

by Conrad Stoesz

Mennonite Historian

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



Mennonites departing for Burns Lake waiting at the train station in Osler, Saskatchewan, 1940. Photo Credit: Mennonite Heritage Centre, CMBoc Collection, Vol. 1286:720.

The *Mennonitische Rundschau*: 125 Years of Publication

by Abe Dueck

This year the *Mennonitische Rundschau* (*MR*) celebrates its 125th anniversary. Today it is the official German periodical of Canadian Mennonite Brethren Conference, but when it began in 1880 (*Nebraska Ansiedler* in 1878), it was not a Mennonite Brethren publication and, in fact, was not primarily for Mennonite Brethren readers. It was begun by John F. Funk and was first published in Elkhart, Indiana, then in Scottdale, Pennsylvania, and finally was moved to Winnipeg, Manitoba in 1923 under the editorship and ownership of Hermann Neufeld. Neufeld belonged to the Mennonite Brethren Church. It was only in 1945, however, that a group of Mennonite Brethren individuals purchased the Christian Press and the *MR* became known as a Mennonite Brethren publica-

tion. In 1960 the Conference accepted the periodical as the official publication of the Canadian Conference of Mennonite Brethren Churches.

The *MR* was not the first essentially Mennonite Brethren periodical to be published in North America. The first Mennonite Brethren periodical was actually the *Zionsbote*, which began as a publication of the Mennonite Brethren Church of North America in autumn of 1884. It was also widely read by Mennonite Brethren in Russia, with nearly 1000 copies sent to Russia before the outbreak of WWI in 1914. The *Zionsbote* continued as the official publication of the Mennonite Brethren until December 1964, after 80 years of continuous publication. The *MR* was

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The Canadian Mennonite Board of Colonization funds is a massive collection totaling over 22 meters of textual materials. The majority of the records deal with the immigration of Mennonites from Russia to Canada from 1923-1930, 1948-1963 and the subsequent settlement of these people. The most popular materials are the immigration cards. However there are many other records such as correspondence files that hold a great deal of information. This collection has not been used to its full potential. There is valuable information in the files, but no one has taken the time to go through the materials in a detailed and methodical manner.

Recently a very unique file was "found" which has the title "Photographs and data on Settlement in the Burns Lake District, B.C., 1940" prepared by Department of Colonization and Agriculture of the CNR in Winnipeg. This file contains 68 good quality photos taken in 1940 and information about the Old Colony Mennonites who moved to Burns Lake, including the people at the train station, the trek to Burns Lake and the building of shelters and land cultivation. Data includes head of household name, age, spouse's age, number and age of children, date of arrival in the Burns Lake area, from where, household goods brought to B.C., and assessment of the condition of the settlers. The author gives an opinion of each family with remarks such as, "This is an exceptionally good family, hard working and intelligent and, barring unforeseen disasters, their success may be taken for granted". In this file there are also a few separate pages about the move of Old Colony Mennonites to Vanderhoof, B.C. in 1942.

The movement of Old Colony Mennonites to Burns Lake was a project undertaken by the Saskatchewan and B.C. governments to bring farmers from drought stricken areas to new farm land. The settlers came from the Hague - Osler and Toppingham areas of Saskatchewan. They established the Cheslatta and Grassy Plains churches.

Since 1940 other Mennonite groups have moved into the area. According to a "Directors Audit Report, Burns Lake District Office" published in 2000, of the

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MB Publications

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recommended to subscribers who wished to continue receiving a German language paper. A "trial" issue was sent to all subscribers.

In the meantime the majority of Mennonite Brethren were still in Russia, however, where a more restrictive political climate and other factors made publication of a religious periodical more difficult. In 1903 Jakob and Abraham Kroeker launched a periodical called the *Friedensstimme*. During the first three years it was published in Berlin, but in 1906 they were given permission to publish it (under censorship) in Halbstadt to be printed at the print shop which later (1909) became Raduga (Rainbow) Press. Raduga was owned by a group of shareholders including Abraham Kroeker. The Kroekers were Mennonite Brethren and the paper, although not an official organ of the Mennonite Brethren Church, became regarded as a Mennonite Brethren periodical. It carried much news and other material which was more general in nature and was of interest to all the Mennonites in Russia. It had to cease publication in 1914, but reappeared occa-



John F. Harms (1855-1945)

sionally under various names in 1917-1918.

The first "official" periodical of the Mennonite Brethren in Russia was actually a paper called *Erntefeld*, which began in 1900 and continued until 1914. It focused on the mission work in India and was edited by Abraham Friesen. It was supported financially by the Mennonite Brethren Conference in Russia and included material about the Church in Russia.

The *Mennoniten Gemeinden* in Russia soon had their counterpart to the *Friedensstimme* with *Der Botschafter*, edited by David H. Epp and Heinrich A. Ediger. It was first published in Ekateri-

noslav in 1905 and later in Berdjansk. This paper also had to cease publication in 1914. In many respects, *Der Bote*, which was begun as *Der Mennonitische Immigrantenbote* by Dietrich H. Epp in Rosthern, Saskatchewan in 1923, can be considered a sequel to *Der Botschafter*.

The only official publication of the Mennonite churches (Allgemeine Konferenz der Mennonitengemeinden—which included MBs) in the Soviet era, was *Unser Blatt*, which began in November 1925 and continued until June 1928.

In the meantime in North America, the language transition from German to English had proceeded rapidly, especially in the US, and in 1937 the Mennonite Brethren Conference decided to begin publishing the *Christian Leader*. This remained the official English-language periodical of the North American Conference of Mennonite Brethren Churches until October, 1963. This was one year after the Canadian Mennonite Brethren had begun publishing the *Mennonite Brethren Herald*. Thereafter the *Christian Leader* became the official publication of the US Conference of Mennonite Brethren Churches, and continues as such today.

Mennonite Brethren in North America have been involved in a variety of other periodical publications. One relatively unknown publication was *Golos*, a Russian language publication which was begun in 1905 and continued until 1912 and was published in Hillsboro, Kansas.

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Genealogy and Family History

By Alf Redekopp

Recent Books

Unrau Genealogy (The Unrau Family, 1982) 112 pp.

A copy of this little (5x7) hard cover booklet produced some years ago was recently brought to the Mennonite Heritage Centre by the son of Tina Siemens of Winkler. It traces the descendants and family history of Peter Unrau (1863) and Anna Ginter (1865). Peter is the son of Wilhelm Unrau (1829-1908) and Katarina Dyck (1836-1915) recorded in the *Bergthal Gemeinde Buch* at B193.

Joanne (Buhler) and Leland Voth. **Footprints Through Time! From about 1736. Abraham Buhler Genealogy (Genealogy of Abraham Buhler about 1736-1784)** (Harrisonburg, Virginia: by the authors, 2002) 240 pp.

This book is an update of the Buhler genealogy compiled and published in 1973 by Gerhard G. Buhler and Marie Neufeld Buhr. In addition to the genealogical listing of the descendants of Abraham Buhler (b. ca. 1736 d. ca. 1784) and Aganetha Dick (1746-1822), the book includes the family history as told by Gerhard G. Buhler (1899-1981) to the author and supplemented with annotations and footnotes. There are also descriptions of Mennonite life around Mountain Lake, Minnesota where the family settled in 1875, photographs and a comprehensive index. Contact: Joanne (Buhler) and Leland Voth, 476 Sugar Maple Lane, Harrisonburg, VA 22801 or e-mail ljvoth@cheerful.com.

Bob Klassen, et. al. **Klassen Family History Collection**. -- [2002?]. -- 4 volume CD ROM set.

This unique family history consists of three parts – the electronic book, the photo CD and the Oral History Audio CDs. Accompanying this collection is a 21-page document describing the contents

and giving instructions for the use of the CDs. This material was produced and collected by the family of Peter J. Klassen (1889-1953), minister and outstanding Mennonite poet and literary artist. It was donated by Eleonore Ellwood (daughter to Peter J. Klassen) on behalf of the family.

Peter J. Klassen emigrated to Canada in 1925 and lived in Superb, Saskatchewan from 1928 until 1948, when he went to Abbotsford, BC. Many of his writings appeared as installments in *Der Bote*. He also had a regular column in *Der Kinderbote* entitled "Onkel Peters Ecke." This history includes sample writings in German and English, 500 original photographs as well as stories told by his children about life in Russia, the prairies and B.C. Contact Bob Klassen at: rklassen@telus.net

Edna Wurtz and Catherine Masuk. **Rooted and Grounded in Love: The History and Family Records of the Langham Prairie People** (Saskatoon, SK: Private Publication, 2000) 457 pp.

This book is about the Prairieleut Hutterite pioneers who settled in the Langham area and their descendants. The book provides an overview of the history of the Hutterites from their beginnings during the period of Church Reformation in the 16th century through to the current time. Of special interest to Mennonite genealogists will be the many connections through marriage. Of the 1200 Hutterites who migrated to South Dakota from Russia in 1874, only 400 settled in colonies. Those who did not continue the communal lifestyle were known as the Prairieleut. Between 1901 and 1905 about 45 Hutterite families from South Dakota moved to Langham. Contact: C. Edna Wurtz, R.R. #4, Box 232, Saskatoon, SK S7K 3T7

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

The 1906 Census Is Now Available

Message from the National Archivist

Ottawa, January 24, 2003 – Census returns are among the most valuable historical records created and preserved by the Government of Canada. They are an essential means of creating a personal sense of identity and a 'connectedness' to country and community.

The microfilmed records of the "Census of Population and Agriculture of the Northwest Provinces – Manitoba, Saskatchewan, Alberta – 1906" can now be consulted without restriction at the National Archives of Canada. This follows today's announcement by the Minister of Industry and Minister responsible for Statistics Canada, the Honourable Allan Rock, and the Minister of Canadian Heritage, the Honourable Sheila Copps.

As well as being accessible in Ottawa at 395 Wellington Street and online at www.archives.ca, the records can be obtained through inter-library loan or purchased. They will soon be available on microfilm in the provincial archives of Manitoba, Saskatchewan and Alberta and in certain public libraries across the country.

The 1906 Census is a "portrait" of a region that, at the time, was rapidly changing as hundreds of thousands of people from around the globe and other parts of Canada were choosing to settle in the Prairies. The provinces of Saskatchewan and Alberta had just been established one year before the census was taken.

The census records from 1825 to 1901 are also held at the National Archives of Canada and are available to the public. Those of 1901 were digitized in 2002, and can be viewed online at: www.archives.ca
For more media information, contact:
Louisa Coates, lcoates@archives.ca
Media Relations Officer
National Archives of Canada
(613) 992-9361

Editor's note: It should be noted that the National Archives simple search tool allows researchers to search by **Province, District Name, District Number, and Sub-district Number** and not by Surname. The Alberta Family Histories Society has begun a transcription and indexing project. For further information go to: <http://www.afhs.ab.ca/index.html>

Burns Lake, B.C., 1940

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10,000 residents of the Burns Lake region, 30% were part of the Mennonite community.

A finding aid for the Canadian Mennonite Board of Colonization funds is available on the Mennonite Heritage Centre web site at:

<http://www.mennonitechurch.ca/programs/archives/holdings/organizationholdings.htm>

Endnotes

1. Mennonite Heritage Centre Archives Volume 1286, File 720.
2. Leonard Doell ed, *Hague Osler Mennonite Reserve 1895-1995* (Hague-Osler Reserve Book Committee: Saskatoon, Saskatchewan, 1995) p. 440-441.
3. Directors Audit Report, Burns Lake District Office (QBC)", 2000. http://www.mcf.gov.bc.ca/audit/child_protection/burns_lake_district_2000.pdf. The Burns Lake Office covers the communities of Burns Lake, Babine Lake, Oosta Lake, Priestly Hill, Broman Lake

MB Publications

(cont'd from p. 2)

It was edited by Hermann Fast from Saskatchewan and was intended for the considerable number of Russian-speaking Mennonite Brethren, particularly those in two Saskatchewan congregations (Arelee, Blaine Lake) and one North Dakota congregation (Kiev). For a time these three congregations formed a Russian Mennonite Brethren Conference.

In Canada, several other periodicals deserve mention. Soon after the Rundschau Publishing House (later Christian Press) was moved to Winnipeg, some leaders, including Hermann Neufeld, decided that there was a need for an English language paper in Canada. They launched the *Christian Review*, edited by E. S. Hallman (Guernsey, SK) and published by the Rundschau Publishing House. John F. Funk was one of the contributing editors. It was begun as a weekly publication in April, 1926, but soon became monthly and only continued until November, 1928.

In 1944 the Mennonite Brethren began publishing a special German language periodical for youth, called the *Konferenz-Jugendblatt der Mennoniten Bruedergemeinden in Kanada*. It continued until 1957 by which time most



May 9, 1940. Settlers passing Tsinket Lake enroute to Cheslatta, B.C.



August 5, 1940. Digging a well on the J.J. Petkau farm in Cheslatta, B.C.

Mennonite Brethren youth had made the transition to the English language and other provisions had to be made for them. In the meantime a somewhat more obscure publication appeared called *Unser Jugend-Blatt*. It was published by the Northend Mennonite Brethren Church (later Elmwood MB) from 1942 (?) to 1949 (?) and usually appeared on a monthly basis. By 1947 it had separate sections for each of the three Winnipeg congregations, including North Kildonan and South End, and edited by the respective youth committees. At least 88 issues were published. No doubt it was circulated much beyond the Winnipeg congregations, although eventually the *Konferenz-Jugendblatt* probably took its place.

In 1953 an inter-Mennonite English language publication, *The Canadian Mennonite*, began under the editorship of Frank H. Epp. The publishers had hoped

that Mennonite Brethren would join in this cooperative venture, but they had little enthusiasm for it. Instead, Canadian Mennonite Brethren focused on unified efforts with the US. When this failed the Christian Press launched the *Mennonite Observer* in 1955, first edited by Leslie Stobbe and later by Gerhard D. Huebert. It viewed itself as an English-language companion to the *MR*. This essentially replaced the *Konferenz-Jugendblatt*. It continued to appear until 1961, when the *Mennonite Brethren Herald* took its place.

In Canada a number of other periodicals have been published in languages other than English or German. The earliest to appear was *Le Lien*, a French periodical which was intended primarily for the Mennonite Brethren churches which emerged in Quebec since the 1960s. It was begun in 1980. Another periodical that is becoming more established is the *Chinese Herald*, which was begun in

1993, primarily for the Chinese congregations in British Columbia but serving Chinese congregations in other areas as well. Through all these changes, strangely, the *MR* continued to serve a significant readership in Canada. In part this was due to the influx of new German-speaking immigrants from Europe and South America. But there were also still those, particularly the immigrants of the 1920s, who were now aging but still preferred to read a German periodical. How long there will continue to be a demand for a German language periodical to serve Mennonite Brethren in Canada is difficult to predict. The paper itself has undergone many changes, even though it still carries the same name. But at the present time it still fulfills a significant need and may continue for some time to come.

Resources for Russian and West Prussian Studies

The Mennonite Heritage Centre along with the Centre for MB Studies have recently acquired 46 reels of microfilm, generously donated by Tim Janzen of Portland, Oregon. This set of microfilms consists of three distinct collections. The first collection includes 16 reels of materials that the late Dr. David G. Rempel had microfilmed in St. Petersburg in 1962. His investigation focused on the relationship between the Russian State and the Mennonites during the 19th century. He was especially interested in the reform policies of the Ministry of State Domains from the 1830s onward and the Mennonite struggle over land in the 1850s. Rempel's materials were donated to Conrad Grebel College in Waterloo, Ontario and with the help of archivist Sam Steiner, Tim Janzen had the films copied and distributed to Mennonite archival centers. A finding aid to these German and Russian documents is available on the internet at: www.mmhs.org/russia/davidrempe.htm. The second collection was created by Hermann Thiessen (1919-) who was born in Stutthof-Stöbderkampe, West Prussia. During WWII he and his family fled to Denmark and sometime after the war moved to Bugdorf, Germany where he began research in family history. He published five family history books: 1) *Martin Thiehsen [sic] und seine Nachkommen 1737-1977* (1977) 2) *Bartholomäus Tiessen: 350 Jahre Familientrad-*



Heinrich F. Klassen (1900-1969), editor of the *Mennonitische Rundschau* 1945-1967. Photo: Courtesy of Centre for MB Studies.

ition (1986) 3) *Familiengeschichte der Familie Bench* (1989) 4) *Peter Heydebrecht und seine Nachkommen* (1990), and 5) *Die Familie Mekelburger* (1992). A set of 29 rolls of 35 mm microfilm contain Thiessen's extensive correspondence and three large card files (7 rolls of the correspondence files and 22 rolls of the cards). The 15,000 cards consist of three sections: male Thiessens, female Thiessens, and a section which includes all Mennonites he found who were born before 1820 or baptized before 1840. A portion of these card files were copied from Werner Zimmerman's card file which is now housed at the Mennonitische Forschungstelle in Germany. Some of the people he corresponded with and received information from were Katharina Thiessen, Fritz van Bergen, and Anna Andres.

The third collection consists of one reel of microfilm containing 454 genealogical charts created by Ulrich Dueck of Germany who published *Die Familie Rahn von Tiegenhof* (1986). These charts usually begin with a Mennonite ancestor in the 1700s and then shows descendants down to the later 20th century. These charts, along with Thiessen's materials focus on West Prussian Mennonites.

Genealogist, Hermann Schirmacher, also of Germany became the keeper of the Thiessen materials and made photocopies of the Dueck charts. Tim Janzen contacted Schirmacher and made arrangements so that these materials could be microfilmed and made available to archival centres.

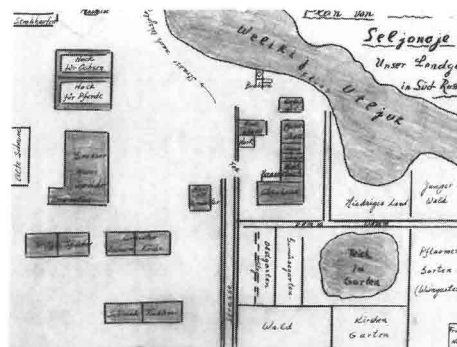
CDS

Fehderau Collection at CMBS

By the turn of the 19th century there were many Mennonite estates in the Ukraine covering large tracts of land with beautiful and ornate buildings and employing many people. Jacob J. Fehderau (1865-1922) and Maria Bahnman (1867-1946) inherited the estate Seljonoje in 1908 after Maria's father Peter Bahnmann died. The other Bahnmann estate, Brodsky, went to Maria's sister Katharina Wiebe (ca. 1870-1919). Historians are now starting to get a better picture of the size, location, and number of these Mennonite estates through documents from the Russian archives, publications, and private collections. Two such researchers are Helmut Huebert and David Sudermann.

The Centre for MB Studies has recently acquired some unique estate papers of the Fehderau family. The Fehderau family estate records contain Russian and German language documents and maps relating to property, land, and assets owned and acquired by the Fehderau family. Also included are two diaries written by Jacob Fehderau in 1917 to 1919 and some diaries by son Nicholai Fehderau. These original documents are very unique and show some of the laws and customs regulating inheritance. They also give an example of the kind of wealth some of the Mennonite estate owners had in southern Russia around the turn of the century. While most of the documents relate directly to the Jacob Fehderau family there are some documents that relate to the extended Fehderau family land holdings and to the other estates, such as those south of the Molotschna colony in the Melitopol area. Some of the documents have been summarized in English.

CDS



Map of the Seljonje estate. CMBS Fehderau Family fonds file #82.



Reconciliation and the Archives

by Conrad Stoesz

Almost every day a researcher comes to our archives looking for information which may help to discover who they are and where they came from. For some this is a process of reconciliation - a process of healing old wounds. A woman contacted our archives asking for help to find information about her ancestors. Her father was an illegitimate child and suffered much cruelty from the hand of his father. Due to the abuse he suffered he fled for his life from his home at age 12. He caught a train to a town in Saskatchewan with twenty-five cents in his pocket.

He felt ashamed, tired, hungry, dirty, and afraid. A "Good Samaritan" gave him clothes, food, and a job. Eventually he got back on his feet with a job, was married, and had a family.

Now, almost 30 years after the death of her father, this woman is looking for her roots--looking for the people she came from. With research at the Centre for Mennonite Brethren Studies and at the Mennonite Heritage Centre we were able to help her to discover her extended family. She writes that "the pride I feel in being connected to the Mennonites is the faith that they have kept through many trials and persecutions, not the sin that my grandfather did." Part of the work of the church is reconciliation. This can take place in many ways and we are thankful we were able to be a part of this process.

Selected Accessions at MHC July - October 2002.

1. Reinlaender (Old Colony) Mennonite Church Cemetery in the RM of Westbourne, Manitoba cemetery transcription. -- November 2001. (2002-075).
2. The Peter Unger Family Migrations/George Unger. -- 1879-1947. -- 11

- pp. The Family Genealogy of Peter Unger (1753-1818)/ George Unger. -- [2002?]. -- 25 pp. 2002-078.
3. Estate papers of Jacob Thiessen who died in 1905. Includes English translation. -- 1905-1917. 2002-079.
4. 17 small notebook diaries of Jacob J. Niebuhr. -- 1911-1951. 2002-090.
5. Heinrich H. Epp family materials including autobiography, art work, photograph albums, post cards, correspondence, poetry, stories, passports etc. -- 1902-1991. 2002-094.
6. Johann M. Sawatzky, Blumenthal 1926 family register recording dates from 1792-1926. -- 10 pages. Johann M. Sawatzky family register and translation of register by Jacob Sawatzky, recording dates from 1806-1936. -- 9 pages, translation is 15 pages which includes Sawatzky's will (in German.) 2002-095.
7. Photocopy of a diary and financial ledger of Jacob Niebuhr (1838-) of Rosenfeld, MB. -- 1878-1909.
8. Photocopies of letters addressed to Sadie Florence Lowen of Acme, AB written by Susie Fehr of Waldheim Colony Paraguay. -- 1928-1930. 2002-103.
9. Transcription of the 1858 Russian census of the Bergthal colony villages of Bergthal and Schoenfeld. 2002-104.
10. Photocopies of lists and correspondence relating to Mennonites Fleeing Russia to Harbin China. -- 1930-1934. 2002-106.
11. One compact disk of the translation of the Heinrich Wieler diary 1892-1949 with introduction, photos and prologue. 2002-115.
12. Descendants of Gottlieb G. Krueger (1858-1953). -- [199-]. Descendants of Johann Reimer (1760-1799) / Dr. Hermann Gerhard of Germany. -- [198-?]. 2002-120.
13. Travel Diary of Bernhard Toews 1921 Chaco expedition with Fred Engen, 1997, translated by Edward Enns. -- 2002. 2002-131.
14. Index to the Evangelical Mennonite Mission Church, (formerly Rudnerweide) church registers. -- [2002?]. 2002-132.
15. Schoenfeld: The Development and Destruction of a German Settlement in the Ukraine by Gerhard Toews / translated by Eric Enns in collaboration with Catherine & John Kirkland -- 2000. 2002-135.



Menno Simons Casting. Albert and Marianne Schwarz of Kleefted, Manitoba recently brought this cast iron plaque to the Mennonite Heritage Centre for study and examination. The casting was originally belonged to Marianne's grandparents Abram and Maria Heinrich of Einlage, Chortitza, who emigrated in 1924 with part of the family arriving in 1924 and the others in 1925. The iron casting was made in Russia. Anyone having further information about who the artist may have been, please contact the Mennonite Heritage Centre.

15. Diary of Julius Wiebe, delegate to Mexico. -- 1919. -- 128 lvs. 2002-141.

CDS

Video Review

by Frank Sawatzky

Georg Hildebrandt, author of the book *Why are you still alive* tells about his happy childhood and youth in a Mennonite village in the Ukraine (1912-1930); then about his arrest as a young man, his escape from prison and his flight to another colony; his studies, work and marriage; then about his renewed arrest, prison time and exile to Siberia. He survived the terror and after his term in exile he was released and reunited with his wife. Then, after many trials, they were allowed to emigrate to Germany. What has given him the strength to overcome the enormous adversities? Hildebrandt says: 1) his happy childhood, 2) his dream as a 4 or 5-year old child that he was going to Germany and an elderly lady was with him, and 3) his faith in God. The video can be viewed at the Mennonite Heritage Centre, 600 Shaftesbury Blvd. Winnipeg, Manitoba.

Cornelius Klassen, 1906-1991

by John C. Klassen

Cornelius Klassen was born in Vasiljeka, Ukraine, on March 6, 1906. Although his father was the joint owner of a farm implement factory, Cornelius became interested in music early in life and played the cornet as a teenager. He also began duplicating choir songs using the hectograph method.

In 1925 the family moved to Canada and settled in Winnipeg a year later. The first church Cornelius attended in Winnipeg was the MB church at Burrows and Andrew. He played violin in the church orchestra and soon moved to trumpet, then French horn. He also sang in the choir and maintained a special interest in duplicating music for the choir by hectograph.

In 1936 Cornelius, with two brothers Jacob and Dietrich, formed Klassen Brothers, now called Klassen Manufacturing.

In 1947 Cornelius became a member of the Hymn Book Committee of the Canadian MB Conference, together with Jacob Wedel and Benjamin Horch. This committee produced the MB Gesangbuch in 1953. A few years later, the same committee produced an English version called the Hymn Book.

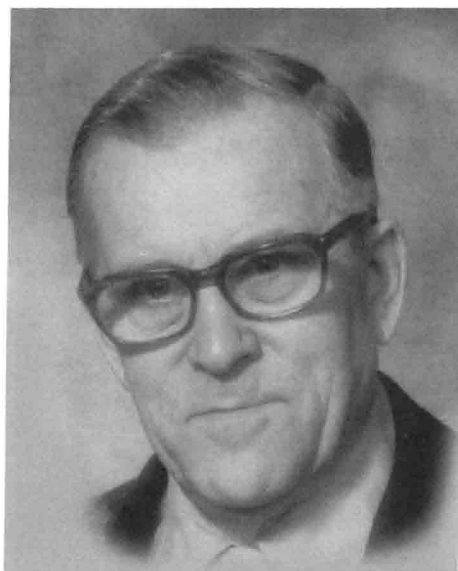
Cornelius had been collecting hymn books, German and English, even back in Ukraine. Now, in Canada, he constantly visited used book stores, the Goodwill Outlet and other establishments, looking for hymn books. His library of hymn books stayed with him until his death and now resides at the home of John C. Klassen, Cornelius' oldest son.

The German section of his library was fairly well documented.

Cornelius, at age 80, bought a computer and spent the last 5 years of his life compiling a database of over 13,000 song titles and melodies, in Ziffern. This database can be found on John's Website: Klassen's Korner, at:

<http://members.shaw.ca/john.bertha.klassen/>

Because of limited space in John's apartment, the English portion of this library, consisting of about 300 books, has been donated to the Centre for Mennonite Brethren Studies. Approximately 300 German hymn books are still being retained by John.



Cornelius Klassen (1906-1991)

Neu-Halbstadt Maedchenschule

by Dorothy Huebert

Katherine Rempel, nee Baerkmann, Ladekopp, Molotschna Colony was a student at the Neu-Halbstadt Maedchenschule 1915-1921. A recently discovered Russian document which had been in her possession, upon translation, proved to be a list of rules for students of the school. The document was signed by her step-father Peter J. Bergmann.

Katherine remembered certain teachers with great respect and fondness. Miss Anna Fast, a teacher of religion in the lower grades, had a profound influence on her. The principal, Jeljena Prokofjeva, made it possible for Katherine to continue her studies by offering her free accommodation when her parents could no longer pay. She carried her supply of food for the week six km. from Ladekopp to Halbstadt every Monday morning. The most esteemed teacher, however, was Benjamin H. Unruh who taught literature and religion in the upper grades. The instruction, the fine teachers and friendships forged during those years exerted a profound influence that remained with her throughout her long life.



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

RULES

FOR STUDENTS AT

NEU-HALBSTADT MAEDCHENSCHULE

1. Students may not leave Neu-Halbstadt without permission of the school authorities.
2. Students may not leave their lodgings without permission of their landlords or their parents.
3. Students may not exchange lodgings without permission of the school administration.
4. Students should not arrive at the school before 7:30 a.m.
5. Students may not be outside in the street after 6 p.m. until October 1, thereafter, until March 1 not after 5 p.m. From March 1 until the end of the school year they may stay out until 7 p.m. The girls may not go out with male students.
6. Students should not go to bed later than 10 p.m.
7. Students are prohibited from taking walks in the forest.
8. On Sundays the students are expected to attend church, exercising appropriate behaviour, particularly refraining from chatter and laughter.
9. Attendance at places of amusement is forbidden without permission of the school authorities.
10. Students are required to wear a uniform. Jewelry (rings, bracelets, necklaces and hair ribbons, etc.) are forbidden, as are modern hairdos.
11. If all these rules are not adhered to students will be punished to the point of being expelled from the school.

Signed: Peter J. Bergmann

Printed in "Raduga" Halbstadt, Taurida
Province.



Photo submitted by Henry J. Toews.

Letters to the Editor Re. Alternative Service

I read with interest the article in your June 2002 issue about the Mennonite medical workers doing alternative service in Tbilisi, Georgia during World War I.

Our family lived in Gnadenfeld in the Molotschna until the spring of 1922 when we left (escaped) for America via Batum and Constantinople – it was a one and one-half year sojourn as we only arrived in New York in October of 1923.

During World War I, my father, Jakob Toews, even though he was married and the father of two small children (I was born in 1911 and my sister born in 1913), had to do alternative service. He first served as a medic on a train which transported the wounded from the Austrian front to Moscow. Numerous Austrian soldiers were taken as prisoners by the Russians and were sent to camps in the Crimea to do work in the forests. Because my father knew German he requested that he be assigned to supervise these prisoners which he did for several years until 1917.

In Gnadenfeld my father and his brother Cornelius operated a thriving business selling lumber, coal and McCormick Deering binders. Because of the turmoil (Makhno, the civil war, famine, and the Bolsheviks) the family decided to leave everything and head for America in 1922. My parents with four young children set out on what proved to be a hazardous

journey. Many Mennonites died in Batum from typhus and malaria, but fortunately all of our family members survived. We have all lived here in Lancaster County ever since and are thankful for America where we have had freedom and many opportunities to live productive lives.

I just wanted you to know that I appreciate reading the *Mennonite Historian*...

I am submitting a picture of men serving in the forestry service in the Crimea. My father is the man standing next to the horse... Some of your readers may recognize themselves or family members.

Henry J. Toews, East Petersburg, PA

Re. Meaning of word *Pax*

I am responding to the letter by Helmut A. Epp of Fonthill, Ontario (Vol. XXVIII No. 3, September 2002, p. 9).

Romans spoke Latin, albeit a different form of Latin from that used by the later Catholic Church. It was something of a surprise to me that someone from a western culture would not know this. The word *Pace* is just a variation on the word *Pax*. The word *Pax* is a Latin noun of the third declension. If used with the preposition "in" it takes on the ablative form *Pace*. A loose analogy might be that the German noun *Haus* becomes *Hause*

when used with dative prepositions. Mr. Epp's conclusions are based on a single observation. If one reads "*in das Haus*" in a Swiss newspaper and "*in dem Hause*" in a German newspaper does one then conclude that the Swiss word for house is *das Haus* and the German word for house is *dem Hause*?

Glenn Penner, Guelph, Ontario

Molotschna Atlas

(projected for 2004)

I am planning to publish a detailed atlas of the Molotschna Colony in the year 2004. We will try to include a detailed map of each of the villages. For this to happen I still need maps of a considerable number of villages. We would prefer maps from the 1920s but will accept others as well. The ones I need are:

Altonau
Blumenort
Blumstein
Fabrikerwiese
Fuerstenau
Gnadenheim
Grossweide
Hamburg
Konteniusfeld
Lichtenau
Lindenau
Mariental
Neukirch
Nikolaidorf
Paulsheim
Pordenau
Prangenu
Schardau
Sparrau
Steinfeld

Please send maps to Helmut T. Huebert, 6 Litz Place, Winnipeg, MB R2G 0V1 Canada.

Conference In Stegna June 14-16, 2002

The conference in Stegna (Stegen) was a remarkable event. Reports in the local press indicated that more than 100 persons attended. This included a busload of participants from Germany, led by Pastor Peter Foth, Hamburg Mennonite Church, as well as a busload from the Netherlands, led by Pastor Arno, Thimm Aalsmeer Mennonite Church, and by Albert Bolt, chair of the Foundation for the Preservation and Development of Dutch Mennonite Connections in Poland.

The conference, held in the resort town of Stegna, within walking distance of the Baltic Sea, was organized by a group of interested Polish friends and officials. Bolek Klein, chair of the Klub Nowodworski and Tomek Kwoczek, head of the Gymnazium Nowy Dwór, were the chief organizers of the conference. Significantly, several mayors of local towns and villages also gave their support, as did a number of museums and other organizations. Parts of the conference and related visits to historic sites were reported on television and in newspapers. A number of participants were interviewed by Warsaw television; later we received reports about the remarkable coverage given this event.

Several research papers were presented: "Building Bridges Between Holland and the Vistula Delta, 1530s-1772," by Peter Klassen; "Mennonites in Danzig and the Werder Region, XVI-XVIII Centuries," Professor Edmund Kizik, University of Gdansk; "Mennonites in Science and Culture in Old Danzig," by Professor Andrzej Januszajtis," Gdansk Polytechnical University.

For those of us who have been involved in Polish-Mennonite studies for some time, it was especially rewarding to see two graduate students receive rewards for their research on themes related to the Mennonite-Polish story. Gabriela Strug reported briefly on her study of arcaded timbered houses in the region, and Anna Marzalek on the coming of the early Mennonites and their impact on agriculture in the delta, especially with the introduction of new drainage techniques. Both received stipends from the Mennonite-Polish Friendship Association. The judging committee was chaired by Professor Kizik.

A delightful dinner in the conference center followed the formal presentation of



Banner over the street in Nowy Dwór (Tiegenhof) announcing the Mennonite conference in Stegna, June 2002. Photo: Courtesy of Peter J. Klassen, Fresno, CA.

papers and awards. Then, in the evening the priest of the local Catholic Church in Stegna, Stanislaw Knapik, together with his congregation, welcomed the conference guests to a service where he spoke enthusiastically about the spiritual and historical connection that Mennonites have to this region. A local instrumental group presented a delightful concert.

Saturday, June 15, was devoted to visiting historic sites. A choir composed of school children and a local women's choir greeted the visitors at the Mennonite cemetery at Rozewo (Rosenort). This site had long been overgrown with bushes, and many of the gravestones broken or taken away. In a remarkable new development, the mayor of Nowy Dwór, Zbigniew Piorkowski, assumed responsibility for restoring the cemetery. He, together with the local priest, Leszek Wojtas, welcomed the conference participants. The choirs, each with perhaps twenty members, set a tone for warm fellowship, and made us feel like friends, not strangers.

Several other cemeteries were also visited: Niedzwiedzówka (in the former village of Bärwalde) also reflects a strong local interest. Here the owner of the land on which the cemetery is located has placed the remaining grave markers in a neat row, removed the rubble from the fire that destroyed the former church in 1990, and made a very attractive park-like setting. Here the group was welcomed by the Stegna mayor, Roman Pawlowski, and the village priest, Tomasz Bielicki.

Following these visits to cemeteries, the group continued on to Nowy Dwór for lunch. This was served in a restaurant housed in a complex formerly owned by the Stobbe family. A son of the former owner, now resident in Germany, was a member of the tour group. This was followed by a visit to the Zulawy (Werder) Museum, where a number of artifacts depict life in the Vistula-Nogat Delta. Bolek Klein has been the leader in fostering development of this record of the past.

When the group visited the Mennonite cemetery in Stogi (Heubuden), the mayor of Malbork (Marienburg), Pani Danuta Zalewska, not only enthusiastically hosted the gathering, but also urged us to use the now-empty schoolhouse to create a local museum. It was a gracious gesture, but most members felt that this was not a realistic possibility. A similar invitation was extended when the group visited the former Mennonite church in Thiensdorf (Jezioro). That building, a former storage facility, now stands empty.

The village of Marynowy (Marienau) has one of the largest arcaded timbered houses in the delta. Here the present owner held a reception for the group, and Professor Henryk Ratajczak, University of Torun, presented a historical analysis of similar houses in the region. He noted that, in the latter stages of the last war, this area was flooded by the German army as it tried to stop the advancing Soviet forces. As a result, many of the houses remained standing in water for approximately two years. In addition,

there was uncertainty as to the political future of the region, and so little was done to preserve these historic structures. Now they have been placed under historical preservation protection, but are costly to preserve and maintain. The owners hope to offer bed-and-breakfast accommodations in the Marynowy house in the near future.

This day of visiting a variety of fascinating places ended with a delightful dinner and social evening at the conference resort. In recognition of their efforts on behalf of mutual support and understanding between Poles and Mennonites, Bolek Klein presented plaques to Foth, Thimm and Klassen.

On the following day, the group from Germany left for home; others continued visits to more historic sites, including Zwierzno (Thiergart), where the Director of Historical Preservation in Elblag, Jerzy Domino, discussed the challenges confronting those who seek to preserve historical artifacts. A visit to Marcusy (Markushof) concluded the visits to former centers of Mennonite life.

-reprinted from The Mennonite-Polish Friendship Association Newsletter (Dec. 2002)

Membership fees (\$20.00 per annum) and donations for Polish projects should be sent to one of the following: Mennonite-Polish Friendship Association, Fresno Pacific University, 1717 S. Chestnut Ave., Box 2204, Fresno CA 93702 or Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

Announcement and Call For Papers:

“Molochna ’04: Mennonites and their Neighbours, 1804-2004,” an international conference commemorating the bicentennial of Mennonite settlement in the Molochna region of Ukraine.

Date: 3-5 June 2004

Host institution: Melitopol State Pedagogical University, Ukraine

The Conference organizers welcome presentation proposals from across the humanities and social sciences that address all aspects of the history of the Molochna Mennonites and the region in which they settled as well as their interactions with their larger environment and their Molochna neighbours.

Mennonites played a unique role in the Molochna as engines of change and modernization, keen observers, who recorded fundamental developments in both their own communities and those surrounding them, and a litmus test for the Soviet system, challenging its all-engrossing principles. They are, today, searching for ways to create sustainable, locally led, development programs.

Conference conveners and organizers: Svetlana Bobyleva (Ukraine), Harvey Dyck (Canada), Alfred Eisfeld (Germany), Nikolai Krylov (Ukraine), Peter Letkemann (Canada), John Staples (USA), Peter Klassen (USA), Petr Wiebe (Russia)

Deadline: Proposals for original individual papers, panels, or roundtables, including a brief (2-3 page) abstract must be submitted no later than 1 December 2003. For information and the submission of proposals contact:

N.V. Krylov - krylov@mpu.melitopol.net OR
John Staples - Staples@fredonia.edu

The Conference will seek to cover the costs of tourist-class travel, accommodation and maintenance for participants from the CIS.

Honourary chairs for the Conference, additional Conference Conveners and a list of sponsoring institutions, will be announced at a later date.

Canadian Conscientious Objectors to War Virtual Exhibit

The Mennonite Heritage Centre is seeking materials documenting the experiences of Mennonite Conscientious Objectors (COs) in World War Two (1939-1945). If you have photographs, letters, interviews, audio recordings etc. relating to this important time in Canadian history, please contact the Heritage Centre. We are proposing to create a new interactive web exhibit to highlight this experience.

During WWI people could simply claim their CO status but during WWII each person wanting CO status had to be questioned by a judge. It is estimated that there were 10,000 men who made the decision to object to taking up arms against the enemy on grounds of conscience. Some spent time in jail for their refusal to take up arms. Most COs were permitted to do alternative service which meant being assigned to work in lumber camps or work in mental hospitals, farms, and factories.

The goal is to have a site that will be both a tribute to the contribution that the COs made to Canadian society, as well as a witness to the way of peace for our world today.

Contact the Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3M 0P4 204-888-6781 or e-mail at archives@mennonitechurch.ca for further information.

A New Bethania in Ukraine: The Mennonite Benevolent Society In Manitoba Embraces the Challenge

Many Mennonites can trace their roots to what is now called Zaporizhzhya in the Ukraine. Situated on the expansive Dnieper River, modern day Zaporizhzhya encompasses Chortitza, the original settlement of Mennonites in the former Russian Empire. Although Mennonites were largely expelled from the region during the second World War, some have remained or returned. A decline in religious and ethnic discrimination accompanied the recent break-up of the Soviet Union. With this freedom, a few believers began to dream about rebuilding the faith and life of their childhood. With nothing more than their memories and some support and guidance from North American Mennonites and local Baptist leadership, these believers began to rebuild their Christian faith and Mennonite church life.

How and why did this unique project begin? In the mid-1990's Mennonite tourists from Canada were attracted to Heritage Cruises and tours on the world-famous Dnieper River, starting from Kiev and ending in Odessa at the Black Sea. Using their ship as a floating hotel, they made stop-overs in places such as Zaporizhzhya (Chortitza) which was the first and the oldest Mennonite settlement in Russia as far back as the 1780's.

When the tour ended and people came home - they came home with a burden for the people they had seen. They reported poverty, health problems and a tremendous need to care for the elderly and infirm. Stories were told and concern expressed at board meetings of the Bethania Mennonite Personal Care Home in Winnipeg, and in 1999 the board dispatched Dr. Ray Martens, Anita Kampen and Helmut Epp of Bethania in Winnipeg, on a fact-finding mission. Upon their return, they confirmed that dire needs did exist and as a result, Bethania sent Ann Goertzen, a home care worker from Winnipeg, to Zaporizhzhya for a three month home care program pilot project. This pilot project has been extended to a year-long assignment to establish a home care program and train volunteers in home care skills.

The project has been adopted by The Mennonite Benevolent Society Manitoba

(MBS). The board has appointed Louie Sawatzky of Winnipeg as Project Director for this initiative in Ukraine. A working group of volunteers in Canada and a local charity established in Ukraine are working together to create and deliver a comprehensive program to build a healthier, safer and more independent population in Ukraine in a way that compliments the initiatives of other charities already active in the area.

-- from *Beacon of Hope* (Volume 1 Issue 1 Summer 2002)



City of Zaporizhzhya donated this 10-story building shell which, when retrofitted and equipped, will be suitable to house the Mennonite Benevolent Society program for years to come. Photo: Courtesy of Rudy P. Friesen.

"Imagining 'Molochna 2004'"

The year 2004 will mark the bicentennial of Mennonite settlement in the Molochna. That year Mennonites and others from around the globe hope to celebrate the occasion with religious services, academic conferences, memorial unveilings, restorations, museum exhibitions, special bus tours and cruises, and other events yet to be considered.

On September 27, 2002, a diverse group deeply involved in the Mennonite story, chaired by John Staples, State University of New York at Fredonia, gathered at a Consultation in Zaporozhe, Ukraine, to discuss the coming celebrations. This Consultation, dubbed "Imagining Molochna '04," was intended as an opportunity to brainstorm, explore possibilities and identify obstacles.

Out of the Consultation grew excite-

ment and a determination to see "Molochna '04" become a major event. Participants also unanimously recognized that success in 2004 would depend on the initiative, imagination, and active participation of many individuals, groups, and organizations.

Heads of museums in Melitopol and Zaporozhe, and Melitopol forestry expressed strong interest in working with foreign partners to mount displays and exhibits. The mayor of Molochansk confirmed his city's strong support for the planned celebrations. Paul Toews (Fresno) delighted participants with sample photographs for a planned photographic display. A representative of MCC, supported the idea of educational pamphlets aimed at Molochna school children. Harvey Dyck (Toronto) and Peter Klassen (Fresno) invited proposals for new historic memorials. Church workers in the Zaporozhe Mennonite Church and the Kutuzovka/Petershagen Church, confirmed the support of Mennonites in Ukraine for thanksgiving and memorial services.

Participants in "Imagining Molochna 1804" discussed staging bicentennial events in two clusters.

The first might occur in spring 2004, probably in late May or early June. This would kick off the bicentennial with the unveiling of a historic memorial in Molochansk, the opening of a photographic exhibition in Melitopol, and a scholarly conference at the Pedagogical University of Melitopol.

The second cluster might happen in late September or early October, to coincide with the presence in the area of the Dnieper Mennonite cruise and other tour groups. A major event might be a thanksgiving service in Molochansk.

Mennonites played a unique role in the Molochna. They were engines of change, and of modernization. They were keen observers, who recorded change in both their own communities and those surrounding them. They were a litmus test for the Soviet system, challenging its all-engrossing principles. Today they want to create sustainable development programs.

Participants in "Imagining Molochna '04" agreed that the role of Mennonites in the Molochna is worth celebrating. In achieving this goal all look forward to working together with like-minded people from around the world.

The coordinating group includes Harvey Dyck, Leona Gislason, Al Hiebert, Peter Klassen, John Staples and Paul Toews.

Book Notes

by Adolf Ens and Alf Redekopp

Doreen Snider's *Called to a Place: The Story of Guernsey and Surrounding School Districts* was published by the Celebrate Saskatchewan 1980 Committee at Guernsey as part of Saskatchewan's 75th anniversary of achieving provincial status. The author is a member of the Sharon Mennonite Church at Guernsey. The 262-page book describes in an attractive ecumenical fashion the half dozen churches of the area, about a dozen school districts, and two rural municipalities in addition to the village of Guernsey. *Mennonite Historian* readers will find of special interest the sections dealing with the settlement of "Swiss" Mennonites from Berlin, Ontario in what was known as the "Quill Lake Mennonite Reserve" in 1905 and the establishing of the Waterloo School district and the Sharon Mennonite church. That same year a group of non-communal Hutterites ("Prairieleut") started the Wurtz School district. Mennonite Brethren immigrants from the USSR started the Philadelphia Mennonite Brethren church in 1926.

Leonard N. Neufeldt, professor emeritus of American Studies of Purdue University, has compiled and edited a 2-volume story of Yarrow, *British Columbia: Mennonite Promise* (Victoria: Touch Wood Editions, 2002). Although most of the story focuses on the Mennonite community that developed here beginning in 1928, the pre-Mennonite era from about the time British Columbia joined the Canadian federation in 1871 is covered much more thoroughly and carefully than is usually the case. The first volume, entitled *Before We Were the Land's* (285 pages, \$19.95), covers mainly the settlement history and includes over a hundred pages of edited memoirs and journals of pioneer settlers. The second volume, *Village of Unsettled Yearnings* (371 pages, \$21.95) focuses on cultural aspects of the community and sketches of select individuals. Neufeldt's editorial skill (and that of managing editor Lora Jean Sawatsky, and assistant editor Robert Martens) is evident in the highly readable text and attractive layout of these volumes. He also managed to obtain substantial financial assistance for the research and publication project from a private foundation and from B.C. and

Canadian government sources. Over 35 contributors wrote for this volume in addition to the numerous journal and memoir excerpts included in the first volume.

A research and publications report on ten years of the *Institut für Deutschland- und Osteuropaforschung des Göttinger Arbeitskreises e.V.* (Göttingen, 2001, 112 pages) lists titles of papers presented at a series of seminars held from 1990-2000 on Germans in eastern Europe, especially in areas of the former Soviet Union. A number of them deal specifically with Mennonites, thanks in part to the work of Gerhard Hildebrandt in the Institute. Many others are significant in elaborating the context in which Mennonites found themselves in the Soviet era and amid the rapid changes since then. The titles of 69 publications of this decade, about half of them in German, are included in this decade report.

H.E. Wiens, Burnaby, B.C. has translated and edited the memoirs of his father, Heinrich Wiens (1917-1995), written when Parkinson's disease had already begun to take its toll. As a result, the memoirs cover only the years up to WW II, when Heinrich could no longer write. H.E. "completed" the story by using excerpts of Heinrich's letters to Canada from his prisoner-of-war camp in England (1946) and from the recollections of Heinrich's wife and youngest brother. Wiens was a teacher by profession, served as interpreter (1941-1943) and soldier (1944-1945) in the German army, before coming to Canada in 1954, via refugee camps in Germany and an interlude in Gartental, Uruguay. *A Look at the Past: The Memoirs of Heinrich Wiens* (108 pages, 8.5 x 11", Sirlux bound) is an interesting account of this great-grandson of Elder Jakob Wiens of the Molotschna Mennonite Brethren church.

Hubert Schwartzentruber's memoirs of 45 years of ministry comprise a modest 152 pages. From rural Zurich, Ontario, to a church planting assignment in the inner city of St. Louis marked a huge first step. *Jesus in Back Alleys: The Story and Reflections of a Contemporary Prophet* (Telford, PA: Dream Seeker Books, 2002) draws its title from that era of the author's work, but includes also reflections on church planting work with Mennonite Church Eastern Canada in Ontario and overseer ministry in Franconia Conference, USA. The book is available through Herald Press in Scottdale (pb. \$13.95).

In commemoration of the fiftieth anniversary of the *Menno Simons Lectureship at Bethel College A fifty-year Celebration* booklet (30 pages) by Keith Sprunger was published in 2002. Not only does this publications list the titles of the 51 sets of lectures in the series since 1953, it also presents the history of the lectureship -- its founding, its shifting emphasis through each decade, its organization, its audience, its funding, and the publications arising from it. The original goal of the lectureship was to support research in "Mennonite history, thought, and culture, and the wider implications and relationships of these to the whole of human society" (p. 20). In 1970 the Menno Simons Committee broadened the scope through a formal resolution that future lectures "should be devoted alternatively to Anabaptist-Mennonite issues and to questions of Peace." During the 1980s and 1990s the study of church history turned to the study of religion as a whole and there was a trend toward "total" history -- integrating gender, race and social conditions into research and scholarship. This booklet shows how the lecture series also reflected this shift in themes. About half of the lectures were published and almost all of them have been preserved on sound recordings at the Mennonite Library and Archives. The list is also available on the web at: http://www.bethelks.edu/academics/menno_simons_lectures.php.

Helmut Huebert has used the story as written by his mother as the foundation for writing her biography entitled, *Katharina Johanna Huebert: By the Grace of God from the Cradle to the Grave* (65 pages, 8.5 x 11", Hardcover bound). Significantly augmented with additional information where available, including photographs and maps (the special interest of the author), the book traces the life of a woman born in Hierschau, Molotschna in 1909, through her early life in Russia, including the traumatic events in detail of the night of August 24, 1926 when her family was attacked by bandits just days before departing for Canada, leaving one man dead and several others injured, to her settlement in Southern Alberta, marriage and further developments in her church and family life. The book concludes with the touching tributes of several grandchildren as presented at her funeral in 2001.