

mennonite mirror

volume four / number eight / may 1975 / 50 cents



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About this issue

This issue features several short sketches or interviews with people — ranging from a story on a young woman who insisted that her physical handicap should not prevent her from driving, to an interview in low German with an “English” doctor who can speak the language better than many Mennonites. At least three of the articles are about women — an appropriate coincidence since this is the month of Mother’s Day in the year designated as International Women’s Year. We have also tried to focus several of our articles on the community of Winkler and some of its unique residents.

There is a short circuit in many minds in that the term “labor union” is immediately linked to the word “strike.” That is even more so in the context of the 1975 labor disputes. This short circuit makes it almost impossible to keep discussion rational — the crippling effects of strikes, which are all too visible, inevitably obscure the positive aspects of collective bargaining, and because most discussants object to the bad aspects of union power they denigrate all forms of union activity. What is overlooked is that a union is really a countervailing power in the face of management power. What is also overlooked is that we are all part of one or more “power plays” whether it is through membership in an organized group (not necessarily a union since a ladies’ aid group in a church can qualify just as well) or as individuals. The mere possession of power is not bad, or evil, in itself, as Roy Vogt points out in the opening article in this issue, but the way in which it is exercised. He also points out that those who possess more power than others have the greatest responsibility in accounting for their exercise of that power. In one way or another we are all in possession of power or affected by power and if we wish to maintain our integrity as people of Christian principle we should all consider the implications it has in our own lives.

Readers are urged to express opinions on this article, either with regard to the specific issue of management/union problems, or on the exercise of power generally. The letters section of this magazine would benefit from a debate among the readers.

The article by Roy Vogt is sponsored by funds from a private Mennonite foundation.

The cover this month is a close up photo of a Prairie Crocus, Manitoba’s own floral symbol.

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mennonite mirror

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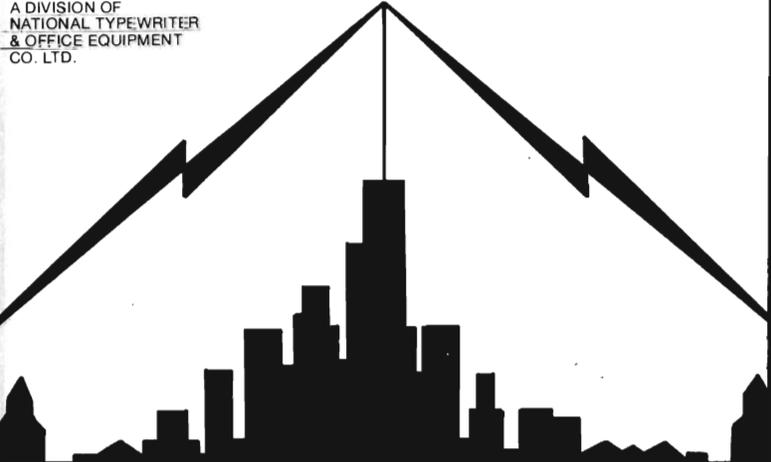
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Strikes symbolize union power but you wield power too!

by Roy Vogt

Henry Funk, with the help of his lawyer Ken Regier and a group of interested persons from the Mennonite community of Manitoba, is engaged in a brave struggle with the labour union movement. A year ago in June Mr. Funk was fired from his job with McGavin Toastmaster, a large Winnipeg bakery, because he refused to become a member of the union in that company. He took his case to the Manitoba Labour Board, arguing that he was entitled to exemption from union membership under provisions of the Manitoba Labour Relations Act. This Act grants exemption from labor union membership and from the payment of labor union dues on the ground of religious conscience.

In his argument before the Labour Board Mr. Funk said that he was opposed, among other things, to the "violent tactics" of unions and to the pledge of primary allegiance which the union seemed to demand (see **Mennonite Mirror** Nov. 1974).

There are two separate but related issues in Mr. Funk's case. There is first the matter of his religious objection to union membership. There is secondly his contention that he is entitled to exemption from membership under Manitoba law. This second issue is now before the courts and it would not be appropriate to comment on it any further at this time. The **Mennonite Mirror** will continue to report on this case as it develops.

The first matter, involving Mr. Funk's religious convictions, should concern all of us and it is appropriate that we examine it in this column to be followed by letters of comment from readers.

Henry Funk's objections to union membership are based on solid Mennonite beliefs and have clear and obvious roots in the teachings of Jesus. The words of the Sermon on the Mount in which Jesus taught his disciples not to resist evil (Matthew 5:38-42) became a central

teaching of our Anabaptist forefathers and have been interpreted by modern Mennonite writers like Guy Hershberger (**The Way of the Cross in Human Relations**) in such a way as to rule out participation in bodies which use force to achieve their ends. Labour unions with their strike power have been singled out as organizations of this type.

In an earlier case before the Labour Board, involving two Mennonite nurses from Selkirk; one of the nurses testified: "I don't want to join an association which has to use force. The Lord Jesus is my Saviour and I will trust him to supply my need. (*Mennonite Mirror*, Summer 1974).

What can one say to this? I think it is useful, first of all, to distinguish two different types of evils which Christians tend to condemn in unions. The first type might be labelled "abuses of

power" and the second type the simple "exercise of power."

The first type, "abuses of power", would include the blatant attempt of some unions, both now and in the past, to coerce their members to lie, to follow the leadership of the union blindly, to agree to a constitution which calls for absolute allegiance to the union, and to engage in acts of violence, threats, and other equally reprehensible deeds. It is hard to see how Christians can condone any of these methods, regardless of how just the desired end might appear.

In a recent article in the **Mennonite Brethren Herald** (March 21, 1975) John H. Redekop drew attention to a host of such abuses. He calls on Christians to be vigorous conscientious objectors to such practices. He cites examples: "the high school teacher who refuses the federation's instructions to call in sick when he is in good health," "the letter



From the
New Yorker

"Our union isn't hard to get along with. We keep our unreasonable demands within bounds."

carrier who insists on making his rounds . . . even though his union has called an illegal wildcat strike," and "the plasterer who continues to plaster even though his union tells him to quit because the sand is brought in by non-union truck drivers."

These abuses are real and worthy of our contempt. The thing I object to in Redekop's article, and in other writing in our circles on this subject, is the almost exclusive focus on employee abuses. Many of our Mennonite people are in management positions and they are as prone to abuse power as are employee organizations. This is not meant to excuse unions in any way but to point out that the Christian faith speaks about the universality of evil. It is to be found in all human beings and in all forms of power. What about the manager's temptation to disguise the quality of his product, to fire a worker without adequate notice or compensation, to save money by polluting the environment, or by forcing employees to work under very poor conditions? These abuses also call for conscientious objection but one reads very little about them in our Mennonite press. The Bible is unbiased in its condemnation of evil, but if anything it is prone to condemn those who occupy prominent positions. "The Lord enters into judgment with the elders and princes of his people: 'It is you who have devoured the vineyard, the spoil of the poor is in your houses.'" (Isa. 3:14).

But simply because organizations or individuals in positions of power are prone to abuse that power does not mean that the proper Christian response is to turn one's back on them. Surely hope springs more eternally in the Christian breast than in any other. Evil may be so entrenched in some unions and management positions that the Christian has no real choice but to reject them. We cannot reform everything in our time or with our own resources. But generally speaking, the Christian is called on to supplant evil with good, to transform rather than to reject. We should not hesitate to identify and to condemn evil practices around us but this does not mean that we should always, or as a rule, refuse to commit ourselves to organizations or positions in which abuses are found. We should be humble enough to admit that even church membership might be hard to justify on such terms.

But what about the simple "exercise of power" by unions through their ability to strike? Apart from obvious abuses which every Christian should condemn (but which don't necessarily call for withdrawal) what can one say about the power of unions to achieve their goals by withholding their services? Even an otherwise honest union is suspect in the eyes of some Christians because it ultimately relies on its power to resist the employer through the strike. This

certainly appears to flaunt the teaching of the Sermon on the Mount, in which we are told to pursue justice but not to force others into granting it to us.

What can and should the Christian do with this teaching? The greatest temptation is to "interpret" the passage away, as many writers have done, arguing that it applies to a different time and place than our own. In all honesty we cannot do that, and yet with that same honesty we must admit that it is extremely difficult to apply what Jesus said to many areas of our life. The only honest thing that one can do with such a teaching is to keep it in tension with one's experience — resisting the temptation to "resolve" it in some sentimental or tricky fashion by pretending either that we are living up to it or that we are under no obligation to do so. Let us begin by acknowledging the existence of such a Christian ideal, and then let us proceed to keep it constantly in tension with our lives. Our lives tell us that resistance is often necessary, every day and in many different ways. A good parent resists many of the natural impulses of its child with warnings, rules, and punishments. A good teacher does the same with students. An employer "resists" his employees by disciplining them or by firing them. Employees may choose to "resist" their employers by withholding services. Ethically there is no difference between the use of such power by the employer acting alone, or in a management board, and the worker acting together with others through an employee organization. Henry Funk seems to object to the "resisting powers" of unions but at the same time he turns to the courts to resist the power of the employer to fire him for his convictions. I don't condemn his action at all — in fact I am personally in complete sympathy with it — but I think it is important that we see it as another example of how impossible it is to get around our use of some form of resistance in order to accomplish certain objectives. Our whole competitive business system, in which we daily "bargain" for better prices, wages, and quality of goods, is a series of little resistances in which we ultimately hope to get a good deal.

Let us, therefore, quit pretending that we don't engage in resistance of others, or that unions somehow engage in it in a unique way when they use their power to withhold services. The image of a manager firing his worker in private doesn't jar us as much as workers resisting their managers on the picket line, but the difference is merely a sentimental one and has nothing to do with Christian ethics.

Christians *do* use power, they do resist the wishes of others. What is needed in our circles is not a blind denial of this, or the pretence that such power is used primarily by worker organizations, but the admission that it is indeed so —

followed by the assumption of responsibility by all of us, as parents, teachers, employers and employees, to exercise such power with restraint, to deal openly and fairly with each other so that forceful resistance is more of an exception than a rule in our dealings with each other. mm



Henry Funk

Review

*In the Fullness of Time: 150 Years of Mennonite Sojourn in Russia, compiled and first published in German by Dr. Walter Quiring and Helen Bartel (as *Als Ihre Zeit Erfuellt War. . .*), translated by Katherine Janzen and edited for English publication by A. Klassen.*

There is probably no better way to introduce Canadian Mennonite young people to their past in Russia than through this English adaptation of Dr. Walter Quiring's picture book. I think that Mennonite parents should feel personally obliged to obtain this book and to make an effort to acquaint their children with it. Despite numerous technical weaknesses in the original, which have been largely carried over into this English version, the pictures in the book are so richly illustrative and evocative of the past — a tragic and exciting past — that even those with a minimum feeling for history will be moved as they go through its pages.

It is unfortunate that nothing could be done to change the confusing order of the pictures. On the other hand the picture captions have been set up more neatly than in the original. In most cases these captions have been translated faithfully from the original, but in a few cases one could have wished for some clarification (e.g. any difference between the two D. H. Epp's, photo 3, p.28?) and in at least one case (photo 18, p. 33) the translation does not do justice to the original.

However, despite such technical problems the book can hardly be recommended too highly to the English Mennonite reader and Aaron Klassen particularly must be highly commended for making this edition possible. mm

A lot of people owe their lives to this doctor

by Mary M. Enns

July 1975 is something of a Red Letter month for Dr. C.W. Wiebe and the town of Winkler. It is the culmination of 50 years of uninterrupted medical service for this hard-working man who just celebrated his 82nd birthday.

Looking very jaunty in a tweed sports jacket and a white turtle neck sweater he smiled at the question of just how many babies he might have delivered in that span of time in an area such as his. "Well, let's say at least 5,000. There are also babies of babies." It must give him quite a start to meet a grandmother and realize that originally he had ushered her gently, or otherwise, into life. Three years ago the citizens of Winkler grew impatient — why wait for his 50th year to celebrate. They inaugurated a "Wiebe day" to honour him.

Perhaps his is to be a quiet life of retirement and travel no? Quite to the contrary! He is in full practice with days beginning at 8:00 a.m. at the hospital and clinic hours ending at 6:00 p.m. All this began in 1925 when the young graduate of University of Manitoba Medical College started his practice in Winkler. He continued as the town's sole doctor for 12 years. "That was rough," he said, in retrospect. "In those days you travelled on your country calls in a sleigh or your model T." His early area was Winkler with a radius of 20 miles. A good percentage of the Mennonites from Russia moved into this district—Rheinland, Gnadenthal, Blumenfeld, Shanzenfeld, Hochfeld. Because of the severe poverty a good many of his patients were unable to pay the good doctor and there are thousands of dollars he never did collect. "They felt a doctor had plenty of money anyway. But some might offer a calf or a hog, and when asked why not sell that hog and pay me — well, it pretty well stayed that way." But then there were compensations in other vital ways. They showed their appreciation when the new hospital was being built in 1935, in actual manual labour, and continuous donations to the hospital of food and money. This was good in more ways than one. It created a personal interest in, and dedication for, a project which had become their own. In annual hospital meetings they would be informed of its state of affairs, economics and needs.

I wondered what affluence had done for

people as far as he was concerned. He shook his head. "Affluence is probably not the only thing to blame but as an ethnic group it has made us, unfortunately, more individualistic. Co-operation is not the same as it was in the early years. Our new hospital was built, not as before, by the efforts of the citizens, but by government grants and tax money."

The medical work increases in Winkler. "We seem always to be serving a little more than our area." The clinic, built last year, has six doctors, two of them surgical specialists.

The hospital with 57 beds has, as elsewhere, a shortage of nurses. "Even though our hospital may be full, we always make room for another patient." The old man chortles benignly. "The nurses, of course, are sometimes disgruntled about *that*."

Keenly interested in as well as intensely involved with the mentally retarded, Dr. Wiebe became the founder of the Winkler branch of that association in 1958 and is its chairman still. He also heads the Valley Rehabilitation Centre, the workshop, a branch of the association. Proudly he and Mr. Martin Penner, manager of the shop, took us on a tour here. Their chief product and out-

put, rubber link mats, are made from scrap tires hauled in mostly from Winnipeg. The markets for these are chiefly Winnipeg, an eastern concern, and the Federated Co-op in the west. Other products are woven mats from factory-waste strips of nylon pile and other textiles. The 60 trainees range in age from 18 to 73 years. Some come in from the Eden Mental Home. They work for a three-month work assessment, hoping thereafter to be placed in a job. Of greatest importance to Dr. Wiebe is the fact that some of these people who formerly spent their time hanging around town, were considered useless to society, and are now achieving something noteworthy and highly marketable. A good half of the operating cost is covered by the government in a grant of \$80 per trainee.

We were taken to the residence, a modern home housing 10 residents and cared for by live-in houseparents. This was also built by grants from the government which wants to see it as a home, not an institution. Walking in through the front door we were greeted by the glorious aroma of freshly baked zwieback; always a good touch of home. Local citizens donated the finances to furnish it.

The field of education is another area of involvement to Dr. Wiebe. During the 20 years as chairman of the School Board they built 24 classrooms. "A community needs to be educated toward the necessity of higher technical and academic education. Earlier on it was difficult to have even the Grade 12 level here."

No longer active in politics, C. W. Wiebe was the first Mennonite in the legislature of Manitoba. He represented Rheinland from 1932-35.

His future: again he smiles broadly. "No plans, really, except to stay in the work as long as possible." While Mrs. Wiebe was in good health they have enjoyed travels to the British Isles, Europe and the U.S. Of late they have travelled only to visit their children. Leonard, a chemist, lives in California; the Wiebe's daughter and her family in San Francisco, Thelma and her husband in Ottawa. Their youngest son, Howard, died in 1972. "At the moment," says Dr. Wiebe "I find myself thoroughly occupied in our town and with home interests. And I like it that way."mm



Dr. C.W. Wiebe with reporter Mary Enns.



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This Manitoba Musician is also a mother

by Mary M. Enns

Joyce Redekop-Fink — wife, mother, musician par excellence! The degree of her artistry on the harpsichord was no less than a revelation to many of us who had not heard her play for a number of years. We knew her a dozen years ago as a hard-working pianist, already firmly establishing her status in the world of music. A great deal has happened to her in this period of time which in turn crowded, complicated and surely enhanced her life.

In 1962, her initial year in Detmold, Germany, she studied on a travelling scholarship with piano as a major. Awareness of the harpsichord was sharpened at this time and she studied it as her minor. Wanda Landowska, renowned harpsichordist, had earlier revived interest in this instrument which had died in the early 19th century because the romantic style demanded large orchestras and large sounds. She felt that the harpsichord was the most convincing medium for which the music of the Baroque was meant. She proceeded to search for harpsichords and found those in existence to be in bad repair and unplayable. They were restored and this instrument of such exquisite sound came once again into usage.

On her return to Canada Joyce was married to Wesley Penner, well-known Winnipeg lawyer. Instead of slowing down or perhaps culminating a highly promising career, this served merely to strengthen her in her profession as a pianist. The birth of David added dimension to her family life, and was in no way deterrent to the musician mother. Following the death of her husband less than two years after their marriage, she found herself more than ever involved in her music. She had a modern harpsichord brought in from Germany, and now began work as a soloist and chamber musician on the CBC. She also did a great deal of accompanying in the "Lieder." She became a founder member of Manitoba University Consort with Christine Mather as its director. This in-

involved performances across Canada, Britain, Germany and Switzerland. They were featured guests at the opening of the National Arts Centre, Ottawa in 1969.

1966 saw her and young David once again in Detmold, this time for concentrated harpsichord study with Irmgard Lechner. This entire period, which ended with her concert examination in 1970, was financed by Canada Council grants and others from the German Academic Society.

On Christmas 1969 Dr. Karl-Hermann Fink and Joyce Redekop-Penner were married in Germany, the former at the point of completing his doctoral dissertation in law. Within the next year Ann Katherine was born to them. The family left in the following year to live in New Haven, Conn. Studies at Yale for both were financed through scholarships. Karl continued post-doctoral studies in international law while Joyce worked with the distinguished harpsichordist Ralph Kirkpatrick. Both having reached their goal, they left to set up permanent residence in West Berlin, Germany where each proceeded to establish their respective careers.

At this point I was anxious to hear just what it is like to her to be living in today's sophisticated Berlin. She had already confirmed that it is expensive to live there. "Probably the greatest advantage, from my point of view, to living in Berlin as opposed to other major European cities, is its proximity to Eastern European countries. I think the understanding I have gained by living with the possibilities of communication with people behind the Iron Curtain has been invaluable in my growth as an individual. Apart from that it is, of course, the whole cultural aliveness in Berlin which is so stimulating. All great artists from East and West come to Berlin on their tours. Landowska lived in Berlin. Sonia Grammatte-Eckhardt lived and studied there. Some of the best live theatre and opera is done in Berlin. Also, contrary to the assumption of many people that living there would cause one to feel capsuled, I must say that because our city is geographically so spread out

and has numerous lakes and forests we do not feel the need or the urge to escape constantly."

Although the demands of professional solo performance combined with the even greater demands of rearing small children leave only limited energies, Joyce feels that a life-style can be chosen in which justice can be done in both areas. Social involvements are, of necessity, rare. "Our pattern of living is family-oriented and unconventional." Joyce tells us, for example, that the monthly budget used for the running of a car has been allocated, instead, for the maintenance of a female MCC trainee who lives with them and helps in the house. The family are members of "Die Berliner Mennoniten Gemeinde", a church group having arisen directly out of the need of East German refugees coming into Berlin. Services here are conducted in German and will be remembered as the church pastored by John and Marian Friesen of Manitoba.

Giving enjoyment to many of Manitoba's music lovers in her concerts of March 16 and 17 appears to have been a rewarding personal experience to our former staunch Canadian. We, who were privileged to listen quietly, sensed this, for she gave much of herself in her sensitive interpretation of Scarlatti, Rameau, Handel, Couperin, Henze and Byrd on Sunday afternoon for a capacity audience at Eva Clare Hall, U. of M. and again in the MBBC Chapel on Monday evening. Of interest to readers are the dates of the CBC airing (AM and FM) sometime in May of her taped concert and studio recording.

C.B.C. Radio audiences are informed that the airing of the Joyce Redekop-Fink Harpsichord concerts will be as follows:

The All-Contemporary Program on Music Alive:

F.M.	May 20/1975	7 p.m.
A.M.	May 24/75	11 p.m.
U. of Man. Recital on Themes and Variations:		
F.M.	July 30, 1975	7 p.m.
A.M.	July 31, 1975	8 p.m.

mm

Review

WHERE IS THE VOICE COMING FROM: stories by Rudy Wiebe. McClelland and Steward Limited, Toronto, 1974. Paper, \$4.95.

by Eric Friesen

There has been some discussion of late as to whether Rudy Wiebe is still a Mennonite writer, whether he must be more broadly defined as a "Christian" writer, or whether he has achieved the status of a national position as "Canadian novelist." While Mennonites are fondly addicted to discussing the degree of assimilation among their own kind who have achieved prominence in the large society, I feel *that* kind of consideration is misplaced in a critical assessment of Wiebe's work. At the same time, reading this latest collection of 13 short stories, I came to the conclusion that one can relate the successes and failures of this volume to the experiences and images of his background as a Mennonite and particularly to his having been raised on the rural prairie.

The stories can readily be grouped into two broad categories: those on which Wiebe draws themes and detail from rural western Canada and the experiences of her native peoples, and those which draw on our contemporary, and for the most part urban, experiences.

When Wiebe is writing about the experiences of growing up in a rural, frontier society ("Scrapbook," "Tudor King," "Someday Soon, Before Tomorrow," "All on Their Knees") he is most convincing and compelling. Wiebe's rural people live isolated existences and yet they do not suffer the alienation and loneliness of urban people. There is an underlying acceptance of solitude and an understanding of the mental and emotional defences that ensure survival on the harsh prairie, that makes these stories so persuasive and satisfying. And, as he has done before, Wiebe impresses upon us that he has come to understand and re-create in prose the ethos of Canada's native peoples better than anyone else ("Oolulik," "Along the Red Deer and the South Saskatchewan").

Considering these successes, it is difficult to understand why he cannot treat

the themes and experiences of contemporary life convincingly. It is almost embarrassing to read "There's a Muddy Road" which details the lack of fulfillment and ennui in the adulterous liason between a hippie academic's wife and a real estate salesman. The descriptions of sexual encounter and its language are awkward and the whole impulse of the story seems false. The idea of describing a rape-murder in the psychopathic first person ("Did Jesus Ever Laugh") is an interesting one, but ultimately it fails because it is Wiebe's mind that is probed as much as the fictional psychopath's; the inappropriateness of the killer's intellectual preoccupations and the awkwardness of much of the jargon reveal that the author has not completely understood this human phenomenon, at least not to the extent that he has understood the exhilaration of an Indian brave in battle or a young farm boy's first experience with death.

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Golf is funnier in low german

by Rudy Schulz

It was a beautiful August day last summer when seventy-seven golfers teed off in the first annual Kielke Klassic held at Pine Ridge. Nobody set a course record but we all had a wonderful day. And in many ways it was a unique occasion.

Never before had a golf tournament been organized to commemorate a milestone in the history of our people. We did not have the official blessing of any one Mennonite Conference, probably because we didn't ask for it. The Winnipeg Centennial Committee, through its chairman, John Klassen, did recognize our efforts by providing Winnipeg Centennial Medallions which were presented to the winners.

You might be interested to hear what happened on this festive occasion. The Burstevle driving contest (contestants had to wear burstevle and stand on a plastic sheet) was won by Ted Unruh and Peter Defehr. These chaps thought nothing of the feat. Ted golfs barefoot and is accustomed to uneven traction; Defehr has a farm background and is quite accustomed to working, and playing, with uncertain footage.

This contest was supposed to be an ethnic parody, or, at the very least, put contestants in their proper places — prostrate that is. It didn't happen that way at all. Nobody fell or slipped. And the burstevle were Menno Schulz's Eskimo mukluks pressed into service because we couldn't find the felt boots Bill Martens had brought for the event.

The ceremonies following dinner were highlighted by prize presentations. The winner, Joe Voth, received, among other things, a Winnipeg Centennial Medal. But the best part of the evening, aside from the steaks, was a short dissertation by Al Reimer, the English professor, about Mennonites in general and Mennonite golfers in particular. Al explained a few vital things, like why Mennonites have time to golf and what they say on the golf course. He had followed these two flat foos around the golf course and repeated some of their expressions in

Low German for the benefit of those present. This brought the house down — except for the twenty-odd non-Mennonites present who were left hanging without translations.

It is hard to explain why the language of golf is so hilarious in Low German — but hilarious it is. The origins of golf and Low German are, somehow, incompatible. The expression "out of bounds", for example, has no suitable translation, except perhaps, "tum Dievel hahn". And what would you call a three putt? "Ech must hea dre stricha nehme, de Bedel wul nich em Loch goane"? should your opponent or partner hit a long drive it would be proper to compliment him with "Dem hast shentlich wiet je daevat". (Neiss shut?)

As has been mentioned in a previous article, a 1975 Kielke Klassic may be in the works. We are waiting for news from Steinbach. It could be a shot gun affair with a barbecue following. With a limit of 70 golfers those planning to enter will have to act promptly when, and if, the

date is announced. You can be sure the Steinbach people will arrange a wonderful day. Those of us who have entered bonspiels and golf tournaments there know they are terrific hosts.

In and around town:— **Harry Buekert** has joined the St. Boniface Mohawks who were on the Allan Cup trail. Harry played for Morden Bombers during the past season.

— Congratulations to High School KCAC Basketball allstars **Trudy Epp, Ingrid Dyck, Carol Derksen, Karl Wiebe** and **Dieter Bueddefeld**. The girls are MB-CI students. Karl attends River East and Dieter Kildonan East.

— **Randy and Don Rogalsky** are junior curling champs at the Granite Curling Club.

— **Jake and Ab Bergen** won the Crosstown mixed (not Braun as in last issue)

Remember: If you don't give me the news I can't write about it.



Vern Penner and Howie Larke practice putting after the game. Notice the distinctive KK Golf Caps.

Looking Around Winkler

by Roy Vogt

An old adage says that if you want to find someone who has time for something else, go to a busy person. This certainly seems to be true of the people that I met on a recent trip to Winkler.

The energetic spirit of Winkler is well known to Manitobans. The town must be growing more rapidly than almost any other center in the province. The area north of town has recently seen a tremendous expansion by Triple E, one of its leading industries, in addition to the building of a new medical clinic, a large apartment block and even a new bowling alley. In the south-east corner of the town, Monarch Industries of Winnipeg is building two large plants, one to house a metal fabricating division and the other a casting operation.

H. "Hank" Peters, production manager for Monarch Industries, took me on a very interesting tour of their two new plants. He hopes that the plants will be operating sometime in fall. They will obviously give Winkler a strong new basis for economic growth.

Phil Ens of Triple E took time from several meetings to show me the whole integrated operation which they are now running. Triple E itself employs about 190 persons and has weathered the so-called energy crisis extremely well. According to Phil Ens, manager and co-owner, Western Canadian economic conditions have remained so strong throughout the past few years that they have experienced none of the shocks which the mobile industry in the U.S. have gone through. In fact, they are now enjoying their strongest market ever, and apart from a small inventory, they produce only those motor homes that have been ordered. 37 per cent of their production is now in travel trailers, 33 per cent in motor homes and 28 per cent in mobile homes. The balance is accounted for by the parts and accessories division.

Jake Dyck at the Winkler Credit Union, who is filling in as manager during H.F. Wiebe's recuperation, was also generous with his time in discussing the growth of that remarkable financial institution.

Dr. C.W. Wiebe at the Winkler Clinic found time in his busy schedule to chat about a number of things.

So I advise all friends to take time to travel to Winkler, because people there have time for you. mm

Review

Winnipeg 1874-1974, Progress and Prospects edited by Tony J. Kuz, published by the Manitoba Department of Industry and Commerce, 1974, 248 pages.

This is a collection of brief articles by scholars and businessmen on the economic, social, and cultural development of Winnipeg. This reviewer has examined several other centennial publications on Winnipeg and none of them match this particular volume for its treatment of this city's economic growth. The volume opens with an excellent article by the editor, Tony J. Kuz of the University of Winnipeg, on the significance of Winnipeg's geographical location for its unique and sometimes troublesome history.

The book also contains many brief histories of individual corporations in Winnipeg, written by businessmen with a good reporting style. They are almost all worth reading. The papers on migration and culture are less satisfying. They are of necessity quite fragmentary and make the reader impatient for a more comprehensive and reflective treatment.

All in all this is an excellent introduction to Manitoba's and Winnipeg's economic development.

A little corner of his own

by Betty Dyck

1975 has been proclaimed "Women's Year" by the United Nations. All women should rejoice and strive to make it a successful year to ensure equality of the sexes. Some countries still prohibit women to spend the money they earn, or to own property. In Canada, the Murdoch and Rathwell cases brought to light unfair laws that discriminated against married women's rights regarding property ownership, and wheels have been set in motion to right some of the wrongs. But let us not push the pendulum too far.

All people need a "little corner of their own" to relax in and to many this is a place devoid of female companionship.

Should some females be allowed to publicly exhibit insecurity (in the name of liberation) by invading the last bastions of male territory, without the rest of us having a say? I don't think so. The news media reports that women have successfully invaded Washington's prestigious Gridiron Club of leading newspapermen — a club that has been an all-male bastion for almost 100 years. To what end?

True, it is often the unpopular extremists who succeed in bringing about needed changes. Maybe this is the way the world works, but then our world is in a sorry shape so we do not need to conclude that this is the only way. Great strides are being made by competent women to enter fields once dominated by men. Pick up any newspaper today, and you can see that a quiet revolution is taking place. There are 294 women dentists in Canada and female enrolment is increasing in the 5-year dentistry course. Another article reported that Winnipeg's first woman bus driver in recent years (there were some during World War II), Mary Staub, started working in January.

And then you read that Justice Minister Lang gives preference to women over equally qualified men when making judicial appointments. Portage la Prairie has a woman mayor. Winnipeg women are initiating business ventures like hostess and employment agencies. Even in staid old England, a woman successfully challenged Edward Heath for the leadership of the Conservative party. And on and on.

Discrimination against women has largely been responsible for the slowness of their rise to prominent positions. But economics and average life-style have played an important part. Women were the homemakers, and there were children to care for. Today, more young women are attending universities and embarking on careers. Now-a-days, families are smaller and married women are channelling themselves back into the work force once their children grow up. In both cases, these are mature, disciplined women who are seeking a position where they can contribute to the social well-being of their city and country. I believe these women should be welcomed, encouraged and assisted in attaining their desired vocations. I advocate equal pay for equal work, and efficient, government-sponsored day care facilities for those young mothers who also wish to work. But I believe that it is degrading to our sex to think that we must be everywhere at all times.

The complaint, before Christmas, by a woman about the legality of a "men-only" section in a department store is a prime example of over-stepping the mark. Who says that some of us are not satisfied with the store's policy of setting aside a portion thereof where husbands and boyfriends can shop in comfort and without embarrassment?

With today's high prices and everyone budget conscious, many women are bargain-basement shopping for clothes. I would be thrilled with a luxurious gift of loungewear because no way would I wreck our budget with an indiscriminate purchase of one on my own.

Unfortunately, due to enforcement of the "letter of the law" after one woman's complaint, the men-only department was opened to all, because: "... investigating officers of the Manitoba human rights commission indicated to the (store) that a shop which discriminated on the basis of sex was in violation of a section of the Human Rights Act."

If women continue to take over every corner of the country, we can expect some backlash. I, for one, do not wish to encounter a man in a public washroom, but men could insist on equal access to all washrooms. Nor do I wish to see our

men reduced to staking out a piece of territory in the classic fashion of a male dog as he parades past a post or hydrant. Once men decide to fight back, there will be some changes made, and one of the first may be the world wide recall of all those cute, little barometers with men and women where the man pops out forecasting "bad" weather while the woman swings out for the "good". After all, that's discrimination! mm

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There are other problems with these stories, and other triumphs, but taken together, I was struck by the extent to which Rudy Wiebe has failed to capture the idioms of urban speech, the rhythms of urban life and the essences of urban experience in his prose. That failure is highlighted by the success of the other stories, and the resulting unevenness makes the reading of this volume a mixed experience. And yet, I would recommend *Where is the Voice Coming From* for its successes, and hope that Wiebe's editors will be a little more judicious in selecting and arranging material for his next volume.

mm

Relatives and friends mingled with senior citizens at **Bethania's annual "Spring Festival" or tea.** Ladies Auxiliary members, treasurer Mrs. Kay Winter and Mrs. Dagmar Redekop pointed out that volunteers, working either as members of the auxiliary or otherwise, play an important role in making the stay of residents at Bethania more comfortable and interesting. Volunteers come from First Mennonite, Springfield Heights, North Kildonan Mennonite, and Sargent Mennonite churches. Rural ladies from the Lichtenauer, the Schoenfelder, the Oak Lake, and the Blumenort churches also contribute. Furthermore, articles suitable for raffle, donated by generous businessmen have proved invaluable in swelling coffer funds. The funds gathered are used for the provision of

"extras" such as whirlpool baths and craft tables. Last summer's extra was project gazebo. Thanks to very generous donations of material, labour, and know-how, a gazebo soon curbed the advances of pesky mosquitoes out for blood.

Safe home with her parents George and Annie Fast of Brandon, is **Margaret Fast, M.D.**, who was working in a hospital in Vietnam with Project Concern, an independent American organization. Margaret's Vietnamese husband and nine month old son Jonathan Phu Son arrived home on Sunday the 13th of April on a Canadian evacuation flight.

Steinbach is a town of contrasts says a cross-Canada jogger who stopped in that town last January to save his frozen toes. For a community of its size Steinbach has a tremendous program for retardates. Vancouver social worker Ken Weldrick, however, finds himself dismayed to see Sunday School kids in that community running down other unfortunates, Paraguayans. With the advent of warmer weather Weldrick continues his jogging in an effort to raise funds for retardates.

Where to go this summer? The Centennial Program of the village of **Reinland**, south of Winkler, is scheduled for July 18, 19, and 20. A book authored by **Peter Zacharias** of Grunthal on the history of Reinland is being prepared for the occasion. Former Reinlanders are invited to come home for those days.

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Wayne and Kathrine Baerg are in Feni, Bangladesh, where they will spend three years with the MCC in agricultural development. Originally from B.C., Wayne holds a B.Sc. in Agriculture from the U. of M. Kathrine is the daughter of George and Annie Froese of Winnipeg. The Baergs call River East M.B. their home church.



Bernie and Edna Toews have begun a two-year term with the MCC in Atlanta, Ga. Bernie will help with the WEE MOVE furniture - moving business while Edna takes a position as secretary-receptionist in the MCC Atlanta office. She also plans to involve herself in community service. The parents of the young folk are Peter and Annie Toews of MacGregor and the Cornelius Doells of MacGregor.

The March 10, CBC Winnipeg production of **The Red and The Rhine** by **Frank Rasler** took a good look at German-Canadians in Manitoba in terms of their social, cultural and historical background. Although there may be a rash of bumper stickers with the words "I'm not a cowboy, I just found the hat," going to a certain Mennonite, there was much to be praised in the production. **Eric Friesen's** excellent narrative carried the production along beautifully as it moved from Manitoba to Germany and back. If there was a flaw in the production, could it be called the sight in Manitoba, of Germans on German tanks practising for what war, in 30 below temperatures? Was it really necessary to pay that much homage to the panoply of power?

Mr. Eric Ratzlaff, Editor of "Die Rundschau" was recently elected President of the Canada Press Club, the organization representing all multilingual publications of Manitoba.

A large number of Mennonite ministers in Manitoba, and elsewhere in Canada, are leaving their pulpits for new positions. **Ernie Isaak**, formerly pastor of the River East Mennonite Brethren Church has been hired as the new director of pastoral care at Eden Mental Health Centre in Winkler, to fill a vacancy left by the death of I. W. Redekopp last year. **Frank H. Isaac** of Steinbach will become pastor of the Springfield Heights Church in Winnipeg, filling the vacancy created by the resignation of Frank Dyck last year. **Abe Bergen**, assistant pastor of Bethel Mennonite Church, Winnipeg, is returning to seminary for further study. **John Toews**, assistant pastor of the First Mennonite Church, Winnipeg, has announced his resignation and will be returning to the family business in Leamington, Ontario. **Ron Hunsicker** of the Charleswood Church is assuming new duties in Elkhart, Indiana, and **Lawrence Klippenstein** of the Altona Mennonite Church has taken over archival and research work in Winnipeg. **John Froese** of the Rosenfeld Bergthaler has resigned the position of minister.

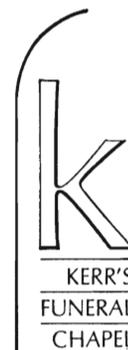
Going to Moeng, Botswana, are **John and Carol Wiebe**. John plans to spend the 30 months on the MCC project working in agricultural development while Carol plans to teach. John is the son of Katherina Wiebe, Morden, and Carol the daughter of Abe and Verna Enns of Mather. Carol holds a B.Sc. in Mathematics and a B. Ed. in library science.

Prof. **Leonard B. Siemens**, has been appointed associate dean in the faculty of agriculture. While with the U. of M. Prof. Siemens has been part of the team which assisted in the establishment of Kohn Kaen University in Thailand under a Colombo Plan sponsorship and was director of the Center for Settlement Studies.

Elmer Thiessen, is to spend 30 months as an MCC volunteer in Koyom, Chad at work on an irrigation project. He is the son of Jacob and Susie Thiessen of St. Germaine and member of Morrow Gospel church in St. Vital. Elmer received a diploma in civil engineering technology at Red River Community College a year ago.

Mr. H.F. Wiebe of Winkler, well-known business man and well-known member of the community, is now recovering from a heart attack and will be away from work while recuperating.

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Maria Siemens: a lady worth knowing

by Peter Paetkau

Maria Siemens, for many years a revered and well loved resident of Winkler, was born to Johann and Sara Siemens (nee Hildebrandt) in Nieder-Chortitz, Old Colony in 1888. Nieder Chortitz is opposite the Isle of Chortitz on the West bank of the Dnieper River, in southern Russia. She was a lively, perhaps somewhat restless girl. Most fortunate that in her early years her teacher, Dietrich Toews, encouraged her passion for reading. So avidly did she indulge this love for books that J.A. Klassen, some few years later as Head of the "Maedchenschule," Chortitza, was to wonder what he might find for her to read that she had not already finished.

Mrs. Siemens says of him, "He was a sincere Christian, deeply rooted in Mennonitism, a man with an unusual capacity for work and self-discipline." Maria had one purpose at this time; to advance her education beyond that provided by that of the village school. This was not so simple, however, for while it was fine for boys to want to study, it was not considered necessary or even acceptable for their sisters.

Fortunate again for the young girl that her father considered an education of utmost importance. Maria was granted the coveted privilege of studying at the "Maedchenschule" for three years. Graduating at age 16 she had no great desire to rush into marriage, deciding, instead, to "enjoy her Jugend" for a while longer.

In that period of time, precipitated by the First World War, when the Mennonite Colonies were experiencing severe difficulties in Russia, her father was killed by the bandits of Machno.

In 1914 Maria was married to Johann Peters, great-grandson of Daniel Peters, born 1794, the founder of Petersdorf. Two sons were born to them before the death of Johann. The elder, Prof. Victor Peters of Moorhead State College, and resident of Winnipeg, and the late Dr. John (Hans Arthur), also of Winnipeg.

Thirteen years of widowhood meant continuous struggles to educate and bring up her sons. They emigrated to Canada in 1928. Here she made the acquaintance of a man as keenly interested in education as she was. The Rev. Jacob J. Siemens had also recently arrived from Russia. They were married in 1932. In a recently published history of the Bergthaler Church *Adventures in Faith* by H.J. Gerbrandt, we read of Siemens: "He was a man of deep convictions, and an attractive, powerful speaker. Soon his impact began to be felt in the Winkler Bergthaler Church. Siemens' advanced education provided him with many opportunities to speak on difficult theological questions. He was a strong advocate of child dedication, and presented several good papers on this topic, at the monthly "Lehrdienst" meetings. His view on official church ordinances and especially on the importance of the benediction often



brought him in conflict with other ministers. He believed that only the highest ranking minister in any congregation should speak the benediction. With the benediction Siemens thought a divine, almost magical power transferred to the congregation." Siemens died in 1957.

Mrs. Siemens taught a Kindergarten Class in Gnadenthal from 1928-30. In Winkler she conducted a Sunday-School Class for 11 years. However, she will probably be best remembered as the president of the Women's Auxiliary to the Manitoba Conference, a position she held from 1942-51. At a recent 25 year memorial service held in Altona, she was awarded a plaque in recognition of this service.

Maria Siemens has distinguished herself as a writer in Mennonite periodicals such as *Der Bote* and *Warte Jahrbuch*. She has written on Mennonite history as well as a good many articles on the Dnieper River and the Isle of Chortitz: places she knew so well. Dr. Victor Peters, her son, says: "Wohl nur Taras Schwetschenko hat mehr ueber den Dnjepr und ueber die Insel Chortitz geschrieben als meine Mutter." She laments that so few of our people really read, and that so many in our circles who could write are not doing so.

At age 87 she has given up something she has worked hard at with other older ladies, the visiting of the residents of Resthomes. Since her recent accident she has resorted to the help of a cane and manages very well, indeed.

There was considerable apprehension on Mrs. Siemens part when confronted with the idea of uprooting herself at this age and settling into a suite in Winnipeg: she now resides in serene contentment in her rooms in the Arlington Home. A pet theory of hers: "DU MUSST" You must have a comprehension of Mennonite History. You must be well read in general history, the arts and theology. You must read: "Zwei Dokumente", "All things Common" and "Der Bote".

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Ruth drives with her feet

by Bea Fines

If you happen to see a green 1974 model Pontiac gliding smoothly through traffic, without a hand touching the steering wheel, don't panic! The attractive young lady behind the wheel is Ruth Wiebe, of Winkler, Man., and she's in full control of that automobile.

Miss Wiebe, a victim of the 1953 poliomyelitis epidemic, does not have the use of her arms. She is a teacher in a Winkler high school, who found that being unable to drive posed a hardship in an area where there is no public transportation. Since she has developed considerable dexterity in her feet, Ruth was convinced that if a car was adapted for her use, she could drive.

She learned that Ted Button, another Manitoban, who cannot use his arms, was driving a car with his feet. His father successfully modified a car for him last year. Being a person with plenty of determination, and self-reliance, Ruth set out to achieve this goal for herself.

She first approached the Society for Crippled Children and Adults with her ideas, and was referred to Orville Olson of the Canadian Paraplegic Association. Mr. Olson contacted the rehabilitation engineering department of the Health Sciences Centre, Winnipeg, which custom-builds many kinds of special devices to help the handicapped become more independent. After Miss Wiebe had shown the people there what she could do with her feet, and after they had examined Ted Button's car, they agreed that her ideas were feasible. A team of engineers and technicians went to work, and the result is a car with many remarkable features.

Although the rehabilitation people were able to use Mr. Button's car as a basic model, the two vehicles are not modified in exactly the same way, since they are different cars, and Ruth and Ted do not have exactly the same handicaps.

In Ruth's car, a special steering plate was mounted on the floor on the right hand side of the steering column and attached to the column with a chain and sprocket device similar to that on a



Ruth Wiebe in her special car

bicycle. A custom-built shoe is attached to this steering plate, and she steers by rotating the plate with her right foot. She can turn on the ignition key, and operate the shift lever, located on the steering column with her foot, but the starter button was re-located on the floor for her convenience. The brake and gas pedals were placed on the left hand side of the car, and she operates these with her left foot.

Since Ruth has some limited use of the fingers of her left hand, controls for the turn signals, horn and windshield wipers were placed in a special console in an enlarged arm rest on the side of the door. She finds it easier to open and close the door and roll down the window with her toes, however. A photo-electric sentinel unit, donated by Towne Pontiac of Winnipeg, turns on the headlights when it grows dark, and an electronic device constructed by the rehabilitation engineering department cancels turn signals automatically.

Ruth's seatbelt is fastened to the door in such a way that it swings aside as the

door is opened and fastens securely around her when the door is closed.

When work on the car was completed, two hurdles remained. The car had to pass the Manitoba motor vehicles branch safety test, and Ruth had to pass her driver's test. The motor vehicles people found the car in more than satisfactory shape. Miss Wiebe then took two hours of formal driver training from the Manitoba Motor League, and passed her test on the first try!

In August, Morris Labovitch, master of the Masonic Lodge No. 176, presented a \$1,200 cheque to the Health Sciences Centre to help defray the cost of adapting Miss Wiebe's car, since special devices of this kind are not covered by Manitoba Medical Services Insurance. It was a big day for Ruth, who was kept busy driving her car around the centre demonstrating her prowess for newsmen. She is delighted that she can now come and go on her own, and already has enjoyed a trip to the Black Hills of South Dakota in her no-hands car.

mm

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Here and there in the Mennonite Mileu

by Abe Warkentin

I missed the publishing deadline for this column last month and I told Editor Roy Vogt that I had nothing more to say pertaining to Mennonites anyway so nothing was lost. But in his quiet, efficient way (no wonder he's chairman of the professors' union negotiating committee) and while eating salami sandwiches together at the CMBC history writers' conference in March, he persuaded me to come around and with warm assurances that it was quite alright if I would wander hither, yon and all over the Mennonite landscape, I gave in. So wander I will.

First of all, isn't it nice that the Mennonite centennial is over. I was worried for awhile there that Die Stille im Lande would become Die Laute im Lande. A little pride in accomplishments may not be too bad sometimes but a monument beside Queen Victoria on the legislative grounds we don't need.

And back to that historian's conference for a second. It was a good thing. I attended a portion of it but had to leave before I could get into the swing of things. I have this problem with having to acclimatize myself for awhile when I get into a new environment and being something of a stranger to academic institutions in the first place, it took me awhile to get used to the heady mixture of professors, teachers, authors and shockingly, even a racist or two.

I suppose this reticent attitude or whatever you want to call it, comes from my Mennonite nature. We like to size people and things up before we get our feet wet, so to speak. If you meet a Penner or Friesen in Eaton's you don't trust

him completely until you find he can talk Low German and wears his underwear to bed. At a historians seminar there are bound to be all kinds of suspicious types (some were wearing beards) and you have to get the feeling of the thing slowly. By the time I got the feeling, I had to leave. I did find out however that there is all manner of effort being made into research on Mennonite subjects. I doubt whether it will happen but I wish that a good indexing system were prepared whereby all Mennonite literature and research could easily be found.

The average Mennonite writer (I know there is no such thing) can't make enough in royalties and honorariums to keep in sunflower seeds and Burschstrempe so any assistance he could get in access to research material would be most inspiring I'm sure.

I wonder what readers think of this deplorable practise of us Mennonites of putting each other down. Is it a peasant trait? Take church denominations as an example. How many times, even in this day, don't you hear someone saying something nasty about the MB'S, or the GC's or the EMC's? When it comes right down to it there isn't 5 cents worth of theological difference anyway between many of these denominations and what kind of an impression does this leave with the non-Mennonites?

And a parting shot for the editor . . . why doesn't the Mirror have an opinion page and encourage more letters to the editor on Mennonite issues? I think there's a real need for a forum on the controversial issues of the day. mm

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McTavish is Low German too!

by Victor Peters

Dr. George Boyd McTavish (1883-1965) was born in Ontario and died in Winnipeg. His wife Margaret McTavish still lives in Winnipeg. Some of our sportsmen, like Dr. Peter Friesen, remember Dr. McTavish as an enthusiastic curler. Many of us remember him best for his excellent command of Low-German, a language he loved and used whenever he could. For many years I had a weekly Low-German radio program on the Altona station, and for it I sometimes interviewed special guests. One of them was Dr. McTavish. The transcribed interview as it appears was made about ten years before he died.

Peters: Dr. McTavish, no juenem Noamen no se ji nich en Mennonit. Von woa stauem ji?

Dr. McTavish: Min Voda es en Schottland jechoaren. He kaum noa Kanada aune 1842 met enem Sejelschep. Doa wearen tjene aundre to de Tiet. Daut naum an sass Waetj noa Kanada to koamen. Etj si en Ontario jechoaren, dich bi Lake Erie. Min Voda wear aul aune 1871 noam Wasten jekoamen en wea op mehrere Staeden Schollehra jiwassst.

Peters: Wannea se ji dann hea jikoamen?

Dr. McTavish: Aus Familie kaum wi aune 1891. Min Voda wea Schollehra ene Berwolsche Schol, daut es wea Mil Noaden von Winkla. Wi kaumen eajentlich en Morden aun. Don wea noch tjen Winkla, blos en Eleveta vielleicht, en daut wea meist aules.

Peters: Etj jlew de Winklasche Mehl wort aune 1892 jebuet. Doamet fung Winkla wol aun. Etj hab daut von Ohm Behrent Loewen. Etj wet nich auf ji den tjannen.

Dr. McTavish: Oh etj tjan aule de Loewes sea goat. De hauden en Stoa doa. En sea grotet Stoa. Etj jintj noa de Berwolsche Schol vielleicht fe aundathaulf Joa, oba en 3 Monat kunn etj meist so goat dietsch reden aus de aundre Tjinja.

Peters: En 3 Monat? Daut haft juent nich lang jediet.

Dr. McTavish: Nae.

Peters: Wearen doa en Berwol uck noch aundre englische Tjinja?

Dr. McTavish: Doa wearen twe Familjes. Doa wea noch de Lloyd Familie. Daut

wearen Noabasch von Peta Rampels. Doa wearen blos de twe Familjes en de Jaejent. Daut aundre wearen aules Mennoniten.

Peters: De Mennoniten hauden donn wol aul meja Tjinja aus de Englaenda, wiel de sen je dann emma wieda noa Morden han opto jesiedelt.

Dr. McTavish: En de Joaren wearen en Morden ene Staudt tjene Mennoniten, en nue sen einjefaea tsastich Percent. Wi trokken donn twe Joa loata von Berwol noa Nelsonville. Eja de Isabohn derchkaum wea daut ene ziemlich groate Staudt, unjefaea 1200 Lied. Daut wea Sieden von Morden. De hauden Stoasch en aules. Oba aus de Isabohn derch Morden jintj donn trokken aula noa Morden. Etj hab en Morden von'e 1895 bat 1900 ene Aptaetj jeoabeit. Doabi hab etj de Mennoniten dann uck goat tjannen jelaet. Se tjemen noa Morden noa de Aptaetj en froagen dann noam Rotkopp wonna kunn dietsch reden. Don jintj etj noa Gretna en wea bi Dr. McKenty en siene Aptaetj von 1900 bat de 1902. Donn koft etj mi ene tjlene Aptaetj en (Plum) Coulee met Dr. McGavin.

Peters: Donn wea ji oba noch nicht Dokta?

Dr. McTavish: Nae. Etj haud de Aptaetj en Coulee so bi acht oda nejn Joa en donn jintj etj noa Winnipeg en fong aun aus Dokta to studaeren.

Peters: Daut wea wol aunftangs Joahundat daut Dr. McGavin noa Coulee kaum, nich?

Dr. McTavish: Aune 1902.

Peters: Dr. McGavin fetald mi moal daut he noa Altona jechoaren wea om doa Dokta to sennen, oba aus he hankaum wea doa aul en Dokta jiwassst. De haud to am jesagt daut Coulee emma grata wort en doa wea noch tjen Dokta, en so wea he auf noa Coulee jeschwaellt. He saul doa so bi 5000 Tjinja to Welt jebrocht haben. De hauden doa eanmol enen Dokta McGavin Dach.

Dr. McTavish: Joa. Etj wea doa met Dr. McGavin toap fe 9 Joa. He haud siene Office doa en twe oda dre Stoawen hinjen eni Aptaetj. He wea en seja feina Dokta.

Peters: Dokta McGavin raed uck plauttdietsch. Hab ji wann ji toap wearen uck moal plauttdietsch jeraet?

Dr. McTavish: Nae, he kunn nich so goat. Etj kunn donn baeta aus nue. Etj

hab vael vejaeten - na nich vejaeten, oba daut tjemmt nich so schwind. To de Tiet aus etj en Coulee wea kunn etj jrod so goat plauttdietsch reden aus englisch.

Peters: Etj tjann uck aundre Englaenda wonne plauttdietsch reden. Mi tjemmt daut meist so faea aus wann Schotten eja plauttdietsch lehren aus Englaenda.

Dr. McTavish: Oba joa. Doa sen seja vael Waed de sen em schottischen meist so aus en plauttdietsch.

Peters: Hab ji uck moal jeproft en juene Familie plauttdietsch to reden?

Dr. McTavish: Nae, nich seja vael. Due wetst vielleicht etj hab twe Breda, de wearen beid Doktasch. Ena von an wea wol ena vone easchte Doktasch en Altona. He wea doa enje Joare en jintj donn noa Winnipeg en wea doa sevenen-dartig Joa Dokta. De aundra Broada wea uck bekaunt en kunn uck ziemlich goat dietsch reden, oba lang nich so goat aus etj.

Peters: En nue en Winnipeg wan ji moal eanen dietschen Patienten triejen, es de nich en baet erstaunt daut ji plauttdietsch reden?

Dr. McTavish: Joa, daut trafft sich eamoal. Etj hab an moal aunjraet: "Kaunst plauttdietsch reden?" En se sajen joa. Joa, oba foaken kaun etj baeta plauttdietsch reden aus de.

Peters: Sprechen Sie auch Hochdeutsch?

Dr. McTavish: Oh, ja! Ich spreche auch Hochdeutsch, und kann auch lesen und schreiben. Etj men de olle dietsche Schreft, nich de latinsche Boakstowe.

Peters: Woa hab ji hoagdietsch jelaet?

Dr. McTavish: Na blos so, selwst. Aus etj ene Aptaetj wea musst etj uck foaken de Nacht oabeiden. To de Tiet fraud wi uck Medizin fe kranket Veh oda Paed en etj musst opstoanen en Medizin triejen. En dann haud etj Tiet en hab dietsch jelaet. Etj huad mehrere Baetja, de hab etj jelesen. Dos wearen "Ben Hur" en "Piljareise," en sowaut, en de Bibel.

Peters: Wo lang se ji dann nue aul en Winnipeg?

Dr. McTavish: Etj tjem - na etj fong aun aus Dokta aune 1914. Donn tjem de Tjrich. Aune 1915 em Farjoa jintj etj noa Englaund, en donn noa Egypt. Etj wea oba nich kanadische Soldat, etj wea eni englische Armee. Se saeden emma de Tjrich wurd en dre Monat ewa sennen. Etj jintj eijentlich nich noa Englaund aus Soldat, oba etj let mi doa enschriewen. De laengste Tiet wea etj en Frankreich en en Belgien. Etj sul dit vielleicht nich sajen, oba etj wort dre moal...

Peters: ...vewundt?

Dr. McTavish: Nae, 3 moal uetjetaetjent met dem Military Cross, twe moal biem Tjenich bi Balmoral, von George V.

Peters: So. Na ji haben op veschiedne Jebiete aulahaunt jeleist en daut es fe ons ene Eja daut wi juent aus onsen Gaust haben. En nue saj etj juent nock vael moal Dankschoen! mm

De Schoape Tobak

This is an old Low-German story which has been retold so many times that its author is long forgotten. It has already appeared in Low German papers in Germany and has been transcribed by Reuben Epp into the Mennonite "Prussian" Low German for readers of the Mirror.

von Ruben Epp

Fritz Uhlespieejel jeiht eenes Doages em Woold opp Hosejagd met siene dobelde Schrootflint opp'em Oarm. Em Mul haft hee 'ne korte Piep, soone aus se en Dietschlaund "Rotzkoaka" nanne, enn schmieekt sich ganz jelausse eent aun, soo biem Gohne.

Aus hee noch nich wiet em Woold jegohne es, trifft hee een framda Kjeadel dee ahm frindlich begreest enn driest aun siene Sied met jeiht. Fritz kjemmt de ganze Sach een Baet onheemlich vaea, enn bekijkt sich daem Framda von'e Sied, oba eent lang enn twee breet. Hee vefeat sich nu oba donasche aus hee sitt daut de Framda Peadsknosse haft aunstaut Feet, unjare Metz staeakje ahm korte Heana vaea, enn hinje haft hee een langa, spetza Zoagel.

Fritz saijt veblefft: "Du best doch nich de...de..."

Enn Jana auntuat fuats: "Jo, ekj sie daut waut du denkst. Oba doawaeajen bruckst nich Schis habe, ekj woa die ditmol nuscht doone. Ekj wull bloos eenmol met die metgohne."

Fritz weet nu met waem hee opp Hosejagd jeiht. He kloffat langsam wieda, oba haet de Haund faust opp'e Flint enn puffat daej pienig aun'e Piep.

Aus se nu een Enj wieda jegohne send, fraijt de Framda: "Waut hast du doa sooraicht em Mul, daut waut doa soo reakjat?"

Fritz beantwuat: "Dit's miene Tobakspiep. Ekj schmieekj mie eent aun, daut heet wann die daut nich toojaeajen es."

"Nae, mientswaejen schmieekj mau" saijt de Framda: "Mie's daut eendoont. Oba, selwst hab ekj daut noch nie jedone. Lot mie doch uck eenmol een poa Puffkjes proowe."

Uhlespieejel, nu schwind besonne, saijt: "Jo, mientswaeajen uck, oba fer'en

Aunfaenja es dise korte Piep too heet. Wann du schmieekje welst, nemm doch leewa dise lange. Doa hab ekj uck een raicht scheena Tobbak benne." Doamet wiest hee no'm Tweeleepa enn bit ahm daut Loopeenjaun.

"Wann du hia opp dise twee Laicha sugst," saijt Fritz: "woa ekj opp'em aundre Eng aunsteckje."

"Na jo, dann mau too" saijt de Framda, enn staltt dich breetbeensch traicht toom Schmieekje..

Doamet prunzelt Fritz ahm daem Tweepusta manke Taehne enn jefft Rot: "Nu nemm mol een jescheida Tog."

Doabia dreckt hee beid Leepa opp eenmol auf, enn baulabaust daem Framda eent em Jefros daut et mank'em Boat blitzt enn daewat, enn ue'e Naeslaiche qualemt. Jana holt vedutzt aun enn prust Ruak enn Schrootkjeana ut'e Schnutz daut et no aule Sied reakjat, spretzt enn kjaetat.

Aus he eascht wada fresche Loft jegaupt haft, saijt dee: "Schinda, schmieekst du oba enn schoapa Tobbak."

mm

Vaters Moped

von Elisabeth Pollmann

"Hast du Papa schon gefragt, ob ich sein Moped nehmen darf?" kommt Gerda, fragend zur Kuechentuer herein.

Mutter tut, als ob sie das nicht gehoert haette. Sie nimmt den Kochtopf vom Feuer und geht damit zum Abgussbecken.

"Die Kartoffeln sind gar, wir koennen gleich essen," sage sie nur.

"Hast du nicht gefragt?" draengt das sechzehnjaehrige Maedchen. "Wir wollen doch heut nachmittags ins Holz."

"Musz denn das grad heute sein?"

"Wir haben uns schon solange darauf gefreut, und die Betty hat anders doch keine Zeit!"

"Du weizst, wie eigen dein Vater mit seinem Moped ist; und wenn Du nun damit ein Malheur hast!" gibt Mutter zu bedenken.

"Malheur, wo ich doch nun meinen Fuehrerschein erhalten habe!" sagt Gerda recht schnippisch.

Derweil kommen Vater und Bernd eilig herein.

"Hast das Essen bereit, Mutter," fragt Vater gutgelaunt. "Wir haben richtigen Hunger mitgebracht. Was meinst du, was unser toller Bub laufen kann. Er musz ein Ende Wurst mehr auf den Teller

kriegen, er hat es wirklich verdient."

Mutter schuettet die Kartoffeln in die Schluessel. "Setzt euch zu Tisch," sagt sie nur und schiebt die Teller zurecht.

"Ist dir 'ne Laus ueber die Leber gelaufen, Mutter? Was bist du kurz angebunden!" fragt Vater. "Hast ja auch wohl 'ne neue Haarfrisur hast es so tief in die Stirn gekaemmt."

"Och, man so! Mal was anders."

"Ja, was ist denn, Hast nicht gut geschlafen?"

"Gerda will dein Moped fuer eine Ausfahrt, und ich mein, das braucht nicht grad heute zu sein, weil doch Sonntag soviele Menschen unterwegs sind."

"Darf ich?" fragt Gerda recht kleinlaut, und stellt sich hinter Vaters Stuhl.

"Meinetwegen! Kanns ja vorsichtig fahren. Erst gestern hat eine Frau bei der Bruecke einen Unfall gehabt. Stellt euch vor: sie soll mit einem halbwaechsigem Jungen hinten auf, in voller Fahrt ueber den Damm gerast sein. Bei der Drehbruecke hat sie's Steuer nicht halten koennen und ist in den Graben geraten. Dem Jungen ist nichts passiert, aber sie soll 'ne dicke Beule an der Stirn haben, und das Moped ist in Stuecken. Der Spiegel samt der Lampe haben im Graben gelegen," erzaehlt Vater und blickt Mutter an. "Was ein Glueck, dasz Du dich daran nicht vergreifst, Mutter!"

"Eine Frau aus'm Dorf? Wer ist denn das gewesen?" will Gerda wissen.

"Hast denn du da noch nichts von gehoert, Mutter?"

"Nun laszt uns mal erst essen" antwortet Mutter und geht erst gar nicht darauf ein.

"Ich weisz es, aber ich sag nichts!" laechelt Bernd kopfnickend.

"Wer denn?" fragt Gerda ungeduldig. "Hat unser Gendarm es gesehen?"

"Hat er," sage Bernd. "Er hat alles aufgeschrieben."

"Du schau auf deinen Teller!" weist ihn Mutter zurecht.

Nach der Mittagstafel schaut Vater zum Fenster raus: "Kinder, was ein schoenes Wetter! Geh hin Maedl, und mach dich fertig! Ich soll dir den Moped wohl aus dem Stall 'rausholen."

"Da kommt Onkel Harm vom Brueckenhauschen!" ruft Bernd etwas verblueft.

"Wahrhaftig, Er kommt zum Pfoertchen 'rein, Was will denn der?" wundert Vater, "Am Sonntagmittag?"

"Schau," kommt Harm herein. "Das hab ich auch noch gefunden." Vater greift ihm das Ding aus der Hand: "Das ist ja meine Leutglocke von meinem Moped! Was soll das?" Er schaut von einem zum andern. Bernd stellt sich vor ihn hin. "Hab ich doch gesagt, ich wueszte, wer'n Unfall gehabt hat!"

"Sag nun auch noch, du hast da hinten drauf gesessen, du Naseweisz."

"Und wer hat gefahren?" ruft Vater aergerlich.

"Gefahren?" meint Bernd recht trocken, "Gefahren hat Mutter." mm

Reflections from our readers

Dear Sir:

Sure enjoy getting the Mirror. I feel it is a well rounded paper about the Manitoba Mennonites. Through helping at the Rapid City Flood in 72 I got to know a lot of your good Manitobans. I am from Mennonite stock that came from Swiss German origin to Penna in the early 1700s. No salvation in this, but I am thankful to the Lord for Jesus who died and rose for all people and nations. My prayer is that we as Mennonites could remember what our fathers went through for the freedom in Jesus. Thankful for all your good articles over the last year on the history of the Mennonites of Manitoba.

Enclosed find paid up and renewal subscription.

Keep up the Mirror, it is true to the name.

Faithfully,
Noah, Ella Hege & Family.
Noel Villa,
Littlefork, Minnesota.

Dear Sir:

I enjoyed reading copies of the Mirror, and particularly the low German content, because I read these aloud to get the full jist of the humor. It appears to be funnier read that way, it seems to me, than when it is silently read.

Sincerely,
Winnifred Warkentin,
College of Nursing,
Opposite Lajpat Bhavan
Andrews Gnj,
New Delhi, India

Dear Sir:

Ihr article "Uber Tod und Sterben" ist mir sehr wichtig, hoffe Sie bringen mehr davon, wie schon gesagt: "Leben und Sterben" ist ein Thema das nie alt wird. In diesen schoenen Land, wo wir Freiheit gefunden haben und im Frieden leben duerfen, ist es oft unmoeglich friedlich zu sterben. Das alte Sterbebett zu Hause war von aller Liebe umgeben, alle Kinder kamen heim und der Sterbende fuehlte sich geborgen und schlief oft ruhig ein. In unsere rasenden Zeiten pumpt man den Kranken voller Gift (medizin genannt) und der Arzt und seine Helfer versuchen ihn auf unnatuerlicher Weise von Tode zu retten, auch wenn der Mensch stein alt ist und sein Keorper laengst verbraucht ist. Solche Menschenquaeilerel ist nur zum Greuel geworden. Ich bitte jeden Tag, dass die Menschen doch zur Vernunft zurueckkehren moechten und alle die sterben muessen in Gnade gehen lassen.

M. Francis,
Crofton, B.C.

Dear Sir:

Enclosed please find a cheque covering my subscription. Am enjoying your monthly issues.

Sincerely,
Mrs. P. Warkentin,
Winnipeg.

Dear Sir:

I am enclosing cheque for \$4.00 for my subscription to your publication for 1 year. I recently had the opportunity to see several copies and in particular enjoyed the Low-German stories of Jack Thiessen. In response to these, I have written him a letter, which I enclose, and which I would ask you to kindly forward to him as I do not know his address.

Yours very truly,
John B. Giesbrecht
Vineland, Ont.

Mennonite Mirror:

Die Heranbildung brauchbarer Fachkraefte ist ihre gute Arbeit, Vielen Dank.

Gerhard J. Lepp,
248 South Munroe Rd.,
Tallmadege, Ohio 44278

Herrn u Damen:

Eine Entschuldigung ist ja ausgeschlossen, aber trotzdem tuen wir es, da wir es versaeumt haben bis jetzt den MM zubezahlen. Damit wir es nicht wieder vergessen, so moechten wir die Gelegenheit wahrnehmen und gleichzeitig nachholen, was wir versaeumt haben und auch im voraus bezahlen, sonst vergessen wir es im Herbst gleich wieder. Einliegend finden \$7.00 bis Ende June '76.

Mit besten Dank im voraus verbleiben wir,

P. und M. Janzen
Manitoba

P.S. es wundert uns nur, dass so wenig in deutsch kommt. Wir dachten das vom sueden Manitoba's Altona, Gretna, Winkler, Morden, usw, mehr deutsch wuerde kommen, aber leider ist es auch alles in englisch. Danke fuer das hochen.

Dear Sir:

We enjoy the Mirror very much. Working on the Mix-up puzzle is a challenge. It was a big surprise to receive the March "Prize". Thank you.

We enjoy the low German articles a lot and I read them to my friends. With a "good Luck" wish:

Mrs. Abe Pauls
Demaine, Sask.

Coming After Supper

The city socialite said to her sponging country cousin. "I thought I suggested you come after supper."

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