

Mennonite Historian

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



Benjamin B. Janz, Sir Edward Beatty and other CPR officials on their way to the Coaldale Mennonite Brethren Church in September, 1937 at the occasion celebrating the settlement of Mennonites in Canada in the 1920s. Photo: Courtesy of CMBS, Winnipeg.

THE MENNONITES: Mostly of Dutch Origin by B.B. Janz, Coaldale

Editor's Introduction

Mennonites often find themselves trying to explain to others who they are. Anyone who opens the Canadian Mennonite Encyclopedia OnLine on the Web will immediately encounter the heading, "Who Are the Mennonites?" It seems clear that Mennonites have had to explain themselves to others more often than most other Christian groups. Partly that is because they are a minority group in most settings; partly it is because there are many visible differences between the many subgroups within the Mennonite world, and partly it is because of specific issues such as nonresistance that have led to misunderstanding. During World War I Peter Braun published several editions of a work in Russian which was entitled, "Who Are the Mennonites." A search of various Mennonite libraries quickly

reveals quite a number of other works with similar titles. Sometimes the main issue is one pertaining to how outsiders are to understand the Mennonites; at other times the main issue relates more to how Mennonites view or define their own identity. Ethnic, cultural and religious factors all play a part in how Mennonites have defined themselves.

During World War II, as during World War I, Mennonites in North America were often under suspicion both because of their position of nonresistance as well as because of their use of the German language and other connections with German culture. It is also clear that quite a number had pro-Nazi sympathies. It is therefore not surprising that some leaders fought hard to distance themselves from such suspicions. Benjamin B. Janz, the

author of the following article which was first published in the *Lethbridge Herald* and the leader of the Coaldale Mennonite Brethren Church, was one such individual. Janz was the Russian Mennonite Leader who was largely responsible for organizing the exodus of Mennonites from Russia in the 1920s.

The issue of the *Mennonitische Rundschau* in which this article was republished (July 31, 1940), was one of 18 issues from June 5, 1940 to October 2, 1940 which suddenly appeared without explanation with a new masthead bearing the title, *Mennonite Review*. The front page of these issues was entirely in the English language, whereas subsequent pages were in German and bore the title *Mennonitische Rundschau* at the top. When the masthead reverted to *Mennonitische Rundschau* in October, there was again no explanation.

AD

Of recent days much interest is being manifest concerning these people – who are they, where do they come from and what are we to think of them? Prior to these troublous times they enjoyed a general, good reputation. Not only did the Lethbridge Herald confirm this fact many times, but also the Calgary Herald, the Winnipeg Free Press, the Family Herald and Weekly Star, the Toronto Globe, and others.

Regarding the origin we have to probe into the history of the last 400 years. The name "Mennonites" has been given to this religious body of people after one of their leading teachers and ministers, Menno Simon from Holland, who was a Catholic priest and a contemporary of the great leaders of the reformation: Thomas, Cranmer, Georg Fox, W. Penn, Luther, Calvin, Zwingli, etc.

After Menno Simon was converted to the Protestant faith through the reading of the Bible, he joined for a time the fellowship of the reformers. He is not the founder of doctrine, but rather an organizer of the Mennonite body. The doctrinal teaching itself is from a time much earlier than of the reformation and has its beginning with the Waldenses and similar evangelical movements. With the dawn of the reformation these Christian people hoped to be relieved from the continuous persecutions which they had to endure through the early years of their existence,

(cont'd on p. 2)

The Mennonites

(cont'd from p. 1)

but to their disappointment their sufferings were increased when also the Lutheran church turned against them on the side of Catholicism. This continuous pressure became the cause for the many migrants of the Mennonites. When Phillip II in 1576 and after him the Duke of Alba started the severe persecution in Holland, the Mennonites sought refuge in the lower region of the Vistula river and up to Danzig. During this immigration they were joined by many families who before had fled for their faith from Switzerland to Holland. About 250 years the Mennonites remained under the rule of Polish kings, and were permitted to live peacefully, even though Poland was Catholic. They were appreciated because of their agricultural ability and progressiveness in culture. In Poland they were joined by another group of people of the same faith from Moravia. How many of the latter were national Moravians or Swiss brethren again, history has never been able to determine. So much, however, is certain, that the Holland Dutch them. In the list of Mennonite names it

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From June 5, 1940 to Oct. 2, 1940 the masthead of the *Mennonitische Rundschau* changed to *The Mennonite Review* without any editorial explanation. Photo: Courtesy of AR.

language was far predominant among appears that most are of Dutch and some different others, perhaps a few of Polish origin.

Under German Domination

After the Polish kingdom was over-run and divided among the three great powers: Russia, Austria and Germany, the Mennonites came under German domination and educational influence and it was here where they lost their original Dutch language. It was also here where a number of German people were incorporated into the body of the Mennonite group, just as we have to expect some change in the course of assimilation between the various social and religious groups our new home country. That's inevitable. So we see that there is no pure blood of a special nationality but a mixture of different nationalities and nobody would be able to make out a percentage of one or the other nationalities.

Under the new German rule conditions changed immediately and for the worse on account of military pressure and administrative restrictions. But a new opportunity was coming from an unexpected quarter. Russia at this time had gained possession of a vast and rich agricultural area north of the Black Sea. The Russian peasants were unwilling to break away from their own homes to colonize an unknown region, so the Czarina Catherine the Great cast for suitable foreign immigrants. Now the Mennonites had come to the attention of

the Russian royal family through Peter the Great who had encountered them in a sojourn in Holland, and Catherine sent her envoys to negotiate with these people looking to their migration to this new section of her empire. She assured the Mennonites religious freedom and in addition offered concessions as to land and taxes. The Mennonites consented to make the move, the trek to south Russia starting in 1789, continuing for three decades. The immigrants faced many hardships, but they finally succeeded.

After the Great War bolshevism took power in Russia. The Communist party ruled. Now there came the persecutions by the Communists with their attempt to destroy and exterminate all Christian faith and every religious principle. Their slogan was: Religion is opium for the people. About one-fifth of the Mennonites succeeded to escape from the most horrible regime of the world and were privileged to find a new home in Canada. A few thousands also have gone to Brazil and Paraguay.

Language Problem

Here in our new home land we see ourselves again confronted with the problem of adopting a new language and that is inevitable. The solution of this difficulty is clearly demonstrated in the history of the Mennonites who 60, 100, and 180 years ago immigrated to the U.S.A. The great majority of them lost their

(cont'd on p. 8)

Genealogy and Family History

by Alf Redekopp

Queries

Klassen - I'm seeking information on the ancestors of my great-grandfather, David K. (Konrad) Klassen (born 1854, Molotschna colony) and his wife Agatha Sawatzky. David's father was Konrad Klassen, his mother's name is unknown. (It's possible that the Konrad Klassen and Helena Gerzen included in the Grandma 3.0 database could be his parents.) Konrad died when David was 2 (1856?) and his mother died one year later (1857?), leaving 9 sons and 2 daughters. David was adopted by Peter Unrau's from Andreasfeld and lived there until the age of 20 years. David and Agatha emigrated with their family to Gretna, MB in 1903 and settled in Borden, SK. Their 2 oldest sons, John and David (my grandfather), emigrated a few years later. I'd appreciate any information on Konrad Klassen and also the names of David K.'s orphaned brothers and sisters. Contact: Darlene Rahn, 1806 Ham Hill Road, Centralia WA 98531 e-mail: momnpop@reachone.com

Conrad Stoesz, 600 Shaftesbury Blvd. Winnipeg, MB R3P 0M4 e-mail: cstoesz@mennonitechurch.ca

Martens - I am looking for information on Johann Johann Martens, who is A2 B4 C3 page 71 in Aron Martens 1754 -1801 book. Did he have 2 wives? I am his great granddaughter. He had a daughter Julia, b. 1881, who married Dietrich K. Thiessen b. 1870. Julia died in Kurgan Tjube? China. Was this the architect D.K. who designed the Schoenwiese Church in Chortitza? They had 4 children, Constantin b. 1904, Victor b. 1906, Paul b. 1907, Elsa b. 1912. What happened to Dietrich, and where are the children? I would like to get in touch. Any information would be much appreciated. Contact: Nelly Rempel, Box 4, Port Robinson, On LOS 1KO e-mail: nellyr@vaxxine.com

Recent Books

Ernest H. Baergen. *Bernard Peters Ancestors and Descendants*, Second Edition. (Saskatoon, SK: Private Publication, 2000) 203 pp.

This compilation traces the Peters ancestry back to Gerhard Peters (1772-1848) and his wife Agathe Bueckert (1778-1846) who originated in Marienburg, West Prussia and migrated to Schoensee, Molotschna in 1815. The specific focus of the book is on the descendants of Bernhard Peters (1880-1932) who died in Chinook, Alberta. Much of the book consists of photographs of his descendants. Contact: Ernest Baergen, 530-2510 Kenderdine Road, Saskatoon, SK S7N 4G5

Ernest H. Baergen. *Gerhard J. Baergen Ancestors and Descendants*, Second Edition. (Saskatoon, SK: Private Publication, 2000) 329 pp.

This compilation traces the Baergen ancestry back to Elias von Baergen whose son Hans von Baergen died in 1752 in Ladekopperfeld, Poland. Specifically it focuses on the descendants of Gerhard J. Baergen (1877-1954) born in Friedensdorf, Russia and died in Tofield, Alberta. Contact: Ernest Baergen, 530-2510 Kenderdine Road, Saskatoon, SK S7N 4G5

Luise Martens, Gert Martens, Katherine Martens. *Töws Family History 1723-1999*. (Winnipeg, MB: Private Publications, 1999) 68 pp.

The compilers of this book have produced both an English and a German version of this family history. The genealogy traces back to Johann Toews (1723-1791) who was married to Anna Klassen (d. 1799) whose descendants lived in the Molotschna colony. This compilation includes translated letters, diary entries, memoirs and photographs. Contact: Katherine Martens, 701 Patricia Ave., Winnipeg, MB R3T 3A8

Peter K. Reimer. *The Aron Peters family 1746-2000* (Kleefeld, MB: Private publications, 2000) 585 pp.

This compilation traces the descendants of Klaas Peters (1797-1866), son of Aron Peters (ca.1746-1802) and Helena Krahn. This family's history includes coming to Canada during the 1870s, pioneering in the Manitoba Mennonite West Reserve, migrating to the Hague, Saskatchewan area around 1900, to Durango, Mexico several decades later and on to other Central American countries or back to Canada. Using genealogical software this book includes additional name, place and event indexes as well as other statistical information. Contact: Peter K. Reimer, Box 205, Kleefeld, MB R0A 0V0 or phone 204-377-4459.

Kroeker - I am looking for the descendants of Klaas Klaas Kroeker and Maria Warner, likely the same family that is found in Ladekopp in 1835. The census lists Klaas Klaas Kroeker (ca. 1787-) and Maria (ca. 1797-) having the children Peter (ca. 1823), Helena (ca. 1825), Klaas (ca. 1828), Maria (ca. 1830) and Jacob (ca. 1833). According to the census records this family moved to Chortitza in 1836. David Epp of Chortitza records in his diary on July 14, 1837 the death and funeral service for Klaas Kroeker who was 53 years old, leaving behind 3 sons and 2 daughters. The only trace of his children so far is the youngest son Jacob who came to Canada in 1876. His son Klaas and wife Maria Koslofski are believed to have moved to Lost River, Saskatchewan around 1903. One of the daughters married a P. Zacharias. In a 1914 death notice of Jacob Kroeker the writer states that there are family members in Siberia. Contact:

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

Neuanlage in the West Reserve: Its Founding Years

by Ken Kliever and Lawrence Klippenstein

The 1870s Mennonite immigrants to Manitoba followed the living patterns they were used to back in Russia. They grouped themselves into villages of ten to twenty families, often from the same congregation in Russia, or based on close family ties.

One of the early villages of the West Reserve was Neuanlage, located just north of the international boundary in the vicinity of Gretna. Originally formed in 1879 on the SW quarter of Section 9, Township 1, Range 1W, it was moved south in 1885 across the east-west road passing it, to the homestead property of Franz Kliever. This property lay on the NW quarter of Section 4, Township 1, Range 1W.

The families listed on the village roster also had homestead properties in Sections 4, 5, 6, and 9 of Range 1W and Section 1, Township 1 of Range 2W. The owners of the original village farmsteads have been listed as follows: Franz Kliever, Johann Schellenberg, Peter Abrams, Peter Abrams Sr., Johann Klassen Sr., David Schellenberg Sr., David Schellenberg Jr., Martin Klaassen, Johann Klaassen Jr., Peter Hiebert, Katharina Bergen, Daniel Bergen, Johann Janzen, Johann Rempel and Cornelius Hiebert, later an MLA in Alberta.

The 1880 taxation records, published by John Rempel and Bill Harms in *1880 Village Census of the Mennonite West Reserve* offer the following list of residents, and lot numbers beginning at what is now Highway 30 connecting Gretna and Altona: Lot 1: Johann

Klaassen; Lot 2: David Schellenberg; Lot 3: Johann Klaassen; Lot 4: Jacob Enszt (widow); Lot 5: Martin Klaassen; Lot 6: Peter Abrams; Lot 7: Peter Abrams; Lot 8: Franz Kliever; Lot 9: Johann Schellenberg.

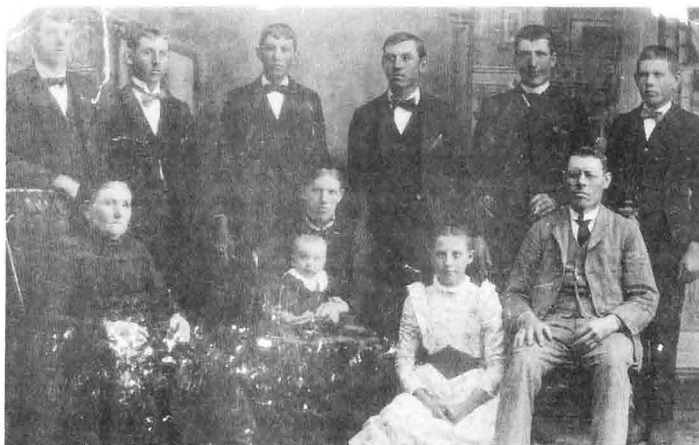
Another list, not clearly dated, gives the sequence of residents as follows:

Lot 1: Johann Klaassen Jr.; Lot 2: David Schellenberg Sr.; Lot 3: Johann Klaassen, Jr.;

cemetery; Lot 4: Jacob Enszt; Lot 5: Martin Klaassen; Lot 6: Peter Abrams Sr.; Lot 7: Peter Abrams; Lot 8: Franz Kliever, cemetery; Lot 9: Johan Schellenberg; Lot 10: Peter Harms. We need a little more information to see the shifting ownership of these lots clearly.

The exact process of down-sizing the village also needs more study. It is not clear exactly when formal village life came to an end. Some of the reasons causing it might be these: a) selling part of its land in Section 5, where Gretna was located, to the CPR in 1881 b) the coming and location of the railroad in 1882 c) the growth of Gretna as a major trading centre d) moving the Schulz-Penner store from Neuanlage to Gretna in 1883.

We do not know the exact dates when the original homesteading residents moved out of the village, or sold their properties to others. Franz Kliever moved to Polk Station, Dallas, Oregon, in 1889. He sold his original 160 acre homestead (new quarter, section 1, township 1, range 1w) to six other members of the Neuanlage community: Peter Abrams Jr.; Peter



Back row (l-r): George (b. 1876), Frank (b. 1873), John F. (b. 1877) Jacob (b. 1874) Frank Friesen (son-in-law) (b. 1871) Peter A. (b. 1879)
Front row (l-r): Maria (Unruh) Kliever (b. 1841), Maria (Kliever) Friesen (b. 1873), child Frank Friesen Jr. (b. 1893), Helena (b. 1881), Franz (b. 1845). Photo: Courtesy of Ken Kliever, Peoria, Arizona.

Abrams Sr.; Albert Unrau, the brother-in-law of Franz; Johann Schellenberg, David Schellenberg Sr.; and David Schellenberg Jr. The diagram below appears in the official land ownership records.

Today the NW corner at the intersection of Highway 30 and Highway 243 (Post Road) is often thought of as the Schellenberg property. It is this corner on which the cairn honoring early Mennonite immigrants to Manitoba was erected in the early 1950s. The headstones of delegate Heinrich Wiebe, formerly of Edenburg village, and David Schellenberg Sr., of Neuanlage, have been moved to this location also (1973 and 1999 respectively).

Sources:

Photocopies of the Dominion Land Grant sale and other documentation of the Franz Kliever land transaction at Neuanlage are in the author's files. See also Claire and Kenneth Kliever, "Franz Kliever: Molotschna Pioneer on the West Reserve," *Heritage Posting* No. 27, Dec. 1999, 1,4.; and John Dyck, "Puchtin", in the upcoming third volume in the West Reserve Historical Series.

Sale of Original Homestead of Franz Kliever, NW4-1-1W in 1889 to the following persons:

Post Road					
426' x 2640'	411'x 2640'	415' x 2640'	414 'x 2640'	432' x 2640'	542' x 2640'
David Schellenberg Jr.	David Schellenberg Sr.	Johann Schellenberg	Albert Unrau	Peter Abrams Sr.	Peter Abrams Jr.

Announcements

Peace River Reunion in the Fraser Valley

A retreat for former residents of the Peace River district in Alberta is being planned for June 15-17, 2001. There will be various presentations, sharing, worship, displays, etc. The retreat will take place at the Columbia Bible College in Abbotsford, BC. Further details are available from David Friesen, #11, 2988 Horn St., Abbotsford, BC V2S 3C1, Ph. (604) 870-4728.

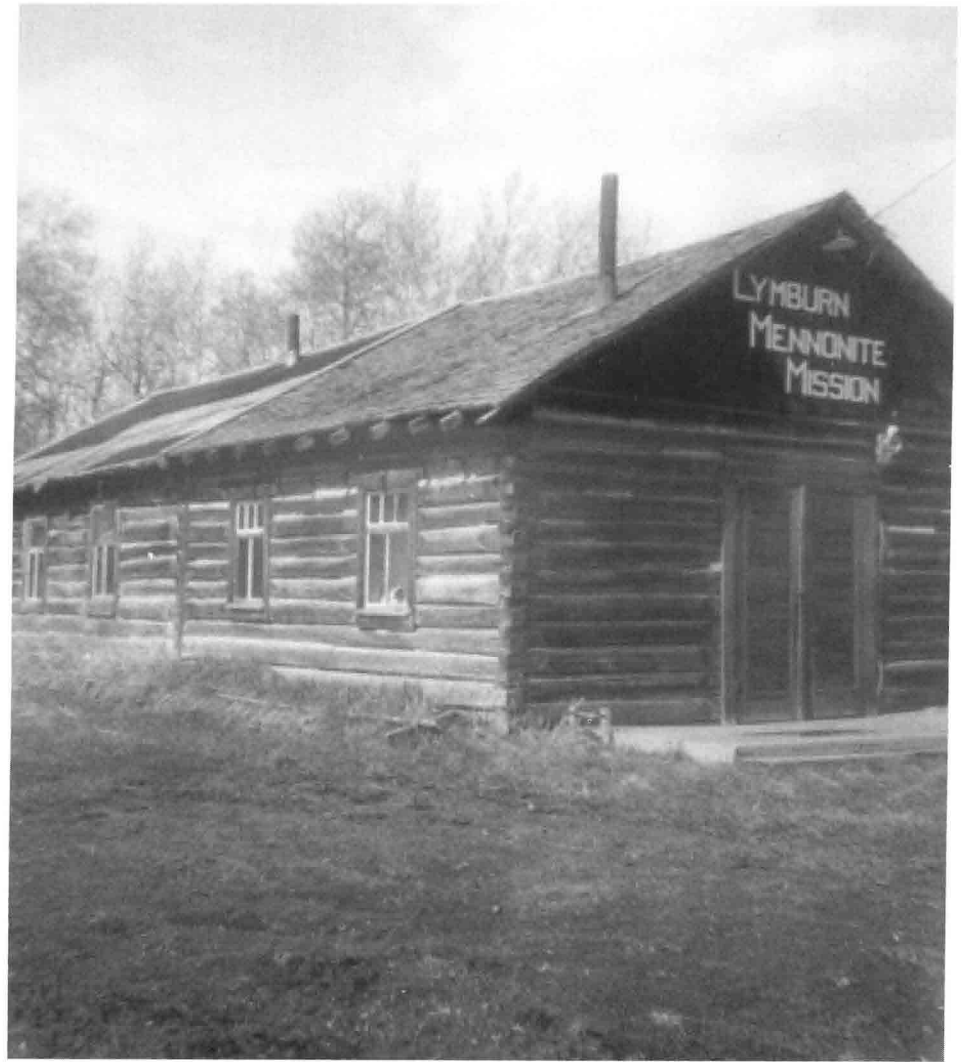
Voices of the Holocaust

During the summer of 1998, Galvin Library staff uncovered a 16-volume set of typescripts that detail first-hand accounts of horrible brutality, incredible survival, and liberation of Holocaust victims. The set includes 70 of the original 109 interviews that were conducted in 1946 and transcribed into English by Dr. David Boder. The Paul V. Galvin Library of Illinois Institute of Technology identified the collection as primary source material for scholars interested in the Holocaust and decided to republish it through the World Wide Web. The actual voices of the survivors can be heard on wire recordings, which are held at the Library of Congress. It is expected that the actual voices of the survivors will be made available on this site using audio streaming in the near future.

Mennonites will be interested in this particularly because the transcripts include interviews with two Mennonites, a Julius Kliever and an Anna Braun. The web address is: <http://voices.iit.edu/index.html>.

FEEFHS International Convention

The Federation of East European Family Societies extends an invitation to explore the ancestral past of Imperial Austria-Hungary, Germany, Russia and Turkey and the modern states of Austria, Hungary, Croatia, Slovenia, Bosnia-Herzegovina, Czech Republic, Slovakia,



Lymburn Mennonite Mission in the Peace River district of Alberta. Photo: Courtesy of Conrad Grebel College.

Germany, Switzerland, Poland, Estonia, Latvia, Lithuania, Belarus, Ukraine, Moldova, Russia, Yugoslavia, Macedonia, Bulgaria, Romania, Armenia and Georgia. This international convention will be held October 5-7, 2001 at the Ramada Inn South Airport, 6401 South 13th Street, Milwaukee, Wisconsin. Conference details, as they become available, will be posted at: <http://feefhs.org/conf/01mil/01mil-hp.html> or available by return mail from: FEEFHS, PO Box 510898, Salt Lake City, UT 84151-0898.

Adair Ranching Company

Most recently I have acquired the original document of agreement for the purchase of land between my grandfather, Johann Jacob Gossen, and the Adair Ranching Company of Wembley,

Alberta. The Agreement was drawn up by Archer & Stanley, Barristers & Solicitors of Wembley, Alberta on 01 Aug 1930 and comprises of 17 pages of interesting conditions attached to the sale. However, it also encompasses the text of the original document, dated 01 March 1926. This agreement also includes the names of 14 other buyers. They are: Cornelius Toews, Gerhard Jacob Wiens, Jacob Epp, Abraham Funk, Abraham Kathler, Abraham Friesen, Jacob Franz, Jacob Berg, Henry Sukkau, Jacob D. Nickel, Herman Wall, John Goerzen, Peter Friesen and A. Regier. Possibly some of the descendents of these men would be interested in having a copy of this document which I am willing to duplicate and mail for the cost of these two services only (ca. \$5.00). Contact: Donald M. Norrie, 21 Sleigh Drive, Redwood Meadows, AB T3Z 1A1 Tel or Fax: 1-403-949-2579



MHC News

Recent accessions

The following list consists of selected accessions recorded recently.

1. Translation by Annemary Buhler of an account of an exploration trip of three Mennonites hired by the Russian Government in 1859 to explore the Amur region for settlement purposes.
2. An article by Igor Pleve published in *Jahrbuch fuer Ostdeutsche...*, 1992 which lists the initial settlers in the Am Trakt Colony as of July 25, 1856 and a list of the heads of the first 100 families to settle in the 4 villages of this colony. Donated by Tim Janzen.
3. Interview with the residents of Gruenfeld, Ukraine in the 1990s recorded on video by Lydia Derkach.
4. The first portion of the genealogy research of Arnold Schroeder of St. Catherines, Ontario. Donated by Erna Schroeder..
5. Santa Clara (Mexico) Sommerfeld church register books 1-4 from 1926-1995. Donated by Henry Unger
6. Papers of Jakob Fehr (1859-1952) including a journal, letters and a register of letters of Aeltester Gerhard Dyck, Chortitza Colony, South Russia. Donated by Helen Fehr of Winkler.
7. Letters by Peter Heppner of Waldheim, Manitoba dating from 1882-1901. Translated and donated by Ed Falk of Winkler.
8. William Friesen donated a scribbler of stories by Aeltester Peter A. Toews of the Sommerfeld Mennonite church.
9. A new Compact Disk entitled *Homage to Bach & Schweitzer* which consists of Manitoba organist Peter Letkemann and soprano Henriette Schellenberg performing the original program played by Albert Schweitzer in 1954. Donated by Peter Letkemann.



Two women and seven children taken by photographer P.G. Hamm. Can anyone confirm the identity, date and place? P.G. Hamm Collection # 55:8, Mennonite Heritage Centre.

P.G. Hamm Photo Negative Collection.

One of the most recent acquisitions of the Mennonite Heritage Centre is the P.G. Hamm photograph collection from Jake and Eva Hamm of Altona. Jake Hamm is the son of Peter G. Hamm who lived in the village of Neubergthal, Manitoba in what was known as the Mennonite West Reserve. Peter Gerhard Hamm (1883-1965) began photography as a hobby around the turn of the century. For a time it was also his part-time occupation, which he carried on between his work as a village school teacher and farmer. The photographs date from about 1900-1930, with a few reaching into the 1950s. After P.G. Hamm died in 1965, the farm was inherited by his son Jake Hamm

He continued to farm the land and kept his father's material in the milk room of the barn. In the spring of 1999 he loaned the material to Parks Canada for cleaning and storage and in January of 2001 it was transferred and donated to the Mennonite Heritage Centre.

This collection of 245 glass negatives is a rich collection of images that gives an excellent example of life in a Southern Manitoba Mennonite village. Family portraits, weddings, farming activities, and leisure activities all have been captured on film by Mr. Hamm. The Mennonite Heritage Centre is pleased to be the care takers of this unique and rare glimpse into the life of a Mennonite village.

CDS



Volunteer Jake K. Wiens assisting researcher Dennis Boese with deciphering German Gothic script documents from the Peter J. Braun Russian Mennonite Archive. The Heritage Centre is continually acquiring additional archival records from archival centres in the former Soviet Union. The Mennonite Heritage Centre is currently involved in another collaborative microfilming project consisting of selected files from the Guardians Committee Records housed at the Odessa Region State Archives. For further details contact the editors. Photo: Courtesy of Alf Redekopp.



CENTRE FOR

**Mennonite
Brethren
Studies** IN CANADA

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



Herbert Bible School in 1932 when classes were conducted in Main Centre, Saskatchewan. Henry Regehr was the teacher (upper left). Photo: Courtesy of Centre for MB Studies.

CMBS News Open House

The Centre for Mennonite Brethren Studies conducted an Open House for the public on January 23. Tours were conducted, explaining the various resources available to genealogists, historians and others at the Centre. The new facilities have been a welcome change for the staff and have also made the Centre much more visible and accessible to the public. Despite the fact that Concord College has moved away from the Riverton site, research activity seems to have increased.

The Canadian Conference boards also met in Winnipeg on January 24-27 and several boards scheduled tours of the facility.

Commemorative Book to be Published

The Historical Commission of the General Conference of Mennonite Brethren Churches of North America has embarked on a project to publish a commemorative book to be released for the final convention of the General Conference to be held in Abbotsford, BC in July, 2002. The book will be semi-popular in style and will feature chapters on various topics such as Russian background, migrations, music, education, missions, publication, theology, etc. It is expected to include many

photographs and illustrations. Various individuals have been selected to write specific chapters.

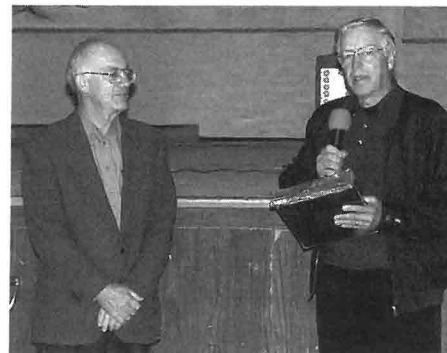
The Historical Commission will meet at CMBS on June 22-23, 2001 to review its activities. At this point it is unclear whether or how it will continue after the dissolution of the General Conference in 2002. The United States and Canadian Conferences will both convene for sessions during the days in Abbotsford and the General Conference will convene for its final sessions in the evenings.

Items for sale (or trade):

1. Ancestral Fan Chart produced by the Lancaster Mennonite Historical Society. Approx. 24 x 36 inches. Cost \$14.00 (Includes shipping and handling)
2. Mennonite Life back issues, bound 1946-1948, 1949-1950, 1951-1952, 1953-1954.
3. Mennonite Mirror, bound 1971-1973, 1973-1975 (not complete years).
4. *Conrad Grebel Son of Zurich*, by John L. Ruth.
5. *Mennonitsche Rundschau* indexes, volumes 1-6 for the years 1880-1909, 1920-1939.
6. Contact the Centre for Mennonite Brethren Studies for prices.

Recent Acquisitions

1. Patricia Loewen donated the thesis she wrote while at the University of Manitoba, entitled "Embracing Evangelicalism and Anabaptism: The Mennonite Brethren in Canada in the Late Twentieth Century".
2. The Winkler Bible School is no longer. However, before complete demolition took place, two time capsules were retrieved. One was created in 1964, and the other in 1976. Inside the copper boxes were newspapers, school year books, and pamphlets relating to the school.
3. Twenty photographs and some other miscellaneous papers of the Alberta Mennonite High school were donated to the Centre by Rudy Kornelsen and Elvira Dueck. Their sister, Anne Kornelsen, collected these materials during her time as a teacher at the school.
4. CMBS recently received a collection of 62 photographs, including some composites, of the Herbert Bible School. They were donated by Walter Regehr, the son of Henry H. Regehr. Henry Regehr taught at the Herbert Bible School from 1928 to 1942.
5. The memoirs of Gerhard P. Froese (1867-1955) including a diary for 1889-1890 during his forestry service and memoirs from 1943 to 1954 have translated and donated by Bertha Toews.



Neil Janzen presenting the 1964 WBI Time Capsule to Abe Dueck.

The Mennonite Review
1877 1940

"Endeavouring to keep the unity of the Spirit in the bond of peace." Eph. 4, 3.

Vol. 63. Winnipeg, Man., August 14, 1940 Number 23.
Published by "The Christian Press, Limited," 672 Arlington St., Winnipeg, Manitoba.

Mellon Gallery Nears Completion



WASHINGTON, D. C. . . . A view of the beautiful Mellon Art Gallery which, though not yet completed, is already one of the most impressive buildings in the national capital.

"All People That on Earth Do Dwell"

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with fear, his praise
forth tell,
Come ye before him, and rejoice.
The Lord, ye know, is God indeed,
Without our aid He did us make;
We are his flock, he doth us feed,
And for His sheep He doth us take.
To Father, Son and Holy Ghost,
The God whom heaven and earth
adore,
From men and from the angel-host
Be praise and glory evermore.

"God Save the King"

God Save our gracious King,
Long live our noble King,
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King!

"O Canada"

O, Canada! Our home, our native land,
True patriot love in all thy sons command,
With glowing hearts we see thee rise,
The true North, strong and free;
And stand on guard, O Canada,
we stand on guard for thee.

CHORUS:

O, Canada! O, Canada! O, Canada!
We stand on guard for thee.
O, Canada! We stand on guard for thee.

Voluntary Workers Required For National Registration

A large number of workers will be required for the purpose of registering all persons over the age of 16 years on the days of August 19th, 20th and 21st. In order that this work may be accomplished at a minimum of expense those in charge of the Registration are calling upon the people of Canada to serve on a voluntary basis. It is of vital importance that our National revenue be conserved for war

purposes at this time and those who donate their services in this way will be directly contributing to the National effort.

In the City of Winnipeg a Committee has been set up to receive applications from voluntary workers. The central offices of this Committee are located on the ground floor of the Paris Building, entrance 220 Garry Street. Full information can be obtained either by calling at these offices or telephoning 92 604 or 92 605.

NATIONAL REGISTRATION CANADA AT WAR:

Editorial appearing July 24th, 1940 in "Der Nordstern," published at Winnipeg.

The registration of all Canadians is a timely and right action on the part of the Dominion Government. Under the dynamic guidance of the newly appointed Minister of War Services, the Honourable James G. Gardiner, the task is likely to be completed with speed and efficiency. While the primary object is not to draft men into military service, it will ascertain in a very thorough manner who is fitted for such and who is not; and it will also reveal what contributions Canadians as individuals can make in the War that Canada, together with the Empire and its other Dominions, is waging against the tyrannical forces of Hitler and Mussolini, now seeking to destroy every shred of liberty and freedom enjoyed by the Free Democracies of the World. This National Registration is compulsory and any evasion is punishable by severe penalty. But even if that were not the case, we believe our people of all races would comply with it readily. In doing this, however, let no one delude himself with the thought that his responsibilities are over. As far as we in this country are concerned, they are only commencing for all of us.

The views expressed by Der Nordstern from week to week do not exaggerate the seriousness of the situation that confronts us. We believe our readers understand that, for our attitude has been generally commended. It would be much more pleasant if we could say that we are safe on this side of the Atlantic from the terror which is, day and night, sweeping over the British Isles. But we are not — and though we should escape the physical dangers, what would it profit us, if we were to be subjugated instead?

We are keenly appreciative of the difficulties that the tragedy forced upon us, brings to loyal German Canadians. Many of them still have close ties of kinship with their Fatherland and the sentiments which arise from that fact are not readily eradicated, nor should they be under less dangerous circumstances. This, however, is the day of stern realism. All those who love Canada must put Canada first, and must act with all the force of which they are capable, remembering that the War is not of Canada's creation, not of Britain's creation, but was conceived and plotted in the Chancelleries of Germany and Italy, with the dominating object of crushing all nations that would not bow the knee to the Dictators' views of civilization. This is the challenge which Britain and her Dominions (with their own absolute power of self-government) accepted. This is the War which, with Canada's help in man power, supplies and undaunted courage, must be won, and will be won if all that is worth living for is not to vanish from this land which we cheerfully accepted as our home.

As a newspaper now serving its nationality throughout the Dominion over half a century, we feel that there should be no misunderstanding among our people. If there are any newspapers printed in the German language in Canada that are not dealing with the drastic realities of the War and that unequivocally, they are rendering a disservice not only to the country, but to the vast majority of the German people whose loyalty to Canadian institutions is not now, and never was, in question.

difficult thing to adopt this for them a new language in their religious services. More than half of the congregation is unable to receive the contents of an English Bible exposition. In addition to that, it must also be stated that the present ministers are absolutely unable to apply the English language in a Biblical discourse. This makes it self-evident that the religious body, the Mennonite church, considers it imperative to teach their children the literary book language of German in order to prevent the catastrophe of a division within the church between young and old. And remember one more point: the family at home uses a special dialect of their own, far different from the real German in books and the child cannot understand the latter at all. They have no books written in this dialect. So it is difficult again for the child to get a spiritual blessing from the German sermon without having some training in this direction. The children would grow up mostly like pagans. On the other hand it is a social and practical impossibility for our dear mothers and fathers to lose their own tongue in a time of some 10-16 years in Canada and master a new language. Only after the last of our mothers and fathers who are unable to learn the English language well enough, have been carried to their last resting place, the issue of introducing the language of the country into our religious services can be profitably considered. This land of Canada has that freedom of faith which grants to every citizen to worship in such a way, as he is best to understand, to become a good Christian and a worthy citizen.

Is it not generally known that there are Greek-Catholic churches who conduct their worship in the Russian (respectively Slovenian) or Ukrainian languages without being classified as new-comers; or the Jewish Synagogue with their Jewish language or any other church in their respective tongue. Our Dominion government is very wise in not applying any force in this matter because the change of language for the immigrant takes care of itself historically in the course of time. In some provinces of the Dominion the teacher of the public school is even granted the privilege to teach the children their mother tongue and the religious faith of their parents either in the first hour in the morning or in the last hour in the afternoon. It is interesting to determine from the records of the department of

The front page of the "Mennonitische Rundschau", August 14, 1940 was not only in English but also included a hymn, the national anthems and article about National War Registration.

The Mennonites

(cont'd from p. 2)

former language completely and adopted the tongue of their new country. The training in the old schools of the past was not so well organized as at present. The same process of the indicated change among the Mennonites in the U.S.A. is also clearly seen in its beginning among the young generation of the newly immigrated Mennonites of Canada. Their children, who have received their training

in the schools of the Dominion, master the language of the country. But it should be understood, that approximately 50 per cent of our people are unable to follow an English sermon with its Biblical terminology. Even though many of them have learned through the years to express themselves in broken words in the realm of their everyday work and business, it remains for them an altogether more

education how many parochial schools there are which, in addition to the general prescribed course of study, instruct their children in the language of their forefathers and in the religion of their belief. They are no new-comers. This summer we will have in Alberta, Ukrainian songs and dances...in festivals.

The Mennonites in their efforts to maintain a Saturday school of their own for their children do not pursue any other aim but an exclusive religious purpose as it was indicated above from other religious bodies. They are to enable the child to read the same Bible which its mother reads, that it may sing the same song which mother sings, and understand the worship in which the family participates. Our first allegiance is to God Almighty and where this is established, it will result in the right training of citizens for our Dominion that will have a conscience, who will prove to be true, faithful and loyal in all circumstances.

Against War

The Mennonites, according to their confession of faith, have a conscience that does not permit them to shed any human blood. But on the other hand they have also a conscience, a love and an inward obligation towards their home country, which places the responsibility for its welfare upon them even to the degree of suffering for it. In the name of the Mennonites, who have immigrated to Canada during the last 10-16 years, I may



Rev. Benjamin B. Janz (right) making a presentation to Col. J.S. Dennis, retired Commissioner of Immigration and Colonization of the Canadian Pacific Railway on September 19, 1937 in the Coaldale Mennonite Brethren Church. Photo: Courtesy of Centre for Mennonite Brethren Studies (Winnipeg).

well state that our restrictions in the matter of war does not mean for us to sit at home and do nothing. No; where our fellow-citizens are required to go out, then also our young men can go out to serve their home country but without blood. Whether the government should place them in any civil service for the up-building of the country, or Red Cross work to care for the sick and wounded, or even patients with most contagious diseases. Whatever the service may be, though it requires sacrifice, sickness, suffering or even death, we have no right to shrink back before anything. Only one request: "Don't require of us to kill or work for destruction – and place all service, also the most dangerous under a civil command." All service of up-building, service on fellowmen, everything that lies in the realm of life preservation not in killing or destruction. Proportionally there should not more from one group go out into the service for the home country, than from the others in the country. Under no condition fear or cowardice or comfort or anything else should be permitted to keep our young men back, only the point of conscious objection as indicated above is to receive due consideration. For the latter our honored government can provide a substitutionary service. The Canadian government has respected the conscience of their citizens by law in the Militia Act of 1927, Chapter 132, Sections 9, 10 and 11.

This question is to be solved not by the new-comers Mennonites alone, as they are constituting only a minor part, about one-fourth of the whole Mennonite population of Canada. The representatives of the Mennonite family of Canada will approach

the government to find ways for the service of their young men. But we would like you people of Alberta to know where we stand. Don't misunderstand us.

On the question of loyalty there was an article published, a document of the past a year and a half ago originated, that the Mennonites are conscious loyal to the King and their home country, Canada, that we are not preferring any other country in the world and that our conscience is bound in the word of God and in our given pledge when naturalized. The people of Canada ought to know where we stand. Don't be misled on the question of today's language in the church, nor at home, where mother is unable to do otherwise. This position is kept clear and unmistakable during all recent years of propaganda from overseas. It might happen that in some place somebody of these people is a crook, is forgetting his obligations, well, would it be fair to kick out the whole family for one unworthy member of it?

I don't know whether it means anything to you that no one of the new-comers has ever been a citizen of Germany, neither the immigrants, nor their fathers, nor their grandfathers for about 150 years.

And it should be clear, that our attitude against war is in itself a bulwark against the war spirit of the Nazis.

In conclusion it must be said that it would make these people, these new citizens of Canada, these youngest children of a great country feel awful bad when their new mother would be suspicious and kick them away – to the enemies of Canada. Then it reminds me of the words of a converted Jew – a member of a Catholic church in Germany, when he was ousted



Address presented to Col. J.S. Dennis, retired Commissioner of Immigration & Colonization of the CPR. Photo: Courtesy of Centre for Mennonite Brethren Studies.

from his church because of the pressure from the Nazi government: "Now our mother (the church) will not know their children; but there is coming the day again that our mother will know us again."

Book Reviews

(cont'd from p. 12)

Following the success of this event, Harry Loewen, himself a postwar refugee, was commissioned to compile a commemorative volume. The 300-page book is a collection mainly of first person accounts by individuals who fled the Soviet Union and eastern Europe during the war, along with several interpretive essays by scholars of Russian Mennonite history.

Ten distinct sections follow a chronological and thematic order: from a background survey of Russian Mennonite history, to memories of Stalin's "land of terror" in the 1930s, to the outbreak of the war and the Great Trek of refugees out of Ukraine in 1943. Separate chapters portray the way in which fate sent Mennonites to varied destinations – some to Canada, others to Paraguay, and yet others back to the Soviet Union. The latter stories are told by "Umsiedler" who have migrated to Germany. As well, one section is devoted to the lesser known experiences of Polish and West-Prussian Mennonites who saw their communities virtually destroyed during the war. To the editor's credit, and unlike many other historic writings on this era, the book does not for the most part shy away from especially problematic and compromising situations and events. For instance, an entire chapter is devoted to Mennonites who served in the military, both Soviet and German, during the war. And several recollections include stories of Nazi atrocities committed against Jews in Ukraine.

Although there is a certain repetition in the autobiographical excerpts, since many persons experienced the same historic events, there are many unique individual anecdotes, both poignant and engaging. The repetition is also balanced by a diversity of style in the personal stories, from factual and concise accounts, to reflective and emotion-laden sagas. And in all the accounts there is evidence of strength and agency along with defeat and victimization.

In addition to well-edited text, the book includes numerous photographs, most of which are reproduced quite well. A reflective essay by Loewen himself on the meaning of suffering concludes the book. He suggests that only by understanding their lives in the context of world history will Mennonites who escaped "the land of suffering" be able to come to terms with a painful past. This book will play an important role in helping future generations also understand that past.

Avaham Shifrin. *The First Guidebook to Prisons and Concentration Camps of the Soviet Union* (Switzerland, 1980) 379 pp.

Reviewed by Peter Letkemann, Winnipeg organist and historian.

The Centre for Mennonite Brethren Studies recently acquired a copy of this book. Shifrin, like Solzhenitsyn, was a former "resident" of the Soviet labour camps. He was arrested in 1953 and sentenced to death for "anti-Soviet activities." The sentence was later commuted to 25 years hard labour, of which Shifrin served ten years in prison and another four years in internal exile. He was allowed to emigrate to Israel in 1970 and established the Research Center for Prisons, Psychprisons and Forced Labor Concentration Camps of the USSR, which he served as executive director until his death on 5 March 1998.

The book, which appeared several years after Solzhenitsyn's monumental *The Gulag Archipelago*, contains detailed information on more than 2000 penal institutions located in all parts of the Soviet Union in the final years of the Brezhnev regime.

In a sarcastic but serious voice, Shifrin states that "the maps and the notes accompanying them will provide you with all the necessary instructions for reaching the camps, prisons and psychiatric prisons."

The author invites the reader "to undertake an unusual journey" into the Gulag Archipelago. "Soviet law does not, after all, prohibit tourists from visiting the camps - feel free to approach and mingle with those thronging the gates in the hope of obtaining a visit with an imprisoned relative." I am sorry I was not aware of this book during my frequent trips to the Soviet

Union in the late 1980s - in Moscow alone there were more than thirty penal facilities, including the infamous Lubyanka, Lefortovo and Butyrka prisons; in Leningrad there were at least a dozen facilities. Intourist guides never pointed these out to us!

Being Jewish, the writer focuses especially on the fate of Jewish prisoners in the camps. But many of the camps were also "home" to thousands of Mennonite men, women and children from the 1920s to the present. The book will be useful for those reading "Briefe aus der Verbannung" and the countless memoirs that have appeared in *Der Bote* and *Mennonitische Rundschau*, or speaking with 'Umsiedler' - allowing one to identify and locate camps where our own relatives suffered and perished. For example, while reading the despairing letter of a Mennonite father in MR07Jan1931,7, I was able to locate the writer's place of exile - Pinjug - which Shifrin (p.176) identifies as "a strict-regime camp of approximately 1000 to 1200 prisoners assigned to work on military construction projects in restricted areas." Other names which appear frequently in Mennonite accounts - such as Ivdel, Novaya Lyalya, Nizhnii Tagil, Severouralsk, Krasnoturinsk, Berezniki, Prokopievsk, Novokuznetsketc. - can all be located easily in Shifrin's extensive study

Book Notes

by Adolf Ens

Delbert F. Plett, ed., *Old Colony Mennonites in Canada 1875-2000*

(Steinbach: Crossway Publications, 2001), 8½ x 11, pb., 196 pages, \$20. A substantial amount of the material in this volume was previously published elsewhere, mostly in *Preservings* (which Plett also edits), the periodical of the Hanover Steinbach Historical Society. Nevertheless, this pulling together of existing articles, together with the new material prepared for this book, make it a useful volume. This is especially so, since no comprehensive history has yet been written of the *Reinländer Mennoniten Gemeinde* (from 1875 to its emigration to Mexico in the 1920s) and the Old Colony Mennonite Church since its reorganization in Canada. Numerous biographies and photographs allow for "coffee table" browsing.

Helen Isaak comp. & ed. *Remembering With Gratitude: Springstein School, 1926–1953* (N.p., n.d.), 8½ x 11, Sirlux bound, pb., 103 pages. As local school histories go, this one is extraordinary in that it has photos and a brief account of every teacher and a directory of all teachers and students, as well as other mementos. The book consists primarily of materials gathered for the school reunion in 1996.

Maria Dyck and Heinrich Heinrichs, *The Love Letters of Hein and Manja*. Translated and edited by Christina Amazonas (Chilliwick), Ruth Heinrichs (Regina), and Heinz Bergen (n.p.: 2000), 8½ x 11, coil bound, pb., 41 pages. The correspondence between Maria (David Dyck family of the Apanlee estate south of Molotschna Colony) and (Kornelius Heinrichs family of the Korneievka estate north-west of Chortitza Colony) while they were waiting for

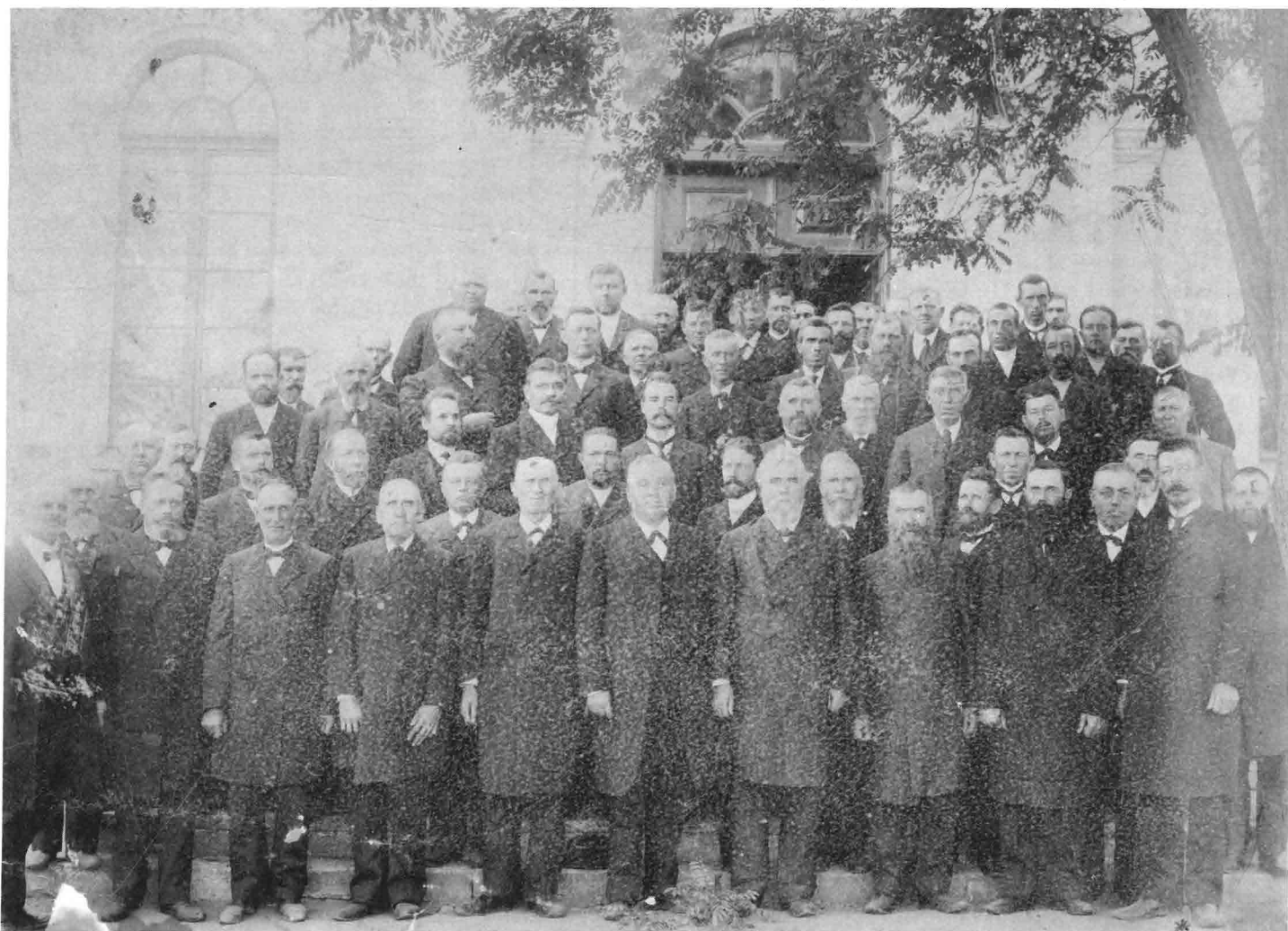
parental consent to marry, reflects life among the well-to-do and the piety at Apanlee 1908–1911.

Walter Klaassen, *Anabaptism: Neither Catholic nor Protestant*. Third Edition (Kitchener: Pandora Press, 2001), pb., 118 pages, \$20. With this slightly revised publication of the 1973 classic (second edition 1981), Klaassen reaffirms that, the “polygenesis” school notwithstanding, one can appropriately speak of “an Anabaptist movement.” It is good to see this helpful analysis once more in print.

Dale Schrag and James Juhnke, eds. *Anabaptist Visions For the new Millenium: A Search for Identity* (Kitchener: Pandora Press, 2000), pb., 237 pages, \$24. This volume consists of the 28 presentations made at a symposium held at Bethel College in June 2000 to explore this topic. In addition to “identity,” the themes of “theology and the church,” “engaging

the world,” “worship,” and “missions and evangelism” are addressed. Among the contributors are some “new voices,” including one each representing Asia, Africa and Latin America.

Hilde Driediger, *Überlebenschronik: Ein bisher weitgehend unbekanntes Fragment der jüngsten deutschen Geschichte* (Hagen: Verlag Elvira Driediger, 1997), 272 pages, pb. This book is the autobiography of a survivor of the Soviet era. Born in Tiege, Zagradowka, on the trek westward from September 1943 to March 1944, forcibly repatriated in 1946, years of exile in Soviet labour camps, settlement in Kazakhstan, move to Estonia, and finally to Germany in 1974: it is a familiar story for many of that era. Yet the tone of the narrative – peaceful and *gelassen* – reflects the amazing ability of these survivors to come to terms with their unjust and difficult experiences. The book is in its second printing (1999).



A ministers conference held in Russia likely sometime between 1908 and 1913. Front row, 6th from left is Isaac Dyck (Chortitza), Heinrich Dirks (Gnadenfeld), Heinrich Unruh (Halbstadt). Far right is Johann Klassen (Kronsweide). Can anyone tell us more about this photo? Where and when was it taken? Who are some of the others on the photo? Contact the Mennonite Heritage Centre, 600 Shaftesbury Blvd. Winnipeg, MB R3M 3P4. Photo: Courtesy of Mennonite Heritage Centre (Col. 521:2)

Book Reviews

John B. Toews, trans. and ed. *The Diaries of David Epp 1837 - 1843* (Vancouver: Regent College Publishing, 2000), pb., 202 pp., \$20.00.

Erika Adelheit (Epp) Koop, Fred Wall, et. al. trans. and eds. *Diary of Johann Johann Epp 1852-1919* (Winnipeg: by the family, 2000), pb., 209 pp., \$15.00.

by Lawrence Klippenstein, former Historian Archivist at the Mennonite Heritage Centre, Winnipeg, Manitoba.

The translation and publication of personal diaries is an exciting way of adding very significant documentation to the larger story of Mennonite faith and life. The materials noted here focus on the Russian experience and more specifically on two Mennonite ministers who were active in south Russia (later Ukraine) before, and in Johann's case, even during, the Revolution of 1917.

David Epp was a minister in Chortitza in the pioneering period for Mennonites in Russia. He was born in 1781 just before the first emigration from Prussia began in 1788, and he lived till 1843 where his diary ends. The material has been preserved as the first part of a diary collection which was continued by his son Jacob (1820-1890), whose edited works were published in part by Dr. Harvey Dyck of the University of Toronto some years ago.

A very fine introduction by Toews, the translator and editor, covers the range of material which Epp's diary (we are not quite sure why the title has it in the plural as "diaries") includes. One might call many of the entries, perhaps most, as being simply a sketch of everyday life, which, of course, makes it all the more interesting because one gets to view the actual "web" of daily life in Chortitza much more clearly now.

Some interesting new aspects of the early Chortitza community show up in the process. One has to do with a community sheep pasture called Bergthal located in the extreme southwest portion of the Chortitza land allotment. It included a small community of people employed on that location. Little or nothing has ever appeared in our historical or other related literature on this topic, although an old

handdrawn map brought to the Mennonite Heritage Centre some years ago, clearly indicated where it was established -- Toews says in 1804. It may be the place from which the colony of Bergthal begun in 1836 took its name. What one might call the "Chortitza-Bergthal connection" for the first years of that settlement is also made more explicit. In these writings the exchange of ministers, including people like Jacob Braun, later Aeltester in Bergthal, families visiting back and forth, and assistance given by the "mother" to the "daughter" colony are detailed here.

Epp's own very busy preaching schedule, and that of the other Chortitza ministers is highlighted, as one might expect, and with it the whole system of serving the various villages of the larger community. Ministers took their work very seriously, and there was a lot of it to get done. The diary shows us what was involved in carrying out these duties.

In some ways the Johann Epp diary follows a similar format but within the context of several later generations by which time a lot of changes had come to Chortitza, and new issues needed to be addressed. The minister Johann also describes his work and makes many references to deaths and burials in the community, as well as to other events, like births and marriages, of course. The use of these diaries as a genealogical source has been underscored by Glenn Penner's listing of all names in the David Epp diary (available at MHC in Winnipeg). This reviewer noted with interest, for example, a number of references to one Heinrich Klippenstein, a teacher at Schoenhorst (p.62).

Johann's work involved a lot of travelling outside Chortitza, and his additional duties as school inspector added other dimensions to his work. Johann's personal piety is also well-documented in his entries, and one gets a much better feel for what kind of theological motivation sustained men like Johann in fulfilling the ministry given to them.

Again there are notes on relatively unfamiliar features of community life that stand out. One of these here is what shows up in his comments on forestry service and the way in which Mennonites responded to these service obligations. One even finds reference to some less positive aspects of "serving" when Johann draws attention to bribery and other kinds of "negotiations"

used to keep "the boys home", so they did not have to move out to the camps (by getting Russians to take their place, etc.).

Both of these "snapshot" series are fascinating, and one hopes that more of this literature will take its place with the more formal historical work that is being done on these topics. The Toews book does point to problems that are encountered in translating these old manuscripts, i.e. his many question marks in the text which indicate words that could not be deciphered (from German handwritten script), or else, being Russian possibly, were somehow not translatable. Someone may be tempted to see if these gaps can be filled somehow in a kind of appendix to the book (though it would have to be published separately).

Typos are hard to avoid but relatively rare in both of these publications (though Neuhorst comes up once as Neuenhorst in the Johann Epp translation and Warkentin appears as Warkentine in the Toews book (p. 83)). Basically, one must congratulate the translators and publishers for what has been accomplished. It will spur on others to get similar diaries out for all to use and appreciate.

Harry Loewen, ed. *Road to Freedom: Mennonite Escape the Land of Suffering*. (Kitchener, ON: Pandora Press, 2000) Hb., 302 pp., \$40.00.

Reviewed by Marlene Epp, Conrad Grebel College, Waterloo, Ontario.

A "coffee table" book on stories of suffering may seem a bit odd. Memories of starvation, violence, loss and tribulation hardly seem the stuff for display. Yet in producing an attractive, glossy, hard cover picture book that is designed for exhibit, Harry Loewen, with the publishing expertise of Pandora Press, brings stories of Mennonite suffering in the Soviet era out of hiding and into public view. In such a format, *Road to Freedom* will "communicate this story to the children and grandchildren"(1), and thus fulfill an important purpose of this particular book project.

In 1998 a Fifty-Year Freedom Jubilee Celebration was held in Manitoba to mark the anniversary of Mennonite immigration to Canada after the Second World War.

(cont'd on p. 10)