in this history.

Friesen: I take it that it is not only a project for Mennonites, although you say Mennonites expect some sort of a return for their dollar, but obviously the readership that you view as a writer and that your committee views, goes beyond the Mennonite community.

Epp: Yes, we are telling the Mennonite story not only for Mennonites but for Canadians. It was on these terms, I think, that the Canada Council gave

The first volume of Frank H. Epp's **MENNONITES IN CANADA**, has just been published. Because of the importance of this event we are publishing an interview that Eric Friesen of the CBC conducted with Frank Epp recently. This interview provides some interesting background to the preparation and thought that went into Epp's book. In our February issue we will publish a review of the book itself.

liberal support and McMillan of Canada became interested in publishing. There is now a very good climate for this kind of thing in Canada, thanks to the official Multiculturalism policy of our Government. Apart from this history there will be another history appearing in a series being sponsored by the Secretary of State. I think the series will be called the Peoples of Canada, and the Mennonites will be one of about 20 groups being treated in this way.

Friesen: In your book you stress the "separateness" of the Mennonite people. Were the Mennonites more separate from society than other groups that have come to Canada?

Epp: . . . The Mennonites didn't go as far as the Hutterites but the Mennonites always carried this idea that the Kingdom of God begins with the regenerated individual and also with a new committed discipleship community. This idea was a very strong one but it had its negative aspects in that the Mennonites sometimes, in their small communities, considered themselves exclusively the Kingdom of God, and it led to a certain kind of spiritual egoism and phariseism, I think we might say.

Friesen: Did that process entrench itself here in Canada? Did they become more isolationist after a period of years in Canada?

Epp: Yes, I would say that certain of the Mennonite groups that came to Canada, especially those that came in the 1870's, did isolate themselves. When they felt that they were being betrayed by the government, particularly in the question of public education, their distrust and their social isolation drove them further in that direction. But also among the Swiss Mennonites there was what we call the Old Order group and the Old Order Amish who resisted what we call "progress", who resisted assimilation

Continued page 9

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more about Epp Interview

and accommodation in every way, and they also developed a very isolated and separate way of life.

Friesen: Mennonites have always had an impulse to divide amongst themselves on almost every issue. I think in the book you use the German word, "Taeuferkrankheit" (Sickness of the baptizers) I was wondering in reading your book whether it was worse in Canada?

Epp: Well the brokenness of the Mennonite body in North America is not known anywhere else in the world the denominationalism and the fragmentation happened for the most part here. Perhaps the frontier contributed to it, perhaps the individualistic emphasis not only in economics but in religion

Friesen: To what extent is the history of the Mennonites different in North America from anywhere else?

Epp: Well we have achieved another "Golden Age." By saying "another" I have indicated that it is maybe not all that different. We also had a "Golden Age" in Russia but it is surpassed, I

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Dear Readers,
We wish to thank all our readers who responded to our Editor's subscription reminder in our November issue. However, our records still show a great number of subscribers who are in arrears, or who have never paid. May we take this opportunity of reminding all of our unpaid subscribers (pensioners excluded) to please remit their subscriptions as soon as possible, using the form below. As mentioned previously, your expiry date is shown on your address label.

People are often asking us about the financial position of the Mennonite Mirror. We are pleased to inform them that the profit on the November issue was \$25.96. This is a good example of the envious position we have attained. Our purpose is simply to break even and we are glad to report that with the co-operation of our advertisers and our paid-up subscribers, we have been able to achieve that goal up to this point.

The Editor.

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believe, by our present Golden Age here in terms of our institutional life, cultural creativity, in terms of vigour in the congregations and in what is coming forth from the Mennonite young people - and it's really exciting.

We are different in the large number of institutions that we have. It's just fantastic - colleges, four seminaries, a score or more of church high schools, perhaps several hundred parochial elementary schools, welfare institutions of all kinds, first class mental hospitals, general hospitals, cultural associations, symphony orchestras, choirs - you name it. It's just fantastic! When one considers that we came here to plow the land it's just amazing what happened when the plow began to give us our bread and we had time to do something else.

Friesen: This book goes up to 1920. The next book will presumably take us up to the present. Have you written it? Is it coming out shortly?

Epp: No it hasn't been written. I have gathered a lot of material, in fact I have about three times as much material for the second volume as for the first. The society that is behind it wants us to get started right away. But I know from the first volume that these things must not be done in a hurry. Even this one which has taken six years could have had another year. Of course, I felt that way about *Mennonite Exodus* too. It will begin in 1920, but I am not sure how far it will go. At the moment I see another historical unit running from 1920 to 1950 It may well go beyond that but I doubt whether it will come right up to

the present time, partly because you can't really write history for the very recent times - you just don't have the perspective. mm

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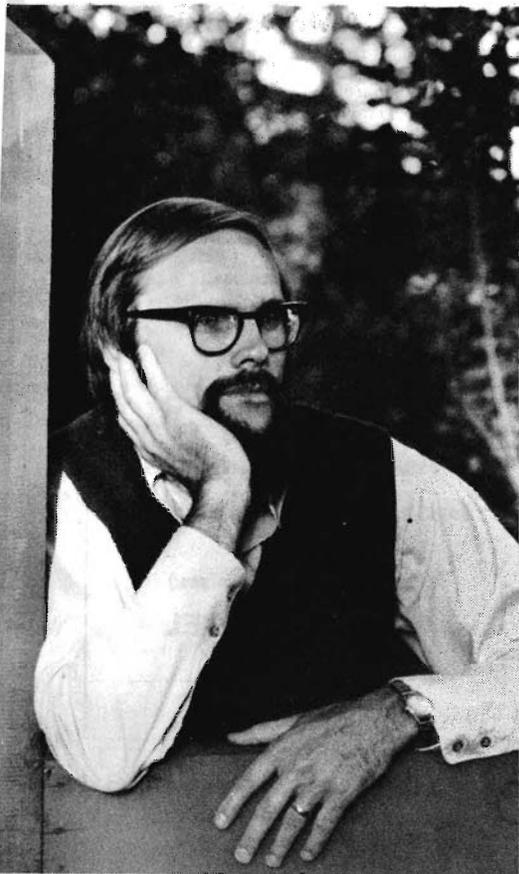
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Rudy Wiebe: "There's still a lot to be written"



by Mary M. Enns

How do you measure a man's achievements? Since 1962, this man of many involvements has written five books and edited three others. Yet, when he first impressed most of us, it was not as a writer. It was as far back as 1957 and Rudy Wiebe, college student, thrilled a large audience with his singing of the magnificent "Panus Angelicus". Now his days are crowded with his responsibilities as a full-time professor and writer. We had met most recently in Vancouver. Then, in August, on our way home from the North, my husband and I found ourselves with a free evening in Edmonton. On impulse I phoned Mr. Wiebe requesting an interview for the Mennonite Mirror. We found there isn't too much time for reflection when you are a guest at the Wiebes. But we did have time to look. Everywhere were artifacts, mementos of various countries visited by Rudy and his wife Tena, in pursuit of research. We picked up the beautiful leatherbound volume of *Temptations of Big Bear*. It was the gift of Mr. Leger, honouring the author with the Governor General's award for fiction in spring, 1974. A great deal of research had gone into writing that novel and there were questions we wanted to ask him. It occurred to us that, paradoxically, the busiest people are often most generous with their time.

Mirror: Mr. Wiebe, I asked you a month ago which in your opinion is the best book you have written. You answered emphatically, *The Temptations of Big Bear!* An author usually considers his latest book his best. Are there more definite reasons why this could probably be considered your best?

Wiebe: "It is my most ambitious book. It tries to do more and I think accomplishes more than any of my other novels. It has a wider range, I'm freer in it. Part of writing is finding out things you can do; seeing how far you can push your imagination or how far your imagination can draw you. I try to see how far beyond myself I can think. I imagine the most horrible, the most beautiful. There's so much that needs to still be written: for example, I haven't done too well with love stories, - only a few. In *Big Bear* I was able to write more freely. Freedom is a purely personal thing - allowing your imagination to go where the characters lead it, and being able to keep up."

Mirror: What was it that helped you to

gain this greater freedom?

Wiebe: "Partly it's just that one lives, and grows older. You never want to stay the same; living things change. One contributing factor was my wider discovery of being a Mennonite and a Christian, a lot of which happened during our years at Goshen College. This is a very liberating thing, not at all inhibiting. You find you can talk to anyone and be perfectly relaxed. That's one reason why I dared write about Big Bear who is a pagan, deliberately refusing to become a Christian. In many ways Big bear is as close to Jesus in his understanding of the universe as anyone I've ever written about."

Mirror: Is *Big Bear* of greater interest to today's reading audience because it deals largely with the Indian Problem?

Wiebe: "Yes, but that doesn't necessarily make it great in any sense, just because it is popular."

Mirror: Is it of greater interest to a larger group of readers than your *Peace Shall Destroy Many* in that it does not zero in on the Mennonite people, a rather obscure Minority group?

Wiebe: "Just a moment! Certain kinds of Mennonites are popular now; - You know, the desire for the simple life, living apart, not being dominated by machines, living close to the land, living out of stride, being suspicious of the dominant society. This is because everybody sees where our society has gone."

Mirror: Reviewers of your most recent work have criticized you for using a very difficult and complex style of writing. How do you feel about this?

Wiebe: I tell stories that are complicated and complex; they are not simple adventure stories, they involve complicated people and you have to tell it in a way that you understand the complexity. Many Canadian and Christian stories are told in a far too simplistic manner and I try to get hold of a complicated state of mind. Why should anyone expect me to write the usual kind of story that you read once and know everything that it has to tell you. I expect you to read my stories four times and each time they should tell you something new and more beautiful. They are not nice little bed-time stories that teach simple little morals. Life does not work that way. If I spend six years in trying to tell a story why should you expect to know everything in it in five or six

hours.

Mirror: Since the publication of *Big Bear* have you had reason to change your opinion expressed in a T.V. interview that "As a novelist I could not possibly make a living?. Did you mean this to be so in Canada? Is it for somewhat the same reason that most artists, whether they be writers, playwrights, actors etc., feel that they can progress more surely outside of Canada?

Wiebe: "No. I'm going to stay in Canada. I'm not leaving. But when you write for a living you are tyrannized by market. You've got to write what sells and that can be worse for your writing than having another kind of job altogether. You can kill your best ideas by selling them for quick money because you have to feed your children."

Mirror: Had you a choice, would you like to spend all your time in the writing of novels?

Wiebe: "My writing still isn't popular enough to write only novels. It doubtless never will be; I don't know, I don't think I could even do that. You write yourself dry, you must regenerate yourself. Hemmingway tells us that writing is like going to a well. It is better to dip out a little, steadily, and come back for more, than to drain it empty all at once. I like to do other things, with people. If I were to turn to other types of writing, television, movie scripts — well, maybe some day I will. They pay much more and we all have

to make a living."

Mirror: How much of your time do you spend in writing?

Wiebe: "It depends; in winter I have a full time job at the University of Alberta. Then at Banff this summer I would write 15 - 18 pages a day. I've written a play on one of the chapters from *The Blue Mountains of China*. This caught on really well at Banff. I worked six years on *Big Bear*."

Mirror: Mr. Wiebe, when Jamie Wyeth, the American painter was asked about painting he firmly discounted the myth of painting only when he was inspired. "You've got to keep at it", he said, "keep your tools sharpened." Do you write whether or not you are inspired?

Wiebe: "Inspiration has very little to do with it. Can you determine when in a book the writer was inspired? Sometimes you write until you are in a state of inspiration. There are times when things go fairly well, other times better."

Mirror: You are undoubtedly well into another book. Are you as keen about your new "baby"?

Wiebe: "What do you mean by "keen"? Here's a copy of my newest book. It will be released in mid August. It is a collection of stories I have written over the past 18 years. Read the title story first."

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Ethnic Groups Liaison

Stellt Mittel zur Verfuegung auf nationaler und lokaler Ebene, um Gruppen bei ihrer Organisation und Kommunikation zu unterstuetzen.

ralismus

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Im Nationalen Film-Ausschuss

(In the National Film Board)

Der Nationale Film-Ausschuss hat ueber 400 seiner Filme in 19 verschiedene Sprachen uebersetzt. Diese sind kostenlos bei den Bueros des Nationalen Film-Ausschusses in folgenden Staedten erhaeltlich: Vancouver, Winnipeg, Toronto, Montreal, Ottawa and Halifax.

Im National - Museum

(In the National Museum of Man)

Das National Museum of Man in Ottawa dokumentiert die Geschichte aller kanadisch-ethnisch-kulturellen Traditionen. Das Museum besitzt eine umfangreiche Anzahl von Kunstgegenstaenden, Tonbandaufnahmen, Videobaendern und Filmen. Besondere Aufmerksamkeit wird Volksarchitektur, Wohngegenstaenden, industriellen Methoden fuer Lebensmittelproduktion und Kunstgewerbe-Artikeln zuteil sowie traditionellem Geschichtenerzaehlen, Familien - und Gemeinschaftsleben, Festen und Ritualien. Kulturelle Ausstellungen und Reise-Ausstellungen sind ebenfalls in Vorbereitung.

In den oeffentlichen Archiven

(In the Public Archives)

Das national-ethnische Archiv-Programm wurde entwickelt, um ethnokulturelle Unterlagen vor Verlust, Beschaedigung oder dem Zerfall zu bewahren. Eine Gruppe von Fachleuten hat mit den Vergleichen von Unterlagen ueber diesen reichen und wichtigen Aspekt unserer Herkunft begonnen, durch Kontaktaufnahme mit ethno-kulturellen Organisationen, Assoziationen und Einzelpersonen.

In der Nationalbibliothek

(In the National Library)

Die Nationalbibliothek hat mit der Einfuehrung eines vielsprachigen Bibliothek-Service begonnen. Ihr Ziel ist, Buecher in Sprachen, die nicht in Kanada gesprochen werden, zu fuehren und sie der Bevoelkerung durch oeffentliche Leihbuechereien zugaeinglich zu machen. Man hofft, dass die Buecher zu Beginn des Jahres 1975 in zehn Sprachen versandfertig sind und dass fuef weitere Sprachen jaehrlich dazugefuegt werden koennen.

Fuer weitere Einzelheiten wenden Sie sich bitte an folgende Stellen, und richten Sie alle Korrespondenz an:

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Circle tours opens Alberta bus tour office

John R. Klassen, president and general manager of Circle Tours Ltd., announced that his company has established an Alberta division and opened their new offices to the public in Edmonton, Alberta on December 12th.

After considerable research, Circle Tours Ltd. inaugurated the first carefree package bus tour programs in Manitoba. They were convinced that there was a definite need to correlate bus tours which would enable people from all walks of life to see the many beautiful, historical and adventurous highlights of Canada and the United States. The concept of the tours was geared to offer the passenger a totally carefree vacation. Choice hotels of AAA rating and excellent side tours are included in the total package.

After a very humble beginning, the Company now conducts tours from Winnipeg and Edmonton to such places as Florida; Nashville; New York State; Padre Island in South Texas; Phoenix, Arizona; Matamoros, Mexico; Los Angeles; Disneyland, San Diego; San Francisco; Yellowstone; Glacier National Park; Black Hills; Grand Canyon and most of Canada including the Canadian Rockies and Canadian Maritimes, covering most of this vast nation's highlights.

The tour coaches provided are ultra modern, luxurious buses equipped with air conditioning, reclining seats, lavatory, and panoramic windows. Qualified professional tour drivers, hosts and hostesses assure the passengers of a worry-free, entertaining and educational experience. He simply sits back in the easy chair of the coach, viewing the many wonders of nature. All travelling is done during the daylight hours and the passengers are taken directly to their hotel or motel, where the keys to their rooms have been pre-assigned.

Mr. Klassen reported that many of his clients, after trying one tour, make this an annual experience and some have already been on 14 tours. One of the most exciting and rewarding factors of this has been the new friendships developed and the keen and lasting fellowship originating from joining one of these tours. We find that, after someone from a certain part of the province, or for that matter, other provinces, joins us on a particular tour, they usually come back for another departure with some of their friends. The company's greatest growth is attributed to satisfied customers telling their friends of the happy experience they had. "It has been most rewarding to have the opportunity to bring happiness and joy into the lives of many who otherwise, perhaps, would not have seen the wonderful North America we live in."

Rudy Schulz, a Winnipeg high school teacher and sports enthusiast will describe the Mennonite sports scene in a regular column each month in the *Mirror*. Contact him at 334-6106 regarding news about your curling, golf, hockey, volleyball, activity, etc., for publication in the *Mirror*. In his first column Mr. Schulz describes:



After eight ends Art Braun, Bill Hildebrand, Sig Isaak and John Derksen take it easy. The ladies are also part of the tradition Sue Schultz, Helen Warken-tin, and Selma Kroeger.

A Sunday night tradition

by Rudy Schulz

Monday morning comes soon enough for those of us who work for a living; it comes even sooner for the gang that curls out of the Granite Curling Club on Sunday nights between 9:15 and 11:30 p.m. If you need a formal introduction we call our outfit the First Mennonite Curling Club (FMCC).

It all started in the mid 1950's when a small group of sportsminded men decided that curling was an adequate replacement for hockey. A small league was formed which played at various rinks: the Strathcona, the Pembina, wherever ice was available. In the early sixties, the nine-sheet Granite Curling Club became our home. We have become a permanent fixture at the Mother Club. It's where we are taken for "Granite."

We began as ardent curlers leaving our young wives at home to baby sit the kids. Annual dues were relatively low, perhaps around ten dollars. Equipment was inexpensive in comparison to modern standards. For example, we didn't need expensive curling boots with sliding soles. The only sliding we did was as a survival manoeuvre when somebody got too anxious with the big brooms the St. Elizabeth boys used for curling.

The men had a lot of fun in their chauvenistic way. The wives and girlfriends got curious about all this talk about take outs, out turns and in-turns. They started to show up with the kids occasionally and discovered that our take outs were thrown, not cooked. It didn't take the ladies long to set up their own curling sorority. They played beside us but not with us at first, getting occasional snickers and unsolicited advice. We actually enjoyed seeing them in

the same curling rink, and it wasn't necessarily because of curling.

This apprenticeship period lasted several years when some men recognized the hidden talents in their wives and started promoting the merits of mixed curling. (This was heresy in those days. You took ladies camping, to parties, to family get togethers, but not to coed curling games). It was a struggle, but the mixed league advocates won the day and the men's section merged with the ladies section as one complete league. Some all-female and some all-male rinks survived and were permitted to continue as such. Two all-male rinks are with us even today. Everyone knows that it's only a matter of time until that will change, too.

For the first four or five years, rinks with lady members were given up to two extra points per game. Having lady members is no longer considered a handicap; the extra point rule has been done away with for the past several years.

We are almost in a state of perfect equality between the sexes - well almost. There are, as yet, no ladies skipping rinks in the regular schedule. A beginning was made last year with lady skips or vice-skips in the Novelty Bonspiel.

As the years rolled by, family rinks began to emerge. Some veteran curlers began the practice of bringing their sons and daughters as spares. There was Ken Giesbrecht as one of the first. Jack Fast, the 1974 President, had a five-man rink last year - an arrangement becoming more and more common. With Jack, were his wife Rita, son Tim, and Ted Unruh, and daughter Lisa. Other family aggregations include the Riedigers, with Uncle Vern piloting the Ed Falk rink, having more than adequate bench strength with nephews Ken and Berry standing by should Erica, Frieda or Ed be

unable to curl.

And then there is Veron Kroeger, a distant cousin to Hank Kroeger, the 1973 Grand Aggregate champ. Veron has his two kids curling with him. We're waiting for Hank to bring his girls; then maybe the rest of us will have a chance. As it stands now Hank gets splendid support from his wife, Selma, and Art and Carol Penner.

So, instead of socializing at the traditional Sunday Fasma, we meet Sunday nights. It is a great way to stay in touch, and the cliques are bridged during the curling season and at the annual dinner and windup. We can boast of a very good record with the Granite Club itself, and, more importantly, we treat each other according to the highest traditions of the game of curling.

The league is so popular now that complete payment of seasonal dues is demanded with the application. This year old timers had to scurry over golf fairways to get their names in to the President. Their haste was well advised. One day after the deadline, all openings had been filled.

Our membership is not restricted to First Mennonite Church members. Indeed, we have members without any Mennonite affiliation. The majority of the "stock holders", however, are from the First Mennonite Church.

We manage to combine, in a unique way, the veterans and the young, the wealthy and the not so wealthy, the good curler and the beginner, the Mennonite and the non-Mennonite, as we play the roaring game. Our mothers should see us!

This is an invitation to drop down to the Granite (just South of the Great West Life Bldg.) on Sunday nights around 9 p.m. You'll even have time to attend a 7 p.m. church service. mm

Review

MIRACLES OF GRACE AND JUDGMENT

by Gerhard P. Schroeder, Kingsport Press, Kingsport, Tennessee; 1974, \$7.50 (postage inclusive), with epilogue, appendix and maps, 266 pages.

Reviewed by Peter Paetkau

"At the age of 85, when most men are content to sit in the sun, reminisce and play a game of checkers now and then, Rev. Gerhard P. Schroeder has launched a new career. The Lodi man has had his first novel published and is well into writing his second one," writes Lodi-News-Sentinel staff writer, Myrtle Mays, in a front-page article, October 16, 1974. It is not a novel exactly, yet it contains every element of a reach-for-the-top, fast selling serious novel, and "many single incidences included could easily be the basis for a novel," the writer hastens to say later in the article.

In essence, it is one of the finest accounts of revolutionary Russia that I have read, both for its scope and perceptiveness. Much of the material, it must be noted, is derived from notes and diaries kept at the time when proper writing paper was not readily available. What emerges is indisputable documen-

tation of this period with all its insane tragedy. The intensity of the story reaches its climax as the starving colonies await aid from America, somewhat delayed in arriving. And the only happy note comes with the prospect of emigrating to Canada. As the fury of the whole storm subsides somewhat, there is also the report of the fruition of the author's consistent attempt to witness to and evangelize Makhno's henchmen, with whom he nevertheless continued to stand in high favour (chiefly because as a teacher he was classified as a laborer). Despite his own physically weakened condition during the famine, he carried on quite extensive visitations in the Mennonite villages and in Makhnovzy territory and discovered that many had truly turned a new leaf and were daily baptizing new members. Upon his approach in these former Makhnovzy villages he was most openly welcomed, with kisses and hugs as only the Ukrainian knows. These were miracles of grace and judgment.

The events described in this book make a great impact. The book takes hold like a nightmare. Never before has an account of these terrible days in our Russian Mennonite existence been given so graphically. Toward the understanding of events in South Russia in 1914-23 this account serves as a principal source. mm

Of America and Asia

Hear a billion children crying
From the hunger that they know
See their parents weeping for them
See how deep the hatred grows
Open up the nations coffers
Lay the treasure on the land
Feed from out our bulging stomachs
those who wear the beggars brand
Like a universal sideshow
standing there for all to see
they will make the evening paper
And the truth just sickens me
We have much and they have little
Has it always been
Or are we those who once their victims
duplicate their awful sin
They will walk across the ocean
On their bodies if they must
Here to take what we denied them
here to execute the just.

by C. Toews

Puddles I've Seen . . .

The pun is described by one observer as "one of the delights that the English language offers." Accordingly, the following example comes to mind: told that his shoes are wet, the man replies: "Naturally, nobody knows the puddles I've seen. That is why I am standing on these newspapers. These are the Times that dry men's soles."



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Review

Lost in the Steppe

Lost in the Steppe by Arnold Dyck. Translated by Henry D. Dyck. Printed and published by Derksen Printers, Steinbach, Man. Price: \$9.95. Available at Mennonite bookstores and Mrs. Ella Friesen, 250 Waterloo Street, Winnipeg.

A review by Marilyn B. Saveson

A good translation is a work of art. Dr. Henry Dyck's translation of Arnold Dyck's novel, *Verloren in der Steppe*, is such a work. *Lost in the Steppe* is the account of a young boy's growing up in a German community in the midst of the Ukrainian steppe at the turn of the century. The life described is the life known there by both writer Arnold Dyck and, half a generation later, by the translator Henry Dyck. There are other grounds of similarity between the two writers: they had the same appreciation of human beings of all kinds, the same love for nature, the same sensitivity to life in all its aspects, the same love for art and literature. The story is told through the eyes of a small boy, Hans Toews, who has these same appreciations also, and who eventually in the course of the five-part novel achieves a high enough degree of education that he can look forward to going to a high school and eventually going beyond the beloved-but-limiting confines of the tiny community. Through Hans's point of view we vividly see the houses, farms, animals, foods, customs, and schools of the little German farming community.

The translation captures the essence

of both the German Mennonite community life and the sensitive feelings of the boy Hans growing up there. It also captures the homely Low German idiom of the speech as well as the dignity and richness of the High German narrative passages. No merely-accurate word-for-word translation can do justice to any original work. The art of translation consists of clothing the exact words with the spirit of the original. I cannot describe how it is done — through what combination of style, choice of words and native fluency in, in this case, three languages. Such a translation requires genius.

If the art cannot be described or analyzed, it can be illustrated. One of Dr. Dyck's favorite scenes is this, recapturing some of the picturesqueness of the life of Hans, here aged about six:

A sleighride has its charms. Hans steps gladly into the small light sleigh, sits down on the footbench at his parents' feet and lets them draw the fur cover over him up to his chin. It's so cozy and warm below. However, when the frost begins to pinch his nose he draws it as well as his whole head under the cover. Storm, frost, and snow remain outside. And it isn't a bit boring or lonesome below, for he has taken with him, under the covers, colorful thoughts that he always carries with him. The first of these that shakes loose he spins out into a continuous chain.

Hardly a hand's breadth below his

feet the steel-shod runners sing their monotonous song, and seemingly from far away, he hears the snorting of the horses and, in-between, the calls of his father, accompanied by the cracking of the whip.

One of the most interesting aspects of the novel is the international conflict between the ways of the German people who have lived in these communities for more than 100 years and the Russian people who surround them on all sides. The schools generally had a German teacher and a Russian teacher. The children learned both languages — but, as this passage shows, the two cultures never really mixed:

The new Russian teacher, Marya Ivanovna, liked to sit on a desk with her feet on a bench, in the midst of her pupils, and talk. She dealt with the subject at hand by chatting about it in this informal way. At the sound of her warm, somewhat darkly-coloured voice, calm entered the young minds and a stillness fell upon the large class. The hearts of the listeners opened wide and their minds willingly received the seed that was broadcast. And yet the seed did not grow to fruition. The reason lay not in the one who planted it, nor in the ones who received it. It was something that the teacher had not yet recognized, or something against which she was powerless. People of two different worlds were confronting each other here, one side having no knowledge of the other. . . Marya Ivanovna embodied the Russian being, while the village community represented a far deeper consciousness of the German nature than she realized, or deeper than one would have thought possible after a hundred years of loss in the Russian steppe.

In addition the whole work is imbued with humor, presenting the naivete of childhood in the village: Hans' involvement with the neighbor's daughter, Mitch, the account of Hans' first participation in the breaking in of horses in spring, and the character of Isaac, who motivated by sheer animal spirits, disdaining the world of books and teachers, tends to bring himself and his friend Hans into trouble.

These brief examples of some of the themes of *Lost in the Steppe* serve to illustrate not only the depth and breadth of Arnold Dyck's vision but the sensitivity and art of this translation.

Henry Dyck intended the translation as a tribute to the memory of his admired friend and a means of letting the book reach a wider audience than it ever could in the original German. He has given *Lost in the Steppe* a chance to take its place in the literature of the present century.

(Dr. Saveson is a member of the English department, Bloomsburg State College, Bloomsburg, Pennsylvania.) mm

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Manitoba News



Angela Kroeger-Hue, daughter of Mr. and Mrs. Arthur Kroeger of Winnipeg flew to Montevideo, Uruguay on Nov. 2 to assist in an international Y.M.C.A. project. Angela is a graduate of the University of Manitoba and an associate in the consulting group of Don Ayre and Associates.

The Steinbach law firm of **Dyck, Smith and Associates** has opened a new branch in Winkler, giving that community of 3,200 its first full-time law office. The office will be operated by **Donald M. Dunlop, 27**, formerly of Winnipeg who recently joined the parent firm. Ernie R. Dyck says that the new office will be located in the Gladstone Shopping Centre. Mr. Dyck began his own law practice in Steinbach three years ago and now has two other practising lawyers on staff plus 12 stenographic personnel. The firm also operates out of Grunthal and Niverville on a once-a-week basis.

Steinbach - The Evangelical Mennonite Church head office here announced plans for the building of a Christian radio station in the Paraguayan Chaco. EMC committed itself to finance the construction, and the Mennonite colonies made themselves responsible for the importation of equipment and supplying the land for the transmitter and studio building. The station will also broadcast programs in the field of education and agriculture.

Arthur Driedger, executive director of MCC (Man.) is spending six weeks in Honduras developing further the ongoing rehabilitative effort following Hurricane Fifi which hit in September, 1974.

Re-entry Program Not Working - The conditional clemency plan for draft violators and military resisters has

passed its midpoint. Of an estimated 130,000 men, less than 3,000 had applied by the beginning of December. There are many flaws in the program. As it stands the mitigating circumstances considered by the Department of Defense and Justice do not include conscientious objection to militarism. MCC Peace Section has thousands of inquiries about the program but only one or two per cent apply when they learn the conditions of the program.

D.B. Wiens of Vancouver has accepted an invitation from Gospel Light Hour of Winnipeg to a full time staff position in the Russian program department. Full time responsibilities begin as of September 1, 1975.

Mr. **Phil R. Ens**, president of Triple E Canada Ltd., of Winkler, announced the signing of a preliminary agreement with Land Ranger Mfg. Inc. of Brantford, Ontario, to establish them to manufacture under license, all Triple E travel trailer and truck camper models for distribution in Eastern Canada.

For more than 12 years, American and Canadian young persons have been coming to the Netherlands, Germany, Switzerland and France for a year in the **Intermenno Trainee Program**, designed to promote understanding between North American and European Mennonites. Possible work opportunities range from farm work to office work. For information or application form, write to Intermenno Trainee Program, Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501. Applications for 75 - 76 should be in by Jan. 31, 1975.

Ronald Hamm received a federal government bursary of \$1,190, for a two-year course in design and drafting at Red River Community College. Ron is the son of Mr. and Mrs. Jacob J. Hamm of Winkler.

Six **Winkler potato growers** - A. A. Kroeker and Sons Ltd.; Hespeler Enterprises Ltd.; Garden Valley Vegetable Growers Ltd.; Haskett Growers Ltd.; Goertzen Brothers and I.C. Dyck are attempting to break into the baking potato market with the construction of their own storage and sizing plant, known as Four Seasons Potato Ltd.

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Did you know? In answer to the world's population situation some North American families are beginning to face the fact that one North American child claims as much of the earth's resources as 25 - 50 children in less developed countries, and are choosing to limit family size to two, one or no children.

Winkler students prepared for presentation at the end of Nov. "De Trachtmoaka" (The Chiropractor). Written by **Ben Dueck** of Steinbach, the one act play tells the story of members of a Mennonite family in Southern Manitoba of the 1920's who are faced with a generation gap.

Epitome of determination and self-reliance is **Ruth Wiebe**, formerly of Lowe Farm and now of Winkler. Teacher in a Winkler high school, she drives with a difference - no hands. Victim of the 1953 poliomyelitis epidemic she does not have the use of her arms. Ruth now drives with her feet in a car specially modified for her use with the help of the Health Sciences Centre, Winnipeg. A sum of \$1,200 to help defray the cost of adapting Miss Wiebe's car came from Masonic Lodge No. 176.

Among students from Southeastern Manitoba who received awards and scholarships at the University of Winnipeg on Oct. 26 were: **Charles G.T. Wiebe** of Lowe Farm, the C.L. Prober Memorial Scholarship in history and the Winnipeg Rh Institute Incorporated General Proficiency scholarship. **Darrel Murray Loewen** of Giroux, the Board of Regents' General Proficiency Scholarship (2nd year). **Mallory Fast** of Steinbach and **Dennis Reimer** of Landmark, Board of Regents' General Proficiency Scholarships (1st year). **Hermina Susan Warkentin** of Grunthal received a U. of Winnipeg Women's auxiliary Scholarship.

Paul Hiebert of Carman, puckish Mennonite humorist, creator and biographer of "Sarahm Binks" and winner of the first Stephen Leacock Award for humor, along with two other writers, W.O. Mitchell and James Gray, received honorary degrees at recent convocation exercises of Brandon University. Other compliments for Hiebert flow from the pen of 38 year-old Peter Gzowski, former host of the CBC program "This Country in the Morning." While growing up, the affable journalist wants to be W.O. Mitchell, creator of "Jake and the Kids and author of "Who has seen the wind." Gzowski, in the introduction to his book titled after the name of the CBC morning program, says, "When I grow up, I want to be Paul Hiebert."

The Mennonite Historical Society of Winnipeg has received a \$2,250 grant for a dictionary and translation into high German of the Low German dialect. The grant was one of 51 grants totaling \$155,596 announced by the federal minister responsible for multiculturalism, John Munro.

From Ice to Ashes

Reflecting on some favorite bloopers in news stories, a newsman recalls this example from a fire report: "Warren's icehouse caught fire, and though a determined effort was made to save the building from flames, it burned to the ground. With it 25,000 pounds of ice were reduced to ashes."

Childhood dream

Psychiatrist: "Have any of your childhood hopes been realized?"

Patient: "Yes. When mother used to pull my hair I wished that I didn't have any."

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Unverhofftes Wiedersehen

Von Iwan Petrowitch

Von Anita Rothermundt jetzt in Westdeutschland wohnhaft, ehemals in Petersburg, weisz man eigenartiges, ja besonderes zu berichten. In der czaristischen Zeit erlebte sie eine sichere und durchaus standesgmaesse Kindheit und Jugend: Die Rothermundts waren Jurisprudenten, eine rechtschaffene Familie, die von der Welt, vom Reisen, von der Tradition and Kultur etwas verstanden, Leute, die auf sich hielten.

Aber selbst vor Stand und Namen macht die Revolution bekanntlich nicht halt; so kam die Familie Rothermundt, die besagte Anita mit Mann und drei Soehnen durch Kriegswirrnisse nach dem Westen und erst Jahre spaeter nach Dresden. Bei der bekannten Einaescherung dieser Stadt fielen Mann, Vater und Soehne. Aber selbst bei Tod und Untergang behauptet sich Hoffnung: Dem neuen Leben, dem Nesthaeckchen, auch Anita genannt, war es nich vergoentt ihren Vater oder ihre Brueder je zu sehen!

Mit der Flucht gen Westen waren Werte der Vergangenheit ebenfalls verflogen. Heimat wurde gegen Freiheit eingetauscht, eine Mansardenwohnung bot dem Koffer des Unterwegseins jetzt Unterschlupf, Villenvokabular musste dem Kauderwelsch eines Grobian-Hausinhabers weichen, Geselligkeit wurde durch Einsamkeit ersetzt. Tochter Anita wuchs heran; die Hoffnung der Mutter in ihr surde geschmaecht, aus dem Zukunftsstudium wurde vielleicht noetlich ein Abitur, die Hoffnung aufs Abitur wurde bei der Mittelere-Reife eingestellt.

Anita schlug eine Lehre ein, die Hoffnung auf Reisen und Erwerb lieszen eine Beendigung der Lehre nicht zu - Anita folgte der Lockung und wurde Reiseleiterin. Nach Reisen durch ganz

Europa und besonders gen Sueden kam sie eines abends - jetzt schon sechs Monate fluegge - mit zwei Freikarten nach Hause: Karten nach Moskau, "wenn Du willst, Mutter." Nach vielen abschlaegigen Antworten wie "daran ist doch garnicht zu denken!" "wir kommen doch niemals wieder, nein, wir bleiben hier," liesz sich die Mutter ueberreden. Man fuhr nicht eher man sich nach allen Richtungen abgesichert hatte und nich bevor man sich hinsichtlich Amnestie fuer Volksdeutsche vergewissert hatte. Die Reise zurueck ging nach vierzig Jahren los! Nur eine Rufnummer hatten Mutter und Tochter mit; die Rufnummer der Frau eines Kollegen in Moskau. Dort angekommen wurde fuer den uebernaechsten Tag ein Caferendevous bei der langvermissten Freundin getroffen. Die Herzlichkeit der Begruesung nach so vielen Jahren laesst sich vorstellen: Ausrufe der Freude lieszen kein Ende, man war im Kreise echter Herzlichkeit.

Man setzte sich, es wurde aufgetan, serviert, genoetigt. Eine weitere Dame trat nach geraumer Zeit herein, man gab sich nur teilweise und recht fleuchtig zu erkennen; Frau Rotermundt wuszte nicht, um wen es sich hier handle, der Gast war ihr fremd. Und blieb unerkennbar und fremd. "Sag Anita, erkennst Du mich gar nicht wieder? Ich bin doch Greta, Deine Schwester. . . . vor 40 Jahren," "Wirklich?". "Wieso?" "Seit wann?" "Und hier in Moskau. . . ."

Greta wie Anita waren nach vierzig Jahren beide zum erstenmal nach Moskau gereist, ohne von den Plaenen der anderen zu wissen, zufaellig wie man zu sagen pfllegt. Es wurde drei tagelang gefeiert, Heimat wich wieder einer Form der Freiheit. . . . Die Adresse der Schwester, vermutlich aus Siberien, hat Anita Rotermundt, nie erfahren. mm

Verem Jerech

Any similarity of names to people dead or alive is purely accidental.

Von Jack Thiessen

Wellem Niefeld kaum aune 1926 no Kanada enn weit Jie woa he han trock? Do woa he eijentlich goanich han wull, no Gopherville. Gopherville ligt 60 Miel waste von Musdarp, aulso opp Jantsied. Niefeld siene Noabach were uck Menniste, "oba mau Kenaedja," saed Niefeld. "Wann se nich en baet boxheilich sennt, dann sent se zimlich ruff," saed Niefeld, enn

mett'e Bildung wea daut mau "mighty weinig." Etj saed dem Onkel Niefeld, he sull so waut nich saje enn don saed'a, daut wisst he, oba he saed daut enyways. Well, domm leare lat sich tjena, uck nich de Kenaedja, enn de deede opp aere Oat mett Niefeld settle enn oppsqaere.

Aus Niefeld eine Garage bud, klunjde de Junges emm freschen Zement nen, wann he Klucke satte deid, laede de Noabachjunges Steena manke Eia. Siene Pead schneede de

Junges de Zaeajel auf enn vekoffte de Hoah; daut oajad Niefeld morschig. He saed, "Wo latet blos miene Schrugge? Mett de korte Zaeajel sittet de aus fate ole Tauntes mett korte Ratj. Besondasch daem kloagen Kunta Orlik, de schaemt sich grodento mett sien Schebrientje aum Pludaenj."

Nu froag Jie aul aula wo'rett Niefeld woll Halloween jing enn de Froag ess uck berajtijt, wiels? Jo wiels dit easchte Mol hewde de Junges Niefeld mett Setjreit top omm ausa benne saut. Enn donn word he doll; "waut Schinda ess daut, de Kommuniste kunn eina bendje oba dise Tjraete nich! Mol sehne!" Niefeld recht sich mett Setjreit top opp, musst sich dann oba doch aundre Schlaubbetjse auntretje enn donn wacht he emm Staul bett'et diesta word. "Yes, doa sennt se," schreajch Niefeld, "komm Mopps" enn nu rannd he enn de Hunt de Junges hinjeraun. Enn sur enuff, he caught Giesbrachts Wellem enn heiwd daem schratjlich de Huck voll. Mett de Haunt, froag Jie? Mett waut, woat de Jeschicht Junt vetalle; etj noch nich.

Well, Ole Jiesbracht phond de Poliz; he wull nu "oppsettle," enn de Poliz kaum uck, fung biem Jungen-Wellem schwoate enn bleiwe Placke, servd Niefeld mett einem Warrant enn vea Waeatj lota gaufet Court. So waut gauf'et nich jieda Dach enn de Courtroom wea voll; Doa saut Tsiapa-Oagje Buhla, doa saut Supa-Sewautstje enn siene Gang, doa wea Peta Wiela mett siene hasselje Tjinja, doa saut uck Plume Panna von Plum Coulee, opp'e tweede Reaj saut

HEIMAT

Grosse Hoefe waren uns zu Spielplaetzen gegeben,
Hunde und Katzen waren unsere trauten Gefaehrten,
Stoerche sahen wir langbeinig ueber den Scheunen schweben,
Stare und Spatzen laermten und prassten in Maulbeer-
hecken und Gaerten,
Und dahinter die Felder, die Steppe, die russischen
Lieder, -
Schoen war das, schoen, das kommt niemals wieder!

So wurden wir gross. Das verwuchs mit uns wie Lunge
und Leber,
Manchmal sassen wir am Rande der alten Kurganen,
Wir bestiegen die einstigen Heldengraeber
Und trauemten von Recken und Rossen und wehenden Fahnen!
Und dahinter die maechtigen Waelder, die unendliche
Weite, die russischen Lieder,
Schoen war das, schoen, das kommt niemals wieder!

An Sommerabenden, mondlichthellen,
Und in regenschwuellen Gewitternaechten,
Rieselten leiser der Lieder Quellen,
Doch manchmal brachen wie aus dunkeln Schaechten
Der Russen traurige Heimwehlieder,
An Strassenzaeuenen bei duftenden Flieder!
Schoen war das, schoen! Das kommt niemals wieder! -

von Fritz Senn
(Gerhard Friesen, eingesandt von Peter Paetkau)

Resse-Rieta Johaun Jaurze, bie ahm saut de Dolle Thiesse enn donn noch Gurtje Wieb enn Kuhne Wiens. Hinje saut Peiwel Petasch Auna mett Netjsche Netjels Fraunz enn gaunz vere saut Solmon Schreda, de Vaeasenja.

Nu jing et los. De Judge kaum nenn, "schwoat aus bille ein Huttatola," de Lied stunde opp enn donn kaum noch de Lohma-Foot nenn jeschurrjeld. Linjsch vom Rechta saut Wellem Niefeld, rajsch von ahm saut Giesbrachts-Wellemtje mett'e Schiltmetz enne Haund. Enn wieda auf dann, aus etj aul saed, de Jniesaje Gang Kanaedja.

'So, so ess daut mett Junt wehrlose Churchgansters," saed de Rechta. "Ut Russlaund wajch, wiels Jie nich fighte welle enn hiea lidj Jie Junt enne Pluche! Dann woa wie vondoag mol ein baet opprieme motte. Aulso, Se, Mista Niefeld, woare von dise Kids jeojad, jepiesakt enn jetualeid?" "Yes sir," saed Niefeld. "Enn Die, Wellem, haft Onkel Niefeld eint mette Fust, vleicht sogaoa mett de Tjiel eint aewajeresst?" "Nich eint, weins tweemol, enn donn saeda, daut he uck miene Paupe eint aune Naese barschte wudd enn mie

wudda daut naechste Mol wens fe dree Waeatj daut Gohne aufwahne," saed Wellem. Niefeld wisst, daut'et nich got stund enn he wrunscht han en haea enn plintjad enn dreikoppd. "Well, Mista Niefeld, etj woa Junt bebringe motte, daut Se nich enn Russlaund manke Lawbreakers sent.

Enn disem Laund mott eina nich foats lostjiele, understand? Well, etj woa Ahn ditmol noch nich ennet Klotje schmiet; oba dise hunjsche Habits woa etj Ahn aufwahne." Enn nu freid sich Giesbracht sien Wellem morschig. "Oba, just a minute, Mista, woarom sent Se so nervoes?" "Daut tjemmt vom latsten Tjrich," saed Niefeld, "You see, etj fight fe de Witte jaejen de Kommuniste, enn mie spitjade se enn, enn leite mie hungre enn tjwaelde mie. Von donn sie etj so nervoes!" "By golly, what do you know! You fought those d--- Communists? Listen Niefeld, dann sitt de Sach nu doch gaunz aundasch, komm mol haea!" enn jing mett ahm nu noh hinje enn eine tjliene Stow. Doa musst Niefeld daem Rechta de gaunze Jeschicht twemol vetalle; se schmeatje sich eint, de Rechta wisst nu uck kratjt wo

daut stund enn se jinje tridj emm Courtroom nenn.

"Waea haft daut jesehne, daut Niefeld disem goaschtajen Plaesta Wellem Jiesbracht Junior daut Lada vollhewd? Tjena? Daut docht etj mie aul! Listen, Willy Junior, Du mett Diene kommunistische Grille, dis Onkel Niefeld meint daut got mett Die enn Du saust ahm vonddoag noch Dankscheen saje! Enn wiels Du nich weitst, woa daut mett daem Jriepa-spell eijentlich wea, woa etj Die daut saje motte. Onkel Niefeld muss Die katsche enn daut Lada vollheiwe, wiels Diene Learasch enn de Ellre daut vesiemt habe! Daut Onkel Niefeld doabie de Homa ute Fupp foll wea ein Accident. Nu saj, Sorry and Thank you, Mista Niefeld, enn ein baet jicha! Enn Niefeld, congratulations, you are the backbone of democracy. Yes, Lied, enn wann June Tjinja uck so oltnaesig enn goastrig sennt aus dis missaja Willie, dann heiwt ahn mau to Tiet daut Hinjarenj voll sest woare de noch Kommuniste enn dann mott Onkel Niefeld kome! Enn daem felt dann vleicht wada de Hohma ute'e Fupp, understand? The court is dismissed!" mm

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Reflections from our readers

Dear Sir:

Re: Propaganda, not drama

We Mennonites, for all intents and purposes have accommodated ourselves to the performing arts. However, we show some interesting preferences. We seem to enjoy Choral music most of all, and almost every other type of "religious" music. Sometimes it appears that we do not care very much what the lyrics mean as long as the melody is pleasant enough. The theatre, however, with its message and spoken word and its challenge to participate and contest is terra non firma for many. Movies can be dispensed with as products of another world - remote and hopefully unreal but theatre simply allows no convenient escape hatches and so one does not attend or feel somewhat embarrassed if the issues are a little too close to life itself.

In response to Friesen's perceptive, intelligent and articulate criticism of Prozess Jesu, I would simply like to add the following. It is true that there are few Jews in the world today who are spiritually tormented by the notion that they share an ancient responsibility for the crucifixion of Jesus, but as Friedrich

Heer in his monumental study of Jewish persecution "Gottes erste Liebe" indicates, such questions have been asked in the past. It is not surprising, therefore, that Fabbri's drama was the result of an actual contestation of the Prozess Jesu re-enacted in England in the 1930's.

All these things contested in their day with existential seriousness and devotion seem far removed and not very aktuell to the contemporary scene so marked by Weltlichkeit.

If theatre be a segment of life - of a struggle to reenact truths that echo through the corridors of time - then Friend Friesen has erred and we have witnessed drama and not propaganda; and converse, of course, is also true.

Sincerely,
Jack Thiessen,
Winnipeg

Dear Sir:

You state that pensioners need not pay subscriptions. Well, I've been a pensioner for nine years, but enclosed find one dollar anyway as a gift.

The paper is well liked by my wife and me. Thank you.

Jacob H. Janzen,
Morden, Man.

Dear Sirs:

I have enjoyed your little paper so much since Jan. 72 when my son subscribed to it for me. Thank you. Also for continuing to send it when it really wasn't paid for since Jan. 73. Am sending what's owing and for one more year.

Would you accept little writings from customers such as me and should they be typed?

Thankyou kindly,
K. Derksen,
Morris

Editor's note:

Yes, we will accept writings from customers as letters to the editor, and they do not need to be typed.

Dear Sir:

On behalf of the Winnipeg Mennonite Theatre I wish to thank you for the attention you have given to our latest dramatic production, namely "Prozess Jesu". We appreciate constructive criticisms, (even if we sometimes disagree) as given by both Mr. G.K. Epp and Mr. Eric Friesen in your latest issue.

We also appreciate the publicity which you accorded us in advance of the performances.

Yours very truly,
John J. Enns,
President,

Winnipeg Mennonite Theatre

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