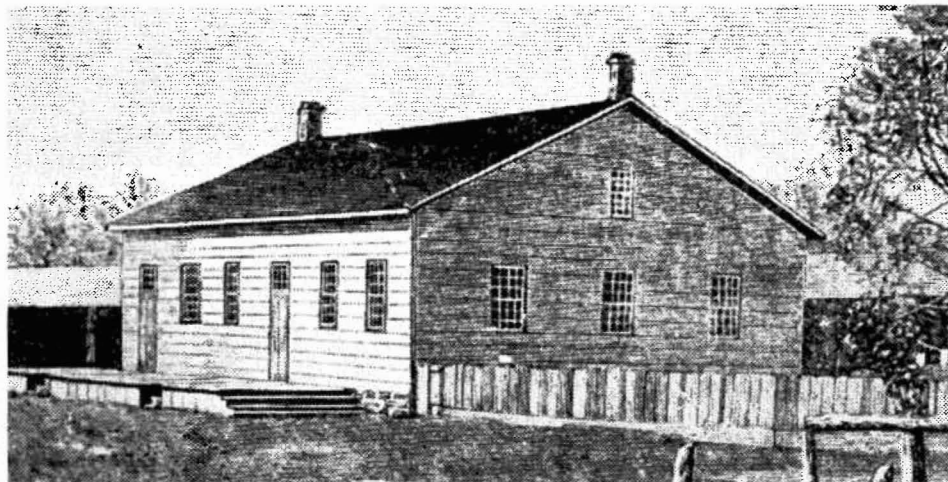


MENNONITE HISTORIAN

Published by the Mennonite Heritage Centre and the Centre for MB Studies in Canada

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Benjamin Eby Mennonite Church, built in 1834, Berlin (now Kitchener), Ontario.

Photo reproduced from L.J. Burkholder, *A Brief History of the Mennonites in Ontario* (1935), 74.

Swiss Elements of the Mennonite Mosaic in Ontario

by Lorna Bergey and Lorraine Roth

When Mennonite immigrants from Ukraine arrived in Canada in 1874 to settle in Manitoba, they received assistance from funds collected by a Board of Guardians, organized for this specific purpose by Ontario Mennonites. The Ontario Mennonites, who hosted the new-comers, came from two streams of Swiss origin - the Pennsylvania German Mennonites and the Amish, who came directly from Europe.

1. The Pennsylvania German Mennonites

The majority of Pennsylvania German Mennonites in Ontario are descendants of persecuted Anabaptists from Switzerland. After a brief sojourn in the Palatinate or Holland this group migrated to the Franconia and Lancaster areas in eastern Pennsylvania in the early half of the eighteenth century. Members of this group received considerable assistance from the Mennonites of Holland. A few families of Dutch-speaking Rhenish Mennonite descent from the Franconia area joined the Vineland settlement in Ontario.

Following the upheaval of the American Revolutionary War, many Mennonite and Brethren in Christ families were attracted to large tracts of favorably-priced land located in Upper Canada (Ontario). That this territory was under British rule was further incentive to move. It has been observed that the guarantee

of religious freedom, which they first experienced under British rule in Pennsylvania, interwoven with the desire for political stability, may have prompted these 2000 or so Pennsylvania German Mennonites to leave for Canada in their quest for economic security in their new communities.

Three settlements emerged in Ontario: one in the Niagara District, a second in the District of Waterloo, along the Grand River, and a third in the District of York, near Toronto. Scattered evidence indicates that an ordained minister was usually present in the Mennonite communities. However, there is no record of a resident bishop in Ontario until the 1807 ordination of Jacob Moyer by the Vineland congregation in the Niagara district. By 1812 there was a bishop in each district.

The first annual conference of Mennonite leaders in Canada was held in 1810. At that time Canada was comprised of Upper and Lower Canada (southern Ontario and Quebec), and, until 1909, the conference was known as the Mennonite Conference of Canada. Its perceived role was "the nurturing of the Mennonite faith in Canada."¹

All ordained leaders, bishops, ministers and deacons met annually to discuss the nurturing and disciplining of members and to ascertain God's will for the church. The

records indicate a concern that Christians remain separate from the world and live exemplary lives in the community. Accordingly, Mennonites have traditionally been taught to refrain from military service and to avoid litigation for dispute resolution.

Members understand

that the function of the conference is to promote unity in the faith among the congregations and give direction in current problems and issues encountered by their members. Conference is not to interfere with local church government unless called upon, or in cases where the congregation is not co-operating with the Conference's interpretation of Scriptural principles.²

Disciplining has been done by the congregation. Since 1959 the voice of the congregation has been strengthened in annual conference deliberations by the inclusion of lay delegates, men and women. The offices of bishop and deacon have been discontinued.

Parental responsibility for Christian family education was challenged when young people became attracted to the Sunday School, weekly Bible study and prayer meetings, and revival meetings held in the English language by their Methodist neighbors. As a result, a group of members left around 1870, and in 1883 organized the Mennonite Brethren in Christ (now Missionary Church), after the Methodist format. Conference then proceeded cautiously in the adaptation of Sunday Schools, Bible study and prayer meetings, revival meetings and in the use of the English language. This created tension with the conservative elements which withdrew in 1889 to maintain the traditional order of service, i.e., German preaching, no Sunday Schools, and the distinctive lifestyle of that era. This group is still referred to as "Old Order Mennonites."

In 1890 the first Mennonite Sunday School conference in North America convened at First Mennonite Church in Berlin (Kitchener), and continued to meet annually until the 1950s. Congregations were now encouraged to hold Sunday Schools and Bible Conferences. Permission was granted in 1896 to hold young people's Bible meetings in the meetinghouses, previously held in private homes. In time these activities came under conference direction through a Faith and Life Committee in co-operation with a Christian Education Consultant and a Youth Minister.

Conference sponsored the Ontario Mennonite Bible School from 1907 to 1949, and

(cont'd on p. 2)

Map courtesy of Reg Good, Saskatoon, Sask.

Christian education leads to Christian mission, and for the Mennonites mission includes service. Ontario Conference co-operated with the Mennonite General Board of Mission and Charities based in Elkhart, Indiana, for all for-

In true Mennonite tradition, families have provided care for their aging parents. Thus the issue of a Mennonite home for the aged, discussed at annual conference sessions frequently between 1901 and 1942 did not generate immediate action. However it was the plight of aging childless couples, spinsters and bachelors within the constituency which eventually evoked a response from Conference. When the Conference Executive decided that operating an old people's home for the needy in the church community and beyond was, in fact, missionary work, they

Lorna Bergey is the secretary of the Mennonite Historical Society of Ontario. Lorraine Roth is chairperson of the Genealogy Committee of the MHSO.

E. Reginald Good, presently at the University of Saskatchewan, became the first recipient of a grant of \$2500.00 from the Frank H. Epp Memorial Fund. Reg is a doctoral student in Canadian history. His dissertation will deal with Mennonite Indian relations on Canada's Settlement Frontier.

FAMILY HISTORY AND GENEALOGY

By Alf Redekopp

Origin of Family Names

Recently it was brought to our attention that certain suffixes were consistently added to feminine names in some of the old Prussian Mennonite Church records. Feminine first names consistently ended in "cke", and surnames included the suffixes, "s", "en" or "in". These suffixes most likely indicate the Dutch influence on the particular church register. Some names of particular interest are Trincke Dircksen and Heinrich Dircks or Peter Jantz and Sarcke Jantzen. Were some of our present Jantzen and Dirksen surnames derived from the maternal name ending changes rather than the commonly held opinion that they were derived from the father's name? For example, Victor Peters and Jack Thiessen, in their recently published book, *Mennonitische Namen/Mennonite Names*, state "from patronymics (father's name) are derived Mennonite names like Derksen (— Derek's son)..." Perhaps this is only partially true. Can anyone verify that their name changed by tracing it back to one of these feminine name endings?

Queries

Did Peter Doell b. July 6, 1710 in Danzig and married to Anna Baerg, die in 1749 or Apr. 27, 1734? Was his son Heinrich Doell born 1712 or 1718? Who are the descendants of Anna Doell (1832-1892) who married Diedrich Rempel? Anyone with information on the Doell family history, please contact B.C. Doell, P.O. Box 5368, Stn. E., Edmonton, Canada, T5P 4C9.

Recently Published Genealogies

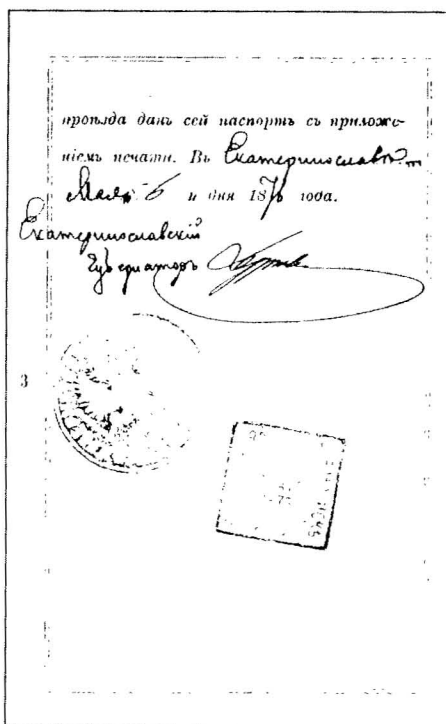
Brandt, Edward R., *Brandt Roots 1605-1988* (Minneapolis, MN: Private Publication, 1988). 77 pp.

After extensive genealogical research in Germany, Dr. Edward R. Brandt, a teacher of political science and history at the University of Wisconsin-Stout, published this excellent record of his ancestors in their historical and geographical context. The records go back through the story of the Mennonite Kleingemeinde in Manitoba and Ukraine and then to the Flemish Mennonite group in Prussia. The information is clearly organized. Future researchers will find the documentation helpful. The book includes a list of Brandt's "possible" ancestors found in the 1675-1776 Prussian censuses, a study of the origin of the ancestral family names in his pedigree, as well as a bibliography and an index to names.

Contact: Edward R. Brandt, 13-27th Ave. S.E., Minneapolis, MN, U.S.A. 55414-3101

Stobbe, Lillian M. (ed.), *The John P. and Margaretba Stobbe Family 1866-1988* (Winnipeg, MB: Private Publication, 1988). 41 pp.

This genealogy traces the descendants of John P. Stobbe (1866-1948), born in Schar-



A page from the Russian passport of Isaak Mueller, *Vorstøher* of the Reinlaender Mennonites in the West Reserve.

dau, Molotschna, and Margaretha Friesen (1878-1962), married in the Kuban Settlement in 1899, and homesteaders in Saskatchewan in 1911.

Contact: Lillian M. Stobbe, 619 Gateway Rd., Winnipeg, Canada, R2K 2X8.

Loewen, Helen Harder, *The Harder Heritage* (Kitchener, ON: Private Publication, 1988). 237 pp.

The book traces the descendants of Peter Johann Harder (1841-1930) and Gertrude Doerksen (1846-1892) of Fischau, Molotschna.

Neuschwander, Evangeline, *Retzlaff Roots from the Scroll* (Goshen, IN: Private Publication, 1988). 49 pp.

This genealogy contains the descendants of Johann Retzlaff and Sarah Voth who lived and died in Prussia near Driesen auf dem Halm around 1805, with emphasis on those descendants that migrated to Russia and later to America. The genealogy is based on an "ancient scroll" measuring 194 by 24 inches, which the author translated from the original German Gothic script, and to which she added the current genealogical data.

Contact: Evangeline Neuschwander, 1524 Greencroft Dr., Goshen, IN, 46526.

Bergen, Peter, *Genealogy of Peter & Maria (Hiebert) Bergen* (Winnipeg, MB: Peter Bergen Family History, 1988). 124 pp.

This book traces the ancestors and descendants of Peter Bergen (1838-1911) and Maria Hiebert (1842-1891) who migrated to Canada in 1874 from Russia with the Berghthaler Mennonite group.

Contact: Peter Bergen, 1238 Lorette Ave., Winnipeg, Canada, R3M 1W5.

The Old Colony Miller/Mueller Family

By Bruce Wiebe

The history of this family, whose common ancestry can be proven, reveals an odyssey different from that of most Mennonites.

My current research identifies Michael and Maria Miller of Amlach, Province of Carinthia in Austria, as the progenitors of this family. They were the parents of Peter Miller, born September 25, 1694, in Amlach. On February 6, 1719, he married Dorothea Santer who was born January 15, 1694, at Olsach, Austria, to Christophorus and Maria Santer.

On November 20, 1721, a son, Petrus Miller was born to them at Unteramlach, Austria. He was baptized Catholic the same date. As he approached adulthood he was influenced by Lutheran teachings which were gaining converts from Catholicism. The Hapsburg Empress, Maria Theresa, attempted to solve this problem by exiling thousands of Lutherans to Transylvania. On September 10, 1755, Petrus Miller was sent into exile in a group that included his wife, 16-year-old Elisabeth Innenwinkler of Oberamlach.

Living in Transylvania at this time was a small group of Hutterites with whom some of these exiled Lutherans came into contact. Petrus Miller, Elisabeth Innenwinkler, and others accepted their teachings and in 1671, Petrus became the first of the so-called Carinthian exiles to be baptized upon his confession of faith. On February 6, 1763, he and Elisabeth were married at Kreuz. Two children, Michael and Katharina, were born to them here, but neither survived childhood.

Neither Catholic nor Lutheran, the Hutterites were persecuted for their Anabaptist beliefs, and escaped over the Carpathian Mountains to Wallachia in 1767. There they founded a Bruderhof, at Giorogirla, and this is where Peter Mueller was born January 18, 1768. On December 3, 1769 his father Petrus was murdered by bandits who plundered the Bruderhof.

Seeking to live in peace, the Hutterites again fled, this time to Vishenka, in Russia. Here Elisabeth Miller (nee Innenwinkler) died in 1773, leaving her son Peter orphaned at age five. On January 8, 1791, he married Susanna Stahl, born to Andreas and Hester Stahl in 1772, at Sabatisch, Slovakia. Seven children were born to Peter and Susanna: Joseph, b. September 28, 1793; Mathias, b. 1796, d. 1800; Andreas, b. July 9, 1798; Matthias, b. March 18, 1801; Heinrich b. 1803, d. 1804; Esther, b. June 16, 1805; and Heinrich b. 1807, d. 1808. Two of these children remained within the Hutterite community: Joseph, who married Christina Wallman, and Esther, who married Heinrich Waldener. Andreas and Mathias, together with others, left for the Chortitz Mennonite Colony in 1819 when abandonment of communal living at Vishenka became an issue. A year later most of these returned to their Bruderhof, but not the two Mueller brothers who both married Mennonite women at Niederchortitz.

On August 5, 1823, Andreas married Katharina Lehn, daughter of Isaak and Katharina
(cont'd on p. 5)

Odyssey of a Microfilming Project: The Pashkov Papers

by Lawrence Klippenstein

One day, Dr. Albert Wardin of Nashville, Tennessee, visited us at the Heritage Centre. Albert is a Baptist scholar who has been interested for many years in the evangelical movements of Russia before and after the 1917 Revolution. Having been told that I would be going to England for a sabbatical research trip, (this was in 1984) Albert told me about the Pashkov papers and asked if I would try to get them microfilmed when I got there.

I knew nothing about any "Pashkov papers" and wasn't sure at all how such a project might be undertaken over there. I said though that I would try.

In England I was posted to Keston College in southeast London. When I began to ask about the Pashkov papers, I learned that my supervisor, Malcolm Walker (archivist and librarian), not only knew about this collection, but, as a one-time employee of the library at the University of Birmingham (which has the papers) had been involved in providing an initial "inventory" for this collection.

Malcolm put me in touch with Dr. Benedikz, the curator of the UB archives and I began a conversation aimed at becoming acquainted and testing out the viability of Dr. Wardin's idea.

My interest in this project was considerably heightened when I discovered that the collection had a file of Johann Wieler letters in it. I knew that Wieler, a Mennonite Brethren minister and teacher in Ukraine, had been actively involved in the founding of the Russian Baptist Union in 1884, in fact, had been the chairman in its founding year.

On my first trip to the University of Birmingham I was shown the entire collection, a massive set of letters, manuscripts, clippings, etc. — and including a rather fat file of Wieler letters and other writings. I learned quickly that copying was restricted to "20 pages for a trip" — really not much.

I did get at that time a copy of Wieler's own account of his work with the Baptists (in German, fortunately). I took it with me and could later publish the document in a Mennonite journal.¹ I hoped we might do this with some of the other materials too. Dr. Benedikz was not sure at first how to respond to the microfilming idea. Later I discussed the matter with his colleague, Dr. Smith, who had in fact been responsible for bringing the materials to the University.

Dr. Smith had obtained them somehow from the descendants of Colonel V.A. Pashkov, an officer in the tsarist army during the 1860s and 1870s. This man became leader of the evangelical revival begun in St. Petersburg through the ministry of Lord Radstock, a Plymouth Brethren evangelist from Great Britain

(cont'd on p. 6)



Members of a Hitler Youth group parade before Himmler, 31 October 1942. 27 related photos were obtained from Dr. Horst Gerlach, West Germany. They document the visit of Heinrich Himmler to the Halbstadt/Prischib area in late October, 1942.

Alber Photo Collection, MHC Archives #351-3

REFLECTIONS ON COLLECTIONS

by Jim Suderman

Congregational Records

In 1988 Bethel Mennonite Church, Winnipeg, added another half metre of materials to the extensive holdings here at the archives. The Gretna Berghaler Mennonite Church and Springstein Mennonite Church, both of Manitoba, also made substantial deposits. The MHC Archives will be microfilming the records of the Charleswood, Lowe Farm, Arnaud (all of Manitoba) and Dundum (Saskatchewan) Mennonite churches.

The on-going deposits of materials by conference congregations provide valuable continuity within our collection. They also indicate a commitment to the future in that congregational achievements of yesterday and today will be understood and recognized tomorrow.

Photographs and Paintings

Ben Heinrichs of Altona, Man., donated a painting/painted photograph entitled "Velikoknjashesk — Poststrasse" (Collection 343:1). It came originally from "Blacksmith" Rempel, also of Altona. The painting is an image of Velikokniazheskoie, Kuban, founded in 1862. It could be noted here also that an Echo Verlag publication, *Die Kubaner Ansiedlung*, has been translated into English and will be published later this year by CMBC Publications.

Two photos recently received from the Associated Mennonite Biblical Seminary, Elkhart, Ind., picture two Mennonite institutions: the Concordia Hospital, Winnipeg, and Betha-

nia, a rest home for the elderly, located near Winnipeg. Both photos are dated 1951.

Manuscript Collections

The John H. Enns Collection (Accession 88-2), received from Louise (Enns) Martens and Katherine Martens, includes the extensive correspondence of John H. Enns, at one time a settler of Reesor, Ont. The Collection was supplemented through the efforts of the donors with packets of Enns' correspondence collected from those to whom he wrote. Also included are considerable collections of Elise Enns' and Anna Toews' correspondence. The Collection covers the years 1925-1986.

A copy of a file, ca. .03 m of material, entitled "Russian Mennonites" (Accession 88-20) was made from the Captured German Documents microfilmed by the Library of Congress. This file includes primarily genealogical material as researched by Mennonites living in the Soviet Union, 1942-43. The researchers corresponded with the Reichsarchiv Danzig and the Deutsche Ausland Institute, Forschungsstelle d. Russlanddeutschen, Stuttgart.

MENNONITE HERITAGE CENTRE GALLERY

Rogalsky Exhibit

The Herman Rogalsky exhibit, the first of 1989, was a great success. The exhibit was well attended and a number of paintings were sold. The exhibit ends March 25, 1989.

Upcoming Exhibits

Wayne Benedet, a CMBC alumnus, and Dave Stobbe, of Morden, Manitoba, will produce an exhibit of their paintings and photographs, beginning April 3, 1989. The date for the Open House is Thursday, April 6, from 7:00 to 10:00 p.m. Their exhibit will run into June, 1989.

A summer exhibit will be produced by the Mennonite Artists Club of Winnipeg. Details will be forthcoming.



Notes from Indexing the *Mennonitische Rundschau*

With the indexing of the *Mennonitische Rundschau* now well underway, the Centre indexer, Bert Friesen, keeps coming across numerous items which may be of interest to our readers. Over the next three years we will note some of the more interesting items in the *Historian*. The first excerpt is from an editorial by John F. Harms in the November 21, 1883, issue of the *Rundschau*, page 3.

From Asia we received this deplorable news; that the newly migrated Mennonites are still suspended between fear and hope concerning compulsory military service. Recently they have been considerably confused. The young man, K.M., stepson of H. Sawatzki, was transported, as a convict, on the long and tiring journey back to Berdjansk because he had been called up for compulsory military service and refused to serve. It is now very probable that this young man will endure the worst for the Lord's sake because he is well-grounded in his faith. We do not understand why they do not seriously consider emigrating to America (if it is possible) to end such adversity.

Another editorial, in the August 1, 1882, issue, notes the following regarding the Jewish pogroms going on in Russia:

The Jews in Russia have had to live through difficult times. Newspaper correspondents, notably in England and America, have used these events as an opportunity to down-grade the Russian Government and to blame this on the Russian people. We have had the opportunity to observe the good will of the Russian Government and have reported this to our readers. Again we can do the same. A leader of the Molotschna Mennonite Colony writes: "In the *Volost* (District) Council the leaders and their officials Sszotszky and others from Stonovoi, presented a petition to the Czar urging his officials to carry out their responsibility and protect the Jews from any further harm."

Film Series Still Available for Booking

After seeing heavy use this winter the film series: *The Mennonite Brethren Church: A Missionary Movement* finally has openings for new bookings beginning in April and through the summer. Congregations planning ahead for Harvest Missions Festivals in September-October should do so very soon, since these months are rapidly filling up.

Centre Evening Hours: Spring and Summer Schedule

The Centre for MB Studies will remain open Tuesday evenings until April 25, 1989. Evening hours will resume on September 5, 1989.

Videos of Film Series Now Available

Videos of the film series: *The Mennonite Brethren Church: A Missionary Movement*, are now available for purchase from the Centre for MB Studies at a cost of \$20.00/video. There are three videos in all. The videos may also be rented from the Centre for one time use at a cost of \$5.00 each, plus postage.

Photo Reproduction Lab in Operation

A laboratory to make quality copies of old photographs has now been set up in the Centre for MB Studies. The Centre invites people with old photographs of interest to our Mennonite heritage to bring them to the Centre for copying.

Our Apologies!

It has been brought to our attention that several errors appeared in the previous issue. Please note the following corrections:

Letters from Susan (p. 6) was published by Bethel College as part of the C.H. Wedel Historical Series, not by Faith and Life Press as indicated.

In our Book Notes (p. 9), Volume I of *Die Hutterischen Episteln, 1525 bis 1767* was published in 1986 (not 1967) and Volume II was published in 1987 (not 1968). Volume III was published very early in 1989.

The naming of people in the Bethel Mennonite Church baptism photo (p. 8) is inaccurate. We plan to publish a corrected version in the next issue.

Dueck Film Productions Donates Film Archives

In February the entire Mennonite film archives of Dueck Film Productions was donated to the Centre for MB Studies in Winnipeg. The collection includes thousands of feet of original film and sound track shot for such films as *And When They Shall Ask, Heimat für Heimatlose* and *Menno's Reins*, to name but a few.

In making the donation David Dueck has given permission to other film-makers with the proper equipment, to make use of the many reels of interviews, scenic shots and dramatic scenes without charge.

The donation is unique and a first for the Centre. Its historic value lies in the thousands of feet of film illustrating various aspects of Mennonite life. An example is the film used in the production of the story of the Fernheim Colony in Paraguay. Only a small portion of the entire footage was used for the actual film. In years to come the film not used, the "out-takes," will become increasingly valuable as one of the few times that a film-maker has done extensive shooting of everyday life in that colony.

The Centre expresses its appreciation to David Dueck and his wife Toni for this generous donation. Anyone interested in making use of this film should contact Ken Reddig at the Centre.

The Miller/Mueller Family

(cont'd from p. 3)

Lehn. Only one of their children, Isaak, born June 18, 1924, survived and later became *Vorsteher* of the West Reserve in Manitoba. Andreas was the probable father of two more children in his second marriage to Maria Penner. They were Johan, born March 17, 1833, married to Susanna Krahn, and Katharina, born February 13, 1836, married to David Peters.

According to family records, Mathias Mueller married a Maria Giesbrecht and had four children: Katharina, born April 15, 1823, married Johann Penner; Maria, who married a Blatz; Wilhelm, b. November 29, 1825, married Katharina Penner; and Susanna, b. 1832, married Franz Giesbrecht. Most of these families moved to Canada in the 1870s and their registers may be found in the Old Colony and Sommerfelder Church Records in Manitoba.

Sources: Archiv der Diözese Gurk, Klagenfurt, Austria

Klein Geschichtsbuch der Hutterischen Brueder

Kirchenbuch der Hutterischen Brueder
Old Colony (Reinlaender) Church Records

Bruce Wiebe works for MCC Family Services in Winkler, Manitoba.



Saskatchewan Mennonite Studies Seminar

About thirty people gathered for a Mennonite Studies seminar at the First Mennonite Church, Saskatoon, on March 18.

"Saskatchewan Mennonite Authors" had been chosen as a theme for the seminar.

Leonard Doell updated the group on his two books, *The Bergthaler Mennonites* by Klaas Peters (includes Len's biography of Peters), and *The Bergthaler Church of Saskatchewan*, which he had published last year.

Dr. Victor Friesen of Rosthern then shared some thoughts on his works, *The Mulberry Tree*, co-authored with his mother, Anna (who passed away recently), and *The Windmill Turning*, which is a rich collection of Low German poems, proverbs, and songs treasured in many Mennonite communities even today.

The closing presentation came from E. Reginald Good, a doctoral student in Canadian history at the University of Saskatchewan, who underlined certain interesting aspects of his book on the First Mennonite Church of Kitchener, Ontario.



Some of the participants at the Saskatchewan Mennonite Studies workshop. L.-R.: George Krahn, Saskatoon, Dr. Vic Friesen, Toni Krahn, Saskatoon, Vic Wiebe, Saskatoon, Leonard Doell, Warman, E. Reg Good, and Marvin Froese, Waldheim.

Photo: Courtesy of Lawrence Klippenstein

Pashkov Papers (cont'd from p. 4)

who had been invited in the mid-1870s to preach in the aristocratic circles of St. Petersburg.

In the course of his work, Pashkov carried on an extensive correspondence with other evangelical leaders in Russia and Europe generally. Johann Wieler became a close associate of Pashkov and for a time was supported by him.

In due time Dr. Lynn May, an associate of Dr. Wardin, at Nashville, was able to make arrangements with the University to begin the filming of these documents. Several institutions in North America helped to pay the costs of this project. The work has now been completed and the first portion of the film reached the Heritage Centre recently. It is hoped that the rest will follow shortly.



Vassili A. Pashkov
(d. 1902)



Johann Wieler
(1839-1889)

Endnote

¹"Johann Wieler (1839-1889) Among Russian Evangelicals: A New Source of Mennonites and Evangelicalism in Imperial Russia," *Journal of Mennonite Studies*, Vol. 5 (1987), 44-60.

Book Reviews (cont'd from p. 8)

increasingly difficult to find replacements.

Regehr's book also leads us through the Soviet period of the Alexanderkrone school, which may well be taken as the story of all Mennonite schools in the Soviet Union between 1920 and 1941. Soviet policy toward these schools was the same everywhere, although the severity and the speed of execution of these policies varied.

Alexanderkrone was one of the 25 (23?) Molotschna villages which were evacuated before the arrival of the German army on October 5, 1941. Thus very few of the Alexanderkrone villagers were around to witness the final act of the drama which unfolded in September, 1943, when all remaining Mennonites were evacuated to Germany by the retreating German army.

The book is well-written and easy to read. The bibliography will be appreciated by historians and researchers. This monograph may well serve as a model for future attempts along this line.

Professor Epp is director of the Mennonite Studies Centre, University of Winnipeg.

Book Notes

Under the direction of J.B. Toews, the Center for Mennonite Brethren Studies in Fresno has published a 390-page *Index* of the official German-language periodical of the Krimmer Mennonite Brethren, *Der Wahrheitsfreund*, 1915-1947. At US \$75.00 it is a library item, but researchers will find it indispensable.

Two autobiographies in German provide glimpses into Mennonite life in Siberia and what is now Soviet Central Asia. Heinrich Derksen, sen., *Vom "Paradies" in die Grüne Hölle Paraguays* (Asuncion: by the author,

1988), 133 pp., pb., \$9.95 (available from Kindred Press) describes life in Siberia (his birthplace in 1912), the Amur settlement, escape via China, and pioneering in Filadelfia, Paraguay. Hermann Jantzen, *Im wilden Turkestan. Ein Leben unter Moslems* (Basel: Brunnen Verlag, 1988), 300 pp., pb., \$11.00, describes his youth in the Trakt colony in Russia, the trek to central Asia with his uncle Klaas Epp, and 43 years of life and witness among Muslims in Turkestan.

The *Diary* of Gerhard Thiessen, Schönfeld colony, Ukraine, for the years 1907-1912, has been translated by his youngest son, Herman Tiessen, and published by the family in Leamington (227 pp., hdc., \$25.00). The book provides a wealth of detail about agricultural, church and community life during the 'golden age' of the Mennonites in Ukraine.

John P. Nickel, tr. and ed., *Hope Springs Eternal. Sermons and Papers of Johann J. Nickel (1859-1920)* (Nanaimo, B.C.: Nickel Publishers, 1988), 304 pp., pb., \$19.95, includes Nickel's diary entries for the crucial period from January 1918 through May 1919, recorded at Rosenhof, Schönfeld colony (published earlier as *Thy Kingdom Come*).

Phyllis Martens, ed., *Why Papa went away* (Winnipeg: Kindred Press, 1988) 154 pp., pb., \$5.50, is a series of biographical sketches of some of the founders of the Mennonite Brethren Church written for children.

In *A New World for Adele* (Morden, Man.: by the author, 1988) 145 pp., pb., \$5.50, Herman Rempel (of *Plautdietsch* dictionary fame) tries his hand at fiction, giving an account of the move from Bergthal Colony, Russia, to Manitoba in the 1870s.

Inquiries about these books should be directed to the Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, Canada, R3P 0M4.

THE KLEINE GEMEINDE HISTORICAL SERIES

Edited by Delbert Plett

VOLUME ONE: History and Events. Writings and Maps pertaining to the History of the Mennonite Kleine Gemeinde from 1866 to 1876. \$7.95.

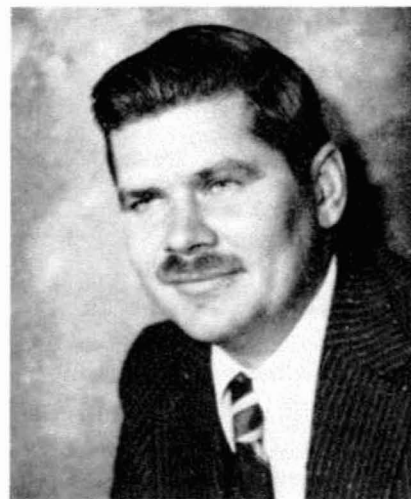
VOLUME TWO: The Golden Years. The Mennonite Kleine Gemeinde in Russia (1812-1849). \$15.95.

VOLUME THREE: Storm and Triumph. The Mennonite Kleine Gemeinde (1850-1875). \$15.95.

VOLUME FOUR: Profile of the Mennonite Kleine Gemeinde 1874. Includes genealogies of the first Kleine Gemeinde families in Manitoba. \$19.95.

VOLUME FIVE (under consideration): Pioneers and Pilgrims. The First Decade of the Kleine Gemeinde in Manitoba and Nebraska, 1874-1884.

Volumes I-IV as a set can be had for \$49.95.



Evaluations:

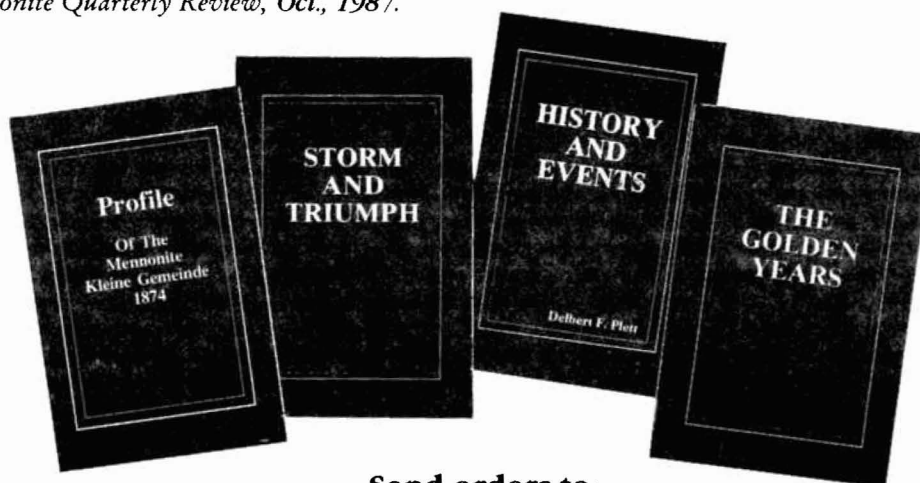
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BOOK REVIEWS

Good, E. Reginald, *Frontier Community to Urban Congregation: First Mennonite Church, Kitchener, 1813-1988* (Kitchener: First Mennonite Church, 1988). 160 pp., pb., \$15.00.

Reviewed by Dennis E. Stoesz

This story paints a panoramic view of Ontario Mennonite history. In the first four chapters Good uses a wide brush, narrating the emigration to Ontario of Mennonites from Pennsylvania, and Amish from Europe, 1786-1825. The political, economic and pacifist reasons for migration are assessed. Good also describes the ongoing settlement in the Niagara Peninsula, Waterloo County (Kitchener) and Markham areas. This background helps him explain the founding of the Canada Conference in 1812, renamed the Ontario Mennonite Conference in 1909.

Then, with a narrow brush, Good fills in many details of the story: specific dates, lists of many individuals and families, explanations of family ties and stories, significant religious events, and immigration and settlement experiences, including the Indian-White relationship, for example.

The Waterloo District Conference began with the confirmation of Benjamin Eby as its bishop on October 11, 1812. Although the book focusses on only one of the churches in the Waterloo area, the congregation's identity "would continue to blur with the identity of the Waterloo District Conference throughout the nineteenth century." (p. 34) Only in the twentieth century did the church develop more autonomy. This congregation was successively known as Benjamin Eby's Church (1813-54), Christian Eby's Church (1854-1902), Berlin Church (1902-17), and finally as First Mennonite Church (1917-).

In chapters five through seven Good examines the life of First Mennonite Church from 1825-90. Benjamin Eby's years as Bishop, described as progressive, included building meetinghouses used exclusively for worship, starting a printery in 1835 and beginning the first Mennonite Sunday School in 1841. Upon Eby's death, however, the Waterloo District Conference began "to splinter into several irreconcilable camps." (p. 61)

Chapter seven examines the resurgence of more traditional Mennonite ways: rejection of Sunday Schools and evening meetings and embracing the concept of a community of believers. Led by Senior Bishop Abraham Martin, this movement resulted in the Old Order Mennonite Church in 1889. This split set the Waterloo District Conference "adrift from its historical and theological moorings." (p. 103)

The last four chapters focus specifically on First Mennonite Church, 1890-1988. They discuss the split in 1924 and the establishment of Stirling Avenue Mennonite Church as well as C.F. Derstine's powerful ministry, from 1924 until his death in 1958. Occurring during his ministry were the expansion of Ontario Mennonite Bible School (1920-69), the beginning of a Summer Bible School (1928-64), numer-

ous evangelistic meetings, and the House of Friendship (1939-).

Among the book's strengths is Good's outline of church organizational development in Ontario from initial ties with Franconia and Lancaster conferences in 1786 through local conferences, bishop districts, and finally autonomous congregations by 1900. Secondly, Good identifies and interprets major factors that have affected Ontario Mennonites: the peace position, innovation and progress, the holiness movement, traditional Mennonite ways, urbanization, mainstream fundamentalism, and the "Anabaptist Vision."

The line could have been clearer between persons, events and issues surrounding the First Mennonite Church and those pertaining to the wider story of the Waterloo District Conference. The many details might have been correlated better with the major themes.

This history will hopefully spur on other Mennonite congregations to tell of their participation in and response to religious developments in Ontario.

Dennis Stoesz, Winnipeg, will begin duties as archivist in Goshen, Indiana, U.S.A., at the end of April.

Martens, Katherine, *All in a Row. The Klassens of Homewood* (Winnipeg: Mennonite Literary Society, 1988). 164 pp., pb., \$12.95.

Reviewed by LaVerna Klippenstein

Did you every wonder what it would have been like to grow up in a family of fifteen children? Or in the home of a Mennonite minister? *All in a Row* opens the door a crack "to allow us a glimpse of the family life of the Klassens of Homewood."

What we see is a family not unlike other Mennonite families of that time. There was work and worship and financial worry. There were squabbles and laughter, sibling rivalry and intergenerational friction. Martens includes heartaches of her parents — failed marriages, church misunderstandings and the challenges and frustrations of ministering to a diverse young congregation while attempting to meet the many needs of a growing number of energetic, independent children. She does not sidestep sensitive concerns which clouded relationships nor does she portray her parents as spiritually superior or even exceptionally strong for having survived the emotional hurdles. One is impressed with the author's ability to present family foibles so frankly and controversial issues so fairly.

The story is a three-generation chronological family history which will be of interest to future researchers of early Mennonite life in Manitoba. Delightful anecdotes and home-grown humor add color to this portrait of family life. While the Klassen children arrived "all in a row" they did not always stay in line.

In telling this story, Martens speaks her mind freely, like her mother, and makes herself vulnerable to critics as did her father. The author has not relied solely on the memory of her parents or siblings, but has made use of conference archival materials as well as the

recollections of her parents' colleagues and friends. Her straight-forward writing style suits the story and makes for enjoyable reading. The family tree and photographs add interest and significance to the book.

"To get fifteen Klassens to agree on anything, let alone the contents of this family story," writes brother Aaron in his Foreword, "attests to some rather nimble footwork on the part of the author in dancing her way through the brambles." The Mennonite constituency should be grateful to Katherine Martens for making this legacy available to those who were influenced by her father, as well as those who recognize that a woman who has raised fifteen children "all in a row" has got to be remarkable in her own right.

LaVerna Klippenstein is a home-maker and columnist from Winnipeg, Manitoba.

Regehr, T.D., *For Everything A Season: A History of the Alexanderkrone Zentralschule* (Winnipeg: CMBC Publications, 1988). 155 pp., hdc., \$24.00.

Reviewed by George K. Epp

For Everything A Season holds a pleasant surprise for the reader because this book is not just the history of a school. The well-informed author presents the story of a school in the context of developments in the Mennonite Commonwealth between 1900 and 1914, and subsequent catastrophic events, which led to the final destruction of everything Mennonite in Ukraine between 1914 and 1941. However, he does not confuse the reader with unnecessary information. The reader gets a good feeling for the mood of the time without ever being distracted by too much peripheral detail.

Chapter one deals with the political setting of the time in which Mennonite education developed. The author quite rightly draws the conclusion that the aggressive development of the Mennonite school system early in the twentieth century must be seen as a response of the community to the perceived or real political threats of that period. The seven Mennonite secondary educational institutions (*Zentralschulen* or *Fortbildungsschulen*) which were founded between 1905 and 1908 certainly support this thesis.

Regehr describes the tensions which developed in view of the Imperial government's attempts to make all schools Russian. Russian teachers in general had a difficult time in Mennonite schools because the cultural traditions were simply too far apart, but some Russian teachers succeeded in winning the respect and even admiration of their Mennonite students and parents. V.I. Bykov, who became principal of the Alexanderkrone school in 1911, was one of these gifted Russian teachers.

Many of the best teachers left in the 1920s migration. Regehr assesses the impact of that emigration on Mennonite education in Soviet Russia. It was a demoralizing experience for the community, especially since it became

(cont'd on p. 6)