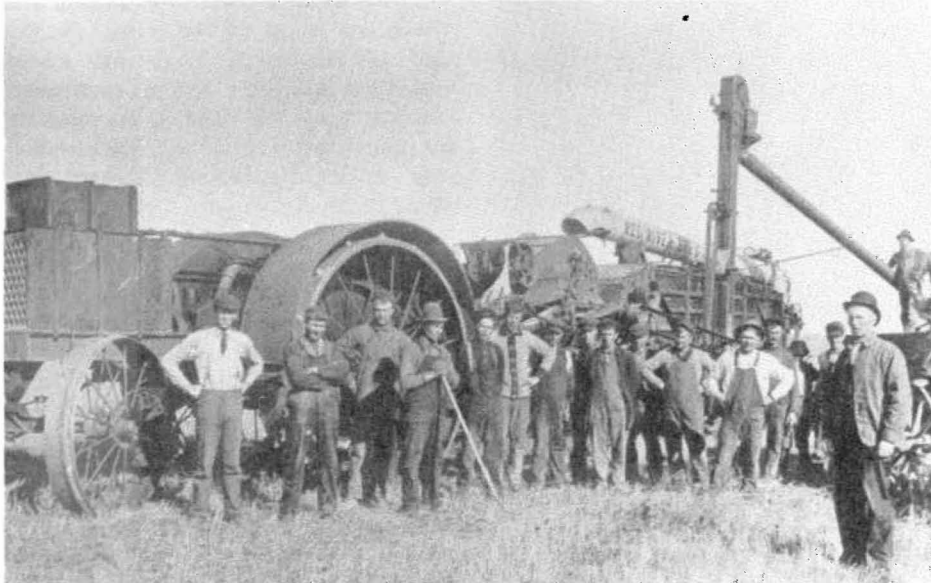


# MENNONITE HISTORIAN

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A threshing gang in southern Manitoba (?). It is believed that Klaas Peters of Gretna (farmer and then immigration agent, later of Herbert, SK.), stands second from the left. The person in the white shirt is Peter Peters (a brother?).

Photo and information: Courtesy of Don Peters, Indianapolis, Indiana, USA.

## Gerhard G. Loewen From Arkadak and Stuartburn; A Tribute

by Howard Krushel

Gerhard G. Loewen was born on March 19, 1863, (Julian calendar) in the old and historic village of Chortitza. His parents were Gerhard and Sara Wiebe Loewen who had fifteen children. One of the daughters, Agatha, became the wife of Jacob Dyck who lost his life serving as a tent evangelist during the Civil War. Her sister, Sara, married Abraham Kroeger, a member of the clock-making clan. Gerhard seemed to have a special fondness for his younger brother, David, who passed away at the young age of nineteen or twenty in 1885.

Gerhard's recollections of his childhood touch on various incidents such as breaking a window in the shed, building a hide-out among the large trees on his home farmstead, riding the back of a ram which did not take kindly to that idea, and memories of his first days at school.

Father had decided that Gerhard should begin school quite early. After washing and

dressng carefully he joined his brothers and sisters one morning as they walked off to the village school. Recalling the moment, Gerhard wrote: *Close to the door under a large pear tree in the sand where I played so often quite oblivious to the world, stood my parents to guide with their eyes for a short distance their beloved son.*

*From here the journey continued across the yard and through the green meadow in which so many buttercups blossomed to be gathered into necklaces for decorations. Next came an arm of the Chortitza stream over which I crossed, remembering the rafting with improvised boards and long poles done with neighbouring children in the spring time.*

*Adieu, mother. Adieu, you shady garden, adieu you blossoming meadow, adieu, you running brook; your small friend may no longer roam among you as freely as he once did. He is now in an instant on the road to learning to become a grown up...*

These early years of schooling were not as successful perhaps as it was hoped they

would be. The class was very large, about 120 children arranged on eight benches. It is believed young Gerhard had problems concentrating on his work, and *Lehrer* Enns, the teacher, sometimes felt he needed to use the rod for other things than pointing to the map. To Gerhard's father he is to have said once, "He (Gerhard) is somehow different from the rest."

A further five years, i.e. from age twelve to seventeen, were spent in the *Zentralschule* with better results. Things seemed to go smoothly and Gerhard could enjoy this time a good deal. In 1879 he went to Ekaterinoslav to write exams to become a teacher, something he had looked forward to from an early age.

His first position was that of an understudy at the two room school in Einlage, located only seven versts from his home in Chortitza. He could easily be with his family on weekends. He would also visit David frequently, and they would play their musical instruments together.

After two years at Einlage, Gerhard took another position in Neuhorst, a village where education was not highly stressed. The new teacher realized at once when he saw the sober class of children in his classroom here, that this would be a real challenge. This became even more apparent when he asked the mayor to get some books other than the *Fibel*, Bible, and catechisms available. This request was unceremoniously refused, so Gerhard simply put up some of his own money to get up-to-date teaching material from Germany. The three years spent in Neuhorst seemingly went very well. He also married Maria Derksen during these years (on August 21, 1883) and began to raise a family.

The period from 1884 (?) to 1894 took him to the Neu-Osterwick district where he served as principal as well as teacher. He invited his brother David, also a teacher at the time, to join him on the staff. David did come, but died a year later of tuberculosis. Then came a three-year period of work teaching in Rosenthal, and Gerhard was ready for a break. During this time he received public recognition in the form of a medal given by the Department of Education "for distinguished service".

About this time Gerhard also served as  
(cont'd on p. 2)

minister and teacher in the forestry camp at Ratzyn. Here conditions were not always the best. Not much is known about his activity there.

It is known that he became quite interested in photography around 1900. He did a lot of portrait work, much of which was done for a Russian, Mr. Novitzky, who used the photos in his books, and also sold them as individual reproductions. In 1903 Gerhard returned to Einlage, for another teaching stint, this time nine years.

His first book, well-known to many in Canada as well as Russia, was titled *Feldblumen*, and published in 1905 (then republished in Canada in 1946). A year later, as a result, it is said, of a trip to Crimea, he also published *Eine Ferienreise*. His first visit to Moscow came in 1913, an occasion which greatly impressed him with the sight of many monuments, historic sites, the zoo, and the Kremlin, of course. He always recommended such a trip to students and teachers as a highly educational experience.

Another of Gerhard's publications was called *Froehliche Weihnachten*, and used widely for preparing Christmas programs in classrooms. Much of the material came from Martin Fast of Muravjovka, Samara province, and Peter Penner of Konteniusfeld, Taurian province. The rest was added by Gerhard himself.

An extensive correspondence developed among these three, with Penner's place eventually to be replaced by that of another well-known teacher, Jacob H. Janzen. Here is how the latter described this relationship:

*M. Fast, G. Loewen and I had a sort of "Hainbund" at one time (a league of young poets). Unfortunately, we could never clasp our hands by moonlight and dance around an oak tree, for thousands of miles lay between the individual members of this league. So we agreed on a theme, formulated it, sent the poems to each other in chain letters, criticizing and comparing them. That was a wonderful time. It lies in the past, and the vagaries of life have long since disbanded this league.*

By 1911 the Loewen family had moved to a daughter colony of Chortitza located 130 miles southwest of the city of Saratov, near the town of Arkadak. In this area 180 Mennonite families had purchased land from Count Viazemskii, and settled in seven villages along the Bolshoe-Arkadak River. The Loewens lived in Village No.5 known as Oktiaberskii or Viasenskoi. Not long after



Gerhard Loewen and his family (ca. 1910).

Photo: Courtesy of Howard Krushel, Calgary, Alta.

making this move, Maria died on September 27, 1913.

Gerhard wrote these lines in memory of Maria:

*Es rauscht der Wald. Die Herbstwinde wehen.*

*Wehklagend durch den Raum,  
und reissen fort mit ihrem wilden Wehen  
das letzte Blatt vom Baum*

*Nur eben noch sah ich ihn gruen sich  
farben*

*Den schatt 'gen Wald...und nun muss er  
welken, sterben...*

*So bald, so bald!*

Loewen also became a landholder in Arkadak, adding the farming to his teaching and service as minister till the turbulent years of revolution and civil war drove the family out of Russia and to another continent altogether.

The family, 61-year-old Gerhard with three daughters, Sara 30, Katherine 22, Helena 20, as well as son Heinrich, 27, and son-in-law, Peter Janzen, with his daughter Maria and two boys, George and Peter, left Arkadak on August 8, 1925. They sailed from Libau for England on August 29, 1925, on the S.S. Baltava, then took the S.S. Melita from Southampton, England, for Quebec City in Canada.

From Quebec City, where they arrived on September 4, they set out for Manitoba and got there several days later. The four children found work immediately, while

Gerhard "looked up" his cousin, Berhard Toews with whom he had grown up in Chortitza. Toewes had also emigrated, and was now residing in the village of Wiedenfeld not far from Altona, Manitoba. The cousin suggested that Gerhard should apply for a teaching position at the Mennonite Educational Institute in Altona.

He was hired here to teach German and religion and taught for two years. On the night of January 5, 1926, the school residence caught fire - from an overheated stovepipe, it was said - and all the residents were forced to run out through thick smoke. Most of the possessions Gerhard had brought from Russia were lost in this fire, including Helena Loewen's balalaika.

From Altona, Gerhard went to teach for two winters in a small Bible school at Drake, Saskatchewan. Then he moved back to Manitoba to the area of Gardenton, where he taught German and religion to a small group of children who met on Saturdays and Sundays.

These children belonged in part to three Mennonite families who had purchased an old flour mill situated between the village of Gardenton and the former railway station of Stuartburn. The addition of several other children brought this group to a total of fourteen, and provided a class setting for Gerhard to continue the work he enjoyed most; teaching. Every Friday he would ride the mail coach to Gardenton and on Monday he would again return to Stuartburn.

On February 27, 1935, the small house used as a school for this group burned down, and again Loewen lost a number of his books and much of his teaching material.

In the later years of his life he lived with various members of his family. Then in 1938 he moved in with his youngest daughter, Helena, and her husband. Here he spent his last days enjoying his grandchildren whom he taught to read and write at a particularly early age. He died on June 2, 1946, and is buried in the old Sommerfelder cemetery one mile west of Stuartburn.

**Sources:** Personal reminiscences; Gerhard Loewen papers.

See also: Harry Loewen, "Gerhard Loewen (1863-1946): Early Mennonite Poet and Teacher", *Journal of Mennonite Studies*. Vol.9, 1991, 91-103.

*Howard Krushel is employed with Agriculture Canada in Calgary, AB.*

## FAMILY HISTORY AND GENEALOGY

by Alf Redekopp

### Queries

**Friesen** - Helena Friesen b. 26 Aug. 1889 in Elisabethal, Molotschna d. 10 Sept. 1980 at Black Creek, BC. Her father Johann Friesen b. 10 Sept. 1865 d. Apr. 1941 in Molotschna. Her mother Katherine Schroeder, b. 28 Mar. 1869 d. 30 June 1919 in Molotschna. Brothers and sisters Johann, Katherine, Peter, Anna, Jacob, Elisabeth, Maria and Sara. Her grandparents were Wilhelm Schroeder and Helena Kasper. Some relatives possibly living in St. Catharines, Ontario area. Who were their ancestors and from where did they come?

**Gossen** - Johann Jacob Gossen b. 1. Jan. 1879 in Landskrone, Molotschna d. 10 June 1945 in Black Creek, BC. His father Jacob Gossen b. 30. June 1843 d. 2 Apr. 1918 in Landskrone. He married 1 May 1874 to Helena Friesen (1889-1980). Contact: Donald M. Norrie, 2259 Mills Road, Sidney, BC, V8L 2C3.

**Rempel** - Searching for the descendants of Johann Rempel and Anna Koslowsky b. 5 Feb. 1822 in Einlage.

**Schellenberg** - Searching for the parents, brothers, sisters and descendants of Peter P. Schellenberg b. 26 Apr. 1872 in Einlage, Russia d. 11 July 1898 in Einlage and married to Aganetha Goertzen b. 17 June 1871. His father was a Peter Schellenberg and his mother was an Anna Rempel, daughter of Johann Rempel and Anna Koslowsky. Contact: Gail Schellenberg, 2402 - 7th Ave. North, Lethbridge, AB, T1H 0Z3.

**Toews** - Searching for the descendants of Julius Toews (1811-1890), who was first married to a Sara Toews and lived in Niederchortiza, especially the descendants of his children Julius, Wilhelm, Aganetha, of this first marriage and Johann, Gertruda and Maria of the second marriage. The descendants of the son Jacob Toews (1844-1920) and Gertruda Hiebert (1844-1908) who came to Canada in 1875 are well documented, but little is known about the others. Contact: Anne Giesbrecht, 791 Preston Avenue, Winnipeg, MB, R3G 0Z2.

**Wall** - Who were the ancestors of Kornelius Wall b. 25. Feb. 1829 in Schoensee, Danzig, Prussia who migrated to Russia with his father Johann Wall in 1853, settling in the village of Koepfental, Samara in the Volga

region. In October 1860 a son Kornelius was born and in 1880 the family migrated east to Central Asia. Contact: Karl Wall, Am Hofacker 16, 5270 Gummersbach, Germany.

**Warkentin** - Who were the ancestors of Jacob Warkentin b. 11 Nov. 1836 in Niederchortitza, Russia who married Helena Dueck b. 15 Sept. 1837 and came to Canada in 1879, settling on the West Reserve in Manitoba?

**Wiebe** - Who are the ancestors of Cornelius Wiebe b. 4 Apr. 1821 who came to Canada in 1875 and settled on the East Reserve in Manitoba? Contact: Mrs. M. Voth, Box 668, Winkler, MB, R6W 4A8.

**Wiebe** - I am looking for the children of Abram Nicolai Wiebe (b. Dec. 4/1894) and Katharina Wiebe (b. Aug. 13/1897) who came to Canada December 25, 1926 and settled in Hochfeld, near Hague, Saskatchewan. They then migrated to rural Manitoba in 1938. If you can provide any information on the whereabouts of family members, contact: Morley Fingard, P.O. Box 2359, Winnipeg, MB, R3C 4A6, Ph. [204] 489-8652.

**Zacharias** - Searching for descendants of Wilhelm Zacharias born May 20, 1795 and married to Maragetha Isaac, his brother Jacob Zacharias born January 1, 1798 and married to Anna Ginter. Wilhelm and Jakob were the sons of Wilhelm Zacharias born March 9, 1769 in Schidlitz, Prussia and Maria von Riesen born May 24, 1765. I am searching for the descendants of Agatha Zacharias born November 10, 1806 and married to Peter Siemens and Peter Petkau; Aaron Zacharias, born June 24, 1812, Abram Zacharias, born February 28, 1814, and married to Aganetha Friesen, Anna Zacharias born February 22, 1816 and married to Bernhard Buhler and Isaak Krahn, Franz Zacharias born August 21, 1818 and married to Helena Rempel, Peter Zacharias born February 22, 1822, and married to Margaretha Rempel. These six were the children of Wilhelm Zacharias born March 9, 1769 in Schidlitz, Prussia and his second wife, Anna Gerbrandt. If you can help, please write to: Luella Klassen, 13 Brae Glen Court SW, Calgary, AB, T2W 1B6.

### CO Conference Coming

A commemorative 50th anniversary CO program will be held in Winnipeg on November 7-11. Contact the Mennonite Heritage Centre for more details.

## Book Notes

Paetkau, Anna (Pauls Thiessen). *Memories and Reflections of a Widow*. (Winnipeg, MB: 1991.)

This book contains the writings of Mrs. Anna Paetkau (nee Pauls) (1899-1983), first married to Johann J. Thiessen (1894-1945) and later married to a Mr. Paetkau. The material was transcribed and translated by her son John M. Thiessen of Winnipeg. The book contains a section on life in Russia, a larger section on the new beginnings in Canada (1925-1952), and a final section on life in Ontario after 1952. An appendix provides a family tree showing all the descendants of Johann J. Thiessen and Anna Pauls. Order from: John M. Thiessen, 546 Edison Ave., Winnipeg, MB R2G 0M4.

## Research Requests

In the fall of 1924 our people came from Russia. My parents were Jacob Johann and Justina (Warkentin) Friesen. I was a young child and remember some things but not enough. We sailed from Riga in the fall of 1924. How did we get there? Where had we gathered? We sailed from Riga on the ship *Baltava*. Who owned the ship and how big was it? How many people were in the group? We passed through the Baltic and North Seas and arrived in England. Was it London or Liverpool? When? How long were we there?

We were thoroughly inspected and cleansed. Then we sailed on the ship *Empress of Scotland*. From where and on what date did we leave? Who owned the ship? In crossing the Atlantic there was a storm, and a person died. Was it a child or adult, male or female?

We arrived in Quebec on November 17, 1924. When we stepped ashore, did we sing? What songs did we sing? Was there a delay in Quebec with inspections, etc? We were placed with a family in Rosthern, Saskatchewan, a Friesen family. Can anyone tell me more about this particular emigration experience? Thank you very much for your help. Elizabeth Hansen, Box 64, Duchess, Alberta, T0J 0Z0.

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



## Recent Acquisitions at MHCA

*We list here a few of nearly 100 items brought to the MHC archives recently.*

1. Deposits from the offices of: Canadian Women in Mission, Der Bote, Conference of Mennonites in Canada, MCC (Canada), Conference of Mennonites in Manitoba, and Mennonite World Conference (Winnipeg).

2. Three video cassettes dealing with conscientious objectors, including copies of original film taken in B.C. during the 1940s.

3. Barnes Crossing Mennonite church register (Saskatchewan). Courtesy of Henry Zacharias, Meadow Lake, Saskatchewan.

4. Photos of men serving in the *Forsteis* of tsarist Russia. Courtesy of Olga Hildebrandt and Peter Kroeger.

5. Photo of Manitoba Mennonite youth choir led by K.H. Neufeld (1945). It was taken at the Winnipeg auditorium, now housing the Provincial Archives of Manitoba.

6. Pauls Family reunion on video cassette. Courtesy of Marianne Janzen, Winnipeg.

7. Cassette of interview with Gerhard I. Peters, Clearbrook, on conscientious objectors in Russia during WW I.

8. Family materials on the Bartel family. Courtesy of Lois Edmund.

9. Two chapters from the book on Mennonites (re: emigration from Prussia to New Russia) by Grigorii Pisarevski. In English translation. Courtesy of Bill Schroeder.

10. W.S. Buhr letter - donated by Henry J. Gerbrandt.

11. Photos from the office of *Der Bote*.

12. Nikolai Bahmann papers. Mostly sermon material. Courtesy of Henry Dueck, Leamington, Ontario.



This marker was set up on June 29, 1990, in appreciation of the assistance of Jacob Y. Shantz of Berlin (Kitchener, Ontario) given in the settling of Mennonites in Manitoba 1874-1880. It is located at the Southwood School grounds just south of Winkler, Manitoba where the village of Schanzenfeld was founded and named after Shantz. The Manitoba Mennonite Historical Society was the sponsor of this project.

On the photo, Milo Shantz (left), a descendant of Jacob's, from Kitchener, Ontario, and Frank Suderman, chairman of the local Shantz Monument Committee.

Photo: Courtesy of Frank Suderman, Winkler, Manitoba.



We are pleased to announce the release by CMBC Publications of *Der Bote Index Vol. II, Part A and B*. It is a sequel to Vol. I which appeared in 1976 (covering 1924-1947). The new volume, edited by Peter H. Rempel, totals 427 pages, and covers the years 1948-1963.

The price of Vol. II is \$30.00. Vol. I is still available, at \$20.00. If ordered together the cost for both is \$40.00, with postage, handling, and GST extra for each offer noted above.

The Heritage Centre can also supply back numbers of *Der Bote*. Send a list of what issues you need to our address and we will mail you whatever is available. The cost is postage and handling charges of \$2.00 per order, and GST.

Send orders for Index copies, etc. to:  
Mennonite Heritage Centre  
600 Shaftesbury Blvd.  
Winnipeg, MB  
R3P 0M4

## Letter to the Editors

I am Maria Epp. I was born in Barvenkovo, Ukraine, USSR and taught in the Barvenkovo Middle School. Later, I lived in Germany, and have resided in Switzerland since 1980. I currently carry citizenship papers for both countries. I am a Mennonite and would appreciate very much having contacts with other Mennonites. Many Barvenkovo families emigrated to North America (both USA and Canada) in the years 1925-1930. Unfortunately I do not know which ones did and my parents, who knew them, have died.

My parents were Johann and Katherina (nee Klassen) Epp, both from Barvenkovo. They owned a large estate near Barvenkovo before the Revolution. I may have relatives in Canada or the USA. I would very much like to get in touch with them or persons who knew my parents. My address is: Maria Epp, Guhirtstrasse 8, 6300 Zug, Switzerland. Ph. 042215861.

**mhc**  
MENNONITE HERITAGE CENTRE  
600 Shaftesbury Blvd. Winnipeg, Manitoba, Canada R3P 0M4

## Dreams and Realities: A Big Task Ahead

by Abe Dueck

This past year has been a transition year for the Centre for Mennonite Brethren Studies. Ken Reddig's long term as Director and Archivist ended in November, 1990. An interim arrangement was made whereby responsibilities were carried by Alfred Redekopp and Herb Giesbrecht. Because of their previous experience and competence the work of the Centre continued without much disruption.

As of June 1, I have assumed the position and task of Director of the Centre on a half-time basis while Alf concentrates on archival tasks. My assignment will involve general administrative oversight, constituency contact, as well as facilitating and engaging in research as well as education in MB history and theology. The prospect of tackling this mandate is both exciting and intimidating.

First, it is exciting to dream about some of the possibilities for the Centre to use its resources to create a new vision for the future of MBs in Canada. MBs have been struggling with questions of their own identity for a long time. Are we Anabaptist, Mennonite or Evangelical? Or are we some other peculiar mix of traditions? How does our ethnic and cultural past relate to the new realities of being a people of many different backgrounds not only in various countries around the world but within Canada itself? How can our past illuminate the future as we seek to be a faithful church? These are challenging issues and it would be tremendously gratifying for the Centre to serve as a positive force in bringing our denomination together in a common cause.

There are other dreams as well. One is to make the Center more accessible and user friendly. A change of location would be of considerable help. But there are other things that might be done such as the placement of individual study carrells or reallocation of space.

But then there are the hard realities. The task is far too big for one or two people. Funds are too limited and the task of educating people to realize the value of historical preservation and study is very great. In a recent article in *Christian Week* George Rawlyk laments that Evangelicals are reading too little of their history (May 28, 1991). This is a problem which MBs share with their evangelical brothers and



Abe Dueck

Alf Redekopp

sisters.

Recently a group of people representing Mennonites and Brethren in Christ historical libraries and archives met in Goshen, Indiana. It soon became obvious that the problems at the various institutions are very similar. Most archives are short of space and all are short of money and staffing. Still, many are able to put more resources into historical preservation and interpretation than CMBS. Gradually some of this inequality should be rectified.

## MR Editors: The First Four Set the Patterns

by Bert Friesen

The first four editors of the *Mennonitische Rundschau* (MR) were: John F. Harms, 1880-1886, Maximillian Matuskiwiz, 1886-1895, Daniel F. Jantzen, 1895-1899, and G.G. Wiens, 1899-1903. Harms, Jantzen and Wiens were first generation Russian Mennonites in United States. Matuskiwiz was a Polish Catholic, probably also a first generation American.

The mandate of these men was to edit a periodical which was to serve as a means of communication for the newly-arrived Russian Mennonites and some Prussian Mennonites in North America and those

Mennonites still in Europe and Asia. This aim was achieved. Mennonites communicated with each other both within North America and within Europe and Asia as well as across the ocean. Until 1903 it was the only Mennonite newspaper of this type in Russia. *Die Friedensstimme* and *Der Botschafter* were then launched in 1903 and 1905 respectively. In North America there were some attempts at publishing broadly based newspapers and periodicals which would appeal to all German-speaking Mennonites. Most were not as successful as the MR until the publication of *Der Bote*. The main content of the MR was intended to be its personal interest material, contained mostly in letters and reports. The paper also carried articles on crops, animal husbandry, school affairs, domestic and foreign news, all of which were of interest to the readers.

It seems that content selection meant essentially filling the periodical with whatever was submitted. The sources were varied. Most contributions came from Mennonites who submitted local news. Then there were articles borrowed from other periodicals and newspapers. The *Rundschau* also had access to wire services which provided various news items.

Local news material was rarely edited. Therefore, the style, content, and structure varied tremendously. But it was basic material for the readers. It told you what Uncle Jakob was up to and what ailed Aunt Katharina. This is how you knew when the latest addition to the family had arrived, who got married, and when grandpa had died. It was a very important way of keeping in touch. Indications were that it was a more dependable way of sharing news than delivering personal letters. Perhaps that was due to the fact that addresses were kept up to date better or a local distribution system was better organized.

One can imagine private conversations. "Did you read this? Aunt Margaretha fell off a wagon when the horses ran away suddenly. She broke her ankle," said Aganetha. "And I read that Uncle Johann is still alive. He has moved to Sagradovka. I never thought I'd hear from him again. I'll have to write to the *Rundschau* immediately and tell him we now live in Oklahoma," replied Helena.

The first editor, John Harms, had the difficult task of establishing the periodical as a presence in the community. That in itself was a daunting challenge. He was based in Indiana, far from his readers. Then he moved to Illinois to pursue studies while

(cont'd on p. 6)

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S Studies in Canada  
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(cont'd from p. 5)

continuing as editor. Finally, he moved to Kansas where many of his readers resided at the time. This made establishing personal contacts possible. However, it made editing more difficult because the publishing and printing were still done in Indiana, hence the copy had to be sent there. Somehow he muddled through, but it was not easy. He did attain his first goal of establishing a core of devoted readers in North America and Russia. Eventually he had to give it up, though. The logistical obstacles were too great for the day.

Matuskiwiz, the second editor remained in Indiana. One wonders why a Swiss Mennonite from Pennsylvania would hire a non-Mennonite to be his next editor. Maybe German language skills were harder to find in an immigrant community. Perhaps it was difficult to attract someone to live so far from his friends and relatives in a community of Mennonites with which he had little in common. Still, there it is; the second editor was a Polish Catholic, Maximilian Matuskiwiz. He kept on printing everything submitted by the Mennonites.

The rest of the content started having a definite direction toward things German. There was much news from Germany, Austria, and Switzerland, and a lot of other world news. Now one noticed an emphasis on agricultural content. It helped frontier farmers in many new situations which they faced. Then, perhaps not unexpectedly, there appeared more news about the Catholic Church. One wonders how much interest there really was in this content. It was not an overt bias but it was there.

The third editor, Jantzen was a Mennonite intellectual. He went on to teach at Bluffton College. He had felt very much restricted by this job because of the confining parameters. On the other hand, he may have taken this opportunity to establish contacts all over the Mennonite world. These may have helped him later in his career. As far as the MR is concerned, its editing did not change much. The paper still printed whatever was submitted by the Mennonites. Other content, though, changed direction towards things English. MR now brought more news about Britain and its empire. One could read news about the British monarchy as well as information about other European monarchies. There was more content about ethics, perhaps reflecting the side (theological) of the new editor. At the same time, Jantzen began to borrow material from other periodicals about such themes as salvation and

discipleship.

Wiens, the fourth editor, was a traveller. He liked to keep in touch with his readers and make new contacts. He travelled to the plains of North America where his co-religionists lived. If there would have been the means, he would surely have travelled back to Russia. There might have been some problems. A generation had passed and many in Russia may no longer have known who this Wiens was. They might have remembered his family, his grandfather or father, but who was this young Gerhard?

His predecessors, though, had done the pioneering work well. Local news content continued to grow so that the paper had to be expanded during his tenure. Wiens also continued to emphasize world news without a bias for any particular county, except perhaps for Russian news. He also oversaw a merger of MR with *Herold der Wahrheit*. This added more Swiss Mennonite readers.

The *Rundschau* entered the twentieth century well-established in the Mennonite world. It had had four editors under its publisher, John F. Funk. Circulation had increased all over North America, Europe and Asia. It had reached its goal of being a means of communication for Mennonites, especially Russian Mennonites on the move. It was a model for others to follow.

Each editor had his unique contribution to make to this process. Content other than Mennonite news differed during each editor's tenure. These differences gave the MR a varied flavour over the years. The MR was probably able to expand its readership by appealing to a wider range of interests and thereby encouraging more submissions by Mennonites. Thus, the MR became their own paper. They read it and wrote for it, and the paper could continue as it has to the present day.

*Bert Friesen is currently indexing the Mennonitische Rundschau at CMBS.*

### MR Index Available

The *Mennonitische Rundschau Index*, Vols. 1 and 2, edited by Bert Friesen, may be ordered at \$50.00 per volume plus shipping from CMBS, 169 Riverton Ave., Winnipeg, MB, R2L 2E5.

## Peace Publications and Resources

Recent publications, resources and articles related to peace and non-resistance include the following:

### Articles:

Friesen, Jennifer D. "Stirrings of Conscience: Dreams of a Soldier for Peace," *Journal of Mennonite Studies*, Vol. 8, 1990, 115-130.

Weaver, J. Denny. "A peace of religion or a religion of peace," *Mennonite Life*. Vol. LXIV, No. 1 (March, 1989), 10-14.

Poetker, Paul E. "My Record of Peace Service During World War II," *Mennonite Historian*. Vol. XVI, No. 4 (December, 1990), 2,7, and Vol. XVII, No. 1 (March, 1991), 6.

### Books:

Brock, Peter. *Freedom from Violence: Sectarian Non-resistance from the Middle Ages to the Great War*. (Toronto: University of Toronto Press, 1991).

Janzen, Susan E. ed. *Weathering the Storm: Christian Pacifist Responses to War*. (Newton, KS: Faith and Life Press, 1991).

Keim, Albert N. *The CPS Story: An Illustrated History of Civilian Public Service*. (Intercourse, PA: Good Books, 1991).

Ruth-Heffelbower, Duane, ed. *The Anabaptists Are Back: Making Peace in a Dangerous World*. (Scottsdale, PA and Kitchener, ON: Herald Press, 1991).

Van Dyck, Harry R. *Exercise of Conscience: A World War II Objector Remembers*. (Prometheus Books, 1990).

### Videos:

"The Peacemakers" (All God's People, edition 12) with study guide. \$24.95 US or \$29.95 CAN. Order from MBM, 616 Walnut Ave., Scottsdale, PA, USA, 15683-1999.

"The Different Path - Mennonite COs in World War II". Produced by MCC (Ontario) and Rogers Community TV (1990, 30 min.). Write to MCC (Ontario), 50 Kent Ave., Kitchener, Ontario, N2G 3R1.

"CO Alternative Service Workcamps, 1941-1943 in Ontario, Alberta and British Columbia" (b/w, 112 min., original footage) and

"Mt. Seymour CO Camp in BC, 1941-1943" (b/w, 60 min., original footage), both from the files of Rev. J. Harold Sherk. Produced by MCC (Ontario).



## Ukrainian Clocks and our Mennonite Heritage

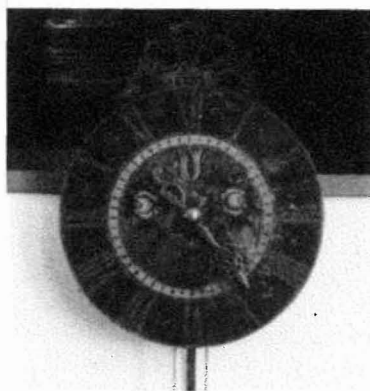
by Tony Funk

Over time most cultures develop some particular identity symbol. To Mennonites who experienced the Russian era of the 1800s one important symbol was probably the much-cherished Ukrainian clock. These highly functional clocks gained their popularity due to the reassuring "tick-tock" that they gave off year after year and also because of their clean, crisp, artistic qualities. The highly polished brass weights suspended by either cord or chain, the long exposed pendulum reassuringly swinging back and forth, and the artistically designed face made these clocks prized possessions.

A Dutch scientist, Christian Huygens, was first able to incorporate a pendulum into a clock in 1656. It is not known when Mennonites first started making such clocks, but it was certainly before they moved to New Russia in the late 1700s. During the Russian era numerous families were involved in making these clocks. The most prolific clockmaker was the extended Krueger family. Other manufacturers were K. Hildebrand, P. Lepp and a Mantler family.

The earlier clock models were rather simple. Until about 1840 the clock face was circular in shape with a crown on top. The face was also slightly convex shaped, probably dark in colour, have only an hour hand, and the works were cord-driven. Shortly after 1840, the circular shape gave way to a square face topped by a dome. What is believed to be a Krueger exclusive is a contoured square face. The area containing the Roman numeral increment markings was slightly raised. More innovations came during the 1860s when a minute hand was added and the face was given a brighter colour. Then the cord drive was replaced by a brass chain.

More changes came along during the 1870s and continued until the turn of the century. An hourly chime was added, necessitating the addition of another set of weights. An alarm option also became available. This meant adding a third set of weights if the clock was equipped with both chimes and alarm. The alarm set dial was located either at the hub of the clock where a small hand needed to be set or else the alarm set was located just below the numeral XII. The thirty-one day calendar models also appeared by the addition of another hand and the required thirty-one



**This clock was manufactured in 1833. It has a convex face, an hour hand only, and is cord-driven. It has two weights. The face of this one is probably original.**

Photo: Courtesy of Tony Funk, Hague, SK.

increment markings. Some later models had a short string attached to the works, which when pulled by hand, would activate the chimes at any time, striking the hour that was closest. That was probably a feature used most often during dark, sleepless nights.

During the early 1900s the manufacturing of these clocks decreased markedly for two reasons. Firstly, the political climate was not conducive to orderly living patterns. Also, these clocks had the reputation of lasting almost indefinitely which resulted in the saturation of the Mennonite market. Some 250-year-old "Russian" clocks are still running today.

These clocks were highly treasured by their original owners and still are in numerous families today. If your family owns one of these masterpieces, keep it in your family. If that is not possible, at least ensure that it stays in Mennonite circles. These clocks are not only family heirlooms. They are also distinctly Mennonite heritage articles and need to be treated as such.

*Tony Funk is a farmer from Hague, Saskatchewan, who has made a hobby of researching these Russian clocks.*

### Clock Wanted

#### Dear Readers of MH:

We are interested in purchasing a K. Hildebrandt, or Kroeger clock. This is the same clock, except for one minor difference. Thank you.

Contact: Nelly Rempel, Cactus Junction, Box 4, Pt. Robinson, Ontario, L0S 1K0.

## Photography Workshop Held at PAM

by Anna Ens

Informative and fascinating - that aptly describes the illustrated hands-on presentations of Elizabeth Blight from the Manitoba Provincial Archives of Manitoba and Dr. George K. Epp of Menno Simons College given at the Mennonite Genealogy workshop on February 25. Sixteen persons attended.

While quite technical in nature, Blight's talk traced the early photographic processes beginning in 1839 with the French Daguerreotype - silver plate - and going on to the more modern dry plate approaches. She passed around (with gloved hands) some of the sensitive photographs that illustrated the respective processes. Photos need to be protected not only from light, but from the oils of our hands, she said.

Being able to recognize the characteristics of the process and the appearance of the resulting photographs helps to identify the time period in which they originated. The studio decor and backdrops in the photos, the size of the image (especially for portraits), the mounting style, the frequent elaborate backing of the photos, the photographers inscript at the back or at the bottom of the photo, also all assist in identifying the time period and the place of origin of the photo.

Epp pointed out that photographs in the early Mennonite villages of Ukraine became known in the 1860s but were very rare earlier. A French photographer is known to have visited Ukraine in 1874. Those photos would have a Paris imprint.

Mennonite villagers travelled long distances e.g. to Alexandrovsk/Zaporozhye, Jekaterinoslav (the most favourite place), Nikopol, Cherson, Melitopol, etc., to have individual and family photographs taken. Many of the photographers were Jewish. A few were Russian.

Among the first Mennonite photographers were Koop in Altonau-Molotschna (1900), Peter Gerhard Rempel in Rosental-Chortitza (1890-1917)\*, and perhaps the best in Russia, B.[ernhard?] Dyck in Davlekanovo-Ufa in the 1890s.

Displays included a variety of genealogy books, photos from Mennonite Genealogy, and Epp's own collection.

\* John Rempel and Paul Tiessen, eds. *Forever Summer. Forever Sunday. Peter Gerhard Rempel's Photographs of Mennonites in Russia, 1890-1917.* (St. Jacobs, ON: Sand Hills Books, Inc., 1981).

## BOOK REVIEWS

Goosen, Helena Friesen. *Daydreams and Nightmares: Life on the Wintergruen Estate*. (Winnipeg, MB: CMBC Publications, 1990). Pb., 92 pp., \$5.00 CAN.

Fast, Karl. *Lass dir an meiner Gnade gennuegen*. (Winnipeg, MB: Canzona Publishing, 1989). Pb., 138 pp., \$9.95 CAN.

Reviewed by Peter Rempel

In this slim volume the family of Helena Goosen Friesen has brought together a set of modest but informative documents on the life of a daughter of a Russian Mennonite estate owner. The main piece is a translated reminiscence of a blissful childhood on the Wintergruen estate near the Molotschna colony followed by the devastation of the family and its wealth by anarchist bandits and Communist revolutionaries.

The account is enhanced by a helpful introduction, footnotes and bibliography by James Urry. An obituary of Helena's father, Jacob Goosen, a sketch of Helena's life in Canada after her immigration in 1924, a selection of photographs and maps and a collection of anecdotes by and about her, supplement the memoirs.

These personal records depict sensitively and clearly the drastic changes of the estate-owning class with its luxurious lifestyle in Russia as it made the laborious adaptation to the life of immigrants in Canada.

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In a style similar to his autobiographical trilogy, *Gebt der Wahrheit die Ehre*, Karl Fast has now told the story of his mother's life of suffering and hope. The difficulties of being a Mennonite mother in the Soviet Union were overwhelming. After the death of the father of the family in the 1930s, this woman tried to uphold the physical and spiritual welfare of her children in the atheistic and anti-German climate of the USSR. Despite her hopes, her children are dispersed - geographically and morally - from the relatively secluded Mennonite community near Orenburg.

The eldest was already in the Soviet army at the outbreak of the war with Germany and there would be no contact with him until well after its end. The other sons were pressed into forced labour because of their German nationality. One disappeared, the other two returned but not unscathed by their severe experiences. The mother

herself was placed into a forced labour camp and had to leave her youngest child, a teenager daughter behind with neighbours. In the post-war years the family ties and the personal health of its members were only partially restored.

Even with a deep faith like that of his mother it will have been difficult to make sense of the catastrophic dispersion of this family. By retelling the stories of his family members from the perspective of his mother the author has tried to give meaning to the experiences of his family and thousands of others.

*Peter Rempel is an MA graduate student at the University of Manitoba and currently also an archival assistant at MHCA.*

## BOOK NOTES

The most significant recent publication for Mennonites is *The Mennonite Encyclopedia*, Volume V (Scottsdale: Herald Press, 961 pp., hdc. \$106.00 CAN).

Christian Hege and Christian Neff began something that could not be stopped when they released the first instalment of *Mennonitisches Lexikon* in 1913. The European Mennonites were up to the letter "O" when World War II temporarily halted the work in 1942. Ernst Crous and the American Harold S. Bender resumed it in 1951, completing the fourth volume in 1967.

Bender sparked the idea of a similar project in English to be undertaken in North America. Together with Cornelius Krahn, he and a large circle of contributing editors representing the entire Mennonite, Amish, Brethren in Christ and Hutterian community, produced four volumes of the *Mennonite Encyclopedia* between 1955 and 1959. The three largest Mennonite publishing houses in North America undertook the project.

Within a decade of the final volume, the 3721 pages of information were seen as in need of revision and updating. A slightly revised version of the four volumes appeared between 1969 and 1973. But the pace of new research and the growing interest in areas not covered in the original plan made it clear by 1976 that a further volume was needed.

Cornelius J. Dyck of the Institute of Mennonite Studies at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, is primarily responsible for bringing this volume into being. He received major assistance from Dennis D. Martin. The initial four volumes devoted only 2% of

their space to specific theological issues, but the present volume seeks to correct that. Of 500 biographies in the original set, less than 7% of that space was devoted to women. The proportion in the new volume is considerably higher.

Maps, a much appreciated feature of the first four volumes, again have a prominent place. Featured particularly are the areas of the newer churches in Asia and Africa.

Did you want to know about Mennonite poetry? "new order" Amish? doctrine of God? mass media? Julia Yellow Horse Shoulderblade? courtship customs? relief sales? Here's your chance. Anyone who has the original set will naturally want this volume.

Church libraries that don't have the *Encyclopedia* will want to take this opportunity of buying the entire set. And all you dedicated local historians will begin immediately collecting notes on what is still missing, or in need of revision. Send such comments to your local archivist, or ME Editors IMS, 3003 Benham Ave., Elkhart, Indiana, 46517, USA.

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Henry H. Winter's biography of his father, the last *Ältester* of the Chortitza Mennonite Church in Russia-USSR, has been translated into English by his children and released as *A shepherd of the oppressed. Heinrich Winter, the last Aeltester of Chortitza*. (Wheatley, Ontario: by the author, 1990, 226 pp., hdc., \$16.00 CAN). It is available at the Mennonite Heritage Centre.

Franz Thiessen's work *Neuendorf in Bild und Wort. Chortitzer Bezirk, Ukraine, 1789-1943* (1984) has now been reprinted. It is available for DM 70 (ca. \$49.20 CAN) plus costs of mailing and handling. For copies, write to: Gary J. Waltner, 6719 Weierhof/Bolanden, Germany.

The first major publication dealing with a provincial MCC organization was published by MCC (BC). It is titled *Footprints of Compassion: The Story of MCC-BC, 1964-1989*, and is edited by Helen Grace Lescheid (1989, pb., 172 pp., \$5.00 CAN). Order from MCC-BC, 32867 South Fraser Way, Clearbrook, BC.

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The following titles put out by Mennonite World Conference are still available: Urbane Peachy, ed. *The Role of the Church in Society. An International Perspective* (1988, pb., 200 pp., \$2.00) and Loretta Kreider, ed. *Proceedings: Assembly 12* (1990, pb., 60 pp., \$8.00). Postage (and GST for Canadians) are extra.