

MENNONITE HISTORIAN

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A 1907 photo of two Schmidts: Peter P. Schmidt (1860-1910) and Anna Schmidt Schmidt (1866-1949) of Steinbach Estate in the Molotschna Colony, Ukraine. Photo: Courtesy of Mary Guenther Wiens, Winnipeg, Manitoba and David Sudermann, Northfield, Minnesota, USA.

Allianz in Ukraine: More Pieces of the Puzzle

by David Sudermann

The *Allianz* reform movement among Mennonites in South Russia (Ukraine) at the turn of the century, as John B. Toews recently described it, had its roots in a loose affiliation of European evangelicals that met for an annual conference at Blankenburg in Thuringia.¹ The dominant themes of Blankenburg were the open fellowship of all Christians ("the unity of the body of Christ"), the personal spiritual journey, and evangelism. According to Toews (p. 47), "the annual conference featured evangelistic and edificatory preaching, prayer meetings and personal contacts [among] participants."

Among the Blankenburg participants in the late 1890s and early 1900s were a smattering of Mennonites from South Russia, including Molotschna estate owners Peter P. Schmidt (1860-1910) of Steinbach and brother-in-law/cousin David

J. Dick (1861-1919) of Apanlee. At some point in the late 1890s, as a result of Blankenburg contacts, Schmidt and Dick began to sponsor Bible seminars or retreats at their estates. *Allianz* luminaries from Europe, their expenses paid by the sponsors, presided as the principal teachers and preachers. Both Mennonite Brethren and "Kirchliche" Mennonite teachers and ministers, together with other lay participants, and the estate owners' families, totaling as many as 100, would participate in each *Bibelkursus* (Bible course).

These retreats continued through the first decade of the new century. At the same time fellowship groups of *Allianz*-minded Mennonites also met with a certain frequency at the estates at Apanlee and Steinbach estates to worship and celebrate open communion. These gatherings were

often led by ministers Jakob Reimer of Rückenau or Jakob Quiring. In 1905 such a group of *Allianz*-oriented Mennonites declared itself a new church called the *Evangelische Mennonitische Bruderschaft*, sometimes also called *Evangelische Mennoniten Gemeinden* (EMB). Estate owners Peter Schmidt and Heinrich Günther of Juschanlee and Ohrloff respectively served as co-elders and deacons.²

This, in brief, was the setting. But the total picture of the *Allianz* movement among the Russian Mennonites and the important role played by its estate-owner sponsors remains incomplete and fragmented.³ Working on a project to collect, describe, and catalog family documents and photographs, I have recently found sources that touch in more detail on the estate owners' role in the *Allianz*.

The collection, housed at the Mennonite Heritage Centre in Winnipeg, covers three generations of estate families interrelated by marriage--the Wilhelm Martens of Brodski, the Jacob Dicks of Rosenhof-Brodski, several Schroeders of Brodski and Taschtschenak, the Wiens-Schmidts of Steinbach, with various Bergmanns, Sudermanns, and Willms grafted on. The Heinrich Reimers and son-in-law Heinrich Günther are also linked to these *khutor*-clans. A brief description of the relevant documents is given below.

Four documents in the Dick-Schmidt-Sudermann Collection have relevance for *Allianz* history, i.e., two small leather-bound notebooks belonging to Peter P. Schmidt and the guest registers of the Nikolai P. Schmidts and the Peter P. Schmidts, all of Steinbach.

Peter Schmidt Notebooks.

These small 8.5 x 13.5 cm notebooks fit easily into a vest pocket and saw daily use

(cont'd on p.2)

Allianz in Ukraine

(cont'd from p. 1)

to record information on various topics such as livestock records, grain and wool sales, crop yields, fallow rotation, addresses, business transactions, money lent or borrowed, and they also included short meditations on religious subjects, shopping lists, travel expenses, seemingly random reminders, and notes on church services, communions, and Bible seminars. The entries date from about 1897 and cease in about 1907. "Notebook I" (my designation) contains 126 sides (pp. 1-126) and seems to precede "Notebook II," which contains 47 written sides.

But between the books and within them the order of entries is not always chronological, as if the owner used both books concurrently and placed notes in them almost at random. Most entries are in German cursive, while names and addresses sometimes appeared in Russian.

Pages 1-90 of Notebook I offer little on *Allianz*. One entry on p. 76 catches the eye: *Von 25,000 Rbl. welche für Wolle erh.[alten] gehören 6250 der Miß.[ion] u. guten Zwecken davon 1500 - Allianzhäuser; 150 - Ströter; 70 - Podin u. Lauri; 200 - Tschechen [?] in Lodz; 200 - Baedecker; 200 Sc[?]haarschmidt - 237,0 - 50 Au_____r [?]* The sum of 6,250 rubles amounts to exactly one-fourth of the wool income of 25,000 rubles.

Peter Schmidt's attendance at an *Allianz* Bible conference in Laitz (now in Latvia ?) along with a schedule of sessions and services are found on p. 91. Ministers Stackelberg, Reimer, and Quiring are noted as conducting services at the conference. At the bottom of p. 92 appears a seating arrangement of conference dinner guests positioned at two tables. At the first were seated: *Fr. Berg, Frl. B. Lauri, Frl. Gardowsky, Frl. Weske, Frau P. Bergmann, and H. Fisker*. At the second, are listed: clockwise from 12:00, *Mary Hemkes, Hary Üxküll, Joh*

Almark, Konst. von Renteln, Marie Dick, Wol. Üxküll, Jacob Reimer, H. Sööte, W. Pesch, Emilie Podin, Frau Schotter, Jacob Dick, v. Grünwald, Past. Stackelberg, Bar. v. Üxküll, Baro. Marie v. Maydell, Peter Schmidt, Adam Podin, and Jacob Quiring.

Numerous relevant addresses appear from p. 90 on. These include Adam Podin (Evangelist Riga), Baron Üxküll (Riga), M. Rosenzweig (Warsaw), and Kornelius Unruh (Prediger-Seminar, Hamburg).

On p. 101 Schmidt notes the dates of three religious conferences: 21-23 February 1898 (no place given); 11-13 Febr. 1897 (no place given); 1899 in Rückenau.

Page 102 offers the first narrative entry, a personal testimony beginning: *Als ich 1894 vom l. Gott begnadigt wurde, versprach ich Ihm den Zehnten meines Einkommens zu weihen*. Schmidt goes on to write that because God spared their small son, sick with croup, he and his wife Anna decided to give one-fifth of their income to charity and missions.

Finally, on the same page, Schmidt records: *Für die große Freude, die der l. Gott mir bereitete, nämlich das sich meine liebe Anna 1898 den 4te[n] Febr. dem Herrn übergab, habe ich dem l. Gott gelobt den 4 Theil meines Einkommens zu Mißion u. Liebesgaben zu geben. Es ist ja Alles des Herrn...* Page 103 begins: *1894 den 10.ten Juni empfang ich Sündenvergebung Friede und Freude im H. Geist*. There follow a series of spiritual confessions occurring in February of 1898 extending to p. 104 where Schmidt notes: *den 19t. Febr. hatten wir Allianzversammlung. Dr. Baedecker war bei uns und [wir?] haben einen [?] Freuden. Dank u. Lobtag erlebt wie noch nie vorher*.

The February dates precede or are concurrent with Baedecker's presence at Steinbach and the religious conference noted for 21-23 February. Page 107 preserves several sermon texts by ministers Neufeld, Rath, Ratzlaf, and

Unruh. Page 108 begins with the rubric *Am Sterbetag*. There follows a series of consolative Scripture excerpts, beginning with a verse from Psalm 23, cited in the Luther translation.

Dispersed among grain harvest figures, appear addresses and names of Mennonite Brethren missionaries, as, for example, that of Abraham Friesen, Nalgonda, India (p. 114). A fuller address list containing many of the same names is included in Notebook II. On p. 122 Schmidt recorded a homily-like meditation on God's love for sinners that begins in a mystical vein: *die Liebe Gottes ist die feurige Glut, welche das harte Herz zerschmelzen und zu Jesu hinziehen muß*. At the top of p. 123 Schmidt penned the question, *Warum wird in unseren Gemeinden nicht mehr Seelsorge gepflegt oder wird in dieser Beziehung genug getahnt, oder hat selbige keinen Zweck?* Notebook I contains various other expressions of Schmidt's own spiritual struggles and victories.

Notebook II offers even more of *Allianz* interest. Page 2 begins: *1900 am 25 November war Dr. Baedecker hier zum Besuch u. hielt sich 4 Tage auf. Wir thaten gemeinsam das h. Abendmahl woran sich 25 Pers. beteiligten u. wir des Herrn Nahesein verspüren dürften*. Other entries on the same page mention a Bible seminar at the David Dick's at Apanlee, where Prof. Ernst Ströter expounded on what appears to have been Ephesians and Zechariah.

In September of 1901, we learn that Dr. Baedecker was at the Schmidts for six days. Communion was celebrated upon his departure. Entries on p. 3 refer to a communion service at Steinbach in which 21 persons participated. Schmidt terms it an "*Allianzgemeinschaft*." Among those often mentioned as presiding on such occasions were Jacob Reimer and Jacob Quiring.

(to be concluded in the next issue)

Dr. David Sudermann is an independent scholar resident in Northfield, Minnesota, USA.

GENEALOGY AND FAMILY HISTORY

by Alf Redekopp

Queries

Berg / Bartsch - Looking for information about Aganetha Berg born Aug. 20, 1827 spouse of Johann Bartsch (1827-1884). She is recorded in the Reinländer Gemeinde Buch of Manitoba, but no death date. She lived with her husband in Hochfeld, Manitoba according to the 1881 Canadian Federal Census. Where and when did she die, and where are her descendants? Contact: Deborah Stasiewski, 12745 23 Ave. Surrey, BC V4A 2C7

Dirks - I am researching the Dirks family history and have accumulated a vast amount of information on the Dirks heritage from Holland to Prussia, to Russia, to the United States and to Canada. Contact: Robert G. Dirks, 1948 Sheffield Way, Kamloops, BC V2E 2M2.

Wiens - Looking for information about the parents, siblings and descendants of Peter Peter Wiens born June 24, 1867 died April 28, 1909 who was married to Maria Eck (adopted by Wedels) born Sept. 14, 1879 died Sept. 27, 1950. Maria married a Pauls after Peter P. Wiens, her first husband, died. A son, Peter P. Wiens (1908-1961), came to Canada from the Ufa region in Russia in 1925. Contact: Anna Wiens Kroeker, Waldheim, SK (e-mail: ken.kroeker@sk.sympatico.ca)

Recent Books

Bill Klassen. *Descendants of Peter Niebuhr (1828-1894) and Margaret Petkau (1834-1916)* (Winnipeg, MB: Private publication, 1996) 105 pp.

This book traces the ancestry of the Russian Mennonite Niebuhr family back to Jacob Niebuhr (1766-1835?), believed to be a common ancestor. Specifically, the book focuses on the history of the descendants of one of Jacob's grandsons, Peter Niebuhr (1828-1894), who was born in the village of Kronstal, Russia. A concentration of the descendants can be found in Winnipeg. Others live in

Alberta, BC and Kansas. Biographies and photographs are inserted throughout the book. Contact: Bill Klassen, 120 Roselawn Bay, Winnipeg, MB R2G 1W6.

Frank Sawatzky. *The Kornelius D. & Helena Loewen Family Tree 1832-1995* (Winnipeg, MB: Private publication, 1995) 68 pp.

This book traces the family history of the descendants of Kornelius D. Loewen (1832-1868) and Helena Koop (1835-1921) who lived in Chortitz, Russia. Many of the descendants experienced numerous hardships. Descriptions such as "arrested in 1937 and not heard from since" are not uncommon. Some descendants left the Soviet Union with the retreating German army in 1941, eventually settling in Canada. Others resettled in Germany more recently. Biographies and photographs are inserted throughout. Contact: Frank Sawatzky, 122 Reiny Drive, Winnipeg, MB R2G 2M4.

Arthur Toews. *Family Registry: Isaak Isaak Toews 1841-1906 and Katharina Johann Funk 1843-1917 of Kronsweide, Russia* (Winnipeg, MB: Private publication, 1997) 158 pp.

This book traces the Toews family back to Isaac Toews (1739) and Kristina Bourmeister (1740) who originate from Heiligbrun near Langefuhr, Prussia. Specifically the book traces the descendants of a great grand son, Isaak Isaak Toews (1841-1906) who was born in Kronsweide, Russia and lived most of his married life in the village of Osterwick, Russia. Biographies, photographs and genealogical charts are inserted throughout. Contact: Art Toews, 935 Windermere Avenue E., Winnipeg, MB R3T 1A2.

John Dyck, ed. *Three Hundred Years: Peter Penner (1850-1924) and Margaretha Wiebe (1854-1945)* (Winnipeg, MB: The Penner Family History Committee, 1996) hdc., 284 pp.

This book traces the ancestry of Peter Penner (1850-1924) back five generations to Hans Penner and Maria Loewen who were born in the late 1600s and lived near Danzig, Prussia. The specific content of the book deals with the history of the

descendants of Peter Penner (1850-1924) who was born in the Bergthal Colony and came to Canada with his wife Margaretha Wiebe in 1874, where they established themselves in the village of Hochfeld, Manitoba. The book is well researched with numerous genealogical charts, photographs and biographical sketches inserted throughout. Contact: John Dyck, 48 Coral Cres., Winnipeg, MB R2J 1V7.

Dyck, George G. and Ian G. Dyck. *Genealogy of the Peter and Helena Hamm Family 1876-1931 and their Descendants* (Orleans, ON: Private publication, 1996) 230 pp.

This book focuses on the family history of the descendants of Peter Hamm (1854-1901) and his wife Helena Hamm (1855-1931) who were married in 1876 in Manitoba. Both had come to Canada with their respective families in 1875 and 1874. The book traces the ancestry of both Hamm families to a possible common ancestor in Prussia, namely a Peter Hamm (1765-) who was married to a Barbara ? (17--?). The book includes biographical sketches, photos and genealogical data. Contact: Ian Dyck, 6467 Viseneau Drive, Orleans, ON K1C 5H1

Schmidt, Hilda Neufeld. *Family Tree of Peter Neufeld and Aganetha Wiens Neufeld presented by Heinrich T. Neufeld Enid, Oklahoma 1957-1958 / retyped and partially updated* (Beatrice, NE: Private publication, 1992, 1996) 304 pp.

This book (in "duo-tang type" format) traces a Neufeld family back to a Peter Neufeld (1697-1769) and his wife Katharina Rogalsky (1729-1806). Specifically, the story focuses on the descendants of a grandson, Peter Neufeld (1825-1885) who married Aganetha Wiens (1829-1899) who left Russia in 1875 and settled in Inman, Kansas. In Russia the family lived initially in Rosenort, Molotschna, then Margenau, and eventually on the leased estate of Andre Markus. This current volume is based on a 1957 compilation and contains inserted updated pages. Contact: Hilda Schmidt, 1212 N 14, Beatrice, NE 68310.

Send inquiries to Alf Redekopp, 600 Shaftesbury Blvd. Winnipeg, MB R3P 0M4 or E-mail: aredek@mbnet.mb.ca

Amish Mennonites: Their Origins and Place in the Canadian Mennonite Mosaic

by Lorraine Roth

(Conclusion)

The first part of this article was printed in the December 1996 Mennonite Historian.

Another, more contemporary source, suggested he had conferred with the Duke of York, brother to the King.

Nafziger returned to Bavaria, but was delayed in bringing his family to Canada until the Mennonites of Waterloo arranged to have the passage paid through their brethren in Bucks County, Pennsylvania. Others, however, began to find their way to Waterloo, a few as early as the fall of 1823. The Mennonites began to clamour for the survey of the Reserve, and the government finally sent a surveyor to lay out three parallel roads in a westerly direction from the Waterloo settlement, with 200-acre lots on each side of the roads. The understanding was that the settlers pay for the survey, clear the roadway, clear a certain amount of land and build a house of sufficient size, and then they would be granted a patent to the front 50 acres of their lot.

Settlement on the former Reserve proceeded slowly until 1828 when the government gave this "German Block," as it was called, to the newly chartered King's College (forerunner of the University of Toronto) as an endowment. The College informed the settlers that rents would now need to be paid, retroactive to the time when they first settled on their land. They were given the option of purchasing the land but at a price almost double that of land prices at the time. Upon receipt of this news, the settlers were dismayed and began writing letters of protest. Settlement was halted for a few years, and some left for the United States, primarily Ohio. The government relented and the price was ameliorated somewhat.

The Amish Mennonites Become Established in Canada

The parts of the Reserve to the north and south of the German Block, were given to the Canada Company, and all of it became Wilmot Township. By the time

of the 1851 census, there were about 600 Amish Mennonite men, women and children residing in the township, and many more had spread into the adjoining township of Wellesley and into Perth and Oxford Counties. By 1875, there were five autonomous congregations who maintained fellowship but had not yet formed a conference.

In the 1880s and 1890s, disagreements over the maintenance of the "old order," precipitated by the building of meeting-houses (most Amish meet for worship only in their houses and barns) in all of the Amish Mennonite congregations, resulted in a division, with members from two of the congregations forming their own "Old Order" groups. Members from the other congregations who wished to retain the old order moved to the Wellesley and Milverton areas where they could be in close proximity to these "Old Order" groups.

In the 1920s the five original Amish Mennonite congregations formed the Amish Mennonite Conference of Ontario. Already before that time two independent Amish Mennonite congregations had been organized and several more have come into being since that time. By the 1960s the conference churches had dropped most of the Amish distinctives and were finding the use of the term "Amish" confusing, especially in their mission outreach. The conference then changed its name to Western Ontario Mennonite Conference, co-operating with, but still not merging with the Mennonite Conference of Ontario.

Cooperation between this formerly Amish Mennonite conference and the Mennonite Conference of Ontario (and later also Quebec) and the United Mennonite Conference increased through the next two decades, and in the 1980s a merger was effected between all of these conferences, creating the Mennonite Conference of Eastern Canada.

Meanwhile, the two Old Order Amish congregations have grown to five in the area in which they first developed and have spawned a number of congregations in other areas of southern Ontario. In recent decades, Amish from the United

States have moved into Ontario as well, augmenting the total number of congregations or districts to 16, with about 800 baptized members.

Amish Mennonite congregations who identify with the Beachy Amish of the United States now number six, with a membership of about 366. Several Conservative Mennonite congregations also include a number of former Amish Mennonites in their memberships.

Endnotes:

¹ Alsace and Lorraine had been ceded to France in 1648 by the Treaty of Westphalia following the Thirty Years' War. However, a number of smaller kingdoms within these provinces were still ruled by various German princes, and it was generally in these areas where the Anabaptists had found asylum when leaving Switzerland to escape the persecution.

² *Letters of the Amish Division: A Sourcebook*, Newly Translated and Edited by John D. Roth with the assistance of Joe Springer. Goshen, Indiana: Mennonite Historical Society, 1993.

³ The annual *Bulletin* of the French Mennonite Historical Society features on its cover a button and a hook and eye, illustrating this point.

⁴ Although the term Amish Mennonite was not used in Europe, and in Canada was often shorted to "Amish," I choose to use this term because it most nearly describes this group of the Mennonite family. The term "Mennonite" was used to identify them in Germany and in most cases in the Canadian documentation as well. "Amish," however, is the term which came to predominate to describe them on the American continent, especially those who adhere to the "Old Order" practices of using horse-drawn vehicles and machinery and do not use electricity and telephones.

For Further Study:

150 Years: Sesquicentennial of the Amish Mennonites of Ontario. Ed. Dorothy Sauder; historical survey by Lorraine Roth. Mennonite Historical Society of Ontario and Western Ontario Mennonite Conference, 1972.

One Quilt, Many Pieces: A Reference Guide to Mennonite Groups in Canada by Margaret Loewen Reimer. Third Edition. Waterloo: Mennonite Publishing Service, 1990.

"The Settlement of the German Block in Wilmot Township, Upper Canada" by Ann Hilty and Lorraine Roth, in *Ontario Mennonite History*, Vol. XIV, No. 2.

Lorraine Roth is a free-lance historian from the Mennonite Conference of Eastern Canada who resides in Kitchener, ON.

Mennonites and the Treaty of Brest-Litovsk

by Henry Schellenberg

A Mennonite student in a Manitoba high school in the spring of 1949 had great difficulty understanding the rationale behind the signing of the 1918 treaty of Brest-Litovsk. Why would Lenin do such a terrible deed to his country? The Germans seemed to be losing the war in Europe, yet this treaty contradicted any common sense. At the supper table, on the farm, this became a topic of discussion. "What do you Canadians know of Brest-Litovsk?" said the father. "I helped to write it."

The story actually began long before Brest-Litovsk. The father, Isaac Frank Schellenberg, grew up in the Mennonite village of Grigorievka in Ukraine. His father was wealthy and had employed many of the Ukrainian village boys to tend his stable of 80 horses and work his land. His father treated the boys well and when one of these Ukrainian lads became a Bolshevik general under Lenin it was only natural that communications continued between the General and the Schellenberg family.

Young Isaac refused, as did most Mennonite boys, to enter the army and carry a gun. Hence he was sent to the forestry service in 1914 to cut trees for the tsar. Few in the camp of two hundred boys volunteered to do the dishes or work in the kitchen. Young Isaac volunteered. Many stories have been told of the mischievous adventures in these camps--how smart-alek types were given haircuts by using a hand axe and chopping block. It became established that one could easily recognize Molotschna lads - they grew hair on the undersoles of their feet.

Young Isaac was adventurous in other ways too. When the opportunity came to be a cook for the Russian army at the battlefield, he went. But there was little cooking to do - soup and bread is all they had. The soup was made in a gigantic cauldron on wheels. A bag of dead fish (many of them rotten) were thrown in, the mixture was brought to boiling, and the bush-place bathroom procedure followed later.



Young Isaak Frank Schellenberg in his non-military service uniform.

There was only one way out. By late 1916 Isaac had transferred to the Red Cross unit - to remove the dead and wounded from the battlefield. The wagons were much like long old-fashioned hay racks with no end or wall at the back. This allowed attendants to roll those who died onto the roadside and faster movement was achieved for those still living. Also, it allowed the blood to drain off the back of the wagon. Young Isaac, now twenty years old, took up smoking here "to chase away the smell of death," he said. He kept running out of Russian Bibles; strange to say, there are few atheists when the Grim Reaper is staring one in the face.

In late 1917 came another change of job. The Russian general was now with the Bolshevik movement. Lenin's propaganda had been spread throughout the army. "Vote for peace, bread, and land" was the Communist slogan. When Lenin had overthrown Kerensky's provisional government in November of 1917, he immediately agreed to a truce with Germany and Austria-Hungary. It fell to this Communist general to put together a secretarial group to write the treaty. He selected a young Mennonite to be the official interpreter who could translate Russian documents into German and German documents into Russian.

How fitting that he remembered that young lad from the village of Grigorievka, to whom he had told brave stories while working on the boy's father's farm. He knew that young Isaac had a high school education (*Zentralschule*) and had exceptional handwriting ability. His neatness and curvature style was impressive and admired by the group working in a railway car halfway between the Polish town of Brest and the Ukrainian town of Litovsk.

The terms of the treaty had resulted from a year of wrangling and were finally signed in March of 1918. It was very one-sided, with Germany dividing much territory among its friends. Russia would get Bessarabia, Turkey would get much of Armenia, and Austria and Germany would divide Poland, Lithuania and Latvia between them. Finland, Estonia and the Ukraine would be independent but under German protection. This would allow Germany to protect its Lutheran villages in Ukraine and allow access to mineral resources for fifteen years. It also allowed Germany to move all its troops to the western front. What did Russia get? It got breathing time for Lenin to gain control of Russia; to the allies it was "the peace that passeth all understanding." As Isaac later stated, the Communists had no intention at all of abiding by the terms of this treaty.

The interpreter group was not allowed out of the railway box cars, although Isaac was sure he saw both Molotov and Trotsky. He never saw Lenin or Stalin. He developed a great respect for German soldiers, but despised their officers. The German officers could only use terms like "*Das russische Schwein*" (the Russian pig) when talking of Russians in general. Their contempt for anything that was not German must have been exploited by Hitler and the Nazis in later years. So often one can see the future in attitudes and events of the past.

There had been much controversy about this treaty in Russian ranks and apparently a dispute over it existed between Lenin and his secretary, Stalin. Rumours abounded about Lenin bouncing an ink-well off Stalin's head and that Stalin was not seen for months. Some

(cont'd on p. 8)



CMC Heritage Committee News

The CMC Heritage Committee now has a membership of nine. The group includes the following: Sam Steiner, Waterloo, ON; Henry Rempel, Chilliwack, BC; George K. Epp, Winnipeg, MB; Vera Falk, Dundurn, SK; John J. Friesen, Winnipeg, MB; Paul Friesen, Winnipeg, MB; Adolf Ens, Winnipeg, MB; Peter Penner, Calgary, AB; and Lawrence Klippenstein, Winnipeg, MB. It is hoped that a meeting of the full committee can be held at the CMC sessions this coming July.

The annual CMC sessions to be held in Winnipeg on July 3-6 will feature a CMC history symposium (July 2-3), a special archives workshop for church historians, a meeting of NAMAL representatives, a special exhibit on CMC history and possibly other related items. The June *Mennonite Historian* should be out by then as well.

Other News Notes

● The ATLA wishes to announce that microfilm of Mennonite periodicals can no longer be sold under a special pricing arrangement. For further information on this write to Dennis Nolin, ATLA 820 Church St., Suite 300, Evanston, IL USA 60201-5613.

● Please note a correction for the photo of the Orthodox priest in the March 1996 issue of *MH* (p. 9). He is Father Timofei (not Matfei) Marushkai. Our apologies!

● The East European Genealogical Society Inc. (Winnipeg) is now an independent organization, i.e. no longer under the Manitoba Genealogy Society. The Society warmly invites Mennonites also to join. For further information write to Brian Lenius, Box 2536, Winnipeg, MB Canada R3C 4A7.



This is the spot in Zaporozhe, Ukraine where the delegate Jacob Hoeppner memorial once stood. An elderly gentleman living nearby remembers when the original was moved away. We know it was moved to Steinbach's Mennonite Heritage Village where it can be seen now. Some people believe another kind of monument should be placed on the vacant spot. What do you think?

● Natasha Sawatsky, former CMBC student now living in Elkhart, IND, USA and studying at AMBS, won third place in the John Horsch Mennonite history essay contest of 1996. Her essay was entitled "The Berlin Problem: MCC Involvement in Post World War II Germany".

● Persons interested in the John Horsch Mennonite essay contest for 1997 may write for information to John Sharp, Mennonite Archives, Goshen, IND, USA 46526.

● The book *In Her Own Voice: Child-birth Stories from Mennonite Women* will be published by the University of Manitoba Press in May - out for Mother's Day (they say)! The editors are Kathy Martens and Heidi Harms both of Winnipeg, MB.

● MENNONITE BOOKS AND...MORE, 844-K McLeod Ave., Winnipeg, MB has just taken over the inventory and assets of the North Kildonan Christian Bookstore, formerly owned by Margaret and Helen Giesbrecht. The same product lines, German greeting cards, books, Bibles and recorded music will now be available through the new supplies. For further information call 1-204-668-7475.

Upcoming MHC Exhibit

Lasting Impressions is a group of artists including Wildtraud (Willie) Funk, Geoff Dixon, and Mike Fedak. They translate their impressions and reflections of images encountered in their travels in rural Manitoba by painting primarily nature scenes.

The exhibit in the Mennonite Heritage Gallery will run from April 5 to April 28 inclusive. It may be viewed during regular working hours (8:30 a.m. to 5 p.m. on weekdays), as well as on Saturdays and Sundays from 2-5 p.m.

Commemoration 1998 in Memory of Victims of Soviet Oppression

The concept of preparing an international commemoration in memory of Mennonite victims of Soviet oppression was introduced by Dr. Harvey Dyck of the University of Toronto about a year ago.

In the past several years Harvey has been spending a number of months in the archives of Zaporozhe preparing Mennonite materials for microfilming. Much of the material comes from the Soviet period, i.e. after 1917, and often has to do with persons who suffered during the Civil War and later especially during the Stalin period in connection with collectivization and dekulakization which came in during the late twenties and the thirties.

The concept suggests the year 1938 as being in a sense symbolic of these times, (cont'd on p.9)



Oleg Derkach, a graduate student from Dnepropetrovsk, Ukraine, was our guest for several months as a researcher in Ukrainian Mennonite history. We were delighted to have him here. He returned to his home on March 7.



Herbert Bible School Orchestra. The date of the photo and names of musicians are unknown.

Herbert Bible School-- Some Historical Notes

by Abe Dueck

The Herbert Bible School in Herbert, Saskatchewan, is usually regarded as the first Mennonite Brethren Bible institute in Canada. This claim is probably appropriate, although the identity of the school in the first decade was not unambiguous.

The school first opened under the auspices of the Northern District Conference of the Mennonite Brethren Church (Canadian) in 1913 under the leadership of J. F. Harms, who had come to the area from Kansas in 1908. Records indicate that it experienced considerable difficulty because of a shortage of finances and teachers and by 1916 the very existence of the school was in jeopardy.

As a result, early in 1916 steps were taken to transform the school into a society school with participation by various Mennonite groups. The Centre for Mennonite Brethren Studies has a pamphlet entitled, "*Statuten der Mennonitischen Bibelschule zu Herbert, Saskatchewan.*" The statutes were accepted at a general meeting at Herbert on July 22, 1916. This meeting had been preceded by four previous meetings from March 18 to July 6, 1916.

The contents of these statutes provide interesting information about the nature of

the proposed school. Membership in the supporting society was open to people of various confessions, although the directors had to belong to a Mennonite church. The members of the initial Board of Directors included only two individuals who are identified as Mennonite Brethren (H.A. Neufeld and J.P. Wiebe). Two are identified as members of the Sommerfelder Gemeinde (Peter Schulz and H. M. Klassen) and two as members of the General Conference of Mennonites (J.M. Wiens and Gerh. Buhler). Buhler and Schulz were soon replaced by Thomas Sawatzky and Wilhelm Janzen.

At a June 2, 1916 meeting of the Herbert Kreis (South Saskatchewan District), the delegation debated the question about the desirability of transforming the school into a society school from a Mennonite Brethren school.

The minutes state as follows: "*Nach dem nun hierueber beraten worden und manches belaeuchtet, laesst die Gemeinde die Schule als Schule der Mennoniten Brueder Gemeinde los und wuenscht ihr Gottes Segen als Vereinschule.*"

The school did not prosper as a society school either. In 1918 Harms moved to Seattle. The CMBS has copies of minutes of the society and the Board of Directors from 1916 to December, 1920. There were frequent calls for financial support and enrolment must have remained low during all these years. Mennonite Brethren support seems to have been minimal. The school could not survive as

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B Brethren
S Studies in Canada
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a non-denominational society school.

In 1921, however, a new initiative under the leadership of William J. Bestvater brought the school back to life. According to the records, Bestvater himself became the owner of the school. Essentially, however, the new Herbert Bible School became a Mennonite Brethren school. The dedication service took place on November 6, 1921 in the Mennonite Brethren Church in Herbert. There are no minutes for the period from December, 1920 to April, 1926. The next minutes are dated May 13, 1926. The meeting on this date was referred to as the "Organizational meeting of the Herbert Bible School Society." Bestvater was elected the chair of this organizational meeting which evidently brought the school more formally under the jurisdiction of the Mennonite Brethren constituency, although technically it was still a society school with specified membership dues. It is not clear to what extent non-Mennonite Brethren groups participated.

The Herbert Bible School operated as a Mennonite Brethren school until it closed in 1957 and the program was amalgamated with Bethany Bible Institute at Bethany. The photograph above was discovered among other files of the Saskatchewan MB Conference which were recently transferred to CMBS. The date of the photograph and the identity of the musicians is not indicated. Readers are invited to submit any further information they may have.

Recent Acquisitions

1. Victor Davies materials regarding the genesis of the Mennonite Piano Concerto and Revelation. - 1974, 1995. - 12 cm of textual records and 2 audio cassettes. In this collection there are notes taken by Davies which show the

(cont'd on p. 8)

History Conference Date Changed

"One People, Many Stories: Comparing Mennonite Experiences in the United States and Canada through the Twentieth Century"

**New dates: May 8-11, 1998
Columbia Bible College, Clearbrook, BC**

For further information, please contact:
Perry Bush, History Department
Bluffton College, 280 W. College Ave. Bluffton, OH 45817
419-358-3278; e-mail: BushP@Bluffton.edu

Recent Acquisitions

(cont'd from p. 7)

genesis of the *Mennonite Piano Concerto* premiered in Winnipeg in 1974 including a photocopy of the original score. The collection includes the original orchestral score used by the copyist to extract the orchestral parts for *Revelation*, an oratorio composed by Davies and which was premiered in Winnipeg in 1996 by the Mennonite Oratorio Choir and the Winnipeg Symphony Orchestra conducted by Bramwell Tovey. There is also a recording of the *Revelation* performance. A related recent acquisition is the off-the-air video recording of Adrienne Clarkson's "Story of the creation and first performance of *Revelation*..." aired on CBC-TV on December 12, 1996. (Acc. No. 1996-039, 1996-043, 1997-003)

2. North Kildonan Funeral Aid Society records. - 1935-1996, predominantly 1970-1996. - 12 cm of textual records.

This collection includes the 1937 constitution and some minutes from 1935-1937. The minutes of annual meetings from 1973 to 1996 are also complete. There are also membership lists and statements of payments made for 1986 to 1993. (Acc. No. 1997-008)

3. Abram A. Kroeker collection. - 1934-1948. - 30 cm of textual records, 26 photographs, songbooks and other published material. This collection includes files of correspondence relating

to Winkler Bible School, Sunday School conventions, special music courses, Bethel Hospital, city missions and the MB Bible College in Winnipeg. The published items include several annual yearbooks for the Winkler MB Church, as well as one item entitled, "*Konstitution des Jugendvereins der M.B. Gemeinde, Winkler, Man. 1921*". (Acc. No. 1997-009)

Treaty of Brest-Litovsk

(cont'd from p. 5)

like to link this event to Lenin's mysterious death from food poisoning in 1924. Who knows the real facts?

Young Isaac arrived at his village of Grigoriewka in 1919 with sealed lips and full of fear about godless Communism, only to find that it would soon be confirmed. He became secretary of the local Soviet and married a pretty young girl who lived just down the street--Katherina Froese. Alas, that same year his father passed away and the village ceased to exist as a Mennonite village due to land division by Lenin.

Why was Brest-Litovsk so significant for Mennonites? In actual fact this was the beginning of the end for them in Russia. The jails were emptied by Lenin and robber bands killed many. Many had felt safe when the Germans occupied Ukraine but Communist vengeance sent many to Siberia and later to Karaganda. Soon their lovely farms were divided among Russian peasants, five acres each.

The Mennonite exodus had started in 1874 but in the 1920s many more tried to leave for Canada and USA. Isaac and Katherine arrived in Boissevain, Manitoba in the spring of 1930.

Much can be said about the hard times of the 1920s in Ukraine, but the dirty '30s in Canada made many of these Russländer Mennonites wonder whether Siberia was really so terrible. What would history have been like if there had never been a treaty of Brest-Litovsk?

In conclusion, it must be stated that my information comes from stories father told many years ago and much may have been forgotten. I have tried to tell the story as I heard it, often in bits and pieces. Yes, the Russian general existed but I have forgotten his name. Yes, he advised Frank Schellenberg to buy all the gold possible with tsar money because it would soon be obsolete, but that is a story in itself. How fortunate for those able to leave after Brest-Litovsk helped Communism gain control. God moves in mysterious ways his miracles to perform. Have Canadian Mennonites a reason to rejoice or are they still thinking of what might have been?

Henry Schellenberg was formerly the principal of W.C. Miller Collegiate in Altona, Manitoba and still resides in that community.

Still Available

The Werder. The Land between the Vistula and the Nogat.

Includes 17 maps, an extensive bibliography and a complete index; pb., 162 pp., \$12.00.

Order from:

Dr. Gerhard Driedger
217 Canyon Blvd., W.
Lethbridge, AB T1K 6V1

A large number of used Mennonite books have been donated to the Heritage Centre recently. Write for lists or drop in to have a look.

Letters to the Editors

Dear Editors:

Re: the article "Menno Simons 500" (**Mennonite Historian**, September, 1996). There is a note on page 1 of this article as follows: "In the Netherlands one of their converts, Menno Simons..."

I don't believe I find that in my reading of Mennonite history. Perhaps the reference should have been footnoted. *Gerry Friesen, 603 Dara Rd., Goleta, CA USA 93117.*

Dear Editors:

In the **Mennonite Historian** of September, 1996, Glenn Penner identifies a certain Abraham Peters (b.1801) of Marienthal with the Abraham Peters, father of Jacob Peters (b.15.3.1830) and Franz Peters (b. 25.3. 1840) of the *Reinländer Gemeinde* of Manitoba, Canada.

I wish to point out that there are considerable problems with this identification. The Abraham Peters who lived in Marienthal, Molotschna and went to the Old Colony in 1843 was born 28.1.1800 at Bohnhoff, West Prussia. He was a son of Franz Peters (b. 1771) and Katherina Siebert (b. 1774), who came to Russia in 1818 and settled at Marienthal, where they are found in the 1835 census. This Abraham Peters married a certain Aganetha who was born circa 1807. They moved to the Old Colony or Bergthal, Ukraine in 1843.

The parents of Jacob Peters (b. 15.3.1830) and Franz Peters (b. 25.3. 1840) are listed in the *Reinländer Gemeinde Buch* as Abraham Peters and Eva Dyck(pps. 116 and 79). Eva Dyck was born in 1804. The senior Abraham Peters may be identical to the Abraham Peters listed in the *Reinländer* book, p. 93, as b. 9.3.1800 who married (a second time) Anna Hildebrandt on November 18, 1847.

It is impossible, therefore, that Jacob Peters and Franz Peters could be the sons of the Abraham Peters (b. 1801) who married an Aganetha X (b. 1807) unless we assume there is a serious error in the translation of the name and birthdate of Abraham Peters' wife. Moreover, the other Abraham Peters in the *Reinländer* book (b. 9.3.1800) cannot be identified with the Marienthaler Abraham Peters,

unless we assume a serious error in the recording of his birthdate.

One way of avoiding the consideration of major errors in the records and juggling the date unnecessarily, is to assume quite simply that there were two Abraham Peters (b. 1801) living in the Old Colony. This is a far less improbable proposition (given the large number of persons with the name "Peters" living in the Old Colony, Molotschna, and West Prussia, at that time), than that there are so many errors in the records.

Henry Schapansky, 914 Chilliwack St., New Westminster, BC V3L 4V5.

Dear Editors:

Response to Henry Schapansky.

Henry Schapansky has correctly pointed out that there appear to be two Abraham Peters born ca. 1800, both of whom lived in the Chortitza Colony in the early 1800s and had sons Jacob born ca. 1830 and Abraham born ca. 1832. There is a conflict in the exact dates and the names of the wives of the two Abraham Peters. I think that the chances of these both being errors in transcription by the original Russian census takers or the recent translators are unlikely. One should always be cautious when connecting individuals listed in separate documents, particularly since so many Mennonites shared common given and/or family names.

Glenn Penner, 306-27 Cardigan St, Guelph, ON N1H 7V6

Dear Editors:

Thanks for sending the **Mennonite Historian**, which I enjoy reading. I did notice what I consider to be a glaring mistake in the book review of Bergmann's *Auslandsdeutsche*. Titus Guenther states that "The German Democratic republic, in complete contrast to the Third Reich, has helped the *Auslandsdeutsche* to build and run German schools open to both German descendants and Latino citizens." The reviewer must know the difference between the old DDR (German Democratic Republic-Deutsche Demokratische Republik) and the BRD (German Federal Republic-Bundesrepublik Deutschland). Whereas the DDR never gave a cent towards the *Auslandsdeutsche*

schools, the BRD gave and still gives substantial amounts to such schools.

...Our building project [archives building at the Weierhof- ed.] is coming along very well. We hope that we can get the roof on before Christmas, so that we can continue on with the inside work during the winter. By the way, donations for the library can be sent to Eckbert Driedger, not Esther Driedger (see earlier report in **Mennonite Historian**, Sept. 1996, p.10).

Gary Waltner, Dexheim Elementary School, Unit 24027, AP0 AE 09110 USA

Commemoration 1998

(cont'd from p. 6)

although it also represents the historical highpoint in some ways of the concentrated prosecution of all persons thought to be enemies of the new regime. Thousands of individuals and whole families were sent into exile, prison camps, the Trudarmee, etc., and countless numbers perished as a result of this oppression. The year 1938 suggests that 1998 could become a "sixtieth anniversary" which, if it is held, makes this an appropriate year to carry out commemoration activities.

Dr. Dyck has presented his ideas and plans in BC, Manitoba, and Ontario so far. Saskatchewan has heard about the notion also. Meetings have been held in these places where people have been invited to listen and to respond. I was present at two meetings in Manitoba of which the most recent one was held about a month ago. Some contacts have been made, or are to be made in communities of Latin America, particularly Paraguay, Brazil, etc., and in Europe, particularly Germany, as well. Dr. Dyck has been in touch about this with some Mennonites in Ukraine also. An interest group in Manitoba is hoping to connect itself to some umbrella organization and plan activities in this province.

Some decisions about what is to be done have been made by an ad hoc committee created for this purpose. Dr. Dyck's main assistant is Dr. Leonard Friesen from the Wilfred Laurier University in Waterloo. The **Mennonite Reporter** provides further information in its February 17, 1997 issue on page 10.

A New Historical Society at Work

by Thelma L. Martin

Michiana Anabaptist Historians (MAH) has been meeting twice a year for five years now. We feel good that there are various Mennonite groups involved. In October 1995 we had our meeting at Yellow Creek and I presented a paper on the beginnings of the church here. Yellow Creek was the first Mennonite Church in Elkhart County west of Goshen. Throughout the years there have been a number of divisions - John Funk and Jacob Wisler - John Funk and Daniel Brenneman - among others. At the present time there are three Yellow Creek Mennonite churches at the corner of CR38 and CR11--Yellow Creek Mennonite Church, Yellow Creek Wisler Mennonite Church, and Yellow Creek Old Order Mennonite Church.

The Funk-Brenneman split grew through a series of mergers into the Missionary Church. For a long time there were hard feelings due to the treatment of Brenneman. In the last number of years some of the Missionary people have again been recognizing their Anabaptist roots.

MAH has had a small part in helping Mennonites and Missionary people to communicate with each other. At our October 1995 meeting we had Mennonites, Amish, Wisler Mennonites, Missionary and others. Our spring meeting was held at Bethel Missionary Church and various Missionary leaders gave us an overview of their church and the work they are now doing. They are very active and have a growing college right here in Mishawaka, IN.

Our fall 1996 meeting was "A Tribute to Menno Simons." In March 1997 we are planning our meeting around the *Ausbund* with Mary Oyer.

Thelma Martin resides in the Nappanee area south west of Goshen, Indiana, USA. She is heavily involved in genealogy and historical work. Her address is 28090 CR44, Nappanee, IN 46550. Her e-mail address is: 104430.3646@compuserve.com.



"Oma's Joy - Winnipeg 1990" Acrylic/Watercolour (27"x34")

Two Journeys: An Exhibition by Ray Dirks

These notes are excerpted from the exhibition brochure prepared by Stephen Phelps, Programme Director of the Main/Access Gallery in Winnipeg, MB Used with permission.

From the pastoral colonies of their youth in turn-of-the century Russia, to the nightmare years of war and revolution; from their desperate flight from persecution to their ultimate reemergence on distant shores as New World pioneers the long-drawn chronicle of these extraordinary Mennonite women reads like a saga.

Doubtless an account of their travails would command our attention no matter who's doing the telling. After all, it's a tale of survival in the face of implacable odds; of quiet pacifist lives herded into an abyss by brutal sectarian forces; of families with ancestral links generations deep scattered to the winds like so much chaff...and yet refusing to give up. Dramas of this magnitude are a cinch to enthrall, irrespective of the narrator.

But in this particular case the stories are all the more captivating because the

raconteur, Ray Dirks, happens to be bound by blood and personal ties. The subjects of his moving tribute in pictures and installation are a couple of immediate grandparents - Mary Siemens on his mother's side; and Agatha (Oma) Reimer, the grandmother of his wife.

Dirks' work has been shown across North America and he was invited by the German Cultural Institute to participate in a three person show in Addis Ababa, Ethiopia in 1996. "Two Journeys" is Dirks' first attempt to explore his own Mennonite roots visually. However, it continues his quest to uncover the extraordinary in ordinary, common people.

The exhibition is Dirks' third collaboration with Main/Access Gallery; in addition to curating the "Africa: Art of the People" show, his one-person show, "The Face(s) of Africa in Winnipeg," went on to tour Manitoba and is going to New Brunswick the summer of 1997.

Dirks is now a freelance artist working out of Winnipeg for the past 11 years. Currently, he has other works in the Whitney Blake Salon (Winnipeg) and in galleries in Toronto and Pennsylvania.

For another report on this exhibition see Mennonite Reporter, February 17, 1997 issue, p.10.



Johan (1832-1912) and Susanna "Toews" Lepki (1835-1900) came to Manitoba in 1875 and settled in the village of Strassbourg on the East Reserve. Members of the Lepki-Loeppky families held a large reunion at Providence College, Otterbourne, MB on July 14-16, 1995. A Lepki-Loeppky family book is to be published in the near future. Photo and information: Courtesy of Elmer Heinrichs, Altona, MB.

Book Reviews

(cont'd from p. 12)

A chapter titled "World War II, 1943-1945" (pp. 152-155) with a very precisely drawn map of German control at the time is particularly relevant to this story, as is the chapter on "Population Movement, 1944-1948" a little further on.

Volume III (covering entries from L to Pf) of the five-volume **Encyclopedia** has a brief entry on Mennonites (roughly the length of the entry for Ukraine in the **Mennonite Encyclopedia**!) Of course, the value of the volume is in what one can learn there about the political, economic and cultural history of the Ukrainian people (with much less about non-Ukrainian ethnic groups in the country). This sort of data is usually by-passed in Mennonite studies. That has created gaps in Mennonite historiography which need to be filled soon.

Mennonite historical libraries, and also individual scholars, will do well to build up a basic section of materials like those noted here. They are well published hence somewhat costly items, it is true, but some investment here would be worth

considering at least. These specific volumes would make a good beginning.

Book Notes

Nur aus Gnaden (By Grace Alone) presents the memoirs of Nikolai Reimer of the former Soviet Union who passed away in 1977 in Amankaragai, Kustanai Region, Kazakstan. His father was Aron Reimer (b. 9.3.1870) and his grandfather was also Aron Reimer (b. 8.6.1842). The book has many reports and photos. It costs \$15.00 plus \$3.00 shipping. To order contact Adina Reger, Tulpenstr. 14, 56575 Weissenthurm, Germany.

Living in the Way. The Pilgrimage of Jake and Trudie Unrau (1996, pb., pp. x + 149, \$13.00) is the most recent book done by CMBC Publications. It describes the work the Unraus first did with Mennonite Pioneer Mission and then with the Native Ministries Commission of the Conference of Mennonites in Canada. Ministries in Mexico and Oklahoma come into the picture also. It may be ordered from the Mennonite Heritage Centre.

Gerhard Ens, formerly editor of **Der Bote**, recently edited and published a

series of talks under the title *Menno Simons spricht: Auszuege aus sechs Schriften von Menno Simons* (NB Communications and Publications, 1996, pb., 51 pp., \$3.00) "to make the writings of Menno digestible for ordinary people", as he puts it. The booklet may be ordered from the editor at 67 Reay St., Winnipeg, MB R2K 4G6.

For its 50th anniversary in 1994 the Crosstown Credit Union in Winnipeg, MB published *History of Crosstown Credit Union Limited. Serving the Mennonite Community. The First Fifty Years 1944-1994* (1993, hdc., pp. viii + 174, \$15.00). The author was John Dyck, a Winnipeg researcher and writer who has published half a dozen other Mennonite books in the past ten years. Order from CCU Ltd., 171 Donald St., Winnipeg, MB, R3C 1M4.

After publishing several earlier books such as *Prost Mahlzeit* and *Gott gruesse dich*, Dr. Abram Friesen of Fredericton, New Brunswick, has now authored *Aus Gottes linker Hand: Stimme eines Irrenden. Gedichte*. (1995, pb., pp. xix + 117). It is published by the German Canadian Historical Association (Toronto) as Vol. 14 in its series *Deutschkanadische Schriften. Bellatrisk*. The editors were Dr. Hartmut Froeschle and Dr. Gerhard Friesen, with Dr. George K. Epp of Winnipeg, MB adding a very helpful Foreword. The book may be ordered from GCHA, c/o Dr. Lothar Zimmermann, Dept. of Modern Languages, University of PEI, Charlottetown, PEI, C1A 4P3.

Mexico Mennonites Celebrate 75th Anniversary

In August, 1997, the Mennonites of Mexico will be celebrating the 75th anniversary of their coming to that country in 1922. In fact, the first migration of families from mostly Old Colony and *Sommerfelder* congregations in Canada continued right through to 1927. During that time a smaller group also arrived from Russia/Ukraine (*Russländer*) although most of these families ultimately moved on to Canada and other places.

Another larger group arrived in the late 1940s from Canada. They belonged to the *Kleine Gemeinde* Church.

Book Reviews

Friesen, John. *Against the Wind: The Story of Four Mennonite Villages (Gnadental, Gruenfeld, Neu-Chortitza, and Steinfeld) in the Southern Ukraine 1872 - 1943* (Winnipeg: Henderson Books, 1994), pb., pp. xiv + 165, \$20.00.

Dyck, Johannes. J. and W.E. Surukin, *Am Trakt: A Mennonite Settlement in the Central Volga Region*. Translated by Hermina Joldersma and Peter J. Dyck (Winnipeg: CMBC Publications and Manitoba Mennonite Historical Society, 1995), pb., pp. xvii + 95; \$10.00.

Reviewed by Adolf Ens

These monographs about two Mennonite settlements in Russia/USSR are similar in a number of respects. Both deal with relatively small communities, four and ten villages respectively. They cover roughly the same time period: *Am Trakt* was begun in 1854 as a new settlement by immigrants from Prussia, but was still adding villages when Baratov-Shlakhtin was founded as a daughter colony of Chortitza in the early 1870s. Both studies give much more attention to agriculture and economics than most other similar monographs have done. This makes them valuable beyond the circle of former residents of these colonies and their descendants.

A major difference between the two is that Friesen wrote a new history, incorporating much of the material of Jacob Redekopp's earlier volume published in German in Brazil in 1966, but adding a great amount of information that has become available since then. This includes aerial photographs and data gathered by the German military in the 1940s and now available in the Captured German War Documents through the National Archives in Washington, D.C. *Am Trakt* is a translation of volume 6 of the Echo Historical Series, first published by the *Echo Verlag* in 1948.

Friesen is careful to give the larger context for his story of this small settlement, using newer secondary sources well. Readers familiar with that period of Russian and Soviet Mennonite history

may find that unnecessary. Most will appreciate it. By contrast, the study by Dyck and Surukin gives so little attention to developments in other Mennonite settlements and even to events in the USSR directly affecting the Trakt settlement, that the translator(s) felt it necessary to make numerous explanatory and supplementary additions in footnotes.

Friesen's training in geography and experience as a Rural Land Use Planner shows in his detailed attention to soil, climate, water supply, topographical features and location of settlements. The book is rich in maps, tables and lists of names, giving valuable detail without cluttering the text of his narrative. A good index is included. The photographs, attached to the end of the text in one block almost as an appendix, could have been more effectively used. Some pictures are much too small; the pages are crowded; source acknowledgements are at the front of the book by number, but the photos are themselves not numbered. The mixture of endnotes and source identification in parentheses within the text is awkward. Orthography of Russian place names is inconsistent.

The translation of *Am Trakt* reads well. As in previous volumes of this series, the publishers have supplemented the illustrations of the original with some additional photographs. They have also added a fourth section to the book, consisting of excerpts from the diary of author Johannes D. Dyck as compiled by his grandson, Peter J. Dyck.

Baratov-Shlakhtin and *Am Trakt* are no more. We are grateful to the authors and translators for recalling and preserving the stories of these two communities for us.

Adolf Ens is Professor of History and Theology at the Canadian Mennonite Bible College, Winnipeg, MB.

Wardin, Albert, Jr. ed. *Evangelical Sectarianism in the Russian Empire and the USSR: A Bibliographical Guide* (Lanham, MD: Scarecrow Press, 1995), hdc., pp. xxxv + 867, \$90.00 US. Magocsi, Paul Robert. *Historical Atlas of East Central Europe* (Toronto, ON: University of Toronto Press, 1995), pb., pp. xxi + 218, \$45.00 Struk, Danylo

Husar, ed. *Encyclopedia of Ukraine Vol. III* (Toronto, Buffalo, London: University of Toronto Press Inc., 1993), hdc., pp. 872, \$175.00.

Reviewed by Lawrence Klippenstein

It is not at all adequate that one brings these three works together into one review because each one makes such a major contribution in its field. For the purposes of MH readers it may be useful nevertheless to become aware of these publications, and to see how they can be helpful research tools for us all.

At the very least they will provide a very significant body of excellent contextual material for Mennonite studies dealing with the former Soviet Union, especially Ukraine. In the case of the **Bibliography** this will be particularly relevant for the study of Mennonite and related religious developments in these areas.

So - called evangelical sectarianism has come to form an important segment of the Christian community of the former USSR. A listing of more than 7500 major entries and several thousand pertinent periodical references concern themselves in this work with the beginning of the Russian evangelical movement, the emergence of "Stundism", as well as separate evangelical communities (e.g. Baptists, Pentecostals, and Evangelical Christians) in the nineteenth century, and the story of their experiences under Communist rule.

Wardin has covered an enormous range of literature, with titles in seventeen languages. The majority of these come from Russian, German, English and foreign titles translated into English. A number of Mennonite titles are found in the listings, especially materials related to the beginning and development of the Mennonite Brethren Church in Russia and Ukraine.

The **Atlas** deals only marginally with Russia and Ukraine. It is nevertheless most helpful, for example, in sorting out the very frequent border changes of countries in East Central Europe. To the extent that it deals with northern Poland (once part of Prussia) and areas like Galicia it touches on the Mennonite story as well.

(cont'd on p.11)