

MENNONITE HISTORIAN

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Elizabeth Dueck Janzen with husband, Peter Janzen, and son, John. They lived on the San Juan ranch at Irapuato.

Photo: Courtesy of Marianne Janzen, Winnipeg, Manitoba

Notes on the Emigration of Russian Mennonites to Mexico, 1924-1929

by Marianne Janzen

My husband was born in Mexico to Russian Mennonite parents. While writing short biographical sketches of our grandparents, many questions arose about their trip from Russia and their stay in Mexico. Were there others who made such a trip? What kind of difficulties did they encounter? Why did they emigrate to Mexico, and what made them go on to Canada?

I put these questions into a questionnaire, printed it in *Der Bote* and some *Bote* readers responded. The following story is based on the information submitted to me in the letters, and also on personal interviews.

Why did the Russian Mennonites choose to go to Mexico? One reason, it seems, had to do with the fact that the Mexican government had no medical restrictions for the immigrants. Even persons with trachoma,¹ or visible effects of polio² (such as a limp) were welcomed. Canada's doors were closed since its immigrant quota was full. South America and Mexico still had their doors open, therefore desperate immigrants could still opt for Mexico.³

Another factor in the decision had to do

with monetary considerations. Immigrant families knew what the cost of the trip would be while still in Moscow. If the family went to Canada on CPR credit, it would arrive in a strange country owing \$200.00. On the other hand, in going to Mexico, the family could arrive with \$1,000.00 in hand — an obvious benefit, and one can understand that Mexico might then be chosen.⁴ The fourth factor was the climactic one. Canada was labelled as a "cold" place to go; Mexico was much warmer.⁵

The Russian Mennonites who wanted to go to Mexico usually boarded a ship in Rotterdam, Holland. Sometimes only one family was bound for Mexico, often there were more. The journey, aboard a freight ship, lasted about a month, for the ship stopped at various ports along the way. One usual stop was Cuba.⁶ From there the ship would dock at either Vera Cruz or Tampico, Mexico, to let the new immigrants disembark. They would then board a train which would take them to their destination.

The plan to bring 10,000 people to Mexico did not materialize.⁷ In total, 124 families

comprised of 600 persons ultimately came to Mexico⁸ between 1924 and 1929. Here is the story of some of their experiences.

Rosario

The Giesbrecht family arrived in Rosario, Chihuahua, about 300 miles south of El Paso, Texas, in July, 1924. An Old Colony Mennonite family⁹ was returning to Canada at the time, so horses, cattle, wagons and implements were purchased from them. Their house was an adobe hut with no windows. After six months of digging wells but finding no water, this family decided to go south to Irapuato, Guanajuato, in January, 1925.¹⁰

The Heinrich Dueckman family also arrived in July, 1924. They brought sufficient money from Russia to pay all travel expenses. They bought a wagon and horse with money sent by relatives who had emigrated to the United States in 1875. Living conditions were very poor. They were housed in a donkey barn behind the Rosario train station together with the Heinrich Goossen family, using blankets for interior walls. A garden which came with two mules was rented. They rented 60 acres of land and grew beans, corn and potatoes. The corn froze. This family left for Canada in January, 1926.¹¹

One train left its passengers, which included the Gerhard Goertzen and David Redekop families, at Paromo, one station away from Rosario. They did not want to remain there, so they looked for an alternate settlement, on the San Juan ranch at Irapuato in the state of Guanajuato, 550 miles south of Rosario. A freight train transported them and all their belongings to their new destination.¹²

San Juan

Some families had arrived earlier at this San Juan ranch. Each family lived in one room. Other families lived in the big barn and sectioned each family's quarters with blankets for more privacy.

Both joy and sorrow found the families here at San Juan. Henry and Katie Regehr, who had just arrived in November, had a little son, John, arrive on December 29, 1925. Peter and Elisabeth Janzen lost a 23-month old son, Peter, on December 9, 1925. Another son, Peter, was born to them on March 5, 1926, but he died soon after birth. In 1930 they lost three other children within a week, and another one in 1933.

The living conditions were very inadequate at first. There were rats in the homes. It was not uncommon to be awakened by a rat on the blanket, or to find a rat chewing on a sleeping child's hair.¹³

The families soon built their own houses

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out of adobe brick, and roofs out of red tiles.¹⁴ Each family was given land according to how many people could work the land.¹⁵ Everyone had to dig his own well, for irrigation of the crops was needed during the dry season if two crops a year were to be raised. Electric pumps were donated by the Mennonites from Newton, Kansas.¹⁶

A school was established as well. Kornelius Siemens and then Henry Regehr served as teachers.¹⁷

The Russian Mennonites could not tolerate the Mexican climate very well. The high altitude and the sun directly overhead caused many to become ill with fever. Some died as a result.¹⁸

A lot of stealing took place at the ranch by Mexicans from Irapuato and the surrounding area. The chickens were made to lay their eggs in the house so they wouldn't be stolen. This lasted until a chicken house was completed. The oxen were locked by the horns at night so that they would be there in the morning. Mules were taken from in front of the house. When they were returned, the owner had to pay a 20 peso ransom fee to the thief who had taken them in the first place. The Mennonites resorted to keeping a night watchman, since stealing seemed to be worse in Mexico than it had been in Russia.¹⁹

In 1926 the rainy season set in a month early. The crops, consisting mostly of cantaloupe, watermelon and tomatoes, rotted in the field. The harvest had just begun when the rain came and destroyed it all.²⁰

The Roman Catholic priests exploited this disaster, attributing it to God's judgement on the land because the German-speaking people in San Juan did not attend their church. The Mennonites were labelled "godless ones," and were blamed for God's punishment of early rain.²¹

In 1926 a revolution began.²² The government felt that the poor people were being exploited, and they closed the Catholic churches. Many Mexicans blamed the Protestants for closure of the churches and a mob was ready to come and stone the Mennonites at the San Juan ranch. The Mennonites were asked to put a black ribbon around their doors to show that they, too, were in mourning that the churches were closed. The government sent troops to stop the mob, but the Mennonites were so afraid after what they experienced in Russia, that by August, 1926, they sold their few possessions, left their orchards, and headed for the border at El Paso to make preparations to emigrate to the United States or Canada.²³ Some people still had some money, others had to borrow.²⁴

El Trebol

Some Mennonites opted to remain in Mexico. They found land they could rent at El Trebol, near the station of Guatamepe, Durango. For the first few weeks they lived in a granary on a nearby ranch until their houses



The premises of Aron Redekop's store in Cuauhtemoc, Mexico.

Photo: Walter Schmiedehaus. *Die Altkolonier Mennoniten in Mexiko* (1982), p. 82. Used by permission.

were built. Each family helped the other until they all had houses. Adobe bricks were used for walls, the roofs were flat. When this was done, they made a building to be the church, which also doubled as the school.²⁵ Peter Janzen, a minister ordained in Russia, and Peter Fast, formerly a school teacher on a chutor, both taught here.²⁶ The settlers pooled resources to purchase horses and ploughs. They rented farmland and had to pay the owner 1/5 of their earnings.²⁷

A Mr. Toews encouraged these settlers to prepare passports for emigration to the United States and Canada. Many did as he suggested. Two families, the Peter Janzens and the Peter Fast's left in 1929 and settled in Hillsboro, Kansas. The mother, Margaretha Isaak Janzen, did not like her children living so far away and asked them to return. They did so in September, 1930.²⁸

Margaret Janzen Fast died in 1931 in El Trebol. Her husband, Franz Fast, remarried and remained in Durango. The children moved to Cuauhtemoc, two moving on to Canada eventually (one as late as 1985).

By 1934 most families had left. The Peter Fast's had built a straw shed to house tools and other items. The night before they left El Trebol, they burned this shed. Their children, Anna and Margaret, recall seeing horrible spiders coming from the burning shed. They will never forget that sight. The next day they left for Cuauhtemoc. Here they remained until the family emigrated to Canada in 1952, leaving a married son behind. Anna died in Winkler in 1954 and her husband passed away in 1956.²⁹

The John Baerg family also left El Trebol in 1934, but not until 1938 did they go to Cuauhtemoc. Here John worked for David Redekop until his death in 1950. In 1952 three of the children emigrated to Canada, and in 1953 the mother and two daughters followed, leaving a married daughter, Anna, behind. She finally emigrated, together with her children,

in 1965. Katherine Berg still lives in Winnipeg today.³⁰

The Jacob Renpenning family also gravitated to Cuauhtemoc. The mother, Katherine, became the local midwife and herbal practitioner. Both Jacob and Katherine are gone; some children remain in Mexico, but son John now lives in B.C.

Cuauhtemoc

Margaretha Isaak Janzen now had three children living in Mexico. They were Margaretha and Franz Fast, Peter and Elisabeth Janzen, and Anna and Peter Fast. She died in Cuauhtemoc in 1942.

The David Redekop family left the Irapuato area in 1927 and settled in Cuauhtemoc (then called San Antonio de las Arenas).³¹ Here he started peddling goods among the Old Colony Mennonites. In 1928 he started a retail store in town, and soon expanded his enterprise with a creamery, cheese factory and elevator. When other Russian Mennonites made this town their abode and came looking for a job, he would hire them.³² His son, William, wanted his children to have a better education, so in 1945 they emigrated to Canada.³³ David passed away in 1953, and son Aron took over the business.

In 1931 the Peter Janzens moved to Cuauhtemoc. The parents, Peter and Elisabeth, have passed away (in 1962 and 1983 respectively), but the three children, John, David and Helen married and remain there.

Why did the Russian Mennonites leave Mexico in the 1920s? Some intended Mexico to be a stop-over, on the way to Canada. There seemed to be little law and order, and these Mennonites saw no future for themselves in such an environment. Had they not left Russia and this type of chaos behind?³⁴ Another reason was that the climate was not suitable.³⁵ And lastly, some feared that if they stayed, there would be inter-marriage between the Mennonites and the Mexicans.³⁶

The story of these families in Mexico has, of course, not been fully told. These comments may encourage others to gather more information. It was a short chapter in the Mennonite experience, but it deserves to be remembered.

Endnotes

¹Questionnaire, H.P. Neufeld, Clearbrook, B.C., 1988. Mr. Neufeld had eye problems years before and the healing had not been complete. He was not assured a pass with the Canadian physicals, therefore opted for Mexico.

²Interview with Oscar Wiens, Regina, Saskatchewan, 1988. Ted Wiens had polio, so his parents came to Mexico, intending to go to Canada.

³Questionnaire, P. Enns, Winnipeg, Manitoba, 1988.

⁴Questionnaire, Abram Reimer, Surrey, B.C., (cont'd on p. 7)

FAMILY HISTORY AND GENEALOGY

by Alf Redekopp

Recently Published Genealogies

ANDRES — Andres, Otto J. *Pioneer Builders. The Story of the Andres Family* (Scarborough, ON: Private Publication, 1989). 160 pp.

DEFEHR — *The A.A. DeFehr Heritage on the 200th Anniversary of First Mennonite including Benjamin or Cornelius DeFehr Moving to from Prussia (East Germany) to the Ukraine, 1789-1989* (Winnipeg, MB: Private Publication, 1989).

NICKEL — Schmidt, Allan and Louise. *Family Register of Peter and Maria Nickel, 1854-1985* (Clearbrook, BC: Private Publication, 1985). 334 pp. This book begins with Jacob Nickel (1817-1908) and Justina Driedger (1815-1872) who initially lived in Nieder Chortitz, South Russia, and later settled in the Borsenkovo Mennonite settlement. Specifically this book traces the descendants and tells the story of Jacob Nickel's youngest son, Peter Nickel (1854-1945) who left Russia in 1902 and eventually settled in Hepburn, Saskatchewan.

SUDERMAN — Mary Toews and Peter Suderman. *Dietrich and Margaretha Sudermann. A Family History* (Landmark, Man.: Mary Toews and Peter Suderman, 1989). 97 pp., hdc., \$40.00.

Traces the family of Dietrich (1885-1948) and Margaretha (Leppke) (1888-1971) Suderman. Dietrich was the son of Aron Sudermann, and was born in Steinau, S. Russia.

TOEWS — Tina Hoepfner, et al. *Abram J. and Maria Toews Family* (Winnipeg, MB: Abram J. and Maria Toews Family History Committee, 1989). 104 pp.

Recently Received Resources

Bergen, Marvin, and Mario Buscio. *Index to Obituaries in The Christian Leader 1941-1984* (Fresno, CA: Center for Mennonite Brethren Studies, 1990). *The Christian Leader* is the official conference paper of the Mennonite Brethren in the United States. Although the paper began in 1937 as a response to the rising need for an English language paper for young people, no obituaries were carried until 1941. The index is inclusive of 1984, after which time the paper began to include obituaries in its annual index in the final issue of each volume.

Steiner, Sam, and Gord Isaac, comp. *Conrad Grebel College Genealogical Resources* (Waterloo, ON: Conrad Grebel College Library, 1989). 30 pp. Contained in this resource is an inventory list of book resources, microfilms, periodicals, cemetery records, family Bibles, and compiled genealogies which are in the present holdings of the Conrad Grebel College Library.

Address queries, etc., regarding items on this page to: Alf Redekopp, CMBS, 1-169 Riverton Ave., Winnipeg, Manitoba, Canada, R2L 2E5.



With former *Directories* in the foreground, Nancy and Leon Stauffer browse the newly released sixth edition of the *Mennonite Your Way VI. Hospitality Travel Directory for 1990-92*. It contains an article by Lawrence Klippenstein on the "Canadian Mennonite Mosaic," designed for MWC readers. You may get your copy for \$11.00 or two for \$20.00 (U.S.) from: Mennonite Your Way, Box 1525, Salunga, PA, U.S.A., 17538.

Queries

Bartel — Heinrich Bartel, b. Oct. 24, 1834, d. Apr., 1867 (possibly of unnatural causes), m. Gertrude Warkentin, b. Jan. 11, 1832, d. Nov. 6, 1872. Two children: Jacob, b. June 14, 1864, and adopted by Gerhard Schellenbergs, Heinrich, b. May 23, 1867, and adopted by Isaac L. Warkentin, and came to Canada from Russia in 1874/75. Who were the parents and siblings of Heinrich Bartel and Gertrude Warkentin? Contact: Harvey Bartel, Box 260, RR 1, Steinbach, MB, R0A 2A0.

Dick — Johann Dick (d. ca. 1921) of Neukirch, Molot. His wife may have been Katharina Barkmann (d. ca. 1925), who was a midwife in Neukirch. Their children include Johann; Anna (ca. 1878-1953), who married Dietrich J. Thiessen (1880-1948) of Prangenau; Helena, who married Heinrich Delesky; Isaak; and Abram (b. 1899), who married Elizabeth Thiessen. Anyone who has information, please write: Richard D. Thiessen, 9623 Windsor St., Chilliwack, BC, V2P 6C3.

Klassen — Jacob (?) Klassen (d. ca. 1905) of Schardau, Molot. His wife's name is unknown, and she died before he did. They had at least six children: three sons, the youngest being unable to speak, and three daughters, Maria married Gerhard G. Delesky; Eda (ca. 1880-1919) married Abram G. Delesky (ca. 1880-1933); and Anna married Gerhard Thiessen. Anyone who has information please write: Richard D. Thiessen, 9623 Windsor St., Chilliwack, BC, V2P 6C3.

Lepki — Johann Lepki (Lepp, Lopp, Loep) b. Feb. 2, 1804, d. Dec. 10, 1862, m. Oct. 30, 1824 to Eva Glokman (probably Klockman), b. Dec. 26, 1803, d. June 14, 1883. Who were their parents? Contact: Jack Loepky, 13778 Marine Drive, White Rock, BC, V4B 1A4.

Thiessen — Dietrich Thiessen (b. ca. 1830, Tiegenhagen, Molot.) of Gnadental, Molot, married to Agatha Braun (Nov. 12, 1835 —

Periodicals Register

A complete listing of periodicals held in the Centre for Mennonite Brethren Studies is now available for purchase. Produced over some ten years by Centre archivists, Velma Mierau, Erica Fehr and Alf Redekopp, the listing is exhaustive and contains over 500 titles in 299 pages.

Cost of a photocopied listing of the "Computer Register of Periodical Holdings" is \$29.90. For those who have WordPerfect software (IBM-compatible), the listing is available for \$5.00 on one 3 1/2" diskette and for \$10.00 on two 5 1/4" diskettes.

GERMAN BOOKS

Bought — Sold — Appraised

Latest catalogue, only \$5.00, lists over 2,000 items. Contact:

Ron Lieberman The Family Album
RD 1, Box 42 Glen Rock, PA U.S.A.
17327
Phone: (717) 235-2134

Jan. 1, 1905). They had at least two children: Johann (Dec. 17, 1858 — Jan. 24, 1920) of Prangenau, and Agatha, who married a Foth and lived in Gnadental. Anyone who has information, please write: Richard D. Thiessen, 9623 Windsor St., Chilliwack, BC, V2P 6C3.

Warkentin — Cornelius Warkentin (1777-1847), settled in Blumstein, Molot. in 1818 and had at least 4 children: Arendt (1806), Cornelius (1814), Elizabeth (1819-1905), m. to Gerhard Schellenberg, and Anna (1824-1909), m. to Heinrich Willms. Anyone with further information regarding parents, spouse, siblings, or cousins of Cornelius Warkentin, contact: Harvey Bartel, Box 260, RR 1, Steinbach, MB, R0A 2A0.

Wiebe — Abraham Wiebe, b. 1754 (Neudorf, Prussia), d. ca. 1796-1800, m. 1790(?) to Helena (?). Anyone with further information and details, contact: Jack Loepky, 13778 Marine Dr., White Rock, BC, V4B 1A4.

Genealogy Workshop

"Tracing Mennonite Roots in Prussia and Eastern Europe"

Hear Adalbert Goertz of Waynesboro, Pennsylvania, on July 21, 1990, in Winnipeg on the topic: "Tracing Mennonite Roots in Prussia and Eastern Europe." Goertz was born in 1928 in West Prussia, moved to West Germany in 1945, and emigrated to the U.S.A. in 1960. He has authored a number of articles on the topic of church records from Prussia in such journals and periodicals as *Mennonite Quarterly Review* and *Mennonite Family History*.

REFLECTIONS ON COLLECTIONS

Childbirth in the Mennonite Community by Katherine Martens

In 1988-89 Kathy Martens, Winnipeg, pursued an oral history project on childbirth in the Mennonite community, sponsored by the Provincial Archives of Manitoba. The collection is composed of 53 tapes (most are in English, some are in Plautdietsch or German), recording interviews with 42 people, interview summaries, biographical sketches and restriction arrangements. The following is taken from her report on the project.

I feel as if I have been on a journey or a quest. I wanted to hear the story of mothers, mine and others. I began with a few questions, some fear, buried anger and burning curiosity. In the pursuit of this quest I gathered much history which is also part of the lives of these women. They gave birth in the context of events that took place around them.

Childbirth happened in the context of family and community life and as such it was best that women, particularly older ones, told their whole story. Indeed the ones who declined to tell their childbirth stories often stated that to do so would involve too much pain in dredging up the past.

I tried to include more older than younger women. The oldest interviewee was born in 1897, and the youngest was born in 1966. Fourteen were born in the first decade of this century, five in the second decade and four in each of the next five decades. Two doctors, both male, and one other male are part of the project.

About half a dozen people changed their minds about being interviewed in the interval between the pre-interview and the taping session. One woman, after a lively pre-interview, had a dream in which her husband appeared and said, "Leave that alone, Tina." Another said, "If I can't tell the whole truth, I would rather not tell the story."

I tried to understand each woman without judging her. Keeping in mind that it is often painful, though also therapeutic, to talk about the past, I was open to whatever a woman wanted to talk about, so sometimes we strayed far afield from the subject of childbirth.

For many, it was the first time in years that they had talked about an experience which they still recalled very vividly. In some cases memories of childbirth brought the memory of the death of a child, or of a husband. Sometimes it seemed the interviewee was bent on trying to find out what it was that I wanted rather than concentrating on what it was that she had lived through.

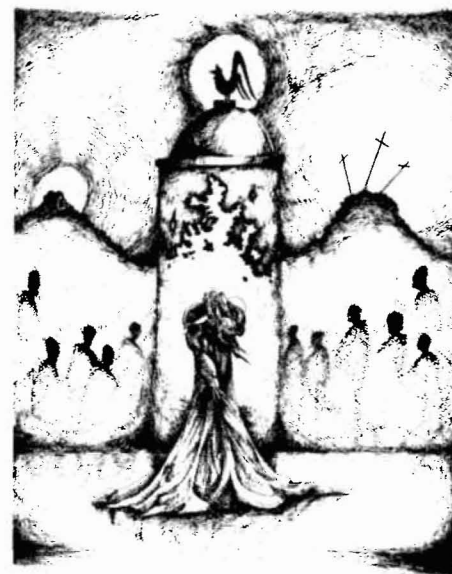
One older woman called me to say she had more to tell after making two tapes and we went on to make four tapes in all. She is the one who talks the least about actual childbirth, but her recall and description of life in Reinland, Manitoba, in the early 1900s is a priceless addition to oral history.

For the Mennonite Heritage Centre this collection of tapes will be an important resource



"And a little child shall lead them..." Isa. 11:6. Print by Terry Widrick, CMBC student.

Neil Klassen and Terry Widrick have produced a joint exhibit for the MHC Gallery. Their work will be on display until the end of April.



"Peter," a work with pen and ink by Neil Klassen, CMBC student.

MWC Heritage Concerns Addressed

The Mennonite World Conference will have a number of program features for historians and heritage promoters. The following items are expected to appear on the schedule when the sessions convene:

1. A meeting of Mennonite historians from around the world to look at what's being done in various countries at the moment.
2. Persons related to North American Mennonite Librarians and Archivists (NAMAL) will be meeting. We hope that persons from non-North American settings will be joining us also.
3. The Prussian/Polish Mennonite symposium will convene July 21-24. For programs write to Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, Canada, R3P 0M4.
4. The Mennonite Historical Societies of Manitoba and Canada are preparing a joint exhibit on Mennonites in Canada.

for information on the lives of girls and women in the Mennonite community. The students at the Canadian Mennonite Bible College family studies course will have access to raw material which is rarely found. Since

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1990 Winnipeg

5. The Mennonite Heritage Centre and other institutions will be preparing special exhibits on their own premises. A special tour to visit such locations is being planned.

6. An enlarged MWC issue of *Mennonite Historian* will come of the press prior to the Conference.

7. Special publications projected for MWC time include a new addition of the *Directory of Mennonite Libraries and Archives* (in the world) and a tourist booklet edited by Ken Reddig and Lawrence Klippenstein.

For further information on any of these features, write to the Mennonite Heritage Centre or the Centre for Mennonite Brethren Studies, 1-169 Riverton Ave., Winnipeg, Canada, R2G 2E5.

life stories of women are often not considered worthy of historical mention it will go far in increasing an understanding and awareness of that part of our community.

When viewed as a whole, the collection ranges in time from life in Russia, the emigration to Canada, the trek to Mexico and South America, the intersection of the lives of Russian Mennonites with the earlier immigrants, to the generation of women now in the child-bearing years. The interviews were geared to explore the way women feel about their role as mothers.

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MHC 1979-1989
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Herb Giesbrecht Retires

by Ken Reddig

At the close of the present 1989-90 academic year, Herbert Giesbrecht, a respected member of the Mennonite Library and Archives community in North America will retire from full-time service. For thirty-five years he dedicated his time and talents to serving students, researchers, theologians and historians as librarian and also archivist at the Mennonite Brethren Bible College in Winnipeg.

Herb was uniquely gifted, and spread his talents beyond the confines of daily library work. He taught English literature at the College, preached often in both German and English in his local congregation, translated books and articles, wrote numerous articles in such areas as literature, theology and history, and for many years served as the first archivist of the Mennonite Brethren in Canada. It is the purpose of this brief article to note just a few of his many contributions to the archival community in Canada.

Born in Wohldemfuerst, Kuban Colony in Russia, his family immigrated to Canada in 1926 when he was 11 months old. At first they lived in Saskatchewan but later, in 1933, they moved to Yarrow, B.C., and later yet to Vancouver. It was in Vancouver that he received his education and in 1948 graduated from the University of British Columbia with a B.A. in English and Mathematics. He later attended MBBC where he earned a TH.B. in 1955. He went on to complete three graduate degrees — an M.A. in Special Education from San Francisco State University (1956), an M.L.S. in Library Science from the University of Minnesota (1967), and an M.A. in English from the University of Manitoba (1978).

In the late 1950s, while teaching English and serving as librarian for MBBC, Herb, on his own, began collecting what was later to become the beginning of the archival holdings of the Mennonite Brethren in Canada. His early collection consisted of yearbooks, pamphlets, photos and clippings. He notes, "these materials interested me and yet were not to be catalogued in the usual way and so I simply put them aside in the anticipation of a future archive collection."

Encouraging Herb in this effort was Professor John A. Toews, who taught Church History and Mennonite History at MBBC. He requested that Herb look for unpublished material which could assist him and his students in the study of Mennonite as well as MB history.

Among the many documents collected in these early years was the first significantly large collection, the personal and official papers of the Rev. B.B. Janz of Coaldale, Alberta. This collection of papers related especially to Russian emigration and resettlement in Canada. It was to become the nucleus, as it were, for the rapidly growing archives collection Herb had initiated.

Until 1969 the archival work of Herb was



Herb Giesbrecht, MBBC Librarian, 1955-1990.

Photo: Courtesy of Centre for MB Studies

not officially sponsored by the Canadian Conference of MB Churches. However, at the convention held in Winnipeg that year, this was changed. A recommendation was approved which both established an archival centre as well as appointed Herb on a quarter-time basis. The efforts of Herb, together with the encouragement of John A. Toews, had begun to be noticed. The first step had been made towards their ultimate goal to "motivate the study and appreciation of Mennonite and Mennonite Brethren history and heritage."

For the next ten years the "Centre for Mennonite Brethren Studies," as the archives was now named, grew from a few boxes in a small office, into a classroom and finally, in 1979, into a new 1,500 square foot facility with temperature and humidity control.

Specific contributions of Herb to the archival scene are many. Besides being the motivating force which eventually prodded the

conference to establish an archives, he also developed a "classification system" for archives, presently in use at other MB archives in California and Kansas. He was instrumental in developing a preliminary "subject heading" list which has been used to index the *Zionsbote*, *Wahrheitsfreund* and the *Mennonitische Rundschau*. For genealogists the obituary files which he began, comprise a ready source of information for family research.

In retirement Herb plans to work on numerous projects which his daily library tasks prohibited from the beginning. Some of these projects relate to research and writing on Russian Mennonite themes.

For his many contributions the Canadian Mennonite Brethren Conference will say a big "Thank You" in a variety of ways over the next few months. His contributions are significant and long-lasting. The present archives of the Mennonite Brethren Churches of Canada, located in Winnipeg, are certainly evidence of that.

New Mennonite Atlas Coming Soon

The long-awaited *Mennonite Historical Atlas* is about to roll off the presses!

Maps included in this new *Atlas* are those researched and drawn by William Schroeder of Winnipeg over the past twenty years. Through information gleaned from countless interviews, and the employment of the latest technology such as aerial maps, Schroeder has produced a wide variety of maps pertaining to Mennonite History. Helmut Huebert, a Winnipeg surgeon, writer and publisher, has had these maps redrawn by a professional cartographer and has included brief written descriptions of each map.

The *Atlas* contains eighty-seven maps on eighty-five pages. A world map provides general orientation. Ten of the maps show various European areas, forty-five cover Russia and the Soviet Union, thirteen are from North America, while the other eighteen illustrate Latin America. An index makes it possible to find any village without difficulty.

The anticipated date of publication is June 1, 1990. Copies may be ordered from Springfield Publishers, 6 Litz Place, Winnipeg, Manitoba, R2G 0V1, or from Kindred Press, 169 Riverton Ave., Winnipeg, Manitoba, R2L 2E5.

Videos and Films

The film series *The Mennonite Brethren Church: A Missionary Movement* is available for rental from the Centre on 16 mm. The cost is \$75.00 for the three-part series. This same series is also available on VHS video for rental (\$15.00 & \$2.00 postage for series) or purchase (\$60.00).

The newly-released video, "The Birth of Anabaptism" narrated by Dr. Abe Friesen, is available for purchase (\$30.00 & \$2.00 postage) or rental (\$5.00 and \$2.00 postage).



Vollwerk and Reichenbach

by John Dyck

The East Reserve (Manitoba) villages of Reichenbach and Vollwerk were located west of Steinbach and just south of the nearby village of Mitchell — Vollwerk at the junction of Reichenbach road and Highway 52 and Reichenbach a mile further south. Reichenbach was established as a village upon the arrival of several Peters families in 1875. Vollwerk was never much more than the estate of *Oberschulze* Jakob Peters and his two married sons.

Jakob Peters had served as *Oberschulze* of the Bergthal Colony in Russia for twenty-five years and continued in that capacity in Manitoba. In 1873 he had been delegated, along with minister Heinrich Wiebe and others, to go to North America to evaluate emigration possibilities. Together with other delegates he chose Manitoba, rather than an area in the U.S., as the new home for the Bergthal people.

During his years of residence in Vollwerk, Peters showed his caring for other people in very practical ways. Just a few months after his arrival in Manitoba, the Bergthal *Waisenamt* (orphan care) recorded the following: "Dec. 15, 1876, Jacob Peters and Abraham Funk paid to the account of old widow Peter Sawatzky, \$91.24." It seems that the two gentlemen were extending their support to an older widow.

A few years later Peters opened his home to a young man. A record of November, 1882, shows Bernhard Sawatzky, a 17-year-old youth living with Peters in Vollwerk. Bernhard was the son of Peter Sawatzky and his second wife, Margaretha Unger. Even in his retirement years *Oberschulze* Peters continued to serve the people of his community and to make himself available to meet their needs.

Peters came to Canada in 1876 with the last contingent of Bergthal immigrants and established his home in Vollwerk. He served as the *Oberschulze* of the Mennonite East Reserve for a number of years, perhaps until 1880. In that year the Rural Municipality of Hanover was organized, and Gerhard Kliewer was elected as first reeve. Peters died in 1884 and lies buried on land that was his son's homestead and is still owned by a direct descendant.

The two village names, Reichenbach and Vollwerk, are unique in that they do not duplicate names of Mennonite villages in Russia. New villages in Manitoba were generally named by historical precedent or nostalgic significance. Yet the name Vollwerk does not appear anywhere in Mennonite communities prior to this instance, the closest sounding name being Vorwerk, an estate east of Chortitz in Russia.

The name Vollwerk consists of two words: *voll*, meaning "full" or "complete" and *Werk* meaning "work" or "task." If the name was chosen by *Oberschulze* Peters, he may well have intended to signify that his work as colony leader in Russia was completed. After all, when he arrived in Manitoba he was almost 63 years old and had earned retirement, even

though it seemed to elude him.

Vollwerk was also used to designate a country estate. This seems to be the more likely origin and intended designation of the name because the village consisted mainly of the homes of *Oberschulze* Peters and his two sons.

Cornelius Peters and his family, together with the two married sons of his brother, *Oberschulze* Jakob Peters, arrived on the East Reserve in July, 1875. On October 31, Cornelius Peters applied for homestead on the SE quarter of section 31, Township 6, Range 6E, immediately south of the village of Chortitz. That was the beginning of the village of Reichenbach.

The settlers who had arrived the previous year had already established the villages of Grünfeld, Chortitz, Bergthal and several others. Mennonite settlers commonly laid claim to homesteads near places where they might want to establish a village. Then they would pool their land so that each would work an equal share of the haylands, the bush, and the arable land, not necessarily directly related to the land to which they held individual title.

The records do not tell us where Jacob and Peter, the sons of *Oberschulze* Peters, stayed during the first two years they lived in Canada. They may have moved immediately onto the land which they later claimed as homesteads, near their uncle Cornelius. This seems plausible as it would place them in the immediate proximity of already settled villages.

It is known that on May 3, 1877, a year after their father arrived in Manitoba, the two brothers laid claim to the north east and the north west quarters of section 31, Township 6, Range 6E. Peter's application states that he lived in the village of Vollwerk and that his homestead is part of the land considered to belong to that village ("to which said homestead is appurtenanced").

Whether there were other settlers in the Vollwerk community is not clear. One indicator does appear in an affidavit signed in 1885, in which a certain Wilhelm Giesbrecht and Cornelius Schroeder give Vollwerk as their place of residence.

The records suggest that *Oberschulze* Peters homesteaded the nearby SE 36-6-5E, later purchased by his two sons, along with the land of SE 1-7-5E. In Vollwerk Peters would have been conveniently close to the centre of activity to continue his work as *Oberschulze* since the *Gebietsamt* officials of the settlement met here, and the residence of *Ältester* Gerhard Wiebe, was in the nearby village of Chortitz.

Records indicate that many of the early villagers made frequent moves. In 1881 there were 13 households listed under Reichenbach, including Vollwerk, in the Hanover tax records. Three families had moved out by 1883.

Frequently in the records of the East Reserve we find statistics for Vollwerk included with those of Reichenbach. Vollwerk usually shows only *Oberschulze* Peters and his two sons. The following is a complete list of the families with their homestead sites in the two villages in 1883:

1. Cornelius and Catharina (Stoesz) Peters and five children (SE 31-6-6E), 2. Franz and Helena (Sawatzky) Sawatzky and seven children (NE 30-6-6E), 3. Peter and Katherina (Hiebert) Peters and two children (?), 4. Peter and Catharina (Froese) Hiebert (SE 25-6-5E), 5. Johann and Catharina (Peters) Rempel and three children (NE 25-6-5E), 6. Jacob and Anna (Falk) Funk and two children (SW 30-6-6E), 7. Heinrich and Helena (Reimer) Hiebert and eight children (?), 8. Jakob Peters and foster son, Bernhard Sawatzky (SE 36-6-6E), 9. Peter and Helena (Wiebe) Peters and six children (NW 31-6-6E), 10. Jacob and Maria (Buhr) Peters and six children (NE 31-6-6E).

Four of these families (no. 3, 5, 9, and 10) were children of *Oberschulze* Peters (no. 8) or of his brother, Cornelius Peters (no. 1). With the exception of *Oberschulze* Peters, they all came to Canada in 1875 on the S.S. Moravian. The church records indicate that the family of Peter Hiebert came in 1874, except for his wife, who came in 1876. The Franz Sawatzky family came in 1875 and the Jacob Funk family in 1874.

The municipal records for 1884 show a separate list for Vollwerk. This was apparently compiled after the death of *Oberschulze* Peters and therefore shows only his two sons as living in the village. The corresponding list for Reichenbach shows the remaining seven families from the 1883 list.

1884 brought a diphtheria epidemic to Manitoba. Cornelius Epp, the secretary of the RM of Hanover recorded 94 deaths in that year. The figures for the following six years were 21, 30, 27, 10, 18, and 23, an average of less than 22 deaths per year.

For the extended Peters family, 1884 was an especially tragic year. The family register records the death of 10 children — all under the age of 10 — between March 5 and April 3. First three children of Jacob Peters, son of the *Oberschulze*, died, then four children of Peter Peters, the other son of the *Oberschulze*, died, and finally three children of Peter Peters, the son of Cornelius Peters, died. The *Mennonitische Rundschau* of May 1, 1884, reported that three children of Peter Peters, Vollwerk, had died within eleven hours of each other.

In 1879 Manitoba's Superintendent of Education reported that 33 Mennonite teachers had been examined in March of 1879 and had been given one-year temporary teaching licenses. The 17-man board of examiners included J. Friesen and A. Isaac. Among the teachers was a Jacob Funk. Could the Jacob Funk in Reichenbach have been the village teacher at that time?

In the same year the Superintendent of Education reported on the organization of 36 Mennonite schools with 750 pupils, 416 boys and 334 girls. A check of the school names reveals that most, if not all, of the schools, were on the East Reserve. Not included in the list were Blumengart, Steinbach, Chortitz, Schanzenfeld, Schönfeld and Felsenthal.

The Superintendent had asked for a count of all children between the ages of 5 and 16. The returns from the Mennonite schools

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Emigration to Mexico

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1988. Some families could not wait for all the red tape to clear and so chose to pay to go to Mexico, even though they had very little money left over.

⁵Questionnaire, Sara Dueckman Stobbe, Clearbrook, B.C., 1988.

⁶It was here that the Siemens daughter died in the Cuban harbor. The ship remained here for 6 days and no one was permitted to disembark unless they paid a \$5.00 deposit. C.F. Henry Regehr, unpublished diary, p. 34. Questionnaire, John Regehr, Winnipeg, Manitoba, 1988.

⁷Frank H. Epp, *Mennonite Exodus. The Rescue and Resettlement of Russian Mennonites Since the Communist Revolution* (Altona, Man.: published for CMRIC by D.W. Friesen and Sons, Ltd., 1962), 164.

⁸L. Sawatzky, *They Sought a Country. Mennonite Colonization in Mexico* (Berkeley, CA: University of California Press, 1971), 81. *The Mennonite Encyclopedia*, III (Scottsdale, PA, Newton, KS, Hillsboro, KS: Mennonite Publishing House, Mennonite Publication Office, and Mennonite Brethren Publishing House, 1957), 618.

⁹Old Colony Mennonites immigrated to Mexico from Canada during the 1920s out of protest to the secularization processes, the chief of which was the Canadianization to which they were being subjected to in the public schools. They settled in the Cuauhtemoc region of Mexico and many are still there today. *Mennonite Encyclopedia*, III "Mexico," 664.

¹⁰Questionnaire, Susie Giesbrecht Derksen, Yarrow, B.C., 1988.

¹¹Questionnaire, Sara Dueckman Stobbe.

¹²Interview with Adeline Goossen, Morden, Manitoba, 1988, and Questionnaire, William Redekop, Niverville, Manitoba, 1988.

¹³Questionnaires, William Redekop, and Anna Wall Goertzen, Winkler, Manitoba, 1988.

¹⁴Questionnaire, Susie Giesbrecht Derksen, and Adeline Goossen interview.

¹⁵The Goertzens got 15 hectares of land because they had three people to work it. Interview with Adeline Goossen.

¹⁶Interview with Adeline Goossen.

¹⁷Regehr, *op. cit.*, 34.

¹⁸Questionnaire, John Regehr.

¹⁹Interview with Adeline Goossen.

²⁰Regehr, *op. cit.*, 35-36.

²¹Regehr, *op. cit.*, 36.

²²Problems with the church developed when President Calles instituted vigorous anti-clerical measures. Because the Catholic clergy refused to comply with the constitution, the government closed the Catholic schools. The church retaliated by suspending religious services. For three years, between 1926 and 1929, supporters of the church known as "Cristeros" staged an armed rebellion, killing supporters of the government and burning schools until the army finally succeeded in suppressing the revolt. *Collier's Encyclopedia* (1987), "Mexico," 99.

²³Questionnaire, Susie Giesbrecht Derksen.

²⁴Questionnaire, P. Enns; Regehr, *op. cit.*, 36.

²⁵Today there are no original buildings left on this location. Only a few trees which they planted remain. Anna Baerg Janzen, 1977.

²⁶Margaret Fast Nadler interview, Winnipeg, Manitoba, 1990.

²⁷Interview with Margaret Baerg, Winnipeg, Manitoba.

²⁸Interview with Margaret Fast Nadler. Daughter Aganetha and husband Abram Reimer also emigrated to Mexico. They quickly moved on to Saskatchewan, Canada. Elisabeth feared that her other two children, in Kansas, might remain there. She was convinced that many other Mennonites would come to Mexico and a new Mennonite utopia would be created. She begged the children to return to help in this reconstruction.

²⁹Interviews with Anna Wall Goertzen, and Margaret Fast Nadler, 1990.

³⁰Interview with Margaret Baerg.

³¹Questionnaire, William Redekop.

³²Questionnaire, Abe Goertzen, Reedley, California, U.S.A., 1988, and Anna Berg Janzen interview, Winnipeg, Manitoba, 1976.

³³Questionnaire, William Redekop.

³⁴Questionnaires, H.J. Unger, Kingsville, Ont., Melita Wedel, Clearbrook, B.C., Ann Colert, Kelowna, B.C., P. Enns, H.P. Neufeld, all in 1988.

³⁵Questionnaire, Sara Dueckman Stobbe.

³⁶Regehr, *op. cit.*, 36.

Marianne Janzen is a free lance researcher on Mennonite themes. She has completed an extensive study on the first villagers of Russia, and has prepared an annotated list of Mennonite villages in Russia (emigrants from Poland/Prussia).

Book Notes

The Saskatchewan German Council has published a helpful compilation by Alan B. Anderson, *German, Mennonite and Hutterite Communities in Saskatchewan: An Inventory of Sources*. In addition to books, it lists research reports, graduate theses, government documents, archival files, journal and newspaper articles, etc. At \$5.00, the 11 pages of Mennonite sources and 4 of Hutterite materials is a bargain.

"Mennonite Mutual Aid and the Concept of Social Welfare: A Case Study of the Bergthaler Waisenamt and the Co-operative Movement in the Rhineland Municipality, 1874-1945," is the self-explanatory title of Hilda Anne Hildebrand's M.S.W. thesis, completed at the University of Manitoba in 1989. A copy is available at the CMBC library.

Michael M. Miller, comp. *Researching the Germans from Russia. Annotated Bibliography of the Germans from Russia Heritage Collection at the North Dakota Institute for Regional Studies, North Dakota State University Library, with a listing of the library materials at the Germans from Russia Heritage Society* (Fargo, ND: North Dakota Institute for Regional Studies, 1987). 224 pp., pb., \$20.00.

Vollwerk and Reichenbach

(cont'd from p. 6)

indicate that they had all reported only those children who were between the ages of 6 and 14, the accepted ages for school attendance in the Mennonite community. The highest enrollments were: Rosenthal — 35 children, Bergthal — 31 children, and Reichenbach — 27 children. The size of that enrollment is clear evidence that although Reichenbach may have been a small village, its school attendance was high in relation to other villages.

Sources

Record collection of the Rural Municipality of Hanover

Documents from the *Waisenamt* records of the Chortitzer Mennonite Church

Sessional papers of the Manitoba Legislature

Quebec Passenger Manifests, 1874-1880 (MHCA Vol. 989)

Mennonite Encyclopedia, Vols. 1-4

Rempel, John, and William Harms. *Atlas of Original Mennonite Villages and Homesteaders of the East Reserve, Manitoba* (Altona, Man.: by the authors, 1989), 15-16.

John Dyck is a freelance researcher in Mennonite History and genealogy. He is the author of *Oberschulze Jakob Peters, 1813-1884. Manitoba Pioneer Leader*, published by the Hanover Steinbach Historical Society Inc., Steinbach, earlier this year.

Books Received

John Rempel and William Harms, *Atlas of Original Mennonite Villages, Homesteaders and Some Burial Plots of the Mennonite West Reserve, Manitoba* (Altona, Man.: by the authors, 1990), 190 pp., pb., \$26.00.

John Dyck, *Oberschulze Jakob Peters, 1813-1884: Manitoba Pioneer Leader* (Steinbach: Hanover-Steinbach Historical Society, 1990), 138 pp., pb., \$10.00.

Leo Driedger, *Mennonites in Winnipeg* (Winnipeg: Kindred Press, 1990), 95 pp., pb., \$5.95.

Springstein Mennonite Church Memories, 1938-1988 (Springstein, Man.: Springstein Mennonite Church, 1989). 144 pp., hdc., \$35.00.

Order from: Springstein Mennonite Church, c/o Book Committee, Box 38, Springstein, Man., Canada, R0G 2N0.

Kampen, H. ed. *Heimatbuch der Deutschen aus Russland, 1885-1989* (Stuttgart: Landmannschaft der Deutschen aus Russland e.V., 1990). 221 pp., pb.

Karl Fast, *Laß dir an meiner Gnade genügen* (Winnipeg: Canzona Publishing, 1989). 138 pp., pb., \$11.00.

BOOK REVIEWS

Neufeld, William. *From Faith to Faith. The History of the Manitoba Mennonite Brethren Church* (Winnipeg: Kindred Press, 1989). 260 pp., pb., \$19.95.

Reviewed by Henry J. Gerbrandt.

I was introduced to Mennonite Brethren thought and value priorities during my youth years. I therefore find Neufeld's *From Faith to Faith* very enlightening and fascinating. In reading it I re-lived numerous *Jugendverein* experiences and my wife's fond memories of singing in an MB choir for seven years. I heard once more Abram Unruh's powerful expositions on Ephesians and 1 John.

Giesbrecht divides Manitoba Mennonite Brethren experiences into seven sections, from the arrival of two white-shirted evangelists from Minnesota to the present secularization and integration resistance struggle. I find it most intriguing to see, as this story unfolds, how the typical earlier MB position changes from viewing all other people, including other Mennonites, as sinners to be converted, to the present, newer MB who shares this responsibility with other Mennonites and other Christians.

The author portrays earlier Mennonite Brethren thought as a product of European evangelical pietism, Moody revivalism and Baptist Theological Seminary (Rochester, New York) theology. This placed the Scofield Reference Bible into many homes, and created the setting for a wide-spread acceptance of dispensationalist/fundamentalist interpretation of Scripture. Later however, thanks to expositors like Abram H. Unruh and other teachers, a more Anabaptist view emerged.

As an insider the author seeks to dampen a generally-held conception that Mennonite Brethren are more sophisticated than other Mennonites. As an outsider my impressions of MBs during my youth years led me to believe they were in fact just that. The MBs who came to speak at our Kronswiede *Jugendverein* (a Sommerfelder district) were obviously very different. They wore black or dark blue suits, neatly ironed white shirts and conservative dark ties, uniquely tied. Most of our fathers wore plaid shirts and seldom had ties.

A related question has to do with why the southern Manitoba MB stronghold of Winkler-Kronsgard-Grossweide-Melba-Horndean, that was so influential during the first half of this century, has been reduced to its present minority status, whereas the growing MB oases have moved to city suburbs and British Columbia. In spite of J.J. Neufeld's consistent and invitational "Licht des Evangeliums" preaching, well received by most southern Manitoba Mennonites, the MB membership has not increased. In his doctoral dissertation Frank C. Peters found that Mennonite Brethren consistently scored higher in economic and political issues than did other Mennonites. Has this stance been responsible for drawing them to areas that offer more?

Throughout the book Neufeld draws attention to evangelism, outreach and church planting. The evangelism motif permeates all Mennonite Brethren doctrine and teaching and is integrated into all faith and mission statements of its institutions. The author treats church planting failures and successes most delicately and is also very careful to shield people who may have failed and does not overrate those who have apparently succeeded well.

From Faith to Faith should be welcomed by all Mennonite Brethren people. The book should also find wide acceptance in other Mennonite and non-Mennonite circles. Mennonite Brethren struggles, some with successful endings, others less so, speak to other Mennonites as well. It is also our story, the story of God's people who attempt to retain and/or recapture the valuable heritage of biblical faith and discipleship. I am thankful to Brother William Neufeld for giving us this testimony of a church that has tried to be faithful to its beliefs.

Henry J. Gerbrandt is General Secretary Emeritus of the Conference of Mennonites in Canada.

Urry, James. *None But Saints. The Transformation of Mennonite Life in Russia, 1789-1889* (Winnipeg: Hyperion Press, 1989). 322 pp., pb., \$24.95.

Reviewed by Abe Dueck.

The publication of Urry's book marks a watershed in Russian Mennonite historiography. It is the most significant book on Mennonite life in Russia to appear in the past several generations and is the most significant in the English language. The book is a considerable improvement and refinement of Urry's dissertation, which has been available for over a decade. Appropriately the book was released during the bicentennial celebration of the Mennonite experience in Russia and the Soviet Union.

The Foreword, by David G. Rempel, for whom Urry has very high regard and whose insights inform much of the book, introduces a strong polemical note which might lead the reader to anticipate the same tone to pervade the entire book. In fact, this is not the case. While the overall impact of the book may be seen as strongly revisionist, there are very few direct challenges to other interpretations except for relatively brief comments in the introductory historiographical survey. It is Rempel who charges, for example, that the ministers were responsible for the major weaknesses of previous Mennonite historiography with its preoccupation with religious issues, its tendency to evade difficult issues, and its parochial and simplistic idealization of the Mennonite experience in Russia.

Urry's statements are generally less sweeping and there are no lengthy excursions dealing with other scholarly interpretations. He is cautious and moderate in his conclusions. At times the reader might wish that Urry had

engaged in more direct dialogue with other scholars. Nevertheless, the subtitle of the book, *The Transformation of Mennonite Life in Russia*, points to the radical nature of the general thesis of the book.

Perhaps the most significant contribution of Urry's work is its insistence on placing the Mennonite experience into the larger context of Russian and European social, economic and political transformation. "Mennonites," he states, "provide a special view of the larger transformation of European society" (23). Nevertheless, Urry does not argue that Mennonite transformation was similar to the transformations of other European societies. Rather, Mennonites maintained a distinctive identity as a "commonwealth" while permitting much variation within and while adapting to forces of change.

The book is about a people whose faith formed the primary basis for self-definition. And yet the nature of their religious faith is not a prominent theme in the book. In fact, many Mennonites might be offended at this more "secular" approach to understanding the nature of a religious community. Economic and social factors are seen as very significant in shaping the community and determining its actions. Mennonite life is examined in its very mundane aspects and all is not "saintly." In this regard the book goes far beyond earlier "insider" interpretations. The almost exclusive preoccupation with religious causes for migrations and divisions, for example, is rigorously counteracted.

The extensive documentation reveals tremendous depth and breadth of research, even though Urry laments his lack of knowledge of the Russian language. Despite this, however, many Russian sources are cited. Urry regards his work as only the beginning of a huge task which must be done as more archival sources and Russian-language materials become available. It is interesting to note, however, that despite the repeated calls by Urry (and Rempel) to move beyond the narrow base of interpretation represented by P.M. Friesen, the abundance of references to Friesen are still a credit to the enduring significance of that work.

Very noteworthy also are the various tables, maps, several appendices (including one on Mennonite population growth), extensive bibliography and a number of reproductions of the paintings of Henry Pauls, which are scattered throughout the book. Many will also welcome the easy access to footnotes at the bottom of the pages rather than endnotes after each chapter or at the end of the book.

Urry's book is a "must" for everyone interested in the Russian phase of Mennonite experience and its formative influence on many Mennonites in North and South America in particular.

Abe Dueck is Associate Professor of Historical Theology and Academic Dean at Mennonite Brethren Bible College, Winnipeg, Man.

All inquiries about book reviews, notes, and books researched, may be sent to the Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB, R3P 0M4.