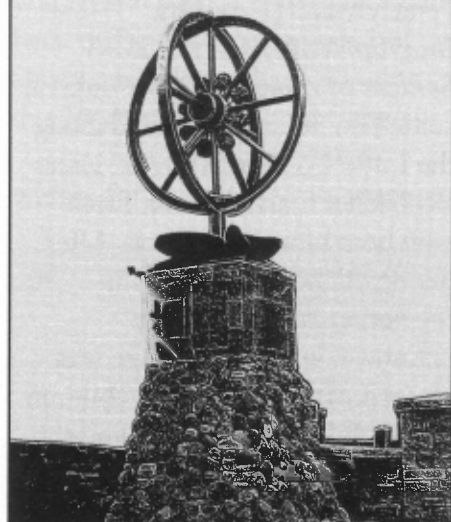


Ontario Mennonite History

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HISTORICAL
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Spring Meeting Celebrates 200 Years

The spring meeting of the Mennonite Historical Society of Ontario included a full program that celebrated the Swiss Mennonite pioneers who came to Waterloo 200 years ago.

The 20-minute play, "Sunday Afternoon at the Brubachers," written by Barb Draper, highlighted the Brubacher family and the Mennonite pioneers who settled in Waterloo Region. The play was also performed outside on July 1 at the University of Waterloo Canada Day celebrations and at Kitchener City Hall on October 11 as part of the Oktoberfest Pioneer Day which this year featured Mennonites.

Edsel Burdge Jr., the featured speaker for the spring MHSO meeting, has done extensive study of his home area of Franklin County, Pennsylvania. He spoke about "A Land Beyond Their Expectations," describing why Mennonites from the Cumberland Valley (including Sherks, Schlichters, Reesors, Schneiders and Burkholders) left Pennsylvania and moved to Waterloo. Although matters of conscience (military exemptions) may have been a drawing card, land hunger was a major factor that brought them to Canada. They seem to have had the financial backing of their parents and they were not without land or capital.

Although he had no hard documentation, Burdge surmised that the pietist influence on the Mennonite community, with many families joining the United Brethren, may also have been a factor. They may have moved to Canada to avoid the conflict as

some members of the family objected to other members joining the United Brethren.

The MHSO spring meeting also included the dedication of a Black Walnut Garden. Paul Tiessen commented on the significance of the black walnut tree and how this project came about. The black walnut, which grows in fertile soil, has been identified as a symbol of the Swiss Mennonites who came in search of good farmland. Just as the oak tree and memorial garden is a tribute to the Mennonites who came to Canada from Russia, so the black walnut garden symbolizes the Mennonite pioneers who moved from Pennsylvania to Ontario 200 years ago. The tree was provided by Robert Woolner. Henry Paetkau, President of Conrad Grebel University College, led in a prayer of dedication.



This small black walnut tree was dedicated at the spring meeting of the Mennonite Historical Society of Ontario.

Photo by Maurice Martin.

~ Continued on page 2 ~

~ Continued from page 1 ~



Photo by Maurice Martin.

Lorna Bergey was happy to be able to attend the dedication of the black walnut garden. The plaque reads: The Black Walnut tree marks the 200th anniversary of the establishment of the German Company Tract in 1805. It commemorates the first Pennsylvania German Mennonite settlers in Waterloo Region.



Photo by Roy Draper.

Leanne Shantz, Vicky Roeder Martin, Rick Weber and Randy Bauman shout out their lines for the play, "Sunday Afternoon at the Brubachers" during the University of Waterloo's Canada Day Celebrations on July 1.

The Brubacher House Museum and the Brubacher family

by Barb Draper



The Brubacher House as it appeared in 1890. Photo courtesy of the Mennonite Archives of Ontario.

John E. Brubacher was a second-generation Canadian, born in what is now the city of Kitchener in 1822. His parents helped John and his wife, Magdalena, establish a farm of his own where they cleared the trees and built a large fieldstone house in 1850. This farm was among those purchased by the University of Waterloo in the 1960s to develop its 1,000-acre campus. In the 1970s, the Mennonite Historical Society of Ontario led a project to restore the house to its original appearance. The Brubacher House Museum opened in 1979; it allows visitors to get a glimpse of what life was like for Mennonites in the latter half of the 19th century.

The Brubachers are a typical Mennonite family in Waterloo Region who can trace their ancestry to Pennsylvania, to Germany and to Switzerland. Among the early Anabaptists who met in the village of Zollikon near Zurich, Switzerland in 1525 was a man named Hans Bruggbach. Later the name seems to be spelled Bruggbacher, or Brubacher. A translation of "Bruggbach" from Swiss German is "bridge-over-the-brook," and Brubacher would be

the one who lives by the bridge over the brook. The name John (or its German equivalent, Johannes or Hans) has been carried down through the generations.

Persecution of Anabaptists in Switzerland was sporadic through the 16th century, but it intensified in the 17th century. In 1637, a man named Peter Brubacher was imprisoned for his faith in Zurich, Switzerland, and was released after about a year. (This information comes from the Brubacher family, but is not independently verified.) Later, he and his family fled to southern Germany where there was less persecution of Anabaptists (who came to be called Mennonites). Presumably the Brubachers moved to Ibersheim, north of Mannheim, in the Palatinate where Brubacher families were listed in the census in the early 1700s. (Source: *Palatine Mennonite Census Lists*, H. Guth, 1987)

Three generations later, about 1717, Johannes or Hans Brubacher was among the Mennonites who established a community in Lancaster, Pennsylvania (Ezra Eby, *Biographical History of Early Settlers of Waterloo Township*). He settled on 500 acres of land along the Little Conestoga Creek. Hans Brubacher married Anna Ernst who bore him six children. After her death, he was married in 1730 to another Anna, surname unknown, and the marriage was blessed with another four children. Hans' children provided him with a

~ Continued on page 3 ~

~ Continued from page 2 ~

dependable source of labour, a valuable commodity in a pioneer society. As well as a farm, he built the first mill in this part of Lancaster County.

Hans Brubacher's oldest son was also named John. When he was about 30 years old, he travelled to Germany to visit relatives and while he was there he married Maria Newcomer. Soon after their marriage, the couple came to Pennsylvania, bringing with them John's cousin, Abraham. The Brubachers in Waterloo Region are descended from these cousins—John and Abraham Brubacher. Maria died about a year after arriving in Pennsylvania and John married Maria Dohner in 1751. John and Maria had ten children.

Jacob Brubacher (second son of John and Maria) married Susannah Erb in 1781. Like other Mennonites in Pennsylvania, Jacob was a hard worker and very prosperous. Like his grandfather he had a milling business as well as a farm. In 1793, while on a business trip to Philadelphia he contracted yellow fever and died at the age of 35. His wife, Susannah, was left with seven children—the oldest was 11 years and the youngest 6 weeks. Life must have been difficult for Susannah, but she played a key role in bringing this Brubacher family to Canada.

Susannah had been a widow for about ten years when a

request for help came to Pennsylvania from some Mennonites who had moved to Canada. These earliest Mennonite settlers to the Waterloo area feared they might lose their farms because of a political squabble about land titles. The government finally agreed that titles would be granted if the large block of land that Richard Beasley had purchased from the Six Nations aboriginals would be paid in full. In the end, Mennonites from Pennsylvania formed the German Company and paid cash for the 60,000 acres in question.

One of the major shareholders of the German Company was Susannah Erb Brubacher. Probably she became involved because her brothers were the major leaders behind this venture and because her sister Anna, married to John Bricker, was one of the early pioneers whose land title was in question. Susannah bought ten lots most of which were over 400 acres each. Susannah's parents, three brothers, four sisters, a son and daughter all eventually moved to the Waterloo area. She herself came for long visits but continued to make her home in Pennsylvania.

In 1816, Susannah came to Waterloo for a visit, accompanying her youngest son, John, who was moving to the area. Several other families travelled with them for the four-week trip. John drove a Conestoga wagon with four horses

while Susannah rode on horseback. When they got to Waterloo, Susannah and John stayed with Susannah's daughter Mary, and her husband, Benjamin Eby. By that time Benjamin had a few years of experience as bishop of the Mennonite churches in the Waterloo area.

Susannah stayed in Canada for about a year, keeping house for John in a log cabin as he worked to establish a farm on what is now Frederick Street in Kitchener. When John was married to Catherine Sherk in 1817, Susannah returned to Pennsylvania. John and Catherine lived in the log cabin for a few years, but one morning, while Catherine was making pancakes for breakfast, a fire broke out and the cabin was burned to the ground. They replaced the cabin with a proper house with eight rooms to accommodate their growing family. John and Catherine had 15 children and in 1838 they built another, even larger house. At the age of 60, John retired from farming and built a house on Brubacher Street.

Like his mother and other ancestors, John bought undeveloped land when he could so that he could set up each of his sons with a farm. John was ordained as a deacon at the local Mennonite Church where he served with his brother-in-law, Benjamin Eby.

~ Continued on page 4 ~

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~ Continued from page 3 ~



In 1967, a spark from a lawn mower began a fire that gutted the Brubacher House. Photo courtesy of the Mennonite Archives of Ontario.

John E. Brubacher, the second son of Deacon John Brubacher, was born August 9, 1822. Although school attendance was not compulsory when he was young, John belonged to a community that believed in the importance of education. He probably attended the Red Schoolhouse beside the Eby meeting house. His uncle Benjamin Eby was probably one of his teachers. It is interesting that John used the initial "E," because the custom was to use the initial of the mother's maiden name. John's mother was a Sherk so according to tradition he should have been known as John S. There was already a John S. Brubacher in the Mennonite community so perhaps he chose to use his grandmother's name of Erb instead.

Like other young Mennonite men, John would have worked for his father until he was 21. He then began working for himself on land provided by his father on what is now Columbia Street in Waterloo. After about two years, when John had built a small house and barn, he was ready for marriage. On February 6, 1846, he was married to Magdalena Musselman, the daughter of David and Esther Musselman of Conestogo.

John and Magdalena had

fourteen children. The first child, named Leah, lived only a few weeks, but the rest of the children were born healthy. The youngest, Harriett, suffered an illness in her childhood that left her lame for the rest of her life. Enoch, one of the boys, died at age 22.

In 1850, when John and Magdalena had been married four years, they built a new house on their farm. The new large house had thick field-stone walls and lots of room for a growing family. The full two-storey house was built in the traditional Mennonite style. It was built into the side of a hill with a southern exposure and a basement walk-out. In the summer, the women used the kitchen in the basement to do their cooking.

David, the oldest surviving child, married Susannah Sittler and they lived on a farm near St. Jacobs. Mary Ann married David M. Martin, a cousin, in 1868. They farmed north of Elmira and later moved to the St. Jacobs area. Nancy (Anna) married Levi Groff in 1876 and they farmed northwest of Waterloo. Magdalena (Mattie) married Samuel S. Snider in 1875. They lived on a farm west of Waterloo. In spite of the fact that church leaders tried to keep musical instruments out of Mennonite homes, Mattie insisted that they have an organ.

Tilman, married to Louisa Cressman, lived near St. Jacobs; Susannah married Peter Eby. When John E. divided up the farm into three parts, Benjamin, who never married, built the red brick house to the east of the Brubacher house. For many years this house has been used as a childcare facility. Benjamin chose not to join the Mennonite church but became a member at Emmanuel Evangelical

Church in Waterloo.

The three youngest boys did not establish families in the Waterloo area. Martin moved to Kansas, Enoch died at age 22, and Noah never married. Amanda married Oliver Martin, but she was widowed early as Oliver was killed in a train accident west of Sudbury in 1910. Oliver and Amanda also attended the Evangelical Church. Harriett, the youngest of the children, also never married. She was lame but she didn't let that keep her from public view and she became a soloist at the Emmanuel Evangelical Church.

When Harriett was seven years old, mother Magdalena became ill. In those days, before hospitals, emergency surgery was done by the local doctor on the kitchen table. In spite of the surgery, Magdalena did not survive and died in 1877. She is buried in the cemetery at First Mennonite Church in Kitchener. A few years later, John married his sister-in-law, Magdalena's sister Esther, the widow of Amos Martin. John E. lived to the age of 80 and died in 1902. He is also buried at First Mennonite.

After John's death, an auction was held and the farm was sold. It was purchased by a niece and nephew of John E. Brubacher, Benjamin M. and Esther Eby. At the time of the public auction, held November 12, 1902, the estate included the house, a 90' x 64' bank barn, a 52' x 35' driving shed, a stone pig stable and a brick hen house. There was also an orchard of about 2 acres with a variety of fruit.

Within a few years, one of the Eby daughters married Alvin Shantz and they moved onto the

~ Continued on page 5 ~

~ Continued from page 4 ~

farm. Due to financial difficulties during the Great Depression in the 1930s, the Shantz family sold the farm, but regained possession in 1943. In the 1950s, the farm was sold to William and Caroline Schmidt and in 1965 it was purchased by the University of Waterloo.

The Brubacher House was chosen to be the museum piece for the Mennonite pioneers of this area, partly because its architecture is very typical of the Mennonites of the time. J. Winfield Fretz, the first president of Conrad Grebel College and heavily involved with the Historical Society of Ontario, played a major part in getting this project organized. For a while everyone's hopes were dashed when a major fire gutted the Brubacher house, destroying everything except the outer walls. In spite of this set-back, funding was secured and the house was restored to its original design.

Simeon Martin, an experienced carpenter who built



The Brubacher House has been restored to its original appearance. Photo courtesy of the Mennonite Archives of Ontario.

many barns through the 1930s and 40s, provided good expertise. Simeon himself had lived in the house for a while when he worked as the hired man. Simeon hewed the timbers for the supporting beams by hand as they would have been done in 1850. As much as possible, the restoration project used original materials.

The Brubacher House opened as a museum in 1979. While the land and building are owned and maintained by the University of Waterloo, the museum is run as a joint project between Conrad Grebel University College and the Mennonite Historical Society of Ontario.

ONLINE ENCYCLOPEDIA IS GROWING

Since 1996, the Mennonite Historical Society of Canada has been developing an online Mennonite encyclopedia at www.mhsc.ca. Together with Mennonite Church USA Historical Committee and Mennonite Brethren Historical Commission, they hope to expand the website to include Mennonite history worldwide. This ambitious project is called the Global Anabaptist Mennonite Encyclopedia Online (GAMEO).

The intention is to begin with English language materials,

focusing on North America. Hopefully new global partners will expand the range of subjects and languages. One of the first projects is to scan and upload the five volumes of the Mennonite Encyclopedia published by Herald Press from 1955-1959 with a supplemental volume in 1990. Presently the Canadian Mennonite Encyclopedia Online has 2,500 articles as well as 125 confessions of faith or denominational statements of faith. Sam Steiner, is the managing editor.

From: Mennonite Historian, September, 2005

GATHERING BIOGRAPHIES OF ONTARIO MENNONITES

by Linda Huebert Hecht

The Ontario sub-committee of the Canadian Mennonite Encyclopaedia Online (CMEO) began in the Fall of 2001. Last year it became a standing committee of the Mennonite Historical Society of Ontario.

The committee members, Ed Boldt, John Reimer, Lorraine Roth, Sam Steiner and myself, have compiled a list of 100 names of deceased persons from Ontario Mennonite churches who had a significant influence beyond their congregation and for whom biographies should be written for the encyclopaedia. With the use of CMEO guidelines set by the national editorial board, committee members have written a few of the biographies for persons on our list and have solicited others to write some as well. A number of biographies were contributed by the Essex-Kent Mennonite Historical Association in Leamington, Ontario.

In processing these biographies, the committee makes the initial editorial changes before sending them to the national editorial group in Manitoba. After the editing is complete the biographies are sent to Sam Steiner, managing editor of the CMEO, who puts them on the website (www.mhsc.ca). When the CMEO is expanded in December of this year, the Ontario sub-committee will be part of the new Global Anabaptist Mennonite Encyclopaedia Online (see article on GAMEO in this issue).

Anyone interested in writing biographies, doing editorial work or having names to suggest for our list should feel free to contact me or any member of the committee. We welcome your help and suggestions.

Interview with Bishop Swalm of the Brethren in Christ

Frank H. Epp, as editor of *Mennonite Reporter*, interviewed Bishop E. J. Swalm on October 10, 1971.

This article is reprinted from *Mennonite Reporter*, November 1, 1971, pages 7, 8 and 12.

Ernest J. Swalm (1897-1991) farmed near Duntroon, Ontario (Collingwood area), and served in the Brethren in Christ Church as a minister and bishop, beginning in 1920. He also served on many inter-Mennonite committees, including the Conference of Historical Peace Churches and Mennonite World Conference. In 1977 the University of Waterloo awarded him an honorary doctoral degree.

Q: Bishop Swalm, how long have you lived here?

A: I was born here and that was 74 years ago plus a few months.

Q: When did the Brethren in Christ settle here?

A: My great-grandparents Conrad and Mary Swalm came from Germany in 1834 and the government gave them five acres of land at Duntroon. They homesteaded this farm, for which I have the crown deed that came into my possession recently, written on parchment, dated 1840.

Q: Was your great-grandfather part of a larger movement?

A: No. My great-grandfather worked in a mill. He carried 120 lbs. of flour upstairs all day long. They had no elevators. They were very poor. They lived common-law. A lot of people in their financial standing did, because it cost too much to get married. They came to this country because they heard they could get 100 acres of land. When they got here they received only five acres. They arrived at Toronto, which was only a few houses then, and the stage coach brought them to Barrie and that was the end of the line. They had

two children. Another one was born at sea and buried. They were 16 weeks coming across. They walked up from Barrie to Duntroon. He carried a four-year-old boy and she carried a two-year-old child on her back. He had a bundle of provisions and she had some blankets. They walked through a foot of snow to get here. The government gave them a cow. The next summer he had no work. My great-grandfather heard about a man by the name of Hagey, near Toronto, who had a sawmill. He went down there and got a job and came home every two weeks. He had to walk, of course. And while he was away, she came so near starving to death that she dug up the potatoes, that she had planted, to eat. Since she didn't know what was poisonous growth, she watched the cow and whatever the cow would eat, she would also cook and that's what she lived on.

Q: What was he by religion?

A: Lutheran, and by all accounts, I don't think my great-grandfather was very religious. But my great-grandmother was a devout Lutheran, so much so that before they got on the boat at Hamburg, she knelt down on the dock in front of hundreds of people and said her Lutheran prayers for a safe journey. She read the Bible and came to accept that her husband was not a Christian, that he was not saved. She didn't have a vital experience of her religion and she prayed and the Lord gave her a vision and the Lord showed her that living common-law was wrong. She prayed and asked forgiveness and she said the

sweetest voice she ever heard in her life said, "You are forgiven, but go down to Markham where your husband is working and you will meet people down there who wear long beards and women who wear prayer veilings and you should make your confession to them. If they forgive you, you are forgiven, but if they don't, you are forgiven anyway and ask them to marry you." She did that and it's a long story about how they walked down there. They had the neighbours keep the two children. They were two days walking, 70-80 miles. When they got there, she thought she would make a confession to this man, but he had gone off 10 miles west to the bishop's home and so then they walked those miles also. The next morning she was led to fast and pray. She did not have any breakfast. They walked ten miles to the Humber River to this meeting, just as they were singing the closing hymn. She said the bad spirit told her she better not say anything. But the good spirit told her to give this testimony. So she got up and asked if she could say something and they let her and I guess she must have created quite an emotional stir. She always told my father that some of the people cried out loud as she was talking. It must have been quite a thing. Then the bishop there married them. They came back home and the Brethren in Christ sent a preacher up every eight weeks to have a Sunday service in their little hut on this farm, later every four weeks and then every two weeks—on

~ Continued on page 7 ~

~ Continued from page 6 ~

horseback. My great-grandmother and great-grandfather were the first baptised members of this congregation and they were baptised in a little stream just across the road here that is pretty near dried up now.

Q: My I have your version of the beginning of the Brethren in Christ Church in Canada?

A: Well, sorry to say, our real early history is pretty dim. Our fathers thought it was more necessary to get work done than to keep records, which I regret very much. In fact, I think there was a traditional feeling that to keep too many records was pride, you know. As near as we can tell, in the early days they had quite a revival in Lancaster County. The Old Mennonites at that time were a pretty formal outfit I believe. That is how the River Brethren, as we were first called, started. The latter part of the 1700s, they migrated to Canada, probably for reasons of land. I don't think they came as missionaries to start with.

Q: Did the Brethren in Christ membership develop almost completely out of the Mennonite people?

A: They drew some from the Mennonites, some from the Church of the Brethren, and they also drew some from the Lutherans.

Q: All from the Pennsylvania Dutch background?

A: Oh yes, very much so.

Q: What was it in the founding of the Brethren in Christ church that made them less preoccupied than the Mennonites with the preservation of an ethnic identity?

A: They became very strong on the personal experience with quite an emotional flavour to it. They were never emotional like

Pentecostals, or anything like that, but as far back as I can remember, we have always put great stress on the personal experience, more so than we do now. Our meetings often consisted of people giving their testimonies and experiences.

Q: Were the Brethren in Christ non-resistant from the beginning?

A: Yes. That was one of the reasons we came to Canada. The governor promised us exemption when we came. Our records show that. Your history is the same. Of course, from 1941 when we went to Ottawa they told us that the privileges had been abrogated. With one stroke of the pen, they said, government can take away your rights, which they oversimplified. It wasn't quite that easy.

Q: Did you have any splits like the Mennonites?

A: Early in the 1800's, 1850 or 60, the liberal group—they thought they were liberal at that time—thought they should have a church, and so they built a church against the expressed wishes of the Bishop, and they put them out of the church. Many have come back to us and we have officially apologized 100 years later. And then the conservative group, they organized in the county of York, Pennsylvania. They were called Yorkers. They still drive horse and buggy like the Old Order Amish, but they have the love feast and all those old practices. In our case this custom has gone by the board too. We haven't time to spend two days. But they do, and then they split again and let one group have automobiles. We are not as bad as the Mennonites, but we are of the same tribe, you know.

Q: The love feast was a two-day festival?

A: Yes, starting at 10:00 in the morning....During the recesses people would visit together. We brought in visiting ministers from other congregations and people came. It was the big event of the year. We had communion together Sunday morning, then there would be another testimony service. There would be two preachers that would preach and then again Sunday night, and Monday morning again. By the end there was enough of that keen fellowship built up that they sang farewell hymns and tears flowed plentifully....

Q: When did the Brethren in Christ start to relate to the Mennonites again?

A: Shortly before the First World War. They would have done well to have pulled the Quakers in during the Great War, but they didn't. In the first place, we were a little too conservative. The Quakers were a little too cosmopolitan. The first committee was made up of Brethren in Christ and Mennonites, and not Russian Mennonites either. You see, we didn't have much to do with the Russian Mennonites. In fact, I must say, in 1940, when I became chairman of the Conference of Historical Peace Churches, and David Toews and these men came down, I was embarrassed about my ignorance and how little I knew about the Western Mennonites....

Q: So you think the peace and non-resistance emphasis is becoming stronger rather than weaker?

A: At the present, that's right; very noticeably so.

~ Continued on page 8 ~

~ Continued from page 7 ~

Q: You may know that among the Mennonites there are more and more voices talking about the Mennonites dropping the name.

A: I think the name Mennonite has hindered some, at the same time it has kept you intact better than our church. They will leave our church sooner than they will leave the Mennonites.

Q: There is a lot more mobility in and out?

A: This is particularly true since we have relaxed some of our traditions, you know, like garb. We certainly have taken in a lot more members and it's been a great help to have made it easier to join the church, but by the same token, it's made it easier to leave. I am happy to say that since 1957 when we reorganized and relaxed some of these traditions we have—

Q: What traditions did you relax?

A: Well the dress question, mostly, and oh, open communion. And we removed our restriction against wedding rings.

Q: Do you think MCC (Canada) should be a forum for a larger agenda than what we have had, relief and peace?

A: Yes, I think there is room for an expanded program in MCC (Canada) and I think we must do our best to relate to MCC Akron.

Q: Are you still an MCC (Canada) board member?

A: Yes, I will be this year yet. I told my church to put somebody else on for next year.

Q: Shouldn't you raise your voice real good and hard then this last time around?

A: Yes, I wouldn't mind.

New Editor

by Linda Huebert Hecht
Chair, OMH Newsletter Committee



Brent Bauman

We extend sincere thanks to Brent Bauman for all his work and leadership in editing our newsletter the

past seven years. Thanks Brent for doing a great job!

We welcome Barb Draper as the new editor of our newsletter. Barb has contributed articles for the newsletter in the past and has been a MHSO board member for some time. As a part-time staff member of the Canadian Mennonite newspaper she brings journalistic expertise to this job. We give her our support and good wishes in this new position.



Barb Draper

NEW BOOKS

Sawatsky, Rodney James. *History and Ideology: American Mennonite Identity Definition through History*. Pandora Press, Kitchener, Ont., 2005, 216 pages.

Twenty-eight years after Rod Sawatsky finished his PhD dissertation, it is finally printed. When Sawatsky submitted it for publication in 1977 to the publishing series "Studies in Anabaptist Mennonite History" based at Goshen College, it was not completely rejected but the editors requested so much re-working that Sawatsky considered it as a rejection. He assumed that he had been too critical of the "Goshen school" of Mennonite history when he pointed out that Mennonite historians sometimes manipulated history to serve their own ideologies. In looking at how American Mennonites defined their identity through history, Sawatsky provides an analysis of the ideas and assumptions of (Old) Mennonite leaders in the early 20th century.

Sawatsky was enthusiastic about having the book published but he passed away in November, 2004 after a battle with cancer, and was not able to see it in print.

Keuning-Tichelaar, An and Lynn Kaplanian-Buller. *Passing on the Comfort: The War, the Quilts and the Women Who Make a Difference*. Good Books, 2005, 186 pages.

Through the summer of 2005, a travelling quilt show has been featured in conjunction with the Mennonite Central Committee relief

sales across Canada and the United States. This book provides the story behind these quilts which were donated by Mennonites from North America immediately following World War II. MCC gave the quilts to An Keuning-Tichelaar and her husband, Mennonites in the Netherlands, who hosted Mennonite refugees from Russia. Proceeds from the sale of this book are going to MCC. The book includes many colour photographs of the old quilts.

Weaver, J. Denny. *Becoming Anabaptist: The Origin and Significance of Sixteenth-Century Anabaptism*. Second Edition, Herald Press, 2005, 280 pages, \$19.99.

This is the second edition of *Becoming Anabaptist*, first published in 1987. This history of the beginning of Anabaptism includes insights from recent scholarship, but is written for the average person. Weaver is a professor of religion at Bluffton University.

State of the Art of North American Mennonite History is the 2005 issue of »The Journal of Mennonite Studies.

It features the papers presented at the 2004 conference held in Winnipeg, entitled "The State of the Art of North American Mennonite History." Among the papers included are: Fundamentalism, Mennonite Latino History, Peacemaking and Church Conflict, as well as many more. The 2005 issue is available for \$20. from Royden Loewen, University of Winnipeg, 515 Portage Ave., Winnipeg, MB R3B 2E9.