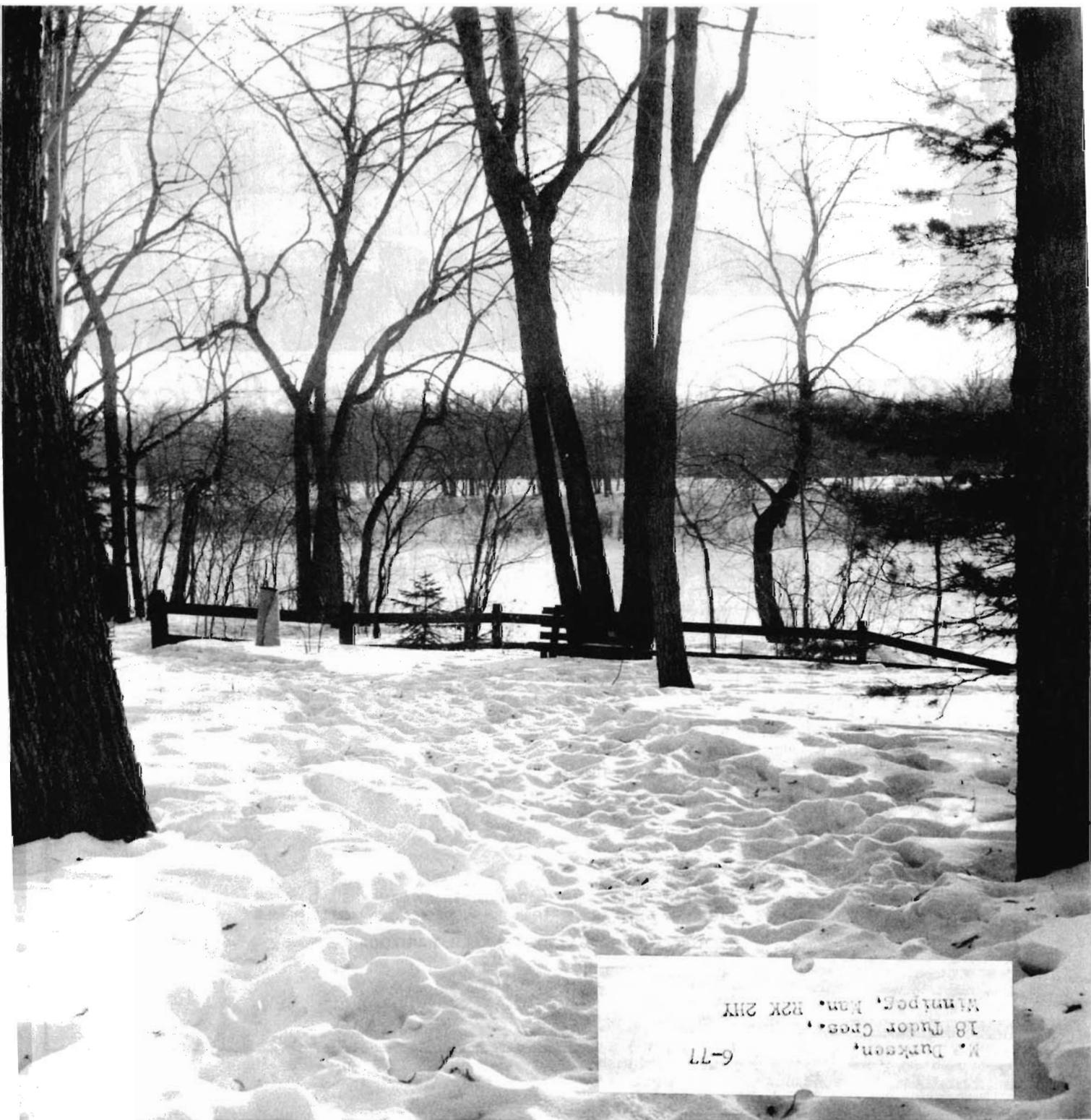


mm

mennonite mirror

january - february 1976

5/4



M. Durksen,
18 Tudor Cres.,
Manly, Kan. 66201
6-77



Design, Quality, Service, Satisfaction

WORDS WE TAKE
VERY SERIOUSLY AT **TRIPLE E**

Design, quality, service and satisfaction are the cornerstones of our Triple E Creed.

To us, good design means a blending of form and function . . . attractive exteriors and interiors, durable and livable.

Quality means quality materials and quality craftsmanship backed by constant inspection and thorough testing.

Service means excellent dealer network, coast-to-coast, willing and able to provide you with factory approved service, at home or on the road.

But satisfaction, your satisfaction with our products, is the most important of these cornerstones. Product improvement is a constant process with us. Changes are made each year to make current models safer, trouble free and pleasanter for travelling Canadians.

Design, quality, service and satisfaction . . . they're built into every Triple E product.

Phillip R. Ems. President,
Triple E Canada, Ltd.

MANUFACTURERS OF TRIPLE E TRAVEL TRAILERS, TRUCK CAMPERS AND MOTOR HOMES / DUTCH SWINGER TRAVEL TRAILERS / DUTCH VILLA MOBILE HOMES.

TRIPLE E CANADA LTD. / WINKLER, MANITOBA.

mirror mix-up

★ PRIVATE MOTOR COACH TOURS ★

RELAX AND SEE NORTH AMERICA FROM AN EASY CHAIR



The **GREATEST** Way
TO SEE NORTH AMERICA
CHOOSE FROM 4 —
MAGNIFICENT TOURS!

"Your
Happiness is
Our Pleasure"



CT-1 PINE TO PALM — 18 DAYS

Escorted Tour Includes: Nashville, Daytona Beach, Disneyworld, Florida, Sea World - watershows, Cypress Gardens, Busch Gardens & Fort Lauderdale

DEPARTURES:

Feb. 7 and March 13/76

CT-2 DEEP SUNNY SOUTH — 20 DAYS

Escorted Tour Includes: Colorado Mtns, Glen Canyon, Grand Canyon, Disneyworld, Hollywood, San Diego Zoo, Tijuana, Phoenix & Tucson Arizona (see Old Tucson come alive).

DEPARTURES:

Feb. 23/76

CT-3 CALIFORNIA & THE WILD WEST — 21 DAYS

Escorted Tour Includes: Colorado Mtns, Great Salt Lake City, San Diego Zoo, Tijuana, Disneyland, Redwood Forest, Beverly Hills, San Francisco, Fishermans Wharf... just to name a few.

DEPARTURES:

March 8 & March 29/76

CT-4 PADRE ISLANDS, NEW ORLEANS & MEXICO — 21 DAYS

Escorted Tour Includes: The French Quarters of New Orleans, Nashville, Gulf Coast of Mexico, NASA Space Centre & Astradome-Houston, The Alamo at San Antonio plus Boys Town - Omaha

DEPARTURES:

Feb. 28, March 6, March 20,
March 27 & April 3/76

TO AVOID DISAPPOINTMENT MAKE YOUR RESERVATIONS EARLY!

★ ESCORTED and CAREFREE ★

Complete Package Tours Include:

Transportation via Luxurious Motor-coach for entire Sightseeing Tour; Professional Tour Drivers and Hosts (or Hostesses); First Class Hotels; Bell Boys; plus interesting side Tours.

Phone Circle Tours Ltd.

775-8046

or see your Travel Agent

FOR FREE INFORMATION ON THE
TOUR OF YOUR CHOICE,
COMPLETE AND MAIL COUPON
TODAY!

Reserve Now: Clip & Mail

CIRCLE TOURS LTD.
301 Burnell St., Winnipeg Man. R3G 2A6

ENQUIRY NOW!

Name

Address

Phone

Tour Number Departure

Enquire NOW about the following Spring, Summer and Fall tours:

- Great Eastern States, Washington, D.C. Departure April 3rd.
- Springtime in the Rockies, Departure May 8th.
- Newfoundland - All Canadian. Departure June 11th.
- Black Hills - Yellowstone. Departure June 26th.
- Canadian Rockies, Pacific Ocean. Departures July 10, July 18, July 24.
- Canadian Maritimes, New England. Departures Aug. 7, 28. Sept. 4, 11, 18, 25. Oct. 2nd.

*Fewer
ARDOR
curid*

PUDIC

CARPOD

DARRO

ARDOR

FROVER

FEROOR

TREDEN

TEODER

FENGILE

FEECING



HAPPY
VALENTINE!



"He alone is great who
turns the voice of the
wind into a song made
sweeter by his own

LOUING

Gibran

There are two winners to announce this issue - from the November and December. They are Miss E. Brown of Winkler, for November; and Mrs. J.A. Martens of Steinbach.

Answers for November are part, actor, scene, player, encore, theatre, curtain, and penny pincher. Answers for December are feast, glory, giving, prince, savior, advent, and spirit.

The letters are to be rearranged 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.

A winner will be drawn at random from among all the correct entries, and a cash prize will be awarded.

Entries must be sent to the Mirror Office by February 20, 1976.

Name

Address

Town/city

Postal Code

Send your entries to:

Mix-Up, Mennonite Mirror,
203-818 Portage Avenue,
Winnipeg, Man. R3G 0N4

Lufthansa makes the excitement of South America easier to get to.

Lufthansa flies to South America six days a week from New York.

So it's easier to plan schedules. Lufthansa also doesn't hop from city to city just to get there. We offer your clients the fastest service from New York to Guayaquil, Lima and La Paz. And we're the only airline that offers daytime flights from New York to La Paz and Santiago de Chile. The only time we go out of our way is with the kind of service we offer. That's something we're known for throughout the world.

Because we believe your clients' trip should be as much of an experience as the country they visit. They relax in total comfort. Enjoy superb meals. Most important, they travel during the day so they see where they're going.

DC-10 Comfort.

Lufthansa's modern, wide-bodied jets offer lots of room to stretch out in, with plenty of leg room and head room. Nonstop to Lima, and on to La Paz and Santiago de Chile. Our 707 jets offer the fastest service to Guayaquil.



Lufthansa German Airlines
We've got connections, worldwide. 110 cities in 70 countries.

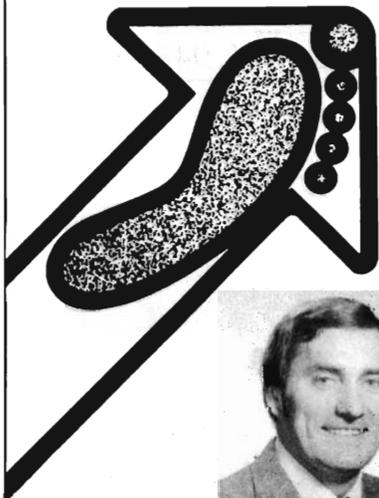
**With so many ways
to Save Taxes and
Enjoy Profits, is it any
wonder we call it...**

S.T.E.P.

Registered Retirement Savings Plans. Registered Home Ownership Plans. Income Averaging Annuities. Other tax saving investments. That's what S.T.E.P. is all about—the variety of ways Investors has for you to Save Taxes—Enjoy Profits.

Because no other company in our field has so many tax-saving types of investments as we do. And your Investors Representative will personally show you the best way to S.T.E.P. Call him today.

**Your Investors Representative will
help get you into S.T.E.P.**



**Syd Reimer, Box 130, Rosenort
(Morris) 746-8860**



**Dave Stoesz, Box 250
Niverville, 388-4846**



**Art Kroeker, Winnipeg
269-7467**



**George Sawatzky, Box 697
Winkler 325-8198**

**We can find a way to get
your future going today!**

Investors SYNDICATE LIMITED
A COMPLETE PERSONAL FINANCIAL SERVICE
204 Grant Park Plaza 284-0570

mm mennonite mirror

inside

Mirror mix-up/3
From Russia to
Germany/7
Responsibility is never
left/11
Manitoba news/14
It's the wish that
counts/18
Review: Menno's
Reins/19
Funk case: a victory of
rights/21
Youth activities in
churches/23
FYI: Tales among
shells/25
45 in melting pot/26
Vor dreissig Jahren/28
Einlage in TAI/29
Our word/30
Your word/31

volume 5/ number 4 / jan - feb 1976

President and editor, Roy Vogt; vice-president and managing editor, Edward L. Unrau; treasurer, Arkie Wiens; secretary, David Unruh; and Office manager, Frieda Unruh.

Business committee: Rudy Friesen, Rick Martens, John Schroeder, Jack Thiessen, David Unruh, Margarete Wieler, and Arkie Wiens.

Editorial Committee: Betty Dyck, Mary Enns, Hilda Matsuo, Ruth Vogt, Lore Lubosch, and Rudy Schulz.

The executive group of the Mennonite Literary Society, Inc. serve as members of both committees.

Subscription rates: \$5 for one year and \$9 for two years.

The Mennonite Mirror is normally published 10 times each year from October to July for the Mennonite community of Winnipeg and Manitoba by the Mennonite Literary Society, Inc. Address for all business and editorial matters is 203-818 Portage Avenue, Winnipeg, R3G 0N4, telephone 786-2289.

The Mennonite Mirror observes the following part-time office hours: Monday, 1:00 to 4:00 p.m.; Tuesday, 9:00 a.m. to 4:00 p.m.; Thursday, 1:00 p.m. to 4:00 p.m.; closed Wednesday and Friday.

ISSN 0315-8101

Second class
mail registration no. 2658

Mediterranean Easter Cruise

2 glorious weeks
visiting 10 ports

April 8 to 25, 1976

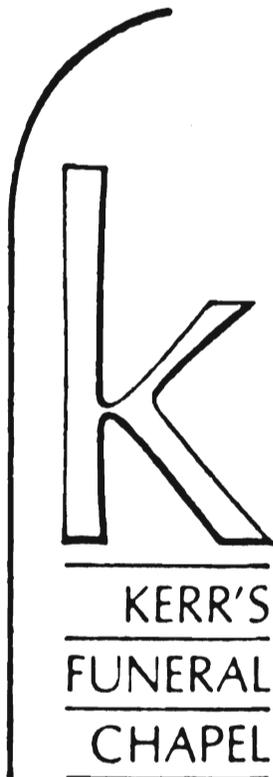
(including 2 nights in London)

Join the:
*Friesens, Funks,
Toewses, Brauns,
Janzens, Edigers
and others!*

Limited space! Enquire now!

MENNO TRAVEL SERVICE
851 Henderson Hwy.
Winnipeg 334-4347

Traditionally
fine funeral
service since
1887

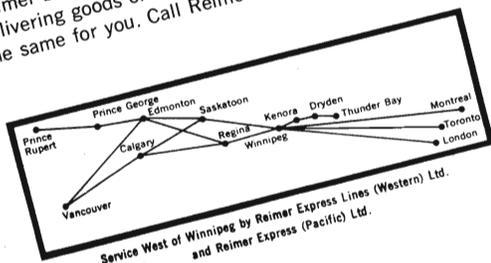


120 ADELAIDE STREET
WINNIPEG 2, MANITOBA
CHAPEL OFFICE 943-6688

RECORD SETTERS

Terry Sawchuk had an immediate impact on the N.H.L. when he joined the Detroit Red Wings in 1950. In his first season he registered 11 shut-outs and won the Calder Trophy. During his N.H.L. career, he won the Vezina Trophy four times, established an all time record of 115 shut-outs and tended goal for five Stanley Cup Winners. He also had a lasting effect on the game of hockey. Terry Sawchuk used a crouching stance instead of the straight-standing position previously favoured. Today, virtually every goalie uses the "Terry Sawchuk stance".

Reimer Express, too, has both an immediate and a lasting effect on the business of shipping. The first time a shipper comes to us, it's often because of a pressing problem. The way we handle that first consignment generally wins us a regular client. As the months pass, the shipper finds that untangling shipping difficulties no longer takes up a lot of his time. He realizes that Reimer Express is saving him headaches by consistently delivering goods on time — intact. Give us the chance to do the same for you. Call Reimer Express.



We've got what it takes
to take what you've got

From Russia to a new life in West Germany

In the past few years several thousand Mennonites have been able to move from Russia to Germany. This is a first-hand account of their new life in the West.

by **Mary M. Enns**

Our invitation to attend a gathering (Treffen) of recent Mennonite settlers from Russia in Germany, was for July 19 - 20. Fortunately my husband and I were able to arrange our holiday plans in Europe so as to take in this meeting.

Thanks to the efforts of countless Mennonite families in the West, the Red Cross, and Willy Brandt's negotiations with Soviet leaders, some 2,500 Mennonites have come into Germany from Russia since 1970, leaving about 50,000 back in Russia, a good many of whom are waiting to be sponsored by a close relative in Germany or America - virtually the only means by which they may leave Russia. Such sponsorship does not involve relatives financially. Half of the settlers ("Umsiedler") are ages 25 - 60; one third 7 to 25. The youngest third are having considerably less difficulty adjusting. The older group would like to keep the young people in the same close

confines in which they have always moved, observes Hans Niessen, formerly Aeltester of the Neuwied Mennoniten Gemeinde. Niessen is now in full time work helping the Umsiedler in their various problems of adjustment. He seeks, basically, to encourage a working together of the new citizen's with the existing German Mennonite congregations. He explains to them: "You are not the only children of God on this earth. There are others too." Problems arising out of the Umsiedler-situation can be traced to their lack of knowledge of/or appreciation of their own Mennonite or Anabaptist background. They are inclined to equate Mennonitism with low German. They don't really fit into the German Mennonite mold, for the German Mennonites are extremely liberal and their kin from Russia are the very opposite. The latter find the church services in Germany too brief, having been accustomed to long emotional services in Russia, and "too cool", for the Christians in Germany come to worship for an hour on a Sunday and then go home.

We travelled first to Offenburg, to seek

out our contact, a relative to my husband. We found the new 12 and 14 storey apartment blocks built by the German government for the "Umsiedler". Most of the families here are Mennonite, some are Roman Catholic. We visit with the P. family. Sasche (46) and Agnes (38) P. came out of Estonia in 1974 with daughters Anya (17), Larissa (14) and Helene (5). Both Sascha and Agnes were employed as "Elektro-Techniker" in Kazakhstan - Sasha earning 150 Rubels per month, his wife 80 Rubels in the same job. Supplementing this with bee-keeping they were able to save enough money to eventually buy a home and car, both of which were sold when the move to Germany came. For the journey they were allowed as much baggage as they needed - 900 lbs. Their new home (for which they pay 400 DM rent per month) is totally modern with wall to wall carpeting in every room including the kitchen and bath. The living room opens onto a large balcony, beautiful with flowers and potted plants. They were allowed to furnish their apartment, even to the carpeting. The cost of all this was covered by the 12,000 DM with which the West German government reimbursed them for all their travelling expenses, including luggage. They received unemployment insurance from Day two in Germany but in turn had to show a willingness to accept work there. At the moment, it is easier for a woman to find employment. Agnes went to work immediately as an aide in an old folks home. She earns 1,000 DM per month. As an alternative to employment it is the privilege of all intellectually capable "Umsiedler", regardless of age, to go either into German language and/or academic studies as guests of the German government. No repayment is later required for this. Sasha has elected to study the German language and has been away from home for several months for this purpose during which time he is paid 1,300 DM per month.

In the past the family spoke either in Low German or in Russian. It presented quite a problem in the beginning for Agnes to have to speak only in High German at her new job. All five speak this with a heavy Russian, Low-German ac-



Some of the people involved in establishing Russian Mennonites in West Germany are (from left): Anne Schmidt, Hans Niessen, Helen Reimer, Mary Enns (author of this article), and the Walter Sawatzkys.

cent and sentence structure. We observed small Helene at play with her friend and heard them chatter only in Russian. The girls are adjusting well to their new life and are progressing satisfactorily at their various schools. Anya says that a great deal more was expected of students in Russia and teachers were stricter. To put it mildly, individual student opinions were not sought after. All are very happy in their present situation. Their German neighbors show them every courtesy and friendliness. Speaking of the cost of living, Agnes says that bread and milk are a little more expensive here than in Russia, sugar the same price. She used to bake Zwiebach and Peroski and Platz in Russia, but never bread - that was bought fresh every morning. In Russia marriage - age is also the "Registrations-Alter" - 18 years, and one is not permitted to marry before then. Almost all "Umsiedler" manifest happiness - sincere gratitude in this new life. Still, there are the odd few with what is referred to as "innere Unruhe" who are discontent even under these circumstances. A case in point is the neighbor of Agnes, a young woman who now, after one year in Germany, by her own admission has just about everything she could wish for. She is unhappy and frustrated and says "Ja, aber als wir in Russland waren. . .!" ("Yes, but when we were in Russia. . .!")

Agnes reminds her: "You herded cows there and had barely enough to live!" Neither does she want to return there.

At about 9:00 we are served a supper of salad, cold meats, fried eggs, brown bread and delicious unsalted butter. Then tea, with a difference. The water in the kettle had boiled fully 10 minutes earlier. A variety of tea bags were placed in a small bowl on the table. These were passed around for each guest to choose their favorite and then the par-boiled water was poured into each cup. My own thoughts were "What on earth good can possibly come out of this?" Today we hesitate to admit how many cups of the delicious Hibiscus brew we drank - tea sweetened with honey brought from Uzbekistan, mid Asia. The dinner service, our hostess says proudly, was Saschas last gift to her in Russia. I imagine it is characteristically Russian - a delicate white porcelain with enormous clusters of pink roses.

Early on the following day we leave for Espelkamp, near Hannover, N. Germany. This lovely little town was a camp with barracks and a Munitions storage depot during the Second World War. A Mennonite church was begun there in 1952. It is now a flourishing congregation with a new house of worship and Albert Bartel as bishop. The largest part of the town's residents is comprised of recently arrived *Umsiedler* from Russia. My

husband Peter checked me into the Hotel "Hans mit Wald" and left for a weekend in Hamburg, and Copenhagen, since I would be otherwise occupied. Other guests for the "Treffen" would be billeted with relatives and friends. Anne Schmidt, assistant to Hans Niessen of MCC, Dr. Helen Martens of Conrad Grebel College (in Europe to work with children's choirs for a few weeks) and I walked the quiet streets of the town in search of its charming Greek restaurant. We talked of impressions thus far. Helen's feelings were shaded with pessimism and regret in that she observed a severely unbending authoritarian attitude in the parents' and children's relationships. Says Niessen of this: "In five years the younger generation will refuse to go along. The older people will then wake up and either adapt to the situation or lose them."

In their search for unity in worship the *Umsiedler* and German Mennonites find their chief difficulties arising out of forms.

Explaining the generous assistance of the German government Niessen says that the government wants to make restitution for the 23,000 of the 35,000 Mennonites who came to Germany in the early 1940's and were forced to return to Russia with the retreating army. Newcomers are assisted with labour possibilities and the older people are

Sunflight®

winter 1975/76

Bahamas • Acapulco • Mazatlan • Cuba • Hawaii • Jamaica

JAMAICA — Departures every Saturday - from \$489.00
ACAPULCO — Departures every Monday - from \$459.00
MAZATLAN — Departures every Monday - from \$408.00
HAWAII — Departures every Friday - from \$569.00
 (Hawaii offers one and two island holidays - 16 nights, 17 days)

CUBA — Departures every Saturday - from \$599.00
 (Sold out until March for Cuba Departures)

Your Sunflight holiday includes return transportation, transfers between airport and hotel, and hotel accommodations.

ASSINIBOINE TRAVEL SERVICE LTD.

775-0271

219-818 Portage Ave.
 Winnipeg, Manitoba

775-0271

given support in keeping with work seniority built up in the old country.

The "Treffen" in Espelkamp is the highlight of this year for most of the guests. They have come with their families from the south, east and west of Germany. Observing the early arrivals I suggest to Anne that a few introductions would be welcome. Her answer "Oh no! you just go up to anyone, put out your hand, smile and say: "Enns, aus Kanada!" And that's exactly how I got to meet a great many wonderful people. The Krueger sisters, spinsters of 74 and 79 live in an apartment at No. 13 Stolperweg close to the church and the "Sport-Halle" where the "Treffen" is to take place. Though the first service is to start at 3:00 P.M. the sisters arrive at 11 a.m. wondering whether any early guests are there that might like to be invited for home-made chicken soup. Since Anne is their friend anyway, we two are in luck.

Their outstanding sense of humor and generally positive outlook make our visit a pleasure. They are, for all the world, like two little brown wrens who have set up housekeeping in a bird house high in the Lindenbaum. Their tiny, one bedroom apartment is neat and cheerful, chock-full of newly acquired fineries. It seems their home is always open to visitors, be they friends or total strangers. We are urged to come again tomorrow for the meals in between services and also for the night. On Sunday, the big day, they were to feed one group after another, first for the noon meal and then at supper (Vesper). And, as with the Lord's five loaves and fishes that fed the multitudes, so it was with the good ladies *Zwiebach und Kirschenplatz*, as fine as any I've ever tasted. And then their *Tortenteller!*

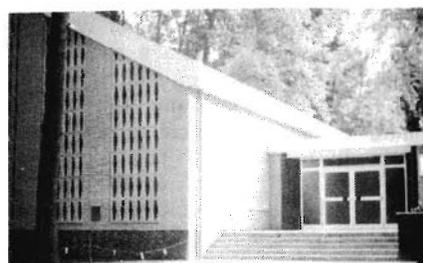
How I regretted having to refuse their invitation for the night, especially when they said there would be six or seven others sleeping on the living room floor and I could just find myself a cozy spot to bed down too. I wanted to find out how one slept seven abreast in a small cluttered living room, but mostly I wanted to hear all the tales that could have been told far into the night with just a little encouragement.

I meet Victor Kliewer who, with his wife, is just terminating a three-year stint of youth work in Germany. Their territory is Frankfurt to the Danish border. Espelkamp is one of the seven or eight groups in his jurisdiction. He is subsidized by the German Mennonite churches, working with already existing youth groups and organizing youth leadership training and retreats. He feels that the problems of the immigrant young people are social (including the language) and spiritual. Their standard of values, brought in from Russia, is tradition-bound, formalistic, authoritarian. Their complete mores do not really fit into Western culture. On the whole, though, they are making commendable effort

toward adjustment.

Rita Neudorf (17) of Neuwied works with the literature sales tables. I visit with her and her friend Lili Enns (20) also of Neuwied. Though their mother tongue is Low German they speak an excellent High German after only year of living here. Rita is studying hairdressing. After her two years of "Abitur" (matriculation) Lili will begin her nursing career. She says the young *Umsiedler* are most enthusiastic about their new and different life.

There is no turning back. Her fiance, a young Mennonite still in Russia, hopes to come to Germany early in 1976. His aunt has for quite some time been working for a *Wysow*, an application in Germany to sponsor someone in Russia,



A group of young people at the Espelkamp Conference (top right), and the Mennonite Church at Espelkamp.



Main Boulevard in Espelkamp



The Conference at Espelkamp dismissing

(not to be confused with a visa).

Two hours ago it was raining. Now at 3:00 P.M. brilliant sunshine and bracingly fresh air welcomes the many guests arriving for the first service of the "Treffen." Excitement is running high. All these people are new citizens in a strange country, come to meet their relatives, friends, and former neighbours, in like circumstances, to exchange experiences, and to praise God. Clearly, emotions are intense and generally unrestrained for many are meeting again after several years, others after 25 years or more. They shake hands, then embrace each other warmly. Benches and loudspeakers have been placed outside the large sporthalle rented for this two-day rally. The hall is filling quickly, the meeting about to begin but the murmur of Low German is unbroken in the foyer. In his characteristically unhurried fashion Hans Niessen, moderator of the Treffen rises and instant quiet reigns as he proposes the singing of *Ich bete an die Macht der Liebe*. Looking at the choir and over the crowd of people, listening to the singing, I was moved. Far back in the recesses of my memory something hardly recognizable was being awakened out of its dormancy, and shapes are recalled, sounds, feelings, even smells. That's just how it was when we were very little children, especially that particular quality of singing, sort of somber and slow, a bit thin and reedy, yet deeply expressive. The men are dressed simply - "Sontagsch", somewhat outmoded, or else casually in short sleeves, for of course, comfort is important in the heat. The women and girls are ultra "schlicht", many with kerchiefs about their heads, some tied, modern fashion, toward the nape. Make up is non-existent as are pant suits among the females.

The theme of the Treffen is "Der Herr hat ein Ziel fuer uns" (The Lord has a goal for us). The Mayor of Espelkamp addresses the gathering. Gradually we come to appreciate the open windows and doors everywhere for the air grows thick and heavy with the odours of humans emotionally stimulated and chores hurriedly executed. The youth choir from Bechterdissen (former Paraguayans) sings in the evening service. I notice they have the "lange Anstimmung" as was customary 30 years ago. Samuel Gerber of the Switzerland church speaks of the contributions to Mennonitism of early leaders like Felix Manz, Konrad Grebel, Georg Blauroch, and Menno Simons and urges the maintenance of their best religious traditions. Attendance at the meetings is well over 2,200. Socializing during the recesses is brisk and excited. Two teen-age girls greet each other with a formal handshake and "Sdrastveuchi". Hans Niessen is in constant demand and is besieged from all sides. Anne Schmidt is on duty at the registration and in-

formation desk, but also supervising literature sales. The Umsiedler are encouraged to read and to buy German and Russian books; some periodicals are provided free for the asking. This is necessary in order that they receive a better knowledge of their own Mennonite background.

Singing in the services is from songs of the *Sturm-Drang* period. "Wir sind ein Volk from *Strom der Zeit*"; "Gott ist mein Hirt"; "Stern auf den ich schaue". Helen Martens and her children's choir introduce a totally different spirit in their choice of song "Kum ba Ya" and "Wir sind eins in dem Geiste." The collection of 4,824 DM (\$2000) is divided with one half going to the Red Cross and the rest for the "Treffen". During the noon recess a small orchestra provides music with two mandolins, four guitars and a "Mundharmonica auf 4 Dur".

In the two days of services the different countries are represented by various guest speakers. Herz Janzen of Bethel College, Helmut Reimer of Wuppertal, Samuel Gerber of Switzerland, Peter Penner of B.C. Other noteworthy guests are Walter Sawatzky of London, England, Dr. Kornelius Krahn, Mennonite historian of Newton, Kansas. Krahn has just completed an illustrated lecture tour in South America and Europe teaching and showing the story of the Mennonites from the 16th century to the present. I was a guest at lunch on Sunday at the home of Gerhard and Frau Thiessen (in laws of Helmut Reimer who is doing excellent work in Wuppertal in curative Education of Retarded Children). Her Thiessen is an elegant old gentleman who was born in 1891 in Koeppentel an der Volga. He has been a Preacher in the Mennoniten Gemeinde in Germany for 50 years, 18 of these in Espelkamp. Lunch with this marvelous couple is something to be remembered. Stimulating conversation and soup served very elegantly from a tower most hostesses might envy. But the soup is quite the strangest - *Butternilch-Katletten Suppe* decorated liberally with enormous peppercorns which one is expected to eat. After the initial shock I prayed fervently that I might be granted the grace to finish my soup with the courage and dignity of a lady who overcomes life's adversities.

Very and somewhat wiser, it was with relief that this reporter saw the festivities come to an end. On the following day we were to visit the Mennonite Cemetery in Leutersdorf with Anne Schmidt. We paid our respects at the gravesides of our parents' and our friend C.F. Klassen, the man whose contribution to the Mennonites is considerable. But first we stopped at Unna-Massen to call on the H.H. Duecks of Chilliwack, B.C. Sponsored by the NCC this older couple work in the *Durchgangslager* at Massen with the newly arrived Umsiedler in-

"*Seelsorgerliche Betreuung*". This is the largest *Durchgangslager* in Germany. The *Lagers* are there to function as orientation points - for perhaps one to six months, from which the newcomers may then choose where in Germany their permanent home is to be. One of the problems the Duecks encounter in their work is the inclination of the older generation to dwell in the past, with memories of starvation, thieving and worse. The younger set are eager to start a new life. Difficulties arise with the odd few couples who are living common-law or else "*Zusammen-geschrieben*" while their legal marriage partner is alive elsewhere. The buildings in the *Durchgangslager* at Massen are utilitarian; plain and dull to the point of depression. This could have been a strictly personal impression for we see no discontent in the people we meet there. Abram and Tina are not expecting us, but are delighted to see Anne, as are all the others. She is the liaison between the authorities and themselves. With infinite patience she counsels and gives assistance in every imaginable situation that arises with the new comers. The W.'s are not at all embarrassed at the incredible confusion in their tiny room. They are an old couple - *Bauern* from Karagande, not yet a month in Germany. The woman is very homey. She wears an apron that you wouldn't have bet your last dime on as to its original colour. Her husband does most of the talking. She makes no effort to tidy away the pack of onions in the middle of the room. The air in the room is pungent with concentrated living as it is in the halls of the apartment. When we leave I find myself thinking, strange, that I failed to notice earlier the gentle beauty of her eyes when she smiles shyly answering a question. Waiting at the bus stop to catch a bus into Unna from where we would take a train into Neuwied, we see an old couple crossing the "*Warte-Platz*." By now we are well enough acquainted with Umsiedler in general to be able to recognize another. Besides, most people in that particular area are "*Duerchgaenger*." Onkel u. Tante K. smile and say "*Oh ja wir sind Durchganger*". They and their son, his wife and seven children have arrived from Russia a few weeks ago. Their sentiments are conveyed not only by what they say to us but by the light shining in their eyes and the frank smiles.

This is the attitude of the Umsiedler in general. They are grateful for today and look forward with courage and anticipation to tomorrow. mm

A Sewer Taste

An environmental engineer began his talk by saying that he had good news and bad news. "We will all have to drink recycled sewage." The audience then pressed him for the good news. "That was the good news," he replied, "The bad news is that there won't be enough."

Responsibility is never left behind

by Ralph Friesen

There are many delights in being a family man with a wife and children, and not the least of these is the semi-perverse pleasure you feel in leaving them for a short time to enjoy an activity you took for granted when you were younger and unattached. And so I was happy in this way on a fine evening in spring as my cousin Lee and I walked down Ellice Avenue on our way to a movie. We both had a sense of leaving responsibilities behind, he being a university student in the midst of exams, and I for the reason already stated.

The neighbourhood, I thought, had deteriorated since the time I was a student at the University of Winnipeg: there were more second-hand stores now, more dust-coated shop windows, more discarded potato chip bags being blown along curbs and parking lots. Or maybe all these things had just become noticeable with the changed perspective that the passage of time brings.

Crossing Vaughan Street Lee and I saw a figure on the sidewalk some distance ahead; it was a woman half-sprawled down, one of her legs doubled underneath her at an odd angle. As we approached we could see that she was drunk or hurt or maybe both. She seemed to want to move and not be able to; on her forehead was a reddish bruise partly hidden by wisps of stringy dirty hair.

On the steps of a nearby apartment and in the vacant lot across the street children were playing.

Lee and I slowed our pace, looking closely at the woman, looking inquiringly at the children who said nothing, and walked by. "I wonder," I said, "if there's really something wrong with her."

"I don't know," said Lee. "Her legs looked weird the way they were bent."

We stopped and called to the children: "Is she going to be all right?"

"I don't know," said a girl aged about



nine. "She fell down. She can't get up."

Lee and I glanced at each other, hesitated, then walked back to where the woman still sat. Neither of us mentioned what we both were thinking: we didn't have much time to get to the movie, and there was no telling how much time *this* was going to take.

I bent down to speak to her, smelling sourness. Her short hair was tangled, her features were blurry, like an out-of-focus photograph. I glanced uneasily at the sidewalk beneath her, fearing she might have wet herself, for it was obvious now that she was very drunk.

"What's the matter?" I asked. (That bruise on her forehead - had she fallen, or had someone hit her? And if someone had struck her, where was he now?)

"Take me home," she mumbled.

"Where do you live?"

She said something we couldn't understand; after a few repetitions, each louder than the last, we found out that she lived nearby. We hoisted her up by each arm and she stood unsteadily between us, leaning first one way, then the other. Shakily we began to walk, an unnatural three-part animal, past a disintegrating row of walk-up apartments all joined together in a style that could be called old-style condominium. From the verandahs of these colonial mansions the tenants watched us disinterestedly.

We had some trouble finding the gate we wanted but we did, finally, and mounted the porch steps. As the door opened a puff of thick, fetid air greeted us, air that grew thicker and less breathable as we passed through the foyer and climbed the stairs. My stomach gave a slight heave.

"Don' lemme fall," said the woman, stumbling on the stairs.

"We won't," Lee assured her. He had a firm grip on her right arm and I on her left; the staircase was too narrow for us all to walk abreast so either Lee or myself had to lag awkwardly a half-step or a step behind. Every so often the woman stopped to rest, so we all stopped, trying not to breathe too deeply.

We kept going up, interminably, it seemed. Our woman, evidently, lived on the third floor of the three-storey walk-up. As we ascended the place seemed less and less habitable; I imagined that we were all characters in some hellish myth, and having committed some nameless offense we were now con-

demned to climb wearily upward to a hot and airless region where no human had ever been.

"I wonder who the landlord for this place is," said Lee.

We reached the top floor. Our woman led us past two doors and stopped in front of the third. I pushed on it and it swung open to reveal a single room in semi-darkness. A bed took up most of the space; vodka and beer bottles were distinguishable on the table and floor. We guided her to the bed and she slumped down on it, then propped herself up on her elbow. I had hoped she would just go to sleep but she seemed to want something.

"Is that okay now?" I said.

She said something incomprehensible.

"You'll be okay?" I repeated. We were going to miss the movie. I wished she would lie down and go to sleep.

"Well, goodbye," we said, ignoring her

muttering and swinging the door shut behind us. It swung back a little; the latch didn't work. We left it behind and ran down the stairs, breathing in the good evening air when we got outside.

"I always wondered who lived in places like that," said Lee. "Now I know."

Walking quickly, we made it to the theatre just in time to settle into our seats and watch the opening credits flash onto the screen. **mm**

Leftover Scour Pad

Bachelor: "I have no trouble preparing my own meals."

Married Friend: "What do you do with the leftovers?"

Bachelor: "If it's a hamburger I use it later to clean and shine my pots and pans."

The Women's Committee of the Festival of Art and Music invites all Mennonite artists

to the exhibit at the festival taking place in the **Polo Park Mall, April 4th, 1976**. Please contact **Irmgard Friesen, 1219 Wolseley Ave., Ph. 786-3115**.

The committee is also sponsoring an ART CONTEST

for students from grades 1 to 12.

- *The theme must be a Mennonite one.*
- *Any medium may be used.*
- *The size of the exhibit must not exceed approximately 18" in any direction.*
- *The drawing or exhibit must have a title.*
- *Individuals or groups may enter.*
- *The entries will be divided into 6 classes according to grades.*
- *Deadline for entries to be mailed in is March 15th, 1976.*
- *Name, grade, address and phone number must be in a sealed envelope attached to the entry.*
- *A first and second prize of \$20 and \$10 will be awarded to each class.*
- *A prize of \$50 will be awarded to the best over-all entry.*
- *The decision of the judges will be final.*
- *All entries may be mailed to:*

Susan Froese
4909 Eldridge
Ph. 888-4155

or to

Mildred Schroeder
745 Coventry Rd.
Ph. 832-0253

or left at the MCC building at 1483 Pembina Highway (9:30 a.m. - 5:00 p.m.) Monday through Friday, or at Contempo Fabrics, 1600 Portage Avenue.



building materials at very competitive prices

1126 Henderson Hwy.

Phone 668-4470

REDEKOPP LUMBER & SUPPLY LTD.

Teacher's Plea

Note sent home to all mothers from kindergarten teacher.

"If you promise not to believe everything your child says happens at school. I'll promise not to believe everything he says happens at home."

Mouth to Dial

Dad to mom regarding their pre-teen daughter: "It seems like only yesterday that our baby took her fingers out of her mouth and stuck them in the telephone dial!"



LOEWEN PIANOS LTD.

SPECIALIZING IN QUALITY NEW
AND USED PIANOS.

Kawai Grand and Console Pianos
— *Kawai Organs* —

We rent all our instruments
with purchase option

2630 Portage Ave.

885-5505

Robert Loewen

The Happy
Vineyard



FOR
HEARTY GERMAN
FOOD
AND
GEMÜTLICHKEIT

719 ELLICE AVE.
Phone 783-6837

GERMANY.

**This Winter CP Air offers you weekly
nonstop service to Amsterdam with
connections to Germany.**

Come fly with CP Air and let us take you to Germany.

We can whisk you away any week on one of our beautiful orange CP Air jets nonstop to Amsterdam. We can arrange connections to Frankfurt, Dusseldorf, Hamburg, Munich and most other centres in Germany.

You can also take advantage of our low-cost 22/45 day excursion airfares. Which means you don't have to reserve months ahead. Or put down a deposit.

And whichever CP Air flight you choose, your trip will be sweetened by multi-lingual flight professionals who are some of the most friendly and skillful people in the sky.

So call your travel agent. Or CP Air.

And enjoy an airline with a reputation for service you won't soon forget.

Orange is Beautiful.

CP Air

do you know/weest uck waut

One Act Plays Featured in February

The Winnipeg Mennonite Theatre is pleased to announce plans to stage its annual "Evening of One Act Plays". The plays chosen are:

Der Heiratsantrag (The Marriage Proposal) by Anton Chekov.

Mother's Day (Mutter's Tag) by J.B. Priestley.

Das Fidele Wartezimmer (The hilarious waiting room) by Horst - Gewecke.

These are three humorous short plays, the last one being a musical skit. They are a constricting group of entertaining pieces and fun for the whole family.

The dates of performance are February 19th, 20th and 21st at 8:05 P.M. at the Planetarium Auditorium, with admission as last year's, \$.99. Tickets may be obtained of the cast, members, at the door of the Winnipeg Mennonite Theatre on performance nights, or in advance from Henry Miller, telephone 774-1338. mm

Stage Documentary is February Feature

The Winnipeg Mennonite Theatre is sponsoring the presentation of Olga Rempel's stage documentary entitled- "Wer nimmt uns auf?" (Who will take us in?), to be performed on Saturday and Sunday, February 28th and 29th at 8:05 p.m. in the Technical Vocational High School Theatre, Notre Dame and Wall Street, Winnipeg.

In a series of seven scenes, connected by a narrator, Mrs. Rempel traces the story of the Mennonites of certain areas of the Ukraine, in 1937, through the Second World War years, in their migration to West Germany, and then, through the tireless efforts of the Mennonite Central Committee, to their immigration to Canada. The presentation is in three languages commonly spoken by many Mennonites: Low-German, High-German and English.

All proceeds from these performances are to be donated to the MCC. Tickets are available from the many participants, at the MCC office in Winnipeg, at the door on nights of performances and other outlets yet to be announced. mm

Anne Schmidt, assistant to Hans Niessen of MCC, Neuwied, Germany, spent Christmas holidays with family and friends in Winnipeg, returning to her post early in the New Year.

Olympics 1976 Montreal will be the destination of three teams of 12 young people from each of three Bible institutes. The MB Conference of Canada is organizing "Aide Olympics" as a witness ministry.

Dr. Erwin Hiebert, professor of history of science, Harvard University, will be speaking at the University of Manitoba during it's Festival of Life and Learning in February on the subject of Science and the Christian Faith. Hiebert is a brother to Mrs. Ben Horch of Winnipeg.

Eric Friesen is assuming major responsibilities on Sports Broadcasting on CBC TV. He will continue as host of the Saturday morning radio show "The Passing Show".

MCC Manitoba has scheduled January 27, 28, 29 for seminars on Christian response to labor-management in Winkler, Steinbach, and Winnipeg. Resource persons are John H. Redekop, professor of Political Science, Wilfred Laurier University of Waterloo and Gerald Vandezande, of the Christian Action Foundation, Toronto.

Applications for the **Canadian Music Competitions** will be accepted until January 26, 1976. Entry forms are available at Tredwell's Music Centre, James Croft and Son Ltd., and from Miss Pearl Schnider, 695 Waterloo Street. This year the competitions will be held at the Canadian Mennonite Bible College, 600 Shaftesbury Ave., on May 24 to May 27, and are open to the public.

Mennonitisches Jahrbuch: Every year the South German Mennonites put out the most exciting yearbook Mennonites produce. It is shaped by the imaginative leadership of Johannes Harder, novelist, pedagogue, and elder of the Mennonite congregation in Frankfurt a.M. The *Mennonitisches Jahrbuch 1976* is no exception. One third of about 150 pages consists of reports and statistics covering the life of all German speaking Mennonites in Europe. Through these articles one can remain current about the state of European Mennonitism. More weighty and more stimulating are the "musings" of ministers, poets, theologians and short story writers. They begin with reflective articles on the state of Mennonite Christianity - introverted, divided but also innovative and forward looking. Several articles treat personalities and problems in the church including Latin America. Interestingly, some of them are written by non-Mennonites who have been dialogue partners with Mennonites for years and add a perspective we lack.

Deutsches Panorama continues it's productions in February with *How Teenagers see their parents* on February 2, and a play by the children of the German School, *Der Raueber Hotzenstolz* on Feb. 9.

MBBC sponsored a **special lecture series conference** for January 19 to 23 with Dr. Zeman of Acadia University, Nova Scotia, as guest speaker. Our Anabaptist Heritage, and Christianity in Canada were topics under discussion. Evening services were open to the public. Their Missions Conference February 3 to 6 features Dr. Paul Hiebert, University of Washington, speaking on the subject of anthropology and Rev. Ivan Wohlgemuth, former missionary in Japan, discussing The Theology of Missions. Dr. Elmer Martens, Biblical Seminary, Fresno, and Dr. J.B. Toews are guest lecturers at the missionary conference on February 23 to 27. During the college's reading week, February 13 to 21 the A capella choir goes to Alberta and Saskatchewan on deputation while the drama group goes to Southern B.C., and two faculty and two students go to Ontario.

Westgate students during Interterm, January 19 to February 7, may find themselves once more introduced to the mysteries of pottery making, woodwork, photography, film study, grandma's cooking and the joys of alpine skiing. Survival techniques are taught in the rugged terrain of the Pembina Hills where students snuggle into snow shelters at the end of a ski-trek into winter's wonderland. The winter break terminates with the production of "My Fair Lady" on February 6 and 7. After that it's back to a world of books for the second semester.

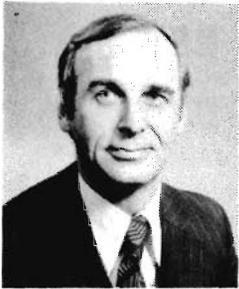
Liz Appleby and Kathleen Vogt, both students at Westgate Mennonite Collegiate, have been selected to Canada's Olympic Speedskating Team and are currently competing in the Olympics at Innsbruck, Austria. They will return to Winnipeg in mid-February to resume their studies for the second semester at Westgate, after a four-month training period in Europe.

Dr. Reg. Friesen, native of St. Anne, Manitoba, professor of Chemistry, University of Waterloo, is the editor of Canadian Chemical Education, a journal published for teachers of chemistry by the Chemical Institute of Canada.

Leo Driedger of the department of sociology at the University of Manitoba is visiting professor at the University of Waterloo from January to July of this year.



Rick Neufeld, well known for the song and lyrics of "Moody Manitoba Morning" presents fans of Manitoba, fans of his grass root lyrics or just plain fans, with a record of Manitoba songs, in his album "Prairie Dog". The RCA album was recorded live at the Western Centennial Auditorium in Brandon last summer.



Kenneth P. Regier, senior partner in the law firm of Regier and Stewart, was one of 10 members of Manitoba's legal profession to be appointed Queen's Counsel in the 1976 New Year's Honors List by the attorney-general. Regier was the man who successfully won the Henry Funk case re refusal to join a union as mentioned elsewhere in this paper.

Larry Kehler, editor of "The Mennonite", official paper for the General Conference, has indicated that he will terminate his round of duty this summer. The conference regrets the loss of the editor and begins its search for a replacement.

Ernest Vogt, Professor of Business Mathematics at the University of Manitoba has been chosen chairman of a Manitoba Government Commission to examine private and public pension plans in the province.

"Ambassadors" friends will be happy to know that the devotional family radio program in German, produced by Mennonite Brethren Communications, can now be heard in all parts of South America. Information for support can be obtained from Ambassadors of Christ, Box 74, Station F, Winnipeg, Man., R2L 2A5.

Kleefeld residents, who successfully waged a battle to keep junior high students in the community, are happy to see that construction of an addition is to begin in a few months. The proposed addition is to provide a gymnasium as well as additional classroom space.

Westgate: The membership of the Mennonite Educational Society definitely has decided to go ahead with the expansion of Westgate's facilities. A Committee has been instructed to explore the several options left open to them in terms of such an expansion.

Netti Dyck, of Prince Albert, Sask., (formerly of Winnipeg), who has in the past contributed several short stories to the Mennonite Mirror, is now finding success in another medium - that of weaving. Working out of her studio in Prince Albert under the name Aganetha, she has had her work exhibited in several shows recently, including group shows in Regina and Prince Alberta. During the month of December, 1975 she had a "one-man" show at the Gallery on the

Roof, Saskatchewan, Power Corporation Building, Regina. Three of her works (cloud Nine) of raw carded and finespun wool; Kweeja of raw wool, Arran wool, and horsehair; and Rope Dance of jute) are included in a Norman Mackenzie community program exhibition entitled "To a Fine Art": Saskatchewan Fabric, which is touring Saskatchewan during 1975 and 1976. She is presently working on her most ambitious project, "Saskatchewan Environment", a large walk-through weaving, which includes matted columns and crochet work.

Andreas Schroeder of Mission, B.C., author of *The Late Man* and several other books gave readings of his short stories and poetry at the University of Manitoba and the University of Winnipeg in mid-January.

**At the
Symphony**

RUBEN GUREVICH CONDUCTING

FRIDAY & SATURDAY, 8:30 p.m.
FEBRUARY 6 & 7, 1976
CENTENNIAL CONCERT HALL

**A BI-CENTENNIAL
TRIBUTE to the UNITED
STATES OF AMERICA**

PERFORMING
Fanfare for the Common Man; Copeland. The Unanswered Question; Ives. New England Triptych; William Schuman, Narration by Mrs. Johnson. Lincoln Portrait; Copeland, Narration by Mrs. Johnson. First Symphony-Opus 9; Barber.

Special Guest Narrator:
Mrs. LYNDON B. JOHNSON



TICKETS Reserved tickets from \$4.50 available at A.T.O. Eatons Downtown, Polo Park; Lombard Place and The University of Manitoba, and at C.B.O. The Bay Downtown and Unicity.

Sponsored by

Multiculturalism is a permanent government policy

As Minister responsible for Multiculturalism the Honourable John Munro gives direction to the overall impact of multiculturalism in all departments of the Government of Canada. He has a particular interest in the Multicultural Program in the Department of the Secretary of State, as well as those programs of the Federal Cultural Agencies designed to implement this policy.

IN THE DEPARTMENT OF THE SECRETARY OF STATE

The Multiculturalism Program is designed to assist and promote cultural development of all Canadian groups wishing to preserve and contribute their heritage to Canada. Implementation of the following activities helps to achieve this goal:

ETHNIC GROUPS LIAISON

This program makes available its professional resources to assist groups at the national and local levels in organization and communication.

CANADIAN IDENTITIES PROGRAM

Strives to strengthen the cultural identity of minority groups and promote a greater understanding and awareness of Canada's cultural diversity through crafts, theater, folk art festivals, and literature.

CANADIAN ETHNIC STUDIES

Guided by the Canadian Ethnic Studies Advisory Committee programs are developed for research on ethnic studies in Canada. The program of visiting professorships and lectureships at Canadian universities is also administered by the Advisory Committee.



**NON-OFFICIAL LANGUAGES
TEACHING-AIDS**

Makes funds available for the development and production of teaching materials for language classes.

**MULTICULTURALISM CENTRES
PROGRAM**

Assists voluntary groups to organize multicultural centres in local communities.

IMMIGRANT INTEGRATION PROGRAM

Assists various groups in helping immigrants to participate more fully in Canadian society.

PROJECTS GRANTS PROGRAM

Makes funds available to voluntary groups in support of a broad spectrum of multicultural activities.

IN THE NATIONAL FILM BOARD

As part of its contribution to the Multiculturalism Program the National Film Board has produced over 400 of its films in 19 different languages. These may be obtained free of charge from National Film Board offices in the following cities: Vancouver, Winnipeg, Toronto, Montreal, Ottawa and Halifax.

IN THE NATIONAL MUSEUM OF MAN

The National Museum of Man in Ottawa documents the history of all Canadian ethno-cultural traditions. The museum has accumulated a vast number of artifacts, tape recordings, video tapes and films.

Special attention is being placed on such elements as folk architecture, home furnishings, pre-industrial techniques of food production and handicrafts, traditional story-telling, family and community life, feasts and rites. Cultural exhibits and travelling displays are also being prepared.

IN THE PUBLIC ARCHIVES

The National Ethnic Archives program is designed to find and protect ethno-cultural records from loss, damage or deterioration. A staff of area specialists has begun collating records of this rich and important aspect of our heritage through contacts with ethno-cultural organizations, associations, and individuals.

IN THE NATIONAL LIBRARY

The National Library has organized a Multilingual Biblio-service. Its aim is to acquire books in non-official languages spoken in Canada and make them available through public libraries, expanding the extant non-official language book collections in most libraries. The first shipment of books in ten languages left Ottawa in March 1975. It is planned to add five new languages annually to a total of 70 languages.

To present your views, or to receive further information, write to:

**Multiculturalism, P.O. Box 366, Station A,
Ottawa, Ontario K1N 8Z9**



Hon. John Munro
Minister Responsible
for Multiculturalism

L'hon John Munro
Minstre chargé
du multiculturalisme



Original rhyme may be rare, but it's the thought that counts

by Betty Dyck

All the world loves a lover, and the middle of February has long been considered propitious for love. Have you ever wondered where Valentine Day originated?

Ancient Romans celebrated the "Feast of Lupercalia" on February 15, heralding spring and the season birds start mating. This lovers' festival honored Juno, the goddess of women and marriage, and Pan the god of nature. Partners were chosen by drawing names from a box. As a sign of affection, they exchanged gifts. Couples continued to keep company after the festival and often married.

Early Christians, not wishing to uproot a day dedicated to the enjoyment of life and love, decided to put a religious connotation on the pagan celebration. In 496 Pope Gelasius changed the date to February 14 to mark the martyrdom of St. Valentine.

Historians disagree about the identity of the saint. Apparently there were two. One St. Valentine was a Roman priest in the 200's, jailed for aiding Christians. It is rumored he cured the jailkeeper's daughter of blindness and was beheaded in AD 270. The second St. Valentine was a Bishop of Terni (60 miles from Rome) persecuted for converting a Roman family to Christianity and beheaded in AD 273.

For years, Valentine Day was a lottery for love, a chance drawing of partners. In England during the 1700's the holiday celebration found social groups gathering in homes of gentry. After drawing lots the young men wore the paper bearing the lady's name on their sleeves for several days. The expression, "He wears his heart on his sleeve" likely originated here.

During this same period, many superstitions abounded about the unmarried girl, regarding February 14. For instance, it was bad luck to bring snowdrops (flowers) into the house prior to Valentine Day if the girls hoped to wed before the year was out. In Derbyshire, young women circled a church twelve times at midnight chanting:

I sow hempseed, hempseed I sow
He that loves me best,
Come after me now!

This was supposed to lure their true Valentine. Another sentiment alleged that the first unmarried male encountered on that day by a single girl would be her future husband. Discontented with chance, some debutantes deliberately precipitated meetings with chosen partners.

Finally, the custom of sending cards and gifts to a cherished one began. Verses were handwritten and original. For those unable to compose their own, "The Young Man's Valentine Writer" appeared in 1797. By 1800 the market offered hand-painted cooperplates by artists, followed by wood cuts and lithographs. In 1840, England's penny postage popularized the printed Valentine of delicately ornated lacepaper.

Today, mass-produced valentines materialize on store shelves early in January. You can purchase cards dedicated to every type of person. Humorous ones are popular. In Denmark, these are called "gaekkebrev" (joking letter), comprised of original rhyme, signed with a code of dots - each dot representing one letter of the sender's name. This starts a guessing game for which there are certain penalties allotted.

Original rhyme is rare these days but still occurs when there is a deep desire to articulate an expression of love. Some modern swains, not content with purchased poetry may get it all together in original verse and present their sweethearts with a truly heartfelt greeting.

With International Women's Year barely over, some women will be asserting their newly-recognized prerogatives and taking advantage of Valentine Day to send greetings to their secret love. Whether purchased or penned, many Valentines will be changing hands on February 14. In 1976, Valentine Day will still be a lovers' festival, but no longer a chance drawing of partners. mm

The Tulip

The soil was ready,
and into my longing
you burst
as the first flower breaks through
in early spring,
bearing still
the sparkling evidence
of winter's chill.

Your voice
sings the cadence
of velvet petals
streaming toward the sun.
But I can hear the wind...
laughing in the apple tree...
daring snowy winter clouds
to cover me,
with ice and snow.

by Lore Lubosch

Air Canada Special Charter for students

Toronto-Frankfurt
return
only \$319

Departs May 21
returns August 25

Apply to:
Ruth Wiebe
Assiniboine Travel
219 - 818 Portage Avenue
Winnipeg, Manitoba
Telephone 786-0271

Review

Menno's Reins brings pleasant surprises for all

Two scenes from the production of *Menno's Reins*



by Al Reimer

Menno's Reins, a one-hour documentary film of the Mennonite people, was given its premiere showing to a capacity audience at the Centennial Concert Hall on January 8th. Sponsored by Crosstown Credit Union, the film is a belated centennial project. Like most other centennial projects, it is a welcome and entertaining gift even if its artistic quality leaves something to be desired. We Mennonites seem to have such an insatiable appetite for our own history (especially when its served up with generous dollops of glamor and nostalgia), that artistic projects of this kind can hardly fail regardless of their intrinsic merit.

First the good things. Considering that *Menno's Reins* was produced on a modest budget, the most impressive thing about it is its overall technical quality. The fine professional hand of Don S. Williams - without a doubt the best film director in Manitoba - is everywhere in evidence in this film. Not only did he direct the film, but he also composed and directed the music. In addition, he acted a bit part and last, but by no means least, he helped with the script and did the editing. In fact, Williams must be given much of the credit for whatever success the film achieves. Direction and photography are always competent and at times brilliant. The mountain scenes shot in Alberta are excellent and those shot in and around Steinbach make skilful use of camera angles in establishing authentic settings. Williams has also managed to coax fine, natural performances from most of his volunteer amateur actors.

The one professional actor employed in the film is John Friesen, a native Manitoban. Friesen plays the role of John, a sort of omnibus character who appears as the lead in all the dramatized sequences as well as narrating the historical fillers between scenes. Williams is fortunate to have an actor as

relaxed and competent as John Friesen. Friesen has just the right blend of sincerity, rustic slouch and unpretentious presence to make him believable as a Mennonite prototype. The multi-character he creates grows in stature and subtlety with every scene. It is an effective job of acting.

Most of the weaknesses in *Menno's Reins* can be traced to the script and to the overall conception of the film. Like such other recent attempts to present Mennonite history in dramatized form as *Tomorrow Has Roots* and *The Bridge*, this film can't seem to make up its mind whether to dramatize Mennonite experience or to relate Mennonite history in visual form (the two are not at all the same thing). By trying to alternate the two methods, the film fails to do justice to either. Most of the dramatized excerpts are fine, but their dramatic effect is in almost every case undercut by the explanatory monologues that follow. In the last part of the film the script falls apart badly as contemporary Mennonite society and its achievements are paraded before us. Did the sponsoring firm really have to get in a shot of its building and name plate? Not very classy. The script also contains some rather stilted dialogue, although here again Don Williams' sensitive directing has made most of the dialogue sound more natural than it reads on the page.

I also have reservations about the overall conception of the film. When you present 450 years of history in 60 minutes, the material you select for treatment will almost inevitably determine the interpretive emphasis and overall shape of your story. I commend scriptwriter Larry Kehler for his respectful, dedicated and loving approach to the Mennonite story. Most of the dramatized segments are richly characteristic of Mennonite experience and give an accurate picture of our history. But does a scene of the Mennonite mission to our native people in the North really reflect the most characteristic experience of contemporary Mennonite society? Wishful thinking should not be allowed to

usurp the broad reality. I realize, of course, that to some extent this is a matter of interpretation in which there is plenty of room for variation.

Seeing *Menno's Reins* made me wonder again why we Mennonites seem to have such a basic distrust of the creative imagination. Why are our writers still reluctant to present Mennonite experience in a purely imaginative way even when they are writing for the stage or screen? Why do they invariably feel obliged to weaken the creative act with a prosaic chronicling of historical facts? *Menno's Reins*, good as it is, could have been much better, in my opinion, if instead of trying to "cover" 450 years of history it had concentrated on the drama of individual characters of whatever period in Mennonite history - whether Anabaptist, Russian or Canadian - but not all three at once, and so sketchily at that.

Reservations aside, I think that

everyone connected with the making of this film deserves our grateful thanks. *Menno's Reins* fills a definite gap and will be seen with interest and pride by thousands of Mennonites, including, one hopes, many generations of Mennonite school children. Those who did not see the premiere may get another chance in early February. I understand it will also be shown in Steinbach and other Mennonite centers in the near future. If you get the chance, see this film. You won't regret it. Producer Waldo Neufeld and Dave Dueck, the distributor, who worked hard on this project and took considerable risks, have every right to be pleased with the success of their venture. mm

It Will Last

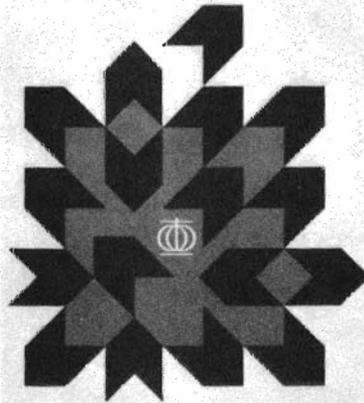
"I never worry. I've got enough money to last me for the rest of my life--unless I buy something."

Introductory Offer!

Open Doors

A History of the
General Conference Mennonite Church

Samuel Floyd Pannabecker



Open Doors

A history of the General
Conference Mennonite Church

by Samuel Floyd Pannabecker

Introductory Price \$12.95
In effect until February 13



Fellowship Bookcenter
302 Kennedy Street,
Winnipeg, Manitoba
Telephone 943-1521

Business and professional directory

WILLIAM MARTENS

BARRISTERS & SOLICITORS

608 Somerset Place

294 Portage Avenue

WINNIPEG 1, MANITOBA

Telephone 942-7247

Thorne Riddell & Co.

Chartered Accountants

1200-220 Portage Avenue

Winnipeg, Manitoba

R3C 0A9

Telephone 957-1770

OFFICES IN ALL PRINCIPAL CITIES IN CANADA



Henry Funk

The Funk case represents a rare triumph of individual rights

by Roy Vogt

On January 5 the Manitoba Court of Appeal unanimously ruled in favour of Henry Funk in his bid to gain exemption from union membership and from the payment of union dues on the basis of religious conscience.

The Manitoba Labour Relations Act makes provision for such exemption but the Manitoba Labour Board had previously ruled that Mr. Funk's application for exemption was not supported by this act, and this negative ruling was upheld by the Court of Queen's Bench. The highest court of Manitoba, in a decision written by the Chief Justice Samuel Freedman and supported by the other two justices, has now reversed these earlier rulings, in favour of Mr. Funk.

The Appeal Court has ruled that the Labour Board erred in trying to determine the religious principles of the Mennonite Brethren Church in regard to labour unions and in substituting church principles for Mr. Funk's own beliefs. It says in its decision: "The central issue in this matter is whether the Labour Board made its adjudication on the basis of Funk's religious beliefs (as it was required to do) or on the basis of the tenets of the Mennonite Brethren Church (which it was neither required nor authorized to do)." Justice Freedman then asks: "Is that what happened here? Looking at the record before us I am constrained to say it is." In summary the ruling states: "The Board asked itself the wrong question - not, what are the religious beliefs of Funk concerning the joining of a union, but what are the religious beliefs of the Mennonite Brethren Church concerning that matter? In so proceeding it stepped outside its jurisdiction."

This decision justifies the tremendous time and effort Mr. Funk, his lawyer Ken Regier, and numerous other individuals

(especially Harold Jantz of the Mennonite Brethren Herald) devoted to it.

What is significant about this decision apart from its impact on the individuals directly involved?

First, it upholds the law - a law created by the government of this province for the benefit of the people. This law was misinterpreted and misapplied by the Labour Board. The Appeal Court ruling has restored the law. Even those of us who can see nothing wrong *in principle* with union membership have cause to rejoice at this.

Second, it signals a rare triumph in our society of an individual against a powerful institution or group. Such victories are extremely important for the general maintenance of our individual liberties. Democracy is rule by the majority, but the quality of a democracy should always be judged in terms of how the majority protects the right of minority groups or individuals to dissent from its views. In this setting it is vital that if our laws err at all they should err in favour of the individual rather than the majority group. Despite their natural superiority majorities feel easily threatened by dissent. This case is no exception. Some labour leaders have already indicated that they may seek to have the Labour Law amended so as to nullify the effect of the Appeal Court decision. All those who value individual liberty should vigorously resist such an attempt.

Third, in upholding the right of an individual to refuse union membership and the payment of union dues, the court has placed the onus on the individual, not on the church, to prove the sincerity of his convictions. Accusations were made during the second World War that some Mennonite conscientious objectors were exempted from military service solely on the grounds of Mennonite church membership, regardless of the sincerity of their convictions. This

hypocrisy, where it existed, was made possible by the legal privileges extended to the church as such. The Appeal Court ruling on union dues exemption has placed the onus where the law intended it to be: on the individual. In this connection Justice Freedman makes an interesting observation. He stresses that bodies like the Labour Board and the courts should not equate the beliefs of an individual with the beliefs of his church." It is of course possible that the religious beliefs of an individual may coincide exactly with the beliefs or tenets of the church to which he belongs. But this is not always the case. Sometimes a person, although continuing to be a member of a particular church, may hold beliefs at variance with those of his church. His beliefs may be more conservative than the church's. Or, no less frequently, they may be more liberal." Let us note carefully what the court is saying. The court ruled in favour of Funk on the principle that the sincerity of a person's religious beliefs shall not be decided primarily on the basis of that person's adherence to an official set of church doctrines. Have we always followed that principle ourselves in judging the sincerity of faith of our fellow church members?

Those who wish to gain exemption from labour union membership and dues will, quite justifiably, have to prove the sincerity of their convictions. It is not clear what the tests of sincerity will be. They could include previous membership, without dissent, in a union or an equivalent bargaining group. Someone who has been active in a teacher's society and has received benefits from bargaining without protest may have a hard time now establishing the sincerity of dissent. Medical doctors who have absented themselves from work for medical society "bargaining" meetings may also be deemed to be insincere, as

they should be.

It is too much to expect dissenters to be consistent on all counts. One of the disturbing aspects of the Funk case, which we should not lose sight of, is that it was won through a legal adversary process, the very kind of process against which Funk was protesting. Those who have supported him most strongly on ideological grounds must ponder this. However, it would be impossible to profess sincerity of any kind if such inconsistencies were held against us. The law clearly does not require such a test (should conscientious objectors to war have to prove that they never get angry at their children?) It should be sufficient - but an absolute minimum necessity - that the individual be able to maintain sincerely that he or she has consistently opposed collective, union action (or is deeply opposed to particular provisions of a union constitution), on the basis of religious convictions.

This province, and the labour movement, have nothing to fear from individuals who sincerely hold such beliefs. We would have a great deal more to fear if the right to hold such beliefs, and to make them effective, had not been upheld by the court once it had been enshrined in law, and we will have even more to fear should those rights now be taken away by the Manitoba government. mm

TIME TO STOP

Father: "Now, son, aren't you glad you prayed for a sister?"

Young son: looking at twin girls: "Yes. Aren't you glad I quit praying when I did?"

AUTOMATION

Overburdened housewife to her neighbour: "Sometimes I wouldn't mind being replaced by automation."

AFRICA

plus Brazil, Israel
and Greece

it's our 4th annual
Four Continent Tour

March 29 - April 19

escorted by

G.J. Lohrenz

Don't miss it!

Seats still available...

MENNO TRAVEL SERVICE
851 Henderson Hwy.
Winnipeg R2K 2L4

WHO'S TEASING?

"Hello," came a feminine voice over the phone, "is that the Humane Society? Well send an officer to my home at once. There's a brush salesman sitting in a tree in my yard, teasing my bulldog with a mop handle."

NO ONE FELL IN

Tourist: This is a dangerous canyon. Why don't you put up a danger sign?

Native: We did have a sign once, but nobody fell in, so we took it down.

G. K. Braun & Associates Ltd.

Insurance Agents & Consultants

171 Donald St. Rm. 403

Winnipeg, Manitoba R3C 1M4

All Lines of Insurance

Also Motor Vehicle Registration



Phone 942-6171

Janzen Builders

(1963 Limited)

1221 Gateway Road

Winnipeg, Manitoba



*In Addition: Rental Equipment
for Excavating and Snow Removal*

George Janzen Jr.

Ph. 339-5688

Ph. 668-5610

Contempo Fabrics

Winnipeg's Exclusive Stretch Sewing Centre

1600 Portage Ave. - Across from Polo Park

Ph. 775-2548

Mennonite youth are active in their church programs

by Rudy Schultz

Youth activities in Winnipeg Mennonite churches is a large topic. I have called a score of people and the information I received has been summarized here. I hope it will of some interest to readers to know what is happening and who makes it happen.

The Bethel Mennonite Church youth are led by Rev. Don Friesen. The youth activities are separated for junior highs and seniors with an average attendance of 20 and 30 for each group respectively. During the past months they have enjoyed a Halloween party, and have attended a Mennonite Youth retreat at Camp Assiniboia. An evening has been spent at the roller skating rink with other Mennonite young people. They are also involved with senior citizens whom they visit on a regular basis. Rev. Friesen has invited a Mennonite missionary from Columbia to speak to the young people. He hopes that the young people will gain some insight and appreciation for missionary work. Latin American films will be used to provide background information for this project. A walk-a-thon, an intensive, extended period of various activities, as held for the purpose of building rapport among members. The Bethel youth look forward to a winter retreat in January.

The Brooklands Community Church (MB) has a very active group of 15 young people. Alvin and Ethel Schroeder are in charge. During September these young people attended a weekend camp out at the Winkler Bible Camp south of Carman. Jerry Loewen from the Evangelical Free Church led them in devotions and Bible study. The Bible camp facilities for Burma rope swinging, archery, football and campfire singing, were heartily enjoyed. A similar campout at Camp Arnes is in the planning stage. Alvin and Ethel strive to keep a balance between spiritual and recreational activities. The group meets twice a month for Bible study. Roller skating and bowling evenings, as well as a Christmas social with the Windsor Park Evangelical Free Church young people, are on the agenda for the winter months.

Richard Hiebert and wife Julie with Lloyd and Ruth Rempel started the Burrows Bethel young people off with a winter roast at Birds Hill Park. A Halloween party at the Hiebert residence

and a film evening were other activities in October. They are planning for a Youth Retreat at Camp Assiniboia or Star Lake and a snowmobiling evening for the college and career group. On Christmas Eve they went caroling. A skit night is also being planned. This group of about 20 meets every second Saturday evening.

Menno Wiehe was excited about an evening the Charleswood young people had with Marlin Jeschke of Goshen College. They have associated with the Fort Garry Mennonite Free Church (Nazarene Church) which Menno described as "an exciting group". Menno thought that there was a great need for Mennonite youth in the city to interact more meaningfully. The major challenge was to build a broader base for rallying and gathering Winnipeg Mennonite young people. The Charleswood youth leader also has responsibilities in the Sunday School program for their young people.

The Elmwood Mennonite Brethren group consists of 50 high school age persons. A junior high group is also active. Ernie Enns is the co-ordinator of the high school group. Each group has a parent committee in charge. Three married couples are presently involved in helping the youth plan their activities. Henry and Kay Visch are in charge of the total program. The Elmwood group is very active in recreational activities, using local school gymnasias for volleyball and other sports. One evening the young people invited a musical group to a coffee evening. The money raised was presented for a charitable cause.

The junior and senior high groups had an evening with the Teichroeb's and the Whistons who had discussions with the young people on how to live a Christian life. The Elmwood group meets once every second week for Bible study. Senior citizens were invited to give the young an idea of the needs of the older generation. The emphasis in the Elmwood group is to participate in the recreational and educational activities for the purpose of growth as a Christian - "To see that life is service."

Ed Lohrenz is the youth leader at First Mennonite Church. Rev. John Toews introduced 40 young people to the market garden concept. (John is back on the

farm in Leamington). The young people rented one of these land plots, then proceeded to raise and harvest a bountiful crop of buckleanna, gorki, etc., selling them to the residents of Sunset House and the adjacent Arlington Senior Citizens' Home. They have had challenge football games with the St. Elizabeth young people, a home and away series, and have enjoyed a cook out and rhythm night at Arnold and Jessie Schellenberg's farm at Springstein. Plans for the winter include caroling and continuing to meet once every two weeks for activities. Some use will be made of the Sargent Park and Daniel Mac gyms.

At the Gospel Mennonite Church on Nassau Street a group of 25 high school age people keep Betty and Herb Schmidt busy. Their principal activities so far have been a weekly Bible study and a summer retreat to Cash Island (sounds like a good place to go). They have invited guest speakers and are presently working up a singing group for inspirational and for worship service assignments. An interesting innovation is their division into four smaller groups. Each group plans one activity per month such as outings to Birds Hill Park, roller skating at games night. One group came up with the progressive supper idea. You eat hors d'oeuvres at the first stop, continue for the main course to another house, and to a third for the dessert. I forgot to ask if they left a rear guard to wash the dishes at each place. The residents of each place were glad to see them come and probably their departure evoked equal joy. Sounds like an interesting idea.

The Home Street gang numbers in the thirties under the leadership of Clayton Loewen, a grade 12 student at Kildonan East Regional Secondary school. Clayton reports that the group has gone miniature golfing, and has held a safe driving-car rally. Competitors were required to follow a pre-planned route and do "check out" activities at various homes in the city. Camp Assiniboia was the site of an enjoyable retreat where jungle rope climbing, archery and volleyball were the recreational activities. The retreat included devotional and educational meetings. Programs for Christmas were also undertaken.

Abe Thiessen and wife Barbara have 60 young people ages 14 to 20 in their group at the Morrow Gospel church. One meeting a month is held to raise money for a Sunday School bus. They raised close to \$800, through a slave auction I worked this way. Young people were auctioned off to "owners" for whom they then did odd jobs around the house, such as raking leaves and digging gardens. Ads were also placed in the St. Vital Lance offering to do clean up jobs for the price of a donation. The group has gone roller skating and has utilized the MBCI gym and the Seimbach Bible Institute gym for sports. A summer

youth retreat was well attended so a winter retreat is being planned for January. The Morrow group is large and a split into a high school and a college and career group is in the works. A Christmas banquet for young marrieds will be held. The 10 member executive hopes to become more involved with other church groups in their conference at Austin and Niverville.

The North Kildonan MB young people had their annual camp weekend at Nutimik late in October. John Ens reported that parent-teen bowling nights have been well attended. They have used the Kildonan East and the John Pritchard School gym for sports evenings. The college and career group meets every Friday evening for Bible study. The younger group meet on Wednesday evening for fellowship and religious education.

Not far away is the North Kildonan Mennonite church where John and Erika Wiebe lead a 50 member group. These folk had their fall retreat at Camp Koinania. Like the Gospel church group, they have subdivided into planning groups, each group being responsible for one Thursday night activity per month. (Sam Champlain's Order of Good Cheer?) The idea has worked out very well - so well that this concept of planning groups has been introduced into the Youth Sunday School. Dave and Sara Epp are in charge of this part of the youth program. John Wiens as V.P. is learning the ropes for next year.

In the course of my telephoning youth leaders, I came across Henry Thiessen, an "old" acquaintance from my Arnaud days. (Arnaud is a suburb of St. Elizabeth). Well, anyway, Henry looks after the younger section at the River East MB Church. Vern Koop shares some of the work. Average attendance is around 25. The group enjoys activities in the MB-CI gym.

A weekend retreat to Camp Arnes December 31st to January 1st was planned.

At the Salem MB Church John and Barbara Derksen work with an active group of 25 high school and post high school aged young people. John says that very few of these young people have parents attending the Salem Church. Often they are the only Christians in their families. In addition to the usual sports activities this group is encouraged to take part in cultural and religious functions at the MB Bible College and at the universities where a good number are students.

Sunday evening they have "Youth Sings" as part of the worship service.

To encourage Bible reading they place their name on a poster when they have read a book in the Bible.

John is interested in sports and fitness and plays college hockey. His group does not neglect hiking, football, bowling and impromptu visits to the park for wiener roasts.

Rev. Jake Harms co-ordinates youth activities at the Sargent Mennonite Church. Some 35 young people attend meetings and activity nights. A variety of approaches is used to overcome difficulties imposed by wide geographic dispersion and the fact that young people have so many other demands on their time. Once per month the Sargent group meets in a home for devotional and recreational activities. Every Tuesday night they meet at the church for creative drama, skits, discussion topics - e.g. capital punishment, pro-life issues of abortion, and other ethical and moral questions. Some recent activities include a roller skating evening with First Mennonite young people. The group is looking forward to a winter retreat. Rev. Harms is looking for some help from an energetic young person or couple.

Rev. Franz Wiebe co-ordinates youth activities at the Springfield Heights Mennonite Church. Here a 70 member group of young people is planning for a year of fellowship. Rev. Wiebe believes that the youth group should plan and organize their own activities. A youth banquet was held with this aim in mind. Having taken over as youth co-ordinator only recently, Rev. Wiebe was confident that Bible study, camp outings, and recreational activities could be kept in balance. A car rally was conducted during the past year.

Helmut Unruh, in his third and final year in medical college, and his wife, Johanna, who assists him in coming up with ideas for speakers and topics, are

responsible for the youth work in the Winnipeg Central Mennonite Brethren Church. The senior high and college types form a group of 25. Helmut sees this work as an educational outreach of the church. Young people come from all over the city because they find Winnipeg Central to their liking. The group meets for a social evening once per month. Two Sunday evenings per month are devoted to Christian education and topics of spiritual import. They have been on a weekend retreat at Clear Lake. Other activities include skiing and hayrides. The real challenge for Helmut was to be prepared. "It is easy not to take the work seriously." He sees a real need for cultivating the spiritual aspect of youth work. The more social the activities were, the more the group sensed that it really wanted to deal with the word of God, and discuss spiritual concerns.

On a concluding note: I have omitted Aberdeen EM, Portage Avenue MB, Braeside Mennonite Chapel, Fort Garry MB Church, and Crestview and Sterling Mennonite Fellowships due to various reasons. If I haven't been in touch it's probably because of the mail strike, or my inability to get in touch with the people in charge. mm

High and Outside

A man was sitting comfortably in his favorite chair, watching baseball. His wife entered the room and said: "Speaking of something that's high and outside, the grass needs mowing."

For all your home-sewing needs

REMNANTS By the pound
 PATTERNS
 FABRICS By the yard
 THREADS ZIPPERS

ECONOMY TEXTILE

1021 Pacific - 786-4081 SUPPLY LTD.

| | | | |
|-----------------------------------|--------------------------------------|-----------------------|---|
| 178 Bannatyne 942-7109 | 714 Watt 338-3570 | 1417 Main 582-3312 | 1123 St. Mary's Rd. St. Vital 253-5648 |
| 3326 Portage Westwood 888-5689 | 19 Regent Park Transcona 222-2540 | 2086 Ness 888-1565 | St. Point & Oakenwald Ft. Garry 284-4717 |



Klassen Funeral Chapel

TO SERVE AS WE WOULD BE SERVED
 "By now you have heard of our service—
 why not compare our prices?"

194 HENDERSON HIGHWAY
 TELEPHONE 668-0179

(Day and Night)

Walter Klassen

Come along

down under

to
Fiji, New Zealand, Australia
and Hawaii
on our

cbmcCanada Tour

April 8 - May 2
including

cbmc Convention

Launceston, Tasmania

Enquire now at:

MENNO TRAVEL SERVICE
851 Henderson Hwy.
Winnipeg, R2K 2L4

A Business Opportunity of a Lifetime!

awaits
YOU

in the
**Steinbach
Shopping Centre**

as the
**Manager/owner of a new
SUPERMARKET**

- Financing Available
- Excellent Location
- Join Met stores and other major retailers in a modern shopping center in one of Manitoba's Fastest Growing communities

For information contact

Winfield Developments

Rick Martens
775-8501

fyi*

*for your information



Tales they tell among sunflower shells

by Abe Warkentin

While we're all sitting around waiting for the 'Great Mennonite Novel' to be written it would be nice if someone would go ahead and compile a book about interesting or colorful Mennonites. (Perhaps it could be subsidized by the Mennonite Mirror or some other equally wealthy publishing concern.) There are people today who are under the impression that fellows like Koop en' Bua, those bush farmers from the the East Reserve immortalized in Arnold Dyck's brilliant stories could only exist in someone's vivid imagination. How far from the truth! There are still Koop en' Buas, or close variations of those two, walking the streets of our prairie towns today. Quite a few of them, as a matter of fact. Though they may be slightly more refined than their turn-of-the century counterparts and drive half-tons instead of Model T's, they are counterparts never-the-less.

But I'm not only thinking of farmers. There are interesting and outstanding Mennonites in nearly every field of endeavor today. What got me to thinking of this idea for a book not so long ago was Alfred Warkentin (no relation to me). Presently a Montreal book publisher, Mr. Warkentin is one of many who would easily qualify for a chapter in this book. As a native of Steinbach he was interested in politics long before he could vote and in 1957, as a 22-year-old, sought the PC nomination that was won by Warner Jorgenson. He's still very much interested in politics today, as well as various other things as is apparent by the fact, for example, that he is involved in the Olympic Games.

But these are only a few bare facts. The real color lies underneath. Let me give you an example. Sometime in the 1960's

Mr. Warkentin, as a representative of National Housing or some similar federal government body, went to the USSR to study building methods. The Russians were building pre-fab concrete apartments all over the country and I suppose the Canadians wanted to get in on a good thing, if that's what it was, at ground level.

While in Russia, I believe Moscow, he ran into a Canadian acquaintance who happened to be there at the time on business and the two of them got together in the businessman's apartment that night. The subject turned to the reason for Mr. Warkentin's visit and in the ensuing discussion Mr. Warkentin, to make a point about building techniques, went to the wall of the apartment and hammered on it with his fist to elaborate on construction techniques. To the horror of both, an entire sheet of plaster fell off the wall before their eyes and crumpled to the floor.

Mr. Warkentin's friend, envisioning firing squads far off in the northern Siberian wastes, was beside himself with worry about what would happen but Mr. Warkentin calmly took the matter in hand. Instead of apologizing to the management of the hotel and promising immediate reimbursement, he took the offensive. He told the manger that here he was, a representative of the Canadian government coming to see modern Soviet construction methods and what happens - the very room he's in falls apart before his eyes. Needless to say, the manager made profound apologies for the inconvenience and a new room was immediately found.

There are thousands of stories like that. Naturally, not all are printable but even if there would only be a few hundred it would be worth the effort. mm

45 Travellers in a Mobile Melting Pot

by Mary M. Enns

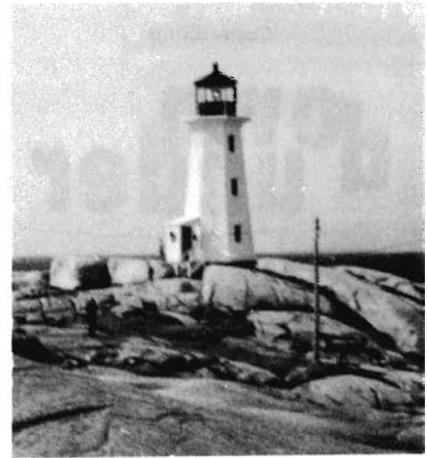
Brittany lace hats, rocking chairs on front porches, old Immigration sheds, lobster traps in fishing hamlets, a German-American store selling only Christmas paraphernalia all the year round, hot buttered bread at 10 cents a slice, maple trees coloured in richest ochres, russets, crimsons into burgundy, - all this and a bus load of 45 humans, each one as different from the other (thank God) as creme de menthe is from coke. It will be total togetherness all day for three weeks. How will it pan out?

September is a golden, gentle tranquil month. It is probably the ideal time if you were planning a holiday to the eastern provinces and the New England states. It's not just the breathtaking colour changes of the maples. Most tourists have done their thing in July and August, and September settles down like a brooding hen. Forty-five of us decided to see and know.

Motor coach travel had never before been in our plans. In July Peter and I were on a coach tour from Vienna into Hungary. While this was a wonderful experience, the bus itself left much to be desired. It was hot, the seats were badly designed (many years) and it was generally comfortless. Circle Tours Ltd. of Winnipeg invited me to participate in their Maritime Tour as a writer and tour hostess. I discover that journeying the Grey Goose Lines is an entirely different concept of bus travel. They provide their own guidebook and the itinerary is so well planned that we really do not tire unduly. For people desiring a relaxed way of motor travel, probably the first asset in this plan is that you can forget all about the usual hassle connected with motoring: the driving itself, and accommodations each night. Not to have to wind your way through traffic, not to have to worry about where you will lay your weary bones after a day at the wheel, this is luxury. Never to have to

handle your luggage is luxury. Almost without exception our hotels were excellent. It seems to me that the bus tourists were freer to enjoy almost every aspect of travel: the scenery as we drive along, learning to know so many different people, visiting and enjoying together the various dining experiments. Discontent is practically nil among the ranks. Our guests were chiefly Manitobans, others were from Regina, Edmonton, Vancouver and Arizona. They were people from any age group, and every walk of life. Peggy, 29, works behind a prescription counter, Mr. R. a teacher and writer, Jerri as a nurse, Mrs. S. a social worker, Mr. K. a retired farmer, as are a few others, the Hadways from Dauphin who have their own private golf course, Ted, an executive with a Winnipeg firm, and Audrey are the self-appointed co-ordinators and the life of the group. Constance Helmericks is the author of eight books on travel and exploration. Gil, her husband, is an engineer in Tuscon.

Leaving Winnipeg we are accompanied on the first 90 miles by John R. Klassen, president of Circle Tours Ltd. and vice president of transportation of Grey Goose Bus Lines. He familiarizes us with our roomy, air-conditioned quarters, day by day travel customs, itinerary, the driver, Doug and their tour hostess. Then we're on our own. It's our good fortune that Doug was a man of rare fine humor, never lacking in stories to tell, be they informative or a bag of nonsense. In Ottawa as in Montreal, Quebec City, and other places of importance we picked up professional guides. In free time everyone was on his/her own to tour, or shop or lounge or rest. When we stayed for more than a day in one place there was quite a lot of scope to plan on dining and entertainment away from the hotel. Pouring rain in lovely old Quebec City was no deterrant to roaming and ex-



ploring: I put on my trench coat and my daughter's sailing hat and for hours walked the charmingly quaint streets within the walls of the old sector of the city. Still alone, I searched for a French restaurant specializing in Crepes Bretonne. These pancakes are so thick and crisp that they break a little when rolled around an apple filling. The whipped cream is spooned onto this piece of art by you at your own discretion and according to your own already guilty conscience. The young waitresses were enchanting in their authentically Brittany long, full gowns and huge lace wing hats. They were not particularly enthusiastic about my French, but I am of the general opinion that good breeding demands that they listen to my valiant efforts. Then, why must the French invariably break into English, halting though it be, in order to share a conversation? We visited a 17th century Ursuline Convent and Basilica, then drove into several small French towns in the country. Our guide pointed out the Mansarde and Normandy architecture native to this part of the country. They are designed thus to withstand the severe winds of winter off the Gulf of St. Lawrence. The roofs are built with a particular slope in order to facilitate the natural removal of the heavy snow fall. Almost every home has a wide front verandah with one, mostly two rocking chairs always in readiness. This and the eastern U.S. is maple-sugaring country. We stopped at a group of wayside stands selling maple syrup and butter, sugar animals and fruit. We bought a slice of hot bread which was baked in the old outdoor oven. I wonder, was this how some of our pioneer Mennonite women baked their bread! And then, French-Canadian cooking as compared to French cooking, well, it's pretty hearty stuff. Excellent soups, scallops and shrimp, but then, glory be, we choose bread pudding for dessert. The cooks in this kitchen, I'm sure killed themselves laughing at the artless tourists out there falling hook, line and sinker for their "Poudigne au Pain", undeniably made of last week's bread, a slosh of skim milk, a suggestion of sugar and a hand full of



raisins thrown in for preservation of image.

The day on the beautiful Cabot Trail on Cape Breton Island is "day favorite" with our gang. They were all treated to an old-fashioned picnic near Pleasant Bay at the seashore, compliments of Circle Tours Ltd. The sun shone warmly and the atmosphere was good. Every baked bean was consumed along with sandwiches, fruit, cookies and pop. Several of us saved our appetites and calories for the lobster or clam chowder on P.E.I. and Peggy's Cove, a seaside village so lovely it is known as an artist's paradise. Several times we were ferried from one island to another, the largest of these a boat trip, 6½ hours, on the "Bluenose" from Yarmouth to Bar Harbour, Maine. In Halifax we saw past history come to life once again when Jim, a University student, took us on a comprehensive tour. There is a fine view from the old Citadel on the Mount. Dalhousie University is spread out and shares it's many students with a smaller university also in the city. What remains in my memory most indelibly, however, was the sight of the old immigration sheds at the water front. It occurs to me that a good many Mennonites first set foot on Canadian soil here.

Nature really began to show riots of colour in Maine, gaining strength in New Hampshire, Vermont and Michigan. Driving along the ocean-side we were aware of the enormous Catholic churches built in the tiniest fishing hamlets of the Acadians. Goldenrod was plentiful in New York state and in tune with the prevalent gold of the leaves here. In warm sunshine we took brief walks after lunch or coffeekbreaks at the Howard Johnson restaurants whose excellent food is well known. Connie shocked everyone with her frequent choices of their giant sized sundaes. She said she did without all that sort of think for so long in the Arctic that she has to enjoy it on her holiday. In Michigan we discovered the German-American town of Frankenmuth. It is predominantly Lutheran, it's early settlers having come from Germany to work as missionaries among the Indian peoples. One large store here is decorated inside and out as for Christmas, most of its merchandise geared for that season. Duluth is another city where we shop. Our three weeks were very nearly finished. It seemed rather fitting that we celebrated on the last day, in International Falls at a smorgasbord. We are amazed at the border crossing that there seems no problem with the loot we are willing to declare. Nearing Winnipeg we hear: "Do look at our own beautiful coloured leaves, so golden, right along the banks of our own Red River." Well, Circle Tours did it again. Most of the 45 thank God and a good driver for safety, kiss their hostess farewell, and say, "Wasn't it a great three weeks?" mm



DERKSEN

**PLUMBING
& HEATING**

807 McLEOD AVE., WINNIPEG, MAN.

(1970) LTD.

- Commercial
- Residential
- Renovations and Repairs

Call 668-4450



PAUL HARVEY
12:30 p.m.



EARL NIGHTINGALE
8:25 and 5:25

PAUL HARVEY is the unmatched master of Radio Commentary. First he gives you the News . . . and says it like it is! Agree or disagree, you won't want to miss Paul Harvey daily at 12:30!

EARL NIGHTINGALE is the man with the homespun philosophy and down-to-earth comments, suggestions, and observations on "Our Changing World".

Hear both these commentators daily on the "Good Sound" of Radio Southern Manitoba!

CFAM
950



CHSM
1250

Vor dreissig Jahren erschien "Verloren in der Steppe"

von Hedi Knoop

Im Jahr 1944 erschien der erste Band von "Verloren in der Steppe" von Arnold Dyck. In den Jahren danach folgten vier weitere Bände. Rund dreissig Jahre also ist dieses Buch alt. Die erste Auflage, noch vom Verfasser im Selbstverlag herausgebracht, ist bis auf geringe Restbestände vergriffen. Seit 1973 ist das Buch in englischer Sprache erhaeltlich, und zwar in der Uebersetzung von Dr. Heinrich Dyck. Eine Neuauflage der deutschen Fassung in einem einzigen Band haben sich die vier Kinder des Autors, meine Geschwister und ich, zur Aufgabe gemacht.

Waehrend des zweiten Weltkrieges und in den ersten Nachkriegsjahren schrieb Vater dieses Buch, teils in Winnipeg, teils in Steinbach. Seine Familie befand sich zu der Zeit in Deutschland und war durch eine weltweite, erbitterte Front von ihm getrennt. Seine Druckerei hatte er verkauft, mit ihr auch die "Steinbach Post", und eine geplante verlegerische Taetigkeit musste er, kriegsbedingt, aufgeben. Also, gewissermassen in Klausur, fing er an Buecher zu schreiben.

Die Einsamkeit jener Jahre erwies sich als besonders geeignet, um einem Blick zurueck in die Vergangenheit zu werfen, in die Zeit seiner Kindheit in einem mennonitischen Dorf in der Ukraine. Und so beginnt er die Erfahrungen und Sehnsuechte dieser Kinderjahre aufzuarbeiten. In einer Fuelle von Einzelheiten erhebt vor ihm zunaechst das Leben auf dem elterlichen Bauernhof, in der Schulstube und in der Dorfgemeinschaft. Strich fuer Strich, mit der Genauigkeit des Graphikers zeichnet er nach, was ihm wesentlich erscheint.

Allmaehlich aber fliesst das Leitmotiv in die Darstellung ein, erst ganz zart, dann immer nachdruecklicher: die erwachende Sehnsucht des kleinen Bauernjungen nach dem, was schoen und ueber dem Alltag seiner Umgebung erhaben ist. Freilich, fuer derartige Empfindungen stoest er in seinem aufs Praktische gerichteten Elternhaus nicht auf das geringste Verstaendnis. Erst als er lesen kann, findet er Nahrung fuer

seine schoepferische Phantasie. Und sein Lehrer ist es, der spaeter seine kuenstlerische Neigung erkennt und ihm die Malerei als Ausdrucksmittel erschliesst.

So reift in ihm, dem Haenschen der Erzählung, der Entschluss, keinesfalls, wie es von ihm erwartet wird, Bauer zu werden, sondern Kunst zu studieren. Das aber setzt voraus, dass er nach Abschluss der Dorfschule zunaechst in eine weiterfuehrende Schule gelangt. Um dieses Ziel zu erreichen, setzt er jedes Mittel ein, das ihm nur irgend moeglich ist: Er bittet, er argumentiert, er schmolzt; und er erreicht, wenn auch mit Verspaetung, den Uebergang zur Zentralschule in Chortitza und damit seinen Exodus aus dem Steppendorf.

Bei genauem Hinsehen ringen zwei Themen miteinander in diesem Buch: Geborgenheit in einer vorgegebenen Umwelt und Ausbruch aus dieser Geborgenheit. Haette das Haenschen dieses Buch geschrieben, als das Fernweh ihn beherrschte, und er verzweifelt einen Ausweg suchte und fand, dann haette das zweite Motiv, das des Ausbruchs bzw. der Erlangung der personlichen Freiheit die Oberhand gewonnen. Es schreibt jedoch der Erwachsene, der inzwischen erfahren hat, wie es nach jenem Ausbruch weiterging.

Dem Besuch der hoeheren Schule waren wirklich die Jahre des Kunststudiums in Petersburg und Muenchen gefolgt. Danach aber kamen der Forstendienst und der Kriegsdienst beim Roten Kreuz, die Revolutionsjahre und die Auswanderung nach Kanada. Im neuen Lande wartete auf ihn ein harter Anfang und der Einstieg in das Zeitungs- und Verlagswesen. Das alles waren Ereignisse so weit weg von seinem Steppendorf, wie er es sich nur gewuenscht haben moechte. Waren aber die Sehnsuechte des Knaben, die Ideale des Jugendlichen verwirklicht worden?

Nun, zunaechst einmal hatten diese Ideale eine Art Metamorphose erfahren. Aus dem gewonnenen Abstand hatte Vater naemlich einen neuen Blick auf das Voelklein tun koennen, in das er

hineingeboren und aus dem er hinausgestrebt hatte. Und siehe da, er hatte seine Mennoniten entdeckt. Er hatte ein zahlenmaessig kleines, dafuer eigenwilliges und leistungsfaehiges Voelklein entdeckt, das sich durch Fleiss, Beharrlichkeit und Tuechtigkeit auszeichnete. Dieses mennonitische Volk, so merkte er nun, verstand es, unwirtliches Land zu erschliessen und zu besiedeln, gleichgueltig in welcher Gegend dieser Erde und unter welchen klimatischen Verhaeltnissen. Ob in Westpreussen, in Suedrussland, in Asien, in Nord- oder Suedamerika, sie vermochten Oedland in Ackerland zu verwandeln, Doerfer anzulegen und diese umsichtig zu verwalten. War aber erst einmal die Lebensgrundlage geschaffen, das taegliche Brot sichergestellt, so begann sich in dieser Gemeinschaft sogleich weiteres zu regen. Man draengte nach erweiterter Schulbildung, nach beruflicher Differenzierung, nach kultureller Entfaltungsmoeglichkeit.

Und als Vater nach beendetem Studium in die mennonitischen Siedlungen zurueckkehrte, fand er diese im Stadium des Aufbruchs aus rein baeuerlichem Dasein vor. Ja, obwohl er nicht Bauer, sondern Zeichenlehrer geworden war, so erwartete ihn unter den Mennoniten ein reiches Arbeitsfeld. Nicht allein der Zeichenunterricht an Schulen und in den zu der Zeit entstehenden Kindergaerten wollte methodisch entwickelt werden, nein, auch Chorgesang und Theaterspiel bluehten auf und Buecher reihen wurden angelegt. An allem konnte er sich beteiligen, allem etwas von seinen Ideen einhauchen.

Auch ein zweites Mal, nach der Auswanderung 1923, hatte er das Glueck, dass die Mennoniten in Kanada nach 50 harten Pionierjahren bereits ein wenig Zeit zur Besinnung zu finden begannen. So konnte er wiederum, nun als Verleger, zu dem anregen, was ihm am Herzen lag: die Beschaeftigung mit Kunst und Literatur und mit der eignen Geschichte. Insbesondere aber ging es ihm im neuen Land um die Erhaltung der

Geschlossenheit und der Deutschsprachigkeit der Mennoniten.

Aber der erste Weltkrieg und seine Folgen bereiteten ihrem Aufschwung in Russland ein schreckliches Ende; in Kanada wiederum beschleunigte der zweite Weltkrieg besonders die sprachliche Assimilierung, der Vater so sehr entgegenzusteuern versuchte.

Diesen Verlauf vor Augen, sitzt er denn während des Krieges ueber seinem Buch. Es schreibt also nicht das hinausdraengende Haenschen, es schreibt der reflektierende Erwachsene. Und so ranken sich beide Motive umeinander: Geborgenheit und Ausbruch. Dem Sehnen und Draengen des Knaben verleiht er zwar ueberzeugenden Ausdruck; zugleich aber spuert man aus jeder Zeile, in der er die als drueckend empfundene doerflliche Umwelt schildert, mit welch liebevollem Blick er sie rueckschauend umfaengt, und wie stark er die schwindenden Merkmale der Geschlossenheit und der Deutschsprachigkeit in ihnen verwirklicht sieht.

So mussten die Traeume des Knaben und auch die Ideen des Erwaschsenen an den Realitaeten des Lebens zerbroeseln. Indes, legt man das Buch "Verloren in der Steppe" aus der Hand, ja, irgendwann, nachdem man es ganz durchgelesen hat, erkennt man, wenn man will, seine eigentliche Aussage: Hier wurde ein Kreis untersucht und abgesteckt, der Kreis des Heimateerlebens. Geborgenheit. Ausbruch. Rueckschau. - Das Bleibende, der unverlierbare Besitz eines Menschen ist letztlich die innere Beziehung zur Heimat, also zum Elernhaus und zur Gemeinschaft, in der man heranwaechst. Sie ist der Naehrboden, der ueberhaupt erst organisches Wachstum ermoeeglicht. Wohin es ihn im Leben auch verschlagen mag, geographisch und weltanschaulich, seine schoepferische Kraft zieht der Mensch aus jenem Naehrboden, aus der Verbundenheit mit der im Kindesalter erfahrenen Heimat. . .

Heute, dreissig Jahre nach dem Erscheinen von "Verloren in der Steppe" befindet sich ein Pendant zu diesem Buch in Vorbereitung fuer den Druck: "Das Steppendorf im Buergerkrieg." Hier schildert Vater, wie Hans Toews, nun erwachsen, zusammen mit fruerehen Schulkameraden in den moerderischen Strudel der Kriegs- und Revolutionsjahre geraet. Mit der ruhigen Hand des Epikers baendigt der Verfasser das dramatische Geschehen: Bandenueberfaelle, Selbstschutzversuche, Hungersnot, Typhus, erste Gehversuche unter der neuen Regierung, Auswanderungsbeschluss. Es geht nicht mehr um Hans Toews, es geht um das tragische Schicksal der mennonitischen Siedlungen in Russland.

Dieses Buch ist Vaters letzte Arbeit und kann als ein Abschiedsgeschenk an seine Leser gelten. mm

Einlage im Tal

by George Friesen

Einlage lag im Tal am Fluss Dnieper. Oben auf dem Berg, wie man es gewoehnlich nannte, war das Ackerland, die russische kirche, der Kirchhof und die Windmuehle.

Es war eigentlich nicht ein Berg, sondern eine Anhoehe. Diese hohe Flaechen zog sich meilenweit bis Chortiza, Rosenthal und Umgebung.

Ehe Menschen hier angesiedelt haben, muss in diesem Tal das Wasser so hoch gewesen sein, dass das ganze Tal bis Rosenthal und Chortiza unter Wasser gewesen ist.

Einlage hatte zwei landwirtschaftliche Fabriken, drei Muehlen, Moebelgeschaef und eine Wagenfabrik, wo die Federwagen oder Kutschen gebaut wurden. Ehe Ungers Wagenfabrik entstand, hat auf dem Platz mein Grossvater Johann Friesen gewohnt; einer der ersten, der die russische Sprache in Wort und Schrift beherrschte und deshalb "Rusche Friesi" genannt wurde. Eine Fortbildungsschule entstand. Aeltester H. Epp war sein Schueler. Hier ist auch mein Vater geboren.

Gegenueber der Fabrik war der Schulhof, mit der neuen, schoenen Volksschule. Der Strasse entlang stand die schoene Mennonitenkirche.

Der Weg durch das Dorf und Fussteg waren sandig. Die Einlager verstanden es, die Fuesse so zu heben, um das kein Sand in die Sandalen oder schuhe hineinkam.

Hier haben die Mennoniten gluecklich gewohnt. Vieles haben die Russen von den Mennoniten und Deutschen gelernt. Die Russen waren gute Nachahmer; aus sich selbst ist bei den Russen nicht viel entstanden. Die Mennoniten haben viel Gutes, vielleicht auch manches negative hinterlassen.

Die Mennoniten, als Volk, haben durch all die tragischen Ereignisse immer wieder in den Laendern, wo immer das Schicksal sie verpflanzte, durch Arbeit und Fleiss, fuer das Wohl der Menschheit etwas geleistet.

Es war nicht nur Religion die sie verbreiteten, sondern auch dem Volk und Land gutes gezeigt, auch das Weiterbestehen des Friedens.

In Landwirtschaft und Bau und Geschaef sind sie immer vorangegangen. Nach einer kurzen Zeit war Land und die Ansiedlung bluehend.

In Russland wie auch in Amerika haben sie gezeigt wie alles gedeihen kann.

Der wehrlose Glaube und der Wunsch zum Wohlwollen der Menschheit waren die Ursache dieser Wirkung; der Menschheit zu dienen und das Familienleben in Achtung zu erhalten.

Wo andere meistens nur Ihre Glaubenslehre verbreiteten haben die Mennoniten durch Arbeit und Fleiss das Wirtschaftssystem gehoben.

Heute ist das alte Einlage unter Wasser, nach dem der Staudam und Turbinen gebaut wurden. Ja, die grossartigen Haueser und Palaeste: Peters, Koop, Heinrichs, Martens und Unger sind ohne Glanz und Gloria auf ewig verschwunden. Viele sind in Sibirien gelandet oder auch ausgewandert. Das neue Einlage oben auf dem Berg ist von Russen besiedelt.

Eine Begebenheit, die noch aus der schoenen alten Zeit stammt kommt mir in den Sinn.

An diesem Tage war kein Unterricht. Die Lehrer waren mit den Schuelern der hoeheren Klasse nach Chortiza zur Zentralschule und Maedchenschule zur Pruefung gefahren. Mein Bruder Heinrich, der zu Besuch nach Einlage gekommen war, Johann Derksen und ich waren nach Rosenthal gegangen, um Freunde und Verwandte zu besuchen.

Wie war der freie Tag so wunderschoen. Es nahm wohl eine gute Stunde bis wir den Weg nach Rosenthal zurueck gelegt hatten.

Das Wetter war schoen; hin und wieder flog ein Storch in der Luft; die Voegel zwitscherten; die Nachtigal sang ihr Morgenlied; die gruene Wiese und Blumen - es war ein herrliches wandern.

Auf dem Rueckwege gab Heinrich uns Tabak und Papier und wir rauchten. Nicht weit war der Fahrweg. Ein Kutsche mit vier oder fuef Personen fuhr den Weg nach Einlage zu. Ich zeigte meine Zigarette hinueber, als ob ich mich damit bruesten wollte.

Naechsten Morgen war wieder Unterricht. Johann kam zu mir und sagte: "Weisst Du, wer auf dem Wagen war? Es war Lehrer Petkau mit den Schuelern, auch meine Schwester war dabei. Heute gibt es was. Ich habe mir schon extra Hosen angezogen."

Ich war sehr bedrueckt. Es gab wirklich was. Hans war vorbereitet, ich aber denke an die Schlaege heute noch. mm

our word . . .

Poor Noah: his ark is drowned in a rain of profit

"By this shall all men know that ye are my disciples, that ye show love one to another," says Christ in John 33. In an essay on this passage, entitled *The Mark of a Christian*, evangelical philosopher Francis Schaefer points out that this "mark" is earned not only by the way we treat people in general, but also by the way we relate to our fellow Christians. He argues that any lack of love evident in dealings among fellow Christians is far more damaging to Christian witness than anything else. The premise for this interpretation is simply that if Christians cannot live in harmony, and deal with each other in good faith and fairness, then there is little reason to expect non-Christians to be impressed with the message of Salvation. Indeed, the lack of love so evident in the way Christians treat each other has already caused the world to turn away, argues Dr. Schaefer.

A recent business transaction in Ontario is a classic example of the damage done when business opportunity is not tempered by Christian principle. Many in Manitoba know of the organization, Space-Age Faith Exhibits (SAFE), and its plan to construct a "Noah's Ark" in the Niagara Falls area as a tourist attraction with a message. Whether or not one agrees with this concept of communicating Biblical information (some critics have called it a religious Disneyland) is not important in understanding the damage to Christian witness which resulted from the land transaction involving the Noah's Ark project.

Here is what happened: SAFE had made arrangements to purchase 10 acres of a 90-acre tract of choice land at a cost of \$17,000 per acre. But this transaction could not be completed because the vendor, unable to maintain the mortgage, was forced to relinquish his ownership. In the subsequent mortgage sale, the 90-acre tract was purchased by a consortium of 10 developers for \$14,000 per acre. This group then offered 10 acres to SAFE, not for the original \$17,000 per acre, but for \$40,000. Although the new owners were under no obligation to honor the sale commitments of the previous owner, most people with a sense of fair play will recognize this as a simple "rip-off." Needless to say, SAFE did not pursue the matter further.

But there was an aspect to this transaction which was a source of special pain to the SAFE organization and its director, who has spent the past three or four years on the project: five of the 10 developers are Mennonites, and three of these five are members of the SAFE board of directors. In other words, they include persons who not only had a formal stake in the Ark project, but people who without doubt take some pride in their Christian outlook on life.

What is left of the Christian testimony of these five Mennonite businessmen? It is possible that they may not yet be aware of the damage they have done, blinded as they are by the profit motive on the road to the bank. But for the most part, they should not be surprised if the world turns away. There is the question of trust: SAFE appointed the three Mennonites to its board fully expecting them to support and work for the project, which in the end they did not. There is no evidence to suggest that any one of the three did anything to get a better deal for SAFE from the other seven. Clearly this is a breach of faith and a betrayal of trust. There is the question of fair play: even if the new owners are not obligated to honor the agreements made by the previous owner, is the Christian businessman not obligated to at least use his influence to make sure that other parties to any previous agreement feel fairly treated? At present there is only one known victim in this transaction, SAFE, but one must assume that there were others.

What kind of example of Christianity in general, and Christian business ethic in particular, is this incident? At the very least it is one which does not show Christians practising love, forbearance, and charity. The Christian standard is more rigorous than the world's and this alone demands that there be an obviously different outlook, even at some cost to the individual.

Businessmen everywhere lament that no one trusts them anymore or understands their need for profit. Business leaders vie with each other composing eloquent speeches, all variations on the same theme: "business has to tell its story." Transactions such as the one described are excellent examples of why public mistrust of businessmen, especially land developers, is so richly deserved. Further, the Noah's Ark incident is also an example of why Christian, including Mennonite, businessmen are tarred with the same brush that tars their non-Christian colleagues. Can the public be blamed for seeing the "profit motive" as the "greed motive."

Perhaps the only demonstration of Christian forbearance is the decision of SAFE not to seek legal redress because it would be unseemly to gain by court action land that is to be used for a Christian witness. For the present, the Noah's Ark project is in abeyance and almost abandoned. Although there are people who are critical of the concept, Noah's Ark might have been an innovative way to communicate Biblical information in the 20th century. Instead it is now an unbuilt monument symbolic of much that's wrong with the world, just as the real ark was thousands of years ago.

ELU

... your word

Dear Sir:

Re: your letter by Wellem Schroeder in the October issue of Mennonite Mirror

I was delighted at your observations regarding the Mennonite Low German language and literature.

1. You are quite right in your observation that there are differences and variations within the dialect. The reasons for these differences are not easily determined. The Umlautung of hus, mus, du is a fact common to some speakers and not to others. The reasons for this are speculative; it may be that hired hands appeared on the Mennonite Hoefe (in Danzig) during harvest time who introduced this long u with an umlaut. People mimicked these strangers and soon the mimicry became the standard form. Stranger linguistic formula have been recorded; for instance, an entire city speaking with an affected lisp become some prestigious cosmopolite, von Pritzelwitz, returned home from journeys afar and his affectation was immediately imitated.

But the reasons for the variations within the Mennonite vernacular cannot conclusively be determined and yet it is a fact, similar to the fact that as a result of the second consonantal shift all of southern (upper) Germany and middle Germany started saying mein, pferd, haus, schwach, wasser and scheibe instead of the previous mien, pead, hus, schwack, wota, schiew. This shift or change occurred from approximately 600 to 800 A.D. The sources you might want to consult are John Thiessen's dissertation on the dialect and the late Henry Dyck's work on the variations thereof.

2. The Low German spelling is standardized with the following observations and resulting principles in mind:

It is written in accordance and within the framework of educated Mennonitism who have a command of Low German, High German and English and occasionally Russian and who have failed to comply with the Verdummungsprozess of "modern" education.

3. I am happy that you are amused by the Low German description. However, you use crude and prosst much too loosely. Consider this invitation: If I take you to people (our people) who live in the Low German seven times twenty-four hours a week minus half to one hour for church services served in a semblance of High German and/or English and to whom Low German is more than a language, but also a way of life and then agree to join me on a trip to Lower Germany and its language and literature, and then read Martin Luther in his linguistic entirety, and then look up the

etymology for the respectable Low German terms shiz and aewaroasch, and then if you are not prepared, in honesty, to replace crude with earthy and prosst with genuine (ajcht) I will eat crow.

Your Low German brother,
Jack Thiessen,
Winnipeg

Dear Sir:

Your May Mix-up answer has bothered me for sometime now, and so I've decided to write you.

You had, in the drawing beside the mix-up, the meeting place of highways 14 and 32 at the triangle oasis, and different signs, all pertaining to Winkler. The corrected words in the mix-up were all words very peculiar to Winkler.

Imagine my surprise then when I discovered the final answer to be Rhineland! The town of Winkler is situated in the municipality of Stanley. Rhineland municipality begins some two or three miles east of Winkler, or the meeting place of highways 14 and 32.

Could you satisfy my curiosity as to the logic of your answer? Or could there have been a mistake?

I am expecting an answer shortly.

Thank you
Margaret Hildebrand

Dear Sir:

We don't wish to become subscribers. We feel \$5 is too much for the size of magazine you have. When a Mennonite does something extra newsworthy I'm sure we'll hear of it in the other papers and on radio and television.

Sincerely,
Mrs. H.G. Dueck

Dear Sirs:

Recently I've enjoyed the articles written by R.V. - believe your editorial writer.

Sincerely,
Peggy Driedger
Trail, B.C.

Dear Sirs:

Please send me the MM. I enclosed a cheque. My brother in Winnipeg gave me his MM's from the past year and I've found them very interesting so far. I'm looking forward to receiving them.

Susan Carlyle,
Box 2070,
Olds, Alta.

Dear Sirs:

Enclosed find payment for two year's subscription. We enjoy reading the various articles and wish you all the best for 1976.

Sincerely,
Mrs. A. Dyck
Winnipeg



Old Swiss Inn
207 Edmonton Street, Winnipeg
• Your Host
Telephone 942-7725

"Enjoy European Cuisine
in Cozy Surroundings."

OFFICIAL OPENING

of the
Portage Ave. Office

of
Crosstown Credit Union Limited
1250 Portage Ave.
Winnipeg, Man.

on Saturday, February 14, 1976
11:00 a.m.

*Dads bring your Kids to pick up
an official Jet puck and meet Jet players*

Now at Three Locations

To Serve You Better!



- * **Savings Accounts** **7% & 8%**
Life insured up to \$2,000 in accordance to contract
- * **Current Accounts**
10 free cheques per month
3% interest on monthly minimum balance
free personalized cheques
- * **Personal Loans**
only charging 12% per annum
- * **Mortgage Loans**
now charging 11%
- * **Registered Retirement Saving Plans**
- * **Registered Home Owners Savings Plans**
- * **Travellers cheques**
- * **Money Orders**
- * **Safety Deposit Boxes**
available in Kildonan and Downtown
Come in to discuss all your financial needs



Crosstown Credit Union Limited

171 Donald St.
947-1243

1110 Henderson Hwy.
338-9349

1250 Portage Ave.
783-7081

Winnipeg Manitoba

Serving people of Mennonite Faith in Manitoba