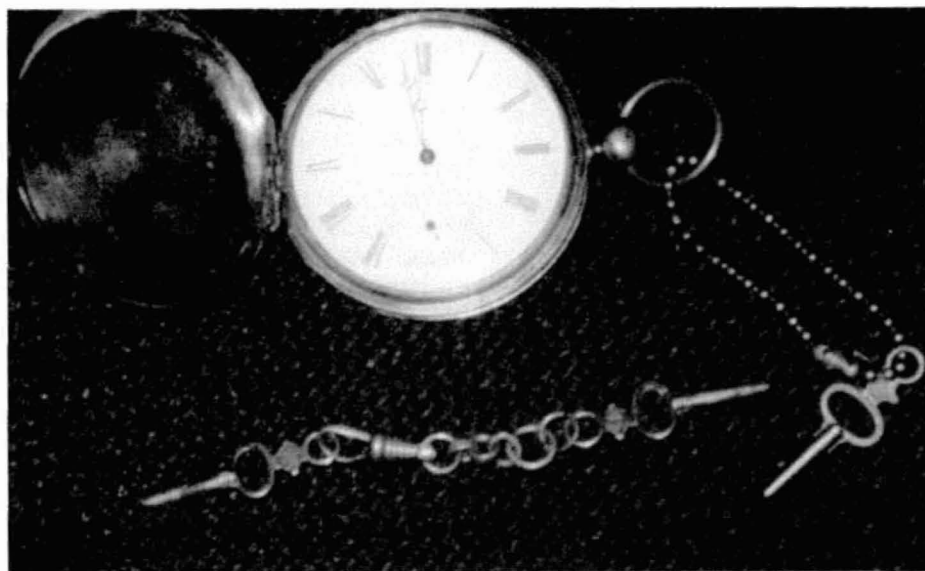


# Mennonite Historian

A PUBLICATION OF THE MENNONITE HERITAGE CENTRE and THE CENTRE FOR MB STUDIES IN CANADA



The pocket watch of Johann Wieler (1839-1889) (Courtesy of Larry and Helen Wieler)

## Mennonites Marking Time: A Message for the Millennium

JAMES URRY

On 1 January, 2000 the first rays of dawn of the new millennium will fall [have fallen] on New Zealand. The approach of the year 2000 has provoked much discussion and debate. Perhaps the computer I write this on will [have] fall[en] victim to the dreadful Y2K problems and "die". Some people believe the world might end. But the marking of time — days, weeks, months, years, centuries — is a human activity and open to change and reinterpretation.

The year 2000 will be 5740 according to the Jewish calendar; 1420 by the Moslem; 5119 by the Buddhist. Western time is connected with Christianity. An Abbot, Dionysius Exiguus, calculated that five-hundred and thirty one years had

passed since anno Domini (AD) - "the year of our Lord" so the date was 531 AD. He meant the birth of Christ, not His death. Modern scholars think Dionysius calculations were out by about 4 to 5 years. In 2000 "the year of our Lord" will be either AD 1996 or 1997. Christians might like to reset their computers, but not their clocks.

Dionysius, however, was working with a system of calculating the length of the year derived from the Romans. The number of days in a year had been amended by the Romans on a number of occasions to produce a more accurate calendar (by which the Roman calendar in 2000 would in fact be 2753). In 45 BC (before Christ's

(cont'd on p.2)

## Mennonite Schools: Institute Biblique Laval

JEAN-RAYMOND THÉORÊT

Historically, since the *Traité de Paris* in 1763 which conceded La Nouvelle France to the British, there have been two dominant linguistic and religious groups in Quebec: the French who were dominantly Catholic formed the vast majority of the population; the English who were dominantly Protestant constituted the larger minority group. Even if at some points in the history of the province there have been attempts to plant French-speaking Protestant churches, the success of such endeavours has never been decisive until the 1970s. It is only after the Quiet Revolution that the social and religious climate in Quebec made it possible for the Evangelical movement to have a permanent impact on the French-speaking population.

The Quiet Revolution was a period of radical social, religious and political transformation in the province of Quebec after the second world war. The election of the provincial Liberals under the leadership of Jean Lesage (1960), who managed to wrest the province from Union National after fifteen years of Duplessis domination, is often seen as the starting point of the Quiet Revolution. The late 50s to the late 70s was a period of turbulence that affected every aspect of public life in the province: social, political and religious.

### The Coming of MBs to Quebec

Before 1960, several Mennonite Brethren missionaries stopped in Quebec to learn French on their way to the Belgian Congo. Some of them noted during their stay that there was a large French population in the province that might be open to the Gospel. After the revolution in the Belgian Congo, these missionaries were expelled from the country and they were not allowed to go back. As a result of this situation, Ernest and Lydia Dyck came to Quebec to begin a Mennonite Brethren church planting effort in the area of Montreal. The early years were very difficult and just a few people answered their invitation. Nevertheless, in the early 70s a new wind blew over Quebec as an outcome of the Quiet Revolution. From that moment, the Quebec MB Church entered a period of 15 years of dramatic growth. In the mid 70s and early 80s the average

(cont'd on p.5)

## Marking Time

(cont'd from p. 1)

birth by our calendar) Julius Caesar changed the Roman year and the year had 365 and a quarter days. To achieve this, 80 days was added to the calendar so 45 BC had 445 days. Confusion reigned. But the new calendar and its calculations became the basis for the Christian calendar which, however, retained the name of the pagan emperor and was known as the Julian Calendar.

By the Middle Ages it was clear to the learned that there was something wrong with the Julian Calendar as it over-estimated the length of the solar year. But it was not until 1582 that Pope Gregory XIII issued a Papal Bull ordering ten days to be removed from the Calendar eliminating the period from the 5 to 14 of October in that year. The new calendar became known as the Gregorian Calendar.

Unfortunately by this time the Reformation had divided western Christendom and the Eastern Churches did not recognize the Pope's authority. In Protestant Germany the Julian Calendar persisted into the eighteenth century although by 1775 the new Calendar had been adopted by most German states. In Britain, including its North American colonies, the change occurred in 1752 when eleven days were "lost" causing some confusion and mayhem.

Exactly when and to what effect the changes came about among the various heirs of Anabaptism is unclear. It is clear, however, that the Mennonites in Polish Prussia and Danzig operated on Gregorian time. Those who emigrated to Russia from 1788 onwards, however, walked back into time as the Julian Calendar persisted, marking both official time of the state and the religious calendar of the Orthodox Church, in the land of the Tsarina. It was only after the fall of the last Tsar that the Gregorian Calendar would be adopted by the new Bolshevik state, although the Orthodox Church continues to operate with the Julian.

It would appear that the first Mennonite settlers continued to use the Gregorian Calendar, but were well aware of the Julian. Their letters, especially to family and friends in Prussia, often give two dates and some mention "by the old date" indicating the challenge of working in two date-zones. However, as the Russian state

increased its control and initiated plans to encourage Mennonites to develop and assume a role as model farmers, they were officially requested to switch to the Julian Calendar. This occurred around 1820 at a time of some religious turmoil in the Molochna colony in southern Russia. The recent arrival of new immigrants from Prussia, changes in the religious leadership of the established congregations, an interest in Bible distribution and links with non-Mennonite evangelicals, caused a counter reaction among conservative forces which eventually ended in a religious schism of the senior congregation. One of the areas of dispute concerned the Russian request to revert to the Julian Calendar. But why should this have been of concern?

The brief report which has survived of this affair speaks of Mennonite concern about changes in their religious calendar. The crucial cycle of observance and celebration of the religious year, marking events in Christ's life, is central to all Christian groups, although the emphasis placed on key aspects of the cycle vary. It would seem that the conservative leaders feared the official request indicated a move towards the dissolution of the Mennonite's separate faith and congregational independence. The change in dates would bring their religious practices closer to those of Orthodoxy. It was then but a short step before they were forced to join the Orthodox Church, with a loss of their freedoms and the threat of enslavement. Such fears were common and were to recur later, although they were without substance. Coming from states where earlier it had been a common practice to force religious change upon their subjects, the Mennonite fears were well grounded.

The Mennonites in Russia eventually did adopt the Julian Calendar. In fact, as they interacted more and more with the peoples around them, their own marking of time gradually began to coincide with the rhythms of the natural and cultural space in which they lived. Market days, saint's days (especially as they employed peasants of the Orthodox faith) and the Imperial state's calendar gradually merged, but did not replace, their own religious and social marking of time measured daily by their large wall clocks. One only has to examine the annual almanacs published by the Mennonites themselves to see how, by 1900, Mennonite marking of time was rich, complex and integrated with the world

around them.

Every genealogist is aware of the variations in the dates that mark births, baptisms, marriages and deaths of Russian Mennonites. Shortly before his death, an elderly Mennonite scholar wrote to me that since emigrating to North America he had always celebrated two birthdays. By the old Calendar he was born on November 17th, and all his relatives sent their best wishes on that date; but his non-Mennonite friends sent theirs on the 30th. It should have been the 29th, he noted, but somehow it had become the 30th. Some people mark time; others judge it.

### Notes

For a good general account of the changes in marking time see David Ewing Duncan, *The Calendar* (London: Fourth Estate, 1998); on the problems for Mennonites in Russia of the change in calendars see Franz Isaak, *Die Molotschnaer Mennoniten* (Halbstadt: H. J. Braun, 1908), 94, and on its context my "Servants from far: Mennonites and the pan-evangelical impulse in early nineteenth century Russia," *Mennonite Quarterly Review*, 61, 2 (1987), 213-27.

*James Urry is professor of anthropology at Victoria University of Wellington in New Zealand.*

***Mennonite Historian* is published by the Mennonite Heritage Centre of Mennonite Church Canada and the Centre for Mennonite Brethren Studies of the Canadian Conference of Mennonite Brethren Churches.**

**Editors: Abe Dueck (CMBS)**

**Alf Redekopp (MHCA)**

*All correspondence and unpublished manuscripts should be sent to the editorial offices at:*

600 Shaftesbury Blvd.,  
Winnipeg, MB R3P 0M4  
Phone 204-888-6781

*e-mail:*

[aredekopp@mennonitechurch.ca](mailto:aredekopp@mennonitechurch.ca)

*or*

1-169 Riverton Ave.,  
Winnipeg, MB R2L 2E5  
Phone 204-669-6575

*e-mail:*

[adueck@mbconf.ca](mailto:adueck@mbconf.ca)

*Subscription rates: \$9.00 per year, \$16.00 for two years, \$22.00 for three years. Individual subscriptions may be ordered from these addresses. ISSN 07008066.*

# Genealogy and Family History

by Alf Redekopp

## Queries

**Goossen-Enz** - I am looking for descendants of Gerhard Jacob Goossen b. ca. 1788 m. to Margaretha Enz b. ca. 1780. Their children: Helena b. ca. 1802, Gertrude b. ca. 1804, Justina b. ca. 1807, Gerhard b. 1811 m. Minna Plett (we have the descendants of them), Maria b. Jan. 9, 1813 and Katharina b. ca. 1819. Please contact: Victor Goossen, P.O. Box 160, Rosenort, MB Canada R0G 1W0 Phone: 204-746-2375 Fax 204-746-2667.

**Dueck (Dyck)** - I am looking for information about the ancestors and descendants of Peter Dueck b. Feb. 13, 1867 married to Elisabeth Dueck (b. Sept 7, 1868/9), daughter of Peter Dueck (1840-1893) and Sara Peters (1843-1910). Most of the family came to Canada in 1892, settling in the Morris municipality. Also further information about the descendants of Elisabeth's siblings would be appreciated. These siblings include: Abram Dueck (b. 1864), a blacksmith at Lowe Farm and settling in Dalmeny, Johan Dyck (b. 1870) who lived in Fort Francis, Ontario, Peter Dyck (b. 1872) who moved to California, Jacob Dyck (b. 1875) who settled at Laird, Gerhard b. 1876 of whom nothing is known, Maria Dyck (b. 1878) who married Cornelius Kroeker, Bernd Dyck (b. 1883) who lived in Didsbury, and Sara Dyck (b. 1885) who married Abe Dueck and lived at Goultdown. Contact: Myrna Stone, Box 86, Loreburn, SK S0H 2S0. Phone 306-857-4707 or fax 306-857-2124.

**Funk** - I am seeking information about the descendants and ancestors of Heinrich Funk (1838-1912) who emigrated from Neu-Rosengart, Russia in 1892, and settled at Hochstadt, Manitoba. His first wife was Agatha Neufeld (1842-1885) and his second wife was widow Toews (born a Margaret Braun (1845-1929). A son Isaak (1873) and a son Johan (1887)(my father) settled at Hochstadt near Altona, Manitoba. The other eight siblings moved to

Saskatchewan. They were Heinrich Funk (1863-1953), Anna (m. Peter Reimer) (1864-1932), Diedrich Funk (1866-1932), Agatha (m. Toews) (1871), Jacob Funk (1875), Eva (m. Klassen) (1877-1928), Helena (m. Mantler) (1882) and Maria (m. Cornelius Rempel (1884). Contact: Henry J. Funk, 293 Edison Ave., Winnipeg, MB R2G 0L5.

## Note worthy articles

**A**dalbert Goertz has published the following articles in *Altpreußische Geschlechterkunde* in recent years (i.e. 1997-1999): (1) "Mennoniten im Kirchenbuch von Reichenberg bei Danzig 1615-1800". This article consists of Mennonite recorded in the Lutheran register identified as LDS microfilm no. 0208324. (2) "Mennonitische Taufen 1759 von Graudenz bis Thorn". This article contains extracts of Mennonite baptism found on LDS microfilm no. 555793. (3) "Mennonitentrauungen 1801-1830 in Gr. Mausdorf, Kr. Elbing". This article contains Mennonite marriages recorded in the Lutheran records found on LDS microfilm no. 0208149. (4) "Mennonitenhöfe 1839 im Regierungsbezirk Marienwerder". This article contains a list Mennonite residents extracted from the LDS film no. 52915. (5) "Mennonitentrauungen 1800-1830 in Fürstenau bei Elbing". This article consists of Mennonite marriages extracted from the Lutheran register available on LDS microfilm no. 0208103. (6) "Trauungen 1781-1818 in der Mennonitengemeinde Gruppe". This article contains Mennonite marriage records based on the church register noted as "Signatur DW 2691" in the private state archives officially known as Geheimen Staatarchiv Preußischer Kulturbesitz zu Berlin-Dahlen. (7) "Taufen 1781-1813 in der Mennonitengemeinde Montau, Kreis Schwetz/Westpreußen" (8) "Trauungen 1753 und 1784-1809 in der Mennonitengemeinde Montau". (9) "Mennonitische Trauungen im evangelischen Kirchebuch der Pfaffei Jungfer 1801-1840. The article contains extracts from the Lutheran registers available on the LDS microfilm no. 0208168 and 0208171.

## Vistula Delta Mennonite Cemeteries Restored

**F**or the past seven years Dutch Mennonites from the Aalsmeer area of Holland have been going each summer at their own expense to the Elbing area of former West Prussia, in order to restore five Mennonite graveyards. This was the final year of this project and a project report has been issued by Maarten 't Hart of Aalsmeer. This report in Dutch is an inventory reading of the tombstones found in the five cemeteries. It is a valuable source of genealogical information for families whose ancestors lived in the former West Prussia area of what is now Poland. Erwin Wieler of Surrey, BC was fortunate to have been accepted as a volunteer with them this past July, and we thank him for sending the Mennonite Heritage Centre a copy of this report. We are also extremely grateful for the work of Maarten 't Hart and the Dutch Mennonite volunteers who laboured intensely to restore the cemeteries and provide us with this information. The location of the Mennonite graveyards covered in this report include Heubuden, Markushof, Thörichthof, Ladekopp and Ellerswald. The report also includes the transcription of Mennonite tombstones found in the Lutheran cemeteries in Fischau, Thörichthof, Kampenau, Markushof, Wickarau, Rosenort, Petershagen, Fürstenwerder/Bärwalde, Prangenu and Güldenfelde.

## Russian Mennonite Church Register

**E**xcerpts from the **Chortitza** (South Russia) Church Register copied by a Johann Epp (Germany) consists of 24 pages containing 51 families. The Mennonite Heritage Centre (Winnipeg) received acquired a photocopy of this document from Dave Epp, Didsbury, Alberta. Many of the families in this document connect with the Epp family. Does any one know of other pages which may have been copied from this register at one time?

Send inquiries to Alf Redekopp, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4  
E-mail: aredekopp@mennonitechurch.ca.



## Interim Director Appointed



**A**lf Redekopp has been appointed as Interim Director of the Mennonite Heritage Centre. The appointment was made on November 12th by Mennonite Church Canada

General Board on the recommendation of the Heritage Committee.

Alf Redekopp began in his new role on November 15 -- a role which extends until June 30, 2000. He replaces Ken Reddig, who left the position to become Executive Director of Mennonite Central Committee Manitoba.

Redekopp has worked part-time as the archivist for Mennonite Heritage Centre since August 1, 1994. He also worked part-time as the archivist at the Centre for Mennonite Brethren Studies since 1987. The Centre for MB Studies has granted him a leave of absence in order to accept this appointment.

Redekopp has 12 years of archival working experience and has completed the Core Curriculum Education Program of the Association for Manitoba Archives. He has taught both in public and private high school for a total of 18 years. He and his wife Kathy are members of Home Street Mennonite Church.

## 125<sup>th</sup> Anniversary Video For Sale

A 45-minute video of the celebration at the Forks, Winnipeg, 1 Aug. 1999 including the reenactment of the arrival of the first Mennonites to Western Canada in 1874 is available for \$20.00 + GST & shipping.

**To order contact:**  
**MHC, 600 Shaftesbury Blvd.,**  
**Winnipeg, MB R3P 0M4**

## Recent Accessions

The following are a small selection of some items or collections acquired by the Centre in 1999.

1. Olga Rempel materials including the sound track used for her play entitled *Wer nimmt uns auf?* performed in Winnipeg in 1976.
2. An 1834 edition of Menno Simon's *Fundament Buch* (originally published in 1575) which Bishop David Stoesz purchased in 1861.
3. Johann Froese diary written in the Ukraine in 1926-1927.
4. MCC Alberta Lubicon VS Project files. -- 1993-1996.
5. Jacob Nickel (1886-1977) ordained elder of the Zoar Mennonite Church, Langham, SK sermons and notes.
6. MCC Native Concerns collection consisting largely of the materials collected by Menno Wiebe, full-time director of this program from 1974 to 1997.

7. Mennonite Mutual Burial Society, Rhineland Municipality minutes and financial records. -- 1940-1991.

8. Records of MCC Manitoba. -- 1980-1989.

9. MCC Canada files. -- 1988.

10. G.I. Peters collection about Mennonite Red Cross workers who served in WWI and their correspondence pertaining to applications for war-pensions.

10. CMC General Secretary files. -- 1991-1998.

11. Evangelical Mennonite Mission Conference Archive files consisting of financial records, Christian Education and Publication records for 1968-1974, ministerial minutes for 1939-1965, records of the Roseville/Rosebank and Kitchener congregations and the papers of ministers such as Rev. C.G. Stoesz, Rev. John Adrian and Rev. Peter Buhler.

## Funds needed for David Toews Biography

**D**onations are requested to support the research and writing of the biography of David Toews. Financial contributions may be sent made payable to the Mennonite Heritage Centre. See *Mennonite Historian* Vol. XXV No. 3 (Sept. 1999) for details.

## Holiday Hours

The Mennonite Heritage Centre will be closed **Dec. 24, 1999** at noon and reopen on **Jan. 3, 2000** at 8:30 a.m. CST.



Mennonite Historical Society of Canada Annual Meeting was hosted at the Mennonite Heritage Centre on December 4, 1999. Participants on this photo include: (standing) Henry Fast, Lawrence Klippenstein, Victor Wiebe, David Giesbrecht, Bert Friesen, Leonard Doell, Ted Friesen, Adolf Ens, Abe Dueck, Henry Goertzen, Vernon Brubaker, Ted Regehr, Gil Brandt. (Seated) Treasurer Laureen Harder Gissing, Secretary Sam Steiner, Vice President Ken Reddig and President Royden Loewen.

## New Books

Two books have recently been published with the assistance of CMBS staff. *Finding Your Way: Confronting Issues in the Mennonite Brethren Church* by David Ewert was published with the assistance of the Centre. It consists of a collection of essays which originally were papers given at study conferences and other occasions. Among the topics are such issues as homosexuality, the place of women in the church, creation and eschatology. Some of the papers were first given in the 1950s, others very recently. They therefore reflect part of the theological journey of the MB Church during the last half-century.

A second book was written by Helmut Huebert, chair of the Historical Committee which governs the Centre. The title of the book is, *Events and People: Events in Russian Mennonite History and the People that made them Happen*. The author has chosen 33 events spread over the wide mosaic of Mennonite life in Russia and has described them in considerable detail, outlined the implications and described the lives of people involved. Dr. Adolf Ens, retired Professor of History and Theology at CMBC noted, "The casual reader, interested in the life of ordinary people, will find this an enjoyable volume. Researchers will discover new detail on

specific subjects and excellent leads to further searching." *Events and People* will be available from CMBS, from Kindred Productions and from Springfield Publishers, 6 Litz Place, Winnipeg, MB R2G 0V1.

## Staff Changes



Several temporary changes in staffing have taken place recently at the Centre for Mennonite Brethren Studies. Alf Redekopp, who is archivist on a half-time basis, has taken a leave of absence until June 30 to become acting Director of the Mennonite Heritage Centre, a post left vacant after the resignation of Ken Reddig. Conrad Stoesz, who began work in September on two projects funded by grants from the Canadian Council of Archives, will become archivist on a half-time basis until Alf Redekopp returns. Stoesz has considerable experience in archival and historical work, have completed some projects at the Mennonite Heritage Centre.



CENTRE FOR  
**Mennonite  
Brethren  
Studies** IN CANADA

1-169 Riverton Avenue, Winnipeg, Manitoba Canada R2L 2E5

## Institute Biblique Laval

(cont'd from p. 1)

percentage of growth for the MB Church in Quebec was around 20 % per year. It soon became clear to the Board of Evangelism of the Canadian Conference, which supervised this church planting effort, that there was an unpredicted problem that came with this growth : the lack of a trained leadership within these new churches.

### The Founding of IBL

In 1975 Henry Brucks, who was the Executive Secretary for the Board of Evangelism, came to visit Quebec. During his trip, he was involved in a car accident and had to be hospitalized. While he was in the hospital, many people came to visit him. He wondered how these people were to become grounded in their faith and how leaders for the churches were to be trained. It became evident to him that to build a strong church in Quebec, Quebecois leadership would have to receive training.

The vision of a Bible institute began to take shape in his mind. In early January, 1976, the Board of Evangelism received the green light from the Council of Boards of the Canadian Conference of MB Churches to purchase the United Church building in Sainte-Rose, Laval, a suburb of Montreal, to begin what has now become Institute Biblique Laval (IBL). The Institute was located on these premises from 1976 to the summer of 1986. Since its inception, the ministry of IBL was very much integrated with the work of the churches. The two main goals of the school have always been to prepare "Québécois" leadership for the ministry and to provide a good biblical and theological foundation for the churches.

### The emerging school

In September 1976, the first classes took place under the leadership of Ernest Dyck, who was the president of IBL from its inception until June 1979. Martha



This group of 60 Umsiedler (Ausiedler) ministers met at the end of October for a week of intensive biblical studies at one of the large churches in Detmold. David Ewert gave 25 lectures on the Book of Acts. On the picture, besides David (second row), is John Klassen (second row from back), who has worked in Germany for 40 years, and Traugott Quiring (left, second row), formerly from Tashkent, who was an outstanding leader and evangelist in the former USSR.

Wall, a member of the Saint-Laurent MB Church, joined Dyck on the administration team of the new school. Within a few years, several other instructors came to help in this work. Herb Wiens, who was teaching music at Winkler Bible Institute, arrived in summer 1976; Ben Klassen, a former missionary to Zaïre who had taught high school in Quebec for several years, arrived in the summer of 1977 and Gerald Janzen from BC, newly graduated from the Mennonite Brethren Biblical Seminary, joined the faculty in the summer of 1979.

### **A period of turbulence**

Unfortunately, in the late 70s and early 80s, tension began to develop among IBL's staff and board. This tension was mostly related to the orientation that should be given to the school and its programs. Some wanted a more typical residential school, while others preferred a less academic school that would be more oriented toward practical pastoral training. In addition to the program concerns, there were also disagreements regarding theological issues.

During that period of turbulence, IBL experienced several changes in leadership. Ernest Dyck resigned as president in June 1979 and was replaced, in the interim, by Herb Wiens until he resigned in June 1980. He was followed by Ben Klassen. Over a period of less than two years, these tensions led to a low level of confidence between the school and the Quebecois leadership.

### **The first French-speaking faculty members**

From the inception of IBL, it had been clear in the mind of those who took this initiative that the school should be staffed as early as possible with qualified leaders who emerged from the Quebec churches. In September 1981, Jean-Raymond Théorêt joined the faculty of IBL after he completed his studies at the Mennonite Brethren Biblical Seminary. Théorêt, who had pastored for three years before he attended seminary, was the first French-speaking Quebecois to join the IBL staff on a full time basis. In summer 1982, after the board had completed an institutional self-study, Théorêt was appointed president.

At that time, Ernest Dyck and Herb Wiens had left the school. Martha Wall, Ben Klassen and Gerald Janzen were the other members of the IBL team. Janzen taught at IBL until the end of the 1983-

1984 academic year. He had come to Quebec to help while there were no trained Quebecois leaders to teach at IBL from his point of view, his presence was no longer required. In 1986 the Board decided to invite Pierre Gilbert, who was then a Ph.D. candidate at Université de Montréal, to join the faculty. Klassen found it difficult to leave a ministry that he enjoyed so much, but at that time the administration and the Board agreed on the necessity to strengthen the presence of French-speaking Québécois within the school.

### **A year of transition : 1986**

1986 was a transition year for IBL. With the arrival of Pierre Gilbert the original intention of the initiators, to place the government of the school in the hands of French-speaking Québécois, was fulfilled. The president, registrar and board were made up of people from the province. The Board of Evangelism, which had helped to build IBL, kept an advisory role. Gilbert left IBL in 1996 to teach at the Mennonite Brethren Biblical Seminary.

1986 was also the year that IBL moved from Sainte-Rose, Laval, to Saint-Laurent on the Island of Montreal. While the building in Laval belonged to IBL, it was also shared with the Sainte-Rose MB church. Since the church had grown, it needed more space for its activities. At the same time, the Saint-Laurent MB church had an opportunity to buy a former cosmetic factory located in Saint-Laurent that presented the potential to become a multi-functional facility for church activities and church-related agencies. Furthermore, the faculty and the Board of IBL had begun to reflect on how the school could be more effective in training for urban ministries. It became obvious that moving the school closer to the metropolitan Montreal would be beneficial for the ministry of IBL. It was decided to move the Institute to the second floor of the new facilities purchased by the Saint-Laurent MB Church. In collaboration with Christian Direction Inc., an urban mission, IBL undertook the opportunity to provide training in urban ministries.

### **Academic association**

For the first ten years of its existence, IBL had no academic accreditation. In the summer of 1986, the Institute developed a Memorandum of Association with the Mennonite Brethren Bible College

(MBBC). According to this Memorandum, IBL students were able to complete a Bachelor of Religious Studies degree by taking the final year of their studies at MBBC. This agreement was in place until 1990 when IBL finalized its association with Université de Montréal.

In conformity with this new agreement with the University, IBL offered a one-year certificate in religious studies. Students were registered as full-fledged university students for their courses taken at IBL and all the courses were taught at IBL, by IBL's instructors. The agreement also provided the option to design courses that specifically answered the needs of the evangelical churches in Quebec or to choose from the Université de Montréal Faculty of Theology's bank of courses. In summer 1996, this agreement was reviewed and improved. Since then, IBL students can take up to two years of their studies at IBL. They can complete a Bachelor of Arts or a Bachelor of Theology degree by adding another year at the University.

### **A new president and a new name**

In Fall 1996, Éric Wingender joined the faculty of IBL as instructor and registrar. Wingender, a graduate of MBBS, came to IBL with experience in pastoral ministry, as well as in high school teaching. In June 1998, after Théorêt completed his 16 years as President of IBL and returned to teaching at IBL, Wingender was appointed President.

Under his leadership, IBL's name was changed to "École de Théologie Évangélique de Montréal". According to the new president, the new name is a more appropriate way to express the fact that over the years IBL has become an undergraduate school of evangelical theology. The change of name will be implemented for the 2000-2001 school year.

*Jean Theoret is instructor and former director of IBL.*

## **1874 Revisited**

*by Conrad Stoesz*

The Chair of Mennonite Studies and the Manitoba Mennonite Historical Society sponsored an interesting lecture series on October 1-2. This year they took advantage of the fact that it is the 125<sup>th</sup> anniversary of Mennonites settling in



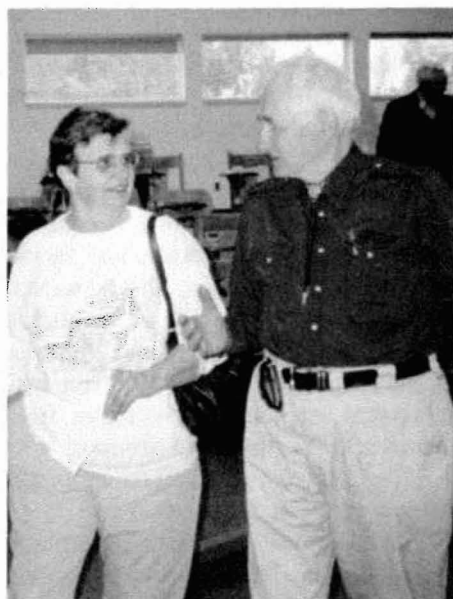
Manitoba. The whole conference revolved around this theme, entitled *1874 Revisited*. The lecture series drew in quality speakers and researchers, lay and professional, all adding to our understanding of the immigration. The weekend-long event began at the University of Winnipeg. The keynote speaker was John H. Warkentin, who had done a landmark study on Mennonite settlements in Manitoba in the 1960s.

The next portion of the event took place at the Mennonite Heritage Centre early Saturday morning.

Presenters included Lawrence Klippenstein on the Russian background of immigrants, Angelica Sauer on William Hespeler, Wesley Berg on Old Colony style of worship music, Delbert Plett on the economic condition of immigrants (they were not poor and uneducated) and Jake Peters on the late comers (1890-1914) who came to connect with families already here. Frieda Klippenstein introduced the audience to about 500 interesting newly discovered glass plate negatives from Neuberghthal, Manitoba, on the West Reserve.

Interspersed among the presentations was time for questions. During intermissions people enjoyed mingling and networking with people working on a wide array of projects.

Conrad Stoesz is interim archivist at Centre for MB Studies, Winnipeg.



1874 Revisited: Martha Martens and John H. Warkentin in conversation. (Courtesy of Conrad Stoesz)

## Book Notes

by Adolf Ens

In Spring of 1992 the Manitoba Mennonite Historical Society and the Jewish Historical Society of Western Canada held a joint evening meeting. The unexpectedly strong interest shown in this event led to plans for a further gathering, this time to include the Ukrainian community as well, since many Canadian Jews and Mennonites trace their origins to Ukraine. Nineteen of the papers presented at the 1995 Conference, "Building Bridges," have now been published as *A Sharing of Diversities*, edited by Fred Stambrook, History Department, University of Manitoba, and Bert Friesen, MMHS. (Canadian Plains Research Center, University of Regina, 264 pages, \$20.)

The Mennonite Historical Society of Saskatchewan has published the long-awaited *Mennonite Homesteaders on the Hague-Osler Reserve, 1891 - 1999*, companion volume to the massive centennial history, *Hague Osler Mennonite Reserve*, published in 1995. The core of this new book (270 pages) consists of a detailed listing of homesteaders by section location on the five townships of the Reserve. Information includes economic data for half a dozen or more years. Other major sections include the 1901 Canadian Census and historical photographs of homesteaders (each about 80 pages). Compiled by Leonard Doell over a 20-year period, the 536-page, 8½ x 11 hardcover book is available from the MHSS for \$45.

More than a decade ago the Hutterian community began the ambitious project of publishing its history in English translation. Volume I of *The Chronicle of the Hutterian Brethren* gave us *Das grosse Geschichtsbuch* in 1987. In 1998 Volume II added *Das Klein-Geschichtsbuch*. While it is slightly more modest in size than the 1947 German edition was, its 867 pages hardly qualify it as "small." The Rev. Jacob Kleinsasser of Crystal Spring Colony at Ste. Agathe, Manitoba, served as editor-in-chief, although the translation is, of course, a communal project. Available at Crystal Springs Bruderhof for \$40.

A second "new" Hutterian book is Peter Riedemann's 1565 *Confession of Faith* published by Herald Press in a fresh English translation by John J. Friesen. Like the *Chronicle*, this book is of considerable

interest to students of Anabaptism. The present "New Expanded Edition" has 30 pages of contemporary information and photographs not included in the first edition of the Friesen translation released earlier this year. No. 9 in the *Classics of the Radical Reformation* series, \$24.25.

Rose Marion Hildebrand's *More Precious Than Gold: Our Heritage* contains an interesting mixture of family history (four sets of grandparents: Peter & Sarah Hamm, Jacob & Aganetha Toews, Henry & Katherina Hildebrand; Abram & Helena Wiebe), historical documents, and personal experience. The author is from Langevin in southern Manitoba.

Abram Reimer's autobiography, *To God be the Glory*, "begins in the midst of revolutionary Russia in 1919. It includes the very difficult Stalin era in the USSR, an interlude in Germany 1943-1948, and subsequent life in Canada. (Available from the translator-publisher: Dr. Katherine Reimer Janzen, New Insight Enterprise Inc., Pickering ON, L1V 2S2)

## Mennonite art show begins West Reserve celebrations

by Elmer Heinrichs

Early scenes from life in the Manitoba West Reserve, and special aspects of two of its communities recorded by photographers of the day were key elements of an exhibition "A Celebration of Mennonite Art" at the Pembina Hills Gallery in Morden recently. The exhibition, from Nov. 5 to 27, showcased a variety of different art forms spanning one and a quarter centuries of creativity by Mennonites who settled in the region. On display were photos, toys, quilts, embroidery, painting, furniture and more.

The exhibit featured early scenes from life in the West Reserve, a photo collection from Mennonite Heritage Centre planned by Conrad Stoesz, as well as key features of two communities, Reinland (once a Reinlaender village), and Neuberghthal, a Bergthaler village. Special credit for the Reinland photographs was extended to Henry G. Ens, retired teacher and an active photographer, and to Frieda Esau Klippenstein, Otto Hamm, and Jake Hamm for making the Neuberghthal photos available for the exhibit.

Elmer Heinrichs is a freelance writer from Altona, Manitoba.

## Book Reviews

Albert Barkman, comp. and ed. *Home News: World War II Alternative Service, 1943-1946*. (Beausjour, MB: Prairieview Press. 1998) 374 pp., \$25.00.

John M. Dyck, ed. *Faith Under Test: Alternative Service during World War II in the US and Canada*. (Moundridge, KS and St. Anne, MB: Gospel Publishers. 1997) pb., 226 pp., \$21.00.

Peter Lorenz and Elsie Neufeld, eds. *Mennonites at War: A Double-Edged Sword: Canadian Mennonites in World War II*. (Deloraine, MB: DTS Publishing. 1997) hdc., 138 pp.

*Reviewed by Lawrence Klippenstein, former Director, Mennonite Heritage Centre.*

The issue of Mennonites serving in World War II, as COs or in the armed forces, is still very much alive. The books noted here are evidence of that. One or more are at the press waiting to appear.

Barkman and Dyck have assembled their materials in the context of the Church of God in Christ Mennonite (CGCM), better known as the Holdeman Church. *Home News* was a Canadian Mennonite newsletter published during wartime to bring news from home communities to men in alternative service. Here all the issues of that newsletter have been reprinted.

Information came from Manitoba communities like Kleefeld, Steinbach, Greenland, near St. Anne, Rosenort and Morris where flourishing Holdeman congregations still exist today. At the time *Home News* came as well from the surrounding areas. A good deal of local history is thus preserved in these pages. Several items written by COs are included also.

*Faith under Test* depicts the broader national contexts of alternative service, and then concentrates on personal testimonies and reminiscences of conscientious objectors. Chapters 18-21 focus on the Canadian experience, with a list of names included of CGCM men who served. A similar list for the US CGCM congregations concludes the volume.

Mennonites in military service have not featured as much in published Mennonite recall of World War II. Neufeld has brought them front and centre with long lists (not necessarily exhaustive) of names of men from Mennonite

communities and congregations who joined the armed forces. There were five thousand or more of these persons.

Some readers have observed that a nuancing would have been useful in these lists. For example, they now include individuals in noncombatant service who were in fact COs, but chose to serve in the medical corps. Understandably there are names which should have been included in this volume but were not available to the authors.

These are not academic volumes but part of the literature which has come from the grassroots. It is good that these voices are still heard. Perhaps other researchers will find it possible to extend the listings in both cases. This will allow us to move beyond statistics, and maybe even enter into useful dialogue with those still among us today.

Royden Loewen, ed. *From the Inside Out: The Rural Worlds of Mennonite Diarists, 1863 to 1929*. (Winnipeg: University of Manitoba Press and the Manitoba Record Society, 1999) 350 pp.

*Reviewed by Adolf Ens, Professor of History and Theology, Canadian Mennonite Bible College.*

This volume of source documents includes excerpts from 21 diaries by Mennonites of some 40 available to the editor. One third of the diarists included are women, and almost two-thirds are Mennonites from Russia. Most were Canadian residents, including seven Ontario Mennonites of Swiss or South German origin. Three of the men and one woman were teenagers when they wrote. The oldest woman was 63 at the time her diary excerpt begins; among the men four were at least that old, while two were in their seventies. Readers will appreciate this broad age spectrum.

Most of the excerpts cover a relatively short period of time. Eleven of them range from one to six months. All the rest, with one exception, cover about one year. However, since the number and length of diary entries vary greatly, the amount of material is not determined only by the time span covered. Thus, Cornelius W. Loewen's recordings from 1867 to 1877 take up six and a half pages, while Abraham F. Reimer requires 24 pages for a mere six months. The brevity of the time span covered by the diary selections means

that one can gain a glimpse at most into the lives of the writers.

Since most of the diaries were written, as the editor confesses, "by ordinary men and women engaged in everyday farm life," perhaps the brevity of many of the selections is no great loss. When five consecutive entries of a diary give only an assessment of the weather ("a fine day") and the note "we did plough," one does not need a long selection. As a sampler of "ordinary" lives during these seven decades the selection provided serves well.

The editor has also selected a broadly representative group (as much as that is possible for a basically farming community) by merchants, ministers, and persons in transition (Russia to Canada, Canada to USA, Russia to USA via Canada).

Undoubtedly, all of the diaries included provide significant information for historians and family researchers. But in most cases one would have to have considerable background information and study the entire diary. In their excerpted form, there is great unevenness in the insights which the casual reader can hope to obtain from them. Loewen's introduction to each diarist and his comments on the context enhance the value of the excerpts. I found the selections from merchant Elias Eby, though brief, and Maria Reimer Unger among the more interesting.

A very significant and valuable feature of the book is Loewen's 20-page introduction. Its discussion of the diverse nature of diary writing and of the significance of diary material for social history is very helpful. The comment on Julian and Gregorian calendars (Preface, p. xi), however, is confusing at best.

Most of the diaries were written in German. The translations frequently appear unnecessarily wooden and literal. Although the editor reports that he wanted to reproduce the diaries as they were written, errors and all, many entries contain added comments and "corrections" in square brackets. These range from unnecessary to intrusive to irritating.

The University of Manitoba Press and Royden Loewen have rendered us a valuable service in this publication. Researchers interested in family history, local studies, social, church, or economic history have excellent source samples readily available, and a guide to find the entire extant diaries.