

MENNONITE HISTORIAN

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These banners were part of the exhibit prepared for the worship service of merging MCEC and CMC held at the 1995 summer sessions in Newton KS. Photo: Courtesy of Roma Quapp, NEXUS editor, Winnipeg, Manitoba.

Evangelical Mennonite Brethren in Alberta: Bruderthaler or Mennonite Brethren?

by Abe Dueck

The Russian Mennonites who fled the Soviet Union in the 1920s belonged to three different Mennonite groups which had developed in the Russian context. By about 1910 these groups, the Evangelical Mennonite Brethren (often referred to as *Allianzgemeinden*), the Mennonite Brethren and the Old Church Mennonites (often referred to as *Kirchengemeinden*), had begun to work together under the umbrella of the General Conference of Mennonites in Russia (*Allgemeine Konferenz der Mennonitengemeinden in Russland*). When these groups migrated to various countries in North and South America in the 1920s, they sometimes faced difficult decisions regarding their relationship to existing denominational structures in the new world. The Mennonite Brethren (hereafter referred to as MB) who came to Canada probably had the easiest choice to make. They simply joined what was then the Northern District of the General Conference of Mennonite Brethren Churches of North America, which later became the Canadian Conference of Mennonite Brethren Churches. Those who had belonged to the Old Church con-

gregations usually soon joined the Conference of Mennonites in Canada and the General Conference of Mennonites in North America.

The Evangelical Mennonite Brethren (hereafter referred to as EMBs) were a much smaller group, however, and had more difficult choices to make. In general terms, it may be stated that the EMBs who settled in Brazil joined the General Conference Mennonites, that those who settled in Paraguay retained a separate denominational identity, and that those who settled in Canada joined the MBs. This, however, is an oversimplification, especially with regard to developments in Canada prior to 1948.

On the whole, EMBs in Canada found themselves scattered as small minorities in predominantly MB and General Conference Mennonite settlements. Establishing separate congregations was therefore difficult. In Ontario and Alberta, however, there were some congregations with strong EMB representation and with MB members who had strong *Allianz* inclinations. The Kitchener Church, which called itself the Molotschna Mennonite Breth-

ren Church for a time and which was the mother church of the Ontario Conference of MB Churches, was one example of the strength of the *Allianz* movement in that province.

The circumstances which brought about the acceptance of the Ontario Conference as a district of the General Conference of Mennonite Brethren Churches in 1939, and as a member of the Northern District in 1946, constitute an interesting chapter of MB history in North America. In Manitoba also, there were some congregations with strong EMB representation.¹ This essay will focus primarily on the developments in Alberta, which were quite different from developments elsewhere.

The two congregations in Alberta which became the centre of EMB activity in Alberta were those at Namaka and at Linden. The man who led the movement there for a period of time was Aron A. Toews, the author of the two-volume *Mennonitische Märtyrer*. Mennonite settlers from Russia began arriving in the Namaka area around 1927, and these included MBs, EMBs, as well as members of the *Kirchliche Gemeinde*. As elsewhere, all three groups often worshipped together for a time. But because of the strength of EMB representation, the church was organized as an EMB congregation.² It became the mother church in the area, with small affiliated groups at places such as Swalwell (Acme, Linden), Crowfoot, Gem and later, Ryley.

Mennoite Brethren, in the meantime, had established their strongest presence in Coaldale, with smaller groups in various other localities. The first conference of MB Churches in Alberta took place in October, 1928.³ Namaka and Crowfoot were also represented at that conference, and a report concerning the church was given by Abram Wilms. He reported that A. A. Toews was leader of the EMB church there and that there was a small MB church at Crowfoot, although some were members of the Namaka EMB church.

The 1929 conference again included delegates from Namaka, Crowfoot, as well as Swalwell.⁴ At this occasion A. A. Toews

(cont'd on page 2)

EMBs in Alberta

(cont'd from page 1)

suggested that the Alberta congregations organize as one central Church (Coaldale) with affiliated churches in various locations. This would have been very similar to the pattern which had existed in many localities in Russia. The conference, however, declined to take any action because it felt that the implications were not clear enough.

The 1930 conference revealed various new ambiguities. A. A. Toews was elected chairman of the conference,⁵ even though he was leader of an EMB congregation. This was repeated in 1931. Furthermore, Nick Rempel from Swalwell reported that their congregation, which was organized in 1929, had joined the *Bruderthaler*,⁶ then officially known as *Die Wehrlosen Mennoniten Brüder in Christo*⁷ (Defenseless Mennonite Brethren in Christ). Although Rempel himself was MB, the group at Swalwell was a mixed group⁸ and had significant contact with the *Bruderthaler* through a local school teacher, John R. Barkman, who had also brought a *Bruderthaler* evangelist, George P. Schultz, to the area. The group still desired to work with the MBs as they had in the past.

In 1932 the issue of working together with EMBs became a significant issue at the conference. The delegate list did not include any representatives from Namaka or Swalwell.⁹ However, members of the Missions Committee, including Aron Toews were listed separately as being present. A special item on the agenda dealt with the relationship to the EMBs with regard to home (*innere*) mission (i.e., the primary function of the conferences). It appears that this issue was dealt with in the absence of any EMB representation. The history of the relationship was reviewed and the areas of tension (*Meinungsverschiedenheiten*) at the annual conferences were identified. After lengthy discussions, a four-member commission was created to formulate a resolution. This commission recommended that two brethren be appointed to visit the Namaka church to seek to resolve the issue. It also recommended that each



Aron A. Toews (1884 - 1969)

church deal independently with its inner affairs, but that the churches work together in home missions. The conference decided as well to separate the missions treasury from the conference treasury. Frank Friesen and Peter Epp were appointed to visit the Namaka congregation.¹⁰

The 1933 conference convened in Gem. Although there were no delegates from Namaka or Linden, Aron Toews was there as a member of the Missions Committee and at least four other EMB members were listed as delegates when the missions agenda was opened.¹¹ These guests were encouraged to participate in the discussions. The new Missions Committee which was elected included one EMB member, Abram Willms, from Namaka.

In November, 1933 the Linden church adopted a charter and indicated that they would accept the Confession of Faith of the Namaka EMB Church and that together the two congregations would join an existing conference or create a new one in Alberta.

The next conference marked another stage of development in the relationship between the MB and EMB groups. Surprisingly, the conference in 1934 convened in Namaka at the EMB church. The decision to meet there apparently caused some concern among some MBs. At a business meeting of the Coaldale MB Church the decision was questioned.¹² An explanation about how this decision had

been arrived at apparently was accepted, although the minutes do not indicate what the issues were. Interestingly, the minutes of the 1934 conference refer to it for the first time as the "Conference of Delegates of the MB Churches and the EMB Churches." Two EMB congregations were listed as having four delegates each: Namaka (62 members) and Swalwell (47 members). The conference reports also indicated that there were small groups of EMB members at Munson, Drumheller, Rosedale, and East Coulee.

The 1935 conference was again listed as a joint MB/EMB conference.¹³ The delegate list included a number of EMBs from Namaka. But when the main sessions of the joint conference were concluded, the MB delegates met in a separate session. At that session a letter from the EMB Church, written by Aron A Toews, was read.¹⁴ It reported that they had decided to join the Bruderthaler Conference. The letter stated that repeated efforts had been made to join the Northern District Conference (MB) in order to work together in home and foreign missions but differences had prevented such a merger from succeeding. Therefore, at their conference on 3 and 4 November 1934 at Crowfoot, the conference had decided to join the Conference of the Defenseless Mennonite Brethren in Christ (Bruderthaler). The Bruderthaler had already indicated their willingness to accept the Alberta EMBs on the conditions stipulated by the Alberta group, which included that they could continue to be known as the EMB Church of Alberta, that their inner church life could continue as before and that they would not be bound by external forms and regulations¹⁵ but would build their fellowship on the Word of God and the unity of all the children of God.¹⁶ The EMBs further indicated that they still desired to work with the MBs.

The response from the MB delegation was accomodating--they would continue to work with the EMBs in the area of missions and would also favor annual joint conferences with provision for separate sessions for the MBs where they would focus on issues that related only to the MBs.¹⁷

The minutes of the EMB conference at
(cont'd on page 8)

GENEALOGY AND FAMILY HISTORY

by Alf Redekopp

Queries

Dueck/Dyck - I am seeking information on a great grandparent Maria Dueck, b. 2 Mar 1840, in Chortitza, d. 13 Aug 1886 in Neuhoehfeld, Chortitza Colony. She married Wilhelm Wilhelm Rempel, b. 26 Aug 1832, and d. 29 Aug 1905, in Neuhoehfeld. I'm beginning to think that Dueck/Dyck may be her name from an earlier marriage - so am seeking any Maria born on that date. Contact: Judith Rempel, 2416 Bowness Road NW, Calgary, AB T2N 3L7 or e-mail to rempelj@cadvision.com.

Dyck - Elizabeth Dyck (1858-1948) was married near Steinbach, Manitoba to Jacob Bergen (1854-1928) and later moved to Altona, Manitoba. She re-married in 1932 to a Mr. Sawatsky. She was possibly raised in the home of Jacob Peters and came to Canada around 1874. Her father's name may have been Heinrich. Can anyone help me in the search for Elizabeth's ancestors? Contact: Irene Hildebrand, R.R. 3, Box 30, Winkler, MB R6W 4A2.

Fast - I am looking for information on Isaac Fast whose son Johann, b. ca. 1779, was married to Anna Allert on Feb. 20, 1806 in Liebenbruch near Finckstein, West Prussia. Johann and Anna Fast and their five children, David, Johann, Anna, Helena and Gerhard, migrated to the Molotschna in 1818 with Franz Goerz as their leader. Contact: Peter G. Fast, 1517 W. Palo Alto, Fresno, CA 93711 or phone (209)438-0728.

Friesen/Knelsen - I am seeking information (and other researchers) on the ancestors of Jacob Friesen, b. 29 October 1859, son of Wilhelm Friesen, b. 17 December 1824, and Anna Woelf b. 18 December 1835. He married Maria Knelsen, b. 12 November 1861, daughter of Jakob Knelsen b. 27 October 1836, and Justina Balman b. 15 January 1836. Jacob Friesen is a descendent of Isbrand von Riesen, b. 1740. Contact: Grant Sommerfeld, 28 Homestead Crescent, Edmonton, Alberta, T5A 2Y3.

Hamm/Peters - I am seeking information (and other researchers) on the ancestors of Maria Hamm, b. 22 April 1861, daughter of Peter Hamm, b. 28 August, 1828 and Elizabeth Loewen b. 26 January 1832. She first married Aron Peters b. 18 December, 1857, son of Aron Peters b. 25 September, 1822, and Maria Tiesen, b. 2 December 1830. Contact: Grant

Sommerfeld, 28 Homestead Crescent, Edmonton, Alberta, T5A 2Y3.

Peters - I am having difficulty taking my Peters line back to the birth of Johann Peters b. 1839 in Kronstal, Chortitza Colony. He and his wife Aganetha Neufeld b. 1840 in Kronstal, came to Canada with the mass Bergthal migration in 1876. They had 16 children. Contact: Judith Rempel, 2416 Bowness Road NW, Calgary, AB T2N 3L7 or e-mail to rempelj@cadvision.com.

Rempel - I am seeking information regarding the ancestors of Jacob G. Rempel, who was born 17 October 1860, in Rosenthal, Chortitza Colony and married Katharina Sawatzky in 1884. He died on 20 March, 1922 in Gruenfeld, Russia. Other than this I know only that his father's name was Gerhard. Jacob had several siblings: Peter (a photographer) b. 1872 and married to Sarah Bernhardt Toews; Johan married to Justina ?; Helena married to ? Braun; Kornelius; and Gerhard. Contact: Judith Rempel, 2416 Bowness Road NW, Calgary, AB T2N 3L7 or e-mail information to rempelj@cadvision.com.

Warkentin - I am seeking information on the family of Aron Warkentin, b. 1916, Molotschna, South. Russia, and married Nelly Nürnberg, b. 1920, also in Molotschna. The Warkentins found themselves in a German army camp in 1941 and came to Canada after the war. They have two children, named Lina and Alfred. Nelly's sister Luzia, (the person seeking the Warkentins) married Heinrich Suderman. The family was deported to Kazakhstan in 1941, but was able to migrate to Germany in 1991. Contact: Victor Suderman, Box 847, Fort Smith, NT XOE OPO.

Warkentin - Margaret Warkentin, b. 8 September 1841, married Heinrich Reimer. Margaret's parents were Johann Warkentin b. 6 June 1817, and Anna Loewen b. 10 November 1819. I am particularly looking for Johann Warkentin's siblings and parents, and trying to find out if there is a relationship to Heinrich Warkentin, b. ca. 1805, who married Katharina Brandt. Contact: Wes Ratzlaff, Box 1476, Rimbey, AB T0C 2J0.

Upcoming Events

Minneapolis to Host FEEFHS Convention

The Federation of East European Family History Societies (FEEFHS) will hold its third annual international convention in Minneapolis on 9-12 June 1996.

FEEFHS, which now has over 100 organizational members, includes Central, East Central, Southeastern and Eastern Europe within its flexible scope of interest. For more information contact: Dr. Ed Brandt, 13-27th Ave. S.E., Minneapolis, MN 55414-3101 or ph. (612) 338-2001.

AHSGR Annual Convention

The American Historical Society of Germans from Russia (AHSGR) invites interested genealogists and others to attend its 27th International Convention in Minneapolis, Minnesota from 10-16 June 1996. The program includes workshops, tours, and symposia with topics such as "Beginning Genealogy", "Internet Genealogy", "Using an LDS Library" and many more. For more information contact: AHSGR, 631 "D" Street, Lincoln, NE 68502-1199 or ph. (402) 474-3363.

Recent Books

Mary-Anne Wiebe. *Schroeder Clan* (No publication data, [1995]), pb., 72 pp.

This book begins with Simon Schroeder (1817-1876) who married Anna Banman (1824-1897) in Russia and migrated to Manitoba in 1874. Specifically it includes the direct descendants of their son Johann Schroeder (1855-1921) who was married to Katharina Dueck (1872-1959). This family lived in the village of Sommerfeld, Manitoba. At least two of their children left for Paraguay in 1848 with their families and returned again in the 1950s and 1960s. Contact: David Schroeder, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4.

Shirley Klippenstein, ed., *Genealogy of Heinrich Klippenstein 1849-1977* (Manitou, MB, 1995) 3rd rev. edition, pb., 104 pp., \$15.00.

This book traces the descendants of Heinrich Klippenstein (1849-1929) and his wife Sarah (1852-1932) who were born in Bergthal, South Russia, (Ukraine) and migrated to Manitoba ca 1875. They settled in the village of Bergthal east of Niverville. In 1891 the family moved to Altbergthal west of Altona in the West Reserve. The book is an update of earlier editions prepared by Ben D. Klippenstein in 1978 and in 1981. To order contact: Shirley Klippenstein, Box 190, Manitou, MB R0G 1G0. Add \$2.00 for postage.

Send inquiries to Alf Redekopp, 600 Shaftesbury Blvd., Winnipeg, MB R3P0M4

Unique Mennonite Relic Dated 1810

by Reg Good

Prior to the age of mass-produced music books, Mennonite frontier school-teachers hand-copied and decorated scores for their students. Many singing books were as neatly penned as manuscripts prepared by monks before the art of printing was invented.

The Mennonite Archives of Ontario at Conrad Grebel College recently received a booklet of such scores from the estate of Bishop S.F. ("Daddy") Coffman. The singing book was made for Catherine Kratz, "singing student in the Clinton school" and dated February 17, 1810. Daddy Coffman's last surviving daughter, Lena, believes that one of Catherine Kratz' descendants gave S.F. Coffman the booklet because he was known to be a lover of song.

Catherine Kratz' singing book is the second-oldest surviving music manuscript produced by Mennonites in Canada. It is as old as the Conference of Mennonites in Canada (predecessor of the Mennonite Conference of Eastern Canada), which held its first annual meeting of Ministers in October, 1810.

Note: Re: the life and work of S.F. Coffman see *Mennonite Historian* issues of June, 1-2, September, 4-5, 1995.

MCC 75th Anniversary Papers Available

The fall, 1995 issue of *The Conrad Grebel Review* featured papers given at "The Religious Relief and Development Agency: Directions for the Future", a conference held in Waterloo last June marking the 75th anniversary of the Mennonite Central Committee (MCC).

Authors include academics and nongovernmental relief and development agency leaders from Canada, the US, Latin America, the UK and Africa.

Single copies of this special issue are \$12.00 CAN/\$10.00 US, plus shipping and handling. Rate for bulk orders can be negotiated.

To order or to obtain more details, contact Conrad Grebel College. Phone (519) 885-0220; fax (519) 885-0014.

The papers presented at the 75th anniversary symposium in Fresno on March 9-12, 1995 are also available in a paperback publication entitled *Unity Amidst Diversity*. *Mennonite Central Committee*



at 75. To order write to MCC, 21 S 12th St., Box 500, Akron, PA USA 17501-0500.



Notes from Other Newsletters

*Lorna Bergey of Waterloo/Kitchener, ON, secretary of the Mennonite Historical Society of Ontario, received the Wilmot Township Local Architectural Conservatory Advisory Committee's first 1995 Heritage Award for her outstanding contribution to the preservation of local history.

*North American Mennonite Archivists and Librarians (NAMAL) members met at Wichita '95. John Roth reported that the microfilming of 51 Mennonite periodicals published in the United States has been completed. Other issues discussed included the future organizational

structure of NAMAL, the possibility of forming a multinational Mennonite historical organization, and the creation of a Mennonite history listserve on the Internet.

*A note relating to the 1888/1889 division among Mennonites in Ontario was recently rediscovered among John F. Funk's papers in the Archives of the Mennonite Church, Goshen, IN. It states that "David Martin seems to be trying to make a division in the Church. He is not quick in intellect and misunderstands things. . . . At a Conference at Berlin, ON many years ago (it was) moved by Bishop Weber and seconded by Amos Cressman that J.Z. Kolb be Chairman to order or keep order in the meeting. This was opposed by Martin and Gayman; declared by the latter that it is not in accordance with the rules of special Conference held at Berlin in 1873, which calls for a Chairman as proposed. Yeas. Martin M. Bauman, S. Bowman and Cressman, Kolb, Wismer, Hoover & M. Rittenhouse. Nays. L. Hoover, Abm. Rittenhouse, A. Moyer, E. Snyder & Kulp."

*The Mennonite Historical Society, Goshen/Elkhart, IN, is one of five societies co-sponsoring a bi-national (Canada, United States), academic conference on North American Mennonite history. The other sponsoring organizations include the Mennonite Historical Society of Canada, the Mennonite Brethren Histori-

(Cont'd on page 5)

Now available:

The Mennonites and the Russian State Duma, 1905-1914

The Donald W. Treadgold Papers in Russia, East European and Central Asian Studies

By Terry Martin

The Mennonites played a crucial role in the development of Russian agrarian life. Terry Martin examines the relationship between the Mennonites and the state during critical pre-revolutionary years, making extensive use of Russian and German sources from the period. This monograph is available for \$4.25, US currency (international orders add \$1.00). Please make checks payable to the University of Washington and direct your order to Letty Coffin, Managing Editor, at the following address:

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Tel: (206) 543-4852
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Internet: treadgld@u.washington.edu

Other Newsletters

(Cont'd from page 4)

cal Society, the Historical Committee of the Mennonite Church, and the Brethren in Christ Historical Society. The conference has been tentatively scheduled for October 9-11, 1997 in British Columbia.

*The fourth volume of *The Mennonite Experience in America*, by Dr. Paul Toews of Fresno, CA and the third volume of *Mennonites in Canada*, by Dr. Ted Regehr of Calgary, AB will be featured at this conference.

Credits: The first three of these items are taken from **Mennonite Historical Bul-**

letin Vol. LVII, January, 1996, p. 14 and the last one from **Historical Society Newsletter**, Vol. 2, No. 1, February, 1996, p. 3. Cited with permission.

Wanted

A copy of the book *The Great Trek of the Russian Mennonites to Central Asia* by Fred Belk. Please contact me if you have a book for sale. **Anna Johnston, 5245 Shangri Land, Sacramento, CA USA 95825.**

Molotschna Census

Photocopies of an English translation of the 1835 Molotschna Settlement Census (Peter J. Braun Archives) produced by the Genealogy Committee of the Manitoba Mennonite Historical Society are available for \$40.00 in Canada and US\$45.00 outside of Canada, including postage. Cheques payable to: Manitoba Mennonite Historical Society, 169 Riverton Ave., Winnipeg, MB R2L 2E5.

Order from: Alf Redekopp, Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

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Host: Delbert F. Plett.

Kiev, Yalta, Zaporozhye, Moscow
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Bielefeld, Amsterdam

"MENNO 500"

(Menno-Luther Tour)

April 29 - May 18, 1996

Host: Abe Dueck

Amsterdam, Witmarsum, Groningen,
Hamburg, Berlin, Gdansk, Berlin,
Lutherstadt-Wittenberg, Bielefeld,
Marburg, Worms, Strasbourg,
Aachen, Elspeet

POLAND, RUSSIA and UKRAINE

May 31- June 19, 1996

Hosts: Dick and Betty Epp

Gdansk, St. Petersburg, Moscow,
Yalta, Zaporozhye, Kiev, Amsterdam

"MENNO 500"

(Mennonite History Tour)

July 15-29, 1996

Hosts: John J. and Dorothy Friesen

Amsterdam, Groningen, Emden, Hamburg, Berlin, Torun, Malbork, Gdansk, Berlin, Lutherstadt-Wittenberg, Cologne, Aachen, Münster

RUSSIA, UKRAINE AND THE NETHERLANDS

August 1-22, 1996

Host: Lawrence Klippenstein

St. Petersburg, Moscow, Orenburg, Odessa, Zaporozhye, Melitopol, Dnepropetrovsk, Kiev, Amsterdam, Witmarsum

For further information, contact:

John Schroeder or Micheline Hay
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New Heritage Committee Members

Some time ago the CMC General Board suggested that the Heritage Committee (formerly History/ Archives Committee) be enlarged to get more representation from the regional conferences now also represented on General Board.

As a result Henry Rempel of the Eden Mennonite Church in Chilliwack, B.C. and Vera Falk of the Pleasant Point congregation at Dundurn, Saskatchewan, have been appointed to the Committee as "corresponding members". Also new on the committee is a Manitoba representative, Helene Friesen, from the Fort Garry Mennonite Fellowship in Winnipeg.

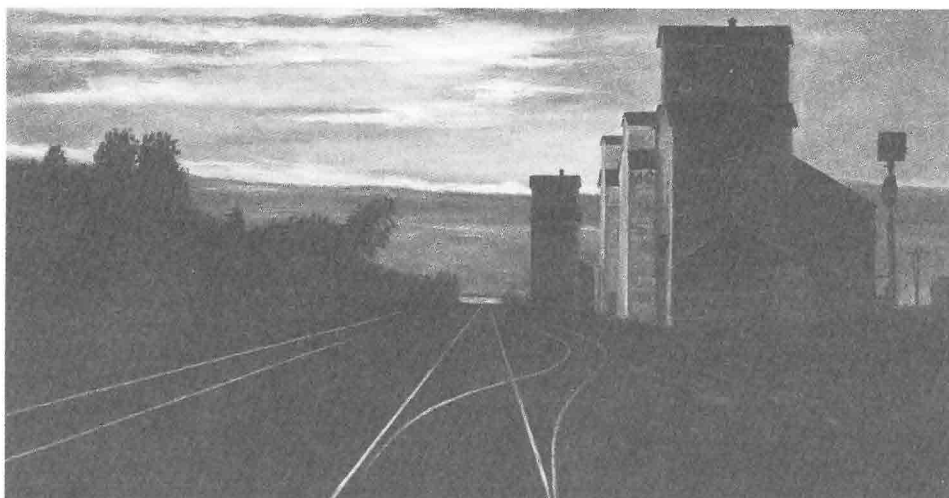
We expect to get two further appointments shortly - one from MCEC and another one from Alberta. We welcome all new members and hope it will be a good experience all around. Appointments are for a three-year term. Other Board members currently are John Friesen, Adolf Ens, both professors, and Paul Friesen, librarian, all from CMBC, and George K. Epp, also of Winnipeg.

Menno Simons 500 Celebrations

The year 1996 will bring with it numerous celebrations to remember the birth of Menno Simons, one of the founders of the Mennonite church. His birth year was 1496. Dutch Mennonites have arranged an impressive series of commemorative events. Some will be held in North America also.

*By the time you read this, Dr. Abraham Friesen, of the University of California at Santa Barbara, will have delivered a series of lectures in various centres such as Winnipeg, Hepburn, Abbotsford and Vancouver. The presentations in Winnipeg were sponsored by the Centre for MB Studies, the Mennonite Heritage Centre and the Manitoba Mennonite Historical Society.

*On April 5 the First Mennonite Church choir of Winnipeg will present a commemorative rendition of **Das Suehnopfer** by



Castle on the Prairies by Peter von Kampen, Winnipeg, MB. A full selection of Peter's paintings may be seen at the Mennonite Heritage Centre till April 26, 1996.

Carl Loewe at the Centennial Concert Hall in Winnipeg. For further information contact Ernest Enns at 1-204-783-5323.

*Other events include a dramatic presentation at the June MCC Auction Sale to be held at The Forks, in Winnipeg, and special events at the annual summer sessions of the Conference of Mennonites in Canada to be held in Calgary, Alberta, July 3-7.

*A special album-type publication entitled **Menno Simons. Places, Portraits and Progeny** will be coming off the press in spring. It is being printed in Canada by Friesens of Altona, Manitoba, and will be available in three languages: English, German and Dutch. The editors are Dr. Mary Sprunger, history professor at Eastern Mennonite University in Harrisonburg, VA, USA, and Dr. Piet Visser, curator of the Mennonite Library and professor of the cultural history of manuscript and book printing at the University of Amsterdam, The Netherlands. The book is being sold at a pre-publication price of \$48.00 CAN or \$35.00 US. To order contact the Mennonite Heritage Centre.

Other News Notes

*Dr. George K. Epp of Winnipeg left on March 12 to deliver a series of lectures on Menno Simons at a conference sponsored by Logos and other Anabaptist-related groups at Oehrlinghausen in Germany.

*Dr. Adolf Ens of CMBC will be delivering a paper at a symposium on "The Theology of Menno Simons" to be held at Elspeet, The Netherlands, July 1-7.

*During a recent visit to British Columbia Lawrence Klippenstein was invited to attend a get-acquainted supper sponsored by the B.C. Mennonite Historical Society. The Society is now the administering body for the Mennonite archives located at Columbia Bible College, and sponsor of a series of 1996 lectures on Mennonite topics.

*A symposium on CMC history is being prepared for 1997. It will be held just before the opening of the CMC annual summer sessions scheduled to take place in Winnipeg. Look for more details in Mennonite publications. Mennonite Foundation recently provided a grant of \$2000.00 which will help to fund the symposium and research related to it.

*The Heritage Centre will be receiving a copy of a series of 50 letters written by the Aeltester Johann Wiebe of the *Reinlaender Mennonitengemeinde*. Bruce Wiebe of Winkler was able to obtain the material from Mexico where the originals are located at the present time.

*The Gerhard Lohrenz Publication fund has provided financial support for two books to be published: an autobiography of Jake M. Unrau, long-time worker with Native Ministries, Conference of Mennonites in Canada, and an English translation of an eighth monograph in the Echo Historical Series to be done by CMBC Publications. The next award will be made in January, 1997.

The Mennonite Heritage Centre now has a home page (CMBC-connected) on Internet. You can access this material by using this address: <http://www.mbnet.mb.ca/~lklippen/>



This photo shows several prisoners of war and their guards. The prisoner on the far right is Joseph Roth. The others are unidentified.

German Prisoners of War and Mennonites in Southern Alberta

by Abe Dueck

During and after World War II, a number of German prisoner-of-war camps were set up in several places in Canada. One such large camp was situated near Lethbridge, Alberta, not far from a large Mennonite community at Coaldale.

For a period of time these prisoners were given day passes to work on farms in the area where farming was very labor intensive, especially because of the irrigation farming and the sugar beet industry. The prisoners were usually under the supervision of one or more guards. Many prisoners of war worked on Mennonite farms in the Coaldale community, and some also lived in Mennonite homes for short periods of time. They often attended Sunday morning worship services in the Mennonite Brethren and General Conference Mennonite churches. It was

very striking indeed to see these German young men in their prison garb occupying the last several benches in the Mennonite Brethren church.

Often Mennonite families continued corresponding and interacting with the young men after their return to Germany. Some also visited each other in subsequent years. Helen Toews, of Coaldale, AB, writes as follows concerning their family's experience:

The photos are of groups of prisoners that came to the farms for the day, doing special jobs especially during harvest time. They came with guards. My mother would prepare a hot noon meal, even though they came with their sack lunches. Among these a few stood out--and wrote back after they returned to Germany--Joseph Roth, Paul Mosler, Helmut Kriegl.



German prisoners of war washing up after work. Prisoner photos: Courtesy of Helen Toews, Coaldale, AB.

C Centre for
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1-169 Riverton Ave., Winnipeg, Canada R2L 2E5

We had a prisoner, Lutz Meier, living with us for a period of time. However, I do not know the dates. After his return to Germany, letters came often. Later my brothers visited him on several occasions.

The writer also remembers a number of these prisoners of war--Rudi Korte, Johann Diener, etc. Rudi had expensive jewellery and often gave delicious chocolates to us children.

The Centre would appreciate receiving photographs and information concerning the experience of Mennonites with German prisoners of war in Canada.



A photo of Rudi Korte and his bride. Rudi stayed at the home of the Frank Duecks in Coaldale. Photo: CMBS archives.

Expanded Historical Committee Meets

On January 19-20, the Historical Committee, which governs the Winnipeg Centre for Mennonite Brethren Studies, met for several sessions with an expanded representation. The regular committee members are all from Manitoba to save on costs of travel. However, on this occasion, David Giesbrecht, librarian at Columbia Bible College was invited to participate to give broader representation on a broad range of vision and policy issues. On Saturday Lawrence Klippenstein from the Mennonite Heritage Centre also joined the group to participate in discussions on cooperative ventures, particularly on microfilming projects that are being undertaken in archives of the former Soviet Union.

EMB's in Alberta

(cont'd from page 2)

Crowfoot are apparently no longer extant. The only minutes of Alberta EMB conferences available are those of 15-17 November 1935 in Linden¹⁸ and 18 July 1936 in Gem. Because of adverse weather, only seven delegates were present from outside Linden at the 1935 conference. Linden provided an additional 13 delegates.¹⁹



The first EMB (Allianz) church at Namaka, AB, ca 1938

Despite such sparse attendance, the 1935 conference agenda was a lengthy one and dealt with such issues as procuring a formal minute book, reading of the Alberta MB conference minutes including the resolution of the conference pertaining to their relationship to the EMB churches, reports and discussions of the Bruderthaler conference in Dallas (Oregon), missions, publications and finances. Nick Rempel reported on his experience at the Alberta MB conference in Coaldale. He had expected a somewhat cool reception because of the earlier decision to join the Bruderthaler, but had been warmly received. A. A. Toews indicated his desire to step down as leader of the conference because of failing health, but was persuaded to continue.

The 1936 EMB conference met in the home of G. D. Huebert of Gem, who was one of two secretaries appointed by the conference.²⁰ Other delegates present included A. A. Toews (chair), G. Thielman (secretary) and Abram Martens. The first major item on the agenda was a discussion of the Bruderthaler conference in Meade, Kansas on 4-9 June 1936. The EMBs of Alberta had sent five delegates who travelled by automobile. G. D. Huebert had also visited the Northern District Conference (MB) sessions in Waldheim, Saskatchewan, and the Bruderthaler Church in Langham.

Endnotes

¹ The Arnaud Mennonite Brethren Church, for example, had a number of EMB members in its founding group. According to A. H. Unruh, *Die Geschichte der Mennoniten-Brüdergemeinde, 1860-1954* (Hillsboro: General Conference of the Mennonite Brethren Church of North America, 1954), 495, the church was originally Evangelical Mennonite Brethren (Allianz) but changed when it joined the Northern (Canadian) District Conference (see also William Neufeld, *From Faith to Faith: The History of the Manitoba Mennonite Brethren Church* (Winnipeg, MB: Kindred Press, 1989), 48. In fact the church called itself a "Mennonite Brethren" church from the beginning, although it accepted non-immersed Evangelical Mennonite Brethren persons as full members until the church joined the Northern District Conference in 1928. See 14 June 1925 and 1 December 1928 minutes of the Arnaud Mennonite Brethren Church at the Centre for Mennonite Brethren Studies, Winnipeg (referred to below as CMBS).

² Unfortunately, most of the minutes of the Namaka EMB church prior to 1942 have been lost or destroyed by fire. The minutes of 18 March 1934 and 20 May 1934 as well as the minutes from 12 April 1942 to 31 June 1949 and 3 June 1952 to 31 October 1968 are located at CMBS in Winnipeg.

³ See *Protokolle der Provinz-Konferenzen der Mennoniten-Brüdergemeinden von Alberta: Buch 1 (von 1927-40)*, 3, at CMBS, Winnipeg.

⁴ Ibid., 14.

⁵ Ibid., 22.

⁶ According to C. W. Toews, however, only about half the group actually joined the Bruderthaler, the remainder wishing to retain their MB membership. See C. W. Toews, "Linden", *Mennonite Encyclopedia*, Vol. III, 350.

⁷ Very little scholarly work has been done on the history of the *Brudertaler*, who have undergone a series of name changes and have now adopted the name, "Fellowship of Evangelical Bible Churches," thereby eliminating any reference to their Mennonite origins. On their earlier history and issues of identity see especially Kevin Rempel, "The Evangelical Mennonite Brethren: In Search of a Religious Identity," Senior Project in History, Pacific College, Fresno, CA, 1982.

⁸ Rempel refers to the EMBs as DMBs (Defenseless Mennonite Brethren), a label which was never adopted in the Namaka and Linden congregations. Ibid., 47.

⁹ Ibid., 47f.

¹⁰ A copy of the report of the two men, dated 6 August 1932, is on file at CMBS, Winnipeg. They reported concerning their meeting with the Namaka *Vorberat* on July 30. In essence the report concluded that offensive statements made at the previous conference were based on misunderstandings, and that they were committed to continuing to work together.

¹¹ Ibid., 89.

¹² Minutes of 17 January 1934 at CMBS in Winnipeg.

¹³ *Protokolle, Buch I*, 130.

¹⁴ A copy of the letter is on file at CMBS, Winnipeg.

¹⁵ Presumably a reference to mode of baptism and open communion in particular.

¹⁶ This was in keeping with the general *Allianz* orientation.

¹⁷ *Protokolle, Buch I*, 168-69.

¹⁸ On file at CMBS, Winnipeg.

¹⁹ The minutes indicate that eight sisters from Linden were also present.

²⁰ On file at CMBS, Winnipeg.

²¹ At the DMB Conference in Meade, KS in June, 1936, a letter from A. A. Toews was read. It requested admission to the conference of an unidentified group from British Columbia. See *Yearbook (1936)*, 6-7.

(Concluded in next issue)

Doukhobor Centennial Exhibition Now Open

The Canadian Museum of Civilization, in Hull, Quebec, has announced the opening of a new exhibition profiling the Doukhobors - a people who played a key role in the development of Canada's West. The exhibition is being presented in the Arts and Traditions Hall from January 18, 1996 through October 12, 1997. The subtitle of the exhibition, "Spirit Wrestlers" is a literal translation of the word "Doukhobors" and refers to the Doukhobor contention that they are "wrestlers for and with the Holy Spirit."

The exhibition was created by a dedicated museum team working in close cooperation with members of the Doukhobor community, and celebrates two important Doukhobor commemorations: the centenary of the Burning of the Firearms in Russia in 1895, and the upcoming centenary of their arrival in Canada in January, 1899.

Visitors to the exhibition are welcomed with a small stand featuring bread, salt and water, the three traditional symbols of Doukhobor hospitality. Once inside the exhibition space - framed on three sides by elaborately carved wooden porches reminiscent of a Doukhobor meeting house - visitors can study approximately 150 artifacts, including examples of elegant wooden ladles and elaborately embroidered rugs. The primary focus of the exhibition, however, is Doukhobor music.

The curator of the exhibition is Dr. Robert B. Klymasz. He has published numerous books and articles in the fields of folkloristics, Slavistics, ethnic studies and museology.



Father Matfei, now the priest of the Ukrainian Orthodox congregation in the former Gruenfeld, Baratov-Schlachtin settlement, Ukraine. He wrote to the Mennonites of Canada recently to obtain formal permission for the present local congregation to occupy this formerly Mennonite church building. Photo: John Friesen, Winnipeg, MB.

A Jewish Cemetery in Chortitza/Zaporozh'e

by Mark Shevelyov

The remnants of this Jewish cemetery in the former Mennonite colony of Chortitza are located on the southwest edge of the present settlement of Upper Chortitza, now part of the city of Zaporozh'e. It can be seen about 300 - 500 meters from the last houses of the streets Anarskoi and Doktorskoi. The size of this cemetery is 27 x 51 metres. A shallow 30-40 cm. ditch runs around the perimeter of the cemetery. It probably comes from the foundation enclosure.

The size of the cemetery and the number of the remaining monuments, up to 20, points to only a small number of Jews who lived in the Mennonite colony of Chortitza from the end of the nineteenth into the twentieth century. One should remember that the Jewish population of the military village of Zaporozh'e region, including Chortitza, was 148, according to the census of 1939.

Some Jewish family names that are still legible on the obelisks denote their German origins: Lemberg, Berljand, Shchuman, Schljanman. There are also family names with probable Russian and Polish origins: Moshejev and Potnizky.

The headstones are made of sandstone, granite and "labradorite". The material used for these monuments gives

evidence that the Jewish colonists were of various material means - coachmen, tailors, merchants, etc. The headstones are certainly most interesting from an artist's point of view . . . the details are complicated, and ingenious compared to the monuments in other villages in the former Jekaterinoslav county. Here much use was made of high polish and artful cutting.

The texts on the monuments are often in two languages, Hebrew and Russian, though sometimes only in Hebrew. The very earliest Jewish burial took place in 1903. The grave is that of Moisej Usherovich Lemberg. The very latest burial dates from 1927. The name F.G. Berljand is written on the headstone.

One outstanding monument in size and form is that of a young woman or girl by the name of Ljuba. This is a granite monument with three drums. A high quality engraving is done on a labradorite slab which has a foundation with independent inscriptions on all three tiers.

This author regrets that he doesn't read Hebrew and that is why he cites the Russian texts only. On the very top of the monument and on the foundation we read the following: *"In Remembrance of Dear Ljuba, Who had such an Untimely Death, November 15, 1918"*.

The inscription on the foundation reads: *"In the Stillness of the Deep Night a Very Bright Star Vanished and a Young*

Heart Couldn't Be Warmed by the Rays of the Sun". It is possible that the author of this inscription was either a husband or a father of the deceased woman or girl with the Russian name of Ljuba. On the middle tier of the monument the text is only in Hebrew, adorned by the Star of David.

The cemetery is now in a dilapidated condition. Where the burial places once were one finds only empty holes and all the monuments are lying around. The cemetery doesn't have a fence or a gate. Still, the visible remnants of this cemetery are evidence of the good life of the Jewish people in the former Mennonite colony of Chortitza.

Mark Shevelyov is an author and museum curator in Zaporozhe, Ukraine (cf. September MH, p. 10 for more details). The article was translated by Marguerite Bergmann of Winnipeg, MB.

JMU News Update

The August, 1995 Jewish Mennonite Ukrainian conference is now history. It left some good memories though, and even some thoughts about keeping up this kind, or other kinds, of exchanges between the three (indeed even other) groups.

Recently the Steering Committee held a closing dinner though it was difficult to find a suitable date. Unfortunately several members were unable to attend.

Now we hear that a Winnipeg committee is in place to plan a JMU concert for 1997. Bert Friesen says the plans look promising. More details will follow.

And - we are sharing bits in print that have to do with this theme - to wit, a book review, and the article by Mark Shevelyov. Has anyone seen something else somewhere? We have also received a letter from a Victor Klippenstein in Krivoi Rog, Ukraine, looking for information on his ancestors.

Lawrence Klippenstein

German/Mennonite Conference in Ukraine

Dr. Lydia Derkach works at the University of Dnepropetrovsk. Her colleagues include Dr. Zhuk and Sasha Besnozov who are doing research on Germans/Mennonites in Ukraine. All of these people are working on plans for a conference on Germans and Mennonites in Ukraine to be held in late September this year. A similar conference was held in September last year.

The Chortitza 100th Anniversary Monument - Again

by Peter J. Klassen

In several issues we have been sharing information about an 1889 monument erected in Chortitza to commemorate 100 years of residence in Ukraine/Russia. Several people have submitted helpful comments on the question: Who built it and where is it (buried) now? Still - the answers to both are not really clear yet. Here we offer a further contribution.

Sometime ago you requested a copy of a photo by Dr. Karl Stumpp in Chortitza, showing the base of the centennial monument. He gave me the photo and told me what it was. I often visited him at his home in Germany. At that time he was trying to get the Wessel collection which he said Wessel, earlier in the Stumpp Kommando, had appropriated personally and which he felt an American should not have acquired. I also met with Leibbrandt who shared these views. (You may recall he was in Rosenberg's ministry). It is Dr. Stumpp who is standing at the site where the base has been found.

Dr. Peter J. Klassen, a researcher in Russian and Prussian Mennonite history resides in Fresno, CA, USA.

Note: Dr. Klassen wrote in another context that it was Dr. Stumpp who prepared the "Dorfberichte" in the German Bundesarchiv. His group also inventoried the Dnepropetrovsk archives and prepared an overview list which he shared with Dr. Klassen.

Our Academic Friends in Russia

The Russian Academy of Sciences, Siberian section, announces that it will hold a conference in Omsk, Siberia on 17-19 April, 1996 on topics related to the experience of Germans in Siberia. Details on the themes may be obtained from the Mennonite Heritage Centre.

To submit proposals for papers contact Svetlana Alexandrovna Rublevskaia, Omsk Filial of the United Institute on History, Philology and Philosophy, Prospekt Mira 55a, Omsk, Siberia, 644077. Tel. (3812) 414547, Fax. (3812) 641201.

We have recently been in touch with Dr. Sergei Sokolovsky of Moscow. He has done extensive studies on the Mennonites of Siberia. Some of his materials have been deposited at the



Mennonite Heritage Centre and we expect to get other articles this summer.

We have also received a number of inquiries related to the work of Peter Rempel in Moscow (see **MH**, December,

1995, p. 4). He has important materials to share with us but asks for help to pay expenses. If you feel you could help contact the Heritage Centre. Several books on pacifism are being prepared in Moscow also.



A group of teachers meeting in Omsk, Siberia ca. 1925. Photo: Courtesy of Maria Remple, Kalletal-Varenholz, Germany

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position brought on by a century of revolution, civil war, two world wars and enforced resettlement under Stalin are thus very clearly visible. On the other hand, more recent information suggests that some ethnic Germans still exist in Ukraine. Perhaps the 1979 political climate did not yet permit acknowledgement of this fact. Some, to be sure, may have moved in during more recent years.

Other than the minor little tidbit already mentioned researchers looking for specific information about Mennonites will not find this atlas very helpful. That is not the intention of this atlas and other materials are available for that purpose. However, those interested in gaining a more thorough understanding of Ukraine and its history, the land in which many Mennonites settled and called home for a century and a half, will find this atlas a rich resource of information and would do well to consult it.

Dr. Edmund Pries, a specialist in Anabaptist/Mennonite studies, lives in Waterloo, ON.

Letters to the Editors

Dear Editors:

The *Mennonite Historian* is a very interesting, informative, bonding instrument for Mennonites. Continuing the current format articles, information and advertisements suits us fine.

Articles that are fairly broad in scope are really appreciated, e.g. "The First Canadian MCC 1920-1924", "Music in Russia", "South African Mennonites", etc.

Overall, the efforts are very worthwhile in our opinion. The book reviews, reports of gatherings, meetings, societies, etc. are all interesting too.

Dave and Martha Friesen, 4033 Cormack Cr., Prince George, BC V1H 1H3

Dear Editors:

We receive, and enjoy the *Mennonite Historian* very much!

The December, 1995 issue contains a group photo, on p. 5, of the delegates present at the MB Conference in Tiede, Zagradovka in 1910. The second from the left, front row, was my grandfather, Elder Herman A. Neufeld (6/24/1860-9/28/1931) of Nikolajewka, Ignatyev Colony and later, Winkler, MB. Also, the H.A. Neufeld mentioned in the first paragraph on p. 1 was grandfather's brother, Heinrich Abram Neufeld (4/26/1865-5/13/1933).

Herman A. Neufeld, 736 Silver Oak Dr., Tehachapi, CA 93561

Dear Editors:

Re: your article on the Chortitza oak tree (September, 1995, p.8). It is incorrect to say the oak tree is on Chortitza Island since it really stands on the mainland west of the island. Also, the tree may not be quite dead. When I visited it in September, 1995, one of the branches was still green.

Rudy Friesen, 3134 Assiniboine Ave. Winnipeg MB R3K 0B1

Book Reviews

(Cont'd from page 12)

river from Khortytzia Island (map 11). Perhaps of most direct interest will be the map of minority populations in Ukraine (no. 18). In the historical commentary the author lists Mennonites as one of the groups, along with Evangelical Lutherans and Catholics, which made up the ethnic German population in Ukraine. The table listing the ethnic composition of the Dnieper Ukraine in 1897 lists Germans (.5 million) as the fifth largest group, after Ukrainians (17 m.), Russians (2.7 m.), Jews (1.9 m.), and Poles (.7 m.). The 1979 table of ethnic composition in the Ukrainian SSR, (accompanying map 2), lists no Germans at all, while Ukrainians and Russians have increased to 36.5 million and 10.5 million respectively and Jews and Poles have been reduced to .6 million and .3 million. The drastic changes in ethnic com-

Book Notes

Anna (Born) Schroeder has assembled materials about the life of her grandmother in *Changes. anecdotal tales of changes in the life of Anna Born 1888-1992* (1995). It is ring-bound in paperback with 174 pp. illustrated. To order contact: A. Schroeder, Grp. 520, Box 36, RR5, Brandon, MB R7A 5Y5.

Aufzeichnungen von den Verstorbenen von Jacob J. Friesen, Reinfeld, Campso 8, Cuauhtemoc, Chih., Mexico. (1986, rev. 1992, pb., 73 pp., \$9.25). May be ordered from: Mennonitische Post, Box 1120, Steinbach, MB R0A 2A0.

The Heritage Centre has also received *The Records of the Department of the Interior and Research Concerning Canada's Western Frontier of Settlement* by Irene M. Spry and Bennett McCardle (CPRC, Regina, 1993, pb., 128 pp., \$32.00). May be ordered from: Canadian Plains Research Centre, University of Regina, Regina, SK S4S 0A2.

Vance Joseph Youmans has written a very useful book on an important Hutterite leader, titled *The Plough and the Pen. Paul S. Gross and the Establishment of the Spokane Hutterian Brethren* (Parkway Publishers, 1995, hdc., 146 pp., \$25.00 US). Order from: Parkway Publishers, Box 3678, Boone, NC, USA 28607.

Book Reviews

Dueck, Helene. *Durch Trübsal und Not* (Winnipeg, MB: Centre for MB Studies, 1995), pb., 241 pp., \$14.95.

Reviewed by Victor G. Doerksen

Helene Dueck's memoirs relate a part of the Russian-German Mennonite story which is often confused because of its confusing subject matter: the entanglements of war and its victims. Due to the fact that she kept a diary faithfully through much of this troubled time, she is able to reconstruct her experiences as a young and impressionable girl during the worst days of the Second World War. Hers is not the view of the historian, seeking for order in chaos, nor that of reminiscence primarily, but rather a vivid, subjective registration of catastrophic events which overwhelmed the individual observer and swept a school of German-Mennonite girls from the erstwhile security of the Russian colonies through the war-ravaged landscapes of eastern Europe to the ruins of a defeated Germany.

Torn by these events from family and community and limited by a physical disability, Helene Dueck clung to the security of the group, the students and teachers of the pedagogical school (*Lehrerbildungsanstalt* or *LBA*) headed by Karl Goertz, later known as a popular author. The loyalty of teachers and students, understandable in the circumstances, at times overstepped the borders of propriety, with drastic consequences for Goertz and some of the students. The tale of their trek westward is nonetheless a remarkable one, and Helene Dueck has preserved it in minute detail.

As has been the case with other Mennonite stories, this journey is also one toward faith. The school to which she and others developed such a loyalty was, as Helene Dueck makes clear, a godless, National Socialist school, with its own ideology and ethics. The power of such ideas on young, impressionable people is demonstrated in this narrative. It was very hard for this protagonist to find her way back to the God of her people, and here too her story is typical.

Records of this kind of experience make for good reading because of their personal character; we are fascinated by another person's diary, which transmits personal impressions and observations as well as facts. As a teacher in training, so to speak, Helene Dueck's careful use of words is

understandable. One is struck by how often a word like *musste* (must) is used, and how much the action of the story is determined by the great impersonal forces of war and terror. But such language also lets us participate in the experience as readers, in the experience, something which the style of a historian will not allow. Because of what she has to tell, and because of the concrete way in which it is presented, this is an important story for the common memory of Canadian Mennonites.

Dr. Victor Doerksen is head of the Department of German and Slavic Studies at the University of Manitoba in Winnipeg, MB.

Friesen, David. *Journey of Faith. Winkler Berghaler Mennonite Church, 1895-1995*. (Winkler, MB: Winkler Berghaler Church, 1995) hdc., 300 pp., \$30.00.

Reviewed by John J. Bergen

The author traces the development of the Berghaler congregation, the first Mennonite church in western Canada founded in a town. The change from a centrally-led and administered unity to complete autonomy of an individual congregations is outlined. In this volume the church faced issues concerning authority and control, the education of its youth, the influence of missionaries and preachers of other traditions, and adjusting to changes leading to participation of its members in the economic, political, and educational life of the larger community.

The book is divided into six parts. These include beginnings, organizing for service, multiple ministry in the church, discipleship (living in faith) moving beyond the church (missions, service, conferences, etc.), and reflections on a century of faith. *Journey of Faith* is richly illustrated with pictures (including baptismal classes from 1931 to 1992), charts, and lists of church workers.

With meticulous care, Friesen has also provided a reference to the sources for the content of his manuscript. It offers indispensable information for students and historians alike. Members of other Mennonite congregations, particularly persons in leadership, also will find this story enlightening.

Dr. John Bergen is a retired Professor of Educational Administration who currently resides in Edmonton, AB.

Magocsi, Paul Robert, ed. with Geoffrey J. Matthews, cartographer. *Ukraine: A Historical Atlas*. (Toronto, ON: University of Toronto Press, 1985; revised, 1987). pb., 40 pp., \$24.95.

Reviewed by Edmund Pries

In the last several years, the study of Mennonite history has undergone a major shift. Writers on Mennonite history are no longer researching historical themes in isolation from the surrounding geographical, historical, political, cultural and intellectual environments. Instead, the historical experience is being contextualized, yielding new and broader insights. For students and researchers of "Russian" Mennonite topics, both professional and amateur, *Ukraine: A Historical Atlas* is an excellent tool to engage in such contextualization. The maps within this collection cover a period from the beginnings of historical knowledge for this region until the post-World War II period. Its 1987 publication date obviously does not allow for the most recent developments in the history of Ukraine, but these changes did not result in major adjustments to the political boundaries.

The first two maps on Ukrainian geography and the ethnolinguistic setting (based on a 1979 ethnic survey) provide a general orientation. The remaining maps, except for the index map (no. 25) are arranged chronologically and cover a wide variety of topics: Greek colonies and the steppe hinterland (no. 3); trade routes in medieval Europe (no. 6); Kievan Rus' in the eleventh century (no. 7); Zaporozhia (no. 11); Ukrainian lands circa 1750 (no. 15); the Dnieper Ukraine, 1850 (no. 17); and minority populations in nineteenth-century Ukraine (no. 18). Maps 21 and 24 cover Ukrainian lands in the twentieth century: World War I; the interwar years; World War II; and post-World War II period. The pages of historical commentary accompanying each map are exceptionally well-written and supply a wealth of information, providing not only the context for understanding each map, but also a succinct survey of Ukrainian history.

Mennonite readers of this atlas will undoubtedly look for materials related to their own history in Ukraine. They might find it interesting that the Zaporozhian Cossacks settled and established their first *sich* (headquarter fortress) on Little Khortytsia Island (Mala Khortytsia) from 1552 to 1558, just up the
(Cont'd on page 11)