

Mennonite Historian



Volume X, Number 4
December, 1984



Mennonite meeting place for worship in city of Tokmak, Soviet Union. Tokmak is located near the cities of Alma-Ata and Frunze. Elder Franz Wiebe of the congregation (on left) and a church member Peter Heese are standing in the back of the house. February 1974. (Photo: Gerhard Lohrenz Photograph Collection, Mennonite Heritage Centre)

Some Soviet Mennonite Concerns

by Lawrence Klippenstein

Since Mennonites of the Soviet Union do not have their own periodical and since contacts abroad are limited, it is sometimes difficult to keep abreast of developments there. The exchanges with Soviet Mennonites at the Mennonite World Conference in Strasbourg had particular significance with respect to sharing information related to the Soviet Union and the life of congregations in eastern Europe. Any published material is, of course, read with special care.

Fortunately, it is possible to obtain some facts through sources such as the registered Soviet Baptist journal, *Bratskii Vestnik* (*Brotherly Herald*). Some copies of this journal are sent to readers abroad. Research centres such as *Glaube in der Zweiten Welt* (*G2W*) make a point of distributing data gleaned from Soviet periodicals and journals for a wider reading audience. An article published approximately one year ago by

G2W,¹ which since it has likely not reached many readers in the West, is worth noting now. A translation follows:

The difficulties of the Mennonites (mostly of German extraction) in the Soviet Union became the topic of discussion at a meeting in Moscow held January 27-28, 1983 with presidium members of the All-Union Council of Evangelical Christians-Baptists (AUCECB). The meeting was called to commemorate the twentieth anniversary of the AUCECB merger with some Mennonite Brethren.

Presentations and discussions at this meeting pointed to three issues of concern among the Mennonites and the wider fellowship: the matter of unity, emigration and the question of military service. A member of the presidium, Jakob J. Fast, called for greater efforts to achieve a union with the "kirchliche" (church) Mennonites who were not yet members of the AUCECB.

The senior presbyter of the Karaganda congregation, E. Baumbach, also noted the regrettable fact that many Mennonite Brethren were not yet affiliated with the AUCECB. At the same time Baumbach underscored the excellent inter-church relations enjoyed by the Mennonite, Orthodox, Catholic and Lutheran congregations of Karaganda.

Emigration remained a concern.² "Ministers and evangelists are leaving our country with its churches and their field of work," reported the *Brotherly Herald*. The question of military service, a thorny one for Mennonites, also came up for discussion in the meeting when someone in the gathering spoke about the need to teach young people the "proper attitude to military service."

Readers of *Mennonite Historian* may be interested to know that *Religion in Communist Lands*, an academic journal produced by Keston College, England since 1973, recently published an article by Dr. Gerd Stricker and Dr. Walter Sawatsky entitled, "Mennonites in Russia and the Soviet Union: An Aspect of the Church History of the Germans in Russia".³ It is an excellent update on this theme. Persons interested in the article may write to the Mennonite Heritage Centre (\$1.00 per copy; includes postage) or to 4 Pickhurst Park, Bromley, Kent, England, BR2 0UF (\$2.00 per copy; includes postage).

NOTES

¹Cf. "Schwierige Lage der Mennoniten," *Glaube in der Zweiten Welt* (XI, 12, 1983), p. 12.

²Many readers will probably be aware that emigration from the Soviet Union to the F.R. Germany has slowed down dramatically during the past year.

³Gerd Stricker and Walter Sawatsky, "Mennonites in Russia and the Soviet Union: An Aspect of the Church History of the Germans in Russian," *Religion in Communist Lands XII* (Winter 1984), pp. 293-314. The article includes an appended three-page document entitled "Review of the Formation of the Registered Church Mennonite Congregation in Karaganda, Kazakstan" written by "an emigree from the Soviet Union".

Please Listen, I Care

by Walter Hamm

He sat there so humble, weary and old,
in German so many stories he's told.
His heart, it's so sad and oh how it's crying
as slowly he's seeing the language is dying.

His name is German; in church records it stands;

from Russia he moved in search of new lands.

Oh, how he suffered to keep what he had,
his language, tradition, belief; were they bad?

He's sung it and preached it for years and years,

now sits there so lonely, wiping his tears.

Like cancer it's dying a slow painful death,
"Oh why Lord, oh why?" he asks, with his last failing breath.

The games that he played a long time ago,
some I've forgotten, most I don't know.

Already I've lost what little I knew,
Oh Lord, please tell me, "What can I do?"

The Scripture he's spread has saved many lives,

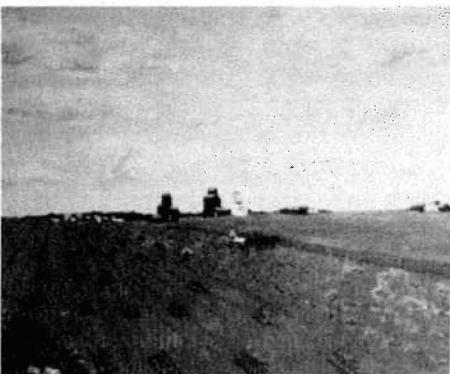
It's too bad it's now in our German Archives.

Four hundred years of stories lie there,
"Old man please listen, I tell you I care!"

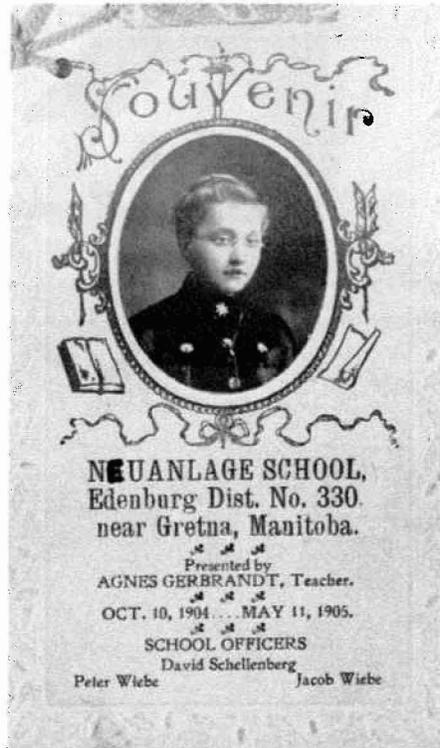
Too late now, he hears me no more,

to God he has gone, his heart still so sore.

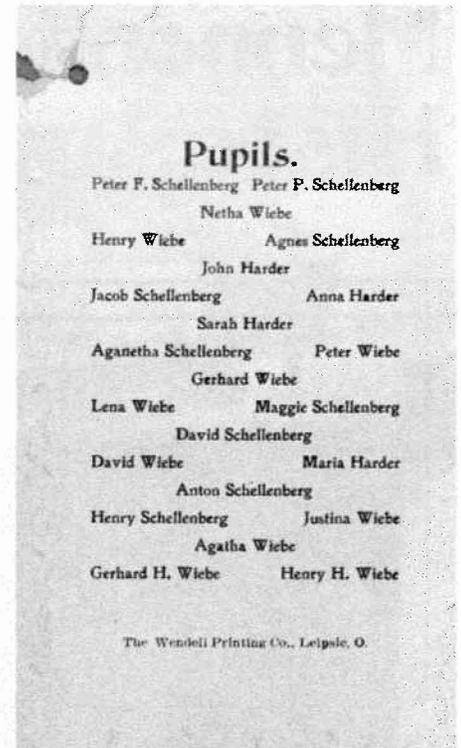
I think, as he leaves me alone and unsure,
"Is English the answer for what I must cure?"



A painting done by Henry Pauls entitled "Farming in Saskatchewan and learning English" (1983). It and four others he has painted are in the Museum of Man in Ottawa, Ontario. (Photo courtesy of Henry Pauls, Blytheswood, Ontario).



A Souvenir Card which teacher Agnes Gerbrandt probably gave to friends and pupils. Miss Gerbrandt was one of the teachers recruited by H. H. Ewert to teach in southern Manitoba. (Given to the archives by the son of Agnes Gerbrandt Andres, Otto Andres.)



Information Wanted on West Abbotsford's Story

Do you have any information and/or photos relating to the history of the West Abbotsford Mennonite Church, which will be celebrating its 50th anniversary in 1986? Of particular interest would be material relating to the earlier years (1936-1960) and to pastors P. P. Epp, C. G. Tilitzky, P. P. Penner, A.

Loewen, H. M. Epp. Of greatest concern to us now would be the locating of church minutes for the first 10 years.

Please contact: Dave Loewen, Church Historian, 2973 Tims St., Clearbrook, B.C., V2T 4G1; Telephone (604) 859-7697.

Wanted: "Mennonite" Cookbooks

Food has always played an important role in our ethnic-Mennonite lives: we get together over buns and coffee on a Sunday afternoon; fresh rhubarb *platz* celebrates the coming of summer; *verenike*, farmer sausage, *bubbat*--these were and are important to many of us of Russian-Mennonite background. Interest in passing on this heritage of "Mennonite cookery" has resulted in the publishing of many Mennonite cookbooks. Non-Mennonites too are interested in "our" cooking, as for example the sales of Doris Janzen Longacre's books would suggest. Yet the holdings of the MHC archives and library do not reflect these interests. This became clear when we received inquiries for a cookie recipe and could find only two cookbooks among our holdings. (See *Pinwheel Cookies Anyone?* elsewhere in this issue.) The complete lack

of entries in our card files for "Food", "Cookery", "Recipes", "Ethnic Foods" and so on reveals a hole in our holdings. Indeed, the bibliography of a recent paper entitled "Cultural Food Patterns--Mennonite Foods" written by a Human Ecology student of the University of Manitoba indicates that published information overall is sparse. The *Mennonite Encyclopedia* has only a very brief article and bibliography.

Cookbooks are expensive and our book budget is small. We therefore invite you to donate cookbooks which include primarily "Mennonite" foods. This includes both regularly published books as well as recipe collections circulated in mimeographed form in congregations or other local groups. You might call or write us before sending in your book to guard against duplication. Meanwhile, "Loat sheen shmajke."



Inside the newly-renovated "hidden" Mennonite church in Pingjum, Netherlands. Built in about 1680, it serves as a Mennonite monument in remembrance of Menno Simons and the beginning of the Anabaptist movement. Menno Simons was appointed as a vicar of the Roman Catholic Church in Pingjum around 1524. (Photo courtesy of Peter Kuiper, Harlingen).

Mennonite Monuments

by Lina van der Schaaf-Roeper

In the province of Friesland in the Netherlands are the villages of Pingjum and Witmarsum. They have a special place in Mennonite history because of their tie with Menno Simons. Born in Witmarsum in 1496, he was appointed to be vicar in "my father's village" Pingjum, soon after his ordination in 1524.

During his time in Pingjum, doubts about the miracle of the mass (the transubstantiation of the bread and the wine to the flesh and blood of Jesus Christ) and later about the baptism of infants came over Menno. For the first time in his life, he began to read the Bible, an act which he felt to be a temptation from the devil. Though he felt "to have been betrayed", he needed years before God gave him the strength to leave the Roman Catholic Church. From 1531 to 1536, he was the priest in Witmarsum; in 1536, he finally left the Catholic Church.

No Mennonite congregation came into existence in Pingjum during this time. Though he had followers in the village, persecution prevented consolidation.

As the newly proclaimed "Republic of the Seven United Netherlands" gained ground, the inquisition disappeared; then, however, the rising Calvinistic state-church started actions against the Mennonites. Nevertheless, without attracting too much attention, Mennonites succeeded in maintaining their position. Until 1580 they were under the protection of the very tolerant and venerated Prince William of Orange. As a rule, their preachers and elders were not theologically trained, but

they preached biblically based messages with strong convictions, just as Menno had. Their churches were not allowed to be recognized from the outside; much of the time, or--when in the village--just hidden between or behind other houses.

From 1580 on, the Reformed Church permitted them some freedom, but often new measures were taken against them. So the number of hidden churches increased.

In Pingjum one finds a very well-conserved example of a hidden church. The front of this church, which is facing the street, is the sexton's house and it looks like a normal house. The space for the church is at the back.

The architecture is very characteristic: along the walls are the benches for the men; the chairs in the middle are for the women (probably to protect them in case of emergency); the deacons sat in the pulpit seats; and a special seat was provided for the preacher. It is also said that this order expresses the unity of the congregation.

The Menno Simons church was located about one mile from Witmarsum. Menno Simons never preached in the church building itself, but it is very possible that at this place, which was at a safe distance from the village, he preached the Gospel and explained his thinking during nightly services to those who came to hear him at these outdoor "services".

Through the years, the church fell into disrepair and it was torn down in 1879. In its place an obelisk was built in remembrance of the man after whom so many people from all over the world call themselves.

In 1983, these monuments--the hidden church in Pingjum and the obelisk in Witmarsum--were totally renovated in order to preserve them for Mennonite posterity.

The total cost of the work was approximately US \$113,000. A large part of this sum (US \$90,000) was collected by the Mennonites of the Netherlands but an amount of about US \$20,000 still must be collected. Since these monuments are of value to Mennonites around the world, we hope to get some financial assistance from abroad as well. Cheques should be made payable to Kas Associatie N.V., Attn. Algemene Doopsgezinde Sociëteit; please mention "Mennonite monuments" in your letter. Mail to: Friese Doopsgezinde Sociëteit, Doniaweg 9, 9074 AE Hallum, The Netherlands.

Archivists meet internationally at Mennonite World Conference

Twenty-one Mennonite archivists, librarians and research scholars from the world over met in Strasbourg, France at the Mennonite World Conference on July 27, 1984 in order to discuss common concerns. They were: *Dominique Leonard*, France; *Gary Waltner*, Federal Republic of Germany; *Don Liechty*, Austria; *Simon L. Verhan*, *Jaap Bruesewitz*, *Elizabeth Walstra*, *Geert Bruesewitz*, *Sol Yoder* and *Irvin B. Horst*, all of the Netherlands; *Lawrence Klippenstein*, England; *Joe Liechty*, Ireland; *Martin W. Friesen*, Paraguay; *Paul Roten*, *Wesley J. Prieb*, *Roy E. Unger*, *Evelyn Bert-sche*, *Leonard Gross* and *Bryan Kehr*, all of the USA; and *Abe Sawatsky*, *A. J. Klassen*, and *Adolf Ens* of Canada.

They were largely brought together by the work and vision of Robert Kreider of Kansas, USA, and Lawrence Klippenstein, Winnipeg, Canada. It was a time of sharing as the participants introduced themselves and the work in which they were involved.

Several reports from the Netherlands were heard during the discussion: the Dutch language *Martyrs' Mirros* has been reprinted, the original texts of Menno Simon's writings will be printed in four volumes; and a commemorative stamp, a Menno Simons Colloquium, an oral-history project, a pictorial Menno Simon's book, and perhaps a Mennonite Centre in Holland are being planned for 1986. It was particularly noted that many non-Mennonites have become interested in Anabaptist research.

Another item of discussion was a suggestion that a history of the Mennonite World Conference be written; the Conference's records are located at the Weierhof, F.R. Germany and in Goshen, USA. Another need which was mentioned was that of a guide to Mennonite archival and library resources.

(Cont'd on p. 4)

(Cont'd from p. 3)

Irwin B. Horst noted a trend among North American Mennonite scholars toward their own Mennonite history rather than to Anabaptist studies. Leonard Gross said that such scholars must be grounded in Anabaptism or they will come out on the short end in interpretation.

In North America, Mennonite archivists and librarians have come together occasionally to discuss common goals and tasks: in 1977 in Winnipeg, Canada; in 1980 in Winnipeg (Canadian archivists); and in 1984 in Elkhart, USA. Another meeting is planned for June 6-8, 1985 in Lancaster County, Pennsylvania.

(Notes on the meeting taken from the minutes as kept by Bryan Kent and Irvin B. Horst.)

Mennonite Village Museum Improves Site

The Mennonite Village Museum Board of Directors and Membership wish to thank all the friends who supported the Fund Raising Dinner at the Friedensfeld Community Hall on the 17th of November. Over 300 people attended and a net total of \$15,000 was raised as a result.

The funds will provide support for a two-year, \$200,000, Restoration and Site Improvement project on the museum grounds. The Federal & Provincial Governments provide \$120,000 through a DESTINATION MANITOBA grant while Mennonite Village Museum raises \$80,000.

The individual projects, which are now completed, include paving a portion of the parking lot; completely restoring a Private Mennonite School; restoring a Public School to circa 1923; major improvements on the House-Barn and a Planning Study.

The improvements will enhance the site and add new dimensions for all the 40,000 annual visitors and they too will appreciate all the support that has been provided by friends of the Mennonite Village Museum.

Exhibition Opens at Ukrainian Centre

The Mennonite Heritage Centre is loaning a 16th century Dutch copy of Menno Simon's writings and a 16th century Gregorian Chant to an exhibition developed by the Manitoba Multicultural Museums Committee, TREASURES AND TRADITIONS: ART FROM ETHNOCULTURAL COLLECTIONS IN MANITOBA. It is on display at the Ukrainian Cultural and Educational Centre, 184 Alexander Avenue, Winnipeg, Manitoba from *February 10 to April 21*; an exhibition catalogue will be available.

All are cordially invited to attend the opening reception for this exhibition on Sunday, February 10th, at 2:00 p.m.

CMBC Mennonite Studies Research Projects

by John Friesen

Each year students in the Mennonite Studies class at Canadian Mennonite Bible College are required to complete a research project based on the use of primary resource materials. Frequently the primary materials used are in the Mennonite Heritage Centre or some other archival collections; for other projects the primary materials have to be collected. The studies are usually about 15-25 pages in length.

The studies from this past year are listed to indicate the projects students were involved in during 1983-1984 school year. They may prove helpful to someone researching a similar topic.

Institutions and Organizations

Darlene Kathler	Arnold School
Heidi Sawatzky	The Founding of Columbia Bible Institute
Rose Retzlaff	The History of Bethel Bible Institute
Joel Reimer	MCC (Manitoba): Programs and Concens 1968-1976
Anne Nikkel	The Origins of Salt (Canada)
Erika Brauer	A Brief Look at the British Columbia Mennonite Youth Organization 1958-1961
Carol Andres	St. Clair O'Connor Community

Studies of a Person

Eloise Baerg	Poems and Events from the Life of Anne Baerg
Trudy Froese	A Biography of Anna Brown
Steven Hoock	My Great-Grandfather D. J. Friesen in Mennonite History
Don Neufeld	The Life Story of Rev. Cornelius K. Neufeld
Tim Snider	The Life and Work of Nelson Litwiller

Family Studies

Arnold Fast	A History of the Fast Family
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Rick Janzen	Janzen 1752-1984
Marilyn Neufeld	The Peters Family History
Robert Nickel	The Sons and Daughters of Hans Warkentin
David Hildebrand	The Hildebrands, A Family Genealogy (1841-1984)
Laurie Friesen	A Brief History of the Family of Heinrich H. Neufeld
Ruth Boehm	Amos A. Martin Family Register
Cheryl Froese	The Jakob Fast Family, mid-1920's to 1970's with a focus on Johan Fast
Alice Wiebe	Rempel-Martens, Wiebe-Braun from Russia to Canada
Alden Braul	History of the Goetz (Götze) Family

Thematic Studies

Lois Schmidt	New Directions in Church Planting: The Involvement of the Conference of Mennonites in Canada in Chinese Ministries
Wilhelm Guenther	The Role of the Mennonites in the Russian Revolution of 1917-1920
Anita Bergen	History of Mennonite Relief to 1923 (Especially Russian)
Darrell Sawatzky	"Wehrlosigkeit"

Multi Media, Slide and Audio

Dieter Schonwetter	Proclamation of an
and Tym Elias	Immigrant

Other

Dennis Helmuth	In Their Own Words . . . Amish Folk Medicine Memories and Practices (Western Ontario Mennonite Conference)
Frazer Whyte	A Translation of Various Documents Pertaining to Mennonites in Prussia, Poland, Lithuania and the Palatinate

This new Newsletter is to keep Mennonite librarians and archivists of North America informed of what each other is doing. It comes out occasionally, and this issue was published by the Mennonite Historical Society, Goshen, Indiana.

The Mennonite Librarian and Archivist

Volume I

Spring 1984

Number 1

ARCHIVIST APPOINTED AT FRESNO

On August 1, 1984, Kevin Enns-Rempel will assume the position of Archivist at the Center



ILLINOIS COMPLETES BOOK PROJECT

The Illinois Mennonite Historical and Genealogical Society has recently undertaken two major projects. The publication of

The Plant Nursery in Rosenthal, Ukraine

(Continued from the June 1984 issue.)

by John Dyck

Die Niederlaendisch-Niederdeutschen Hintergruende der Mennonitischen Ostwanderungen by Benjamin Unruh confirms (on p. 265) that the gardener Karl Jaeger (he writes Geger) did indeed reside in Rosental in September of 1808, that he had two apprentices (23-year-old Hermann Neufeld and 22-year-old Johann Funk) and that 15-year-old Jacob Tenner (p. 262 Fam. 8) was working at the nursery that fall.

Unruh contended that Karl Jaeger arrived in Rosental in 1789 at the age of five, and that he came from the village of Osterwick which is south east of Danzig. This location is in general agreement with my great-grandmother's diary entry which says that he was born on the Danziger Werder.

Karl Stumpp in **The Emigration from Germany to Russia in the Years 1763-1862** (p. 180) shows Karl Jaeger (he also writes Geger) born in 1784 in Osterwick and emigrating in 1789 to Rosental. He also designates this as the only family to emigrate from Osterwick in those years. Since Karl Jaeger would have been only five years at the time of this emigration, it does raise some questions.

Did he travel with relatives from another village? Could he have gone with maternal

grandparents? Paternal grandparents are almost ruled out by the lack of other Jaeger families in the available records of the Mennonite communities of Russia. Or did he perhaps emigrate at a later date? Perhaps, in fact, when he was 18 years old? This theory becomes somewhat plausible when we recognize that the name Jaeger does not apply in any of the available earlier immigration or residence lists.

Was Karl Jaeger possibly, at the youthful age of 18, the gardener whom Lord Contentius brought from Germany to oversee the development of his vision of a rich gardenland with an orchard of fruit trees complementing every farm yard and rich hedges lining every street and every road in this region? However that may be, the vision of Lord Contentius under the supervision of Karl Jaeger did bear fruit.

P.M. Friesen writes on p. 184 that by the year 1820, with the help of a secondary nursery in the Chortitz settlement, these Russian steppes which had formerly been bare of any trees, boasted "25,546 mulberry trees, 8520 improved apple, pear, plum and peach trees, 80 walnut and hazelnut trees, 954 grape plants, 890 acacia and poplar trees, 32,730 willows and forest trees," and "silk produced in the homes to the amount of 13 pounds and 210 grams, and on the plantation (Rosental) eight pounds and 80 grams; price per pound was fifteen rubles.

The Rosental nursery continued to be a major factor in the growing number of trees

found throughout the Chortitz settlement, not only for the 54 Karl Jaeger years but for many years beyond.

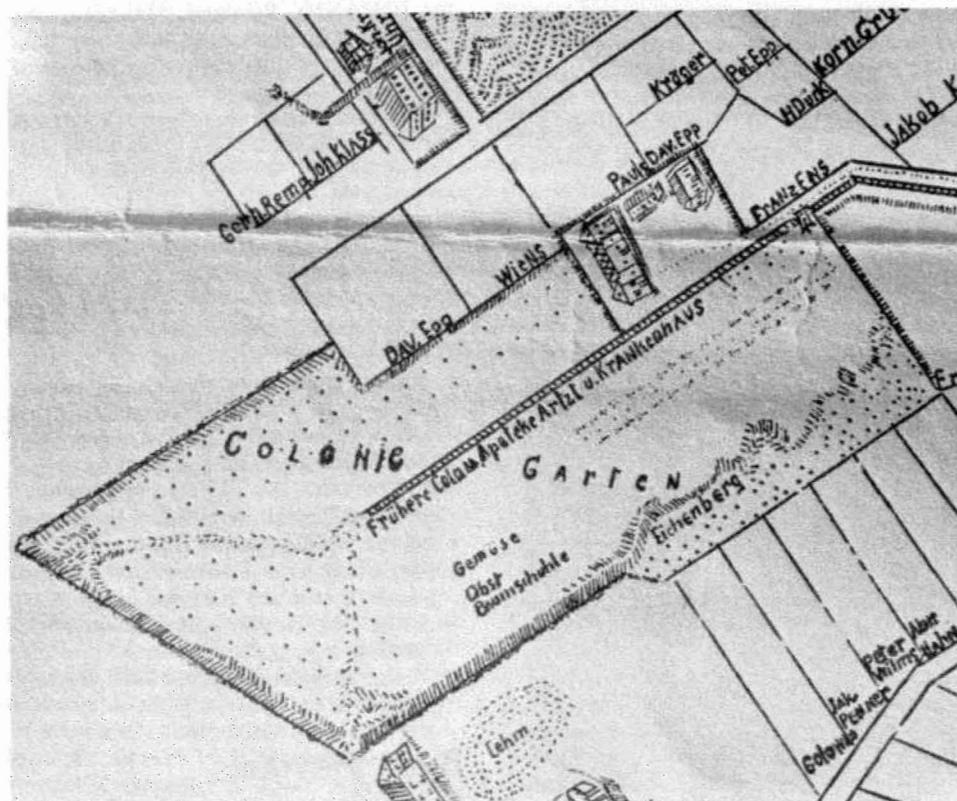
Pinwheel Cookies Anyone?

by Bev Suderman

The Mennonite Heritage Centre staff is accustomed to questions about genealogy, books, and diaries, so the mid-October request for a cookie recipe was somewhat out of the ordinary. Nor was this query for just any recipe. An Ottawa law firm was checking Mennonite libraries and museums for a cookie recipe characterized by two doughs, one made with a liquid sugar such as molasses, honey, or syrup, and the other with a granular sugar, which were layered, rolled, and sliced so as to give a pinwheel effect. Did we know of any cookbook which might include this or a variation thereof? The archival holdings on Mennonite cookery were limited to two cookbooks, neither of which contained this particular recipe. However, we did give the law firm the addresses of more places they could try.

Why this interest in a pinwheel cookie recipe? And why might the Mennonites know about it? We posed these questions to the lawyers who stopped in to see us on their cross-Canada search. It all has to do with patents. When Nabisco Brand Foods, whose lawyers visited us, began baking its version of the pinwheel cookie, Proctor & Gamble filed a claim in the Canadian courts. Proctor & Gamble claimed that it had patent rights to this particular cookie. To avoid being sued for infringement on these patent rights, Nabisco began sifting through Mennonite kitchens across North America, Switzerland, and Germany to find this recipe. Proof of widespread prior knowledge and use of this recipe would invalidate Proctor & Gamble's patent and allow anyone, including Nabisco, the right to bake the cookie commercially.

The Great Cookie Hunt, as we've nicknamed it, began in the Kitchener-Waterloo area where it was discovered among the (Old) Mennonite Church people. At least one Mennonite Church woman has gained a measure of fame when the batch of 10 dozen cookies she baked were promptly mailed to the New York and European offices of Nabisco. Her family has had the recipe for several generations. The recipe is known among Mennonites of Swiss origin, but Russian Mennonites of the Prairies, British Columbia and of the midwestern states appear to be unfamiliar with it. There have been several promising leads, and by the time the case comes before the courts in late 1985, perhaps someone of German-Russian lineage will have discovered Great-grandmother's recipe for this cookie.



Map of the Rosenthal garden complex, Ukraine, ca. 1922-1927. Drawn by David Peters, Blumengart, and presently in map collection of Mennonite Heritage Centre.

Donor Acknowledgements

Since July, many financial donations have been made to the archives, especially in November when we sent letters to the patrons and friends of the archives. Contributions for 1984 totalled \$3,800.

June

Joseph Eichler, Minitonas, MB
Dick Hildebrand, Altona, MB

July

Mount Royal Mennonite Church,
Saskatoon, SK
William Pauls, Calgary, AB

August

Mary Giesbrecht, Winnipeg, MB
Edward Peters, Abbotsford, B.C.
G. G. Schroeder, Gretna, MB
Ron Lamp, Swift Current, SK

September

Ray and Eldean Rempel, Federal Way,
Wisconsin
Arthur B. Hooek, Langley, B.C.
Clifford E. Schink, Palo Alto, California
Evangelical Mennonite Mission Conference
Winnipeg, MB

October

Anita Bergen, Kitchener, Ont.
Walter Hamm, Boissevain, MB
Peter Wiebe, Winkler, MB
Eugene Friesen, Kent, Connecticut
Peter Funk, Lucky Lake, SK

November

G. Thielmann, Chilliwack, B.C.
William J. Kehler, Altona, MB
Gary Wiebe, Surrey, B.C.
Al Reimer, Winnipeg, MB
H. W. Enns, Winkler, MB
Katherine Hooeg, Saskatoon, SK
John P. Nickel, Nanaimo, B.C.
Hardy Epp, Hague, SK
H. J. Siemens, Victoria, B.C.
Norman & Irma Bergen, Coaldale, AB
Bernhard Dyck, Winnipeg, MB
C. J. Warkentin, Herschel, SK
J. D. Harder, Stony Plain, AB
Peter C. Bergen, Kitchener, Ont.
David Wiens, Ottawa, Ont.
Otto J. Andres, Toronto, Ont.
Helen Dyck, Rosthern, SK
Vivian Lane, Sumner, Washington
Henry Goertz, Virgil, Ont.
Dick Hildebrand, Altona, MB
Kenneth W. Reddig, Winnipeg, MB
Etta S. Schmidt, Goshen, Indiana
Herb Harder, London, Ont.
Dr. James Urry, Wellington, New Zealand
Peter W. Regier, Winnipeg, MB
Ted E. Friesen, Altona, MB
Maria Neudorf, Lowbanks, Ont.



Members of the Manitoba Women in Mission executive hard at work sorting and arranging their records, which cover the years 1945 to the present, at the Mennonite Heritage Centre, November 1984. L-R: Phyllis Wiebe, Anita Froese, Clara Sawatzky, Agnes Epp. (Missing are Julianna Enns and Hedy Dyck).

John H. Epp, Winnipeg, MB
Guenther Sickert, Winnipeg, MB
D. W. Friesen & Sons Ltd., Altona, MB
R. D. Penner, Saskatoon, SK
Abraham Friesen, Goleta, California
James D. Kolesnikoff, Grand Forks, B.C.
Herman Rempel, Morden, MB
B. R. Klassen, Winnipeg, MB
Erwin Siemens, Winnipeg, MB
Reimer Agencies Ltd., Steinbach, MB
Dr. Rhinehart Friesen, Winnipeg, MB
Peter Goertzen, Winnipeg, MB
William Schroeder, Winkler, MB

December

Abe & Margaret Loewen, Gretna, MB



The stamp of the Waisenamt of the Chortitzer Mennonite Church. (Courtesy of the Waisenamt). Photo by Dennis Stoesz.

Information Wanted

My great-grandfather, FRANZ WALLE (1834-1882) had two older brothers, HANS (or JOHANN), Reinland, Manitoba, and CORNELIUS, Blumenort, Manitoba. I am looking for information on the parents of these men.

I am also looking for information on the parents of ANNA DOELL (1825-1914) married to FRANZ DYCK (1823-1897).
Mrs. Eva Beaulac, General Delivery, Albion, B.C. VOM 1B0

I am looking for information about DAVID TESSMAN or THESMAN, born in 1780 in Poland of Lutheran heritage. He had three brothers. David went to Prussia, became a Mennonite, married Elisabeth Dahl, born in 1780, in 1819 emigrated to Russia, and in 1820 settled in Marienthal, Molotschna Colony. He had three daughters and five sons: Jacob, David, Heinrich, Johan and Daniel. Son Heinrich married Elisabeth Wall, born in 1814, and it is not known what happened to this family. His second wife was Anna Heinrich and in 1877 he brought his family to a farm near York, Nebraska USA.

Irvin H. Thesman, P.O. Box 2010, Sparks, Nevada 89431, USA

Book Reviews

Books for review have continued to come in to the Mennonite Historian office. Look for these reviews in the next issue.

M

Manitoba
Mennonite
Historical
Society



VOL. 1 NO. 1

NEWSLETTER

DECEMBER 1984

Editor's Note

— Royden Loewen

This newsletter marks a new venture for the MMHS. With the Society's growth in members, committees, projects and donors in the recent years, there has also grown a need to enhance the medium of communication among members. This newsletter aims to meet that need. As awareness of the society's activities and achievements grow, so too will the strength of the organization.

This issue contains numerous reports from active MMHS groups. These include the following committees: The Genealogy and Local History Committee, The Mennonite Book Club, The Russian Mennonite Monument Committee, The Research and Scholarship Committee and the Arts and Interdisciplinary Committee. These reports tell of a recent Family History Symposium, the for-

theological development in general. As a result, the M.M.H.S. was separated from the Mennonite Village Museum in 1979 and incorporated as a completely separate body with these activities as its sole function.

During the past five years our society has been struggling to fulfill its new mandate of serving as a vehicle for the historical, cultural and religious interests of all Manitoba Mennonites. Our membership has quadrupled from 37 charter members in 1979 to about 160 regular members today. It would be exciting to see another fourfold increase over the next five years. The society has also grown by expanding its areas of involvement. The directors minutes from 1980 reveal that only four committees were functional, namely, Research and Scholarship, Arts and In-

Dr. John Friesen, Ted Friesen and myself. The selection of nominees for the 1985 board is now complete and I must say that we are very pleased at the quality of the people who have agreed to serve if elected.

The Program Committee originally consisted of Henry K. Friesen, Steinbach and myself. Later we were joined by Wilmer Penner, well-known director of the Landmark Drama Club. The Program Committee also hopes to recruit several additional members in Winnipeg as well as in "Jant Sied". The committee had planned to sponsor a major drama production for the fall of this year but regrettably these endeavours did not come to fruition. This committee is also in charge of the programming for our annual membership meeting coming up in February or

The new Manitoba Mennonite Historical Society Newsletter, Volume 1 No. 1 (December 1984). All members receive this newsletter and the Mennonite Historian as part of the membership.

Conference Historian Newsletter

Spring, 1984

Number One

News

Lorna L. Bergey, Historical Committee of the Mennonite Conference of Ontario and Quebec: This past year our committee, in cooperation with the secretary of our conference (who is also archivist of the Mennonite Archives of Ontario) prepared a paper on *Guidelines for Reten-*

surrounding special life events (baptism, marriage, funerals): study of the branch groups and conferences developing from the Anabaptists (Mennonites, Amish, Hutterites, Apostolic Christian, Mennonite Brethren, General Conference, etc.) and the contributions of Mennonites in the different fields of education, business, art, literature, agriculture, health and mental health. The Mennonite Heritage Fellowship has been meeting for 15 years and continues to find interesting topics of study about the Mennonites.

Another new Newsletter has come out; it is to provide 'Inter-Mennonite News for Conference Historians'. In this first issue are reports from historians in such conferences as Mennonite Conference of Ontario and Quebec, Weaverland Mennonite Conference, Central District Conference, Southwest Conference, Western Ontario Mennonite Conference, Pacific Coast Conference, Conservative Mennonite Conference, Atlantic Coast Conference, South Central Conference and Indiana-Michigan Conference. Several Mennonite historical societies also have included news in here. It is 4 pages long, and is published by the Mennonite Historical Committee, 1700 South Main Street, Goshen, Indiana, USA 46526.

Diary . . . Jottings From the Archives

Congregations

Several congregational history projects are underway: Zoar Mennonite Church, Langham, Saskatchewan; First Mennonite Church, Burns Lake, B.C.; West Abbotsford Mennonite Church, Abbotsford, B.C.; Home Street Mennonite Church, Winnipeg, Man.; and Whitewater Mennonite Church, Boissevain, Man. Are you aware of others?

A large history committee from the First Mennonite Church in Edmonton has just published *Celebrating 25 Years: A History of First Mennonite Church, Edmonton, Alberta*, 11125-76 Ave. Edmonton, 1984.

In the past few months, many church

secretaries and congregational historians have requested the article "Caring For Church Records", written by Lawrence Klippenstein in 1983. Hopefully this has been of some help in organizing, arranging, and taking care of records.

Recently the Covenant Mennonite Church, Winkler, Man., deposited their records, ca. 1981-1983. The Fort Garry Mennonite Fellowship of Winnipeg, Manitoba has also made the archives their official repository. Over the past number of years, churches have been sending in their bulletins, annual reports and membership directories; in the near future, the archives staff hopes

to microfilm the bulletins in order to conserve space. Of course, the microfilming of church records from Ontario to British Columbia will also be continuing when we solve the "problem" of distance.

Mrs. Ruth Doerksen, church librarian for the Eyebrow Mennonite Church, recently asked about the Mini Heritage Centre for children: "Our church is quite small as to boys and girls in Sunday School classes. Please send me the enclosed list of books." At present there are 22 titles of Anabaptist/Mennonite books for children available from the Heritage Centre on a loan basis to the churches.

Visitors and Research Projects

The Killarney Mennonite Congregation, Manitoba, is preparing to celebrate their 25th anniversary in 1985 and Ootsa Lake Bible Camp in British Columbia is celebrating its 30th anniversary. The history of the Bergthaler Mennonite Church of Saskatchewan, 1891-1975, is underway as is the ongoing Gretna, Manitoba, history project. Three pamphlets to be published by the Mennonite Village Museum on the *Waisenamt*, private Mennonite schools and on the stages in Mennonite life are currently being researched. Books that have been published include Gerhard John Ens' *The Rural Municipality of Rhineland, 1884-1984*, and C. Alfred Friesen's *Memoirs of the Virgil-Niagara Mennonites, 1934-1984*.

People from the Manitoba Theatre Centre, Winnipeg, visited the archives to get more background information for their set design of their production of "The Quiet in the Land", an award-winning play which deals with the Ontario Amish after the second World War. It will be performed in January of 1985.

Five women of the Manitoba Women in Mission spent two days at the archives organizing their collection. Other researchers have requested material on Gerhard Friesen (Fritz Senn), Arnold Dyck, William Hespeler, Dietrich Epp, K. H. Neufeld, H. M. Epp and J. D. Claszen. Still others have researched such diverse topics as divorce, the migration of Mennonites to Canada in the 1920s, Mennonite choral singing in Canada and the history of Native Ministries.

Family studies continue to be a major area of interest. People who have dropped in at the Centre have examined the following family names: Bergen, Boldt, Buhr, Driedger, Dueck, Dyck, Falk, Fast, Froese, Giesbrecht, Goertzen, Harder, Heinrichs, Hiebery, Hildebrand, Klassen, Kroeker, Mueller, Peters, Ratzlaff, Regehr, Reimer, Rempel, Sawatzky, Schroeder, Siemens, Sperling, Stoesz, Tiessen, Toews, Tjart, Wiebe, Wiens and Winter.

There have also been a number of deposits of historical material to the archives. These acquisitions will be listed in the next diary entry.

Mennonite Encyclopedia and *Mennonites in Canada*, Vol. III Discussed at Mennonite Historical Society of Canada Meeting

by Dr. John Friesen

The Mennonite Historical Society of Canada (MHSC) met on December 8, 1984 at Conrad Grebel College in Waterloo, Ontario and made major decisions about the upcoming supplement to the *Mennonite Encyclopedia* and the projected third volume of *Mennonites in Canada*.

Mennonite Encyclopedia

The Society took several actions in response to the question of whether to establish a Canadian office for the *Mennonite Encyclopedia (ME)* project. In keeping with the MHSC motion of last year, it was agreed to cooperate with the Institute of Mennonite Studies (IMS) on the one volume supplement to *ME*. However, the MHSC decided not to establish a Canadian office.

The three Canadians who have been asked by IMS to serve on the *ME* editorial board, Rod Sawatzky, Harry Loewen and John Friesen, are also being asked by MHSC to serve as a committee on behalf of MHSC to advocate its concerns in the *ME* supplement. The responsibilities of this committee shall be to propose topics, areas, and issues to the *ME* editorial board regarding the Canadian Mennonite area. It is also free to co-opt other people to help them in this task, e.g., someone from Swiss Mennonite background. It was stated explicitly that this committee would not have responsibility to raise money in Canada for the *ME* project. The MHSC did include in its budget \$1000 toward this committee's travel costs. It is expected that some of their meetings can probably be held in conjunction with the full *ME* editorial board meetings.

In order to keep alive the discussion about a data-based approach to an eventual full revision of the *ME*, it was agreed that MHSC

would write IMS to ask what steps it thinks should be taken toward developing the larger umbrella organization which IMS is suggesting will be necessary to take on this project. It was suggested that an exploratory meeting could perhaps be called in the near future to which Mennonite colleges in the USA and Canada could be invited. Possibly out of broader consultations like this, a plan could emerge for future action.

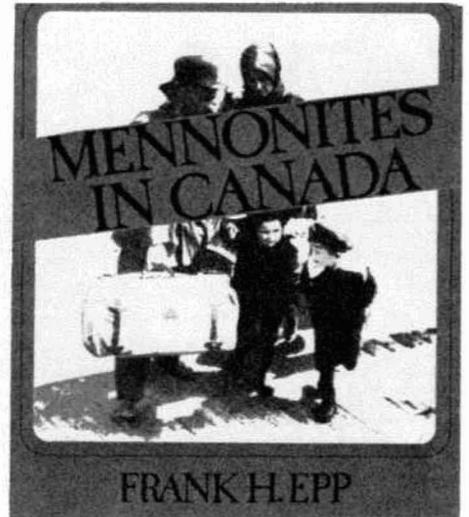
Mennonites in Canada, Volume III

In regards to the ongoing project of *Mennonites in Canada, Volume III*, several things were decided: an arrangement has been negotiated between Conrad Grebel College and MHSC that Frank Epp will be released one-third time from his teaching responsibilities for three years beginning with the 1983-84 school year, to work on Volume III, *Mennonites in Canada*. The cost of this one-third time will be shared equally between Conrad Grebel College and MHSC.

Secondly, a readers committee was established. Ted Regehr will head it up. He has been asked to form the committee. This committee will work closely with Frank H. Epp in an advisory capacity. It is expected that this readers committee will begin to function in 1985 because Epp expects to do much of his writing then. The readers committee was also asked to advise Epp on two additional questions: (a) how far in time Volume III should go; (b) whether a fourth volume should be projected at this point.

A third major decision was the acceptance of Frank Epp's offer to make a proposal to the next annual meeting regarding the restructuring and strengthening of the MHSC. He was given the authority to name his own committee.

Elected to the executive were: Ted Friesen, Altona, Manitoba as President, John



Friesen, Winnipeg, Manitoba as Vice-President, Ken Reddig, Winnipeg, Manitoba as Secretary and Lorna Bergey, New Hamburg, Ontario as Treasurer. The Board of the Mennonite Historical Society of Canada consists of Dick Epp and Ted Regehr representing the Mennonite Historical Society of Alberta and Saskatchewan; Ted Friesen and Ken Reddig representing the Manitoba Mennonite Historical Society; Alice Koch and Eben Cressman of the Mennonite Historical Society of Ontario; Vernon Brubacher on behalf of Larry Kehler of the Mennonite Central Committee Canada; John Friesen of the Conference of Mennonites in Canada; Lorna Bergey of the Mennonite Conference of Ontario and Quebec; and Gerhard I. Peters of the Mennonite Historical Society of British Columbia.

Mennonite History Project

Volume III of *Mennonites in Canada* is now being researched and written. Frank H. Epp is devoting one-third of his time to this project during the three school years from the summer of 1983 to the summer of 1986. It is hoped that the publication date can be sometime in 1986. If this materializes, the publication date will coincide with the Bicentennial of the coming of Mennonites from Pennsylvania to Ontario in 1786.

The Mennonite Historical Society of

Canada is requesting contributions to this history project. The budget for this coming year for this project is \$17,712., of which \$6,000. is expected to be contributed by private individuals. Contributions to the *Mennonites in Canada* history project should be made to the Mennonite Historical Society of Canada and sent to:

Mr. Ted E. Friesen
P.O. Box 720
Altona, Manitoba
R0G 0B0

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