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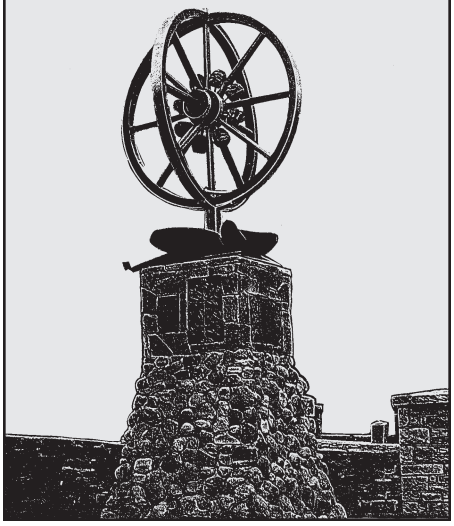


An 18th century *Martyrs Mirror* is ready for its next chapter

By Laureen Harder-Gissing, Archivist-Librarian,
Milton Good Library and Mennonite Archives of Ontario
at Conrad Grebel University College

An industrial-looking building on a busy road in suburban Ottawa is a place where historical treasures are given new life. This is the Canadian Conservation Institute (CCI), where a team of conservators recently spent nearly 700 hours rescuing one of the Milton Good Library's copies of the 1780 *Der Blutige Schau-Platz* (known also as *The Bloody Theatre* or more commonly, *Martyrs Mirror*) from almost certain destruction. This summer, I visited CCI to pick up the finished book and learn about the process of its conservation. Now safely back in the Mennonite Archives of Ontario at the Milton Good Library, this volume is ready for its own next chapter.

Chapter 1: The book arrives, with unexpected guests

The book arrived at the library in 2010 as a donation from the family of Rev. Wilfred Schlegel (1910-1978). At the time of its printing in 1780, Schlegel families were living in southern Alsace, France. The book probably came to South Easthope Township, Upper Canada, with Nicolaus Schlegel (1808-1877) and Barbara (Roth) Schlegel (b. 1804) in about 1839. Nicolaus and Barbara also owned a 1770 *Auss Bundt* (Ausbund) which had previously been donated to the Milton Good Library. In addition, the Schlegel family has strong connections to the Bender family Bible (1744) which was recently brought into the custody of the Library (see *Ontario Mennonite History*, June 2018).

When it arrived at the Library, the 230-year-old *Martyrs Mirror* showed evidence of a long and sometimes rough journey. Water-stained and displaying signs of mould, it possessed a cover partially torn from the spine and opening pages that were frayed or reduced to fragments. Most urgently, the book required treatment for book lice (psocids), tiny, translucent insects that prefer the damp and graze on microbial contaminants on paper.

I sealed the book in archival plastic and inserted it immediately into the nearest freezer, which happened to be in the employee lounge at Conrad Grebel. Fortunately, Grebel faculty and staff were amused by this and did not complain while I kept the book in the freezer for 30 days to kill the pests.

The book clearly needed expert conservation work to restore it to any kind of accessible state, and I contacted the CCI, an agency of the Canadian Heritage

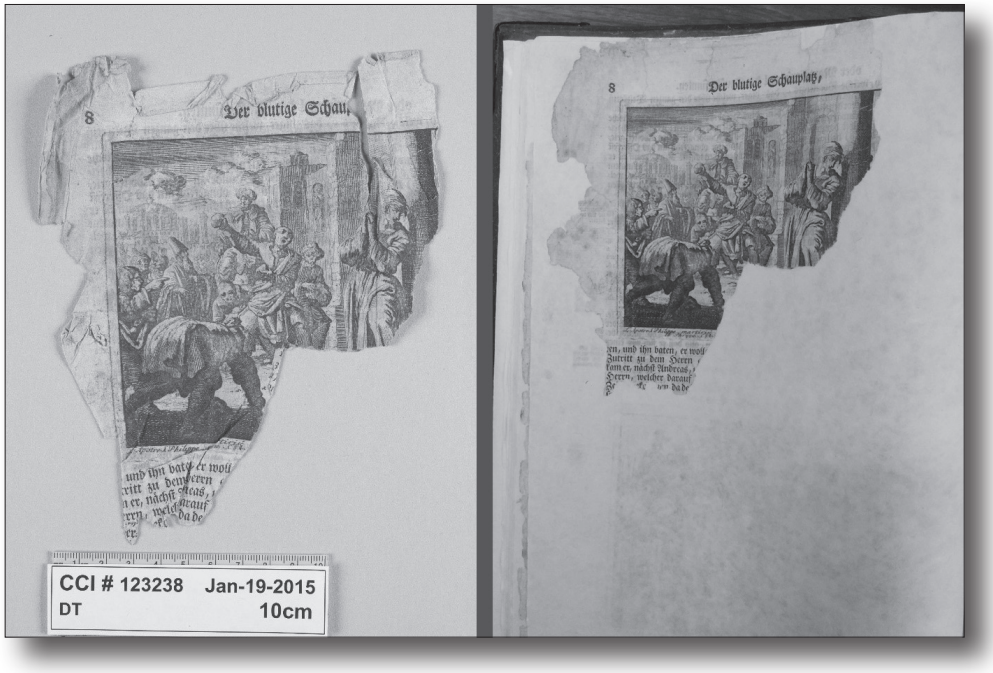
A CCI conservator washes the sheets to remediate mould. © Government of Canada, Canadian Conservation Institute.

~ Continued on page 2 ~

department, to see if their experts could help. CCI will take on projects that have "significant historical and cultural value" or are "challenging and require explorations into conservation treatment and science." I was able to make the case that our *Martyrs Mirror* fulfilled both requirements, and we sent the book to Ottawa in 2012.

Chapter 2: The book's beginnings

In addition to the Schlegel copy, the Milton Good Library holds two other copies of the 1780 *Martyrs Mirror*. The others were previously owned by historian David G. Rempel and Amish Mennonite minister Daniel Schrag. I believe these are the only copies of the 1780 *Mirror* held in an institutional library in Canada. (The Pathway Heritage Historical Library in Aylmer, a privately owned library, has four copies, two obtained in the United States and two in Ontario.)



Left: fragment of page 7 before treatment.
© Government of Canada, Canadian Conservation Institute.
Right: fragment after washing and Leafcaster treatment
© Mennonite Archives of Ontario

The original print run of the book was at least 400 copies, and possibly up to 1,000. An interesting feature, though not uncommon to books in the pre-industrial era, is that there are three variant title pages. For example, none of the copies in the Milton Good Library include the printer's name or place of publication on the title page. One possibility for the omission is that the printer changed his mind about wanting his name associated with an Anabaptist book.

The first edition of the *Martyrs Mirror* was printed in the Netherlands in 1660, in Dutch. The first German edition was printed in Ephrata, Pennsylvania in 1748 and 1749. The 1780 *Mirror*, essentially a reprint of the "Ephrata" *Mirror*, was printed at Pirmasens in the Palatinate. The major difference from the Ephrata printing is the inclusion of artist Jan Luyken's stunning copper plate illustrations which he originally created for the 1685 Dutch edition.

Amish bishop Hans Nafziger is given credit for the publication along with a "brotherhood" of Amish congregations that had signed on to a common church discipline the previous year—the "long confession" as printed in the *Martyrs Mirror*. Nafziger corresponded with Amish settlements in Europe and North America and was a frequent visitor to Swiss Amish refugee settlements in the Netherlands. Likely it was here that he encountered the *Martyrs Mirror* in Dutch and saw the possibilities of the book to communicate Anabaptist martyr stories and unify Amish doctrine and practice. Following its printing, the book circulated widely among Amish and Mennonites in the Palatinate, Switzerland, and Alsace-Lorraine.

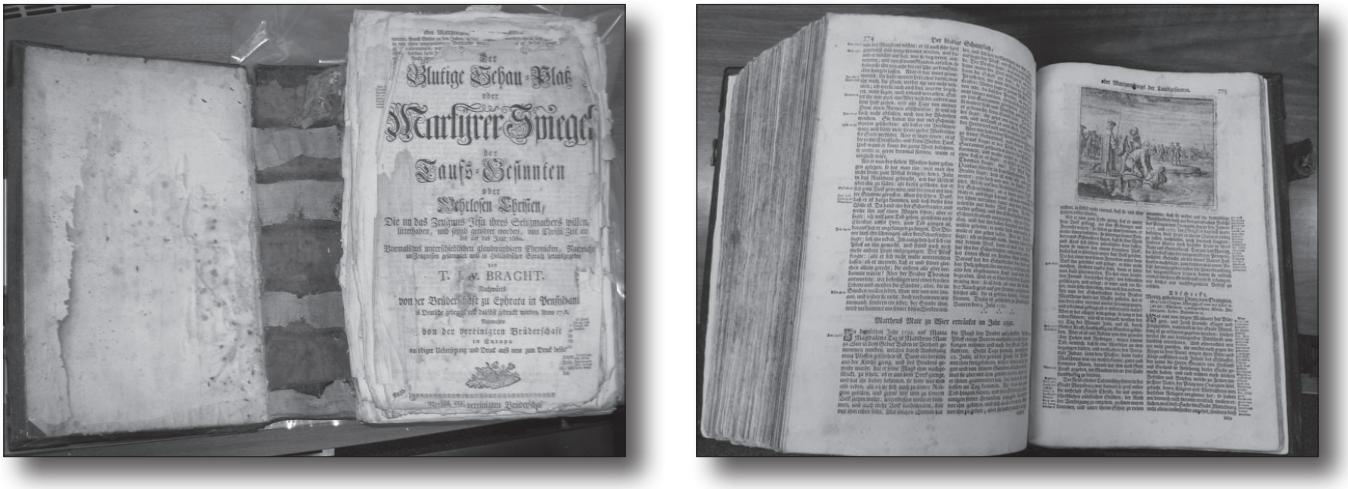
Chapter 3: The book is conserved

When the *Mirror* arrived at CCI, conservator Christine McNair and her team discovered a significant mould issue throughout the book, specifically, active spores of *Penicillium chyrogenum* and *Aspergillus ochareus* (species with allergenic and toxigenic properties). To remove the mould, the book was disbound. During this process, small objects such as textile scraps and two feathers (possibly peacock) were removed and carefully preserved in sealed containers. Each individual sheet of paper was then dipped in an immersion bath of water and a mix of chemicals designed to kill remaining mould spores and clean the sheets.

Minor tears and holes in the paper were repaired the traditional way by using wheat starch paste and tissue paper. For more heavily damaged areas, a Leafcaster was used. This is a piece of equipment that gently vacuums a cotton pulp onto the areas where parts of pages are missing.

The textblock was then left in a press for several weeks to ensure that the pages were the right thickness to be re-attached to the original covers. This set the stage for rebinding, a meticulous process that involved sewing the sections of the book back together in the same sewing style as was originally used. The spine of the book was then carefully rebuilt.

Meanwhile, the leather-and-wood cover was cleaned and decontaminated. To fix a split in the leather, goatskin was dyed to match the original leather, pared to the proper thickness and then adhered over the split joint using wheat starch paste. The repair is almost imperceptible.



The Martyrs Mirror *before treatment and after. © Mennonite Archives of Ontario*

The metal furnishings attached to the cover were lightly cleaned. This is in harmony with the goal of conservation, which is not to artificially restore an object to "look like new," but rather to stabilize the object to ensure its survival in original form as long as possible.

On a hot July day in summer 2018, I met with Christine McNair at CCI. She graciously showed me around the lab where the work had taken place, pointing out the equipment and explaining the painstaking techniques. She then gave me a brief tour of the other labs, showing the range of work done at CCI, including conserving works of art, furniture, metals, textiles, and more. CCI also produces publications to help heritage institutions across the country better care for their collections.

Chapter 4: A happy ending

The difference between this book before and after conservation is remarkable. It can be safely handled. The pages are clean and supple, allowing it to be easily opened and read, similar to the way it would have been 230 years ago. It can now be used in exhibits and for presentations and teaching. In other words, it can do again what it was originally meant to do: communicate stories and inspire faith.

Chapter 5: Lessons from this story

There are many "agents of deterioration" that threaten the preservation of historical documents. Fire, pests, light, humidity, temperature, and changes in technology are just a few. I am sometimes asked how best to preserve items of historical significance in homes or churches. Basic rules for many types of materials are the same: limit light exposure, keep temperature and humidity at a steady and generally lower state, keep items free of dust, store items in acid-free file folders or containers, monitor for mould growth or signs of pests, and avoid locations where the risk of fire or water damage is higher. For audiovisual and electronic materials, keep multiple copies in common file formats and store them in various locations. And of course, consider donating them to the Mennonite Archives of Ontario where they cannot only be stored in our climate-controlled fire-resistant vault, but be made available to students and other researchers seeking to learn about Mennonite history.

CCI conservator Christine McNair re-sewing the textblock.
© Government of Canada, Canadian Conservation Institute.

~ Continued on page 4 ~

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Sources:

Lowry, James W. "The Amish Reception of the *Martyrs' Mirror*: A History of Encounters with the Book." *Pennsylvania Mennonite Heritage* 33 no. 1 (Jan 2010): 20-31.

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Zijpp, Nanne van der, Harold S. Bender and Richard D. Thiessen. "Martyrs' Mirror." In *Global Anabaptist Mennonite Encyclopedia Online*. November 2014.

A copy of the Canadian Conservation Institute treatment record is located at the Mennonite Archives of Ontario, XXVI-9/30.

Suggested further reading

Weaver-Zercher, David. *Martyrs Mirror : A Social History*. Baltimore: Johns Hopkins University Press, 2016.

Riverdale Mennonite Church, 1946-2017

By Barb Draper

Riverdale Mennonite Church in Millbank, Ont., began meeting in 1946 as a daughter congregation of the Maple View and Poole Mennonite congregations. On August 31, 2017 it held its final service as a congregation of Mennonite Church Eastern Canada.

The first worship service was held July 7, 1946 in a building that had served as a Presbyterian Church, built in 1891. This Presbyterian congregation joined the United Church of Canada when it was formed in 1925, and the church was no longer being used by the early 1940s. The building was sold with plans to renovate it into a chicken barn, but in 1946 the Mission Board of the Amish Mennonite Conference arranged the purchase of the building.

According to the congregational history, *Riverdale Mennonite Church 1946-1996: Fifty Years of Growth*, published in 1996, "During the first few years, it was difficult to heat the high-ceilinged and drafty auditorium, so the services were held in the basement during the winter months." As well as upgrading the heating system over the years, the church added washrooms and a kitchen in 1965, added a new entrance in the mid-1970s, with a final addition that added classrooms in the basement in the 1990s.

Menno Zehr was ordained in 1948 as minister at Riverdale. Most of the preaching before that date was done by Sam Erb from the Maple View congregation. Valentine Nafziger also served as minister and as a bishop after 1951. Other pastors have been David Jantzi (1958-1982), Glenn Zehr (1982-2000), Darrell Jantzi (interim, 2000/01), Clive Ollies (2001-2006), Sue C. Steiner (interim, 2006/2007), Jim Brown (2007-2015), and Doug Amstutz (interim 2015-2017).

The 1950s brought a great deal of change to Canadian society and it was also felt in Mennonite churches. Along with an increase in professional education and larger business ventures came a testing of dress codes and questioning of traditions. As the Mennonite church began to change, there were those who resisted and Riverdale was the first congregation in Ontario to divide as a result of the Conservative movement of the 1950s.

Bishop Val Nafziger and 23 members of the Riverdale congregation began meeting separately on Feb. 19, 1956 and eventually they built the Bethel Conservative Mennonite Church on the east side of Millbank.

When the congregation was officially organized in 1948 there were 52 charter members. By 1968 there were 189 members and by 1995 there were 230. When the congregation celebrated its 50th anniversary in 1996, the future appeared bright, but a number of factors caused a decline in membership in subsequent years.

It was a major shock to the congregation when pastor Clive Ollies died of cancer in his 40s in 2006. There were also disagreements within the congregation regarding theological issues, which caused a great deal of stress, especially on those who carried leadership responsibilities. While declining membership was an issue faced by many neighbouring rural churches, Riverdale experienced a significant decrease in numbers.

With help from intentional interim pastor, Doug Amstutz, and consultant Keith Regehr, the congregation made the decision to close early in 2017. A public closing service was held on Aug. 20, 2017 and then on Aug. 27 a private service was held for members to say a final good-bye.

The Riverdale building was sold to the Berean Community Church for one dollar on Sept. 1, 2017 with the understanding that burials can continue in the cemetery.

Riverdale Mennonite Church (Photo by Sheryl Frey)

Erb Street Mennonite Church celebrated 180 years in 2017... *"What is this place?"*

By Marion Roes

First recorded meeting

The first *recorded* meeting of the Erb Street congregation, then known as David Eby's, was January 22, 1837. It appeared in the 1837 Calendar of Meetings. A translation of the title is:

A Calendar,
or
Register
of the meetings
of the Mennonites to be held
in Halton County, Upper Canada;
For the year of our Lord,
1837.
A second publication
Berlin, Upper Canada,
Printed by Henry Eby.

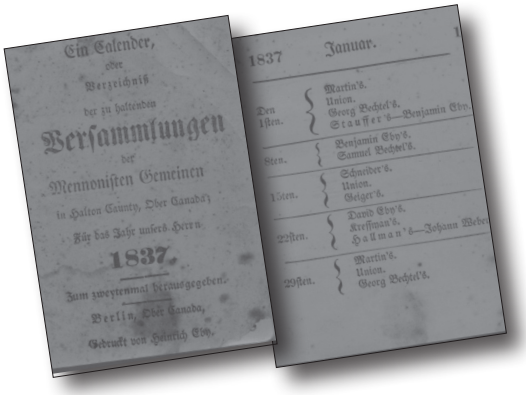


Photo courtesy of the Mennonite Archives of Ontario, Conrad Grebel University College

1851 Meetinghouse

For many years, Erb Street Mennonite Church had been using the year 1851 as its beginning to celebrate anniversaries. That was the year that the meetinghouse was built at the cemetery location, at the corner of Fischer-Hallman Road and Erb Street West.

2017 – 180th Anniversary

In 2016 we decided to change the marker year to 1837. In 2017 the congregation celebrated 180 years—a significant milestone—in several ways. A fence was erected at the cemetery to create a welcoming space, set apart from the daily rush of life, and the busy corner where it is located. Old and new gravestones offer a reflection of this area's people and history.

October15, 2017 was the Sunday of celebration. Worship included lots of singing and eating! Both have been a significant part of our faith journey. Compositions by our own Joanne Bender, "Like the Stars in the Sky," and by Carol Ann Weaver, "Dancing, Dancing River," were performed by a congregational choir.

Plaques were mounted inside and outside the church building to acknowledge that Erb Street Mennonite Church meets on the traditional territory of the Neutral, Anishnaabeg and Haudenosaunee peoples. Signs were erected naming rooms in the church for some members and pastors: *Clare and Nora Shantz Fellowship Hall*, *Margaret Brubacher Good Library,* and *Jesse B. and Naomi Martin Lounge.*

This shows part of the fence erected in 2017. The history panel is to the left of the cemetery sign, on Erb Street West.
(Cemetery and church photos by Marion Roes.)

2018 - History Panel at the Cemetery

Also in 2017, work began on an historical panel to be placed at the cemetery. It was erected in August 2018 and dedicated on October 7. It's theme, "What is this place?" denotes a growing David Eby/Waterloo Mennonite/Erb Street Mennonite congregation within the growing community of Waterloo from 1837 to present. Photos, maps and text described it on the panel. Much of the text is taken from Karl Kessler's 2002 history of ESMC, *Path of a People*: *Erb Street Mennonite Church 1851 – 2001.* Photos and maps were contributed by individuals and organizations.

When passers-by stop and read the panel (we've been told that a lot do stop), they can turn around and look across the road to the Beechwood Plaza, kitty-corner to the cemetery, to picture more of what comprises "this place." On the hill behind the plaza is where David and Elizabeth Eby's house and barn once stood. Another imagined picture would be the dirt roads, farmland and forests in the years that the Ebys and other Pennsylvania Mennonite families lived along what was known as Erb's Road.

We invite everyone to stop and read our history panel, and to walk in the cemetery. Perhaps you will know some of the families buried there. The entrance is off Erb Street going east into Waterloo, or park at one of the nearby plazas.

Marion Roes is the historian for Erb Street MC and is a member of the 180th anniversary committee. She is a member of the Mennonite Historical Society of Ontario and the Ontario Mennonite History *Committee. Marion is completing a book about Mennonite funeral and burial traditions.*

A tribute to Ralph ...from a friend and colleague

Herb Schultz shared this tribute to Ralph at his memorial service held at Waterloo North Mennonite Church on Nov. 4, 2017.

It was a Monday morning, Oct. 16, when I thought, "I must re-connect with Ralph. I know he hasn't been feeling well." I called Ralph and told him I'd been thinking about him over the weekend.

"Herb, I've just been in touch with my doctor and I'm heading to Emerge right now. I'll call you back just as soon as I return home," he said. I can't recall a time when Ralph didn't return a phone call!

During sleepless nights since his death, I have found myself reflecting on our relationship and journey. Even though Ralph has died, he will go on speaking. His memoir, *Strange and Wonderful Paths* brings back so many memories of the way our paths have crossed in wonderful ways. As teenagers we both felt an inner call to Christian service. With support and encouragement from numerous sources, four of us left for Eastern Mennonite College at 9 p.m. on Labour Day weekend in 1954.

Eventually and surprisingly, the four of us, plus several other Ontario students were called to pastoral leadership. Some years later I was called to succeed Ralph as Conference Minister. I could not replace him, but I was committed to build on his creative, forward thinking initiatives. These and many other events solidified our friendship for more than 60 years.

We all married and had families. Eventually we reconnected as we spent annual long weekends at the "Lebold Hobby Farm." We became known as the "Holy Hill Gang." We laughed, played and worshipped together; most of our teenage children didn't want to miss it.

About 25 years ago, Ross Bender, former dean at our seminary, AMBS, and originally from Ontario, suggested that we should re-visit the 1950s since a significant number with an Amish Mennonite background went off to school and became leaders at home and abroad during this decade. The intent was to reminisce about the churches we came from and how God's call was mediated to us resulting in various calls to ministry and to review the "strange and wonderful paths" along which God had led us. Ralph, as usual, was part of the planning. Thirty of us gathered that day—only 13 of us are still living.

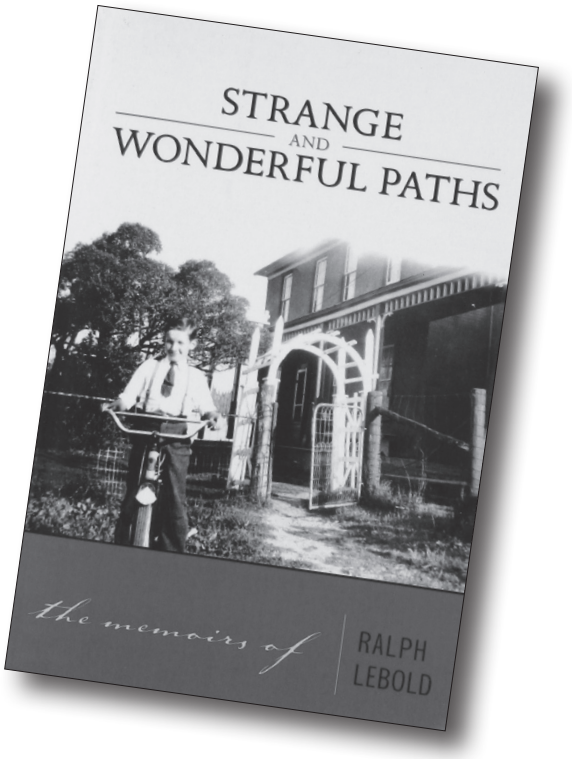
Since that time, and especially since we retired, Ralph and I kept the telephone lines burning, often chatting about what's going on in the world, but especially in the Mennonite Church. Over and over we were amazed how good and life-giving decisions were being made, even without us! We also got together as couples, usually over food, and spent hours reminiscing and supporting each other. This happened as recently as September.

I vividly remember being called out of a meeting to take an urgent telephone call from Ralph, informing me that he had just received a cancer diagnosis and, at best, had only a few years to live. That was 26 years ago! While this was shocking and sad news, I never heard Ralph or Eileen complain. Over the years, Ralph provided encouragement to many. From that time on, he truly exercised this grace gift.

During his final two weeks in the hospital, I had the sacred privilege of having several connections with Ralph and some of his family. We were able to express our love and appreciation for each other, recognizing the uncertainly of the situation. We prayed together and again I was able to thank him for his outstanding leadership that impacted me and so many others throughout Canada and the U.S.

Thanks to Eileen and the children for sharing Ralph with us. We admire the way you supported him through sunlight and shadow. Like some of the rest of us, Ralph didn't always find it easy to be available to family while offering his many gifts and insights coveted by others.

With all those night-time reflections, I realized Ralph did get back to me, as soon as he arrived home.



Ralph Lebold published his memoir in 2006.

Ralph Lebold

May 12, 1934 – Oct. 31, 2017

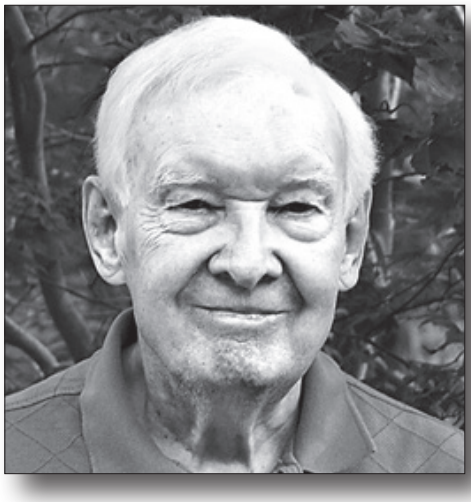
Reprinted from Canadian Mennonite, Nov. 20, 2017(Vol. 21, No. 22), p. 13.
By Dave Rogalsky

Born into a Western Ontario Mennonite Conference (WOM)—formerly the Amish Mennonite Conference of Ontario—family, Ralph Lebold grew up with strong leaders in a congregational polity. Each congregation had a bishop, minister and deacon working together, although with separate roles. While ordained, these leaders were unpaid and often untrained, although many Amish Mennonites attended the Ontario Mennonite Bible School and Institute held in Kitchener, Ont., for many years, with sponsorship from the Mennonite Conference of Ontario.

Lebold showed his wisdom by improving his Grade 8 education by earning a bachelor of arts degree from Eastern Mennonite College, Harrisonburg, Va., in 1958, and a bachelor of divinity degree from Goshen (Ind.) College Biblical Seminary in 1961 before he took on his first pastorate. He would later also earn a master of theology degree from Crozer Theological Seminary in Upland, Pa., in 1968, and a doctorate of ministry degree from St. Michael's College at the University of Toronto in 1980.

In 1955, he and Eileen Erb were married, and in 1961 they moved to London, Ont., where he served as pastor of Valleyview Mennonite Church for 13 years; he was ordained in 1962.

It was during these years that he began to influence the course of pastoral training, which continues to this day. While at Valleyview, he initiated the Congregational Supervised Pastoral Education Program for students who were looking to enter pastoral ministry after their seminary or undergraduate



studies. Along with many others, he also encouraged students to get clinical pastoral training in order to shape themselves into strongly centred leaders to care for their churches pastorally.

Lebold was part of a movement into higher education among many southern Ontario pastors. This was the era of the pastor-as-counsellor, and the time of the Concern Movement in the Mennonite church that was spearheaded by John Howard Yoder, which involved pastors sharing authority with lay leaders.

From Valleyview, Lebold was called to be conference minister of both WOM and the Mennonite Conference of Ontario and Quebec, from 1973 to 1979. These were two of the three conferences that formed Mennonite Church Eastern Canada. He was involved in the discussions that eventually invited the United Mennonite Conference of Ontario into the new entity.

Lebold's focus on pastoral leadership continued when, as president of what is now Conrad Grebel University College from 1979 to 1989, the College instituted a master of theological studies program that includes a practical stream for students feeling a call to ministry. In later years, Ralph and Eileen lent their name to the Lebold Endowment Fund at Grebel that was established in 1997 by MC Eastern Canada and the College. Reaching its goal of $1 million in 2015, its proceeds have been used to fund the ministry-training component of the theological studies program. After he completed his years at Grebel, he became director of theological education with what is now Anabaptist Mennonite Biblical Seminary from 1989 to 1997.

Eileen and their family remember that their husband and father "was passionate about pastoral ministry, pastoral leadership training, and marriage and family therapy. Ralph was instrumental in getting women pastors into leadership roles in Mennonite churches in Ontario. Ralph was a founder of Hidden Acres Camp [in New Hamburg, Ont.] and Shalom Counselling [in Waterloo, Ont.]. He was a charter member of Waterloo North Mennonite Church."

In 1991, Lebold was diagnosed with chronic myeloid leukemia. He came near to death and, although he recovered, his health and strength remained more fragile for the rest of his life. After growing up on a farm, he purchased a "hobby" farm outside Hanover, Ont., in 1970 with his wife, where he was able to continue his passion for farming until 2000.

He is remembered by Eileen, his wife of 62 years; children Connie Bender (Tony), Marvin Lebold, and Cindy Lebold (Scott Beech); and eight grandchildren.

Mennonite History Conference: A history conference to celebrate the 50th anniversary of the Mennonite Historical Society of Canada will be held in Winnipeg Nov. 15-17, 2018. "A People of Diversity: Mennonites in Canada since 1970" will be hosted by the Center of Transnational Mennonite Studies at the University of Winnipeg. This anniversary conference will focus on the increased diversity of Mennonites in Canada since 1970 and will include stories of new ethnic identities and new ways of thinking about faith, culture and socio-political issues. Selected, peer-reviewed papers from this conference will be published in the 2019 Journal of Mennonite Studies.

History of the Interrogative Literary Society

By Salome Bauman, reprinted from the booklet Literary Memories '29-'32.

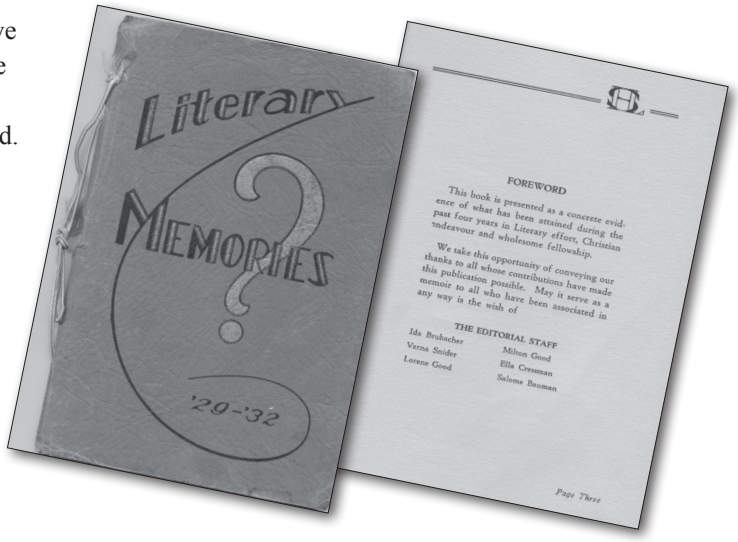
"*I am a part of all that I have met,*
Yet all experience is an arch,
wherethrough
Gleams that untraveled world
Whose margin fades forever and forever
when I move."

Not one of the Young People of Kitchener and Waterloo would have been able to express their desire for knowledge and experience in as concise and comprehensive a form as Tennyson has done in the above portion of "Ulysses." But nevertheless, though unexpressed, the desire to "follow knowledge like a sinking star, beyond the utmost bound of human thought," was present in the hearts and minds of many of our Young People.

Among the first to agitate for the organization of a Literary Society was Mr. Ion Weber. To him, is due the honour of being the promoter of our Society. After much serious thought and discussion among each other and with the church officials it was deemed advisable to call the group together for further consideration of the project in view.

One evening in the early part of January, 1929, the young people of Kitchener and Waterloo who were interested in the organization were invited to meet at the home of Mr. and Mrs. Ephraim Weber. Various young people present, expressed their reasons for desiring a Literary and when a vote was taken it was unanimously decided that we as a group should launch out into the untrodden paths of Literary adventure. Having put our hands to the plough, we determined to push forward immediately, and a meeting was announced for January 22nd, 1929, at the home of Mr. and Mrs. Ibra Snider in which definite steps were taken toward organization.

It is with much interest and a small trace of amusement that the writer reads in the minutes of that early meeting, which state "that with some discussion it was carried, etc." A listener-in would undoubtedly have expressed himself more forcibly on hearing the various views expressed. However, after much discussion, the best was taken from the ideas of many people and a decision was finally reached. A committee was appointed to draw up a constitution and arrange for programs until a constitution was adopted.



Long hours of thought and hard work eventually brought into being the nucleus of the present constitution. The first few meetings could scarcely have been said to have been conducted according to Bourenot's Rules of Order, while that constitution was being discussed and approved for adoption. While the business items of those first meetings were sometimes long and tedious, yet we realized that no Literary could be run without a sure foundation and we pressed steadily on, looking forward to the time when a good program would be rendered with all organized details. At last the present constitution was approved and adopted.

To those who have attended the Literary Society from its very beginning, it scarcely seems possible that we are approaching our fifth year. There has been a steady, unique place in our lives which no other activity can hope to replace. Let us keep in mind that the object of our Society is to develop a well-balanced character, spiritually, mentally, socially, and physically; and to train its members in the correct use and mode of thought and expression. If each member keeps this in mind our horizon will be unlimited and each year of the Interrogative Literary Society will be one of progress and achievement.

The booklet also contained a church leader's perspective on the value of Literary Societies.

Literary Societies

By Rev. S. F. Coffman

There are many Literary Societies organized among our young people, others are being organized. The question might be raised, "What are the reasons for organizing them, and what functions do they fulfil in our young people's associations?" If they exist simply as a form of entertainment, or as an opportunity as an association, their usefulness might well be questioned. If they are a part of the life of our young people as a sort of appendage because other young people's groups have them, then they may also be considered as questionable from the standpoint of usefulness….

In the decisions of our young people there should also be a regard for the opinions of those to whom they are responsible—to parents and to the Church. The wisdom of riper experience will add much to the welfare of, and the success in, the conducting of meetings that are of special interest to youth.

~ Continued on page 9 ~

Nothing will be lost by consulting older people and much will be gained by maintaining their confidence, and their co-operation in things that are beneficial to the development of those qualities that will later make our young people efficient in carrying on the work of the Church and maintaining its principles of faith and life as preserved during the past of her history….

No meeting, especially among Christian young people should be without its purpose to raise the standards of character and life of those who are thus associated. Such a meeting should be creative of an atmosphere of devotion, of respect for the things that are good and pure and uplifting. Where environments are of a nature that do not tend to such uplift the effect of the society may be made to serve a high purpose. The programmes should lead people to appreciate what is worthy and exalted in mental and spiritual attainment….

Such social gatherings as are usual in literary meetings, afford opportunities for social contacts, and these are important. We have our social life and its problems. While such gatherings are necessary to a meeting of a literary and cultural nature, the social element should not be the strongest, nor should it be allowed to predominate in all phases of life, and it is essential that its culture should be kept before us. The element of worship and of Christian devotion is essential to such improvement, and should form a part of the programme of the literary society. These meetings may, and should be, introduced with Christian devotions, and should be ended thus. It is as possible to sing the "Doxology" in conclusion of such meetings as to sing "God Save the King." Whatever the meeting and purpose of the gathering of our young people all should be done to the glory of God.

A short history of Pathway Publishers and changes to the Heritage Library

Compiled by Barb Draper

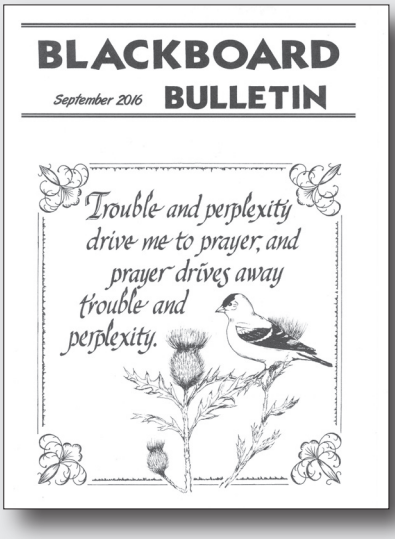
In 2014 when Pathway Publishers of Aylmer, Ont., had been in existence for 50 years, Joseph Stoll described some of his memories of how this Old Order publishing company came to be.[1] He remembers that in 1963 discussion of this venture began in John Gascho's oat field where Stoll was pitching oat sheaves onto the wagons while his uncle, David Wagler, was one of the crew of neighbours helping with his team and wagon that day. Each time the Wagler wagon came to the field to be loaded, Wagler and Stoll discussed the dream of doing their own publishing.

At the time, Joseph Stoll was a school teacher and involved with the *Blackboard Bulletin*, a privately run publication for Amish teachers and parents that had begun in 1957. With 700 subscribers, they were producing the paper with a hand-cranked duplicator and assembling and addressing them all by hand. Stoll told his uncle they needed a printing press.

At the same time David Wagler was running a mail-order bookstore and frustrated because customers were asking for books that were out of print. Stoll remembers his uncle saying that they needed a publishing company to reprint some of these old books and maybe print new books. Although the details were not decided that day in the oat field, the vision to improve the method of printing the *Blackboard Bulletin* and to publish old and new books had been identified.

It was in early 1964 that the legal paperwork was drawn up and Pathway Publishers was established as a non-profit entity. Stoll writes, "Within a few weeks Jake Eicher had cleaned out his shed and installed a line shaft along the north side, run by a water-cooled diesel. Before long the *Bulletin* was being printed on a small used offset press that had been purchased."[2] Soon they were reprinting books often using printing companies in Michigan, especially for clothbound books.

David Luthy writes that Pathway's first book was *The Man in Bearskin* by J. Keuning, a reprint of an earlier edition about the history of Dutch settlers in western Michigan.[3] Cookbooks have been very popular over the years. *Favorite Amish Family Recipes* went through three printings of about 5,000 each between 1965 and 1967. Pathway's most popular book has been *Amish Cooking* which by 2012 had 19 printings and a total of 150,420 copies produced.



The Blackboard Bulletin*, a resource for parochial school teachers, has been in existence since 1957.*

A major part of Pathway's business is the textbooks, workbooks and teachers' manuals intended for Old Order Amish and Old Order Mennonite classrooms. They sell copies in the thousands which means that prices can be kept affordable for Mennonite and Amish parochial schools.

~ Continued on page 10 ~

Another significant part of their work is publishing three periodicals on a monthly basis. *Blackboard Bulletin* for teachers and parents began in 1957 and has continued to the present. Since 1968 Pathway has also published *Family Life*, a 40-page collection of stories, letters and activities for all ages. The third publication is *Young Companion* which began in 1971, exploring issues of concern for young people in Old Order communities.

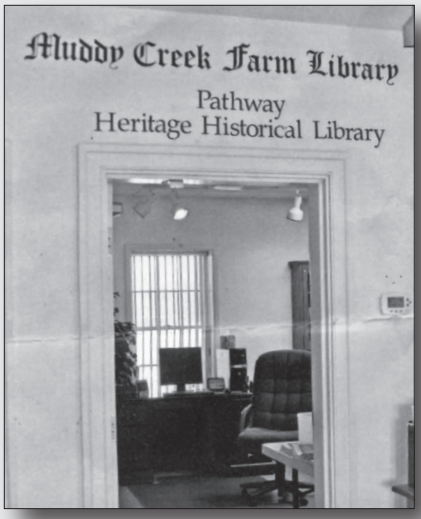
While Pathway is a Canadian business, about 90 percent of its book customers and magazine subscribers are from the U.S. Until recently, book sales were handled from the warehouse at LaGrange, Indiana, but in recent years the address for ordering is: Pathway Bookstore, 43632 CR 390, Bloomingdale, MI, USA, 49026.

David Luthy began working at Pathway Publishers as a writer and editor in 1967. In the 1970s he began collecting old books and materials pertaining to Old Order Amish and Old Order Mennonites and the Pathway Heritage Historical Library became an extensive collection. As Luthy approached his mid-70s he began to wonder about the future of the library and began discussions with Amos Hoover of the Muddy Creek Farm Library near Ephrata, Pennsylvania. An agreement was made in 2017 to house the Pathway library at Muddy Creek Farm, but as a separate collection.[4]

About one-quarter of the original library will remain in rural Aylmer as long as Luthy's health is good. Visitors are welcome to visit. He writes in an August 15, 2018 letter: "There are four rooms here on Glencolin Line and two more upstairs at Pathway Publishers on Carter Road. So far about five tons of books, portfolios, etc. have gone down to Ephrata, PA." He goes on to say that about four more tons are expected to go there in the fall.[5]

Visitors are still welcome at the Pathway Heritage Historical Library where he says the hours of operation are "by chance or by appointment." To make an appointment, send a letter to 52445 Glencolin Line, Aylmer, Ont., N5H 2R3.

Most of the Pathway Heritage Historical Library has been moved to Pennsylvania.



The Pathway Heritage Historical Library is a separate section of the Muddy Creek Farm Library.

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1 J.S., "Staff Notes" in *Family Life*, Feb. 2014, p. 5 and D. L. in "Staff Notes," *Family Life* Aug.-Sept. 2014 p. 9.
2 J.S., "Staff Notes" p. 6
3 D.L., "Staff Notes" p. 9
4 David Luthy, "By Chance or Appointment: A Visit to Pathway's Heritage Historical Library" pamphlet.
5 Letter from David Luthy to Ruth Steinman, assistant librarian at Conrad Grebel University College, Aug. 15, 2018.

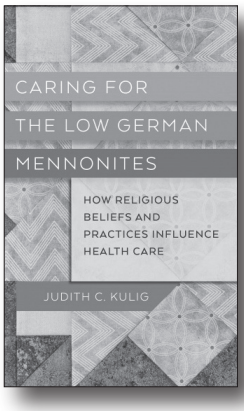
J. Winfield Fretz
Publication Fund in Ontario Mennonite Studies
Sponsored by the Mennonite Historical Society of Ontario.

Dr. J. Winfield Fretz was the first president of the Mennonite Historical Society of Ontario.
This fund is named in his honour.

The fund is available to any individual or charitable, church or community-based organization that requires financial support for the publication of research as a book, film or other form of media.
Projects should illuminate the experience of Mennonites in Ontario.

Normally up to $2,000 is available per project. Applications are accepted twice yearly, May 1 and December 1.
More information: mhso.org/content/fretz-publication-fund

NEW BOOKS

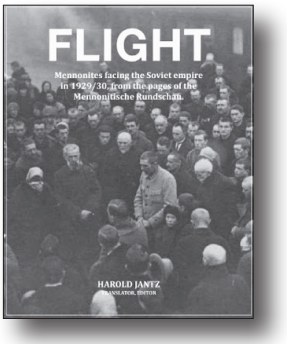


Caring for Low German Mennonites: How Religious Belief and Practices Influence Health Care.
Judith C. Kulig. UBC Press, 2018.

Judith Kulig has 20 years of experience in working with Low German Mennonites in Canada and Mexico as a practicing nurse. She argues that health care providers must achieve cultural competence to provide effective care for their patients.

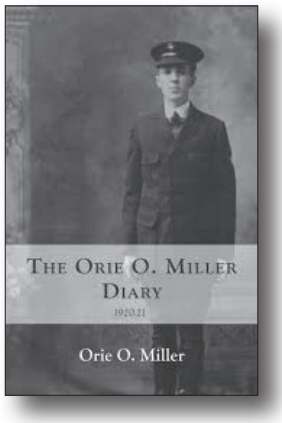
Die Erschte Dausend Wadde in Pennsilfaanisch Deitsch.
Pennsylvania German Edition
by Mark L. Louden, Walter Sauer and Michael Werner.
Deutsch-Pennsylvanischer Arbeitskreis e.V.
(German-Pennsylvanian Association), 2018, 64 pages.

This picture dictionary in Pennsylvania German is intended to encourage the maintenance of this language which remains similar to a German dialect spoken in the Palatinate. The book is designed for children, but the German-Pennsylvanian Association hopes that older people will also use it to enhance their vocabulary. It is a joint project of Germans and Americans. The book is available in North America at the Masthof Press and Bookstore in Morgantown, Pa., Telephone: 610-286-0258.



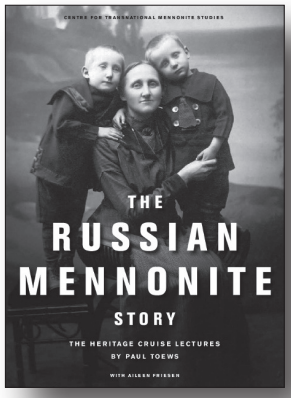
Flight: Mennonites Facing the Soviet Union 1929-1930, From the Pages of the Mennonitsche Rundschau.
Harold Jantz, ed. Eden Echoes Publishing, 2018, 735 pages.

The *Mennonitsche Rundschau*, a German-language newspaper printed in Winnipeg, carried many writings from Mennonites in Russia. This book provides summaries and translations from some of these articles providing first-hand accounts from these difficult years.



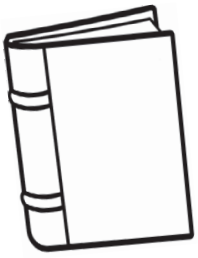
The Orie O. Miller Diary: 1920-21.
Orie O. Miller. Institute of Anabaptist and Mennonite Studies and Pandora Press, 2018, 130 pages.

When Orie Miller sailed from New York in 1920, he kept a diary describing his six-month journey to explore ways to assist Mennonites suffering in Russia. He was disappointed that on-going armed conflict there meant significant assistance had to be delayed. His diary gives an interesting perspective on the very early work of Mennonite Central Committee.



The Russian Mennonite Story: The Heritage Cruise Lectures.
Paul Toews and Aileen Friesen.
Centre for Transnational Mennonite Studies, 2018,
106 pages, hard cover.

For 16 years, Paul Toews, professor of history at Fresno Pacific University, interpreted Mennonite history for those participating in the Mennonite Heritage cruises to Ukraine. This coffee-table book, edited by Aileen Friesen, brings together his lectures and nearly 100 historic photographs to tell this story of prosperity, sorrow and rebirth.



The Story of Erma Kropf.
As told to Elenor Taves.
Self-published, 24 pages.

Erma Kropf worked for the London Rescue Mission for many years. A copy of this spiral-bound book can be found at the library at Conrad Grebel University College.

A Special Note: Marion Roes has been awarded $1,000 from the Fretz Publication Fund, sponsored by Mennonite Historical Society of Ontario, to assist in publishing her upcoming book about Old Order Mennonite and Amish funeral and burial practices.

Mennonites and the Collapse of the Romanov Dynasty

By Aileen Friesen

This is a synopsis of the presentation made by Aileen Friesen at the Mennonite Historical Society of Ontario meeting on June 16, 2018 held at Conrad Grebel University College.

By the early 20th century, Mennonite religious status and land rights placed Mennonites in direct confrontation with the Russian tsarist regime. In terms of religious status, tsarist officials had moved towards designating Mennonites as a religious sect instead of a confession. Since their entry into the Russian empire, Mennonites had understood their faith to be a tolerated confession; yet, they did not fit into the religious hierarchical structure preferred by the tsarist state.

The absence of a hierarchical structure produced a number of problems for Mennonite religious communities, especially during times of internal upheaval. For instance, tsarist officials complained bitterly as Mennonites attempted to involve the state in the 1860s religious schism, which created the Mennonite Brethren Church.[1]

Land ownership emerged as another issue of significance, particularly during the First World War. In 1915, the tsar passed a series of liquidation laws that aimed to relieve German settlers of their land.[2] Community leaders, especially in the Molochna colony, declared their nationality to be Dutch and not German, and therefore argued that they should be exempt from these measures. To convince Russian officials, Mennonites sent a delegation to St. Petersburg armed with Dutch family Bibles, letters, genealogies, and other evidence that they hoped would demonstrate beyond a doubt that they were Dutch in nationality.[3]

In light of these tensions, some Mennonites viewed the collapse of the Romanov dynasty as a blessing rather than a calamity. Mennonites presented their community as oppressed by corrupt tsarist officials and therefore would benefit from the new order.[4] In an appeal for Mennonites to organize politically, one pamphlet equated the collapse of the tsarist regime with "the judgment of God," arguing that the monarchy had been crushed by its own guilt.[5] John Rempel, who worked in a hospital during the war and was stationed in Moscow when the revolution unfolded, recalled with awe how the general public celebrated the overturn of the "terror of autocracy" and the arrival of "Liberty, Equality, Fraternity" with kisses like on Easter when they welcomed the Risen Christ.[6]

Mennonite men in Petrograd (St.Petersberg) in 1917.

Although the February Revolution swept away one of the primary symbols of discontent of the masses, the monarchy, competing interpretation of equality, fraternity, and freedom filled the vacuum. Mennonites navigated the new political environment of 1917 by organizing politically. During this period of upheaval, they proclaimed support for the idea of individual civil rights, of absolute equality without discrimination on the basis of nationality and religion, while simultaneously seeking to protect the interests of their own community.

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[1] The Mennonite Brethren were evangelical leaning and some of their earliest converts played a role in the establishment of the Shtundist movement in south Ukraine. See Aileen Friesen, "Assembling an Intervention: The Russian Government and the Mennonite Brethren Schism of the 1860s," *Journal of Mennonite Studies* 26 (January 2008): 221–39.

[2] For a longer treatment of these laws, see Eric Lohr, *Nationalizing the Russian Empire: The Campaign against Enemy Aliens during World War I* (Cambridge, Mass.: Harvard University Press, 2003), Ch.4.

[3] David G. Rempel, *A Mennonite Family in Tsarist Russia and the Soviet Union, 1789-1923*, ed. Cornelia Rempel Carlson (Toronto: University of Toronto Press, 2002), 162.

[4] John Rempel, "From the Early Days of the Revolution: Moscow Recollections" (in possession of author), 40.

[5] "Unsere Mennoniten," GAOO, f. 89, op.1, d. 3603, l. 10–10 ob.

[6] Rempel, "From the Early Days of the Revolution," 37.