

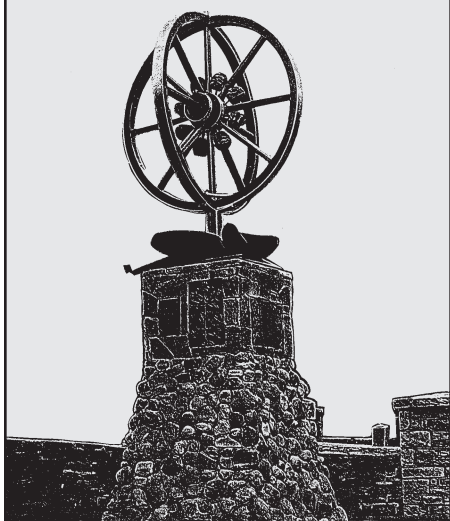
Ontario Mennonite History

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The Leamington Mennonite Story

Compiled by Walt Koop

The Mennonite faith first appeared in the Netherlands in 1530, and like in Switzerland, a severe persecution took place. Between 1531 and 1597, about 1,000 Mennonites were put to death.

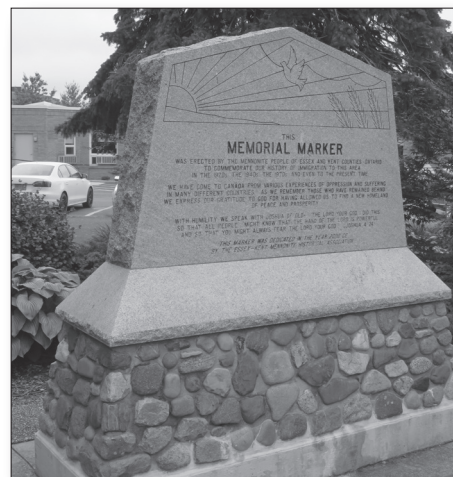
A large migration took place from Holland to West Prussia on the south eastern shore of the Baltic Sea (it was Polish territory at that time). Later this region came under German rule. Here the Mennonites drained the swamps of the Vistula Delta and became good farmers in the fertile soil. The Mennonites were tolerated because the land owners derived economic advantages from them. These refugees from Holland, Danzig and Prussia are the ancestors of the majority of Mennonite people in Leamington, Ont., today.

After 250 years the Mennonites were invited to Russia (later known as Ukraine) by the Empress, Catherine the Great. Privileges were offered to the Mennonites including free land (175 acres to each family), exemption from the military and complete religious liberty. In response to this invitation, about half the Prussian Mennonite population migrated to Russia.

After many years of prosperity for the Mennonites in Russia, things changed with the Russian Revolution in 1917. The years from 1918 to 1922 were horror years with civil war that brought pillaging gangs, killings and rape. The years of 1921 and 1922 were famine years.

Mennonite negotiations finally resulted in permission for emigration and in 1923, the first Mennonites left Russia for western Canada. From 1923 to 1930 a total of 20,000 Mennonites left Russia for Canada, but the immigration doors were closed thereafter.

A group came to Ontario in 1924. The journey took a month to go from Molotschna Colony to Quebec City. From there small groups went to Toronto, Markham and Vineland, while the larger



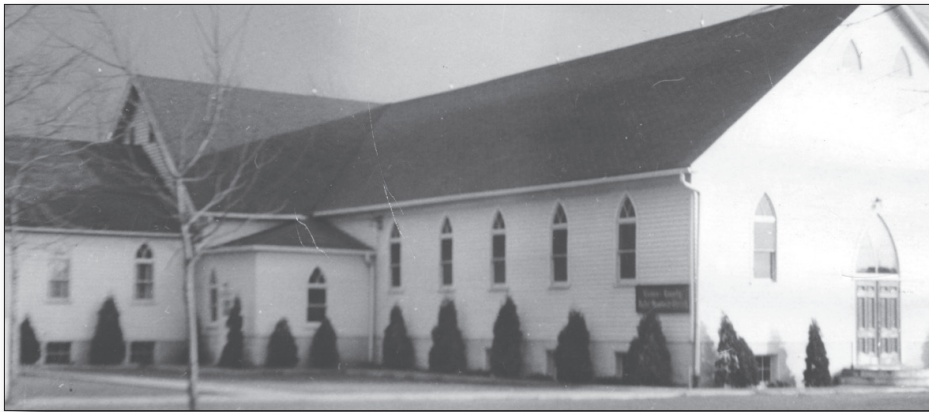
"This memorial marker was erected by the Mennonite people of Essex and Kent Counties, Ontario, to commemorate our history of immigration to this area in the 1920s, the 1940s, the 1970s and even to the present time. We have come to Canada from various experiences of oppression and suffering in many different countries. As we remember those who have remained behind, we express our gratitude to God for having allowed us to find a new homeland of peace and prosperity."
(photo by Roy Draper)

group went on to Waterloo. On leaving the train the newcomers were welcomed by the (Old) Mennonites and Amish people. The immigrants were lovingly adopted by their hosts and in many cases friendship bonds were formed that endured for years.

Every family signed a promissory note to pay back to the CPR their cost of travel from the Russian border to Waterloo. The cost per person consisted of travel by ship (\$106), train (\$17.10), meals (\$1.00) totalling \$124.10. Those going to Saskatchewan needed to pay more.

In the autumn of 1924, a committee was formed to search for employment in Essex County, 180 miles west of

~ Continued on page 2 ~



*The Leamington United Mennonite Church on Oak Street, Leamington in 1954.
(Mennonite Archives of Ontario photo)*

Waterloo. Rev. Jacob W. and Helena (Tiessen) Lohrenz were the first Mennonites in Essex County and Rev. Lohrenz was commissioned to help establish homes and employment for the immigrant families moving to Essex County. While in Russia he had studied in England to be a missionary, so he was familiar with the English language. He was not able to serve as a missionary because of an eye impairment. He was the first Mennonite pastor in Essex County for 18 months before he took a pastor position in the U.S.A.

In Essex County

The Mennonites who came to Essex County found work at the brick yards in Kingsville and Coatsworth and on farms where they worked for hourly wages or as share-croppers. Several families settled on Pelee Island, starting a small Mennonite settlement there from 1925-1950. Some Mennonites moved to Essex County after trying to farm in the small Mennonite settlement at Reesor in northern Ontario.

Rev. Jacob H. Janzen was the first Elder of the three Mennonite Immigrant Churches—Waterloo, Reesor and Leamington, serving from 1925 to 1932. Sunday services were conducted in private homes in Cottam, Kingsville, Coatsworth and Leamington. An upstairs room in Arthur Brown's hotel was used, as well as other halls. For baptism and other special services, the Ruthven United Church was available free of charge. In order to pay the rent,

a monthly fee of 15 cents was to be paid to the church treasury by each person receiving communion.

On January 20, 1929, the Essex County United Mennonite Church was officially named without a building. Services were held in a hall on Erie Street in Leamington and in the Kingsville Town Hall. During the 1930s a small group met in homes in the city of Windsor.

In the early years the Mennonite Brethren families worshipped with the General Conference Mennonites. In 1939 the first Mennonite Brethren church was built on Elliott Street in Leamington. A new front was added in 1949. A new church was built at 219 Talbot Street East in 1966 and several additions have been built in recent years.

The Essex County Mennonite Church was built on Oak Street in Leamington in 1934. It later became known as Leamington United Mennonite Church. An addition was built in 1936 and another, larger addition on the west side in 1949. In 1998 Leamington United Mennonite Church built a new sanctuary near the site of the former church building. In 2011 a Sunday School building and church offices were added.

The Mennonite Bible School was built in 1947 on Road 6, north of Leamington. The name was changed to United Mennonite Educational Institute (UMEI). Today it is known as the UMEI Christian High School.

As the Mennonite population grew, the Essex County United Mennonite Church became overcrowded. As a result, in 1954, the North Leamington United Mennonite Church was built on Road 6. The two church buildings remained one congregation with shared pastors until 1984. It was agreed that anyone living north of Road 6 would attend the north church.

In the early 1930s a number of Mennonite families settled in the Harrow area, west of Leamington. They met in homes or drove to Leamington for church services. In 1951 the Harrow Mennonite Church was built and a new building was later constructed on the same site.



*Faith Mennonite Church was built in the early 1960s.
The congregation began with families who wanted to use the English language.
(Mennonite Archives of Ontario photo)*

In 1961 a number of families who wanted an English-speaking congregation broke away from the Mennonite church in Leamington to form Faith Mennonite Church. They have expanded their facilities a number of times.

During the 1930s a small group began meeting in homes in the city of Windsor but did not evolve into a congregation. In 1984 a group began meeting again and formed Windsor Mennonite Fellowship. In 1990 they purchased a Laundromat and transformed it into a church.

The Mennonite Complex

Leamington Mennonite Home for the Aged was built in 1965 and celebrated its 50th anniversary in 2015. Three years later, in 1968, the Home view apartments were built next door with 16 units. The Pickwick apartments, with 38 units were built next to the Home in 1979. Ten years later, in 1989, townhouses were built along Pickwick Drive with 49 units. The last two units were completed on the remaining lot in 2015. In 1991 the Heritage Garden apartments were built with 38 apartments and two guest units.

Peter H. Epp was the founder of the Essex-Kent Mennonite Historical Association. Meetings were held in the Epp basement, then at UMEI, and upstairs at the Garden Apartments. In 2010 the Historical Association moved to the Heritage Gardens where they have a coffee shop, an archival room, a lending library and information centre. The collection includes a Saskatchewan homestead display made by Jake Lehn and a variety of photographs, paintings and artefacts. In the peace garden is a memorial marker and a replica of a



*The Leamington Mennonite Home for the Aged was built in 1965.
(Mennonite Archives of Ontario photo)*

seeder plough used by the Mennonites in Russia.

The churches today

Currently there are 26 Mennonite congregations in the Essex-Kent area: five General Conference; two Mennonite Brethren; and five Old Colony. Eighteen of these churches have been established by Mennonites from Latin America.

Most of the Mennonite churches are involved in and support the Et Cetera Shoppe (thrift shop), Leamington Mennonite Home (long-term care), UMEI Christian High School, Essex-Kent Mennonite Historical Association, Mennonite Credit Union, Ten Thousand Villages, Mennonite Disaster



This seeder plow was built by Berhard B. Konrad in 1926, a replica of plows used in Ukraine. It was restored by his grandson, Edgar Konrad in 2012. For 86 years it was stored on the Peter Enns farm and donated to the EKMHA by grandson Harold Enns in 2012.

Service, Mennonite Community sale, meat canning, and the Gleaners.

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Remembrances of my life journey to Leamington

By Frank P. Tiessen

(written in 1987)

Translated by Margaret E. Tiessen

I was born on April 21, 1906 in Schoenfeld, South Russia. My parents were Peter Jacob and Elizabeth Tiessen. Father, in his first marriage to Anna Enns, had six children: Peter (died in infancy); Anna; Jacob; Peter; Margaret; and Elizabeth (died in infancy). After the death of his first wife in 1903, he married Elizabeth Fast, my mother, in 1905. The children of this marriage were: Frank; Elizabeth; Nick; Agatha; Mary; Katherine; Jacob (who died of convulsions at one-and-a-half years of age); and Jacob. All but the youngest were born in Schoenfeld. He was born in Blumstein.

We spent a pleasant childhood. Our parents were wealthy and Father had a large house with eight rooms built in 1910. Of course at that time we had no electricity. In 1913, Father built a large barn for the machinery and another barn to house 40 horses, 12 cows and some calves. I can remember when the masons built the barn with walls of brick that were 18 inches thick.

We didn't have many toys and those we did have were very simple. We went to school eight months of the year. The school was about two-and-a-half miles from our home and we went there by horse cart. Our school was close to the store as was the high school and the church.

The farm consisted of about 700 acres. Father always wore a good suit and until 1918 I seldom saw him work. We had workers year-round: three maids, one children's maid and three or four men in the winter. In the summer there were up to 30 extra men and women hired. We had a separate house where the workers ate.

We mostly sowed wheat. The grain was bound into sheaves with three McCormick binders. This took about two weeks with five horses pulling each binder. The horses were changed three times per day. The threshing took three to four weeks. We had one threshing machine with a 1-cylinder, 14-horsepower motor that came from Germany.

The wheat was always sold after the threshing. Russian foremen came with as many as 40 wagons and loaded 10 sacks of grain per wagon. This was all the wagon and the horses could handle. They drove to the station, 20 kilometers away, at Geijur, where a Jew named Gurevez bought it. We also grew some rye, oats, barley and some corn as feed for the cattle.

Every year we slaughtered 12 large pigs. The meat was stored in salt in large wooden barrels. For the butchering, some of our uncles and aunts came to help. This was always done in the fall, and we started before dawn. We always made sausage, hams and lard.

A small river flowed through our farm. The cattle drank from it in the summer. We also had a large orchard with many kinds of fruit—cherries, plums, apples and pears.

War and revolution

In August of 1914 everything changed. When World War I began, we were looked upon by many Russians as enemies. In 1915, brother Jacob had to go to the Caucasus on the Turkish front to serve with the ambulance corps. His duty was to bring wounded soldiers from the battlefield to the first aid stations. He was there about 15 months before he died of typhus at the age of 19.

Brother Peter was called up in 1916 at the age of 17 as a forester. He served about one-and-a-half years before becoming ill. With a bit of a bribe to the doctor he was able to return home when the revolution began.

The Tsar was overthrown on Oct. 1, 1917 and the revolution began. The Russians were losing the war and people were being robbed, tortured and murdered everywhere. The Germans advanced into our area in the summer of 1918. They brought a bit of order, but in the fall of 1918 they were driven back. After the Germans left, things got much worse for us at Schoenfeld.

In the spring of 1918, before the German army got to us, Prawda visited us. He had worked for father as a boy. When he was young, while in a drunken state he had ridden a train without a ticket. When the conductor threw him off the train, his legs came under the wheels and were both cut off above the knees. He was nursed back to health and made his living by begging. When he would come, Father always welcomed him and usually gave him a ham and some flour. But in 1918, Prawda became the leader of the bandits of the area around Schoenfeld.

Our first meeting with "Father Prawda" occurred when we had just come home from church in Schoenfeld. A wagon with many heavily armed men came into our yard. Prawda explained to Father that he was now lord of Schoenfeld. He mentioned how kind my parents had been to him, but Father had to pay him 12,000 Rubles. Then he was father's friend. These bandits murdered many Mennonites and rich Russians. Often they dismembered them.

One Saturday, three men came in a wagon drawn by three horses. They rummaged through our whole house and took almost all our clothes. They piled our linens onto the wagon until it was heaped full and then drove off.

Another time Father was forced to stand against the wall to be shot. Liese jumped at the soldier and said he shouldn't shoot her father because she had some money. She was about six years old and had a Ruble or two from Christmas. He kissed her and left.

In 1918, Anna married Jacob Tiessen. Seven months later, in January, 1919, Jacob and two of his brothers were murdered. Three months later Anna gave birth to a baby girl.

The raids became more frequent until the fall of 1919 when most of the residents of Schoenfeld moved to Molotschna. Our parents took me, Liese, Nick and Agatha to Blumstein, mother's home village so we could go to school in September, 1919. Our parents wanted to go back to get more belongings and the rest of the family, but they had only gone a short distance when friends stopped them and warned them to turn back. Father's brother, Onkel Klas and Tante Liese were murdered the day before on their way to Molotschna. They never went back to Schoenfeld.

Anna, with her six-month-old child, Peter, Margaret, Mary and Katherine were still on the farm. They suffered much fear and many raids, but they survived.

In December 1919 it became a bit calmer. Father had rented a house in Blumstein with only three small rooms and a small barn. About two weeks before Christmas, on a Sunday afternoon, our brothers and sisters arrived with two fully loaded wagons drawn by four horses. They brought furniture, dishes, four large pigs, four cows and eight horses. The workers had been very good to our brothers and sisters. Two of the workers brought the family and then went back with one wagon and four horses. Amid all the joy of being reunited with our brothers and sisters there was also grief because Peter was very sick with typhoid. Nick also got typhoid and both nearly died.

Our barn had room for only two horses and two cows so we slaughtered one of the pigs and let out three pigs, two cows and two horses. We never got any of them back.

We lived in this house for one-and-a-half years. Even here we were visited by bandits, one time seven times in one day. In November 1919 they rummaged through the whole house and stood Father against the wall, threatening to shoot him. Mother gave her last money that she had hidden in one of her stockings, so the robber let Father live. We then moved into the household of Peter Friesen and we lived there until we emigrated on June 23, 1924.

Famine

In 1920 all of Russia had a good crop, but the government took almost all of it. In 1921 there was no rain from spring until late August. Crops sprouted, but produced almost nothing. There was a great famine from the fall of 1921 until after the harvest in 1922 and many people died. We had two cows and lived on the butter from them. Money had become almost worthless—one pound of butter cost 1,000,000 Rubles and with this we could buy two-and-a-half pounds of bread that was baked with sand mixed into it.

In the spring of 1922 the Mennonite Central Committee arrived in the Mennonite villages. Kitchens were set up and children got one eighth of a pound of white bread and a glass of cocoa at noon. In our family, Liese, Nick, Mary and Tina received this. In the winter of 1921-1922 we got two parcels sent from the United States containing 20 pounds of white flour, sugar, cocoa, tins of milk and other food items. These helped us so much that all of us survived. It is horrifying to think back on

that time. People ate cats and dogs to keep from starving. Jack was born in August 1922, but by that time MCC had stopped the distribution of gifts.

In 1923 Anna married Peter Loewen. They emigrated to Paraguay in 1929. Peter died there in 1933 or '34.

Emigration

The Lichtenau railway station was about one mile from Blumstein. On Sunday afternoon, June 22, 1924, 47 railway cars arrived there. We were told we were to embark early June 23 to go to the Baltic Sea and then we would travel by ship to Canada. We had already been thoroughly examined by Canadian doctors and many registration forms had been completed.

We had to fit into 45 cars, coal cars which we were able to partially clean. There were 35 people in our car. Peter Gossen at six months old and Jack at 18 months were the youngest. Mrs. Langemann was the oldest at about 65-70 years old.

We had an auction sale and made about 40 Rubles (in gold). We also got a sack of white flour from one man. With this mother baked and made *geroestete* (roasted) Zwieback for the journey.

About 10,000 people arrived at the small station on June 23 to say good-bye to the 1,400 who were leaving. The train slowly left the station at sunset instead of early morning as scheduled. The people sang "God be with you 'til we meet again" and many tears of farewell were shed. Mother was the only one of her family to be leaving.

The train stopped twice a day, once at a station where we got hot water. We couldn't cook anything or buy anything, but we had all taken food along. The second stop was in a field with bushes or sometimes just an empty field. We never knew how long the train would be stopped, we just all dropped our pants and closed our eyes. The train usually stopped for about 10 or 15 minutes. Many a passenger ran, pants in hand, after the train which was slowly moving away. It was especially difficult for the older people.



Tiessen family immigration photo, July, 1924.

We travelled in Russia for eight days before reaching the Latvian border. We crossed the border through the Red Gate with a large star, hammer and sickle at the top. It was a lovely morning when we arrived in Latvia. Friendly people greeted us and we sang, "Now thank we all our God."

We received a delicious bean soup with meat, and fresh-baked bread. Then all the men were taken to a large bath house and the women to another for showers. We had to give up all our clothes for disinfection so no lice would stay with us. Our clothes had a strong odor of sulphur, but we soon got used to it. Then each of us was given a CPR button and we were once again loaded into freight cards, this time clean ones. Now we were under the control of the CPR.

I had never seen the sea or a ship. The ship "Margien," a former German troop ship, was ready for us and we boarded in fine and grand order. At sunset of the third of July, 1924 we were floating on the Baltic Sea and the North Sea. The journey was rough and our dear mother lay in bed the whole time, throwing up.

We left the ship in Antwerp, Belgium in a large harbour. There we were examined one last time by Canadian doctors, mainly our eyes and heart. The women's hair was thoroughly combed and inspected for lice. When all was ready, we boarded a large ship of 14,000 tons, the Minedosa. Then we left for Southampton, England where much cargo was loaded. Some of the men were allowed to leave the ship, including brother Peter who bought a suit for father for \$10.

On this ship we had nice rooms. For meals we went to the large dining room where 50 people could sit at each table. We always ate at the same place and the food was good and plentiful. But the ocean was very rough and one morning at breakfast there were only three people at our table, the others were all seasick.

I think the ocean voyage lasted eight days and during five of those days we saw nothing but one whale and one ship. The waves were very high and for two days they washed over the ship so we weren't allowed on deck. On July 18, in the early morning, we entered the St. Lawrence River. That day mother finally was able to get out of bed and that evening we arrived at the Quebec harbour. We stayed on the ship overnight and about nine o'clock the following morning we stepped onto Canadian soil. Many prayers of thanks were raised to God.

Our new homeland

After a short examination we got on a passenger train and were given bread and baloney for the trip to Waterloo, Ontario. We disembarked in Waterloo at 4 p.m. at the Erb Street Mennonite Church. About one thousand people came to Waterloo while the others went to western Canada to be with relatives.

We were greeted in a friendly way and had a short service. The language was strange but we understood each other. There we ate sandwiches for the first time in our lives. And then we were assigned to the Mennonite farms. Aaron Hoffman from



***Standing from left:** John Barkovsky (married to Agatha), Anna (Towes) Tiessen (married to Frank), Frank Tiessen, Jacob Tiessen (later married to Elvera Langeman), Elizabeth (Tiessen) Janzen, Peter Janzen (married to Elizabeth), Peter Gossen (married to Margaret), Nick Tiessen.*

***Seated from left:** Mary Tiessen (later married John Harder), Agatha (Tiessen) Barkovsky, Elizabeth (Fast) Tiessen (mother), Peter Tiessen (father), Margaret (Tiessen) Gossen, Anna (Wiens) Tiessen (married to Nick), Katherine Tiessen.*

Heidelberg took our whole family. It was a Saturday evening. He had a three-seat wagon with two nice horses. He took me along to get the wagon from the hotel and bought me a glass of beer, the first I'd had in my life.

We arrived at Hoffmans on July 19 and were well received. After we had visited a bit we were invited to a fully laden table, just the ten of us. Their young daughter showed us what to eat first. The food was all very strange.

On July 20, Sunday, only I went with the Hoffman boys to church. It was all so different than we were used to, with backless, unpainted benches. The minister, reading in German, read like a beginner. I was referred to only as the Russian boy.

On July 21, Peter and Mr. Hoffman left early in the morning to get our belongings from Waterloo. They came home at noon. That afternoon Hoffmans brought us to an unoccupied farm with a nice, clean house with three or four bedrooms. Everything we needed was there, furniture, dishes, potatoes, flour and so on. They ate supper with us that first evening. After supper, many people came to greet us and also to pick who they wanted to work for them. Everything was so strange. They were all Old Mennonites and very fine people, but their ways were different from what we were used to.

On Tuesday, July 22, about 8 a.m., the buggies came to get us. Only our parents and Jacob stayed behind. We stayed with the people we worked for all week and on Sunday morning we all walked home. Oh what a Sunday! We all had so much to tell. In the evening we all went back to our workplaces. As for our poor parents, Mr. Hoffman gave them work at \$1.50 a day each. They were also given a lot of food and clothes. Father was

60 at the time and mother was 46. Jacob, one-and-a-half years old, played with the neighbours' children while our parents were working. Our wages were \$20 per month for Peter and I, \$8 per month for Nick, \$5 per month for Liese and Agatha. Mary and Katherine worked for their board.

After Christmas, 1924, brother Peter went with Henry and John Tiessen and their mother to Essex County to look for work. Peter found work for himself and for us too, with J.O. Duke at Ruthven. We stayed in Heidelberg until March 6 and then moved to Ruthven. Peter Gossens came with us too. The work was easier here than with the Old Mennonites. They worked very hard.

In Leamington

At Duke's we worked the farm on shares for 50 percent. We grew early tomatoes and two kinds of tobacco. The first year we worked with Peter Gossens and Henry and John Tiessen. Then for another two years we worked at Duke's alone.

Our passage for the 10 of us from the Russia border to Waterloo cost over \$2,400. Father was worried about paying this off. Nothing unnecessary could be bought until it was paid off. It took us three long years!

Peter got sick on August 15, 1925. He became very weak and died on January 5, 1926. A minister from Waterloo, Rev. Friesen, came to hold the funeral service. Peter is buried in the cemetery at Olinda.

In the fall of 1927 we bought a farm from A. Bowman, the farm where Jacob still lives. We paid \$1,500 down. Then on March 1, 1928, the house burned to the ground. Nick and I weren't home when it happened. Poor mother and father, along with Mr. H. Wiens (they lived in the other house on our farm), had to save what they could. There was \$700 insurance on the house.

We had to pay Mr. Bowman \$12,000 but with the depression and the fire, we were bankrupt in 1930. He didn't want the farm back, so we bought it again for \$1,000 down and we paid another \$6,500 at 5 percent interest, as much as we could each year. In the fall of 1942 we had finished paying for the A. Bowman farm.

In the fall of 1933 we bought our farm of 120 acres on Concession B. We paid for it \$7,000 at 5 percent in seven years. In 1950, Nick bought his farm for \$24,000 at 7 percent. We paid for that in four years.

On May 1, 1940, Anna came to us in Leamington. She moved to Vineland in 1944.

Until the fall of 1952, we three brothers, Jack, Nick and I worked the farms together. We shared all debts and income equally. The Lord blessed the work of our hands. We became wealthy. After auditors reviewed our accounts, we split our property into three equal parts without argument. But we continued to help each other. Our mother's last words had been, "Children, don't quarrel and don't leave Father alone."

The dear Lord elected a Moses and an Aaron for our journey. These men were Elder David Toews of Rosthern, Saskatchewan and B. B. Janz of Tiege, Molotschna. God spoke through these two men in Russia and also in Canada.

After so many years, I have written this in all weakness. Often my eyes grew moist. With love to all who will read this.

Your brother, Frank

April 10, 1987.



Katie Hoffman and Jack Tiessen kept in touch over the years. Katie helped to look after baby Jack when the Tiessens were hosted by the Hoffman family in 1924.



Erin Brubacher and Christine Brubaker walked 700 kms from Pennsylvania to Canada this summer, arriving at the Brubacher House in Waterloo, Ont., on August 6. The two women live in Toronto and are involved in the arts. They plan to use their experiences and journey to create an artistic performance. They are distantly related, descended from cousins who came to Pennsylvania from Germany in the 1700s. The idea for the trek came from one of their ancestors who made the journey on foot a few times.

(photo by Dave Rogalsky)

Regular feature of archival photographs debuts in *Canadian Mennonite*

Readers of *Canadian Mennonite* may have noticed a historical photograph from the Mennonite Archival Image Database (MAID) now graces every issue of the magazine. “A Moment from Yesterday” began as a regular feature in *Canadian Mennonite* in July. The feature includes a photograph from a Mennonite archives in Canada along with a short story or interesting facts about the image. Three archives, the Mennonite Archives of Ontario, the Centre for Mennonite

Brethren Studies, and the Mennonite Heritage Centre share responsibility for providing the images and stories. On a rotating basis, images feature Mennonite people and places from across the country.

Selections from “A Moment from Yesterday” can be viewed on the Canadian Mennonite website, www.canadianmennonite.org. All of the photographs in the feature, and thousands more, can be found in the

Mennonite Archival Image Database: archives.mhsc.ca.

Laureen Harder-Gissing, archivist at the Mennonite Archives of Ontario, is also the site administrator for MAID. The Mennonite Historical Society of Ontario is a MAID “supporter” and donates an annual fee to support this growing project. Currently, MAID has over 13,000 photographs viewable online; over 8,000 of these have a connection to Ontario.

New Books...



Mennonite Community Cookbook: Favorite Family Recipes, 65th Anniversary Edition.
Mary Emma Showalter.
Herald Press,
2015, 506 pages.

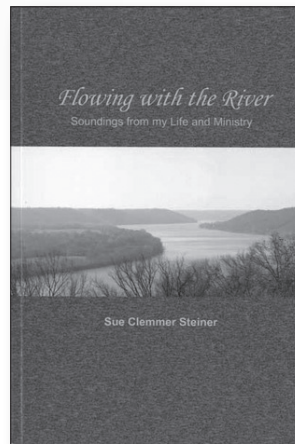
This popular cookbook has gone through 52 printings in 65 years. The recipes were collected from a variety of Mennonite communities across North America in the 1940s in an attempt to preserve old recipes. This

edition includes some colour photos and a few pages at the end explaining the story behind the cookbook.

Go Well: A Global Pilgrimage.

Ronald J. R. Mathies. Privately published,
2015, 360 pages.

Ron Mathies grew up in New Hamburg, the son of immigrants fleeing hardship in Ukraine in the 1920s. After his marriage to Gudrun, they began their careers as teachers, working abroad through Mennonite Central Committee. This is a memoir of a man who worked in many countries in education and in MCC administration.

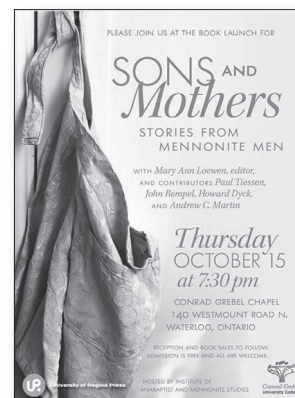


Flowing with the River: Soundings from my Life and Ministry.

Sue Clemmer Steiner.

Self-published
(flowingwiththeriver.com),
2013, 174 pages.

In this spiritual autobiography, Sue Steiner reflects on her life and what it meant to be an early female pastor in the Mennonite Church. Steiner grew up in a traditional Mennonite community in eastern Pennsylvania in the 1950s.



Sons and Mothers: Stories from Mennonite Men.

Mary Ann Loewen, ed.
University of Regina Press,
2015.

Among the contributors to this collection of Canadian stories are Howard Dyck, Andrew C. Martin, John Rempel and Paul Tiessen. Each son reflects on the influence of his Mennonite mother.

The Cross Roads

David F. Hemmings. Bygone Publishers,
2015, 279 pages.

This book tells the story of the village of Virgil, near Niagara-on-the-Lake, from its early days in the 1700s. For the last 80-some years Mennonites have had a strong influence on this community.