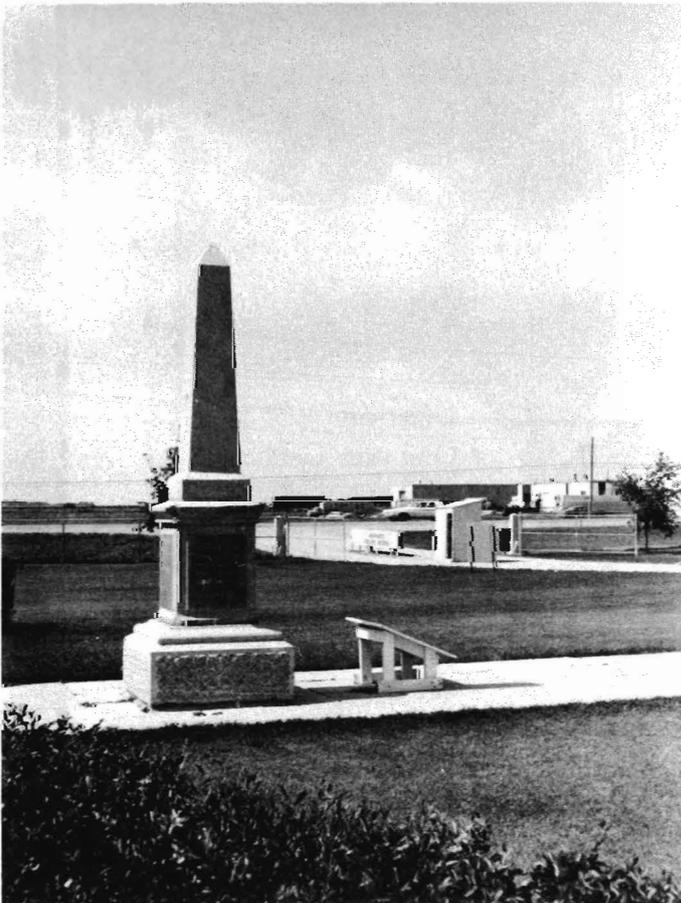
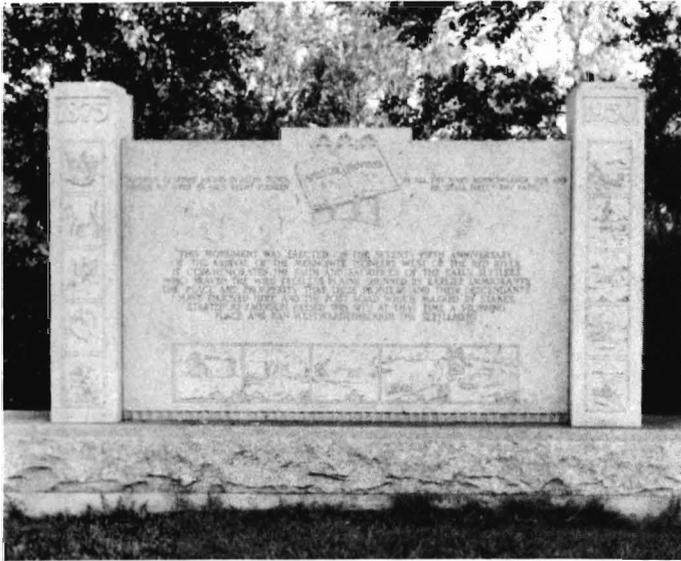


Mennonite Mirror

volume 12 / number 7
march, 1983



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The cover: Four pictures of historical significance to Manitoba Mennonites.

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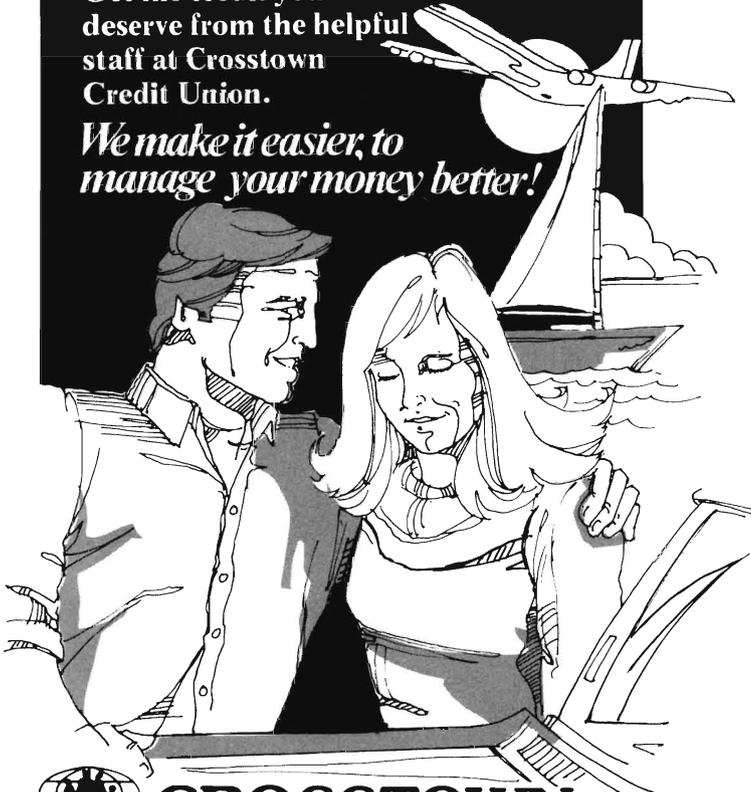
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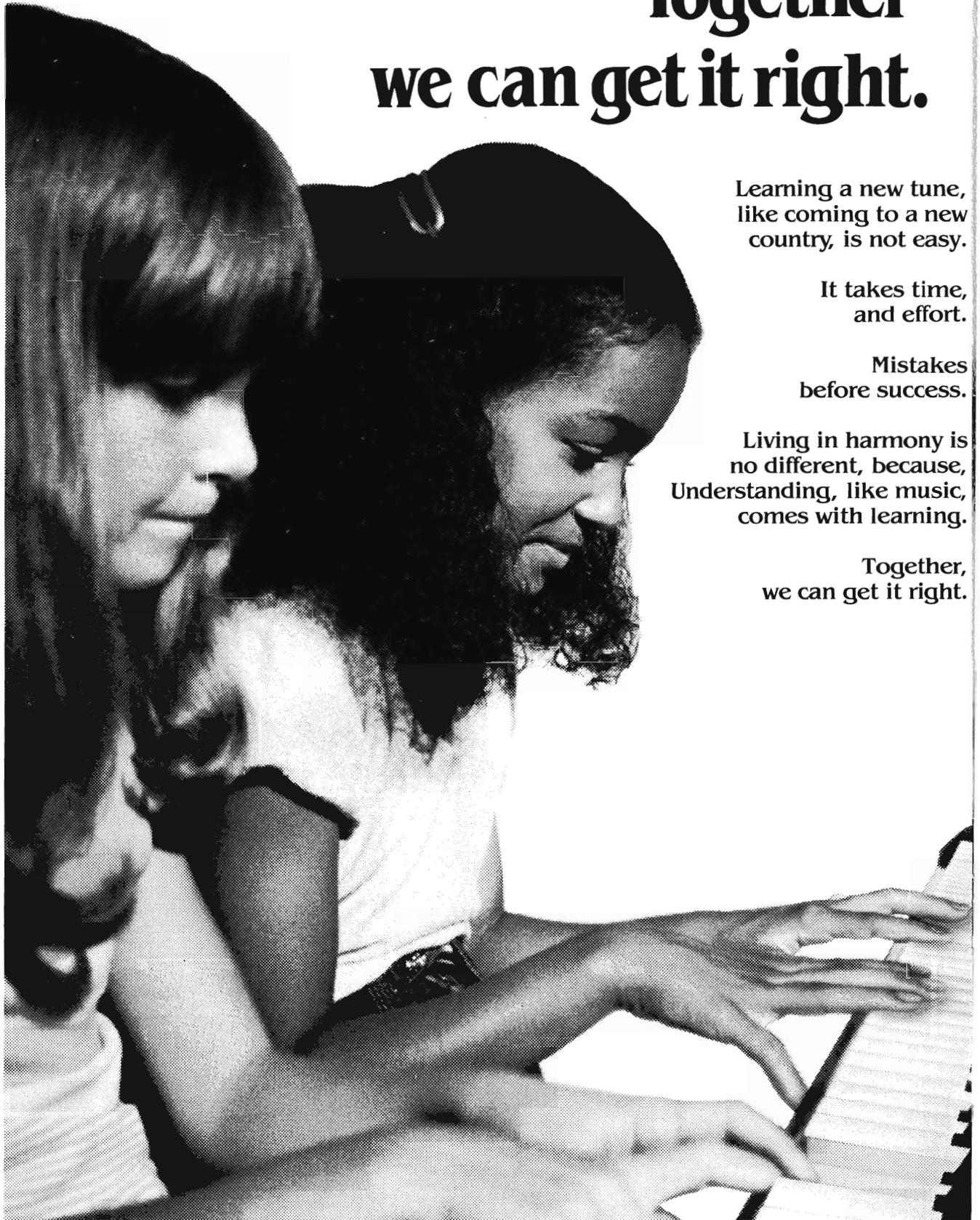
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My Mother Breaks Her Leg

by Hannah Friesen

My mother was a heavy-set lady. She was tall, large-boned, handsome. She was a proud woman who didn't like to depend on others for help. Self-sufficiency was her motto.

She liked fresh air. Every evening before going to bed she would go outside and stand on the steps for some deep-breathing exercises. Like some people take their nightcap of brandy, every night she took fresh air. She would stand up perfectly straight, noisily breathe in through her nose, and then breathe out through her mouth. She did this maybe ten times, every night, winter and summer alike. She said it was much healthier to sleep with lungs full of fresh air than with lungs full of stale air. She always encouraged us, her children, to do the same. Sometimes I did but I could never make it to the count of ten before I got dizzy and had to retreat inside the house to sit down.

My mother loved to go for walks. In winter especially. She thought staying indoors was a most unhealthy thing to do. So in the evenings after supper in the winter's early darkness we bundled ourselves up in boots, coats, scarves and mitts, and went walking. Sometimes there was just her and me, sometimes a whole group of us. I was always half-scared in the cold darkness, for we could quite clearly hear the coyotes

howling across the river. When we walked I always walked in front — in case some unknown creature came from behind I would have a chance to get away. I never told my mother I was scared on these walks. I didn't feel she would understand. She expected everyone to hold their own. She was extremely impatient with whineyness.

My mother was not careful of what she wore on her feet — unlike my father, who was practically neurotic about his footwear. On rainy, or cold, or dry days he had exactly the right pair of shoes to wear. He kept them in exactly the right place, too. Some in his closet, some under his bed, some under his desk. None in the front hall where everyone else left their shoes. If he left them there, there was a chance my mother would slip a pair on to make a quick trip to the kitchen, which was located in the centre of our community. Once when my cousin stayed with us to help with some carpentry in the house my mother slipped into his rubbers and went to the kitchen. I heard him say to my father, "Uncle Joe, I'm sure I left my rubbers in the front hall, but I just can't find them." Without looking up my father said, "Your auntie will be back with them shortly." My cousin left it at that, but I saw a puzzled look on his face.

The kitchen was located in the centre

of the community. Each family had its own home but went to eat in a common dining room next to the kitchen in the centre building. All except little children up to the age of five, sick people, or special visitors. They ate at home. Food was brought from the kitchen for them.

On such occasions my mother carried the food to our home. Sometimes my big sister did, too, but most often it was my mother.

There was a big central bell. When meals were almost ready the bell would be rung. That was first call. It meant, "Wash up, come and get food for whoever is at home." When the second bell rang it was time to go straight to the dining room to eat.

On this day it was winter, crispy cold. There was a patch of ice in front of our steps. My mother knew it was there, of course, because she had asked my father several times to remove it but he hadn't gotten around to it. Now she was late for dinner. The second bell had gone; she was supposed to have her food already at home. Hurriedly she grabbed a pair of shoes, loafers with slippery soles and heels, and ran to the kitchen. She filled her dishes with food, then returned quickly to her home.

She was walking fast, concentrating on doing her job. Then her slippery

shoes met the slippery ice. She lurched forward, trying to balance the food she was holding, regained her balance, then fell awkwardly, landing on her back, leg twisted underneath her, soup, meat, potatoes, and chocolate pudding on the ice all around her.

She lay there stunned, unable to get up. Some men, late for dinner, saw what had happened. They came over, sat her up, put her arms around their shoulders, and half-carried, half-pulled her inside the house, where they left her. She muttered an embarrassed thank-you as they left. In terrible pain she hobbled to her bed.

Soon my father came home. He found my mother groaning on the bed. He took off her shoes, gave her a proper lecture for wearing such inappropriate footwear, and told her to stay in bed. "I'll go and telephone the chiropractor," he said.

The chiropractor was a Hutterite in another colony not far away. He was a self-taught man who was supposed to have a natural gift for setting bones. People went to him regularly for all kinds of aches and pains. He seemed to help them, too.

My mother, however, was not a believer in his abilities. She disliked him, doubted him. But on this occasion she gave in. She needed help. He had helped others. Perhaps her doubts were ill-founded.

Mr. Wipf, the chiropractor, came in the evening. My mother's knee by now was swollen and had a blue bruise by her kneecap. "Whip," as everyone called him, looked at the leg, grabbed hold of it and yanked it this way, then twisted the knee that way. My mother

groaned in pain. Tears came to her eyes but she did not cry out. "Now you can walk," said Whip in his abrupt manner. "Get up and walk." My mother was doubtful. Hanging onto the bed she stepped first on her good leg. Then slowly, gingerly, she stepped on the other leg. The pain was sharp, weakening. She almost fell again. "Oh, you're just exaggerating," said Whip.

This hurt my mother's pride. Could she not take a little pain? Was she exaggerating? She tried walking again, but this time fell to the floor, wincing with pain and anger. "Help her to her bed," said Whip, "she'll be all right later." This was his way of saving face. He left pretending he thought everything was all right.

As soon as Whip was out of the house my mother shouted at my father, "I told you he was no good! He made my leg worse. I really can't even move it, it hurts so much." My father by now was worried and told my sisters to help get my mother ready to take to the doctor in town.

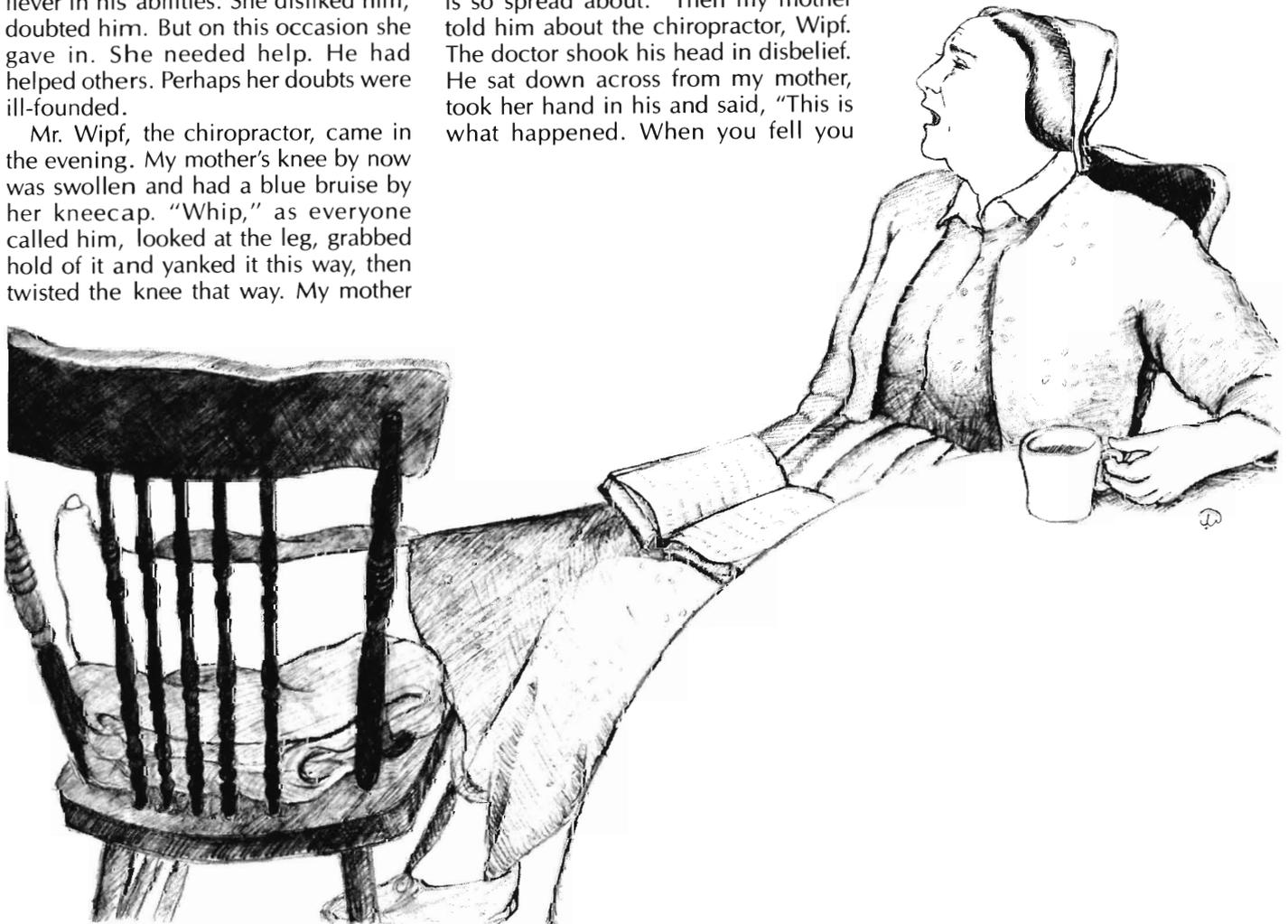
The doctor took x-rays of the knee. "Strange," he said, "the bone has been broken, but it's also been pressed out of place. I don't see why the broken bone is so spread about." Then my mother told him about the chiropractor, Wipf. The doctor shook his head in disbelief. He sat down across from my mother, took her hand in his and said, "This is what happened. When you fell you

broke a bone in your knee. This chiropractor pushed the broken pieces around, spread them out a bit. We will have to operate and try to repair the bone. You will have to be in a cast for at least six weeks."

My mother was put in hospital, had her surgery, had the cast put on, and returned home to convalesce.

She was a miserable patient. She felt sorry for herself. Her cast was huge. It reached from her ankle right up past her knee. Sometimes it felt damp and cold, sometimes it felt too hot. She complained. She sang long, incredibly sad songs to cheer herself up. None of us, except my oldest sister, could stand the gloom. We all disappeared when she started to sing; it was as if she wanted to push us away. She wanted to be left alone in her gloom. She said later that she healed herself with those songs. It was a kind of making contact with her spiritual self, she said.

Whip's name was not mentioned in our house again. All of us children grew up with a deep mistrust of any chiropractor. And although we often heard from others that they went to chiropractors and were helped, we said nothing. We knew better. **mm**



A vision for the future from an understanding of the Past

by Mary M. Enns

During their years in Russia, Mennonites made no apparent attempts to establish an historical society. Yet when their heritage seemed to be threatened in their new homeland, it did not take much to see such a society established to help preserve that heritage and to foster interest in their own origins and development.

It was not until the 1930s that the first efforts for an historical association were felt in Manitoba. They came from a youth movement in the Altona area, and men like J. J. Siemens, P. J. Schaefer, B. Ewert, W. Friesen, and H. Hamm, provided the leadership to those early initiatives.

"With the outbreak of World War II in 1939," says Gerhard Ens, editor of the *Bote* and one of the founders of the Society, "the Mennonite church and civic leaders were worried about the lack of knowledge among the Mennonite young people with regard to what Mennonites and the Mennonite Church stood for. An ad hoc committee was therefore formed for this specific purpose and lessons were prepared for use in study groups and clubs in the Mennonite communities. P. J. Schaefer worked with Inspector Neufeld on this and enlarged upon the theme of origins and teachings of Mennonites. Schaefer's four booklets *Woher, Wohin, Mennoniten?* were published by the Mennonite Agricultural Advisory Committee under the auspices of *Das Historische Komitee*. The first, a sister committee to the *Aeltesten Rat* was to advise the Bishops' Council on how to deploy the CO's [conscientious objec-

tors] but it was never recognized as such and soon became defunct. The church leaders per se were not initiators of this program of Mennonite education, the particular needs and concerns related to Mennonite identity and witness and the concerns of the CO's. Helena Siemens, sister of J. J. Siemens, was involved in this work and did some writing. Schaefer continued to write his history series, since he needed material for instruction in Mennonite history in the Mennonite Collegiate Institute, Gretna. Friesen, backed by various groups, printed the series and was paid as the money from book sales came in."



One of the many historical monuments erected in Manitoba by the province's historical societies.

"The Rhineland agricultural involvement here," continues Lawrence Klippenstein, historian and archivist, "was explained by the fact that J. J. Siemens was a key man in that organization and at the same time closely involved with Mennonite concerns in this homogeneous Mennonite municipality. It was a concern less theological than people-oriented-culturally, educationally and co-operatively."

However, when the war ended, the urgency within the committee ended with it and interest in the project waned for some years. What was it, then, that brought about a resurgence of interest in a historical society? It seems that P. J. Schaefer was strongly influential here. "He re-sparked tremendous new interest in the immigration of the 1870's by his book *The Mennonites in Canada* [Volume II of his series]" states Ens.

P. J. Schaefer, a Lutheran by birth and education, became a Mennonite when he married in Russia. Not having grown up in the Mennonite tradition, he had no axe to grind. He had proved himself during his many years of teaching and his word exerted influence. He was a man who had earned the trust of the Alt-Kolonier, the Sommerfelder, the MBs, the GCs — in short, the *Russlaender* — as well as the *Kanadier*. He had instant rapport with people and he acted as a catalyst.

The 75th anniversary of the immigration of the 1870s was celebrated in 1949 with the building of a cairn at the Post Road running from Emerson to Gretna and West. This was done under the aus-

pices of an ad hoc committee, in the absence of a historical society.

By 1958 Schaefer had finished writing his series on Mennonite History. Gerhard Ens felt the time had now come to organize a society with membership fees, with a purpose of backing the sort of work Schaefer had done, to plan for the Mennonite Centennial, to get the ball rolling for a Mennonite museum and to encourage research and publication in Manitoba. The first executive was made up of G. Lohrenz, president, G. Ens, secretary, P. J. B. Reimer, J. A. Toews, Ted Friesen, J. C. Reimer, J. J. Reimer, J. Rempel and F. Zacharias. "We decided to publish dissertations," says Gerhard Lohrenz, "dealing with Mennonite life. We published F. C. Peters' study "A Comparison of Attitudes and Values Expressed by Mennonite and non-Mennonite College students." "The credit for taking the initiative in

the museum project," insists Ens, "must go to Victor Peters. He presented a paper on the need and value of such a project as well as some concrete suggestions on the building of the museum." The trio of Reimers — P. J. B. along with J. C. and J. J. Reimer — was instrumental in bringing into being the vision of the museum. J. C. Reimer was the avid collector and antiquarian, J.J. the practical, well-connected businessman who got the co-operation of the federal and provincial governments. Every premier in Manitoba since Duff Roblin was on a first name basis with him. P. J. B. Reimer was the idealist and passionate historian with an accurate

knowledge of the past and a shining vision of his people and what gave them significance. He has over the years provided not only enthusiasm and expertise but made sizable contributions to museum projects such as the pioneer school now being refurbished for the museum.

The society got a major boost by plugging into the centennial celebrations of Canada's birthday in 1967, the Manitoba Centennial in 1970 and the Mennonite Centennial in 1974.

Land had been acquired in 1964 just outside of Steinbach for the site of the Village Museum, a site chosen because historically it was closest to the place

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where the Mennonites had originally settled. Also, it was in Steinbach, that the greatest interest for the museum was shown and it held the largest concentration of business people willing to contribute substantially. In addition, Steinbach's J. C. Reimer owned a sizeable collection of artifacts inherited from his pioneer grandfather Klaas Reimer, and was willing to donate it to the proposed museum. J. J. Reimer's architect son Norman was willing to draw up plans for the buildings. In fact, aside from later supporting Frank Epp's First Volume of *The History of the Mennonites in Canada* the Historical Society's interests and resources have been concentrated chiefly on the museum over the years

Ens smiles as he recalls those early days: "At first we thought we could do it with minimum funding; we would buy an old farmstead and fill it with *Prell* [junk]. Then we decided we wanted something of value. The land was expensive, the artifacts building would be expensive, moving buildings 60-100 miles was costly. However one of the most expensive and important projects was the windmill. We brought in Dutch millwright Jan Medendorp. The Dutch government paid for that, partly because of the Mennonite connection but also because it was good for international relations and publicity. Even at that the mill cost us about \$100,000, though the construction crew was made up almost entirely of volunteers. All the machinery and the grind stones were brought in from Europe. Eight 32-foot-long Douglas fir timbers were brought in from B.C." The artifacts were donated but two steam engines were bought, the last one restored, gratis, courtesy of the Transcona Shops of the CN in recognition of the excellent work of the Mennonite Disaster Service and as a tribute to the Mennonite people.

Another project involved the shipping from Russia to Canada of two stone monuments; the Bartsch memorial in 1968, with the transportation paid for by the Historical Society, and the Hoepner memorial in 1973, the cost of which was funded entirely by the large Hoepner clan in Canada.

From 1972 onward the centennial committee with Gerhard Lohrenz as its chairman worked hard toward the 1974 Mennonite centennial celebration. The principal festivities took place on a Sunday at the Winnipeg Arena. Premier Ed Schreyer and other dignitaries were present to add significance to this important day in the history of the Manitoba Mennonites. A plaque of com-

memoration was placed on the South wall of the Legislative Building. Ens tells of an expedition taken at this time. "We followed the pathway of the 1873 delegates from Russia, starting at Upper Fort Garry." The Centennial caused many spin-offs such as celebrations in individual communities and the publication of books.

In 1975 the centennial committee became the cultural committee. Four years later the Museum Society, along with the cultural committee as part of it separated from the Manitoba Men-

nonite Historical Society. The latter kept its name but prepared a new constitution, a new program and a new executive. Lawrence Klippenstein had been involved in the Centennial planning. "Now that that was finished the Society decided that many of the things they had initiated earlier on, such as book publications, educational activities and developing the cultural side of the museum, should be kept going." Later he joined the new MMHS as its secretary. At the Heritage Centre he is the historian-archivist and serves as editor of the

Winnipeg BACH Festival

I. CHORAL CONCERT

Sunday, March 20, 1983
8:00 p.m.
Young United Church
(Furby and Broadway)

Cantata 50
"Nun ist das Heil"
Cantata 68
"Also hat Gott die Welt geliebt"
Motet II
"Der Geist hilft"
Solo Arias

Winnipeg Singers
William Baerg, conductor
Winnifred Sim, organ

II. CHAMBER MUSIC CONCERT

Friday, March 25, 1983
8:00 p.m.
Crescent-Fort Rouge United Church
(Wardlaw and Nassau)

**Flute Sonatas in C Major
and E minor**
French Suite in G minor

Eric Lussier, harpsichord
Stuart McVey, flute
Vincent Ellin, bassoon

III. ORGAN RECITAL

Sunday, March 27, 1983
8:00 p.m.
First Presbyterian Church
(Portage at Canora)

Fantasia and fuge in G minor
Pastacaglia and fuge in C minor
Organ Chorales

Jeremy Spurgeon
All Saints Cathedral, Edmonton

IV. CHORAL AND CHAMBER MUSIC CONCERT

Friday, April 8, 1983
8:00 p.m.
St. John's College Chapel
University of Manitoba

Motet IV
"Lobet den Herrn alle Heiden"
Cantata 106
"Gottes Zeit ist die allerbeste Zeit"
Organ Chorales

University Singers
Garry Froese, conductor
Lawrence Ritchey, organ

V. CHORAL AND CHAMBER MUSIC CONCERT

Sunday, April 17, 1983
8:00 p.m.
Crescent-Fort Rouge United Church
(Wardlaw and Nassau)

Orchestral Suite in C Major
**Double Concerto for Violin & Oboe
in C minor**
Cantata 182
"Himmelskönig sei willkommen"
Pfingstkantate
"Die Liebe Gottes ist ausgegossen"

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J. S. Bach

Mennonite Historian.

Has there been growth within the society? Klippenstein feels there has been considerable development, notably in the field of publication. "Membership has grown, the Heritage Centre has developed its constituency, the periodicals their readership — all this representing major achievement of the objectives of that small committee of 1958. The schools are offering a few more Mennonite History courses." Interest in Menn. history is growing at all levels. "Recently," says Victor Doerksen, the current president of the Society, "I had a request for materials from our Winnipeg Mennonite Elementary School. We were not able to produce these but were able to direct them to some sources."

Why are there several Mennonite Historical Societies across the country? Klippenstein explains: "Reasons for this include regional and varied interests, the geography of Canada and the growing size of the Mennonite community. It has kept the thing from becoming unwieldy and has allowed special interests to develop."

Will a society like Manitoba's help to keep alive and healthy the interest in Mennonitism of the Mennonites of the

future? Klippenstein feels that for long-term preservation and continuity the interests and objectives must become lodged in agencies like schools and churches that have an on-going program of keeping Mennonite identification, concerns and distinctiveness alive and he hopes the society can be a device and stimulation for that. "Whether the young Mennonites of today will be part of the Mennonite fact in the next decades," says Doerksen, "may depend more on the churches and the homes. Some of the churches and constituencies have tended to neglect their Mennonite roots. As a result many of our young people see no difference between Mennonites and other groups. If there is a way of reaching them through papers or films, the Society has a role. History is everything, and if you're negative about that you're negative about almost everything." Doerksen allows that many of our older generation have tremendous problems with history. They were hounded out of Russia and suffered a catastrophic fate and consequently have a historical bias, a strong but not an open position. They want to shut the door on the whole thing. Now there is still a rootedness in the past because of personal connec-

tions. The professor of Mennonite Studies at the University of Winnipeg — Harry Loewen — came from Russia; George Epp, President of CMBC, came from Russia through Germany and Paraguay.

Where will that personal connection be in future? We ought to foster awareness of the reality of this problem and not get bogged down in abstract arguments about ethnicity versus religion. We have a complex situation in Manitoba because we have many different kinds of Mennonite groups with different interests and endeavours, organizations and churches. With our shift from rural to urban we have become an eclectic group that takes what it wants from different aspects of society and makes up its own package on an individual basis. As a result, the connection to our past culture and tradition — ethnic and religious — is becoming more problematic. It is the task of the Historical Society to look broadly at what are the relevant forms of Mennonite life, and at how they are expressed. An obvious form of expression is books. In the Mennonite world there is an extraordinary amount of publishing going on, a lot of it very good. We are looking for better ways of distribution, such as a Mennonite Book Club and the Historical Society might well be involved in that."

Objectives for the MMHS? President Doerksen sums them up this way: "With the reorganization of the society there emerged a number of committees dealing respectively with the arts, monuments, an atlas of Mennonite cemeteries in Manitoba, various film projects and, importantly, publishing. A recent MMHS publication was Gerhard Wiebe's *Causes and History of the Emigration of the Mennonites from Russia to Canada*, a book translated from the original German by Helen Janzen. We are getting under way the multi-volume edition of Arnold Dyck's works. In this case I believe we will get our major funding from a Research Council because that is a work that will be recognized as Canadian scholarship. But for other projects we're going to have to raise money within our constituencies. There is a great need for co-ordination among colleges, churches and organizations. We could effect tremendous savings and efficiencies and make what we're doing more valuable."

Though it can look back on a history of its own, the Manitoba Mennonite Historical Society is presently in a formative phase since its recent re-organisation.



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January-February

• It is a Sunday afternoon in late January, and time for our annual congregational meeting. We have the largest meeting in years, because there are two big financial items on the agenda: a pipe organ, which costs almost \$200,000, and an education wing estimated to cost \$300,000. The election of a new minister, or the introduction of a new Sunday school curriculum, would not create as much interest as new spending proposals of this kind. Given our current unemployment situation, and the continuing financial problems of church institutions like Westgate and our Bible college, I am not surprised or dismayed to see both of these proposed expenditures defeated. However, a negative mood pervades the meeting, which is disturbing. Even in difficult times the church should be seeking better ways of serving others — if not through new buildings then through new forms of assistance. Many of our people are suffering financially. They need help, but a negative spirit that votes against new construction may, unfortunately, turn a blind eye to their needs as well. I hope that we can soon improve our service to others, both through better musical instruments and through concrete assistance to those more needy than ourselves.

• That same meeting produces an emotional debate on the question of abortion. Some members would like the church to send a petition to the government protesting the opening of an abor-

tion clinic by Dr. Henry Morgenthaler. Strong feelings are aroused. The petition is tabled and a further meeting is arranged. One of the purposes of the next meeting will be to see whether we can actually discuss a question like this honestly and fairly, without trying to brow-beat others with arguments that suggest that pro-choicers are in favor of murdering children and pro-lifers have no sympathy for women carrying an unwanted child. It would be unfortunate, of course, if we succeeded in destroying all of the deep feelings that people bring to such issues. I remember complaining to a non-Mennonite Christian friend of mine some years ago that many of our congregational meetings were marked by emotional, occasionally angry debates. He replied, "I wish that we had some of that excitement in our meetings. It is, after all, a sign that people care." Let's hope that's mostly what it is.

• Part of a Saturday in late January is spent at a writer's conference at the Canadian Mennonite Bible College. I am impressed by the number of people who attend the meeting — an indication of our strong desire to reflect upon our current experience and our past. Both are evoked very successfully by Al Reimer's readings from his historical novel and Clint Toews' recitation of his contemporary poetry. As usual, a good Mennonite dinner rounds out the day — followed the very next day by a delicious birthday dinner at the home of one of the participants. For obvious reasons the battle of the bulge is not going well.

• On the last Friday evening in January we attend the MTC production of *Richard III*, one of my favorite performances this year. Appropriately enough it falls right in the middle of the Conservatives-get-Clark convention. *Richard III* would have felt right at home on that blood-letting stage. What is most dismaying about almost all modern political conventions is their failure to address some of the serious problems facing this country. The appeal is: "Trust my pretty face or smooth manner and we will win" — for what? During that same week I am invited by another political party, to which I do not belong, to discuss economic issues with members of the caucus. I feel much more at home in this setting than in the hullabaloo of the convention down the street.

• On the way home from Steinbach one evening in early February I decide to stop for dinner at the Dutch Mill Restaurant in Blumenort. It is always an interesting challenge to see who makes the best *were-necki* and Farmer Sausage outside of one's own home. Above the serving window in the Dutch Mill is a sign announcing "Mother's Kitchen." And sure enough, (as Jack Thiessen's characters like to say in Low German), what Mrs. Margaret Born prepares in that kitchen is as close to motherfood as you'll find anywhere. The large wooden doll houses made by her husband George in a back room are equally fascinating. With Diane and Prince Charles hanging on the wall, a cream-separator flower stand by the door, flanked by farm tools on the other walls,

one feels both safe and at home in this place. We hope we can persuade Mrs. Born to share some of her recipes and hints with our readers.

• The graduate students in our department at the university host a reception for faculty members one late Friday afternoon. We have a number of excellent students from places like Bangladesh, India, Holland, South Africa, and Prince Edward Island. Most of them speak English very well and have a solid training in mathematics and other sciences before they get here. Unfortunately some of the students from Asia encounter prejudice among other students. One of them assisted me in the teaching of a first-year class and though his English was more than adequate a number of the students walked out of the classroom as soon as he began to speak. I have seldom been so angry, and have rarely come so close to preaching a pure fire-and-brimstone sermon as I did in the next class when the Asian student was absent and the bigots had returned.

• After twenty years of marriage does your husband still make you nervous? Apparently we have a problem here. I decide one afternoon to watch my wife curling with her colleagues. The game is almost over when I get there. Her skip is attempting a difficult draw shot into the house and my wife is vigorously sweeping. The rock is coming in beautifully, my wife catches a glimpse of old judgmental hubby behind the window and, for the first time in a long and illustrious curling career, knocks into the rock with her broom. The game seems lost. But wait, this is a just world. The opposing skip misses the broom by a mile on his last shot and nudges a guard from my wife's team into the house. Her skip puts his final rock into the house (hubby has since ducked behind the wall) and the game ends victoriously with a three ender. We celebrate with Irish stew at Salisbury House.

• A Thursday noon luncheon at the Fort Garry Hotel brings supporters of MEDA together for a discussion about industrial chaplaincy. Reimer Express Lines employ a full-time chaplain to meet some of the personal needs of their workers. It appears from the presentation that the chaplain is quite independent and that many employees have been helped by him. I believe it is highly appropriate that businesses experiment with new ways to help their workers and I am not cynical about what Reimers are trying to do. While an idea of this kind usually begins at the initiative of a few people, it might be

good to test its long-run validity by asking the workers to support it formally. After a few years they should be able to perceive their own need for such a service.

• Toward the end of February we join a number of friends for our annual week-end of cross-country skiing, swimming, and reading at Hecla. I have found no greater peace than on the quiet trails through the tall pines of Hecla. I have also seen nothing quite so ridiculous as the annual ritual in which a number of persons close to me toss aside years of British and Canadian civilization in order to dash straight from the sauna into the snow outside, clad only in their bathing suits. I have even stopped photographing it, suspicious that it encourages repeat performances. But no, this year again certain people must make fools of themselves. How great the burden for those of us who place a higher value on their dignity.

• High point of the month? The movie *Gandhi* — don't miss it.

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The Execution

It is better that one man die, instead of the people.

Better to remove the radical who rouses crowds and topples tables. Sabbath healing we can not allow. What power bids a madman drive out devils if not Beelzebub? We see him speak with prostitutes, sup with publicans, and stage incendiary parades into the City.

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Is it better that One die? Urgent love squandered on sullen slaves plaiting thorny crowns; scoffing with the smug majority; choosing with perverse predictability, Barabbas.

Better that one Man die: a fierce cry splits the strangling darkness; crags heave and crack like glass; the violated veil opens to reveal
a shattering
glory.

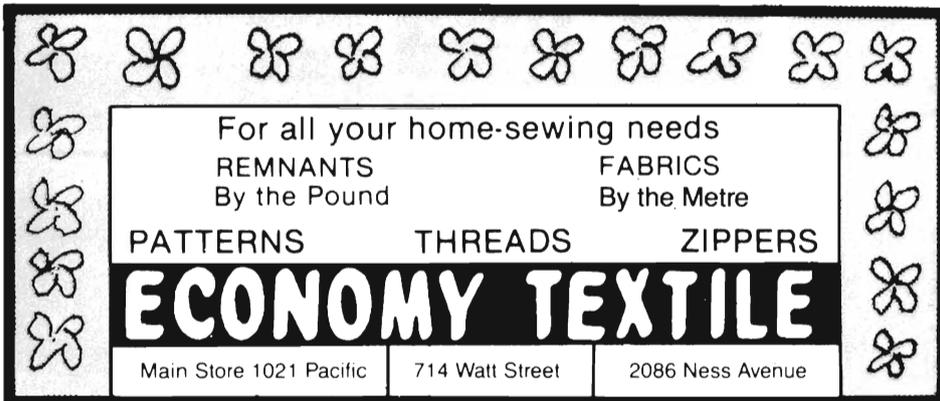
by Sarah Klassen

the mocking

the soldiers hurling taunts and spit at the lacerated man in a scarlet robe didn't know him in Bethsaida

using spittle he created trees flowers light and offered them to a blind beggar and the privilege to stand with him outside the gate sharing his nails and nettles.

by Sarah Klassen



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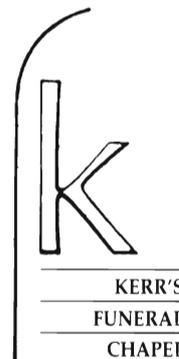
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Dr. David Schroeder, Canadian Mennonite Bible College, was the major speaker at the University of Winnipeg Religion and Life Week at the end of January. He is a specialist in New Testament studies and during the Religion and Life Week spoke on such topics as faith-full living, creating new worlds, exercising the power of the powerless, and liberating the oppressed.

John Wiens, former president of the Manitoba Teachers' Society and teacher in the River East School Division, was appointed vice-chairman of the Universities Grants Commission.

Bruce Enns, University of Winnipeg basketball coach, was named provincial director of coaching development by Basketball Manitoba. He will be responsible for administration and development of the coaching development program.

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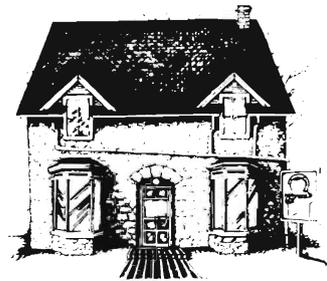
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It is hard for us to imagine that you are in the dead of winter, that the bitter cold wind punishes your poor Mennonite noses when you walk along the beaten snow paths. For, even as we write, a thin film of perspiration settles on our bodies. It is eight in the evening, which means that it's pitch black. We have the windows closed, because there are no screens, and we want to avoid mosquitoes and other assorted six-legged nightlife coming in. It's the hot, rainy season. Zimbabwe had been plagued with its worst drought in 40 years this season; shortly after we arrived the rains came. No one here, however, has made the obvious connection between the two events.

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We are teaching at a rural secondary school of about 600 students (most of them boarders) about 65 kilometers from Harare (Salisbury). There's a staff of about 25, of whom all are Zimbabwean except us. We're the only white folks in town. The staff is polite but, for reasons we haven't yet understood, distant — the only invitation to dinner has come from the headmaster. Maybe they think we don't fancy dinner? We're waiting to see how things develop; after two weeks it's still too early to tell.

Just as we were told, the students here are eager to learn, well disciplined and respectful. Their English, in general, isn't very good, probably because they speak Shona (their tribal language) all the time except in the classroom — and even then, we suspect that some of the teachers teach in Shona some of the time. It seems that the key to our understanding what's going on here, is learning the language. Right now, though, we're so occupied with lesson preparation and finding out how to get supplies, that we haven't much time for Shona.

We were very happy to receive the *Mirror*, which the World University Service of Canada (WUSC) field office forwarded to us. My favorite part of the *Mirror* is "observed along the Way". Keep these observations coming, Roy.

I'd better spend the rest of this evening preparing lessons. We have a minimum of 40 students in all classes (Hannah teaches Form One and Three English Language, and I teach Form Three and Four Literature and Language — she 30 periods of 40 minutes each and I 28 a week), and this means loads of marking. The whole educational system here is loaded almost beyond capacity, and there is pressure for the load to be made still heavier. "Education For All" may turn out to benefit mostly those few who are smart and quick enough to figure out how to write exams.

Ralph and Hannah Friesen,
Zimbabwe, Africa.

P.S.

The kids are going to a local primary school. It looks like they'll make the adjustment successfully.

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A program of Lieder to enliven mid-winter

by Mary M. Enns

Winnipeg Mennonite Theatre proudly presented well-known tenor, John Martens, in a program of Lieder to a near-capacity audience at the Winnipeg Art Gallery. Just the sort of thing to lend a touch of glory to a drab mid-February season. Martens, accompanied by his wife Hedy, returned to Winnipeg briefly from London, England and a two year period of study with vocal coach, Paul Hamburger. His leave of absence from Mennonite Brethren Bible College ends this summer and he will be back in Winnipeg after his London recital in July.

There are tenors and then there are tenors. If we have come to expect a lot of this one in his many performances as an operatic singer, and if his interpretations of Oratorio, specifically in the role of the Evangelist, are no less than inspiring, both spiritually and culturally, the insight he has always given an audience into the realm of Lieder is outstanding.

Accompanied by Irmgard Baerg, who supported the artist with her customary excellence and sensitivity, Martens opened the program with Hugo Wolf's tenderly entreating *Gebet*. Like Schubert, this young composer lived in and drew inspiration from the idyllic Austrian countryside and the city of music, Vienna. Singing *Auf einer Wanderung* Mr. Martens took his audience on a Wandereise through a quiet town. He painted a vivid word picture of streets bathed in evening light, of open windows and roses. We heard of the chiming of a clock, of the chorus of nightingales. Muse touched our hearts as it had his own.

If, after that, the artist had been mysteriously spirited away, we would have sighed but said we'd spent our money well. Fortunately for us he continued to sing, now in an English medium milieu setting as given us by Gerald Finzi. This composer was inspired by the poetry of England and the writings of Thomas Hardy. In English as in German Martens' enunciation was pure and clear without

ever disturbing the finest nuances of tone. In *The Market Girl* I was reminded of our walk, years ago, in Thomas Hardy countryside; of wild flowers in meadows, of trees and rough shrubs, of hot sunlight and stones along the way. *I look into my glass* was deeply introspective. And when he sang the poignantly lovely "... her little head against my shoulder" in *The Sigh* we couldn't help but feel he was singing it as a love song should be sung.

To add meaning and understanding to the beautiful Sonnets of Michelangelo by Benjamin Britten, sung in Italian, Esther Wiens, head of the English department, MBBC, read the texts of this exquisite poetry before each sonnet was sung. If we found Britten and Italian needed extra concentration, it was not difficult to find beauty and understanding in this declaration of love. Asked afterward how he related to Britten, especially in Italian, Martens said he truly enjoys, increasingly so, singing Britten. And very much so in Italian.

Then came the Schubert Lieder, the part of the program that we had all looked forward to. This must have included our singer, if one might judge by a particularly animated facial expression and a joyful outpouring of sound as it can probably be done best in the Lieder. The deeply stirring *Juengling und der Tod* expresses a young man's Wehmut, his courting of death, his desire to part, with the sinking sun. A won-

derful serenity was portrayed in *Winterabend* where we saw occasional glimpses of a man's inner self in his solitary evening at home — the sort of evening we all dream of.

Without a doubt, the fine qualities in John Martens' voice, his personality — all are admirably suited to the tone, the mood, the colour, the sentiment, the lyricism of the Lieder. And if one wished one might add to that a wonderful rapport with the audience.

What, besides his music study has proved of value about his stay in England? "Decidedly the added dimension (Weltanschauung) of such an experience. Environment, people!" says Martens. mm

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manitoba news



J. D. Reimer



Dennis Guenther

J. D. Reimer has stepped down as manager of the Steinbach Credit Union after 37 years in the position. He has been succeeded by former assistant manager **Dennis Guenther**. Guenther will be succeeded as assistant manager by Gorden Kornelson, loans manager, and Al Hamm as office manager. When Reimer joined the credit union as manager in 1945, it had assets of \$60,000 and 800 members. Presently, the assets amount to \$134 million, with 15,000 members.

The Carman Gospel Light Church, the Mennonite Brethren congregation in Carman, has called **Mark and Sharon Johnson** to serve the church as pastor couple. The Johnsons are currently students at the Biblical Seminary in Fresno, Ca., and will be assuming their duties in Carman in the summer.



William E. Schulz has been appointed head of the department of educational psychology at the University of Manitoba Faculty of Education, effective January 1, 1983. He is a graduate of the University of Manitoba and the University of Wyoming. He has been in the

Faculty of Education since 1974, is a specialist in educational and vocational counselling and has developed counsellor training programs for use in school and government settings. He is a member of the Westgate board of directors, serving in the capacity of vice-chairman in charge of personnel.

Art and Helen Rempel, members of Bethel Mennonite Church, were commissioned on January 23 for a 3½ year term of service in Taiwan under the General Conferences Commission on Overseas Mission. They will be accompanied by their nine-year old daughter Theresa. Art will be mission business manager and Helen will be hostess in the Mennonite Guest House in Taipei.

A special celebration was held at Charleswood Church on January 16th to honor **Helen Janzen** on her 75th birthday. Helen is the only senior citizen in the congregation, and much appreciated for her active participation in the work in the church; in the congregation; as a peace-maker through her involvement in the local chapter of the UN committee; as a member of the Mennonite Historical Society and many other endeavours.

The Council of Boards of the Conference of Mennonites in Canada met in Winnipeg February 2-5. The boards were obliged to cut back their budgets by 5 per cent. Hard hit by the cuts was the Canadian Mennonite Bible College, which has a record enrolment this year. Salaries were cut from a projected increase of \$2,000 to \$600. Because of current financial restraints, no new programs were envisaged. The resignations of **George Epp**, who has been president of CMBC for five years, and **Ed Enns**, executive Secretary of the Congregational Resources Board for eight years, were accepted with regret. Plans were made for the 1983 conference sessions, scheduled for Winnipeg next July 8-12. The theme chosen for the conference is "Christ: our authority".

Provencher MP **Jake Epp** has urged the federal department of national revenue to change regulations to allow Canadians to receive tax credits for money they sent to relatives living behind the iron curtain.

Peter and Margaret Harms of Killarney, Manitoba, left for Europe January 14 to lead renewal services in nine congregations which have *umsiedler* members (persons of German descent who have resettled from the U.S.S.R. to West Germany since 1970). Harms,

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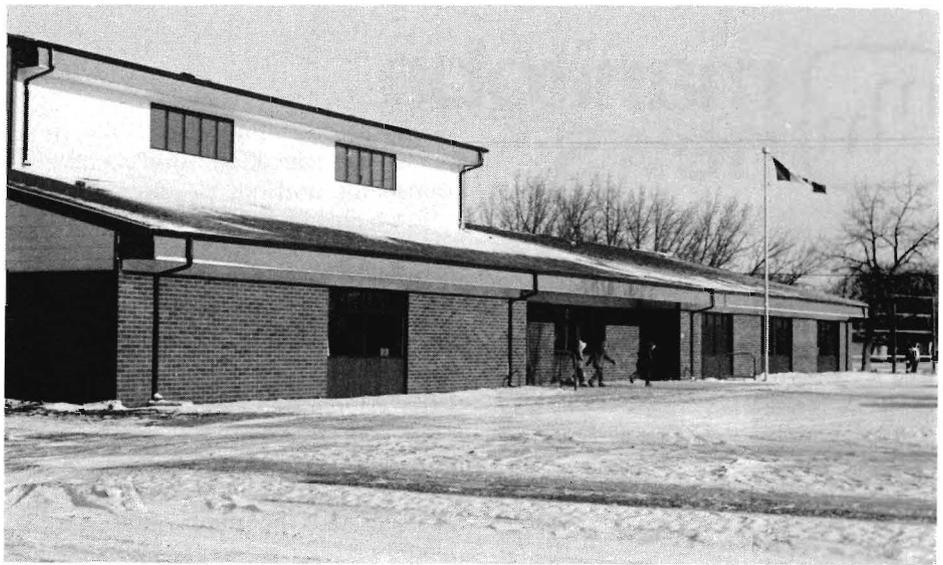
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who is a member of the ministerial team in the Killarney Mennonite Church, served as an evangelist in the same churches in West Germany in 1979. It was the positive response to his ministry which led the churches to extend the invitation to return. Harms will spend 2½ months in Europe.

A new journal, *Journal of Mennonite Studies* is to be founded this year. It will carry articles, reviews, and creative literature about aspects of Mennonite life, faith, and thought. The journal will be published by the chair in Mennonite studies at the University of Winnipeg in co-operation with CMBC, Mennonite Literary Society, and the Manitoba Mennonite Historical Society. The editorial committee consists of Mennonite scholars from the two universities and the two Mennonite colleges in Winnipeg. The advisory board includes scholars and writers from Canada, the U.S. and Europe. The first issue of the journal will carry articles and reviews which were presented as papers at a symposium on Mennonite studies held in June, 1982, at the University of Toronto. The issue will also carry an extensive review of Frank Epp's second volume of *Mennonites in Canada: 1920-1940*, published in 1982. The Journal welcomes scholarly articles and original creative literature for possible future publication.



A new \$400,000 six-classroom elementary school was opened in **Rosenfeld** on January 17. A closing program for the old school, built in 1937 at a cost of \$12,500, preceded the official move to the new school. Former area school inspector, Frank Neufeld, brought greetings on behalf of the Hon. Maureen Hemphill, minister of education. Current principal of the school is Jake Hildebrandt. Contractors for the project were Alvin and Harvey Thiessen; architect was Rudy Friesen of Winnipeg, participant in five Rhineland building projects.

A Rosenfeld area school trustee for 26 years, **Peter K. Schellenberg** was recognized recently for his service as a school trustee. At the opening of the new school, the Rosenfeld School parent council presented Schellenberg, promoter and chairman of the building committee, with a plaque in recognition of his service to the village and community. He was also recognized with a banquet and plaques by the Rhineland School division board of trustees and administrative staff.



Henry H. Thiessen recently resigned as superintendent of the Hanover School division, after serving for nine years in that capacity. His employment with the division began in 1968 when he was engaged as principal of Steinbach Collegiate.

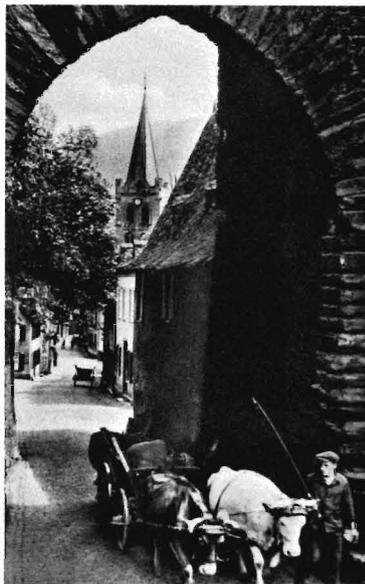
Manitoba's contingent at the fifth Canada Winter Games Quebec included a young table tennis player from Niverville. Fourteen year old **Selma Klassen** represented the province in the under-15 category.

Provencher MP **Jake Epp** was national chairman of the group opposing a review of Clark's leadership at the recent Progressive Conservative general meeting held in Winnipeg recently. Epp was involved in the discussions leading to Clark's decision to recommend a leadership convention which will be held in late May or early June.

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Leon Stauffer
- Wilmer Martin
John Ruth
- Arnold Cressman
David Hosteller
- Cal Redekop
Virgil Regehr
- Alice Roth
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A meeting was held in Winnipeg on February 5 regarding the proposed inter-Mennonite liberal arts college. Representatives from three Mennonite Bible Colleges, and several academics joined the provisional board for the discussion. At the conclusion of the meeting a decision was made to postpone the plans for the college indefinitely.

For many children, education is a luxury that their families cannot afford. But last year, 1,637 such children were able to attend school with help from **Mennonite Central Committee's Child Sponsorship Program**. The program enables North Americans to reach out to children and their families in Bangladesh, Brazil, Egypt, India, Indonesia, Kenya, Paraguay, West Bank and Zimbabwe. Through a financial commitment of \$12 a month, individuals or groups can sponsor one child's schooling. The academic and career skills the children learn prepare them to care for themselves and their families when they complete their schooling.



Bertha Klassen

MCO APPOINTS NEW EXECUTIVE

The Mennonite Community Orchestra has a new executive: Secretary, Peter Klassen; Treasurer, Wally Dirks (past president); and president, Bertha Klassen. Mrs. Klassen (piano teacher and oboist) has played in the University of Manitoba orchestra for 10 years, been librarian for the MCO since 1978 and conducted the Elmwood MB church orchestra for five years.

The orchestra is planning to raise funds through a membership drive lead by Ernest Enns (member of orchestra board). Also in the future are scholarship competitions. The MCO hopes to feature the winners at succeeding concerts.

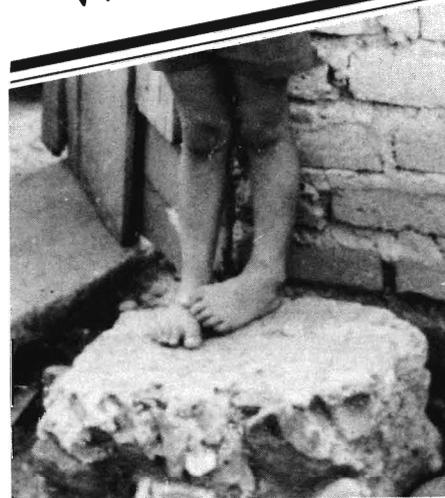
The next concert will be at CMBC April 28th. An item of interest will be a Medelssohn piano concerto played by Mauree Epp, ARCT, student at CMBC. The young conductor is Frank Klassen, orchestra instructor at CMBC. First rehearsal is April 6.

June 4 and 5 the orchestra will assist Bernie Neufeld and the Sargent Avenue Church choir in two performances of Haydn's Oratorio *The Creation*.



Jose Alexander Velasco Lugo: Five years old. Family lives in rented house in barrio. Diet very poor. Sickness common. Outlook for the future is bleak.

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Your monthly contribution through Foster Parents Plan can reach out to a child, family and community. It can provide medical care, education, development projects and more. It's only a small contribution in cash—but it's a very large contribution in caring. By now, someone is caring for Jose—but so many still wait. Please, complete the coupon below, or call our toll-free number: 1-800-268-7174.

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5/17/82 MM136 3003

GERMAN CITY HONORS POST-WAR MCC PEOPLE

As part of the festivities commemorating the 300th anniversary of the sailing of 13 Krefeld families and their establishment of Germantown, Pennsylvania, a reception was held on January 9 here to formally thank Mennonite Central Committee for the food kitchens established in the wake of World War II. Peter Bartel of Wichita, Kansas, and Katherine Derksen of Mountain Lake, Minnesota, who worked as volunteers in Krefeld in early 1946, were the honored guests.

During the war, 90,000 of the 150,000 inhabitants of Krefeld lost their homes and thousands were dead. Homeless people from the countryside crowded into the city seeking refuge. Gaunt prisoners of war returning home found a city that was hungry, cold, suffering and bitter.

In March 1946, less than a year after the war, Bartel and Derksen began their two years of service at Krefeld. Bartel wrote of his reason for going to Germany: "I would like to think that my objection to war is more active than passive, so I feel that I owe it to society and to the ideals that I hold dear to help in my small way to eliminate the causes of wars as well as the suffering caused by war."

The Mennonite congregation in Krefeld with MCC's help and in co-operation with city officials began a feeding program for children and people over 65. Soon nearly 30,000 citizens were receiving meals.

Cornelius J. Dyck, who also worked in Germany with MCC, wrote: "The greatest difficulty encountered by Bartel and Derksen in Krefeld was facing the many people that they could not help because there were not enough supplies."

During the years of MCC activity in Krefeld, Derksen and Bartel were often asked why the Mennonites were helping and who they were. Actually Mennonites were not new to Krefeld since they first settled there in the early 1600s. The city provided refuge for the Anabaptists who were persecuted by authorities in other places in Europe. Dyck writes, "In the long sweep of history these acts of kindness were now finding their reward."

Derksen and Bartel answered the question of why Mennonites distributed material aid by pointing to the MCC

motto, "In the name of Christ", which was attached to every bale of clothing and printed on every shipment of food sent to Krefeld. Dyck continues, "Christ commanded to love all people, including enemies, and to do good to those who hate us. It was this concern which drove them to help the needy. They believed that to follow Christ meant to reject all violence and war, and instead build bridges of love and understanding among people everywhere. MCC activities, therefore, stand as a direct extension of the Mennonite conviction that word and deed must be one, that love must be visible, and that ethics is a part of the gospel."

The Manitoba Parents for German Education would like to inform parents in all school divisions about the

ENGLISH/GERMAN BILINGUAL PROGRAM

which has been implemented in several school divisions in Manitoba.

The Manitoba Parents for German Education is a provincial organization comprised of parents of children enrolled in the English-German bilingual program. It was formed to promote German language education. Parents in Manitoba have welcomed this program because this program is a more effective way to learn a second language.

In July 1978, the Government of Manitoba amended the Public Schools Act to provide for the use of languages other than English or French as languages of instruction in public schools. The program opened in the fall of 1981 in the River East School Division and in 1982 in the St. Vital School Division. The Fort Garry School Division is planning to begin in the fall of 1983. At the present time over 190 pupils are enrolled in the program.

Some points about the program:

- 50% of each teaching day is in German and 50% in English.
- Subjects taught in German; social studies, German language arts, physical education, music, art.
- Subjects taught in English: arithmetic, science, English language arts.

The St. Vital parent committee will be having an OPEN HOUSE at the Hastings Elementary School (95 Pulberry St.) on **Wednesday, March 9th at 7:30 p.m.** The program at the Open House will consist of children singing in German; a film on the bilingual program; a display of the children's work; a speech by **Maureen Hemphill, Minister of Education**; a question period; and coffee to end the evening. Parents from any division are welcome to attend.

The River East parent committee is also having an OPEN HOUSE at the Princess Margaret School (367 Hawthorne Ave.) on **Tuesday, March 15th, at 7:30 p.m.** All parents are welcome.

For more information contact the **Manitoba Parents for German Education.**

Fort Garry S.D.: Cynthia Tretiak — 269-3850
St. Vital S.D.: Tannis Froese — 253-4365
River East S.D.: Revita Dyck — 668-5694



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Mr. and Mrs. C. W. Giesbrecht of Park View Manor, Carman, celebrated their 70th wedding anniversary on Dec. 12 at the Carman Mennonite Church. They are both 89 years old and still active for their age. Mr. Giesbrecht still drives their car and bowls once a week. Mrs. Giesbrecht still sews quilts for MCC.

Mennonite Central Committee is sponsoring a **peace study tour** to the Soviet Union May 4 to 23. The purpose is to explore ways of transcending current East/West hostilities, reports Urbane Peachey of MCC Peace Section. The group will consist of 18 American, Canadian and European church leaders and professional people. There is still room for a few additional participants. Those interested should send a vitae to MCC Europe, Langedorfer Str. 29, D5450 Neuwied 1, West Germany.

Coming Events

- March 7-11:** School for pastors and church leaders, MBBC.
- March 14, 15:** Erns family concert "This Golden Land", 8:05 p.m. Kiwanis Centre for the Deaf.
- March 17:** Talk by Rev. John Neufeld, First Mennonite Church, R 213 Bryce Hall, University of Winnipeg. 12-1 p.m., sponsored by Faculty of Theology.
- March 20:** Westgate Open House. Grade six day.
- March 27:** 3 p.m. Centennial Concert Hall. Mennonite Oratorio choir. Beethoven's *Mass in C* and *Christ on the Mount of Olives*.
- April 15:** Art Symposium featuring professional artists from Mennonite Community in Canada.
- April 17:** Art Festival and Symposium at Polo Park. Sponsored by Westgate Collegiate.
- April 21-22:** Pastor's Retreat at Camp Arnes. Theme: Pastor as Counselor. Speaker: Dr. F. C. Peters.
- April 21-23:** Westgate Operetta.
- April 27:** Westgate fund raising banquet.
- April 28:** Westgate annual meeting.
- April 29-30:** Moliere's *The Imaginary Invalid* presented by the Winnipeg Mennonite Theatre at the Playhouse Theatre.
- May 7:** Manitoba Women in Mission conference. First Mennonite Church, Winnipeg.
- May 20-22:** Leadership congress sponsored by Canadian MB conference Winnipeg.

Dr. Rhinehart Friesen, whose series of stories on Mennonite life in Manitoba has been appearing in the **Mirror**, has recently won two awards for writing. Dr. Friesen retired this year as associate professor of medicine at the University of Manitoba. He has taken a creative writing course at the University of Manitoba, and writing has now become his second career. He won an award in the Seniors Week 1982 Literary Competition in the non-fiction class, published in the **Manitoba Senior's Journal**. He was also the grand prize winner in the **Canadian Doctor** 1982 Write to Win contest. His prize for this contest consists of two first-class airline tickets to Greece.

MANITOBA MENNONITE FESTIVAL OF ART & MUSIC sponsored by the Westgate Women's Committee invites authors and exhibitors of painting, photography, sculpture, needlework, weaving, pottery and other crafts to exhibit at the **POLO PARK MALL, Winnipeg, April 17, 1982**. Interested persons may contact Mrs. Hilda Neustaeder, 122 Willowdale Place, Winnipeg, R2G 0A1, Ph. 338-1429. Come and share your art with others.

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<p>TOUR #2 "YOUTH BUS" DEP. DATE 10 DAYS July 31/83</p> <ul style="list-style-type: none"> • Non-Stop Express No Hotels <p style="text-align: right;">Price: \$190.00 per person</p>	<p>TOUR #4 "HISTORICAL" GERMAN DEP. DATE 15 DAYS July 28/83</p> <p style="text-align: center;">Tour Host: Dr. Gerhard Lohrenz</p> <p style="text-align: center; font-size: small;">TRIP DETAILS AND ITINERARY SAME AS TOUR #3 ABOVE</p> <p style="text-align: right;">Price: \$690.00 per person (TWIN)</p>

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Childhood Memories

A review by Barbara C. Smucker

Reading Elsa Redekopp's small book of childhood memoirs of her southern Manitoba Mennonite village of Gnadenthal (Valley of Grace) is like opening a magic door into an enchanted place. Since the story is told in the third person, the reader at once identifies with the small girl, Lisa, and not with the adult author.

One is taken by the hand of the gentle, little girl into the summerhouse where the family has moved for harvest time. Lisa places a bowl of fresh lilacs on the kitchen table covered with a brightly patterned oilcloth. Coffee bubbles in a blue enamelled pot and Mother carries another pot of red *borscht* and platters of deep fried *rollkuchen* to the table for the family supper. Over the thin clay earthen floor, Lisa has drawn pretty patterns to please her father.

Then during the Saturday night adult music hour (*Spielstunde*), Lisa peeks around the bedroom door and is awed by the beautiful music of the mandolins, guitars with red bows, a violin

and a bass fiddle. The songs "send shivers down her back."

There is a wedding for sister Margaret when Father and the boys sweep the floors of the haybarn "and fasten big branches along the walls and across the wide beams of the high ceiling, transforming the old building into a great green cathedral."

Christmas comes with "spicy brown peppernuts" and the reciting of Christmas wishes (*Weihnachts-Wunsch*). The family walks to the "little gray church magically transformed with a tall evergreen tree reaching right up to the ceiling."

Lisa weeps briefly, for she expects a real baby Jesus to be lying in the manger. But in the end she is sure "no Christmas could ever be as wonderful as this one."

The Manitoba Gnadenthal of Mrs. Redekopp's childhood was named and modelled after a similar Mennonite village in south Russia where some of the residents once lived. Twice in the memoirs there are references to the days of soldiers, bandits, killings and

starvation in the war and revolution years in Russia. But the references are positive, for Father tells his family that the disaster of moving turned into the blessing of living in Canada.

The style of writing has a gentle rhythm, reflecting perhaps the author's musical accomplishments as violinist with the Winnipeg Symphony Orchestra and originator of the Holiday String Quartet.

One is reminded, when reading this book, of the popular Little House books by Laura Ingalls Wilder, who started her childhood memoirs on the Midwest prairies and then continued writing sequels until she grew-up and married.

The Wilder books, like *Wish and Wonder*, portray a family of trust and affection. From her own family, small Lisa receives a spiritual strength that fortifies her when she faces her problems of growing up.

As Dr. Al Reimer writes in the introduction of the book, "These sketches are in the best sense historical. They memorialize Mennonite customs and values and a lifestyle that form an authentic and vital part of the Manitoba story in this century."

Elsa Redekopp, Wish and Wonder — A Mennonite Village Child (Winnipeg: Reddell Publishing, 1982); Price:

1984 Mennonite World Conference

Manitoba Departures

These education tours will include the opportunity to attend the XI Assembly of the Mennonite World Conference in picturesque Strasbourg, France — July 24-29, 1984. Tours include transportation from Winnipeg, travel to Strasbourg at the beginning or conclusion of the tour, accommodations and knowledgeable tour hosts/lecturers.

1. **Church History Tour** — "From Rome to Witmarsum". Host: Dr. George Epp.
 2. **The Church Through the Centuries** — July 1-24, 1984. Host: Dr. Waldemar Janzen.
 3. **Conference of Mennonites in Canada Choir Tour of Europe**. Host: Dr. Helmut Harder and Dr. Bernie Neufeld.
 4. **Russia Tour** — Following World Conference. Hosts: Dr. Roy Vogt, Dr. Al. Reimer, John R. Friesen. (Sold out)
 5. **Central Europe Tour** — Includes Oberammergau Passion Play. Host: Dr. John Bergen — Western Canada Departure.
 6. **Russia Tour** — Preceding World Conference. Hosts: Dr. John Friesen and Dr. Abe Dyck.
 7. **European Study Tour** — Exploring Renaissance and Reformation Centre in Europe. Hosts: Dr. Henry Krahn and Ken Reddig.
 8. **Special Conference Youth Tour** — Details to be announced.
- Call John Schroeder for conference departures.

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Altona: Story of a Prairie Town

A review by Andre Oberle

The story of Altona as told by Esther Epp-Tiessen is a most welcome addition to the growing number of local history books in Manitoba. The author is to be highly commended for her ability to combine solid scholarship and attention to fine detail with a lively and readable narrative style. In her investigation she uses countless documents and interviews with Altona citizens. The book is filled with fascinating information and the author's findings are well supported with scores of statistical tables and maps. Yet, this never becomes tiresome, so the book is also profusely illustrated with a huge collection of well-chosen photographs depicting every aspect of life in Altona and district over the course of 100 years. A glossary of German terms and a well-organized bibliography round out the book. A most detailed index and clearly laid out table of contents make it easy to use.

Ms. Epp-Tiessen commences her story with a brief account of the Mennonite migrations to Canada and the settlement of the East and West Reserves in southern Manitoba. Her investigation stresses particularly those events which led to the settlement of the Altona area. This chapter is invaluable to the general reader who is perhaps not all that familiar with Mennonite history, but it also offers some insights to the initiated.

The author then traces the settlement of the area, the founding of Old Altona (1880), as it was later known, and eventually the founding of Altona (1895). In her account the author deals in detail with the important part played by the church in the area and she accomplished her task with great sensitivity and understanding. She displays the same empathy in her examination of Altona's difficult times during the two wars and demonstrates how community action — particularly the co-operative movement — alleviated the town's plight during the great depression. The remaining chapters deal with the tremendous growth of Altona since the

Second World War and show how it managed to develop local business enterprises and to attract industry to the area to expand with ever increasing prosperity.

Throughout her book Esther Epp-Tiessen focuses on the role played by the churches in the lives of Altonians. She gives excellent accounts of the religious, social and political life of Altona and examines how local businessmen contributed to the growth of the town. Considerable space is also devoted to an examination of Altona's relations with the various levels of government and the people in the area.

The book is certainly a monument to the people of Altona. The author stresses throughout the important contributions made by its citizens. However, the book is more than mere adulation. It also deals with some of the more painful aspects of the town's history, such as the emigration of the Sommerfelder in the 1920s, the recurring disagreements between various churches and the different attitudes towards the wars, and it does so with an unusual and laudable degree of objectivity and tact.

Altona: the Story of a Prairie Town is a strikingly beautiful book as well. The work is handsomely bound and well laid out — the gorgeous dust jacket with its nostalgic design deserves special mention in this context. The countless photographs, tables and maps are skilfully incorporated into the text in a visually pleasing manner. This book is by no means just of local interest. It is to be highly recommended to both scholars of prairie history and to the general reader who wants to find out more about our heritage.

Esther Epp-Tiessen, Altona: the Story of a Prairie Town. (Altona; D. W. Friesen, 1982), 373 pages. Hardcover. \$25.00.

Andre Oberle is assistant professor of German at the University of Winnipeg.

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EASTER IS MORE THAN A
 NEW BONNET AND
 A ○○○○○○

From among the 50 entries to the February Mix-Up, Mrs. A. Bergmann of Sardis, B.C., was selected the winner. A cash prize is on its way.

Answers to the February contest were stop, yield, intent, choose, virtue, and dissolution.

Now turn your attention to this month's puzzle.

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

A winner will be drawn from among the contest entries and the prize awarded.

Entries must be sent to the Mirror office by March 22, 1983.

 Name

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 Postal Code

**Send Entries to:
 Mix-Up Contest
 Mennonite Mirror
 203-818 Portage Avenue
 Winnipeg, Manitoba R3G 0N4**

Max und Moritz auch in Plattdeutsch

a review by Harry Loewen

Wilhelm Busch, *Max und Moritz* — Eine Bubengeschichte in sieben Streichen. In deutschen Dialekten, Mittelhochdeutsch und Jiddisch. Herausgegeben, eingeleitet und mit einer Bibliographie versehen von Manfred Görlach (Hamburg: Helmut Buske Verlag, 1982), 178 Seiten.

Das Jahr 1982 ist nicht nur das 150. Jubiläum von Johann Wolfgang Goethes Tod, sondern auch das 150. Geburtsjahr des bekannten deutschen Humoristen und Schriftstellers Wilhelm Busch (geboren am 15. April 1832).

Das in diesem Jahr von Manfred Görlach herausgegebene *Max und Moritz*-Buch in deutschen Dialekten, Mittelhochdeutsch und Jiddisch ist ein würdiger Beitrag zu Ehren des geliebten Volksdichters. In seiner Einleitung schreibt Professor Görlach mit Recht: "Wenn hier eine Reihe von Übersetzern den *Max und Moritz* in der Sprache *ihrer* Herzens nacherzählt, hätte dieser Versuch jedenfalls . . . Busch Vergnügen gemacht" (S.12).

Für Wilhelm Busch waren Hochdeutsch und Plattdeutsch

Herzessprachen. Im Jahre 1875 schrieb er in einem Brief: "Um eine Sprache von Herzen sein eigen zu nennen, muss man, glaub ich, etwas drin erlebt haben, etwas sehr Wichtiges — nämlich die Kindheit. In diesem Sinn hab' ich zwei Sprachen: Hochdeutsch und Plattdeutsch."

Hätte Busch seinen *Max und Moritz* in plattdeutscher Sprache geschrieben, die Geschichte hätte wohl nicht zu seinen Lebzeiten das Licht der Welt erblickt. Es war schwierig genug für die hochdeutsche Fassung einen Verleger zu finden.

Jetzt aber haben wir nicht nur einen plattdeutschen *Max und Moritz*, sondern die Geschichte ist hier nun zum ersten Mal in vielen oberdeutschen Dialekten zu lesen.

Im ersten Teil des Buches erscheinen die hochdeutsche Originalfassung mit den Zeichnungen und daneben die Übertragung ins Plattdeutsche von Paul Hennings. Dann folgen acht Parallelversionen der *Max und Moritz*-Geschichte: Kölsch, Badisch-Pfälzisch, Elsässisch, Züritütsch, Schwäbisch, Bairisch, Fränkisch, und Schlesisch.

In einem weiteren Teil folgen Übertragungen ins Pennsylvania Dutsch, Oberösterreichisch, Mittelhochdeutsch (13. Jahrhundert), und Jiddisch. Zuletzt hat der Herausgeber Raum halber nur Auszüge aus folgenden Dialekten sozusagen als Probe beboten: Wiedensahler Platt, Siebenbürgisch-Sächsisch, Moselfränkisch, Holsteiner Platt, Mennonitisch Platt, Letzebuergesch, und Ebergötze Platt.

Es ist von Bedeutung, dass man in einer Übersetzung immer etwas von der Originalfassung verliert, dann aber in der Übertragung das Volkstümliche, das in der neuen Sprache erscheint, gewinnt. Zum Beispiel, die ersten Verse des Vorworts lauten in der Originalfassung:

Ach, was muss man oft von bösen Kindern hören oder lesen!!

Wie zum Beispiel hier von diesen, Welche *Max und Moritz* hiessen.

In der *Pennsylvania Dutch* — Übertragung werden *Max und Moritz* in *Jake un Johnny* umgetauft und die Verse lauten:

Ach, was muss mer oftmoos lese Von dem schlechte Kinnerwese!

Wie die zwee Nicksnutz do hinn, *Jake un Johnny*, dick un dinn.

Es ist schade, dass nur ein *Max und Moritz*-Streich im mennonitischen Platt in diesem Buch erscheint (S.158). Meines Erachtens, ist es Professor Jack Thiessen, den viele Leser dieser Zeitschrift kennen, höchst gelungen diese humorvolle Geschichte ins *Plautdietsch* zu übertragen. Die sieben Streiche in Thiessens Übertragung sind noch fast humorvoller als in der hochdeutschen Fassung. Unsere Zeitschrift *Mennonite Mirror* bringt zur Zeit in jeder Nummer einen *Max und Moritz*-Streich im mennonitischen Plattdeutsch.

Wir sind Professor Görlach und den vielen Übersetzern — auch Jack Thiessen — der *Max und Moritz*-Geschichte zu herzlichem Dank verpflichtet. Dieses neue Buch ist höchst zu empfehlen. mm

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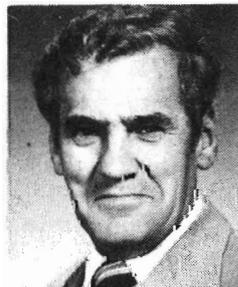
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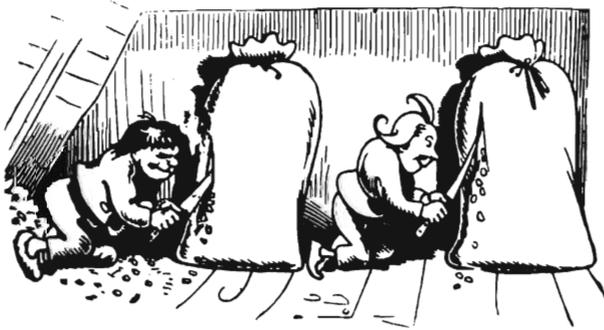
Max und Moritz

by Wilhelm Busch

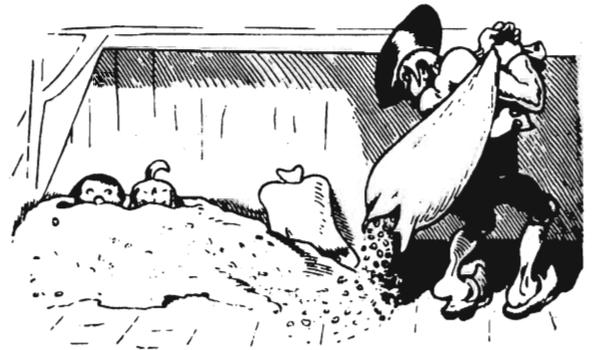
Translated from the German by Jack Thiessen

Latzta Schowanack

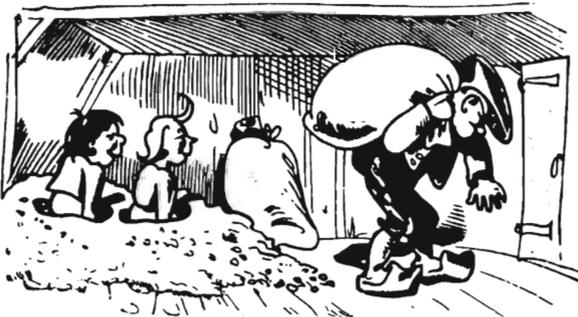
Max enn Moritz, nu's febie!
Mett jun Domms, daut weete wie!



Motte see aun aule Siede
Lajcha enn dee Satj uck schniede? —



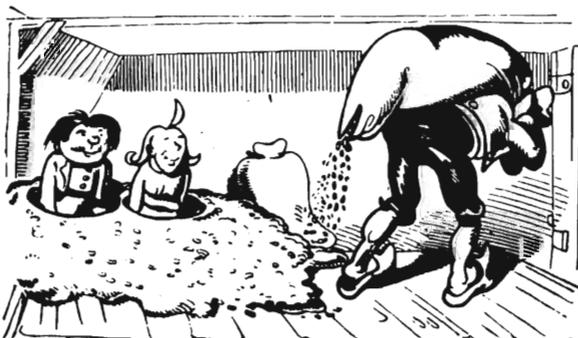
Woat nu doll, "Wauts ditt aul wada?
Dissa Sack woat emma ladja!"



— Kjitjt, doa drajcht dee Bua Matj
Eent von siene groote Satj. —



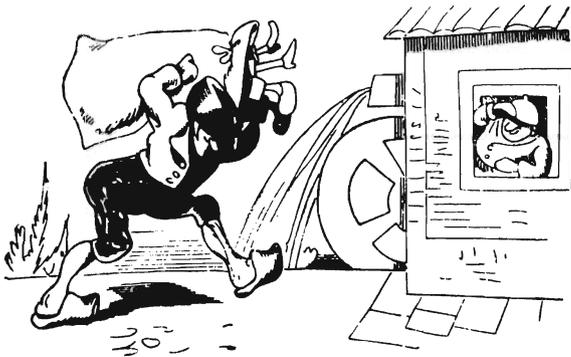
Ha, doa sitt hee folla Freid
Max enn Moritz emm Jeträajd.



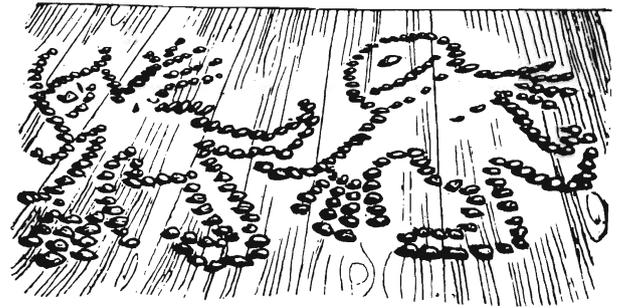
Haft den Sack opp Ridjes-Medde
Fangt dee Joascht aun uttooschedde.



Rabs!! — enn sienen grooten Sack
Scheffelt hee daut Lumpepak.



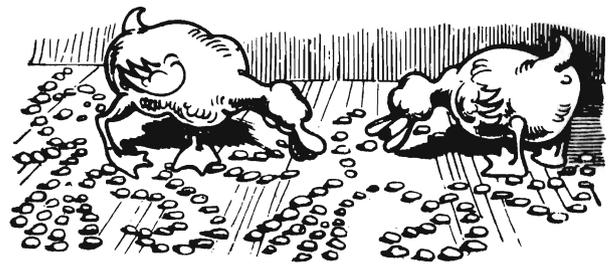
Max enn Moritz jintj'et schwäl
Wiels nu jeit'et enn'e Mäl. —



Maxtje enn daut Moritzlein.



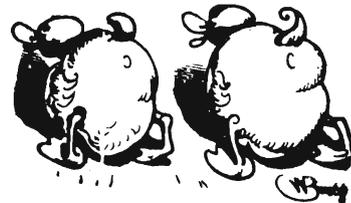
"Meister Mala, etj doaf bedde,
Schwind ditt enn'e Mohl too schedde!" —



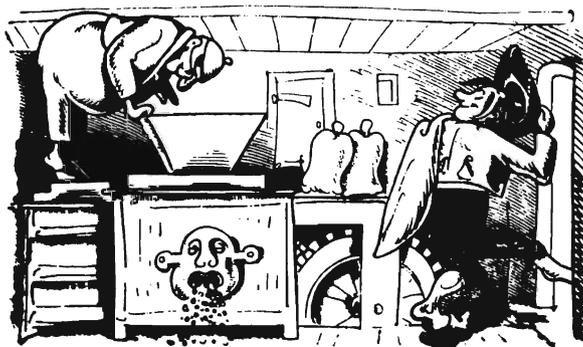
Enn dee Ente fräte opp



— "Hää doamett!" — enn enn'em Trejchta
Nu feropp mett dee Jesejchta.



Dee Junges nu enn ähre Kropp.



Enn dee Mäl molt kijien enn fein

Aus emm Darp dee Lied nu heade,
Fon groote Trua, kjeene Weada. —
— Dee Boltsche säd, "Na, heat etj saj,
Jo, soo jeit'et soone Balj!" —
— "Jo, jo, jo!" — säd Meista Bötj, —
"Dommheit ess kjeen Lävenswatj!"
— Dann säd nu uck Lehra Laumpel:
"Sitzt, daut ess uck een Exaumpel!" —
— "Woaromm uck!" — säd Onkel Batja,
"Ess dee Mensch soon Zockaletja?" —
— Säde dee gooda Onkel Fritz,
"Daut's 'et Enj von domme Witz!" —
— Doch dee staumja Buaschmaun
Docht "Waut jeit soon Domms mie aun?" —
— Kort, emm gaunzen Darp jeit omm
Een fedeelet Dankjebromm:
"Gott sei Dank! Wajch ess daut Pack
Enn febie dee Schowanack!!"

Ich hab' aus dem Brunnen der Steppe getrunken
 Wo keiner trank
 Wenn die Abendsonne im Westen gesunken
 Und der Grillen Reigen erklang. . .



Fritz Senn at 90 Years A Living Mennonite Memory

by Victor G. Doerksen

When I visited him last summer, Gerhard Friesen (Fritz Senn) was himself little more than a gentle, careworn reminder of a world which seems very distant to most of us today. Blind, and removed from immediate contact with the bustling, present-day Mennonite world, Fritz Senn himself no longer can remember what he so vividly captured in the best German verse written by a Mennonite poet: the sights, sounds and smells of the steppe, the flavor of a world long departed, of a simpler, sturdily ordered world that seems very unreal to us now.

Today we live in another world, both physically and spiritually: many Mennonites have become modern with a vengeance. Hard work and relatively clean living have propelled us to a prominent position in a complex democratic society. At the same time we join with others in a search for roots, for an orientation in terms of a past that is meaningful to us — and this is where the achievement of Fritz Senn (like that of Arnold Dyck and others) becomes

one of practical value. For he has captured the sense of that world, its simple rhythms, its haunting sounds, sights and smells, in verse which is truly Mennonite. Its images are the stuff of that rural way of life made into patterns which show the working of the Mennonite mind.

Most of all, Fritz Senn embodies the homesickness of the displaced person, that architypal Mennonite who finds himself constantly on the move, uprooted from any and all territories and not really knowing why, since his love of the land is well demonstrated. And his poems always show variations of the puzzlement at this fate, the wondering about guilt and punishment and the uncertainty about these 'leadings' as for example the lines:

*Zwischen Menschen und
 Dämonen
 Wollten wir nicht länger wohnen,
 Zogen aus, und sind zerstreut . . .
 Manche haben es bereut . . .*

This kind of doubt is not very evident among the North American Mennonites of today. We are glad to have escaped. But when we see our brothers and sisters in the Soviet Union, we are gripped by the sadness of the great separation which has changed so many lives and our history.

Fritz Senn can help us to appreciate something of what has been lost; his imagination takes us where his heart has always been:

*Rings Weizen wogen, Thymian-
 duft,
 Und Duft von Minze, Lauch und
 Dill und Teer,
 Dort komm ich her. —*

The poem "Heimkehr" represents an imaginary return to the old world and to the poet's childhood and youth. On his 90th birthday we cannot use the conventional greetings, but we want to honour a poet whose memories can give us many happy and wistful returns.

Heimkehr

— von Fritz Senn

Wenn der Wanderbursche hat die Welt gesehn,
Will er doch zuletzt nachhause gehn,
Will zuletzt doch bringen einen Gruss
Seinem alten Dorf am Fluss!
Summend geht die Strasse er entlang . . .
Da . . . in einem Hof ertönt Gesang,
Spielen, Tanzen, Ringelreihn,
Nachtigallen, Fliederduft und Mondenschein,
Und die Holde, die er sich erkor,
Küsste, herzte und durch Tod im Krieg verlor,
Lange steht er sinnend vor dem Tor. . .

Weiter schreitet er voraus
Und kommt nun zu seinem Vaterhaus,
Stall und Scheune stehn nicht mehr,
Und das Haus ist ohne Dach und leer,
Türen, Fenstern, alle Möbel
Hat verschleppt der Pöbel!
Auf der Beischlagsstufe sieht er sich als Kind,
Neben sich den lieben Sausewind,
Sausewind, der liebste Hund
Auf dem ganzen Erdenrund,
Der am besten ihn verstand,
Und oft zärtlich leckte seine Hand.
Sommers, in der Beischlagsecke,
Ruhten sie auf einer Decke
In der heissen Mittagszeit,
Oh, wie ist das alles weit! . . .

Barfuss, mit zerrissnen Hosenknieen,
Sieht er sich ein Wägelchen ziehn,
Vollgeladen mit Kawunen und Melonen,
Obendrauf ein Korb mit grünen Bohnen,
Sausewind läuft nebenher,
Rastet oft und atmet schwer,

Froh, dass es nachhause geht,
Diesmal wird das Mittag spät!
Auch im Wald sind sie gewesen,
Haben Beeren dort gelesen,
Er ist hoch auf einen Baum geklettert,
Plötzlich brach ein Ast, beim Rutschenmüssen
Sind die Hosenknieen zerrissen!
Seine alte Mutter wettet,
Abends sitzt sein Mütterchen gebückt,
Während sie die Hosenknieen flickt!
Vater schilt und schmust dabei!
Oh, die liebe Kletterei! . . .
Plötzlich nimmt er seinen Wanderstab,
Und geht zu der Liebsten Grab,
Auf dem Kirchhof, früher wohlgepflegt,
Jetzt kein Grab, das eine Inschrift trägt!
Denkt an Friedrich Rückerts Spruch, den er einst las:
"Über alle Gräber wächst zuletzt das Gras!"

. . . Wenn ein Wanderbursch nun wieder wandern geht,
Schliesst ihn ein in euer Nachtgebet!
Denn wer weiss von seiner Schritte Ziel?
Und die Welt hat dunkler Wege viel!
Einer sucht den Garten seiner Kindheit lang,
Und den Brunnen mit der alten Bank,
Wo die Nachtigall im Sommer sang!
Einer war zu lang auf Wanderfahrt,
Auf derselben sind ergraut ihm Haar und Bart!
Einem blieb von allem Hab und Gut,
Nur der Wanderstab und Wanderhut!
Einer sucht in Herbst und Nebelnacht
Ein vergrastes Grab für seine Lebensfracht!
Wandernd musste er von Hause gehn,
Wege, die im fremden Land verwehn!

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**Abortion:
What should our attitude be?**

For several years now the various conferences within the Mennonite community have been discussing the question of abortion and seeking to come to some consensus on their attitude to this controversial and difficult subject. Currently in Winnipeg, with the attempt of Dr. Henry Morgenthaler to establish his clinic, the question is of major concern. Notes have appeared in the Sunday morning bulletins of most of our churches, urging members to write letters opposing Morgenthaler. At least one congregaton proposed at its annual meeting that such a letter be sent to the provincial government. After an emotional discussion, the proposal was dropped, and a decision made to set aside an evening for a more thorough discussion of the factors involved.

Few current issues seem to arouse such strong feelings as this one: the "pro-choice" versus "pro-life". The pro-choice proponents argue that pregnancy is the result of a chance joining together of sperm and egg; that what happens to a woman's body is between her and her doctor; that the state has no right to interfere or to tell her what she should or should not do in the case of a pregnancy. The pro-life people argue that, from the moment of conception, the foetus is an individual human being and that to destroy this human being this creation of God, is to commit murder. There are committed Christians supporting both sides of this argument.

What should our attitude be? In 1981 there were over 65,000 abortions in Canada. The current law states that therapeutic abortions may be performed if the health of the mother is endangered and a panel of three doctors agrees that it is warranted. It is well-known that "health of the mother" can be interpreted loosely. Most (not all) Christians appear to agree that, when the life of a mother is threatened, an abortion should be performed. This immediately indicates that we do, in fact, place a high value on a human life that already possesses social significance over one which does not. What about instances of pregnancies which result from rape or incest, particularly where the victims are relatively young? Should these victims be doubly punished for the weaknesses of society? Modern medical advances, such as the use of amniocentesis, can now create agonizing decisions for pregnant women — should they carry to term a pregnancy when they know the embryo is genetically defective? My husband and I recently received a distressed phone call from a couple, the parents of two small children, who were faced with exactly this dilemma. They desperately wanted advice and support on a decision which had to be made without delay. As with many moral issues, there are grey areas in the abortion question. There is no doubt that a Christian must recognize the values of human life and must seek to honour God and His creation. But there are times when one must choose between two lives — the

quality of life of an individual who is often responsible for others; and that of an unborn infant whose life is still inextricably tied to that of its mother.

A statement adopted in 1980 by the General Conference Mennonite Church says that "the majority of us believe that most abortions cannot be justified on moral grounds, although we are unwilling to say that abortion is never justified. We do not agree what circumstances justify abortion." In 1982 the Peace and Social Concerns Committee of MCC (Canada) stated "We believe that abortion is wrong because it violates the sanctity and value of human life. We urge our members and institutions to offer alternatives to abortion, such as counselling resources, adoption and economic assistance . . ."

This latter approach is the one which we, as Christians concerned about the quality of life, should take. It is not enough to oppose abortion. If we are "pro-life", we must be prepared to be supportive of those who keep the babies they might otherwise have aborted. It simply is not an adequate Christian response to write letters opposing Morgenthaler. I find it ironic that many of the most vociferous opponents of abortion are also opposed to family-life and sex education in the schools, and are also in favour of capital punishment.

MCC (Canada) in a new pamphlet on the subject, proposes a "service response" — giving help to women who might not have abortions if they knew they could obtain the help that they need. This might include advice on medical care, clothing, financial aid and on-going friendship and support. In Winnipeg, Pregnancy Distress Service gives such help, and is always in need of financial and volunteer assistance.

If we are to take a basically pro-life stand, then we must be sure that our attitudes towards those, particularly unmarried pregnant women, who might otherwise seek abortions, are accepting and loving, and not judgmental and hard-hearted. We must also actively seek to foster in our children responsible and thoughtful attitudes towards others, and towards their own sexuality. All too often a cloak of silence and secrecy is wrapped around this significant area of our lives.

It seems that with this issue, as with many others, if we seriously wish to follow our Lord, we do not take inflexible positions, establishing hard and fast rules.

Christians obviously must have convictions, but on issues like this when convictions harden into inflexible positions, the spirit of the original concern can be completely destroyed. ". . . when the devil wishes to play on our lack of character, he calls it tolerance, and when he wants to stifle our first attempts to learn tolerance, he calls it lack of character."

Dag Hammarskjöld in *Markings*
— by Ruth Vogt



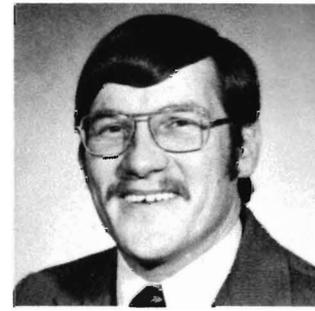
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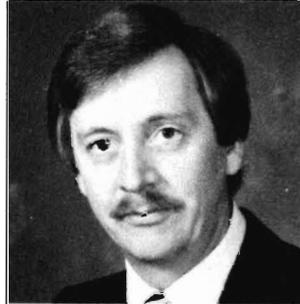
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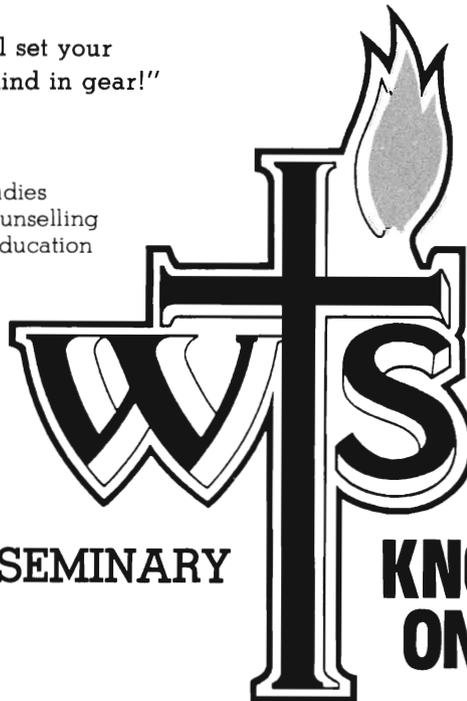
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*See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?*

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

Edward Miller 1790