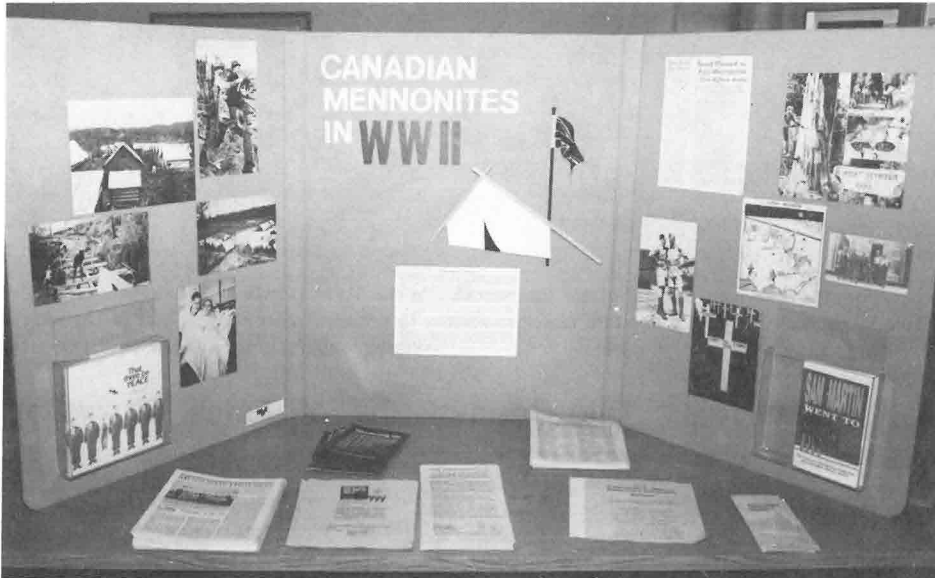


MENNONITE HISTORIAN

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

Volume XVII, No. 4, December, 1991



This exhibit was mounted at the CO 50th Anniversary Conference held in Winnipeg on November 9. It was designed by Gerald Loewen and brought in by the Mennonite Heritage Centre. For details of the conference see p.5.

Photo: Courtesy of *Der Bote* (editor Erwin Strempler).

Special Issue of MH

This is the second and final special issue focussing on the theme of Mennonites and alternative service (COs).

yourselves with the region in advance. We cannot help you; help yourselves!" And so the Terekers, along with the other German and Russian settlers and estate owners, did help themselves, with the only assistance readily available; hired Cossack guards. An armed mounted division of Cossacks was formed, paid for exclusively by the local settlers. This measure reduced the thefts and murders to a tolerable level. The Cossacks preferred method of deterrence was to expel all residents from any village that harboured thieves, and then burn it to the ground.

In 1908 a new, and as it turned out, corrupt police chief was appointed to the region. He abolished the Cossack force, and formed a secret alliance with the local gangs of thieves. The thieves would kidnap local landowners and demand fantastic ransoms, while the police chief would guarantee their safety.

The Terek villagers were also terrorized and given an ultimatum: either pay protection money or face expulsion (the residents of several Russian and German villages had been expelled). The Terekers agreed to "hire" a thief as "shepherd" for each village. He would serve as the village's "guarantor". These *Otvetchiki* (from the Russian verb "to answer for") became a normal feature of Terek life until the colony's demise in 1918. Mennonites paid for protection first from the government, then the Cossacks, and finally the thieves. The principle had not changed.

However, in the short run, the *Otvetchiki* proved highly unreliable. Thieving was reduced, but did not stop, and when the wealthy industrialist and local estate owner, Hermann Neufeld, was kidnapped, outrage gripped the Terek settlement. The residents now had to deal with the crisis of anarchy, a situation where no force exists to provide

The Terekers' Dilemma: A Prelude to the Selbstschutz

by Terry Martin

In 1901, several hundred avowedly pacifist Mennonite families settled down on no-man's-land. A new Molotschna daughter colony formed at the foot of the Caucasus Mountains, along the shore of the Caspian Sea. To the south, the mountains were populated by fierce Islamic tribes, conquered by Russia only fifty years ago in a brutal thirty-year war, and still only superficially pacified. To the north, along the Terek River, lay a string of Cossack forts, which for 300 years marked the southern-most line of secure Russian territory, and from which the mountainous regions had been conquered. At the time of the purchase and settlement of this land, the acquisition of the Terek lands was roundly criticized in the Mennonite press, but only on economic and health grounds. Security concerns were not expressed.

The Terek settlement represented part of a major internal migration that was transforming a large part of the Mennonite community into a frontier people once

more. In 1889, a century after their arrival in Russia, the Mennonites lived almost exclusively in the South Ukraine, which had become one of the empire's more prosperous, developed regions. However, in the next three decades high land prices and population growth drove the Mennonites to found new settlements on the empire's frontiers: in Siberia, Central Asia, and the Caucasus.

When the central government's power was shaken during the 1905 revolution, the border regions suffered the greatest upheavals. And, as is still the case today, nowhere were the upheavals more brutal than in the Caucasus. Thus, the new Terek settlers suddenly faced a dilemma, perhaps only theoretically interesting to us, but of life and death significance to them. How does one deal with the threat, not of war, but anarchy?

From 1905 to 1908, the Terekers sent innumerable petitions and delegations to Russian officials, high and low. Invariably the answer was: "Who invited you here? You would have done well to acquaint

protection. A delegation was sent to St. Petersburg, to negotiate an audience with the premier, P.A. Stolypin. He promised to take "energetic measures" to restore order, and kept his word. Punitive expeditions were sent into the region, and numerous native villages were annihilated. These events were reported in the Mennonite press. However, the *Otvetchiki* were only temporarily abolished. They returned soon after the initial harsh measures had run their course.

The events of 1905-1908 proved to be a prelude to the revolutionary events of 1917-1918. Order broke down once more; almost the exact sequence of events unfolded. However, this time there was no Stolypin, nor a strong central government to petition. The Terekers had to choose: fight or flee. They did both. First they fought at least two major battles, involving over one hundred participants, and more than a dozen fatalities.

Finally, in February 1918, the Terekers abandoned their settlement, and returned to the Molotschna settlement from where they had come originally. When anarchy reached the Molotschna, however, there was nowhere to flee. The Mennonites decided to stand and fight, forming the well-known *Selbstschutz* (self-defense).

The experience of the Terek colony sheds further light on the *Selbstschutz* episode, showing that this was not an isolated occurrence. The Terekers had already faced the dilemma of anarchy in 1905, indeed had exposed themselves to it by imprudently settling recently-conquered, frontier land. In doing so, they aligned themselves with imperial, government violence against revolutionary and nationalist violence, and paid the price when the latter prevailed.

Terry Martin is a doctoral student in Chicago, Illinois. He is completing an extensive study of the Terek colony.

Bibliographical Note: The best-known published work on the Terek settlement is still Cornelius P. Toews. *Die Tereker Ansiedlung: Mennonitische Kolonie im Vorderkaukasus. Entstehung, Entwicklung und Untergang 1901-1918/1925.* (Steinbach, MB: Echo Verlag, 1945). In 1972 this volume appeared in an English translation (*The Terek Settlement*) prepared by Isaac A. Dyck.



Scene from the Hermann Neufeld estate Emilianovka, in the Terek (Caucasus) settlement. Standing beside the horsedrawn wagon is estate manager Johann Doerksen (father of Rev. Martin Durksen of Winnipeg). Inset: Hermann Neufeld. Photos: Courtesy of Egon Burow, Berlin, Germany.

A CO on Trial: The Court-martial of Amos Showalter

Conclusion

by Gerlof Homan

After having read this statement Showalter was questioned by Second Lieutenant George Imbrie, the judge advocate or the prosecutor. Below is part of the cross-examination.

Q. Private Showalter, do you believe in the American institutions?

A. Will you explain that question please?

Q. Do you believe in the American government?

A. I do.

Q. Do you believe in supporting it?

A. I do in so far as I can.

Q. What do you mean by "in so far as I can"?

A. So long as it does not conflict with my belief and my duties towards God.

Q. Do you believe in resenting [sic] the invasion of a foreign foe?

A. I cannot say that I do.

Q. Do you want somebody else to do it?

A. I cannot say that I do.

Q. Do you enjoy the benefits of this government you think so much of? Would you enjoy these benefits if somebody else defended it for you and kept the foreign foe out?

A. Will you state your questions again please?

Q. If somebody else died in repelling the foreign foe to protect this government which you say you think so much of, would you accept the benefits of it?

A. Do you mean that I am willing to live in this country and enjoy the benefits of it?

Q. Would your conscience permit you to accept benefits from this country at the sacrifice of the lives of your fellow men in repelling the foreign foe?

A. I am not sure that I get your meaning. (questions again read by the reporter)

A. I cannot sanction the use of arms in taking human life under any condition.

Q. Can you answer the question I gave you, yes or no?

A. I am not sure whether I get your meaning but I consider it my duty to be a subject citizen of this country in-so-far as I can.

Q. Why do you object to war?

A. Because it involves the taking of human life.

Q. Human suffering or human life?

A. It involves the taking of human life, which to me is sacred.

Q. Don't you expect to die some time yourself?

A. Yes, sir?

Q. Don't everybody die?

A. Most people have who lived in the past.

Q. How are you going to prevent loss of human lives then? Have you any theory that you can advance to stop the sacrifice of human life in this war?

A. If everyone would take the attitude that I do, no person would take the life of another.

Q. Do you use railroad trains?

A. Yes, sir.

Q. Street cars?

(cont'd on p.4)

FAMILY HISTORY AND GENEALOGY

by Alf Redekopp

Queries

Friesen - Searching for information on David Friesen born either in West Prussia or Molotschna October 7, 1807, died 1893, married to Helen Klassen (?), born August 12, 1812, died October 1892, had a son Abraham. Would like information regarding place of residence, siblings and children. Is this the same D.A. Friesen who was Oberschulz of Halbstadt for seventeen years? Contact: *Lydia Church, 18 Kerman Ave., Grimsby, ON, L3M 3W4.*

Wiebe - Searching for information on ancestors of Henry Wiebe born May 12, 1871 in Molotschna, migrated to the Terek and died November 25, 1918 of typhoid while fleeing from there, married to Katharina Dick (Dueck?), born April 25, 1873, died October 21, 1918. Henry's parents were Dietrich Wiebe and Elizabeth Funk, who died at a fairly young age. Contact: *Lydia Church, 18 Kerman Ave., Grimsby, ON, L3M 3W4.*

Bergen - Isaak Bergen, born ca. 1822 in Schoenhorst, died May 1895 in Kronsgraben, married Anna Peters (1824-1888), sons Heinrich (1856-1928), Abram (1858-1936) and Franz (1870-?) born in Schoeneberg. By the 1870s Isaak was well established in Kronsgraben. Who were his siblings, parents and ancestors? Contact: *Heinz Bergen, 59 Richardson Cr., Regina, SK, S4S 4J2.*

Derkson - Hoping to make contact with the family of a Heinrich Derksen who came to America from the Soviet Union in 1927. His wife was possibly Margareta Bocke. Contact: *Arnold W. Meckstroth, 1924 Kingsbury Dr., St. Marys, OH, 45885.*

Genealogical Registry and Database

The Genealogical Project Committee of the California Mennonite Historical Society has recently decided to work at designing computer software that would make it possible to computerize the genealogical records of all Prussian-Russian Mennonite and Hutterite families. Once entered in the computer, these records would then be available to all interested institutions and individuals through computer modems. The committee is interested both in persons designing software that might be appropriate for the project, and anyone systematically compiling Mennonite genealogical data that



Elizabeth [Friesen] Kroecker (1896-1989)
See "My Neudorf Scoop" by Ruth Friesen (*MH*, September, 1991, p.4).

Photo: Courtesy of Ruth Friesen, Hague, SK.

might be included in the project. Questions or comments should be directed to *Jane Friesen, 38774 Road 64, Dinuba, CA, 93618.*

Bert Friesen, Richard Thiessen and Alf Redekopp, of Winnipeg, have designed software which can be used to create a database and registry of Mennonite genealogical records. It is presently being tested and modified. The intentions are to work closely with other organizations such as the California Mennonite Historical Society so that data can be shared and work divided to avoid duplication of efforts. Questions and comments may be directed to these persons at (204) 669-6575.

Recent Publications

Janzen, Hedy (comp.). *Our Heritage: the Descendants of Heinrich P. Janzen.* Winnipeg, MB: Private publication, 1990. 147 pp. This genealogy and family history traces the descendants of Heinrich P. Janzen (1832-1902) and Helena Enns (1840-1914) who lived in Tiegerweide, Molotschna. Contact: *Hedy Janzen, 2-246 Home St., Winnipeg, MB, R3G 1X3.*

Plett, Marian and Leslie (comp.). *Family Register of Peter F. Plett 1884-1990.* Calgary, AB: Private publication 1990. 123 pp. This book traces the descendants of Peter Plett and Sara Koop. Peter Plett was born in Blumenhof, Manitoba and lived at Hochstadt and Prairie Rose (Landmark), Manitoba. This book has biographical information and photographs of most descendants. Contact: *Leslie Plett, 8215-5th St. SW, Calgary, AB, T2V 1C6.*

Kasdorf, Alice (comp.). *Genealogy of Abraham Guenther.* Winnipeg, MB: Private publication, 1991. 178 pp. This book traces the descendants of Abram Guenther (1860-1948) and Katharina Wiebe (1863-1950) who lived at Edenburg, Manitoba, just east of Gretna. Contact: *Alice Kasdorf, 122 Ridley Pl., Winnipeg, MB, R2Y 1E6.*

Noteworthy Articles

Schapansky, Henry, "Neuendorf, The Old Colony Russia; The First Settlers: 1788-1808, Part I", *Mennonite Family History*, (October 1991), 148-155.

Goertz, Adalbert, "The Mennonite Churches in 1823 in Prussia and Eastern Europe", *Mennonite Family History*, (October 1991), 146-147.

Peters, Alan, "Genealogy by the Map: Finding your Roots in Prussia", *California Mennonite Historical Society Bulletin*, No.25 (November 1991), 3-5.

Recksiedler, Leslie D. "Volhynia", *Generations*, Vol.16 (September 1991), 29-33.

GENEALOGY AND FAMILY HISTORY WORKSHOP

Date: March 2, 1992, 7:30 p.m.

Place: MBBC Chapel, 169 Riverton Ave., Winnipeg, MB.

Speaker and Topic: Anna Ens, "Doing Genealogy: Meaningful Time with the Living and the Dead"

Sponsor: Winnipeg Genealogy Committee of the Manitoba Mennonite Historical Society.

Research in Progress

Huebert, Claas - I am gathering and compiling information on the descendants of Claas Huebert (1785-1853) who settled in Muensterberg, Molotschna, in 1804. *Alf Redekopp, 229 Home Street, Winnipeg, MB, R3G 1X2.*

If you wish to announce any genealogical research in progress that you are involved in, or ask questions about items on this page contact: Alf Redekopp, Centre for MB Studies, 169 Riverton Ave., Winnipeg, MB, R2L 2E5.

A CO on Trial (concl. from p.2)

A. Yes, sir.

Q. Don't you know that every day the street cars and railroad trains that you use kill somebody?

A. It is accidental though.

Q. Isn't it a fact that they do? Do you know what is going to happen tomorrow?

A. I know that accidents are going to happen.

Q. And you use these vehicles of destruction.

A. I don't consider them vehicles of destruction.

Q. They kill people, don't they?

A. I do not consider them as such. There are accidents in all walks of life.

Q. You say you refuse to work in the medical department?

A. I do.

Q. Why?

A. Because I consider it part of the military enterprise which is engaged in taking human lives.

Q. Art you a part of this government?

A. I never voted.

Q. Don't you claim to be an American citizen, a citizen of the United States?

A. Yes, sir.

Q. Did you ever take part in the government in any way?

A. Yes, sir.

Q. Isn't this entire government now engaged in an enterprise such as you suggest?

A. I think the government is bending its effort in taking human life and I do not claim to be a part of this government.

Q. What government are you part of?

A. I don't take part in any government politically.

Q. Have you always been that way?

A. I think so.

Q. What were you doing before this draft took you?

A. I was a student in college.

Q. Were your father and mother doing anything at that time?

A. My father is a farmer.

Q. What does he do with his crops?

A. Sells them in the market.

Q. Does he get good prices for them?

A. I think so.

Q. Pretty high prices? Do you know why he is getting high prices for them?

A. He is selling them at the market price.

Q. He wasn't selling at the prices effective before the war, was he?

A. I don't think so.

Q. Getting all the money he could?

A. I don't know.

At the end of the trial the defense counsel again challenged the jurisdiction of the court and tried to refute the charge that Showalter had wilfully disobeyed an order

but done so in "a conversational manner". Furthermore, he pointed out, the defendant had never been given an opportunity to appear before the Board of Inquiry. The judge advocate rejected the defense counsel's arguments by arguing that every order from the Adjutant General of the army and the President of the United States must be based upon the Selective Service Act of 1917, a measure that created only combatant and non-combatant services. But Imbrie lambasted noncombatants as "cowards" who hid behind the "skirts of their women" and "from the bayonets of the Huns in Europe." Furthermore, Imbrie asked, "What would happen if every coward and every pacifist, was allowed to come before his draft board and say 'I don't believe in war' and 'I don't want to go to war'?" Finally he warned that allowing Showalter to go free and unpunished would give comfort to a "class of people who styled themselves 'International Socialists, I.W.W.'s and Pacifists'", a small group of people the government and the court must stamp out.

Not surprisingly, the court found Showalter guilty and sentenced him to life-imprisonment. On November 6 Major General Leonard Wood, commander of Camp Funston changed this sentence to twenty-five years. Like many other Mennonite court-martialled conscientious objectors, Showalter was imprisoned at the disciplinary barracks at Fort Leavenworth, Kansas.

While he was there his mother and brother contacted Jacob D. Mininger, superintendent of the Mennonite Gospel Mission in Kansas City, and asked him to visit Amos. For some time Mininger had been very busy ministering to the spiritual and sometimes even the material needs of Mennonite conscientious objectors at Fort Leavenworth. He knew Amos since the latter had some years ago attended his worship services in Kansas City. The two men met in prison and renewed their acquaintanceship.⁴

A few days after this meeting federal officers ordered the release of Amos and many other court-martialled conscientious objectors. Unlike some camp commanders and their subordinates who wished to harass conscientious objectors a bit longer, Secretary of War Newton D. Baker and others were eager to send all these men home as soon as possible. Judge Advocate E.H. Crowder while reviewing Showalter's trial and sentence could therefore easily find some technical reasons for setting aside the sentence. He considered him a sincere conscientious objector who had not been informed of his rights as set forth in the July

30 instructions. On November 25 he ordered his release and restoration to duty.

Showalter was transferred to Camp Dodge, Iowa, on December 10. Here he was to be heard by a Board of Inquiry. That hearing did not take place until mid-January 1919 and resulted in Amos' discharge from the service a few weeks later.⁵

While in prison Amos became critical of the Mennonite response to war and "radically opposed to militarism." He concluded that Mennonite men should not have registered for the draft and not have gone to camp. Furthermore, he reproached Mennonite ministers for their failure to voice their convictions for fear of imprisonment.⁶

His former fellow inmate at Fort Leavenworth Allen Christophel disagreed and felt Amos had not been in jail "long enough or he would hardly consider it so desirable for our ministers to have been imprisoned."⁷ However, Amos did raise some good points. One wonders if perhaps many Mennonites were not willing to suffer much. This certainly cannot be said of those conscientious objectors who were court-martialled in World War I.⁸

Endnotes

¹For federal policies on conscientious objectors see Walter G. Kellogg, *The Conscientious Objector* (New York, 1919), passim.

²On these courts-martial see Records Group 153, National Archives, Washington, D.C. The general court-martial records number of Amos M. Showalter is 12222. The latter is hereafter cited as GCMR 12222.

³*Mennonite Encyclopedia*, s.v. "Showalter, by H.S. Bender; GCMR 12222. All further information on Showalter's court-martial is based upon his this GCMR.

⁴See J.D. Mininger Collection. Archives of the Mennonite Church, Goshen, Indiana, I-II-I, box 6.

⁵GCMR 12222.

⁶Mininger to Allen Christophel, February 1919. Mininger Collection, Archives of the Mennonite Church, I-II-I, box 6.

⁷Allen Christophel to Mininger, February 13, 1919. Ibid.

⁸After the war Amos did not become a missionary but continued his studies. In 1920 he received a master's and in 1922 a doctor's degree in biology from the University of Wisconsin. Until 1934 he held a variety of research and teaching positions and in that year became professor of biology at James Madison College, Harrisonburg, Virginia. He stayed here until his retirement in 1960. He died in November 1968. Information was kindly supplied by his son Mr. John T. Showalter.

Gerlof Homan is Professor of History at the Illinois State University at Normal, Illinois, USA.

CO Meeting in Winnipeg

by Elizabeth Falk

The CO 50th Anniversary Conference held at the Mennonite Heritage Centre in Winnipeg on November 9 resembled the making of a Mennonite family portrait.

Historical background was presented by William Janzen in his paper: "World War II Relations of Canadian Mennonites With Their Government". Interactions dealing primarily with military exemption and alternative service were complex, requiring attention at the level of general policy and also at the level of individual cases, said Janzen. "The Mennonites did not always speak with one voice, but neither did the government. Nevertheless, the end result was comparatively good."

Those "missing from the photo" in the family portrait fifty years ago, were put back by Ted Regehr in his paper "Lost Sons: The Canadian Mennonite Soldiers of World War II". Regehr cited records which show that while about 7,500 Canadian Mennonites rendered alternative service as COs, 4,508 Mennonites (within a given ethnic criteria) served in the armed forces. A total of 42,042 Canadians were killed in World War II. Of these, 124 were Mennonites. Regehr discussed the alienation and pastoral neglect of Mennonites who enlisted. "Jesus' parable of the prodigal son...was referred to frequently", said Regehr. "The church elders saw themselves in the figure of the father, but behaved like the older brother."

A conference participant who identified himself as being one of the "lost sons", said he had been "fully indoctrinated at the MCI". When his call-up notice came he searched the Sermon on the Mount and prayed, asking himself "again and again" what he would have done if he had encountered the anarchy which his parents encountered in Ukraine. Eventually he concluded he could not have stayed *wehrlos* (non-resistant) in the situation, and he couldn't live with himself if he said he was a CO. He added further, "I have wrestled with this ambivalence all my life".

By 1943, the possibility of "restricted enlistment" had been worked out for the COs. Jake Wiens chose to join the army's medical corps, but instead of being sent overseas, he was posted to assignments in Canada where he had to make repeated choices of conscience. "I had many questions at that time, and still do when I think about it," said Wiens.

Betty Goossen told the conference that her husband, the late John Goossen, lost his

CO status and was subsequently imprisoned for refusing to take up arms.

The motto of Vietnam war supporters: "Love it or leave it" did not seem a fair choice for Larry Danielson who loved America but was deeply involved in the Vietnam anti-war movement. In his words the sixties were a "violent decade" when "anti-war protesters were attacked and beaten by badgeless police officers". In 1970 Danielson and his wife changed allegiance to Canada. They now live in Manitoba.

Drawing into the global village "Our CO Colleagues in Eastern Europe", Lawrence Klippenstein drew attention to CO experiences in the Soviet Union, Poland, (formerly) East Germany and Hungary. Outside of the framework of the Mennonite family portrait, Jehovah's Witnesses, Nazarenes, Pentecostals, Seventh Day Adventists, and Catholics alike have been struggling for peace and freedom of conscience in Europe, often experiencing imprisonment for the cause. Klippenstein said "Pacifism...has rooted itself in strange places, and sprouted under conditions where one might not expect it to originate and flourish". The dynamic influence of COs in Europe has brought about significant changes in government military service policies. Klippenstein stated that as recently in the late winter of 1991 the USSR announced that it would permit legal exemptions to military service.

"2001: Will Mennonites Still Stand for Peace?" Addressing banquet guests at the



Former Altona area residents, (l-r) Jake Schroeder, Henry Funk and Menno Klassen reminisce at the 50th Anniversary CO reunion held in Altona on November 10. About 325 persons in all attended the Sunday afternoon and evening sessions. Menno Klassen, John C. Klassen, Lawrence Klippenstein and others brought presentations to the gathering. It has been suggested that another similar reunion be held in 1996.

Portage Avenue Mennonite Brethren Church in the evening, David Schroeder declared confidently "Of course they will...How could the Mennonites in a time when the whole world is open to listen, betray the world in deserting the way of peace themselves?"

Elizabeth Falk is a freelance writer, and volunteer at the Mennonite Heritage Centre.

Letter to the Editors: An Answer for Urry on HUP

by Peter Lohrenz Neufeld

I wish to comment on Jim Urry's September/91 *MH* remarks concerning my March/91 *MH* article "Mennonite Aviation Pioneers: The HUP Project at Chortitza".

First, I must underscore the fact that the Mennonite airplane trial flight occurred in 1908. Urry's reference to it as "before 1914" is most misleading. Adding six years to the date makes a major difference and greatly minimizes the work of Kornelius Hildebrand, Peter Unrau and Henry Plenert. Urry cites 1910 for the first Russian-designed plane built and designer-pilot Igor Sikorsky's work. Presumably, his plane "became briefly airborne on June, 1910" and by September 1912 operated properly.

Even if those dates are accurate, how does that negate the work of the three Mennonite youths? If Russian research were really all that advanced, why did the three need to hide and destroy their plane during the First World War so authorities wouldn't find it and accuse them of collaborating with Germany? Since my parents, grandparents, aunts, uncles and many relatives lived in that general area until the mid-1920s and I often discussed such matters with them, I'll stick to my statement that it was German sources which initiated and influenced the plane research, not Russian.

Secondly, Urry cites N.J. Kroeker's 1981 Chortitza history as another account of the HUP project, implying my article wasn't original research. I'm so glad he brought this up. When I wrote and hand-delivered the article in mid-August 1990 I'd not yet heard of Kroeker's book. Last winter while doing a CMBC independent church history study, focusing on Mennonites and marine-related topics, his was one of my numerous
(cont'd on p.9)

Recent Acquisitions - MHCA

1. A manuscript on the study of Low German verbs. By Reuben Epp, Kelowna, BC.
2. A video of three Low German play performances. Courtesy of H.G. Ens, Winkler, MB.
3. Manuscript. "German Settlements in Poland" by Ewald Wuschke (duplicate).
4. Copy of translation of Hochfeld (SK) Church records. Courtesy of Ruth Friesen, Hague, SK.
5. Jacob Hiebert Family manuscript. Courtesy of Peter Hiebert, Winnipeg, MB.
6. COs in Russia photos. Various donors.
7. A copy of CO documents from WWII. Courtesy of John Dueck, Winnipeg, MB.
8. Materials on the history of Mennonites at Orenburg, USSR. Courtesy of Olga Hildebrandt, Germany.
9. Materials on a school reunion at Randolph S.D., Manitoba. Courtesy of Eunice Mantie.
10. Gerhard and Maria Hiebert letters from the USSR. Courtesy of Anne Hiebert Neufeld.
11. Materials related to Martin Klaassen and the Klaas Epp trek. Courtesy of Esther Bergen.

Apologies! We Goofed!

1. Regarding the letter by Maria Epp (*MH* June, 1991, p.4), please note that Maria was not a teacher at Barvenkovo Middle School as stated in the article. We thank Maria for sending the correction.
2. Regarding the photo about Russian Mennonite COs (*MH* September, 1991, p.20). David G. Rempel notes correctly that technically these men were not in the Russian army. They were under civilian administration of groups like the All-Russian Zemstvo Union. Moreover, the authorities who questioned their loyalty would most likely have been Petrograd, not Moscow authorities. Dr. Rempel also provides a longer article on this theme which we hope to publish in the future. We appreciate this assistance.
3. In the book *That There Be Peace. Mennonites in World War II*, regarding the photo on p.49. Change the name E. Enns to Ed Penner. We thank Mr. Penner for drawing our attention to this error. The book is available at the *Mennonite Heritage Centre*.
4. We missed a date for the photo of Amos Showalter (*MH*, September, 1991,



A plaque commemorating the educational and other contributions of Ältester David Toews of Rosthern, Saskatchewan, was unveiled at the MHCA cairn on September 22. In the photo (l-r): Christine Wiens, Melanie Wiens, Margaret Wiens, Anthony Wiens, Helene Rieser, Lois Wiens, Victor Wiens, David Rieser, Kimberly Epp, Paul Janzen, John J. Friesen, Lawrence Klippenstein, and Gerhard Ens. **Correction:** The cutlines for the Toews family picture in *MH*, September, 1991, p.6 should have said John Ens, son-in-law of Elsie Hooze (Toews) and references to "nephew" and "niece" should have read "grandson" and "granddaughter" respectively. We thank Blake Friesen and Katharine Wiens for this correction. Our apologies!

Photo above: Courtesy of Rudy Regehr, Winnipeg.



Abe Born, a retired minister and hospital administrator of Altona, helped his mother, Anna, celebrate her 103rd birthday on June 28. She has thirteen children, sixty grandchildren and over one hundred great-grandchildren with a total extended family of nearly three hundred and fifty persons. Her husband, Heinrich, a farmer and Bergthaler minister, passed away in 1952, just after they had retired to Altona.

p.5). It should have said 1891-1968. We thank Harold Huber of Eastern Mennonite College, Harrisonburg, VA, for helping us here.

HEPPNER/HOEPPNER '92 REUNION

Place: Steinbach Bible College
Steinbach, Manitoba.
Date: July 17, 18 & 19, 1992
Early Registration: Prior to May 1, 1992 for reduced fee.
Contact address: Heppner/Hoeppner
'92 Reunion, Box 961, Steinbach,
MB, R0A 2A0



The oldest house remaining in Reinland, Manitoba, was dismantled this past summer. The most recent owners are the Henry Penner's who have built a new house nearby. The photo was taken on the occasion of a Mennonite villages tour taken by members of the General Conference Historical Committee, during the days of meetings held at the Mennonite Heritage Centre in August.

Photo: Courtesy of Wilma McKee, Hydro, OK, USA.

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

Peter Koslowsky - Tenor: Some Formative Memories

by John Martens

I am nine years old. The little "Bunch" community church seven miles southeast of Sperling is hopping with excitement. Jake Pauls, Peter Koslowsky, Abe Neufeld and Pete Neufeld - top to bottom - are serenading, charming and generally blessing us with twenty-two of Stamps, Blackwood Brothers and other arrangements.

That's right - twenty-two. We counted them all. It was an evening of encores, without applause; only "Bitte singt noch mehr" (Please sing some more). This was my first memory of Peter Koslowsky. I could not have known then that there would be many more, and that they would be formative in my own singing career.

Two years later in Winnipeg's Civic Auditorium a second major memory was born - three in fact survived the day. There was Benjamin Horch with his baton conducting Handel's *Messiah* (I had never seen a baton, let alone witnessed it being used so effectively), there was a red-head alto, and there was Peter's "Comfort Ye". Driving home in our '36 Chev, I remember debating with Willie, my twenty-two year old brother, about the key of "Comfort Ye". Once at home, I reproduced it as well as I could on the pump organ in D flat. Willie maintained it was an E. Years later, when I finally had a score, I found out that he had been right.

But more than Peter's voice lingers on in my memory of that day. With Peter I have never been able to separate sound from sight. Sitting in the left balcony, I still see him, dressed in a blue suit and standing on a smallish box which raised him eight inches above the players, waiting for the orchestra to begin, his regal physical bearing bringing strength and presence to his singing. I'm not sure what went on in my mind while I sat there, but I do know that today I seldom stand before an audience waiting for "Comfort Ye" to begin without thinking about Peter standing there, forty-five years ago, and I, too, stand tall.

I was seventeen attending Steinbach Collegiate. I was sitting in the Niverville M.B. Church watching the combined Niverville and Steinbach MB church choirs walk on stage to sing John Farmer's *Christ and His Soldiers*. With a heavy heart I noticed that Peter would be conducting their performance. Who would sing the tenor arias? Can you imagine my relief and



Peter Koslowsky - farmer - tenor.

The photo is from *CBC Times*, January 7, 1955,

delight when at the appointed time he turned to the audience and sang?

The year was 1955. I was principal of a two-room school, my first school. A radio/record player set was my second purchase - my first was a blue suit. That year Peter was tenor soloist in a CBC broadcast performance from Vancouver, in Haydn's *The Seasons*. All evening I listened. Toward the end of the oratorio the tenor has a scale passage to high B natural and Peter's velvety-smooth voice broke ever so slightly. He was human after all! Thirty years later, when I finally had the opportunity to sing the same scale passage with the Winnipeg Philharmonic, I struggled not only with the challenge Haydn left, but also with the challenge of the thirty-year-old memory.

June 1967, Tache Hall, University of Manitoba, at the CBC Summer Festival of Music - a final favourite memory: As in 1947 Peter was in his blue suit. Beethoven's *An die ferne Geliebte* was superb, but I cannot begin to describe Handel's "Care Selve". The memory still stirs me deeply as I write this. I have never attempted to sing it for fear of dishonoring the memory. Thank you, Peter!

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Now all I need to hear - that Peter never owned a blue suit! But if so, I will take responsibility for my own colour-blindness - not for any colour-blindness in my memory.

John Martens is Professor of Music at Mennonite Brethren Bible College.

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7:30 p.m.

MBBC Auditorium

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and Music Department of MBBC.*

Recent CMBS Accessions

1. Ten pages of materials related to Jacob A. Kroeker. Courtesy of Esther Mary Kroeker Unruh, Abbotsford, BC.
2. Personal papers (2.5 linear feet) of Kaethe Klassen and the late H.F. Klassen. Courtesy of the family.
3. A genealogical collection entitled "Ancestors and Descendants of Frank F. Jantzen". Courtesy of Alvina Block, Winnipeg, MB.
4. One cassette recording of Peter Koslowsky singing with the Eric Wild Orchestra on the CBC Sunday Concert Series. Courtesy of Peter Koslowsky, Winnipeg, MB.
5. Additional papers of C.A. DeFehr. Include files of correspondence from the 1940s and 1950s relating to the Mennonite settlements in South America, as well as other items such as maps, charts and blueprints of various projects. Courtesy of A.C. DeFehr, Winnipeg, MB.
6. One spiral-bound notebook containing the diary of B.B. Jantz while on a trip to South America in 1947 on behalf of the General Conference of Mennonite Brethren Churches in North America. Courtesy of Center for MB Studies in Fresno, CA.

Rosengard's Christmas

by Maria Lodge

All was ready. The long-awaited night had come at last. For weeks the regular school schedule had been disrupted by rehearsals of songs, poems, dialogues, and plays - most of them in German. This was as Mennonite a community as anyone could imagine. Not a name on the entire school register was other than the familiar names of Mennonites having at one time or other found their way to southern Manitoba from the steppes of far-off Ukraine.

All around was evidence of the tremendous amount of pride and energy that had gone into making this evening one of the memories which would linger with them through the long, cold winter months ahead. A colourful border had been carefully created along the top of the blackboard at the front of the school, and the wall to the right as one entered the classroom. Yes, the classroom. This was a one-roomed country school with a small entrance, a room for coats and boots, a small store room, and one classroom. Tonight the parents with their small children, as well as the young girls, were seated in the children's desks, while the young men stood in the back, overflowing into the coatroom. Somehow there was room for everyone.

The designs on the blackboard had been carefully traced from imprints left by tapping chalk-saturated blackboard erasers over the perforated lines on small sheets of paper, placed in storage year after year, and saved for this express purpose. The bells, the candles, the wreaths, were all filled in with coloured chalk, reserved only for such special occasions. And during the weeks before Christmas, while the remainder of the blackboard was used for regular school activities, great care was taken to leave the coloured drawings intact.

In the corner, magnificently decorated, stood the tree. Before long its little wax candles would be lit, adding a spectacular sparkle to the little country schoolhouse. The poverty all around this small community could not dampen the joys of the season.

An expectant hush fell over the assembled guests as the concert was about to begin. All whispering ceased as the teacher, Mr. Jakob Penner, took his place on the platform erected specially for the annual Christmas concert. The children, seated on trestle benches arranged along one wall, waited in restless silence for the program to begin.



The Grade I-VIII pupils of 1953 at the Randolph school near Steinbach. Jacob J. Wedel (centre back) was teacher at the time. The school was in operation from 1919-1972. Former students of the Randolph S.D. held a reunion in August. Photo and information: Courtesy of Elsie Friesen (Wedel) and Eunice Mantie.

Finally the concert began as the children sang *Stille Nacht, Heilige Nacht*, the melodious voices and the monotones all together. For this community, religious exercises were conducted in German. World War II was past, but even during its worst days, no one had molested the people of Rosengard in the use of the language which had become their own so many generations ago. So long ago, that nobody remembered when it occurred.

And then came the recitations, preceded by either a curtsy or a bow, depending on the gender of the performer. The first one was a *Willkommen* poem. Who would not feel welcome? The people of Rosengard had their differences. After all, there were both "Rußländer" and "Kanadier", and fifty years' separation in two vastly different countries had made them into virtually two sub-cultures. But on Christmas Eve in that one-roomed school, those differences were quietly laid aside for one brief hour. High German was acceptable to everyone as a means of expression in worship. And certainly the Christmas concert was an act of worship. "Frosty the Snowman" and "Rudolph the Red-nosed Reindeer" had not yet entered the scene in Rosengard. Christmas Eve was a time for telling the story of Christ's birth. And everyone was welcome to share in that great story.

Rußländer "tastes" probably did dominate somewhat that evening. The teacher was born, and had been educated, in the Mennonite villages of Ukraine. The concert carried that flavour and the other Rußländer of Rosengard gave him their full support. Mr. Penner had arrived in Canada during the 1920's and as a reminder for

himself, and those other parents in the community whose arrival in the country very nearly coincided with his, he annually rehearsed a Ukrainian song with his young students.

Christmas, 1946, was no exception. In matters of education, a teacher as imposing as Mr. Penner, carried significant authority in such a small community. Nobody questioned the selections he made. In any case, the school on this night was seen to be doing two things that other Mennonites, in other communities had feared would be lost to them. It was giving religious instruction, and it was giving it, for the most part, in German.

The evening passed quickly, *Peace on Earth, Goodwill Toward Men* and *Hark the Herald Angels Sing* blending sweetly with *O Tannenbaum* and *Suesser die Glocken nie Klingen*. Before long, every well-rehearsed word had been spoken, and every note had been sung. It was almost time to venture into the cold night air, but not quite. Every child of school age or younger had a present coming - a brown paper bag filled with nuts and candy. Canadian communities in 1946 didn't come much poorer than Rosengard, with its small subsistence farms, but the annual custom of providing sweets for the children was not neglected.

Lehrer Penner must have slept well that night. It was the last of his six years of teaching in the Rosengard school, and the concert had, as always, been a success.

Maria Lodge was a Grade One student during 1946-47 at Rosengard S.D., located approximately 15 km. southwest of Steinbach.

Assiniboine Travel Russia Tours in 1992

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- May 6-25. Assiniboine Travel Service Ltd., in conjunction with the Soviet Union Network, has arranged a special departure including the SUN/ACB Convention in Odessa. *Hosts: Dr. George K. Epp and Harry Giesbrecht.* Moscow, Zagorsk, Kiev (for those of Mennonite background, Zaporozhye is an alternative), Odessa (SUN/ACB Conference), Yalta, Simferopol, (Crimea), St. Petersburg (Leningrad).

2. Discover Your Heritage Tour - May 10-30.

This tour is designed for personal connections with places and people wherever we go. *Host: Dr. Bernie Wiebe.* Prague, Moscow, Omsk, Karaganda, Orenburg, Zaporozhye, St. Petersburg (Leningrad).

3. Mennonite Heritage Tour - June 28-July 18.

Tour concentrating on Russian Culture, Churches and Current Issues. *Host: Dr. Walter Sawatsky.* St. Petersburg (Leningrad), Riga, Kiev, Odessa, Tashkent, Moscow.

4. Cultural Exchange Tour, Western Europe and U.S.S.R. - June 30-July 20.

Host: Victor Sawatsky. (Waiting list only.)

5. Mennonite Heritage Tour - July 2-21.

Host: Dr. John Friesen. Gdansk, St. Petersburg (Leningrad), Orenburg, Moscow, Zaporozhye, Khortitza, Schoenwiese, Molotschna, Yalta, Kiev.

6. Russia and Eastern Baltic - July 11-29.

Host: Dr. David Riesen. Helsinki, Tallin, Moscow, St. Petersburg (Leningrad). A generic tour, no specific Mennonite highlights.

7. Mennonite Odyssey Tour - August 4-24.

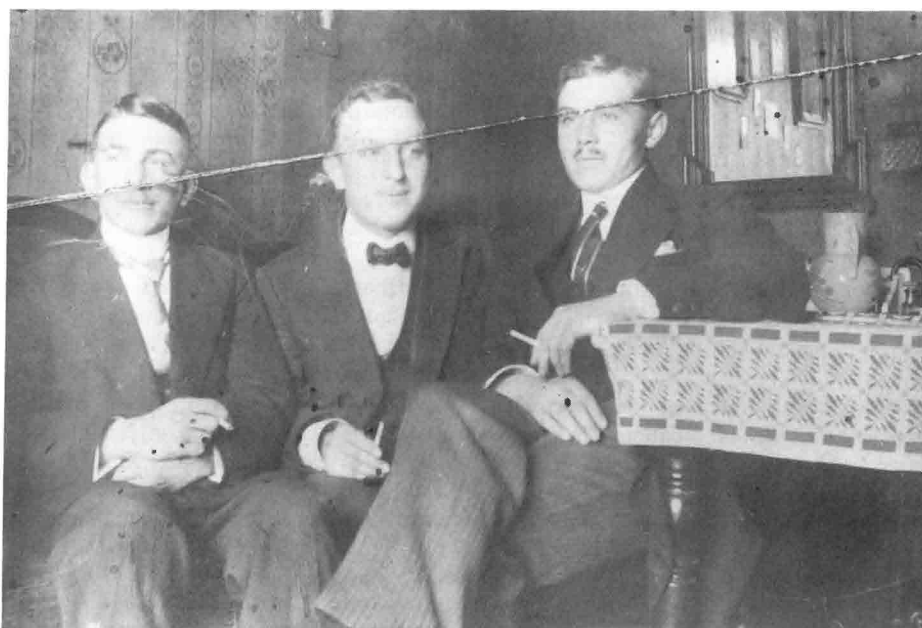
Reflections on the Mennonite story, the people of Russia, and the new "union". *Host: Dr. Lawrence Klippenstein.* Gdansk, St. Petersburg (Leningrad), Moscow, Omsk, Karaganda, Kiev, Chortitza, Molotschna, Odessa.

8. Mennonite Heritage Tour - September 1992.

Host: Anne Berg. Moscow, Alma Ata, Tblissi, Yalta, Zaporozhye, St. Petersburg (Leningrad).

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L - R: Peter Unrau, Kornelius Hildebrand and Henry Plenert (Sr.). Taken at a university, possibly Darmstadt, Germany, before WWI.
Photo: Courtesy of Henry Plenert, Winnipeg, MB.

Answer to Urry on HUP

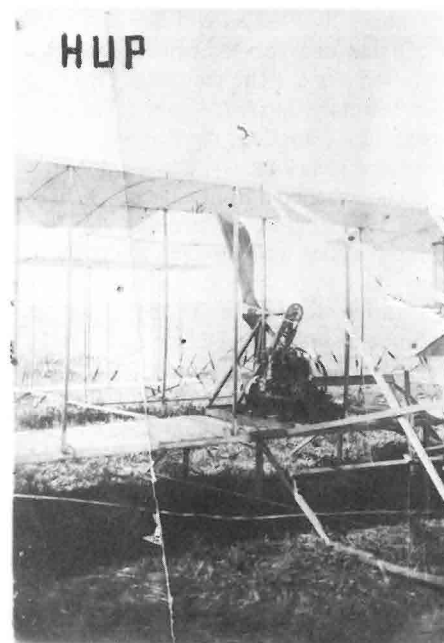
(concl. from p.5)

sources. A copy of the project is now available in the Mennonite Heritage Centre archives.

Because the motor proved to be the most effective part of the plane and for years after powered a Dnieper boat, this aspect of HUP II was included in the study. An endnote reads: "Peter Lorenz Neufeld, 'Mennonites Make Aviation History', in *The Winnipeg Tribune*, September 9, 1972. The somewhat confusing report in this research outlined on pp. 190-191 of N.J. Kroeker's 1981 book *First Mennonite Villages in Russia, 1789-1943*, is undoubtedly based at least partly on this article reprinted in my 1973 book *Prairie Vistas*. Note his ambiguous reference to this study as supposedly his own research, which he claims is based on 1979 correspondence with H. Hildebrand. Unfortunately, both men have since died and can't comment.

This matter was discussed at length with my CMBC advisor, and my HUP version stands. As my *MH* article showed, my research was based on lengthy correspondence and interviews with Hildebrand and numerous other descendants and close relatives of the Mennonite fliers. Naturally, it also included material uncovered since 1972.

Peter Lohrenz Neufeld now resides in Selkirk, Manitoba. He graduated from CMBC in 1990.



The airplane HUP built by Hildebrand, Unrau and Plenert (Sr.). Note that the photo provided for Peter L. Neufeld's story in *MH* (March, 1991) was really of the glider these men built.

Photo: Courtesy of Henry Plenert, Winnipeg, MB.

New Book

Katharina Krueger. *Schicksal einer Rußlandgeschichte. Erlebnisbericht.* (Goettingen, 1991), pb., 196 pp., \$15.00. Order from Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB, R3P 0M4.

The 'Missing' Village of Krongarten

by Heinz Bergen

For the sake of historical completeness and to assist genealogists and other interested folk, an article about the "forgotten" village of Krongarten is overdue.

Prof. Benjamin Unruh's book, despite its six hundred footnotes has no list of residents on this village. Not even the *Mennonite Encyclopedia*, makes mention of Krongarten in its updated fifth volume. It does carry a number of derivations from it in America. The 1988 Index of Alan Peters also misses most of the 151 persons once resident in this Old Colony village.

Krongarten, established in 1797, was not without merit. Almost as many poems and songs have been written about it as about Rosenthal. It had its outstanding people. Mr. Henry P. Rempel fills a whole page of the January 28, 1989 issue of *Der Bote*, with the notable ones he remembers from his generation alone. The long-time Chortitza volost secretary, Jacob J. Klassen, was from Krongarten (*Der Bote*, April 1956), as was the aviator Henry Plenert about whom this publication carried a front page article in its March 1991 edition. There was also that frivolous maiden who jilted the young diarist Jacob D. Epp on the eve of their Krongarten wedding in October, 1840 (cf. *A Mennonite in Russia*, by Harvey L. Dyck).

According to official documents thirty-two Frisian families arrived in the Old Colony on August 22, 1793. They volunteered to settle on the two outlying parcels of Chortitza's land allotment. The village of Schoenwiese was established on the opposite side of the Dnjepr river south of Alexandrovsk. Krongarten's location, however, was to be a three-days journey by wagon further north. It lay across the river from Ekaterinoslav, (now Dnepropetrovsk). This spatial detachment might explain in part its official "non-existence".¹

Fortunately for future generations that will be searching for Krongarten unaccounted-for ancestors, David G. Rempel obtained a 1797 list of the first homesteads. Researchers will find a complete listing of Krongarten's inhabitants for the years 1811-1815 in a non-Mennonite book by Dr. Karl Stump: *The Emigration from Germany to Russia in the Years 1763 to 1862*, pp. 873-874.²

Here are the families of 1811, a list adapted from Dr. Karl Stumpp's more complete list. () signifies family head listed

with/under other family. #1-#15 had full farms. #16 to #25 were landless. The complete list gives the names and ages of 73 male and 78 female inhabitants. Klass App, #24; Bartel, see Mewsen; Franz Baumann, #11; Henrich Baumann, #20; Henrich von Bergen, #12; Johann von Bergen, (#12); Jakob Dyck, #9; Dik, (#22); Epp, see App; Jacob Erz, #21; Stephan Erz, #5; Henrich Erz, (#5); Gerzen, see Erz; Kornelius Harder, (#23); Anna Janzen, (#7); Julius Jantz, #19; Johann Kaunhuben, #6; Franz Klaas, #8; Isak Klass, #14; Jakob Klass, #13; Johann Klass, #1; Johann Klass, #17; Konrad Klass, #10; Peter Klass, #2; Klassen, see Klaas/Klass; Dietrich Knells, #18; Jakob Bartel Mewsen, #4; Johann Bartel Mewsen, #16; Zacharius Bartel Mewsen, #3; Abraham Quiring, #7; Wilhelm Radikop, #22; Peter Regier, #15; David Reimer, #23; Johann Toews, #25; Peter Warkentin, (#14); Peter Willer [Wieler?] (#12).³

It need not be assumed that all of the above families were original settlers. This list is not identical to the 1797 census list obtained by David G. Rempel, and used by Marianne Janzen.⁴ She has the following: Widow Franz Bartel, Jacob Bartel, John Bartel, Steven Gerzen, John Janzen, Wilhelm Janzen, Conrad Klassen, Conrad Klassen, Franz Klassen, John Klassen, John Klassen, Peter Klassen, John Nickel, Abram Quiring. Mr. Peter Plenert submitted a village plan as it existed in 1876, listing the fifteen farms and four small holdings (+) occupied there at the time: Heinrich Bartel, Isaak Bergen, (+) Abr. Block, (+) Salom. Block, Peter Block, Heinr. Dueck, (+) Pet. Gaertz, (+) Heinr. Goertzen, Bernh. Klassen, Jak. Klassen, Jak. Klassen, Joh. Klassen, Joh. Klassen, Peter Klassen, Wilh. Klassen, Gerh. Rempel, Jak. Rempel, Joh. Rempel, Peter Siemens.

The Mennonite Heritage Centre has begun to collect materials on Krongarten. If you have articles, diaries, memoirs, photographs, maps, etc. on Krongarten, could you send them to the MHC? The materials will be copied, then, depending on your wishes, the originals, or a copy will be returned to the owners. Send items to the following address: *Mennonite Heritage Centre, c/o HB Krongarten Project, 600 Shaftesbury Blvd., Winnipeg, MB, R3P 0M4.*

Endnotes

1. As a point of interest it might be pointed out that later on Wiesenfeld was established further north, on the Pritjut River.
2. Another list was given to me by Dr. Stumpp.

He related to me the odyssey of the Krongarten list. If interested please write. There is also a list of residents during the 1920s.

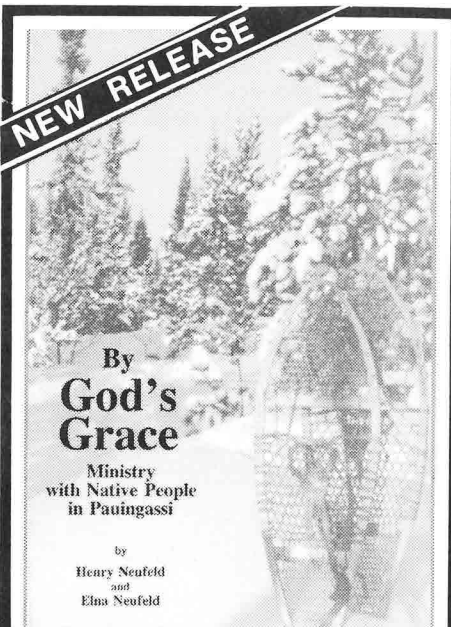
3. This list must have been printed in or after 1815, because deaths of heads of families are shown following the 1811 reference year, up to 1815. This format is similar to B. Unruh's 'Familien Liste vom 19. Juli 1811' pp.330-331.

4. See Marianne Janzen, "The First Mennonite Settlers in Russia" (1989), unpublished manuscript, Mennonite Heritage Centre Archives, pp.14-15.

Heinz Bergen is a genealogist residing in Regina, Saskatchewan.

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Book Reviews (concl. from p.12)

insider/outsider about the experiences of a young person in a Hutterite colony in south-western Saskatchewan. He tells stories about Hutterite marriage customs, various childhood pranks, how colony people view the outside world, including "English girls", the power and influence of the preachers and teachers, and buying such things as shoes and waterbeds in Moose Jaw.

Contrary to some people's beliefs about the ways of the Hutterites, these descendants of the strict sixteenth century Anabaptists have a lot of fun and they know how to enjoy life, including good food and alcoholic beverages. The Hutterite world as portrayed in these stories does not seem drab or unattractive. The author's good will toward his people is easily conveyed to the reader of these stories.

The language used in the stories is close to the way reasonably well-educated Hutterites would speak. Germanisms are used to good effect, adding charm and humour to the book. However, with regard to the dialect used by modern Hutterites, the author is mistaken in calling it Low German (Introduction, p.3), in contrast to High German used in the church services and German school. The Tyrolean German dialect spoken by Hutterites is Upper (or High) German, not Low German.

Alan Warkentin, the author of *Cultivating Dreams*, found in "a dusty old box" in the back of his closet several poems, letters, and other writings by an uncle of his he had never known. Uncle John Elias had lived near Haskett, Manitoba, during the 1920s and '30s, growing up and working on his father's farm. In his free time John dreamed dreams and wrote poems. As a "writer" he was often misunderstood and made fun of by his friends and others around him.

The poems of John Elias are certainly not great literary pieces (in fact they are reminiscent of Sara Binks' "poetry", although they are serious in intent). They do, though, express a Mennonite young boy's aspirations and difficulties in growing up during the Depression. John not only wrote poems but he also sought to acquire an education, including areas like journalism, through correspondence so as to improve his chances for the future.

Warkentin pieces together the poems with stories on how life might have been during the Depression years on the prairies. The headings of the chapters are taken from the titles of the poems, with the stories' content dealing with love, sadness, hope, and death as experienced by the youthful poet.

The book is illustrated by Helen E.

Froese, Art Friesen, and Ben Fehr. Both young and old readers will no doubt enjoy this book as well as the *Born Hutterite* book. They may also gain valuable insights into the lives of Mennonites and Hutterites alike. Church libraries would do well to place these stories on their shelves.

Harry Loewen holds the Chair in Mennonite Studies at the University of Winnipeg.

Klassen, Mary and John Unrau. *The Balancing of the Clouds*. (Winnipeg, MB: Windflower Communications, 1991). Hdc., 70 pp., \$29.95 CAN.

Reimer, Priscilla. *Mennonite Artist: Insider as Outsider*. (Winnipeg, MB: Manitoba Mennonite Historical Society, 1990). Pb., 60 pp., \$10.00 CAN.

Reviewed by Rudy A. Regehr

Mennonites have long held a solid reputation for their good music. In recent years they have also come into their own with a number of writers who have Mennonite connections as part of their background. Artistic endeavour has not been our forte except for those who are younger and have grown up in relative prosperity.

It was usually supposed that art could not thrive among pioneers and their pioneering efforts at survival. So the publication of Mary Klassen's paintings done in the midst of difficult times is in itself remarkable and noteworthy. *Balancing of the Clouds* is a worthwhile addition to any coffee table collection. It includes a series of paintings made largely in early life and published now with commentary by her son, John Unrau, a former Rhodes Scholar and currently Professor of English in Ontario.

Another book of Mennonite art was published just prior to Assembly XII in Winnipeg to showcase some of the work done by a number of persons related to the Mennonite community. Its title is *Mennonite Artist: Insider as Outsider*.

The book by John Unrau, who is himself not closely connected to the Mennonite community, nevertheless clearly reflects his mother's strongly-felt loyalty to Mennonite faith and values. That is not as explicit in the other publication. One senses that in *Mennonite Artist* many of the artists are busy distancing themselves from the centre of

Mennonite life but without denying the Mennonite influence on their lives. *Balancing of the Clouds* is what one might call a spiritually-oriented work, while *Mennonite Artist* goes to some length to distance itself from at least the Mennonite Church as it existed for the artists.

One cannot come away from the second book without feeling a sense of loss. The reader may well ask the question "Why do these artists feel somewhat ill at ease within the Mennonite community when reading *Balancing* demonstrates with understated elegance that there is in fact room for artists among us?"

Rudy A. Regehr is executive-secretary for the CR Board of the Conference of Mennonites in Canada.

BOOK NOTES

MCC (Alberta), helped by the Mennonite Historical Society of Alberta, recently published *A Celebration of Service 1965-1991*. (1991, pb., 282 pp., \$10.00). It was edited by Dr. John J. Bergen of Edmonton.

German readers may now purchase in book form Gerhard Dollinger's *Ein Landarzt Erzählt* (1991, hdc., 144 pp., \$9.00). It was serialized in *Der Bote* a year or two ago.

The story of Germans in Russia is told further in Katharina Krueger's *Schicksal einer Rußlanddeutschen. Erlebnisbericht* (1991, pb., 194 pp., \$15.00). It is available at the Mennonite Heritage Centre. A related book is by Gottlieb Beratz, *The German Colonies on the Lower Volga. Their Origin and Early Development*, published in translation by the American Historical Society of Germans from Russia. It was translated by Leona Pfeiffer, LaVern J. Rippl and Dona Reeves Marquardt. Write to: AHSGR, 631 D St., Lincoln, NB, 68502-1199, USA.

The German Canadian Congress is pleased to announce the publication of Dr. Gerhard Bassler's *The German Canadian Mosaic Today and Yesterday. Identities, Roots and Heritage* (1991, pb., 205 pp., \$14.95). Note also the publication of Volume XI of the *German Canadian Yearbook* (1990, hdc., 420 pp.).

To order the above items contact respectively: *German Canadian Congress*, 965 Richmond Rd., Ottawa, ON, K2B 6R1; and *Historical Society of Mecklenburg Upper Canada*, Box 193, Stn "K", Toronto, ON, M4P 2G5.

BOOK REVIEWS

Delbert Plett, comp. and ed., *Pioneers and Pilgrims. The Mennonite Kleine Gemeinde in Manitoba, Nebraska and Kansas, 1874 to 1882*. Volume 5. The Mennonite Kleine Gemeinde Historical Series. (Steinbach: D.F.P. Pub., 1990). Pb., 604 pp., \$19.95 CAN.

Reviewed by Adolf Ens

"Pioneers" in the title refers not to Kleine Gemeinde founders but to leaders during the years of pioneer settlement in North America beginning in 1874. This volume is not narrative, as the sub-title might imply, but mostly a collection of documents that shed light on this period from the immigration to North America to the great division of 1882.

To collect this massive volume of primary source materials, Plett has combed Mennonite archives as far away as Newton and Goshen, tracking down many items found only in private hands. To present all this material in English, he has enlisted or made use of the services of about a dozen translators. For this Plett and his band of collaborators deserve the thanks not only of Kleine Gemeinde members and descendants, but of the larger Mennonite community.

Some of the historical essays given in translation here were published earlier in German on the occasion of the sixtieth anniversary of the East Reserve (1935), the 75 *Gedenkfeier* of the immigration to Canada (1949), or in newspapers. Two new ones are a detailed description of the fire insurance system (*Brandordnung*) of the Kleine Gemeinde by Henry Fast, and a revisionist essay by Plett himself entitled: "Emigration for Principle or Profit: Socio-Economic Background of the 1870s Emigration." The latter, making fresh use of available primary sources, illustrates the kind of "second look" readers and scholars are invited to take of the era in question (1874-82).

Parts I and V are particularly rich in materials for such "second look" reflection. The first contains over a hundred substantial letters and a large number of smaller letter or diary excerpts, illustrating social, economic, and religious conditions of the

pioneering era in Manitoba. The latter consists of eight reflections relating to the Holdeman division of 1881-82. Five of these are by elders involved in or close to this traumatic event: Peter Toews, the Kleine Gemeinde elder leading the conversion of half of his church into the Church of God in Christ, Mennonite (Holdeman) group; Heinrich Enns, who served briefly (1866-68) as elder in Russia and remained a respected leader after his resignation; Jakob Wiebe, elder of the Krimmer Mennonite Brethren in Kansas, formerly part of the Kleine Gemeinde and now also involved with Holdeman's evangelism in their midst; Abraham L. Friesen, elder of the Kleine Gemeinde in Nebraska; and Jakob M. Kroeker, elected elder of the Manitoba Kleine Gemeinde after Peter Toews and his group had left.

Genealogists will appreciate the family histories of ten prominent clans given with massive detail and extremely useful cross-references (234 endnotes in one case), in the style introduced in Volume 4 of this series.

The introduction of more efficient production methods, made possible by the now relatively inexpensive computer technology, allows the publisher to make this volume available for the very reasonable price of \$19.95. It is to be hoped that the author will be richly rewarded for his prodigious labours by having many of us buy this volume, and continuing the re-interpretation begun by him of this significant era of Mennonite history.

Adolf Ens teaches history and theology at Canadian Mennonite Bible College, Winnipeg.

Lehn, Cornelia. *Frontier Challenge. A Story of the Conference of Mennonites in British Columbia*. (Clearbrook, B.C.: Conference of Mennonites in British Columbia, 1990). Pb., 216 pp. \$15.00 CAN.

Reviewed by Peter H. Rempel

British Columbia was the destination for those involved in the last major relocation of Mennonites within Canada. The "frontier challenges" which they faced there were not limited to the establishment of new livelihoods. There was also the challenge of

forming a viable and united church life. The pioneering ventures of the Conference of Mennonites in British Columbia moving toward this goal are aptly recounted in this book.

Mennonites in British Columbia have been at the forefront of important trends among Canadian Mennonites. They were exposed to the charismatic movement which brought divisions as well as renewal. After absorbing many post-war refugees with a strong German cultural identity, several decades later the same conference welcomed converts of other ethnic origins, such as the Chinese. The establishment of Columbia Bible College as an institution operated jointly by the Conference of Mennonites in BC and the BC Conference of Mennonite Brethren Churches has succeeded in this province also.

The author has described these and other trends in a very readable and informative style. This book is a valuable addition to the growing shelf of provincial conference histories in Canada.

Peter Rempel is assistant archivist at the Mennonite Heritage Centre.

Hofer, Samuel. *Born Hutterite*. (Saskatoon: Hofer Publishing, 1991). Pb., 134 pp., \$10.00 CAN.

Warkentin, Alan. *Cultivating Dreams*. (Morden, Manitoba: Willow Creek Publishing, 1990), Pb., 115 pp., \$6.95 CAN.

Reviewed by Harry Loewen

Hutterites have a venerable tradition of historical and devotional writing. The *Chronicles*, Hutterite songs, and the writings of Riedeman and other leaders, are well known. When it comes to creative literature or fiction, however, Hutterites, like Mennonites until fairly recently, have been less productive. For both Hutterites and Mennonites literature like the arts in general had to edify and be useful in some practical way before it was considered acceptable. Mere entertainment was not reason enough to write and publish fiction.

Born Hutterite by Samuel Hofer is a collection of fictionalized stories about Canadian Hutterites. The author, who now lives in Saskatoon, writes as an
(cont'd on p.11)

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