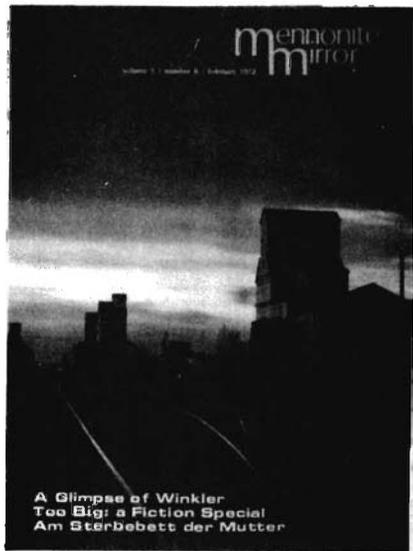
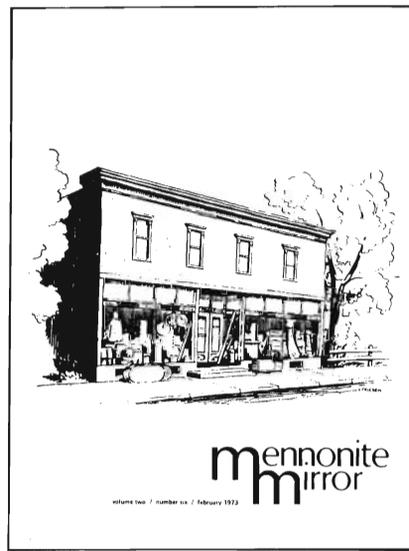
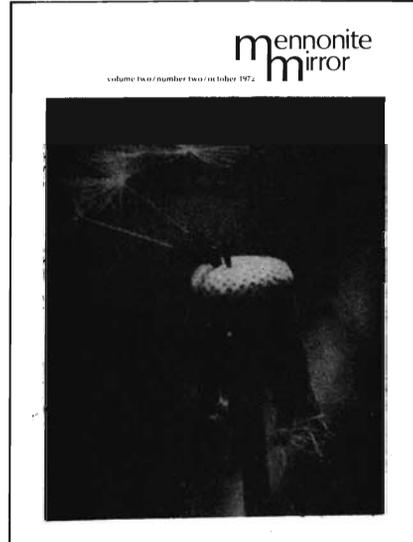
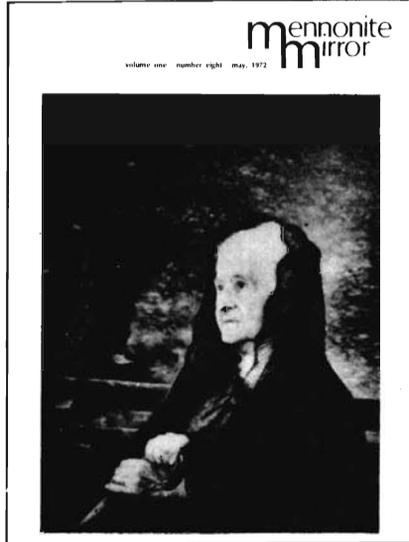
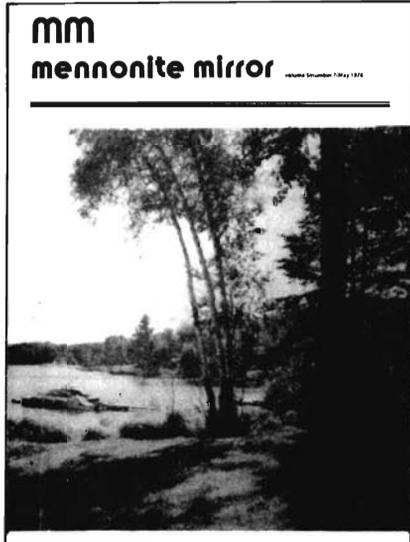


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A GOOD  
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Remember! Care, Caution  
 and Courtesy lead to

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There are two winners to announce this month.

From the 95 entrants to the May contest, G. S. Klassen, of Winkler, was selected winner.

The June contest winner is Mr. J. J. Elias, also of Winkler; there were 68 entries.

Answers for the June contest are groom, aisle, altar, bride, spouse, and betroth. The letters are to be rearranged and written in the squares to form real words. Letters which fall into squares with circle 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.

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## Five Years in the Life of Mennonite Mirror

With this issue the Mennonite Mirror completes five years of publication. Our sixth year begins in October.

Five years is not much in the life of man but in the star-crossed history of Mennonite publications it represents more than an average lifetime. We have survived; to the surprise of both friends and enemies and even, we must admit, to ourselves. We have never tried to make money with our little magazine, and that goal has been achieved. Neither have we been driven by a martyr complex and thanks to several thousand voluntary subscribers and loyal advertisers we haven't lost money either. Over the five years as a whole we have exactly broken even: about \$30,000 revenue each year and the same amount of expenditures. (We are officially a non-profit organization).

Each monthly issue of 5,000 copies costs about \$3,000. About half of this amount covers our typesetting, printing, and mailing costs. Another \$300 is paid out each month to our writers. There are many poets and writers in the Mennonite community who have received their first (though small) financial reward for writing for the Mennonite Mirror. Such workers also deserve tangible recognition and we only regret that we cannot do more. A somewhat smaller amount is paid to our advertising solicitors each month in the form of commissions. Thanks to the Hon. Jack McKeag and Assiniboine Travel we have managed to keep our office overhead down to a minimum. Part-time salaries are paid to two of our 15 members who perform regular duties in the office. In view of the small amount paid in salaries (about \$300 a month) and the large amount of work done by volunteers, including members of the executive, it cannot be said that anyone has become involved in this venture "because of the money."

What have been our goals? Our main purpose has been to publish a Mennonite magazine which reflects the tremendous variety of interests, occupations, and thought that exists in the Mennonite community today. At the core of the Mennonite community is a religious commitment, which we have tried to express in numerous editorials and articles.

But Mennonites are not only committed to a specific faith or church. They are also involved in numerous hobbies, jobs, and special pursuits. We felt, when we gave birth to the Mennonite Mirror in the fall of 1971, that the variety and wholeness of Mennonite life has not been described adequately in most of our publications, and it was this gap in particular that we wanted to fill. A Mennonite is not just a "religious" person, but a whole human being who must be understood and described in such wholeness. We believe that there is something profoundly religious and Christian about this approach. We have been surprised ourselves at the tremendous range of activities in which members of the Mennonite community are creatively engaged. We have not begun to tap the richness of this work. We always have several month's material on hand, describing ideas and projects that are bubbling forth from the spiritual, artistic and material ferment of modern Mennonite life.

We have tried to encourage the development of a greater imagination among our people by sponsoring special works of fiction and poetry. Our people are not always tolerant of ideas or forms of expression that depart from their own standards. We don't expect our readers to agree with everything that is written, but we have sometimes been surprised at the hostility with which disagreement is expressed, and the unwillingness to grant another person the freedom to think or say something new. We have many readers, for example, who tell us that the best thing about the magazine is the humorous Low German articles. Others have cancelled their subscriptions because of these same articles. Both responses come from active and sincere members of the Mennonite community. A fiction article a few years ago resulted in about 200 cancellations, but it also brought more favorable response than almost anything else we have published - again, from members of the same community. Tolerance of such differences should be possible even in a community in which commitment to the Christian faith is very strong. We believe that our community has not even begun to appreciate the variety of God's creation, and such appreciation requires humility and respect, the basis of true critical discernment.

We hope that we will have at least another five years in which to work at these ideals. During this time we want to increase our readership (including the number of voluntary paid-up subscribers), improve the number and quality of our feature articles, and reflect even more adequately the very exciting things that God is doing through the minds, hearts and hands of our people. We ask for your continued support. **RV**

# mm mennonite mirror

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**The Cover:** a representative selection of the best covers of the Mennonite Mirror during its first five years of publishing.

## Volume 5 / Number 9 summer 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, Rudy Schulz, and Eric Friesen.

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

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# Landmark celebrates centennial of its own pioneer: Henry R. Reimer

This summer, Landmark will celebrate the 100th anniversary of the birthday of a pioneer father of the community, Henry R. Reimer. Hundreds of his descendants will gather at the old family home to recall with gratitude the continuing influence of this strong family father and man of God.

Henry Reimer was born to Abram and Maria Reimer in Blumenort on July 26, 1876, their first to be born in the new land to which they had come from the Molotschna colony in the great Kleinegemeinde emigration of 1874. He received his early education in the little school off the main street of the old Blumenort village, of which only a small trace remains today. His high school education was the briefest on record. The great Dr. Henry Ewert of Gretna's MCI interviewed him for two hours; then pronounced him 'fit to be a teacher'.

He is not remembered as a great farmer, but even through the haze of many decades his students remember him as a great teacher. His discipline was strict, even though only two students were ever strapped - one for scrawling on the blackboard: Der Lehrer ist ein Asel. For twenty-three years, he combined this vocation with farming, first in Twin Creek then in Neueanlage, then Blumenort.

But the zealous anglicisation program of the province soon changed the educational structure of our Mennonite schools forever, and 'Grosspap' was one of the first victims. The authorities did not agree that one with his qualifications was 'fit to teach'. And so in 1919 at an age when today men eye pension

privileges carefully he sold his Blumenort farm to pioneer in what the Blumenorters contemptuously called 'Kraujelaund'. Here among the mosquitoes and mud that Prairie Rose was (and is) famous for, he hoped to find the means to support the large family of seven sons and six daughters he had brought into the world. The move was a boon to the Peter Penner family who had lived here since 1907, as four brother/sister marriages took place between the two families. But o weh! along with romance came first the post war depression and then the dirty thirties, during which time expensive lands had to be paid from pitiful income. Times were so low that he was paid to maintain a hired hand with room and board! Perhaps this is why one son, Henry, remained a farmer. Peter, Dietrich, and John became Steinbach businessmen; Ben and Frank became ministers. One of the liveliest of the sons, Abram, was disabled in a tragic accident.

Here, he began his third and most influential vocation, as founding pastor of the Prairie Rose Kleinegemeinde church. Until the fall of 1919, the roads now leading to the Automobile City filled with horse and buggies carrying Prairie Rosa to Sunday church service. But then a building was moved from Blumenort to serve as school and church for the growing new community. His family and his students remember his loving Christian concern especially vividly, but in the older churches the stern Kleinegemeinde elders disapproved of some of the 'modern' ideas of this young schoolteacher. The

tradition was to deliver a sermon from a prepared text; Grosspap's wish to speak with more spontaneity seemed frivolous, perhaps vain. And a much harsher attitude to musical innovations in church would have received favour. But here in the new community he was able to assume a leadership role based on loving compassion and understanding that has influenced the Prairie Rose church ever after. His concern was with the steadfast Christian walk, for it was in practical life that faith was evidenced. And so it was that when the war years faced our young man with an unpopular decision about their Mennonite belief in non-resistance, he took a prominent part in the ministry to the 'C. O.' camps, and in assisting young men in their confrontation with the courts. His death in 1959 was a loss deeply felt by many who had found inspiration under his guidance.

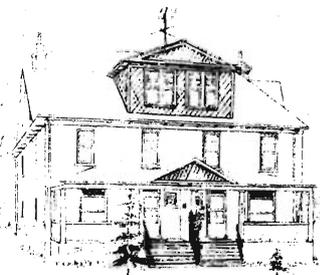
The date for the remembrance reunion in Landmark is August 21 and 22.

*A testimonial by a former student, Rev. Johann R. Friesen, who was in Henry Reimer's class for three years, 1907 to 1910, in the old village school of Blumenort, now 78, and living in retirement in Kleeefeld.*

Ich bin drei Jahre bei ihm zur Schule gegangen in Blumenort. Er war ein rechter Lehrer fuer Kinder, und hatte gute Ordnung, und doch liebten die Schueler ihm. Er hatte seine Art von Ordnung halten. Es war fuer ihm nicht schwer weil er sich mit Kinder verstand. Zum Beispiel, er hatte ein Lineal zur Hand, fue dass die Schueler grossen Respect hatten. Auch muessten Schueler auf dem Schultisch stehen, und ein Buch in die Hohe halten, wobei sie schnell ermuedeten und sehr demuetigend beschaemt war. Aber diese Strafe hatte guten Erfolg. Der Inspector warr immer sehr zufrieden, und ich glaube noch heute seine Schule war eine Musterschule.

Unter Kinder kommt ja so manches vor, aber Ordnung musste sein, aber ich habe ihm geliebt, wie auch die andern Schueler. Dies ist so meine Erinnerung von meinem besten Lehrer. mm

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# A Woman's Life is never easy in Bangladesh

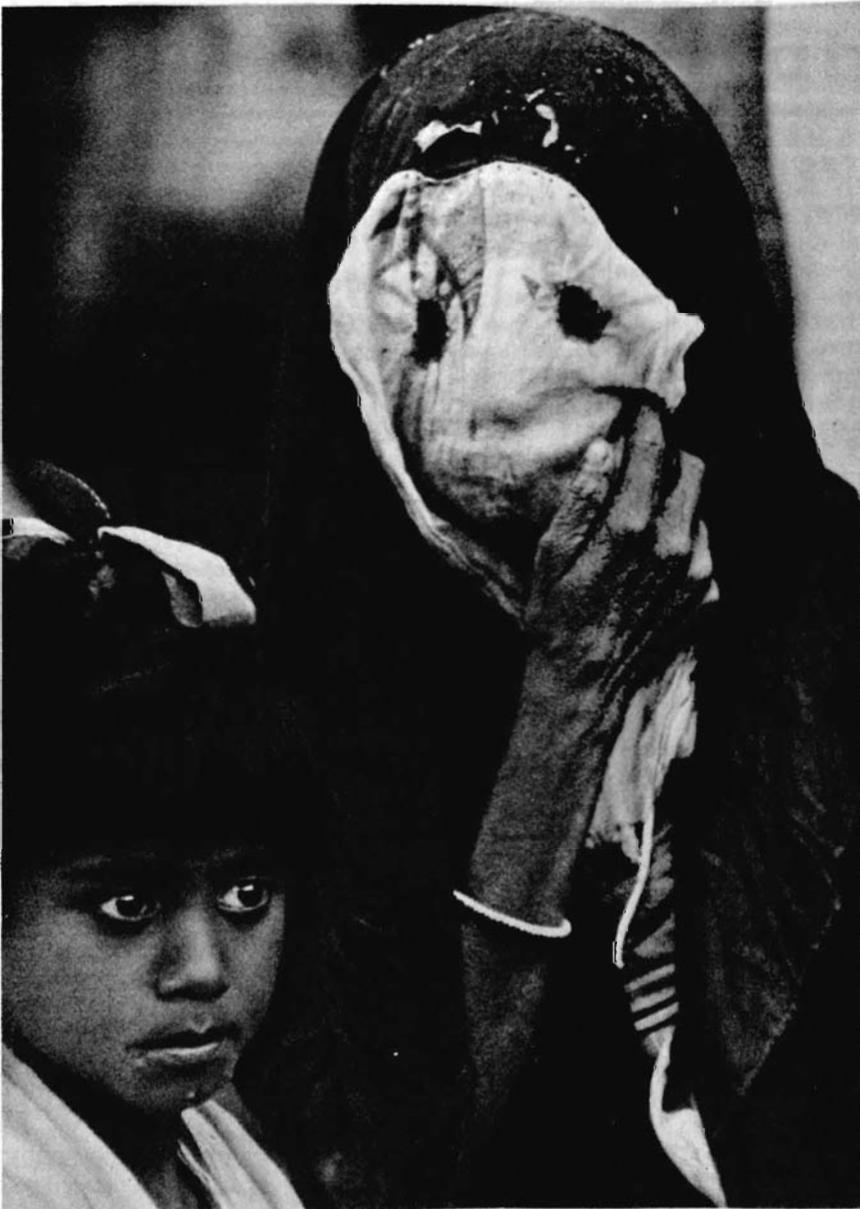
*Frieda Peters is on assignment with her husband in Bangladesh and describes some of the unique activities in which she has become involved with women in that country.*

**by Frieda Peters**

One of the biggest culture shocks facing foreign women when they enter Bangladesh is the status of Muslim women. My generalizations apply mainly to the rural areas, where 85 percent of the women in Bangladesh live. They do not apply to the beggars or the well-to-do. The poor cannot afford this seclusion, and the rich have been exposed enough to the western culture to liberate them slightly.

When a boy is born in Bangladesh, an azan (call for prayer) is usually given, welcoming the new addition to the Muslim community. But when a girl is born no azan is given unless it be to a socially established family or to a family that has four or five sons. From early childhood girls are made conscious that they are liabilities to the family. They are taught that the two virtues of ideal Bangalee womanhood are patience and sacrifice, and that getting less of everything and not complaining about it is the ideal behaviour of a good woman. What little is available, be it food, clothing or schooling, the first and major share goes to the father and sons. A girl is trained to fit into the only socially acceptable role, that of being a wife and mother. By the time she is five or six, she is fully responsible for younger brothers and sisters, of whom there are many. Few girls are sent to school in rural areas, and if they are, the major reason is that they can then be married to more educated men employed in urban areas.

Streets are unbelievably crowded, but only seldom does one see a woman. The women are expected to remain in their homes. If they go out in the street, often they are veiled in a heavy black or brown garment, known as a burqah. It is a shapeless coat-like garment that covers clothes, head and faces. Women in strict purdah (seclusion) have a square opening for the face which is covered by net or occasionally slits. This allows them to breathe and see where they are going. Usually only the wealthier families can afford complete purdah for their women, as this usually means separate quarters and cleansing facilities. The poorer women at the very least cover their heads in public with their sarees. In the country one occasionally sees a rickshaw with a length of cloth or a saree tied around the passenger part of it. A woman sits behind this and it prevents her being



**Bengali woman with veiled face**

seen by other men. The comical aspect of this is that if the husband is also in the rickshaw, he is often watching over the top of the saree, while any children peer out underneath. Women usually walk two or three paces behind their husbands, with their youngest child on their hip.

Foreign women in Bangladesh are many times considered to be male, because of their liberal attitudes. Several of my friends wear bangles (a trait considered very feminine) to show that they are actually women. I also know some volunteers in rural areas who have had to bare their breasts, because the women refused to believe that they were dealing with women.

Marriage in Bangladesh is usually arranged by the male members of each family. At puberty a girl is considered "vulnerable", and it is deemed necessary to find her permanent shelter. Once a girl is married, she moves to the residence of her in-laws. Here her

mother-in-law instructs her in how to please her husband and the rest of the members of her new family. She has a very low status, and this is not raised until her first male child is born. The more sons she provides, the higher her status. Thus by the time she is 23 or 25 she often has given birth to seven or eight children. For women, most celebrations center around pregnancies and births of children. No wonder family planning programs find it difficult to get started. In most cases, it is the man who decides whether to implement birth control; and since a man's status rises according to the number of sons he has, this is usually not done.

Recently we were invited to the wedding of a reasonably wealthy family. On entering the bride's home, we were immediately separated from our husbands. We were taken to a separate wing of the house where all the women were gathered. It was here that the bride was being dressed and painted. The

main marriage ceremony took place among the men, and all conditions were agreed by the male members of both families. After everything was settled, a paper was taken to the bride to sign, asking her agreement to the conditions. After most of the guests had left, the bride was brought out of her bedroom - looking suitably downcast (a tradition). The bridegroom was then brought in, and they were allowed their first look at each other through mirrors. Throughout the afternoon, we never saw the mother of the bride - she was relegated to the kitchen to cook for the guests, and not even allowed to witness the ceremony.

A woman is usually not allowed to visit her family more than once a year, as travel is difficult, and a woman never travels alone. On a recent bus trip to north west Bangladesh, I tried some of the rigours that women undergo at all times. Two seats (behind the driver) are relegated to women. On a seat meant for three people, I usually shared it with

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three women and two children, plus all their baggage. When those two seats are taken, women squat on the floor, and their baggage, usually holding a baby or two. Pushing and shoving is the order of the day to get on an already crowded bus, and so many times it is the women who get left behind. A friend of mine gave an uncharacteristic display of temper, when two men barred the door of a train, because they felt they wanted no more women in. She caught the attention of the conductor, who managed to get her on, but she was then forced to endure roving hands and pinching because she could not move in the crowded train.

We have been invited out for dinner several times at Bangalee homes. It is the custom that the husband eats with us, but the woman is only allowed to cook our food and serve us, and then retires to her own quarters or to wash the dishes. Certainly they are not allowed to join any conversation. Several times after a very pleasant evening, I have had to hunt for the lady of the house, to thank her. Usually she is squatting over a tap and drain, washing the dishes we have eaten from.

A highly educated Bangalee friend related her story the other day. Even though educated in the states, her parents forced her to return to Bangladesh. There they refused to listen to her wishes to remain single. She was locked in her room, until she signed the necessary consent forms. She confessed to feeling very hostile and bitter towards her husband for the first year of her marriage, but resignation has gradually taken its place. She lives with her in-laws, and is now expecting her first child. It is only occasionally that her deep resentment shows itself, and she is one of the few women who are allowed to have an outside job.

Widows or unmarried girls have a special curse of their own. They have no status in Bangladesh society, because they have no man to provide for them, and no one to represent them in public.

They usually have no source of income, and thus become a burden to their families. Eventually the family finds it too much, there is friction, and they are asked to leave. They don't have much of an alternative, except to beg.

Many volunteer organizations have recognized the lowly status of women in Bangladesh, and many projects were started, aimed mainly at this segment of the population.

About seven years ago, Sister Michael Francis, of the Holy Cross Order formed the Jagaroni Women's Co-operative Training Centre, to offer courses in jute and bamboo handicraft, embroidery, doll making and macrame. Women, whether they be Muslim, Hindu, Buddhist or Christian, from villages in all parts of Bangladesh came to Jagaroni, usually in pairs to attend the training course. The intention was that upon completion of an eight-week course, they return home to train other women in handicrafts. They were also taught the fundamentals of co-operatives, so that they can organize co-operatives on their return home.

In 1973, several voluntary agencies, among them MCC, came forward to help these co-operatives sell their handicrafts, and find export markets. With their assistance, The Jute Works - Women's Handicraft Marketing Co-operative came into being. Its main aim is to ensure that the women get a fair price for their handicrafts. The women are paid by the piece and usually manage to earn about Taka 5 to 10 per day. It does not mean that most women manage to support their families entirely on that, but it does mean that they can eat at least once a day. For the past year I have had the opportunity of being associated with the Jute Works.

At the present moment, Jute Works employs about 3,000 women in about forty different co-ops. How many people are actually supported by this program is hard to ascertain, as each woman producer is helped by family members of

either sex, and any age. One of the rules of the co-operative is that it must be controlled by those who make the handicrafts, namely the women. So in a society dominated by men, it is inevitable that this is going to have an impact on the structure of village life.

Recently I had a chance to visit some of these production centres. Often these co-ops are headed by sisters or foreign volunteers. I was amazed at the diversity of some of their programs. One group runs classes for the women in their handicraft centre, teaching reading, writing their name, general hygiene, and occasionally family planning. They have a shared program to build latrines, and also can be referred to a nearby hospital for medical problems.

The women are encouraged to come to one of several centres run by the volunteers. Anne runs a Work for Women project. It is basically a post and pre-natal feeding program but the women have to spend some hours doing basic sewing, embroidery, making children's clothing, rolling bandages or crochet yarn, learning Bangalee or helping in the kitchen, to earn their food. Pauline is the head of an old folks home, where the elderly gather every day for a warm meal, a social visit, and also a bit of work. The women make some handicrafts of jute and embroidery or crochet. The men have a pocket rice paddy to cultivate and a small workshop. It is a daily bright spot in their lowly existence.

After the war of independence many widows became a burden on their families, and they were asked to leave their homes. They are among the most destitute in the country. In one town, volunteers gathered them and their children together in an old garage. They fed them, and gave them shelter, but soon realized this was not enough. A handicraft project in jute was started, and after much effort the women's quality became good enough to qualify for export. The women earned enough to pay their food, plus each had a small savings account. It became apparent that staying in this centre was not a permanent answer, that these widows would have to be repatriated to their families. Swallows built each widow a house, which they repaid through their handicraft earnings. In a similar manner they helped them buy a cow and some chickens, and taught them how to plant a kitchen garden. They came twice a week to help and offer encouragement. It has worked wonders and the families have accepted them back. Because of owning a house, and their earning capacity, the widows are now someone to be reckoned with. In fact many have remarried, the ultimate in repatriation for them. Many are sending their children to school, and have bought their own looms to make cloth or are teaching others to make exportable handicrafts.

mm



**Bengali women at old folks home**

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**"Do as I do, and not as I say."**

by Ruth Vogt

Harry Wall, teacher of Bible and Science at MBCI, might well apply this adage to himself - although he would be far too modest to do so. In his ten years of service at the school he has impressed students and teachers alike with his concern for truth, his subtle and delightful sense of humour and his desire to find the will of God for his life.

Harry, his wife Liz (nee DeFehr) and their children Christine and Caroline are planning to leave in August for Zambia (formerly Northern Rhodesia) for a two-year MCC assignment. Harry will be instructing in the David Livingstone Teacher's Training College, and Liz, a registered nurse, hopes to begin work as soon as the children are settled in school.

What led them to this decision? Harry claims that it "crept in on them, step by step".

Three years ago he took a sabbatical leave from his teaching duties in order to spend a year, together with his family, studying at Mennonite Biblical Seminary in Elkhart, Indiana. He learned a great deal during that year. The instructors taught him much about the Bible and different interpretations of the Christian faith. They also taught, through their lives, that a Christian is one who serves. In a recent interview, Harry mentioned such seminary professors as John Howard Yoder, Millard Lind, Clarence Bauman and Howard Charles - who had all spent their sabbatical leaves in some form of active service.

The Walls were impressed by their example. Harry was also much influenced in his decision through correspondence with a former student, Willy Reimer, who has been serving with MCC in Nigeria. The Reimers encouraged Harry and Liz to consider a similar form of service, as they felt it had done much to help them to grow as individuals and as a family.

The final decision was made during the Spring Break at the end of March. Harry is grateful for the encouragement of principal Peter Peters, and also to the board of the school, which, in his words, "had enough vision to grant him a two-year leave of absence." He feels that more people would be willing to share much needed experience with the third world countries if more businesses and institutions would grant such leaves of absence. This would also, he notes, help solve our current unemployment problem.

When considering such assignments, parents are always concerned about the effect on the lives of their children. When they first began discussions with MCC, the Walls requested that they be given a position where the children would not have to attend boarding

school away from home, and where there would be adequate schooling for Caroline, presently in Grade IV, and Christine, a Grade VII student. They also requested placement in a country where English is the working language, since language study for a two year term would hardly be feasible. They appreciate the fact that MCC officials took great care to select an assignment which would be appropriate for the whole family. Zambia's schools follow the British system and all schools are run by church groups. The girls will be attending schools run by the Catholic Church, located close to the campus of the teacher's college.

The Walls will live on the campus in housing provided for the teachers. Getting to know teachers from many different countries, in addition to the students from Zambia, is part of the experience they feel will be most worthwhile.

Preparations for this assignment have included careful medical checks, dental checks, chest x-rays and many immunization shots. The family has been busy reading about Zambia - it's culture, geography and history. Correspondence from other MCC workers has been helpful particularly in helping them to learn about the cultural values of the Zambian people.

Some might consider such an assignment a great sacrifice. Certainly sacrifices will have to be made. MCC workers receive no salaries; they are given a living allowance and major expenses are looked after. Caroline and Christine will miss their gymnastics, music lessons and the choirs in which they were actively involved. They will all miss their friends. Liz regrets leaving her work in the open-heart surgery unit at St. Boniface hospital. However, they feel that two years is a short time and that they will gain more than they will lose in the experience. Tennis courts and a swimming pool on the campus might replace the gymnastics, there will be new friendships and work experiences and many new and interesting places to visit. The great Victoria Falls are only a few hundred miles from the school, and Harry is planning to pursue his favorite hobby, bird-watching. Letters home will no doubt contain lengthy descriptions of exotic African birds. Harry is quite an evangelist in attempting to convert his friends and colleagues to his interest in birds.

Harry's hope is that when he returns something of his experience will "rub off", and that the community as a whole might benefit from his two years in Africa. Perhaps some of his students, colleagues and friends might be led to follow his example. MCC is looking for more volunteers. mm

## Decision to Accept MCC Assignment in Zambia "crept up" on the Wall Family



Harry Wall



Liz Wall



Christine  
and  
Caroline

# Four-score and more Than Ten . . .

by Mary M. Enns

Four-score years and ten . . . that is the Biblical criterion of the zenith of physical age for a human being. Today more and more people are leaving that age well behind and are reaching a proud 100th birthday. In April of this year we were witness to this, a first for us.

Susannah Penner of Steinbach is the

matriarch of a large clan. At her party she sat surrounded by her five children and their spouses, her 23 grandchildren, 60 great-grandchildren, and three great-great-grandchildren. Since almost all of the people of Steinbach and area are relatives of hers or her late husband's, a host of these and many friends had arrived to wish her well. The celebration took place in what has been her home for the past two years, the Steinbach Personal Care Home. The great lounge was beautiful with flowers, and the tiny, frail guest of honour sat in her wheelchair resplendant in her lovely old black lace head dress. She gazed about her in her perky fashion as though wondering why everyone seemed so interested in her; thinking, perhaps, that the mammoth, colourful birthday cake was the biggest she'd ever seen. The



**Susannah Penner**

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**WINKLER, Manitoba ROG 2X0**

festivities began with programs conducted by sons Abe and John, featuring special items by her daughters Katherine, Elizabeth and Helen and various songs by the numerous offspring. Letters of congratulations had arrived from the Queen, Premier Ed Shreyer, and Sterling Lyon and were read by their respective representatives. One hundred Gideon Bibles were dedicated in Mrs. Penner's honour.

Susannah Dueck Penner was born in Kleefeld in 1876. Her parents had immigrated from Russia in 1874. She lived in Kleefeld until her marriage to Abram R. Penner, an auctioneer and farmer well known not only in his own Steinbach but throughout Manitoba. A great many visitors graced their home always. A deeply pious woman, Mrs. Penner rarely missed a church service until her 95th year.

She will long be remembered for the hundreds of quilts she has made not only for her children, grandchildren and friends but for a great many missionaries in service. This activity, amazingly, continued until she was 97 years old. Her children say it was very important to her that they study the word of God, but also the English language. She was most adamant that she was not to be left too far behind in this business of speaking in English. When she was 90 she visited the English service of the EMC church, saying: "If I don't learn the English now, when will I?" As late as 10 years ago she lived in her own home in Steinbach, doing her own housework and tending her garden.

It would seem this lady merits congratulations upon 100 years of productive living. mm

# do you know / weetst uck waut

**Rhonda Wiebe** was awarded the Dora and Godfrey Sendell Trophy and Anne Wiseman Memorial Scholarship when she tied for first place in the instrumental division of the 1976 "Artists of Tomorrow Contest". This competition, sponsored by the Jewish Women's Musical Club is open to all instrumentalists from 13 to 18 years of age. She was selected for the first prize in the junior instrumentalist division of the annual "Music Scholarship Series" competition sponsored by the Manitoba Registered Music Teachers Association. Rhonda is a grade ten student at Westgate Mennonite Collegiate and studies piano with **Mrs. Marjorie Beckett**. Rhonda is the daughter of Mr. and Mrs. Menno Wiebe.

**Pete Kehler**, well-known restaurateur from Steinbach has been appointed general manager of the Mennonite Village Museum. Eugene Derksen, vice-president of the Manitoba Mennonite Historical Society also notes that work this year will begin on a pioneer store. Additional plans call for the cleaning out of the creek flowing through the museum property and building of a dam for a pond with room for a picnic area.

An Oral History Seminar was held in the CMBC gymnasium April 20 - 21. This was organized by **Dr. Walter Klassen**, Director of the Institute of Anabaptist and Mennonite Studies, Conrad Grebel College, MCC (Canada) and the Peace and Social Concerns Committee (MCC Canada). The workshop examined the extent to which oral history has become an accepted practice in North America and elaborated on the role of the Public Archives of Canada. Peter Paetkau, also present, felt that informative discussions were led, with people like Frank Epp, President, Conrad Grebel College, James C. Juhnke, Bethel College, David Jenkins, Manitoba Museum of Man and Nature, Ernest Dyck, Ottawa.

The **M. B. Canadian Conference** takes place in Winnipeg on July 3 - 6. General meetings will be held at the Kildonan East Regional Secondary School on Concordia Avenue while the Sunday Service will take place at the Convention Centre. The conference, whose moderator is **Dr. F. C. Peters**, President, Sir Wilfred Laurier University, and his assistant, Rev. E. Gerbrand, Elmwood, carries the theme: "The Church of Christ — a discerning community." Saturday's 2 study papers are "The Call to the Ministry" by Dr. John Regehr and "Four Centuries Later" by Dr. John Redekop.



The **Canadian Bible Society** hosted a luncheon at U of W on May 19 featuring guest speaker **Rev. John Mpaayei** (MA, Cambridge, England) a former government officer, now chairman of the United Bible Society, Africa. He is a striking example of how the transition from tribal life to 20th century society can be effected. A member of the great warrior tribe, the Maasai, he is engaged full time in the translation of the Bible into his own mother tongue.



**Addison and Gerda Klassen and family**. Addison Klassen has resigned as teacher of the MBCI after 10 years service. He and his wife wish to utilize their farm at Kleefeld to take in more children, in addition to the three native children they have already adopted.



**Michael and Amanda Williams** have begun a three-year term of service with Mennonite Central Committee in **Upper Volta** working in water development. Michael is the son of John B. and Marjorie Williams of Thornton Heath in Surrey, England, and attended Croydon Technical College. Amanda is the daughter of George and Ann Kehler of Winnipeg, Man. She attended Winnipeg Bible College. The Williamses are members of the Braeside Evangelical Mennonite Church in Winnipeg.

**Abe Warkentine**, Editor, the Carillon, owns a unique alarm clock made in the U. S. S. R. This faithful retainer, even though it has been shut off to allow its owner a few more moments of sleep, nags him firmly awake at the originally agreed time. Where can we buy one, Mr. W.?

**Erica Friesen**, Winkler, and **Bess Doerksen**, Winnipeg, both students of U of W are with a group of 180 students involved with the Canada German Academic Exchange program. They left in May for a 3 month tour of Europe.

The Mennonite Church of Mexico sent its first volunteer worker, **Isaac Bergen**, to Guatemala to help in the reconstruction program under MCC.

**Weldon Pries**, formerly of Winkler, is the architect for the \$1.3 million communications centre on the campus of Goshen College, Goshen, Indiana.

**Richard Peters**, 12 year old son of Dr. and Mrs. John Peters, Winnipeg, entered 6 events at the Manitoba open swimming championships and won them all. He also helped his club win the boys 11 - 12 200-metre freestyle relay.

M. B. C. I. students **David Peters** and **Bev Burkhard** placed first in the Provincial Junior High Debating tournament, held in Winnipeg on May 15. Together with team-mates Dan McAllister and Bruno Dyck, they were runners-up to St. Pauls school for the top school award.

**Irmgard Thiessen**, Department of Psychology, U of W, was elected president of the Manitoba Psychological Association for 1976-77. She was the chairperson of the 5th annual meeting of the Canadian Schizophrenia Foundation held in Winnipeg June 5 - 6.

**Betty Unrau**, St. Norbert, attended the 4th annual conference of "Women Alive" in Waterloo, Ontario, in mid-May. Major speaker was **Edith Schaeffer** of Switzerland, who with her husband is associated with L'Abri, a centre of Christian thought and action that has attracted thousands of people.

The annual **Saengerfest** was held in Gretna at the Mennonite Collegiate Institute on May 30 under the leadership of **Mr. Krahn**.

**Mr. Gerhard Ens** has resigned as principal of the MCI but will continue to teach there. Succeeding him is **Ken H. Loewen**, former Vice-principal.



This bell, cast in 1871 and presented to the historical Mennonite congregation at Neuwied, Germany in 1871 by Prince Wilhelm is presently on loan to the Mennonite Village Museum at Steinbach for six months. The bell is believed to have been presented to the congregation because of the role the Mennonites played in the city. The prince's castle and estate were located across the street from the church building. The bell was brought to Canada largely through the efforts of Martin Bergen of Winnipeg. Left to right are Mennonite Village Museum officials John C. Reimer, J. J. Reimer and Ed J. Friesen.

(Mrs.) Gertrude Friesen, a Swan River nurse, became the first person to be granted exemption from joining a union and paying dues on the grounds of conscience. She appeared before the Manitoba Labour Board in Brandon on April 29 saying that the major reason for her objection to the Union was the acceptance of the principle of force as one of its major tactics in negotiations with its employers.

John B. Epp, after 9 years of teaching at M. B. C. I. has accepted a call to serve the River East church as its pastor. His duties will commence in June 1976.

On June 10 Dr. and Mrs. Peter Enns entertained a group of theatre enthusiasts at an evening of premiere play reading. John J. Enns and Gert Neuendorf, Director-Producers of Winnipeg Mennonite Theatre brought to

life William Hanelys "Whisper it in my good ear". Poignantly Mr. Neuendorf portrayed Old Max, a Polish Jew in conversation with the flamboyant, bombastic old Scotsman Charlie (John Enns) on a bench in New York's Central Park. It was no mean feat for the latter, a dyed-in-the-wool Mennonite to project the Scot's burred accent and mannerism. To those who heard it all, the tragedy of solitary, lonely old age — and then the courage in coming to terms with it became a great deal more meaningful.

William and Irmgard Baerg of M. B. B. C. Faculty of Music, together with their 2 children leave on June 16 for 6 weeks of studies in Vienna, Austria at the Academy of Music. Mr. Baerg will be studying performance practice under Nicholas Harnoncourt, and his wife will study the harpsichord.



John and Helen Doerksen, Winnipeg leave in early August for a 2½ year term of "Seelsorgerliche Betreuung" with the Umsiedler in Una-Massen, Germany. Their son Gerald, 18, will be studying at the Capernwray Bible School near Bodensee, Germany.

Daniel Zehr has resigned as executive secretary of Mennonite Central Committee (Canada) to accept a position as its peace and social concerns director. The appointment becomes effective upon the instatement of a new executive secretary.

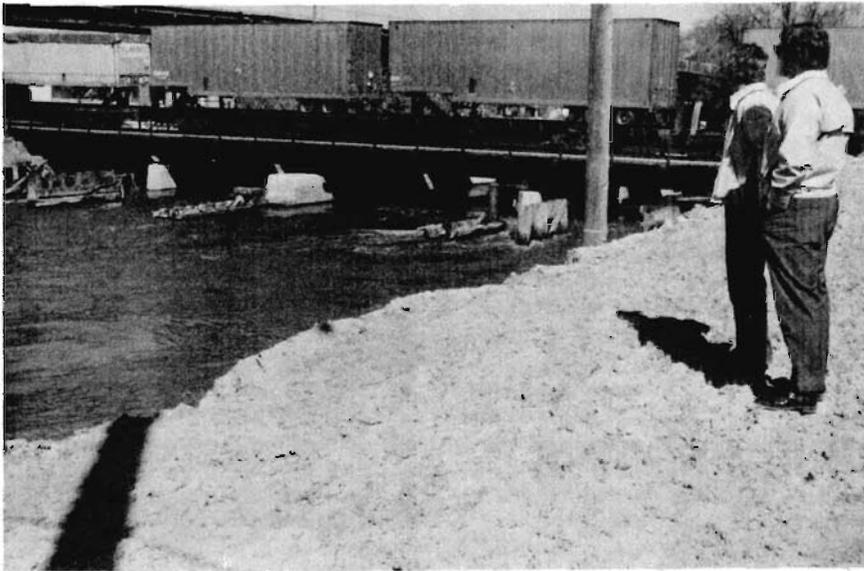
Mr. Zehr, who has been executive secretary of MCC (Canada) since 1969, was committed to the position until August 1977. The executive committee released him from his commitment to leave him free to accept this new role in MCC (Canada).

A resident of Winnipeg for eight years, Mr. Zehr is an active member of Crestview Fellowship in Winnipeg, a church member of the Evangelical Mennonite Conference. He and his wife Elaine, also from Ontario, have three teenage children, Byron, Keith and Debbie.

Earl Nightingale, brought to radio listeners in the greater Winnipeg area every Monday through Friday at 5:25 on CFAM and CHSM, has accepted the invitation of Toastmasters International to receive its 1976 Golden Gavel Award.

Mr. Nightingale will be honored as the speaker of the year during the Golden Gavel luncheon of Toastmasters 45th annual convention in New Orleans, August 18th. His daily program, "Our Changing World", has been called the most listened-to radio and television series on earth, now commercially sponsored on nearly 1,000 stations throughout the U. S., Canada, and ten other countries.

Manitoba's Mennonite churches are hoping to send about 100 volunteers to Minot, N. D. to assist in the flood clean-up. Operations of this sort are organized under the auspices of the Mennonite Disaster Service, a branch of MCC. Arthur Driedger, MCC, Manitoba, estimates that the project should be completed in approximately a week.

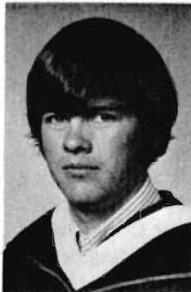


Water of the Mouse River in Minot, N. D. rushes under a railway bridge at flood level. This bridge was covered by water at the flood's crest. At right, MDS vice-chairman for Canada, Syd Reimer, and MCC (Manitoba) director, Art Driedger, look over the damage from on top of the dike.

**The University of Winnipeg awarded Gold Medals to the following members of the Mennonite community:**



**Marlane Loewen**, the University Gold Medal in German.



**Wesley Toews**, the University Gold Medal in Classics.



**Louise Ann (Lou-Ann) Buhr**, who wins the Lieutenant-Governor's Gold Medal for the highest standing in Arts (General), also receives the University Gold Medal in Dramatic Studies.



**John Klassen**, who wins the Senate Gold Medal for the highest standing in Science (General) also receives the University Gold Medal in Chemistry.



**Mavis Reimer**, the University Gold Medal in Honors English.



**Sharon Penner**, The University Silver Medal for the second highest standing in Science (General).



**Carol Braun** and Lorraine Andros, who qualify equally receive the Board of Regents Silver Medal for the second highest standing in Education. (This is the first year that the Gold and Silver Medals in Education were to be awarded.)



**Darrel Loewen** received the University Gold Medal in English and the University Gold Medal in Music, as well as the R. N. Halstead Memorial Shakespeare Award.



**Martha Reimer** wins the University Gold Medals in Development Studies and Religious Studies.

Faith Eidse is a feature writer for the Carillon News. This article was written especially for the Mennonite Mirror.

# This express company shows there's more to business than trucks and goods . . .

by Faith Eidse

Some thirty-nine years ago a little fellow entered the bargain store that stood at what is now the Happening Clothes Shop location in Steinbach. Before long he had picked out the item he wanted - a man's wristwatch - and was dickering with the proprietor. It took some persuasion but when the four-year-old left the shop he was only sixty cents poorer, one watch richer and hardly old enough to tell time.

The fellow was Don Reimer, president and founder of Reimer Express, one of Canada's ten largest trucking firms - the largest and one of the last privately owned operations of its kind in the nation. The salesman was my grandpa, P. D. Reimer.

\* \* \*

There he was, Don S. Reimer, overlooking the waiting room. Well, at least his picture was . . . After waiting for a month to get an appointment I wondered if there really was such a person hidden behind the stonework.

Soon a slight woman breezed into the waiting room. She informed me that "D. S. Reimer was in conference at the moment" and would I wait a few minutes? I smiled understandingly for I recalled a paragraph from a biographical sketch I had received in the mail:

"At present, Mr. Reimer is director of the executive committee and past vice president of Canadian Trucking Association. He is director of Manitoba Trucking

Association. He is on the board of directors of Transport Indemnity Company and Transport Underwriters Association of L. A., Tico Agencies, Ltd. - a holding subsidiary company of Transport Indemnity, Western Highway Institute of San Francisco, Canadian Youth for Christ, World Vision of Canada, Roads and Transportation Association of Canada and trustee of Richmond College."

And just in case Mr. Reimer has a spare moment he is also a member of the Rotary Club, Winnipeg Flying Club, Niakwa Golf and Country Club and Manitoba Club.

As I waited I turned my attention to the young receptionist. Or did she turn her attention to me? In any case she was an eager conversationalist.

"How do you find inter-relationships among the staff here?" I wanted to know for starters.

"Oh, we get along great," she said, then added as Mr. Reimer's secretary again rushed through the waiting room with a smile of recognition, "That's Eleanore Wieser, Mr. Reimer's secretary. There's not a grumpy bone in her body."

"Do you see much of Mr. Reimer?" I asked, more out of curiosity than anything else.

"You mean D. S.? I've only been here a year and Mr. Reimer is a very busy man but whenever he passes through here he always says a few words to me."

The comment bore witness to statements about inter-staff relationships made by both Don and



Don Reimer

"I had a dream," said the president and chief executive officer of Reimer Express recently. But his vision as a teenager didn't even compare with what Reimer Express has become today. It is one of the 10 largest of 1,500 truck lines in Canada. They have hauled everything from mini-submarines to gifts to the queen.

public relations man, Gerald Reimer.

At Reimer Express people are the key to success. "We may have good equipment and good buildings but that's not as important as good people," emphasized Don Reimer. Personal relationships with the nine hundred people employed with Reimer Express in its twelve terminals across Canada are important to Mr. Reimer. He meets with as many of his highway drivers as well as other personnel across the nation as he can and when he does, this is his message to them: "We may have the means to buy the best equipment there is but that is far less important than that we have good people. A good driver in a poorly manufactured truck is a better combination than a poor driver in the most expensive rig."

A vice president of the company and one of D. S. Reimer's brothers, Gerald, also had something to say about inter-personnel relationships. In response to the question, "What bearing does Christianity have on the way you run your business?" Gerald Reimer replied: "It affects our relationship with the employees. I believe there is a better relationship between us. We attempt to be fair in our treatment of employees and I think we have better dialogue.

"This," he said, "is also a result of the characteristic that our company is owned and managed by the same people. It makes for a closer relationship than if it were owned by a large outside organization and managed by a professional manager.

"I believe people who work here are better off than in the average business

because the attitude of the managerial staff. They are more understanding than the average and many have the same Christian beliefs. Christianity is a relationship that emphasizes honesty and this influences our relationship with our customers as well."

Don Reimer also spoke to the issue. "We try to run our business consistent with Christianity. I believe the Lord has blessed and honored our policy of giving to His work. He has blessed us from day one forward. We try to operate as a Christian company from Vancouver to Montreal. We have many Christian employees and we want our policies to be consistent with Biblical standards. I believe that it gives people a feeling of stability to work in a place like this."

As we talked I sensed that Don Reimer had a genuine interest in the people he met, and though he was already late for his next appointment, he had soon switched the subject from himself and his business to me, asking about my parents and my aunts who had at one time been his classmates. "Do you remember your grandpa?" he asked.

"No, I never did meet him. I was born the same hour he died."

"Well, it was with your grandpa that I made one of my first business deals," he recalled and related the story about the wristwatch.

"I was always a business man," he conceded. At the age of fourteen he traded his first bicycle even up for a '53 Chevy but gave that up for a motorcycle, again an even trade, and then settled for a car again, which he sold for \$135.

"Though Reimer Express Lines began in '52, there was lead time. The idea was developing in my mind for a period of three to four years," he explained. At that time it was the dream of a teenager who sat behind the wheel of his father's delivery truck for their grocery and feed operation in Steinbach.

His brother Gerald tells the story of some of Don's first attempts at trucking. "As a teenager Don used to buy meat scraps in Winnipeg and sell them in Minneapolis. The difference in price was the cost of transportation. I remember driving along with him on one such haul. We had three flat tires and I suppose we lost money on that trip."

But Don has a characteristic of dogged determination and it is to this that Gerald attributes Mr. Reimer's success. "Don sometimes achieves things that everyone else thinks are impossible."

In time Don persuaded his father that they should handle freight for other companies in a route between Winnipeg and Windsor, Ontario. "I didn't realize when I was a teenager where this would take us."

Though Don developed the business, he is thankful for the interest and support his father, Frank Reimer, gave him from the beginning. "He assisted

me in obtaining credit for Reimer Express, he gave me moral support, fatherly support and helped me in many of the necessary tasks."

Mr. Reimer colors his conversation with frequent similies, metaphors and parables, and our interview was no exception. At this point he drew an interesting comparison with Beethoven, not that he was equalling himself with the great musician, he cautioned. The child prodigy certainly did not have the means to buy a piano when he was a young boy. If it hadn't been for his father's provision he may never have gotten as far as he did. In the same way Frank Reimer was instrumental in feeding his son's ambition and drive.

From Windsor the business expanded to include Toronto, Northwestern Ontario and Montreal. Reimer Express started buying companies in the west around 1960 to serve Saskatchewan and Alberta and in 1969 they purchased a company operating to B. C.

The present base in Winnipeg is an impressive complex on a thirty-five acre spread and includes the head office building, a service building and the terminal. Reimer Express has come a long way since its original base in a

warehouse on Poplar Avenue which they shared with other companies. Now, three moves later, the company can boast one of the fastest and most efficient communications systems between its terminals; it owns about nine hundred pieces of vehicular equipment including many refrigerated trailers which transport fresh hanging meat from the Prairies to Eastern Canada and Vancouver and, most importantly, it has a very capable managerial staff. Because it is family run and owned, the Reimers take special pride in their work. Don S. Reimer is president and chief executive officer, his brother Delbert J. Reimer is vice-president and treasurer and Gerald F. Reimer serves as vice-president - public relations and secretary.

But Reimer Express was not without its growing pains, Gerald Reimer pointed out. In 1968 they actually sold the company though they continued to manage it. Fortunately they were able to re-purchase it in 1971. "The Lord has prospered us. We're in the business to help other people. I don't know what better reward there is than helping others. To ourselves this is a reason for being in business." mm

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# Kielke Klassic

## A great golf tournament

Another Kielke Klassic is in the works. The date is Wednesday, July 18th at Pine Ridge Golf Club. Entries will be accepted immediately.

Before I go into more detail I'd like to explain why the tournament can't be held on a weekend - at least not at Pine Ridge. Obtaining a private golf course for a tournament during the weekend is not possible since all private courses keep weekends open for members. Now we could go to Hecla Island or Falcon Beach maybe, but then the travelling and accomodation costs make these sites unfeasible. Golf courses in towns such as Steinbach and Winkler are nine holers and are either unwilling to host such a tournament, or do not show interest in hosting the Kielke Klassic.

The reality of the situation is as follows. First, we don't want a large tournament. Nor do we want to measure its success by the number of entries that are turned down. Secondly, we don't need large and powerful sponsors who in the end want to call the shots. Thirdly, we have a date, we have a golf course, one of the finest, and it's available only on Wednesdays. So we'll see how many entries we get by July 21st. If we're below 50 on that date, we'll notify those who have entered by phone and return entry fees by mail.

As in 1974, we will gratefully accept donations from firms. A committee is presently soliciting firms for donations. The idea here is to obtain small donations from many sources instead of sponsorship by a limited few.

Now for details: Tee off times will run from 10:00 a.m. to 2:00 p.m. Again, as in 1974, the emphasis will be on distributing prizes evenly among as many as five flights with four prizes in each flight. In addition, there will be numerous lesser prizes.

The dinner will be first rate and will be replete with the Mennonite dish of Kielke. Louis Van Loon, Pine Ridge manager, promises to use an old Dutch recipe for Kielke which, he says, our people took with them when they left the Lowlands and emigrated to Russia. The after dinner agenda will include, among other items, the delightful antics of none other than Jack Borthwick who does impersonations and dialects, including Platt Deutsch.

If you've had a recent appendectomy or

hernia operation, I'd advise you to skip the after dinner entertainment lest you "bust your gut".

And now a word about the entry fee. The \$18.00 is a bit steep but consider what you're getting for that price; \$7.00 goes for green fees. The dinner is \$6.00 with gratuities extra. This leaves around \$4.50 for prizes and extras. Cutting back the price to \$15 would leave us too heavily dependent on donors.

To get this tournament off the ground we need a lot of help.

Sharpen up your game. This is an open competition. It's embarrassing to see all the prizes go to non-Mennonites. Have no fear that your amateur status may be jeopardized should you win.

This won't help your game any, in fact, it could have a deleterious effect on it,

but knowing a few Low German golf terms, is appropriate for the occasion. The following list is a basic vocabulary and can be applied to all but the most bizarre circumstances.

*Steiss* - slice - a ball spinning clockwise

*Fief Iza* - five iron (or Feiv Ayrton)

*Oat uv bownds* - out of bounds

*God Hawnting* - Looking for ball in deep bush.

*Be houst 'em* - Giving up on ball which is hopelessly lost

*Aeva Roasch* - Act of playing from green to toe - a disoriented player

*Gouda Schpaela* - A player who kicks opponents ball into an unplayable lie or into a water hazard

*Joe Voth* - The 1974 champion. Actually his real name was Joe Toth, a Canadian of Yugoslavian descent. The Mirror changed his name last year accidentally but very appropriately.

*Ein Kreja* - Birdieing the most difficult hole; then triple bogeying the next one.

*Faulsch jezielt* - Not lined up properly to target.

*Oat of toewn* - Player who couldn't make the tournament.

*Lawnsch teim* - Dinner time

*All Toms* - Poor grip

*Der Schpaelle* - Playing through

*Up Zehte Plack jetroffe* - Hitting it on the sweet spot.mm

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Robert Loewen

# Schoen ist die Jugend

## MMCI Off To A Good Start

The recently incorporated Mennonite Media Council (MMCI) has started to operate. One of the first projects was to assist in the distribution of the film "Menno's Reins". The film has been shown in B. C., Alberta, Saskatchewan, Manitoba, and Ontario.

The purpose of MMCI is to promote the use of media by, and among, Mennonites. A scholarship fund has been created to assist young people to spend a summer investigating the possibility of a career in the media.

Urie Bender, the well known Mennonite author has been commissioned by MMCI to unite a script on the issue of Mennonite non-resistance.

MMCI will be holding a general organization meeting in the fall according to Dave Dueck, interim chairman. Mr. Dueck says he is excited about the possibilities that exist with the Mennonite Media Council.

## Mary Francis

Rosa und Minna waren Schwestern. Beim ersten Blick koennte man eher glauben, dass Minna Rosas Mutter waere. Sie versorgte ihre juengere Schwester mit muetterlicher Hingabe. Die beiden wohnten in der Naeh von Sverdlovsk im Lager, wo sie mit vielen Deutschen hiverschickt wurden. Sie hatten eine Stube in der Baracke, die diente also Kueche, Ess-, Whon-, und Schlafzimmer. Minna arbeitet alle Tage in der Ziegelfabrik, wo sie den ganzen Tag Ziegeln zum Trocknen aufstapelte musste. Dann, wenn sie heimkam, machte sie ein kraeftiges Abendessen fuer die Rosa und fuer sich. Es war ein hartes Leben, aber sie lebten beide friedlich beisammen und man hoerte sie nie klagen.

Rosa war 10 Jahre juenger als Minna und wo Minna sehr duenn und hager aussah, war Rosa rund und dick. Sie sass den ganzen Tag vor ihrem Fenster und sang ein melancholische deutsche Weise vor sich hin:

Schoen ist die Jugend  
Bei frohen Zeiten,  
Schoen ist die Jugend  
Sie kommt nicht mehr!  
Sie kommt, sie kommt nicht mehr,  
Sie kehret nimmermehr,  
Schoen ist die Jugend,  
Sie kommt nicht mehr!

Rosa ging nicht zur Arbeit, denn sie war blind. Viele Herzen wurden weich und die Augen der Leute, die da aus der Baracke ein und ausgingen, wurden Feucht, wenn sie Rosas Herzeleid, das in ihren Liedern zum Ausdruck kam, hoerten.

Im spaeten Fruehling sah man einen sehr jungen, duennen Burschen neben der Rosa unter ihrem Fensterlein auf der Bank sitzen, dann spaeter auf dem Zaun, dann im langen Gras hinter der Baracke. Wenn der Grischa einen Tag nicht erschien, sang Rosa wieder ihre traurige Melodie:

"Ein kleines blaues Bluemchen  
spricht im Murrel:  
Vergiss-mein-nicht!"

Der Grischa war ein Russenjunge, ein Einheimischer aus der Gegend und wohnte mit seinen Eltern und Geschwistern nicht weit von dem Lager entfernt. Er verstand nicht die Worte der Lieder, die Rosa sang, aber die melancholische Weise hatte es ihm angetan, denn er hatte sich verliebt in die Rosa und die Rosa in ihn. Sie war ja blind und konnte nicht ahnen, dass er lediglich ein Kind war, und Grischa hatte in seiner Naivitaet wahrscheinlich Liebe mit mitleid verbunden und ward dadurch

verblindet und verleitet worden. Eines Tages brachte Grischa ein kleines Blumenstrausschen fuer sie, das er in seiner Mutter Garten fuer sie gepfleckt hatte. Rosa versuchte die Namen der Blumen zu raten. Sie steckte ihre Nase tief in den Strauss hinein und roch daran und lachte hell auf, als sie recht geraten. Sie steckte eine der Blumen in ihre ueppiges braunes Haar, das lang auf ihre Schultern herunterfiel. Grischa sass neben ihr im Gras und spielte kleine russische Melodien fuer sie auf seiner Mundharmonika. Den Rest des Strausschens konnte man spaeter auf Rosa's Tisch sehen. Sie hatte die Blumen immer vor sich in einem Glas, auch als sie schon ganz welk und ganz vertrocknet waren. Minna war den ganzen Tag weg und sah und hoerte nichts von der Liebelei der beiden.

Nun, eines Tages im Herbst, blieb der Grischa weg, reiste von dannen und ward nie wieder gesehen. Die Rosa sass wieder jeden Tag alleine auf der Bank vor der Tuer und weinte still vor sich hin und sang ihre alten Lieder mit zitternder Stimme:

"Schoen is die Jugend  
Bei frohen Zeiten,  
Schoen ist die Jugend  
Sie kommt nicht mehr!  
Sie kommt, sie kommt nicht mehr,  
Sie kehret nimmermehr,  
Schoen is die Jugend,  
Sie kommt nicht mehr!"

Dann, eines Tages stand auf der Bank im kalten Lichte der spaeten Herbstsonne ein unbehobelter roher Sarg. Die Rosa war ploetzlich gestorben.

Minnas Herz und Leben waren zerbrochen, sie wanderte herum wie ein Schatten; noch stiller den je, und sie trug Schwarz von da ab bis an's Ende ihres Lebens. Rosa sah jung und sehr huebsch aus im Sarge, sie hatte ihr kleines vertrocknetes Strausschen, das Grischa ihr geschenkt hatte, in ihren gefalteten Haenden. Das waren die einzigen Blumen, die Rosa auf ihrem Begrabnis hatte.

Mary Francis  
Crafton, B. C.

P. S. Die Redaktion des deutschen Teils ist dankbar fuer Zuschriften seiner leserschaft aus Winnipeg, Manitoba, und anderen Povinzen. Wir glauben, dass der Mennonite Mirror durch rege Beteiligung seiner Leser, sei es in Form historischer, erzaehlerischer oder aktueller Themen bereichert wereden kann und wir dadurch in der lage sind abwechslungsreiche und interessante Artikel zu veroeffentlichen. Im voraus vielen Dank und allen Lesern eine gesunde und schoene Urlaubszeit. mff

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**Abe Friesen, Herman Olfert, Louis Young and Jake Wiebe at work unloading one of the bullcalves designated for Bloodvein River.**



**Henry Wolf of Osler, Saskatchewan ties down the calves for two boys from Berens River, Manitoba, who are already developing affection for the animals.**

#### von Menno Wiebe

De Foarmash bie Osler, Saskatchewan en Vinkla, Manitoba haben mol vaut gaun yisheidet aunyigonen. Enshtaed daut si de Bollchalva aufshauften, viel daut sich nich betold de optafodern, hilde si de bottem Faryoa en dann gauvi si de noam MCC.

Na yo. Vaut sull daut MCC dann met de Bollchalva? Enni "office pausten de nich nenn." Nu hied vie met eenmol, daut em Nuden sich de Indiauna no vaut Fee rumtchikten. Aus vie aen von dissi Chalva saeden, malden de sich fuats ti de. Bie Berens River beshtald de "Chief" feftich shtech, en bie Bloodvein River vullen si venichtens ni Dutz. Op beid Shteden vaust daut Graus em Somma erno gout. Bottem Hoafst kunnen de Bolchalva aul tom shlachten reed sennen.

Von Osler brochten Yaep Niedarp en Hendrich Volf ni Fua von sassentvintich. Dissi vieren aula fi Berens River bestemmt en kaumen uck aula ylecklich no ni langi Reis, easht up Niedarp sien "truck" en dann fietich Miel eva Voata aum fieventvintichsten Mai aun.

En poa Doag lota sullen de Bloodveinshi

Chalva aufyishtallt voaren. Dissi vieren aula bie Vinkla beshtallt. De mieshti Chalva haudi se aul bie Hermaun Olfats toupybrocht.

Tiedich aum achtentvintichsten Mai yinch et dann los. Obraum Friesen haud sien Feetruck doatou aunyiboden. En daut died uck nich lang but de Chalva aula hinyen uppen Truckbaks vieren.

Feren em "Truck" vord yineetsh Plautdietsch fetalt. Olfat en Friesen hauden sich de tiet eva so en bet dum - na so op godes. Eari dre Baks buchelden vie uns feren enni "cab." En so feyinch de tiet shwind.

Friesen sien "International" de vekelt aul simlich gout so bie feftich rum. Oba fehl stoacha kunn he nich, dann funk de Chret aun ti resen.

Aulaveyen leeten de Flecha shmuck. De Faryoashloft via eefach vundasheen. Aules sach fein rein. Opi Shtap kaum daut Yetraeyd aul op. Bie eenschi Flecha via de Veit aul sogoa rieyich. Opi Broak leet dem Friesen de Ead so shmock bold haud he ni yaps foll sheni viechi Faryoashead met no Hues yinomen.

Hinyaveyes hild vie en shtotsyi bie Riverton aun um eine Taus Koffi te drinchen. Doa troff vie fuets enshouf Bekaundi fun de yeyent. Aus vie eant saeden daut dissi Chalva no de Bloodvein Reserve goni sullen, dann meeden eensyi daut de umbedingt aus "Moose" fetuesht vuden voaren en fechs feyeyat sennen. Aundri meenden daut it Tiet via daut de Indiauna mol entlich eya eenynet Rindfleesh besoryden en nich blos emma fun de Reyierung aufhenyich sennen. Doa vieren uck en poa Bloodveina no Riverton yikommen. De stunden so bisied en mussten daut dann tou hieren. Vie bleeven dorop shtonen daut de Indiauna sich aul veeten vuden. Aus vie dann uetyinobat hauden, fua vie dann vieda.

Entlich kaum vie noam enj Vaej. So heet daut doa aum Eeve. Doa aum enj Vaej yeft daut en Hoven vua aules enne "Boats" evayeloat voat en evern Vota no de feshiedensti Shteden yifiat voat. De Bloodveina kaumen yroad met eari "Boats" aun. So haud vie daut uck beret. Aus vie ons so shtell no eari oat beyreest hauden, sull et dann los gonen. De Bollchalva vieren uck aul en bet unruhich. So aus vie unya ons Plautdietsch fetalden, so reden se unya sich en eari Ojibwa Shproak. Toup unyahild vie ons dann meistens enni Enylishi Shproak.

Aus de Indiauna de Bollchalva oppen "Truck" sajen vorden de meist shiz. Eenyi vullen Chieschalva haben; aundri vullen veeten auf de Ossen uck tum "breeden" gout vieren. Daut naum noch en shtotschi but eant aulis kloa via.

Boult vord vie daut en, vea nich met Fee toup opyvossen via, es dem es yi aules framd. Aus daut eashtet Kaulf fum "Truck" raufyiprallt kaum, dann feyinch eant daut Chalvacheepen meist. Veels se sich met dem Fee nich festunden, vull yi

## Met Bollchalva yeit Daut

uck cheena / eescht biem aufloden biefoaten.

Aundash via daut met Olfat. He feshteit sich evaheipt met Fee umtegonen. Um de Feet touptebinyen mussten de Chalva yi easht dolyishmeeten voaren. Olfat rieyt daut eashti Bollkaulf unyerem Buk en fout daut Feyabeen enni aundri sied yisheit aun. Dann houf he met auli yivault en leynd sich yeayen daut Kaulf. Met een Rucks en dann lach he met Kault toup unyen.

De Bloodveina staunden! Eena fun eant meend daut sach am noam "Calgary Stampede." Fi de Albertashi Indiauna daut nich. Met Fe se vrouwen. En bet shozlich kaum ons daut events fea, de Chalva doa met yivault everm "Lake Winnipeg" ti fieren. Oba daut via krajt endount; onsi mennishi Foarmashchiedels de visten sich met de Bolles. De haudi se yisheit de Feet evachriets toupyibunyen en dann met en Chneppel unya de Feet derchyishtuppt en eva de Kaunt yiholpen.

De Bollchalva, aus se sich easht en de uetyitoupt hauden, lajen gauns mueschi shtell aus Chinya enni Veij. Daut sach eefach nietlich. Eena fun de Bloodveina haud sogoa dree Stech; eena fi sien Foda, eent ferem Broda en eent fi sichselfst.

Meist aula hauden daut Yelt reed enni Haut en tolden uck vellich Boayelt uet. Friesen haud den Pries yishtallt en am yleevden se uck. Fum Moakpries leet vie dann uck noch en nat shouf auf. So haud vie daut uck yiplont. Ons vieren yi de Chalva uck freevelleich yiyeff um de Indiauna en bet met tihalpen. Uck Friesen shtald ons sien "Truck" freevellich. Oba eant de Chalva gauns emsonst ti yeeven es uck nich raecht. Daut vud fi eant ni Bileidyung sennen. Aus se daut yelt evariechten via daut aufteshpaaeren daut se doareva op eerenst gotfeelden.

Aus de Chalva dann aula rechtlich fedeelt vieren, fua vie dann uck noch gauns bet tues. Oba nich eya vie easht yisheit Ovenkost yiyeten hauden; Olfat en Friesen meenden vann se sich den gaunzen Dach met de Bollchalva rummyfrautzt hauden dann hauden se sich Ovenkost fideent. En daut haudi se uck. Doa em "Restaurant" bie Riverton aut vie ni yisheidi Sup vaut meist no Komstborscht lichend.

Meenst haft daut vaut yiholpen de Indiauna dissi Chalva ti bringen? So raed vie dann oppen Huesvajch. Daut voa vie dochvoll em Hoafst easht veeten vann de Chalva den gaunzen Somma oppi Vaes yigroast haben. Daut voat yi dann uck en Rindshlacten yaeven. En doatou haben se ons aul eyiloden.

Auf ons Bolldaulf Evanehmen op eerenst tum gouden senni voat, daut voat voll de Leva Got noch mol beshtemmen. Vie haben daut onsaiyi yidonen en daut haft eelach sheen yigonen. mm

# Die Mennonitengemeinde in der DDR

von Walter Jantzen, Leiter der Mennonitengemeinde in Ost Deutschland (DDR)

(Dieser Artikel ist in der katholischen Zeitschrift Begegnung erschienen)

Wenn man von der Mennonitengemeinde in der DDR spricht, musz man zum besseren Verstaendis zunaechst darauf hinweisen, dasz Mennoniten vor 1945 nicht oder nur vereinzelt auf dem heutigen Gebeid der DDR anzutreffen waren. Die jetzt in unserer Republik lebenden Mennoniten kamen nach dem zweiten Weltkrieg aus den ehemaligen deutschen Ostgebieten und siedelten sich bei uns weit verstreut an.

Die Mennonitengemeinde in der DDR ist eine staatlich anerkannte selbstaendige Gemeinde. Sie wird von einem durch die Gemeinde gewaehlten Vorstand geleitet, dessen Vorsitzender Walter Jantzen (Berlin) ist; 285 Mennoniten sind in dieser Gemeinde vereinigt. Ungefaehr 100 ehemalige Mennoniten haben sich anderen christlichen Gemeinden angeschlossen; sie unterhalten nur noch einen losen Kontakt mit uns. Eine besondere Vertretung fuer die in den Bezirken der DDR verstreut lebenden Mennoniten besteht nicht. Sie werden vom Berliner Vorstand mit betreut. Der Vorstand setzt sich aus sieben Gemeindegliedern zusammen. Sie treffen sich im Jahr mindestens viermal zu Beratungen. Besprochen werden die Gestaltung der Gemeindeabende und der Gottesdienstordnung; Hilfeleistungen and beduerftige Gemeindeglieder; Fragen, welche die Oekumene betreffen; Regelungen und Ueberpruefungen finanzieller Angelegenheiten und andere Aufgaben.

Eigene kirchliche Raeume besitzt die Mennonitengemeinde in der DDR nicht. Dank der bruederlichen Unterstuetzung durch kirchliche Gemeinden der Oekumene werden den Mennoniten Raeume fuer Andachtszwecke zur

Verfuegung gestellt. In Berlin, der Hauptstadt der DDR, finden die Andachten an jedem zweiten Sonntag des Monats in der evangelischen Pflingstkirche am Petersburger Platz statt. Gottesdienste in der DDR gibt es zwei- bis dreimal in Jahr in den Staedten Halle, Erfurt, Schwerin, Rostock, Torgau, Potsdam und Dresden. Sie werden vom Vorstand Walter Jantzen als Prediger durchgefuehrt. Die genannten Staedte sind so ausgewaehlt, dasz sie fuer die in dieser Gegend wohnenden Mennoniten zentral gelegen sind. Die Zahl der am Gottesdienst Teilnehmenden betraegt in der DDR durchschnittlich 20 bis 30 Personen, wobei man beruecksichtigen musz, dasz sie aus etwa 10 kleineren Ortsgemeinden im Umkreis bis zu 50 km zusammenkommen.

Neben den Gottesdiensten werden die auswaertigen Gemeindeglieder durch monatliche "Gemeindebriefe", Korrespondenzen, Einladungen nach Berlin zu Bibeltagen und Besuchsreisen durch den Vorstand betreut. Dabei werden auf besonderen Wunsch auch in Familienkreisen Gottesdienst und Abendmahl gehalten.

Beitraege werden nicht erhoben. Die Erhaltung der Gemeinde und die Erfuellung ihrer Aufgaben (z. B. Spenden fuer "Brot fuer die Welt", fuer das Antirassismusprogramm und die allgemeine Sozialhilfe) geschieht durch Spenden der Gemeindeglieder und teilweise auch mit uns sympathisierender Freunde. Eine Publikation im ueblichen Sinne erscheint nicht. Es gibt lediglich den erwaehnten "Gemeindebrief" an alle Mitglieder und Sympathisierenden. Die Mennonitengemeinde in der DDR ist Mitglied der Diakonischen Arbeitsgemeinschaft der Freikirchen, der Arbeitsgemeinschaft christlicher Kirchen und der oekumenischen Arbeitsgemeinschaft Berlin. In der Christlichen Friedenskonferenz (CFK) geniezt sie Gaststatus, zur Gossner-Mission steht sie in bruederlicher Beziehung. mm

# our word . . .

## Conscientious objectors irk Manitoba government, so it changes the Labor Law and thereby subverts a Right

Most members of the Mennonite community were elated when the Manitoba Court of Appeal ruled on January 5, 1976 that the Manitoba Labour Relations Act supported the right of an individual to refuse, on grounds of conscience, to pay dues to a labour union (see *Mennonite Mirror*, Feb. 1976 p. 21). This was seen not as a defeat for labour unions but as a victory for all those who favour the maintenance of individual liberties in our society. Many of us hoped that the Manitoba government would welcome this generous interpretation of one of its own laws. When the court decision was announced, however, there were cynics who predicted that the government would instead give in to union pressure and change the law so as to close the door to personal freedom which the Appeal Court had opened. Unfortunately the cynics have been proven correct. Just six months after the court decision, before its impact could be assessed, the Manitoba government changed the labour law and made it virtually impossible for individuals in this province to exercise the right which the law had provided. This must surely rank as one of the crassest attempts to subvert individual rights, protected by law, that this province has seen. With this decision the Manitoba government has thrown into serious question its various pronouncements on justice and fairness.

It is important that we evaluate this reversal in the light of other attempts in this country to enlarge the scope of individual freedoms. It is a generous and unusually tolerant society which gives its citizens the freedom to act on convictions which may not support the interests of that society as perceived by a majority of its members. Even in the most tolerant society such freedom will inevitably be limited by society's need for social order and stability.

Canada and its provinces have shown an unusual willingness to extend these limits as far as possible in order to promote individual freedom. How many other nations permit conscientious objection to military service? How many grant groups like the Hutterites the freedom to practice their communal way of life? Several provinces in Canada have also permitted their citizens to object

conscientiously to the support of labour unions, since some unions employ methods of coercion which violate the deepest convictions of these individuals.

The ability of governments to grant such liberties depends on several factors. First, there must be some assurance that a relatively small number of citizens will choose to express convictions which do not further the interests of the majority. Would any country tolerate a situation during wartime in which as many as 10% of its citizens might refuse military service? Would many employees in Manitoba have used the conscience clause in the labour legislation to withhold payment of dues, thereby threatening the existence of the unions? It is highly unlikely, since an equivalent payment had to be made to a charitable organization and in Ontario where a similar freedom exists only a few hundred employees have taken advantage of it. However, the question is a legitimate one. Unfortunately no effort was made to answer it; no chance was given to test the court decision.

This is related to a second factor which determines the ability of governments to grant freedoms to their citizens. How much a society fears the dangers of individual choice depends not only on the numbers which may choose to dissent but on the generosity and tolerance of the society itself. Some countries, including France and most members of the communist bloc, are fearful of even one conscientious objector to military service in their midst. Others, like Canada, have learned to tolerate a much larger element of dissent. The growth of real democracy depends vitally on such tolerance and is at least partly synonymous with the increasing ability of minorities to dissent from majority views.

It is most lamentable that the Manitoba government has chosen to step back from a position of freedom that had already been won. A spokesman in the Premier's office whom we called about this matter professed little concern. The Mennonite position appeared to him to be inconsistent; wasn't it true that the Mennonites were involved in other organizations where resistance is used? This objection appears more reasonable

on the surface than it really is. When farmers ask for marketing legislation are they asked by the Minister of Agriculture whether this is consistent with their free enterprise views? Few of us would be able to defend any of our convictions on the grounds of total consistency. What is at stake is not consistency but sincerity and the law was meant to protect the rights of conscience of those who sincerely object to the payment of union dues. Further, the government spokesman asked, shouldn't conscientious objectors be willing to suffer for their views? Of course, and many have shown that they are, but does he mean to imply that it is the duty of the Manitoba government to promote such suffering? Doesn't this government see that one of its duties is to make it as easy as possible for its citizens to live in harmony with their conscience?

The new labour legislation represents a step backward in another sense. It makes provision for individuals to withhold support from labour unions if such individuals can show that their objection is based on an article of faith of their church. In other words, it is not individual conscience that is stressed but conformity to church articles. This takes us back to the times when special "conscience" privileges were granted to specific groups such as Mennonites, and not to other citizens. During the last war several Manitoba judges rightfully challenged this and asked Mennonite objectors to justify their position not on the simple ground that they were Mennonites but on the grounds that they were personally opposed to war. The Manitoba Appeal Court upheld this principle of individual responsibility when it ruled on the labour union issue. The Manitoba government has now reversed this healthy trend. Who would have expected this government to place group privilege above individual rights, to defend conformity rather than non-conformity?

Altogether the recent decision of this government is a tragic step backwards in the painful evolution of human rights. Political opportunism seems to be the only explanation for this reversal. Those of us who are concerned about the preservation of individual freedoms will not soon forget. **RV**

# ... your word

Dear Sir or Madam:

After due deliberation and time consuming 2 years or less, I have decided to send you a 2 year fee for \$9.00. I had been thinking that really the magazine wasn't worth it, but the June issue had at least one which I just finished reading, (Where have all the children gone) which I found quite truthful in very many aspects. We as a family have run across situations, as stated in the article with our circle of friends, some are justified, others are doubtful, and others straight out blatant excuses, but that's life. Thank you for writing articles like that, we should have some more human interest stories like that.

Thank you for restoring my faith in the Mirror.

Yours Sincerely,  
Mr. Henry Thiessen,  
Winnipeg.

An Die Radaktion:

Einliegend das Lesegeld fuer MM fuer das Jahr 1976. Entschuldigung fuer Verspaetung.

Ebenfalls die Loesung fuer Mirror mix-up in der Juni Ausgabe. Ich interessiere mich fuer "Word Puzzles" in Zeitschriften: es ist eine lehrreiche Beschaeftigung u. lenkt uns ab von unseren Altersbeschwerden. Sollte mein mangelhafter Wortschatz in englischer Sprache die richtige Loesung getroffen haben?

Gruessend.  
Anna Lehn  
Winnipeg

Dear Sir:

We are enjoying your excellent magazine. I particularly appreciated your editorial in the April issue. Your review of my father's book, also in that issue, I believe to be both perceptive and sensitive.

Sincerely,  
Hilda Bergen,  
Edmonton, Alta.

Dear Sir:

Our sincere apologies for the delay of subscription money. We like your paper.

Sincerely,  
Peter A. Barg.

Dear Sir:

Thank you for the reminder that my subscription is past due. Please accept my apologies for not having looked after this sooner.

We enjoy your magazine. As former Manitobans we enjoy reading about people and events familiar to us.

Several times I have been disappointed when I completed the Mirror Mix-up, only

to find that the magazine had arrived at our house a week after the "mix-up" deadline. Is this the fault of our "efficient" postal service?

Yours truly,  
Mrs. Irene Ens  
Clearbrook, B.C.

#### Editor's Note:

We regret that due to our postal service some of our readers have been getting the magazine later than the deadline suggested for the mix-up. Starting with our October issue, we will try to lengthen the deadline to accommodate at least those readers who live in Canada.

Dear Sir:

We have always enjoyed the Mirror since the beginning. Keep up the good work.

Thanks  
Frank Redekopp

Dear Sir:

We have never subscribed to your paper, maybe someone has sent it in for us, but as far as we know we never did subscribe. It is a good book, but we do not wish to subscribe for the present. We will let you know.

Mr. & Mrs. J. Wiebe

Dear Mr. Vogt

Enclosed please find cheque for subscription to the Mennonite Mirror. I like the paper and I'm sorry I forgot to pay sooner.

Yours truly,  
C. Penner

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Tour Leader:  
DR. G. J. LOHRENZ

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- Bolivia—Mennonite settlements near Santa Cruz
- Argentina—beautiful Buenos Aires
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- Rio de Janeiro

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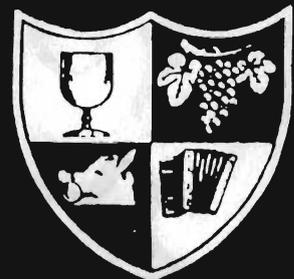
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