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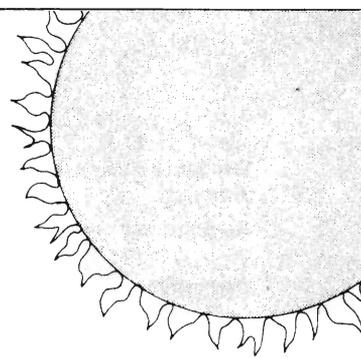
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Sept. 73

SUMMER SESSION '77



SESSION I - JULY 4-22

Current Issues and Problems in Christian Education



Warren S. Benson-Associate Professor of Christian Education, Dallas Theological Seminary.

ALSO:

Practical Life Epistles

Grant Osborne-Chairman, Department of New Testament Literature, Winnipeg Theological Seminary.

Theology of the Christian Life

Stephen Woodward-Instructor, Winnipeg Theological Seminary.

SESSION II - JULY 25 - AUGUST 12

Studies in the Gospel of Luke



I. Howard Marshall-Senior Lecturer in New Testament Exegesis, University of Aberdeen, (B.A., Cambridge, M.A., B.D., Ph.D., Aberdeen.)

ALSO:

Christian Education: A Theoretical/Theological Design Model

Linda Cannell-Instructor in Christian Education, Winnipeg Theological Seminary.

Apocalyptic Prophecy

Gary V. Smith-Chairman, Department of Old Testament Literature, Winnipeg Theological Seminary.

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Sports Limerick

The winning limerick, which appears below, was sent in by Mrs. E. Hildebrand of 74 Tulane Bay, Winnipeg.
 De soccer team of Fort Rougen,
 In de Canada Cup, it was losin,
 Now dey say it vas jost,
 by one kophball de lost,
 And de cop, it was jost an illusion.

The limerick competition is still open. Send your entries to:
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mirror mix-up



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AH, SPRING! BIRDS AND FLOWERS AND



Here is another Mirror mix-up. The winner of the February contest is M. Schapansky, Winnipeg. She was chosen by draw from among 115 entries.

Answers for the February contest are blade, daisy, tulip, crocus, annual, violet, and dandelion.

The letters are to be rearranged and written in the squares to form real words. Letters which fall into squares with a 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.

Entries must be sent to the Mirror Office by April 5, 1977.

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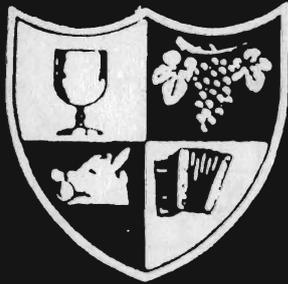
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Sincerely,

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President & Editor.

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About those old photos. . . .

The Mennonite Mirror would like to publish each month a good photo from the past illustrating an interesting aspect of Mennonite life in Manitoba. An example of such a photo is that of the Grossweide School featured on the cover of this issue. Can our readers identify people on this photo? The photo was taken in 1909, the teacher was Isaak Dyck. The school itself is two miles north and two miles east of Plum Coulee. If you can identify people on the photo please send in their names to John Schroeder, Mennonite Mirror, 203-818 Portage Ave., Winnipeg, Man. R3G 0N4. If you have photos you would like us to consider for publication, please send them to the same address.

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inside

volume 6 / number 6
march 1977

Mix-up/3

Review: above Rubles/6

Both sides need each other/7

Eastern Europe visit/9

FYI: shining signs/10

School in Winkler/11

Mantloba news/16, 17, 18

Ehn veschlag/19

Our word/22

Your word/23

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review

One story of emigration from Russia to Manitoba

Far Above Rubies, by Miss Nettie Kroeker, Winnipeg, The Christian Press, 1976, 368 pp. \$10, with glossary of Low German terms and family photos.

Far Above Rubies is the story of Helena Wiens, written by her daughter as a "biographical novel", in which the historical background has been merged with the imaginative element to draw scene after scene of life as it actually was experienced. Circumstances clearly dominate over the manifestations of nature and the actions of man as the author so aptly proceeds in the telling of a story which fills a great void in the annals of Mennonite Brethren literature.

Far Above Rubies is a priceless portrait of a very Mennonite girl, Helena Wiens, born in the Old Colony in Russia in the middle of the 19th century, and capitalizes on such notable aspects of Mennonite life as "closeness" in family ties - Helena "basked in the sunshine of family love". And when the gypsies are at the door in Mother Wiens's absence "obedience is best" not to let them in, but when she returns "like sunshine

bursting through angry clouds" little sister Sarah's laughter breaks through the tears. Perhaps, taking it all together, it is a somewhat idyllic world - the virtue of obedience, the watchfulness of God, the joyous atmosphere in the home, the craving for vividness of life (Helena's) and the healing balm of time. Or is it simply a matter of making the most of a life far less cluttered by the innumerable gadgets of the modern world a hundred years later?

However that may be, two cataclysmic events upset the course of life as the Wiens family knew it. First, the migration to Canada and all that it entails, and secondly, the later involvement in that early revival movement in Manitoba which established the M.B. Church in Canada.

The broader implications of the 1871 announcement of military conscription in Russia are borne on countless individual families like the Wiens's of Kronstal. But for Helena Wiens the immediate prospect of resettlement in a faraway country is complicated by romance with Abram Kroeker, who otherwise is in quite a predicament. While at first only "hearts spoke that from which lips refrained" time is proven to be a healing balm once again as Helena and Abram clarify their relationship to each other, and Abram is finally ready to migrate as well.

The tumultuous events shaping around the migration are vividly depicted. That the roots of the Mennonites were deeply

thrust in the Russian landscape is evident from such stubborn sensitivity as expressed by Henry Esau: "To Canada, to perish there?" he asks mockingly. "We will stay! I'll become rich." The historical detail relies a great deal of information gleaned from the hitherto unpublished Wiens Diary, describing particularly the arduous journey across the land and sea with reference to numerous stop-overs enroute.

Mennonite Brethren will of course be particularly interested in the account of the founding of the first MB church in Canada through the evangelistic efforts of Elder Heinrich Voth in the early 1880s. During this time Helena and Abram Kroeker and their family respond one by one, and, in the face of open contempt and derision from friends and relatives, are baptized and count as members of the first MB congregation in Canada.

Portrayed against this background of political, social and religious unrest, the story succeeds in relating the ordeals, hardships and trials of pioneer life through the more vivid and memorable scope of its effects on the Wiens family in Russia. After the scene shifts to Canada the story hastens on to become a moving tribute to a remarkable woman whose personality, courage and insight exerts no temperary influence in her home, church and community relationships. Both young and old will benefit by reading the exacting story of Helena Wiens, a woman after the heart of God.

by Peter Paetkau

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Christians on both sides of the iron curtain need each other



Dr. Henry D. Wiebe

by Mary M. Enns

... Five, six, seven, chimes the old clock on the dining room wall. Its face is a little scarred with the dusts of time during three generations on two continents. Its brass pendulum swings right and left, right and left, as steadily as it did years ago in the Ukraine where Dr. Henry D. Wiebe was born. "It belonged to my grandmother" he tells us. Relentlessly it has clocked the passing of the years and the changing circumstances of the Wiebe family. It was one of the few possessions that young Henry Wiebe, his mother and family took with them when they left Russia for Southern Germany.

Having completed his teacher's training in Russia, Henry Wiebe assumed the responsibilities of his chosen field in a new and strange country. Since he was a mere child during the Civil War of Russia in 1919 - 22, this affected him only as far as the resulting famine affected most others.

Very early in his life, as a result of knowing Ukrainians and seeing their predicament, he came to concentrate his interest in history and literature on the writer N. V. Gogol. The Ukrainian Gogol had written satirical short stories, novels, and comedies, in Russian, with a deadly serious thrust. Living in Rome for twelve years Gogol, in 1842, completed his first volume of *Dead Souls*, in which he depicts the rottenness of Russian society at that time; questioning, "Where are you going?" and receiving no answer from Russia.

As a student in Russia Wiebe says he

was influenced by communism, for there was something in it that seemed appealing: the slogans of freedom, equality, fraternity and peace. Life at that time was so serious and difficult, but regardless of how much propaganda was fed, you questioned it. The pendulum swung on, and Wiebe and his family emigrated to Canada. To begin with, they started here in Winnipeg with a load of debts and not much else. Working and studying at night school at Kelvin High, he learned the English language. In 1950 he enrolled at MBCI studying English language and literature. For one year he taught German language and literature at MBBC. Then, marriage to Helene Janzen, also a teacher, and a move to the two room school at Golden Bay, Man., where the two taught all subjects in Grades 1 to 10 for six years. After two years of teaching in Springstein they returned to Winnipeg where Mr. Wiebe proceeded to study toward a B.A. at the University of Manitoba. In 1960 the department of Slavic studies at the University invited him to lecture while completing his M.A. He has continued in this capacity since that time.

The years passed and Wiebe's interest in Gogol has continued to grow. Having decided to delve in depth into that author's life and contributions, he chose as his doctoral dissertation "P. Kulish as Biographer of N. V. Gogol". Studying and researching in New York, Ann Arbor, Michigan, and Munich, Germany, he defended his thesis in 1970. Part of it was later revised for publication. He

says there is a great need for contemporary Ukrainian text book material and this is now in process. His present work in "Gogoliana in the West" requires further research in Europe. He is also in collaboration with George Epp of the German Department, U. of Man., on an Anthology of Canadian German-Mennonite literature.

In the fall of 1976 he was invited by MCC to go to Russia for three weeks as a part of a delegation of five. The purpose of this visit was: to demonstrate unity in Christ, to attempt to strengthen previous contacts with believers, and to learn from them. As a group they felt it was a rewarding and enriching experience, living as they did, during this period in a totally Russian environment and getting as much of the cultural and spiritual input as they could absorb. This was a reciprocal visit to the one made by the five AUCECB (All Union Council of Evangelical Christian Baptists) to the U. S. and Canada in May, 1976. The delegates were chosen for various reasons: They came from different Mennonite churches, with diverse interests and professions; they were required to have been active in their churches, a few should previously have been in Russia and that there was to be a woman in the group. Each member was prepared to present a paper which would be discussed at the regional pastors' (Baptist and Mennonite) meetings in Russia. What they probably did not count on was to have to preach something like fourteen sermons each. Wiebe, because of

his command of Ukrainian and Russian, did a lot of translating of other members' papers as well as Dr. Lepp's (Goshen College) sermons.

Their arrival at the Moscow airport was somewhat disappointing. Though the officials were not unkind, there was a lack of friendliness. They appeared passive, cold, always on their guard. At the hotels, in the dining rooms it was the same, though gradually the reserve softened. It was difficult to start a conversation with service personnel.

What changes, we asked, did he notice, coming into the larger Russian cities? They noted that the cities are expanding into the suburbs. Many old buildings were demolished and replaced by entire blocks of high rises. There are new developments in the suburbs such as universities and plants (technological, chemical, automobile and tractor, etc.) The cities are clean, women cleaning by hand and there are, of course, many more cars.

They attended a concert at the Kremlin in the Hall of Congress. The first segment of the program was devoted to classical music, the second to contemporary Western. In Moscow they enjoyed a short visit to the Tetriakow Gallery. Here they saw precious icons and other Russian art such as Ivanoo's (Gogol's friend) famous painting done during 20 years in Italy. It depicts John the Baptist at the Jordan River pointing to Christ. A guide, rather than interpreting this painting in its true religious animus, turned it into a socio-political work, completely omitting the spiritual connotation.

All Russian literature is controlled by the Union of Writers. The writer must adhere to his socialist-realism stance, keeping strictly within these bounds. Literature is a political tool of the government. Very little has changed in this respect. Liberalization has not gone very far here. For that reason writers such as V. Neprassov, A. Solzhenitsyn, A. Amerik, now in Holland, feel that the average Russian mentality is a collective mentality, a view Wiebe does not share. It was the same during the reign of the Czars, the peasant caring little for personal freedom. It is much the same today. There is no liberalism. The party is the mind, the heart, the conscience of the people. The centralist government is very strong. As to life in the rural villages - there are no private farms. The "farmers" work on State or Collective farms, most of them owning a house, cow, pig, a small orchard, a few chickens.

The average Russian is not religious. It is unfathomable to them that a learned professor at the University would go to church, be a believer or even a minister. They feel that Christianity is nothing more than a myth, and how can an intelligent person believe in this? And those who are believers and allow

themselves to be counted are in the minority. However, there is more freedom now even though this freedom might be limited. The Christians are allowed to have churches. They buy a building, enlarge it and hold services, but only after they are registered. They spoke gratefully of the religious radio programs they are now receiving from abroad, speaking of them as being scriptural informative and non-political. Of importance is the fact that the government officials endorse the traditional Mennonite Peace Position for the West, but not at home.

The group concentrated on the Baptists, meeting them in their churches. Indeed it was not their intent to visit only Mennonites. It was disappointing not to be allowed to worship in churches outside the AUCECB. They were, without apparent reason, denied the right to go, as had been planned on the agreed agenda, to Frunse and Novosibirsk. They visited and preached in churches in Moscow, Alma-Ata, Odessa, Kiev and others. In their church services the worshippers there are a great deal more serious in their approach. They display what to us would seem an incredible patience. "Services last," tells Wiebe, "from 2 - 4 hours. One had 36 items on the program of which 10 were sermons. Prayers are fervent, emotionally and eloquently spoken. Besides the choirs' 5 - 8 songs the congregation will sing a similar number, the minister reading each stanza before it is sung. They sing loudly, with reverence and enthusiasm. Between sermons, poems or dialogues of high standard are recited from memory, often composed especially for the occasion. After each member of the delegation had spoken, a minister (one of 3 or 4) would summarize important points expounding further on them. There are no Sunday Schools, Youth Work or Ladies' activities. Inside the sanctuary everything is ultra simple, with Bible verses on walls and above doors. The benches and chairs cannot seat all worshippers. Many stand with their shopping bags, in overcoats and heavy kerchiefs because there is no lobby in which to leave them." The delegation was asked questions like "Do you have strong youth groups in your churches?" (They now have youth choirs in large city churches) or "Are you allowed to bring your children to church?" (They are forbidden to bring children under age 18).

Wiebe says, "As Mennonites we were welcome. Of importance were our contacts with regional and highest representatives of the Council on Religious Affairs under the Council of Ministers of the U.S.S.R. (They had two interpreters at their disposal). This was a new endeavor for an MCC delegation, which proved to be helpful both to us and also to the believers in the Soviet Union. A government official in Moscow said:

'When our country was in ruins you sent us food and tractors.'

After they had left, the officials granted permission for the printing of Russian and German hymn books. Some 500,000 Bibles were already in print at that time. These will be distributed, not in bookstores, but in churches. The delegation found the officials sincere, and not arrogant. They took time to listen to problems, trying to understand. They showed a genuine interest in exchange of views on church practices, dissident churches and people imprisoned because of their beliefs. Though the Mennonites are prominent in the Baptist movement, they are seldom the leaders in the local or regional churches. The Baptists value them greatly and have, in recent years, done much to please them in order to keep them in the country.

Primarily, this journey was a goodwill mission and they, the messengers of peace. Now the development must be carried through, hopefully by future delegations "to keep dialogue open. The Christians there need us and we need them. Opportunities are great - the responsibility even greater." mm

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Market place in Rostock



Marienkirche in Rostock

Menu question opens discussion

"As usual, they won't have everything listed"

by Roy Vogt

I met Mr. and Mrs. Konrad Krause in the dining room of the Warnow hotel in Rostock. Though I was not staying in the hotel, and the dining room is usually reserved for guests, I was permitted as a foreign guest to use the room as long as it wasn't overcrowded. Now "overcrowded" in many European restaurants does not mean that every table is occupied. That is a very *normal* condition. "Overcrowded" means that every chair at every table is occupied. It is quite normal for two or three parties to be seated at one table. This practice enabled me to become acquainted with many strangers, and I developed a little technique for opening a conversation.

On this particular day I used it in getting to know the Krauses. After taking a chair at their table I studied the menu carefully for a few minutes and then asked them what they would recommend. This immediately told them that I was likely a foreign visitor, and their reaction to my question would determine whether or not they wished to have a conversation. Mr. Krause looked for a moment at the menu and said, "Well, I wish that I could recommend everything, but as usual you will probably discover that they don't have half of the things that are listed."

Having offered this bold opinion he enquired discretely, "Are you visiting our country for the first time?" I told him that this was my third or fourth visit, but I was from Canada and still not overly familiar with their type of food. At this he brightened again and a lengthy conversation followed. It should be mentioned

that his fears about this particular meal were not borne out. The food we ordered was available and delicious and the service excellent. (I have been in many other restaurants in East Germany where menu items were not available, and in one restaurant in East Berlin, the waiter shuffled slowly to the table and then whispered slyly: "That is called socialist speed.")

It turned out that the Krauses were from Erfurt in the southern part of East Germany and were boarding a ship the next day for a week's cruise to Murmansk in northern Russia. Mrs. Krause: "This is the third time we are making this trip. After a while you run out of places to go. I would like to visit New York or London for a change but our government doesn't think we should be able to choose our destination. On this journey we will be going along the coasts of Denmark, Sweden, and Norway, but we are not allowed to get off at any of these places."

We were still virtually strangers and I was surprised at the bluntness of their criticism. However, Mr. Krause reinforced his wife's views and for almost two hours we talked very freely about life in East Germany and Canada. They were obviously quite well-to-do and I was interested in knowing how they had achieved such a position in a socialist state. It turned out that they operated a small but flourishing metal-pipe factory in Erfurt. They had been able to save enough money to buy a few machines, and the government allowed them to operate privately as long as they didn't have more than five employees. I ex-

pressed surprise that their firm had not been nationalized and Mr. Krause replied, "I think they need a few private capitalists like us. We make sewer pipes for the city. The supply should come almost entirely from large government-owned enterprises but they often fall behind in their production. When this happens it does not help for the government simply to get mad and tell them to improve their output. No, the government turns to us for supplies, thereby showing its own firms that it has alternatives. This keeps the government enterprises on their toes and us in business."

He indicated that the government had approached him about becoming a partner in the business, but he feared that this would be a wedge which would likely mean the eventual loss of their private ownership. We had this conversation in 1969. In 1971, after a change in political leadership, the East German government took over almost all of the remaining private firms in the country. It is almost certain that the Krauses are now government employees. They will not have been too surprised.

Despite their complaints and their precarious position as private enterprises in a socialist state, the Krauses were more sad than bitter about their life. Like many other citizens that I met they made a distinction between their government and their country. They said that East Germany was definitely their homeland and if travel restrictions were removed they would return to their Erfurt home after a trip abroad even though the system was socialistic. They spoke with

pride of their educational system and their good medical facilities, but they couldn't be reconciled to a government which tried to restrict their freedom of movement and speech.

Hans Schmidt is a young Lutheran minister in East Germany whom I first met at a theological seminary in 1965. Several years later, after we had exchanged a number of letters and he had married and taken up a pastorate near the city of Weimar, I responded to his invitation to visit him at his home. I telephoned him in the morning from Leipzig and he was most effusive in inviting me to visit him later that afternoon and to have supper with him.

Several hours later I am approaching his small village in a rented car when I am surprised to find him walking toward me on the highway. He flags me down and gets into the car in a most agitated state. Apparently an hour after I had called he received a call from the local communist party secretary. The secretary wanted to see him immediately. This was most unusual. Hans had had his annual visit with the secretary just a few weeks ago and he had never been called before on such short notice. In the secretary's office he was asked whether he had a lot of foreign contacts. No mention was made of my call but it was obvious that the call had been monitored and was the direct cause of this query. Hans told him about my visit and said that this was the only person that he knew from the west. The secretary appeared satisfied with this but told him not to be reckless in such things.

Hans is extremely worried as we drive to his home, to the point where I have a difficult time following his trend of thought. I suggest that I will drop him off and turn around immediately; I don't want to jeopardize his work. However, he insists that this would be foolish since my visit is now expected and it would only make matters worse if it appeared that he had expressed his fears to me. So I spend the afternoon with him in his garden (he is afraid to talk much in the house) but it is difficult to recapture the spirit of the exchange which we had in the seminary and in our letters, on which our friendship was founded. We have dinner with some of his parishioners in a local restaurant, but I return to Leipzig that evening extremely sorry about the turn that events have taken, and more appreciative than ever of the atmosphere in which some ministers are carrying on their work in East Germany today. Hans Schmidt and I have not written to each other again. **mm**

More on Roy Vogt's experiences in East Germany in the next issue.

fyi*
* for your information

Street sign shines after constable's visit



By Vic Penner

My old home town has five policemen now, and the police chief recently asked the town council for an assortment of weaponry that included a riot gun. That's not the quiet country town I remember.

I grew up in Winkler before it was overrun with growth and progress. The village (less than 1,000 population) had a budget and crime rate that allowed and required only a part-time policeman. During the day he repaired the wooden sidewalks and built a few blocks of concrete ones every year; or else he was looking after the cemetery - keeping it as free of tall weeds as a hand scythe and a 12-hour working day would permit.

On Saturday nights he donned full uniform, but on other evenings he would just put on his police cap and take a quick spin on his bicycle up and down Mountain Ave. and Main St. At that time they intersected the village pretty well in the middle. He lived on Mountain Ave. so just to get to Main St. his patrol was a quarter done. When the need arose or he wished to make a social call, he would occasionally take a trip down a side street.

It was on one of these side excursions that I had my only encounter with Mr. Felde as a police officer. We children of the village all called him Mr. Felde - not Jack, as children probably would nowadays, or The Cop or The Fuzz. We didn't even refer to him as a policeman. He was Mr. Felde, the man who stood for law and order when the family, the neighbors, or the school failed.

I remember the evening well. I was sitting on the front porch with my parents when Mr. Felde was seen approaching along the dusty street on his two-wheeler. We all waved to him as he pedalled by. A few houses past our place he made a U turn and doubled back.

"Nah, Heinrich," my mother said to my father, "Meinst Felde tjemt noh ons?"

"Daot sitt meist doanoh," he said as Mr. Felde leaned his vehicle against our gatepost, unclamped the bicycle clips from his ankles and walked over to join us.

I could hardly contain my excitement. Mr. Felde was obviously going to confer with Father about something - maybe the rats at the mill. There was always a problem with rodents around the grain bins, and Mrs. Felde was a known expert at rat extermination around the nuisance

grounds. That must be it, I decided. And, furthermore, I was going to be in on the discussion.

Following a few pleasantries among the adults, Mr. Felde turned to me. I blushed. He wasn't talking friendly now but quite serious.

"Do you know who smeared mud on that sign, Victor?" he asked. He was pointing across the street at a sign that was normally white and had black lettering: Tractors with lugs prohibited.

Oh, Mercy Me, I thought, or whatever passes through a ten-year-old boy's head when he's being apprehended by The Law (and in the presence of his parents).

I remembered only too well how two days ago there'd been a warm afternoon shower and I'd been wading around in a puddle beside the road. This sign had looked awfully clean and really made a perfect target for a mudball. One mudball led to another, and so on. I had tried to wipe off the mud but it only smeared. Now the sign stood there for all to see, encrusted in gray gumbo.

My face must have turned another shade of red as I admitted that not only did I know who had performed this horrible deed, but, in fact, I was the culprit.

I could hear my mother gasp. She probably had visions of her son clapped in irons and being truded off to the long jail cell behind the village office that was said to occasionally house a drunk over night.

"What do you think we should do about it?" inquired Mr. Felde. He was talking English now even though he was German Lutheran. English was the language of outside authority.

But I only heard his question vaguely. I too was thinking of the jail cell. Fortunately I didn't know about Headingly and Stony Mountain. I hoped that no drunks would come while I was serving my time.

"Why don't you get some water and wash the mud off?" Mr. Felde suggested.

I was off like a shot. Maybe prompt action would get me a shorter sentence. I scrubbed the sign till it glistened, and as I headed back to the porch I could see Mr. Felde's back as he pedalled off into the summer evening.

To my great relief my parents didn't mention the incident again until long afterward, when it became one of those stories that come to make up a family's treasury of reminiscences. **mm**

The immigrant

Winkler may have been a little shabby, but the people were proud

by Victor Peters

It is in Winkler and Gnadenthal that I went to school that first year in Canada. Unlike Gnadenthal, Winkler was a commercial town. The conservative Mennonites not only disapproved of commerce as a way of life, they also frowned on Mennonites living in town. Business should be left in English, or better still, Jewish hands. Consequently the first Mennonite businessmen in Manitoba were people who had broken with the more conservative congregations. Winkler looked uglier than its Anglo-Saxon neighbors Morden and Carmen. The latter towns were often chosen by affluent farmers for retirement, in order to be close to a church, store, and post office. The well-to-do Mennonite on the other hand remained in the village, where he had his church and friends. It was perhaps for this reason that Winkler, like the other Mennonite towns, had proportionally many poor people and looked shabby. The small, frame houses, the unpaved, dusty streets that turned to churning mud after every rain, and the board sidewalks, made a depressing appearance.

The sidewalks provided the chief recreation for the townspeople. Young and old, but especially the young on Saturday evenings, would take their walks around the blocks, greeting friends, looking in on stores, until they were ready to go to bed. The board walks were in sections and not anchored. When there was a heavy rain and the floodwaters descended from the western slopes of the Pembina hills, the sections of the board walk, together with overshoes and other household articles that had been left outside, would float to the east end of town. Then the town constable would assemble some relief reci-

ipients and replace the board walk where it belonged and remained until the next downpour. While Winkler was a Mennonite town, there was a sufficient number of German Lutherans to have their own church. The constable was a member of this local minority.

Jack Felde, that was the name of the constable, had all the attributes of an ideal policeman. On one occasion when one of the town drunks made his way home he was unaware that he was walking with one foot on the board walk and with the other down in the gutter. When the constable assisted him back to the sidewalk he was thanked profusely. The drunk had been under the impression that one of his legs had grown shorter in the long beer parlor session. Winkler had such a parlor in the local hotel, and like in all Canadian towns only beer was served, and that only to males. On another occasion a man had stabbed his wife. Someone notified the provincial police in Morden, and the RCMP units from the neighboring towns blocked all Winkler exits in order to capture the criminal. They finally found him in a local cafe where he had coffee with the constable. Constable Felde had already apprehended the delinquent and over a cup of coffee persuaded him to give himself up and make amends.

Felde's proudest moment of the year came in May, on Empire Day. Mounted on a black farmhorse, he would lead the town band and the school children in a parade through town. The town also had a firebell and a brigade of volunteers headed by Felde. When the bell tolled, Felde would organize and man the red truck and charge through the potholes of the streets to the endangered premise. The truck, equipped with a siren, would again lead a parade, and this time his

followers would not be confined to children. If southern Manitoba had a mountain and a project such as the carved heads of Mount Rushmore of South Dakota were started, I would nominate Constable Felde for one of the profiles.

Needless to say the people of Winkler were proud of their town, and I liked it too, but its impact on me was superficial.

Gnadenthal was different. Here was a socially cohesive village with solid institutions, a safe haven in a world of uncertainty. The spacious houses were separated from the street by an orchard and by flower beds. Attached to the houses but away from the street were the barns. Any observer could not help but be impressed with this attractive village with its painted fences. I was soon to sense that this external serenity did not reflect the actual state of the community. One submerged factor was the religious tension that had gripped the village. That is for a later chapter. The other factor was the role of the public school. The nature of this Greek gift I began to recognize somewhat later in life.

The Mennonites who had come to Canada in the 1920s had many excellent teachers. No sooner had they arrived in Canada when many of them set out to learn English in order to continue their profession, preferably among their own people. In Russia the Mennonite schools had operated biculturally. German was the language of instruction at the elementary level, Russian and German at the intermediate and secondary level. On the surface it looked as if a similar system could be worked out in Canada, except that English would be more basic, indeed the exclusive language of instruction from 9 a.m. to 3:30 p.m.

Kultureller Pluralismus?

Ja . . . aber auf Sie kommt es an!

Dies ist der tiefere Sinn des kulturellen Pluralismus (multiculturalism): Er soll die Kanadier einander naeherbringen und gegenseitiges Verstaendnis fuer die herkunftbedingten Eigenheiten erwecken.

Zwar gehoert der kulturelle Pluralismus zur Grundsatzpolitik der kanadischen Bundesregierung, aber er waechst auf der Grundlage freiwilliger Mitarbeit. Tatsaechlich kommt es auf uns an, ihn wirksam werden zu lassen.

Die Bundesregierung bietet uns folgende Vorschlaege und Gelegenheiten zur Erhaltung unseres kulturellen Erbes:

IM MINISTERIUM DES INNERN (DEPARTMENT OF THE SECRETARY OF STATE)

wurde der kulturelle Pluralismus entworfen, um die kulturellen Behuehungen aller kanadischen volksgruppen tatkraeftig zu unterstuetzen, die ihr Erbe erhalten und Kanada damit bereichern wollen. Der Einsatz folgender Vorhaben dient diesem Ziel:

Volksgruppenverbindung (Ethnic Groups Liaison)

Dieses Programm stellt den volklichen gruppen seine Berufskraefte fuer Organisation und Meinungs-austausch auf oertlicher und auf Bundesebene zur Verfuegung.

Das Kanadische Selbstverstaendnis-Programm (Canadian Identities Program)

soll das kulturelle Selbstverstaendnis von Minderheitsgruppen staerken. Es foerdert die Kenntnis der vielschichtigen kanadischen Kultur durch Kunstgewerbe, Theater, volkskundliche Festspiele und Literatur.

Untersuchungen Ueber Die Kanadischen Volksgruppen (Canadian Ethnic Studies)

Unter Fuehrung des Beratungsausschusses fuer ethnische Untersuchungen werden Vorschlaege fuer volkliche Forschungen in Kanada ausgearbeitet. Der Ausschuss verwaltet auch die Besuchsprofessorate und Lektorate an den kanadischen Universitaeten.

Lehrmittelhilfe Fuer Nichtamtliche Sprachen (Non-Official Languages Teaching-Aids)

Diese Stelle beschafft Mittel fuer Lehrmaterial bei Sprachkursen.

Das Programm Fuer Oertliche Pluralistische Kulturzentren (Multiculturalism Centres Program)

unterstuetzt freiwillige Initiativegruppen auf lokaler Ebene, Schwerpunkte fuer pluralistische Kultur zu bilden.

Das Integrierungsprogramm Fuer Einwanderer (Immigrant Integration Program)

Unterstuetzt verschiedene Gruppen bei ihren Bemuehungen, die Einwanderer voll in die kanadische Gemeinschaft einzubauen.

Das Zuschussprogramm Fuer Vorhaben (Projects Grants Program)

stellt freiwilligen Gruppen Mittel fuer ein weites Feld kulturpluralistischer Arbeit zur Verfuegung.

BEI DER KANADISCHEN BUNDESFILMSTELLE (NATIONAL FILM BOARD)

Ueber vierhundert Filme in 19 verschiedenen Sprachen wurden von der kanadischen Bundesfilmstelle als Beitrag zu dem kulturellen Pluralismus hergestellt. Sie koennen kostenlos von den Dienststellen der Bundesfilmstelle



in Vancouver, Winnipeg, Toronto, Montreal, Ottawa und Halifax bezogen werden.

IN DEM KANADISCHEN MUSEUM FÜR VOLKERKUNDE (NATIONAL MUSEUM OF MAN)

Das kanadische Museum für Volkerkunde in Ottawa hält die Geschichte der volklich-kulturellen Traditionen aller Kanadier dokumentarisch fest. Das Museum hat eine Unzahl von Gegenständen, Tonbaedern, Filmkassetten und Filmen gesammelt. Dabei wurde der Akzent auf Volksarchitektur, Hausrat, vorindustrielle Werkzeuge zur Herstellung von Nahrungsmitteln und kunstgewerblichen Arbeiten, ueberlieferte Erzählungen, Familien- und Gemeinschaftsleben, Feste und rituelle Gebraeuche gelegt. Darueber hinaus sind Ausstellungen und Wanderschauausstellungen in Vorbereitung.

IM STAATSARCHIV (PUBLIC ARCHIVES)

Die Arbeit des kanadischen ethnischen Archives ist darauf ausgerichtet, volklich-kulturelle Aufzeichnungen aufzuspüren und vor Verlust, Beschädigung oder Vernichtung zu bewahren. Ein Stab von Spezialisten für die einzelnen Gebiete hat begonnen, durch Fuehlungnahme mit volklich-kulturellen Organisationen, Vereinigungen oder Einzelpersonen Aufzeichnungen dieses reichen und wichtigen Teils unseres Erbes zusammenzutragen.

IN DER KANADISCHEN STAATSBIBLIOTHEK (NATIONAL LIBRARY)

Die kanadische Staatsbibliothek hat einen vielsprachigen Buchdienst eingerichtet. Sein Ziel ist es, Buecher in solchen Sprachen zu sammeln, die in Kanada gesprochen werden, aber nicht zu den Amtssprachen gehoeren. Sie sollen bei Volksbuechereien ausgeliehen werden und deren Buchsammlungen in nichtamtlichen Sprachen vermehren. Die erste Sendung von Buechern in zehn verschiedenen Sprachen hat Ottawa im Maerz 1975 verlassen. Fuenf neue Sprachen sollen planungsgemaess jaehrlich hinzukommen, bis insgesamt 70 Sprachen erreicht worden sind.

Wenn Sie Ihre Meinung aeussern oder weitere Informationen erhalten wollen, schreiben Sie bitte an:

**Multiculturalism, 16th Floor, 66 Slater Street,
Ottawa, Ontario, K1A 0M5**



Hon. John Munro
Minister Responsible
for Multiculturalism

L'hon. John Munro
Ministre chargé
du multiculturalisme

Before and after these hours German could be taught if the people insisted on it. What those who left for Mexico and many teachers knew but most of the villagers did not recognize was the hostility of the government and the dominant society to a bicultural identity. They regarded the preservation of a second language as a passing phase, at best a case of arrested cultural development, at worst they treated it as sedition or treason. This was the general attitude in the United States, and only to a slightly lesser degree in Canada as well. The insistence on a monoculture through subject content and the exclusion of the target culture (the one to be destroyed) was so successful that school beginners at the end of the first year would already resent the culture of their parents, and this in many cases despite teachers sympathetic to that culture. Politically Canada and the United States were democracies; culturally they were much more bigoted and intolerant than the despotism of Russia.

Gnadenthal had an outstanding immigrant teacher, willing to teach the prescribed program of studies and dedicated beyond that to teaching extra hours introducing his classes to the language and culture of their own society. But partly a deep sense of duty and partly intimidation made him, like all other teachers, an unwilling agent of government policy. I will use only one of the rules, the insistence of the exclusive use of English in school and on the school grounds, to illustrate this policy. I spoke broken English and used some German words on the playground. It was reported to the teacher. He immediately summoned me to the classroom, kept me after hours, and visibly uncomfortable told me not to repeat the offense, otherwise more severe punishment would follow. This was the rule in all schools. Years later I discussed this with Dr. Len Sawatzky, professor at the University of Manitoba. A native Manitoban he attended a school near Altona. His native Mennonite teacher too had resorted to corporal punishment every time a child did not use English in school or on the playground. And only in the summer of 1975, at Moorhead State University, I had in my class an Indian student by the name of Marshall Brown. He started school on a Minnesota reservation, spoke no English, and was struck by his white teacher, an otherwise decent woman, every time he used a word in his own language.

This deliberate alienation went of course far beyond the language. Ten years ago a colleague and I went to Sisseton where I was guest speaker at the high school graduation. Sisseton is a town in South Dakota, in the heart of one of the largest Indian reservations in the country. We were early and decided to see a picture in the local theatre. It was on a Saturday, the place was packed with

youngsters, more than half of them Indians. The feature film was an old fashioned Western in which the Indians were the "bad guys". Every time a Redman rolled off his horse, shot by the whites, the youngsters cheered, including the Indians in the audience. I only have to analyze my own feelings to know that many of these Indians as they grew older realized how they had been brainwashed. That is one explanation for the bitterness and the Wounded Knees. That is why the Cassius Clays reject the masquerade of their alien names and search for an identity of their own. This resentment is not confined to Indians and Blacks. I am a Canadian. A line on page 1 of my 1973 passport reads, "A Canadian citizen is a British subject." I cherish British institutions, I feel at home when I visit the country of Wordsworth, Coleridge, Dickens and Hardy, but I cannot forget the insidious ways in which a misguided dominant society and its agencies attempted to destroy my heritage and identity.

One almost had to admire the dedication with which such a destructive policy was pursued. The people who implemented it were fine men who thought they were building a stronger society. They were sort of Dr. Barnards in reverse, removing good hearts and replacing them with something they hoped would work. Many years later I briefly made the acquaintance of Dr.

Robert Fletcher, an upright man who had spent almost a lifetime as deputy minister of education in Manitoba. It was in connection with a study that I made on the Hutterites that I talked to him. The Hutterites came to Canada at the end of World War I. One of their leaders and teachers was Peter Hofer. In his home I had seen many books, including German and English sets of encyclopedias. Why, I asked Dr. Fletcher, were people like Peter Hofer denied a teacher's certificate when many schools in Manitoba were manned by people who had not completed high school. Hofer had been certified as a teacher at a South Dakota teachers' college. His English was excellent and so were his marks. I still have in my possession a transcript of his record. Dr. Fletcher's response was that Hofer could have taught in Manitoba, but not in a Hutterite school. Having their own teachers would only further reinforce the Hutterites in their ways and defer the process of their integration.

Such was the beginning of my reeducation as an immigrant. It left an indelible impression on me.

Next: Miss Owens and other experiences.

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The Mennonite Festival of Art and Music Committee

*is again planning a festival which will take place on
April 17, 1977, in the Polo Park Mall.*

*We are inviting all Mennonite Artists to exhibit
their arts or crafts at this festival. Any art form is ac-
ceptable. We especially welcome new artists. For
further information please contact Miss Irmgard
Friesen, 1219 Wolseley Ave., Ph. 786-3115.*

Another project is an

"EXHIBITION OF STUDENT ART"

- * all students are invited to exhibit
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- * prizes will be in the form of ribbons
- * entries should be mailed by April 1st
- * please mail to: Mildred Schroeder
745 Coventry Rd., Ph. 832-0253
OR
- * leave at M.C.C. Bldg., 1483 Pembina Hwy.
Contempo Fabrics, 1600 Portage Ave.

A New Historical Society

Proposals for the formation of a Mennonite Brethren Historical Society of Canada were formulated in response to the "Unofficial Resolution" coming from the 1975 Regina Canadian Conference - along with proposals for a centre for MB studies now in existence at MBBC. At the 1976 Canadian conference in Winnipeg, the historical committee of the Board of Higher Education along with other recommendations urged the establishment of a Mennonite Brethren Historical Society of Canada.

The advisory committee of the centre, headed by Helmut Huebert (representing the Board of Higher Education) and consisting of Henry Krahn (MBBC history dept. representative), John A. Toews, the scholar-in-residence at MBBC, Herbert Giesbrecht, archivist of the Canadian conference, and William Schroeder (Winkler), member-at-large, called a meeting in February to call the above society into being.

At this organizational meeting members of the advisory committee met with about two dozen interested members of the MB constituency. A five-member executive group was elected for a period of one and a half years consisting of Henry Krahn, Helmut Huebert, Ken Reddig, H. Dirks and Bill Schroeder. Another six representatives from across Canada are to be appointed to complete the committee. Preliminary duties call for further organization, the drawing up of a viable constitution and the tackling of such problems as incorporation.

It is hoped that the Society will function as an extended arm of the Historical Committee in the Canadian MB constituency and foster interest in its own heritage, in the archival and studies centre and dispense information about the Mennonite Brethren heritage, and more specifically about the various aspects of research currently carried on.

At the historic occasion of the founding of the Mennonite Brethren Historical Society of Canada Dr. John A. Toews illustrated the importance of maintaining roots with the historical and spiritual past in a 15 min. pep-talk. After the close of the meeting membership applications were received, which is open to any member of the Canadian MB constituency interested in the heritage and history of the Mennonite Brethren people.

- by Peter Paetkau

Bob Loewen, former funeral director, after three years with the Canadian Association for the Mentally Retarded, Steinbach branch, has accepted the position of Rehabilitation Counsellor with the Department of Health and Social Development.

do you know / weetst uck waut

Ernie Regehr, Waterloo, Ontario, gave an address on "Peace-Making and Canadian Arms manufacture" at CMBC in February. Regehr is the author of "Making a killing: Canadian Arms Industry".

CMBC and MBBC will present St. Johns Passion at the Centennial Concert Hall on March 25, 8 p.m. with conductor George Wiebe. Soloists are: Sylvia Richardson, soprano; Nelson Lohnes, bass; John Martens, tenor; Sylvia Dyck, alto.

MBBC is presenting guest speakers **Dr. Ian Rennie**, and **Dr. Peter F. Borgen** at the institute for ministers and laymen on March 7 - 11. Half of the MBBC students left in mid February during Reading Week in various pursuits. The A Cappella Choir under the direction of William Baerg and speakers Dr. J. A. Toews and president Dr. Henry Krahn left for Ontario to serve churches, high schools and several colleges there. The Drama Group with Esther Wiens and Doug Schulz will be presenting three dramas in Alberta and Saskatchewan. The Basket Ball Team, so far undefeated, went to challenge Saskatchewan, and 3 B. C. College teams. They are coached by Dr. Jim Pankratz, professor of Oriental Studies at MBBC.

Elmwood MB church hosts the area Womens World Day of Prayer on March 4. Harold Jantz, editor MB Herald, reports here on his recent trip to Vietnam on March 13. In February this church hosted an interest packed family fellowship and games evening including a buffet supper. The lower auditorium was filled with church family and friends.

Fort Garry MB church will sponsor a Christian Life series on March 24 - 27 with guest speaker Dr. David Ewert. Recent speaker at a Sunday service there was Dr. Frank Epp, president of Conrad Grebel College and author of "Mennonite Exodus" and "Mennonites in Canada".

MBBC and CMBC sponsored a **Church Music Seminar** at the end of January. More than 200, half of them women, registered participants, choir conductors, organists, singers, pianists from all over Canada took part. Dr. Charles Hirt, chairman of the department of church music at University of Southern California was guest lecturer. He was aided by various Winnipeg workshop leaders. Featured in the seminar meetings were concerts by choirs, madrigal groups and an organ recital on the newly installed pipe organ at CBMC. Elmwood MB church was the scene of the magnificent closing program.

The **Nativity Celebration Board** is planning a second service tentatively set for December 18 and 19, 1977. "We have become convicted," says Dave Loewen, executive director, "that the story of Christmas needs to be told and retold. It seems that the objective set by the board of helping to put the Christ of Christmas back into the celebration of Christmas is being achieved. We are appreciative of the nearly 1,500 volunteers who helped make it happen and will again request the help of individuals and groups in the future."

The faculty of **MBCI** made an impressive attempt at reviving its skill in the use of the Low German language at a social held on February 19. At that time consideration was given (as contenders for the 1980 Winter Olympics) to St. Eustache, Hillsboro and Steinbach. Ernie Becker said, in fractured French, that St. Eustache has been building a "hill" for years - no cost would be involved. Ken Redding reported that Hillsboro, Kansas has a puddle ideally suited for good swimming. Roy Vogt, loyal son of Steinbach, planted the thought that "Steinbach wurd geschaflich seah goat senne, fleicht nich christlich, oba goat." Henry Thiessen and Gareth Neufeld astonished everyone with their dramatic and operatic skills. A good, low-German time was had by all, or almost all.

The **Canadian government** has made a change in the **citizenship law** strengthening the position of the conscientious objectors. It says in effect that we do accept as citizens people who are conscientious objectors by reason of their religion and we do not make their citizenship conditional upon their acceptance of obligations to Canada in wartime. The need for such strengthening became evident some months ago when the applications for citizenship of a Mr. and Mrs. Jensen were refused. The change in regulations does not mean that the government will never do anything that might affect the status of conscientious objectors in a negative way. Jake Epp, member of parliament is planning to introduce a bill in the House of Commons that will provide protection for conscientious objectors in the citizenship act itself. The Jensens can make a new application after February 15.

Handel's Messiah: The choir of the First Mennonite Church will present a performance of the complete Messiah at the church on Good Friday, April 8, at 8:00 p.m. Henry Engbrecht will be the conductor.

George Dyck, a partner at Haddon Hall Mens' Wear has joined Block Bros. as a full-time real estate agent. He works from one of five branches of Block Bros. within this city, namely, the branch of 3092 Portage Avenue. In so doing Dyck joins his partner John Schroeder who entered the employ of that company some time ago.



In the year 1965 a group of Mennonite businessmen met in Winnipeg for a seminar in Christian ethics. Most of the participants are shown in this photograph — and the question is: can you identify the members of this group, now that they are 12 years older? **Dr. John Sawatzky**, Westgate Banquet speaker, is at top i.h. corner.



Dr. Paul G. Hiebert, who has since his retirement in 1953 received a Citizen of the Year award, the Manitoba Historical Society and Wheat Pool medals, as well as two honorary degrees, has recently been awarded membership in the Order of Canada. Dr. Hiebert is one of sixty-four individual Canadians to be appointed to the Order in December 1976. Decorations will be presented at an investiture to be held later at Government House in Ottawa.

Westgate choir plans to spend the weekend of March 25 - 27 at Rosthern, Saskatchewan, at which time the choirs of Westgate, MCI and Rosthern hope to participate in the first Canadian mid-Western Mennonite high school choral festival. They will all gather round on the Saturday night of the 26th. Westgate choir members plan if possible to continue from there to the west coast.

A message for those who wish to become part of a tradition - application forms for the '78 school year are now available at Westgate.

Prairie Pioneers, a 55-minute film by Otto Klassen was shown recently in such centres as Steinbach, Rosenort, Altona, Boissevain, Winkler, and Winnipeg. The film, shown under the auspices of the Mennonite Historical Society, captures for posterity the Mennonite experience in Manitoba from the time of their first landing at the junction of the Red and Rat rivers, up to the time of more recent centennial celebrations. At the risk of being facetious, the film rose like a phoenix from the proverbial ashes in the sense that precious film footage at one time had to be rescued from a fire at the Klassen home. Film watchers appreciated, along with Klassen's work, the narrative by Al Reimer.

Westgate's Fund Raising Banquet, sponsored by the board is to take place at First Mennonite Church at 7:00 p.m. on March 16. The featured speaker is the interesting academic, Dr. John C. Sawatsky. Born in 1918, Sawatsky received his B. A. from the University of Manitoba in 1941 and later completed requirements for a Ph. D. in psychology at the University of Toronto. Sawatsky's activities since then have centred around management consulting and teaching in the School of Business at the University of Toronto since 1950. While on a year's leave of absence from the University of Toronto (1963 - 64) he conducted research on management education for developing countries on behalf of the International Labour Organization from its headquarters in Geneva. Dr. Sawatsky, now president of International Behavioural Consultants, North America Limited, has in fact spent the great part of the last 16 years in the field of management education with emphasis on human relations. In addition to his academic pursuits Sawatsky has found time to help organize the Toronto United Mennonite Church and has helped to found Conrad Grebel College in Waterloo, Ontario.

Peter N. Friesen, the quiet man from Carlowrie who locked horns with Sid Green over land issues, is this time, along with other cow-calf producers, waging a battle with the provincial NDP government over a proposed beef marketing board. Readers will watch for the outcome of a March 1 - 11 ballot. A majority vote against the proposed Board will indicate that farmers go along with Friesen's stand that "no board" is better than a board of the government's choosing.

The **P. W. Enns Family Foundation** gift of a pipe organ to CMBC chapel was dedicated this January 28. By way of description, the organ is distinctive in that it is of a relatively small neo baroque style which has a brighter and clearer tone than the larger style patterned after the 19th century French organ. By virtue of its size and tonal quality the organ lends itself to student study and performance as well as for choral accompaniment. The congregated

dedicatory assembly joined in the reading of an appropriate litany by John Neufeld, chairman of the CMBC Board. Representing the Enns Family Foundation were P. W. Enns and his eldest daughter, Mrs. Erna Elias. Mr. Peter Elias and Mr. and Mrs. Phil Ens, also members of the foundation were unable to attend.

In addition to this, during recent meetings of the Council of Boards of the conference of Mennonites in Canada, Mr. P. W. Enns of Winkler brought to the boards a proposal for the establishment of an **Archives-Library Center** for the benefit of the entire Mennonite community. It is understood that such a center should become a repository of the archival material of any groups or organizations who chose to do so. Members met the proposal with enthusiasm and a committee to work with the P. W. Enns Family Foundation, to further the plan, was to be set up.

Jake Epp, MP for Provencher, criticized in the House of Commons on February 2, the liberal government's policy on unemployment. He felt however, that the change in the number of weeks required to qualify for unemployment benefits from 8 to 12 weeks was a step in the right direction. He criticized also a program introduced by the NDP government in Manitoba which gives people eight weeks of work in order to remove them from welfare rolls. Epp feels that such abuse of unemployment insurance jeopardizes the position of others who contribute to the plan. Other abuses were cited. Epp feels that government must return to where long term employment is created by the private sector. To do this he feels, investment confidence is needed. Further, Jake Epp, in referring to a federal government news release of February 9, states that he feels that the Canada, Manitoba cost-share of 10.2 million dollars for soil and water conservation programs has definite merit. He speaks from the standpoint of one who has represented the Provencher constituency farmers and communities who have expressed a great concern that adequate wells and alternative water resources be developed.

Robert Rempel, 27, a native of Steinbach, was nominated by acclamation as the liberal candidate for La Verendrye in the next provincial elections. Rempel is the manager of the retail electronics stores in Steinbach, Winnipeg and Dauphin.

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Living workshop: A special workshop on responsible Christian living will be held at MBCI, March 18 and 19. The workshop is being sponsored by the Mennonite Foundation of Canada, 1483 Pembina Highway, telephone 475-3550. Major addresses include A theology of Christian Stewardship by John Rudy, of the Mennonite Foundation in Goshen, and Lack of Will Power by Walter A. Redekopp, a Winnipeg lawyer. Friday evening is free but there will be a charge of \$5 for Saturday which includes lunch.

Identity and literary art: John Ruth, a writer, pastor, teacher and story teller will give a series of three lectures the weekend of March 11, 12, and 13, in the CMBC chapel. Topics include Where is the Story; What are the Scruples; Film: The Amish, a People of Preservation; The Role of Imagination; and Accepting, Rejecting and Transcending. This series on Mennonite identity and literary art is sponsored by CMBC and the Charleswood Mennonite Church.

MCC (Canada) Meeting

Bethel Mennonite Church was the scene of the MCC (Canada) meeting on January 21 to 22. Ten of the eleven conferences represented on MCC (Canada) attended. Vigorous discussion followed the

presentation of a paper on MCC-MCC (Canada) relationships by Vice-chairman Frank H. Epp, Waterloo. One suggestion in the paper was the creation of a U. S. national MCC similar to that of MCC (Canada) structure and a third made up of members of the two national bodies. Appointment of a four-person committee of representatives was approved to develop plans for consultation. Among items on the agenda was one concerning the "Kanadier" Mennonites. Publication of a paper was approved as a vehicle of communication, providing its primary language be German, that MCC (Canada), though standing behind the paper, withdraw its support gradually over a five-year period, that financial support be obtained from the "Kanadier" and other sources, and that the "Steinbach Post" be regarded as a precedent in style and format. No decision was reached on the principal of entering into contractual arrangements with CIDA. William Janzen's, Ottawa, letter to Rene Levesque expressing the hope for "all peoples of this land to live together in mutual respect and unity" was approved with the proviso that it be translated into French. The next meeting of MCC (Canada) is to be held January, 1978, in Regina, Saskatchewan.

Ethnic Studies Group

The Association of Studies of Peoples of Manitoba is a group of people from the Museum of Man and Nature in collaboration with the two universities and Mennonite colleges. They have spearheaded a series of ethnically oriented lectures, because, says Steve Prystupa, "a good many people are working in ethnic studies. Some valuable work is being done and unless people in government offices and other departments become aware of it it has no practical value."

On January 23 Elizabeth Peters, of the Faculty of Education, University of Manitoba, presented a highly informative and thought provoking lecture. In discussing the "Changes and Trends among Canadian Mennonites" she proceeded to clarify background, history and characteristics of the Mennonites

beginning with the Reformation when certain factions of people considered the reforms of Luther and Zwingli incomplete.

The first settlers chose to bear pioneering hardships rather than jeopardize the salvation of their soul and adjust to cultural modernity in their homeland. Schooling became of secondary importance, texts being the "Fibel", the Bible and the Catechism. When these private schools were replaced by those of the government this triggered an emigration to Mexico, Paraguay and the British Honduras. But a gradual, and inevitable movement from farms into towns was conducive to interest in cultural matters. "Revivalist" influence from the U. S. led to the establishment of churches such as the Brethren, Bergthaler, Evangelical, etc. There was clear discrepancy separating the incoming "Russlaender" from the "Canadians" since the former were intellectually and culturally European oriented. With courageous bravado and budgeting the "New Canadians, D. P.'s" became economically successful, which has now led to a merging of the various emigrant groups.

Currently changes are influencing the nature of Mennonite life, the chief reasons being the factor of residence. The agrarian life-style is no more in evidence in today's village than it is in town. The socio-economic changes are most obvious. 25-30,000 Mennonites live in Winnipeg, active in all occupations. The attempt to retain an individuality in a milieu which tends to erase rigid contours of Mennonitism is obvious. This is strengthened through private schools, colleges, museums, papers, festival of arts, theatre and the childrens choir. However, the Mennonites are now no longer "Die Stillen im Lande" or their word as binding as an affidavit. Social problems common to other groups of Canadian society are becoming those of the Mennonites. Divorce (formerly almost non-existent) and increasing criminality bears out the theory that, for one thing, urbanization increases the number of social offences. Most congregations hear German and English today. The "Prediger" is often the "Pastor" now. Simplicity has given way to modern comfort as well as beauty in church buildings.

Mennonite students today are taking great pains, says Prof. Peters, to learn the German as a second language. There is an urgency toward expression, resulting in literary efforts such as translations of Arnold Dyck and Gerhard Lohrenz. A provocative writer is Rudy Wiebe. Poets such as Pat Friesen and Clinton Toews are making their mark, they and others always seemingly in search of identity. Mrs. Peters continued, saying: "I am a staunch believer in a regeneration of a useful Mennonite society, present and future."

- by Mary Enns

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Ehn veaschlag ehn Mennischet plautdietsche Kollege to grinden

Von J. G. Toews

Deh Tieden sent veandalich. Aus eck auni 1903 aus tienjoascha Jung en Kronsgoad no schol ging word ons Schehla vom Lehra streng veaboden oppi Spelstunden plautdietsch to reden. Wie Schehla enni 4di Klaus kunnen aul enn bet Englisch uck Huchdietsch lesen, onn donn gauf deh Lehra ons deh Obgow opp ehn huchdietschen Brehf to schriewen. Ons Bengles schehn daut schwierig enn veaspeden kehni Lost doatoh.

Pannasch Jasch reht sick ehn Stremmel Papiea, schrehf doa waut enopp, wrumpelt den Zadel tohp enn Schmeht ons Junges des toh. Heh Haud doa opp plautdietsch enopp geschrewen daut heh lehwa wud ehn plautdietschen Brehf schriewen. Daut gauf ons Junges ehn Gedanken. Wie rehten ons uck Stremels Papiea, schrehwen doa no onsa Mehning waut sposgit ennopp, kijkten iescht auf deh Lehra met aundri Schehla beschafigt weha, enn dann schmeht wie ons deh Zadel gegensiedig toh. Pannasch Jasch schrehf noch ehn Zadel, hold uht, enn schmeht dem no Pehtasch Jihaun, deh auni aundri Sied voni Schohl saut. Grots aud deh Zadel derche Loft segelt kijkt deh Lehra opp enn sach daut deh Zadel op Pehtasch Jihaun sien Desch laund. "Johan, bring einmal her was du da erhalten hast!" befohl deh Lehra. Nuh worden deh beid Junges seha roht em Gisecht, en haud eck ennin Spiegelt gekjikt haud eck noch ehn rodid Gisecht gesehnen. Jihaun weigat sick folgsaum do sennen. Donn fung deh Lehra aun sieni Desch-schufload optotrajken enn Jihaun sach daut deh Lehra mehnd waut heh gesajt haud. Jihaun stund fex opp enn brocht dem Lehra den Zadel. Deh Lehra weckeld den Zadel op enn prohvd den to entzifferen.

Donn word deh Lehra seha roht em Gisecht, noch ewent so roht aus deh Junges wehren. Heh trock sieni Schufload op, nehm sick sienen Rehmen, schred no Pannasch Jascen optoh, trock am eweren Desch enn veaheiwid am et Hingareng. Pannasch Jasch schrieg "Autsch! Ich werd das nicht mehr tuhn, Auweh! Ich werd das nicht mehr tun." Oba deh Lehra wull sieni Sach

gruendlich moaken. Heh led noch enn poa Heiw toh. Ausa fohdig weha, weha heh gaunz uhti Phust en gescht; "So Knaben, ich hoffe ich habe euch das Platdeutschschreiben fuer immer abgewoent." Aus deh Schohl Klock 4 uht weha fruch wie Junges Jaschen waut heh geschrewen haud daut dem Lehra so veatwieremd haud. Heh sed daut heh wudd ons daut nich saien. Wie wudden daut doch wieda veatallen enn dan wudd sien Voda daut toh hoeren krieihen enn dann Krieg heh Tuhs noch ehnmol ni Tracht Priegel.

Waut mie aunbetrakt, mie weha deh Lost plautdietsch to-schriewen traumatisch vearutscht. Enn eck haud daut fehli Johren nich meha giprohft.

Oba et es so aus eck aum Anfang sed; Tieden send verendalich. Enni latzi Joaren es doa soh fehl plautdietsch geshrewen worden von huhch gelehtdi Manna daut doa ni aunsehliche plautdietsche Leratua enstonen es. Enn onz es daut uck biegebrocht woerden daut onsi Plautdietsche Sproak enn Oftgoht es daut wie schatzen sullen; uck daut daut ni Eruungenschafft es plautdietsch toh schriewen. Trotz miene traumatische Erfohrung enn miene junge Joaren sticht mie wada deh Lost aun plautdietsch toh schriewen.

Waut mie oba dobie shod es, es daut do noch kehni Ehnigkeit bisteid deh plautdietschi Wieda ewarehn to buchtabieren. Mie well daut so sehnen daut jieda

Schriewa so buchtabied aus am deh Schnowel gewossen es.

Et fehlt onz aunen Martin Lutta deh ons ni plautdietsche Ortographie, ni Grammatik enn ehn plautdietschet huchdietschet englischet Wiedabuhk heastallen wudd. Onn daut to bewoakstallen moak eck den Veaschlag ehn mennischet plautdietschet Kollege toh grinden. Sohn Kollege met Lehra to besatten sull gonich schierig sennen. Wie haben ni gaunzi Aunzohl plautdietsche Professore; en daut Geld to fingen tohm ehn Kollege toh buhen sull uck gonig schwierig sennen. Steinbach aulehn saul ji 14 Millionaeren haben, en Winkla enn Altona doch giwess ewntsofehl. Enn doa sent uck noch seha ricki Geschafft lied en Rosenoht bie Morris, uck enn Grienthol, enn enn Reinlaund opi Wast Resarv.

Waut doa mucht groti Schwierigkeit gewen wudd sennen, es, onst toh ehning wua daut Kollege toh buhen. Jieda Grupp wudd doarop bestonen daut Kollege must enn eah Darp oda, eri Staud gebuht woren - wannich dan wudden sick von deh Sach trigtraken. Deh Sach much taun dissi Schwierigkeit noch scheitren, oda Winnipeg much aum eng noch 2 Kolleges buhen.

Eck wudd dofea sennen ehnen meha neutraulen Plauts to welen, naemlich Reinlaund opi Wastresarw - wiels eck sie doa geboren, enn et sull uck nicht swierig sennen doa enn gebirtja huch qualifizieda Principaul to fingen.

Nuh muchten deh Lesa noch wehten wellen wea dissen Veaschlag ehn mennischet plautdietschet Kollege to grinden moakt. Ech woa deh Lesa daut roden loten. Eck haud enn angefriedren Onkel Fraunz, dem gehf daut enn Vegniegen mie aus klehna Botzat to kreglen uck seah to ogren. Wann heh no onzt Kaum en mie sach dann sed heh gewoenlich: "Hiea es ji noch Jiltz Toewesen Jiltzki - Goden Dack Jiltzki." Daut kun mie so ogren daut eck am haud mucht em Gisecht spieihen. Aba aus eck ischt grot weha wehren wie Beid auf gescheida, heh nannd mie schmock Julis, enn eck nannd am schmock Onkel Fraunz. mm

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**Kanada
hat ein
neues
Staats-
Angehörigkeits-
Gesetz.**

Es ist am 15. Februar 1977 in Kraft getreten.

Wenn Sie die kanadische Staatsangehoerigkeit mit all ihren Vorrechten und Pflichten erwerben, wird das ein stolzer Tag fuer Sie sein.

Das neue Staatsangehoerigkeitsgesetz aendert nichts am Status derjenigen, die bereits kanadische Staatsbuerger geworden sind.

Fuer Einwanderer, welche die kanadische Staatsangehoerigkeit erwerben wollen, sind folgende Aenderungen im neuen Gesetz von Interesse:

1. Frauen und Maennern wird ohne Ruecksicht auf ihren Personenstand die gleiche Behandlung zuteil.
2. Die Antragsteller muessen 3 Jahre in Kanada wohnhaft gewesen sein.
3. Man ist im Alter von 18 Jahren voll jaehrig.
4. Antragstellern aus allen Laendern widerfaehrt die gleiche Behandlung.

Wie bisher wird ein Antragsgebuehr erhoben; die Beamten des Ministeriums des Secretary of State werden aber weiterhin unentgeltlich Rat und Hilfe beim Ausfuellen des Antragsformulars erteilen.

Wegen weiterer Auskuenfte wenden Sie sich bitte schriftlich oder persoendlich an den naechstgelegenen "Court of Canadian Citizenship."

Oder wenden Sie sich an:
The Registrar of Canadian Citizenship
130 Slater Street
Ottawa, Ontario K1A 0M5

Theatre Group Chooses "Trudje"

Winnipeg Mennonite Theatre will participate in this year's Multicultural Drama Festival with a play entitled "Trudje". The author, Susan Hiebert, is a well known Manitoba writer of short stories; she has also written a children's book called "Alphonse Has An Accident" as well as four documentary plays on Manitoba history for Manitoba School Broadcasts.

The events underlying "Trudje" occur in the 1940's in a small rural Mennonite community in Manitoba. Influenced by the new teacher, Sylvia Anderson, ten-year old Marie stirs up the Braun household with her demands for independence and equality. Her immediate goals include the right to wear slacks, to cut off her old fashioned long hair, to get an education, and to get her fair share of chicken drum sticks at the dinner table. She is opposed to marriage and to subservient husbands. Tina Penner, her friend, is her inspiration and supporter. When Henry Braun, Marie's father, is unsuccessful in his efforts to change the young teacher's ideas about Canadianizing the Mennonite children, he decides to settle the issue at a special meeting of the school board. When the school board fails to support Henry's attempt to discipline the teacher, Henry decides to sell his farm and emigrate to South America. His plans for his family are suddenly halted by a fatal heart attack. Trudje, his wife, now assumes the leadership in the family. Is she bound by the decision of her deceased husband? Preacher Hoepfner and Trudje's relatives who represent established Mennonite authority use their power and influence to persuade Trudje to go along to South America. Trudje and her children resist that authority and fight for the right to decide for themselves. The outcome of the conflict is found in the play. The play is in English. Performances are at: Tec Voc High School, March 23, 8:00 p.m. and Winkler Bible Inst. March 26, 8:00 p.m. (Performance at Winkler brought with the assistance and cooperation of Garden Valley Collegiate)

DATES TO NOTE

March 16, 7:00 p.m., First Mennonite Church, Westgate Banquet

March 23, 8:00 p.m., Tec Voc High School, WMT Play "Trudje"

March 26, 8:00 p.m., Winkler Bible Inst., WMT Play "Trudje"

our word . . .

Stewardship in Shopping

On my kitchen bulletin board I had a cartoon with caption: "These days 'going for broke' means going to the supermarket." I pinned it there to lighten my outlook and put me in a humorous frame of mind before I set out for the weekly grocery order. As homemakers, we wives are called upon to exercise good stewardship when we go shopping.

The *Canadian Consumer* announced Canada Food Week to be held last month and said that this week should "... raise public consciousness of the need for an equitable distribution of food resources in Canada and abroad, a diet based on sound nutritional, economic, environmental and humanitarian principles."

Canadians eat too much, and too often - on the bus, walking down the street, between meals and when entertaining. We are like poor humble Gurgi in Lloyd Alexander's *The Book of Three*, existing constantly on "crunchings and munchings". A common sight today is teen-agers strolling down the street with a slurpy in one hand and a bag of chips in the other. On a city bus you can watch people of all ages "munching and crunching". It makes one wonder where it will all lead to, for popular convenience foods are known to be low in nourishing food value.

If nothing else, the contentious wage and price controls should be instrumental in encouraging us to tighten our belts as requested. This would ultimately fatten our wallets. Buy less and eat less would be a good motto to adopt - but eat a balanced diet.

It is unrealistic to believe you can find fair prices for everything in a single supermarket. It is akin to a rat race to rush around visiting several stores, but necessary to stretch your dollars. I often feel real empathy for the laboratory rats that psychologists train in their conditioning experiments, "shaping" them to run mazes in order to get their reward of food. The housewife has to run mazes too, when she sets out for her weekly groceries. She has to watch out for misleading cues. At one store I purchased a tin of canned meat for \$.68. At a neighbouring store, where cereals are cheaper, the same brand of canned meat was ON SPECIAL, stacked high in a prominent place where you had to manoeuvre your shopping cart around it. The price? \$.75!

Instead of buying what the popular supermarkets sell, there are alternative routes a discriminating shopper can take to

feed a family economically and nutritionally. The answer is co-operative buying.

Years ago people exchanged goods and services. Today we exchange mostly money and credit cards for goods. Forming co-operatives is one way that consumer interest can be satisfied at a reasonable expenditure of human resources. Unfortunately, it is the "human" part that usually inhibits us. We enjoy the fact that it is the full time concern of some marketing people to fulfill our every want and need. We really do not wish to do some of the work ourselves, and that is what belonging to a co-operative involves.

Popular co-operative movements in Canada are organizations set up by groups of individuals to buy and sell food at cost. One lady phoned into a CBC program concerning co-operatives to say that as a member of a food-buying club in west-end Winnipeg, she saves \$75 to \$100 a month on her grocery bill for seven people. In another type of co-op called the direct charge, members are in full control of what, when, where and how they buy. A family purchasing \$50 worth of food at a direct charge co-op may save between \$6 and \$8. Larger families save the most.

For the "lethargic but still trying to be economical" buyer, co-operative supermarkets offer many "house brands" that are quality controlled and cheaper than national name brands. At the year-end, some of these stores issue dividends to members.

We should be clamouring for more high school courses in practical economics that include concrete information on food buying and nutrition. The Manitoba grade ten Business Principles text teaches students that the responsibility of a consumer in a free enterprise system is: "to be informed - to know the rules of wise buying and practicing them because he understands the effect that his decisions have on our free enterprise system." Our youngest son opted for this course and came away with a better idea of food costs after a price comparison excursion to several supermarkets.

Today we must learn to regulate the use of our resources in the best interests of all mankind. Good stewardship is an integral part of our Christian heritage. As parents, we have a responsibility to see that our children learn good buying and eating habits. **BD**



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Dear Sir:

I would like to make a comment about the Our Word item which you published in the January issue.

In that article you make the statement about Christians: "By their works you shall know them, not by their emotions!" In addition to applying to those people who search so desperately for a "Christmas feeling", the statement applies equally well to those who have become part of charismatic groups.

Those who join the charismatic movement seem to be searching for a certain kind of emotional high, usually characterized by specific physical and oral signs. Indeed, the charismatics tend to look down upon those other Christians who accept a less demonstrative approach to their faith but who have, nevertheless made an equally firm commitment to Christianity. In fact, one gets the impression from charismatic adherents that it is the presence of "the signs" that are the primary test of who is Christian. The reality or evidence of a person's Christian faith at any time of the year should not depend on the rightness of one's emotions, but on a commitment of the mind and the will to the Lordship of Christ.

Sincerely,
E. Unrau,
Winnipeg

Dear Sir:

I liked the article "The poor man's last cow" best. The centennial copy was appreciated.

Abe Unger,
Landmark

Dear Sir:

Enclosed find cheque for subscription. I have enjoyed the Mirror ever since it was published, and it is all the more interesting because there are articles, etc. in three languages. I appreciate that very much.

Mrs. Barbara Banman,
Steinbach, Man.

Dear Sirs:

Enclosed you will find cheque for subscription. We enjoy the paper very much (at least most of it).

Thank you very much.

Sincerely,
Peter H. Epp

Dear Sir:

This is to let you know that I would like to order your paper. I saw a copy of it at my brother's house and I liked what I read. Thank you.

Edward Giesbrecht
Jordan Station, Ontario

Dear Sir:

Enclosed find cheque. May this paper be an instrument that will make our Mennonite people aware of our past and present; may we trust God to help us to do what is right and be a blessing to our country.

Yours truly,
A. Dyck,
Newton

Dear Sir:

I got the MM as a gift. Have really enjoyed it, so am sending money for another two years of GOOD reading.

Sincerely,
Mrs. Anne Zacharias,
Winkler

Dear Sir:

Enclosed is my fee for a further 2 year subscription to the MM. I always look forward to the arrival of the MM as news from the 'real' world of the West. It's nice to read about people and places I know of.

Thank you.
Sincerely,
H. Epp,
Toronto.

An Mennonite Mirror!

Mein Abonnement dieser Zeitschrift war schon im April abgelaufen, aber weil in der vielbeschaeftigten Monaten im Sommer oft etwas vergessen wird so auch dieses. Bitten um Entschuldigung: Beiliegend schicke das Lesegeld fuer ein Jahr. Mir gaben im Okt. Heft besonders etliche Beitrage die Lust auch weiterhin diese Zeitschrift zu lesen. Es waren folgende Beitrage: Die Unterredung mit John G. Diefenbaker von Mary Enns, und Gedanken zum Erziehungswesen von Helen Ruth Riesen. Den besten Wunsch zur Erhaltung un. Erweiterung dieser Zeitschrift.

J. J. Braun
Morris

It Happened Here

Kathleen, aged 4, was more than concerned about what happens to you after you die. Taking fresh flowers to the cemetery, her mother's explanation seemed to satisfy her probing mind. On the following day, at play with friend Kevin, her mother heard: "And you know what happens to you when you die, Kevin? They plant you and then in summer they water you."

Prime Minister pleased with bilingualism article

Dear Sir:

Thank you for your thoughtfulness in bringing to my attention the article on bilingualism which was published in the November issue of the Mennonite Mirror.

To a certain extent I can understand how some Western Canadians have difficulty accepting the principle of French language rights in Canada. I say this in recognition of the fact that the French language and culture were not successfully established in the mainstream of society in Western Canada, and that the region's history has been one of acceptance of the English language by people of many different ethnic backgrounds. For this reason, I was very interested by Miss Schroeder's account of her consideration of the language issue, and I was encouraged by the conclusion she reached.

Best wishes, yours sincerely:
Pierre Trudeau
Prime Minister
Ottawa, Canada

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To feel that the work you are doing is meaningful.

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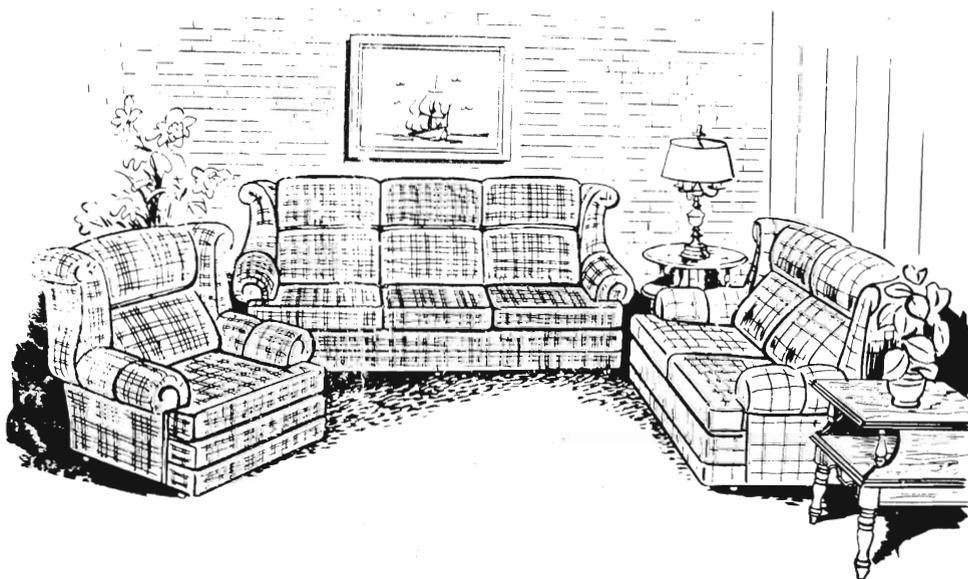
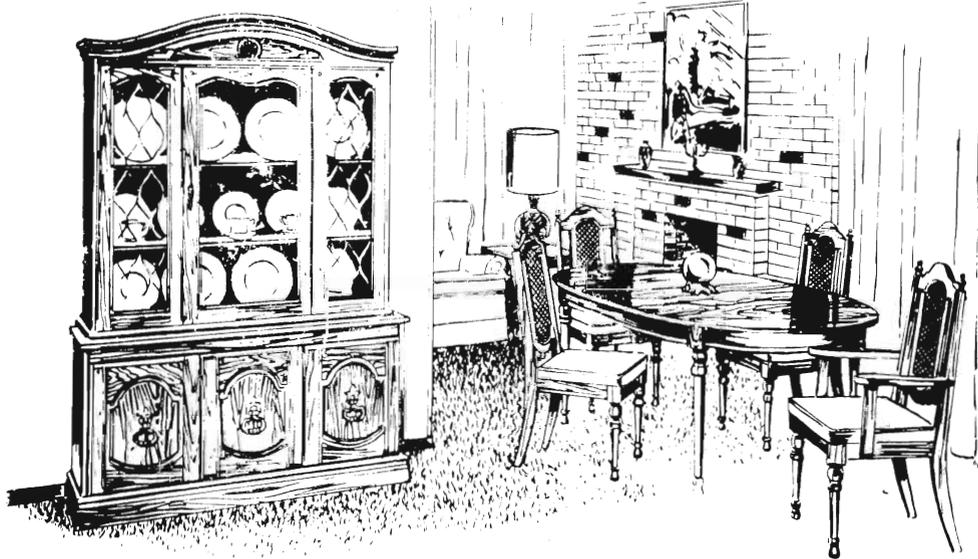
- **Neuwied, Germany**
- **Osthofen
Umsiedlungslager)**
- **Friesland, Holland**
- **Lagenau, Switzerland
and others.**

**23 days
July 26 - Aug. 17
4 Countries**

Escorted by: Dr. G.J. Lohrenz

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