

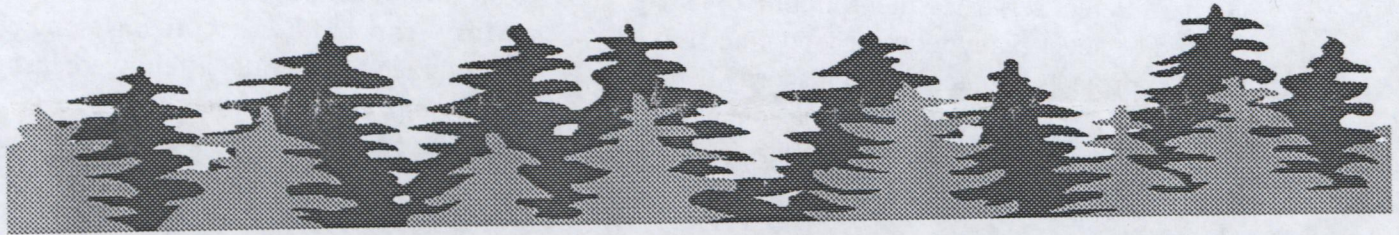
Mennonite Historical Society of BC NEWSLETTER

What we have heard and known we will tell the next generation. Ps. 78

#211-2825 Clearbrook Rd. Abbotsford, BC V2T 6S3

Tel: 604-853-6177 Fax: 604-853-6246 Email: mennohis@rapidnet.net

Web: www.rapidnet.bc.ca/~mennohis



FROM THE PRESIDENT

John Konrad

As the year draws to a close, I would like to thank our members for their generous support during 1999. With your help, we have made progress in improving our facilities, in providing services at our resource centre and in staging popular public events. I would also like to thank all our volunteers for their faithful service which has contributed to this progress. Through the enclosed survey, we are providing you with an opportunity to give us feedback, so we can do better in 2000.

Income tax receipts for donations will be mailed in January for any amounts donated during the year. To qualify for 1999 receipts, donations must be delivered or postmarked not later than December 31, 1999.

INTERNET WEBSITE

For those of you on the Internet, please note our website: www.rapidnet.bc.ca/~mennohis. On this home page you will see various headings including: Our Sponsors, Future Events, List of Major Holdings, List of Family Histories, most recent newsletters, links to other Mennonite Historical Societies etc.

HERITAGE LECTURE

Cornelia Lehn, writer and church worker will speak at the next Heritage Lecture on **February 19, 2000, at Garden Park Towers, at 7:00 p.m.** Lehn is the author of several children's books related to Mennonite history and has written a history of the Conference of Mennonites in BC.

BOARD MEMBERS

- ◆ Walter Bergen - Abbotsford
- ◆ Hugo Friesen - Abbotsford - Archivist
- ◆ David Giesbrecht - Abbotsford - Secretary
- ◆ Edward Hildebrand - Vancouver - Treasurer
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- ◆ Jean Neufeld - Abbotsford
- ◆ Louise Price - Abbotsford
- ◆ Henry Rempel - Chilliwack - Vice President
- ◆ William Riediger - Vancouver
- ◆ Lillian Toews - Vancouver

The MHS Newsletter is produced periodically to inform and promote the work of the BC Mennonite Historical Society. The newsletter is mailed to people who contribute \$25.00 or more to the work of MHS. It is edited by Henry Neufeld with the assistance of Hugo Friesen and Loretta Krueger. Contributions are welcome. Direct correspondence to: Newsletter, BCMHS, 211-2825 Clearbrook Rd. Abbotsford, BC. V2T 6S3. Tel: (604) 853-6177

EDITORIAL

In this issue we remember the life and contribution of Rev. Gerhard I. Peters who died in July of this year at the age of 93. Rev. Peters was one of the founders of the BC Mennonite Historical Society and served as its president. At the annual fund raising dinner in 1998 Rev. Peters was recognized and honoured for his contribution to the MHS. His tireless work in and for the Mennonite community is a commendable example for all.

Gerhard Peters serves as an inspiration to us: he seemed to never really retire. He continued to work at projects and activities till shortly before his death. In this issue we provide a summary of his life and a tribute from Agatha Klassen who worked with Rev. Peters on the MHS board.

The work of preserving our heritage which Rev. Peters exemplified needs to continue. We are grateful for the many people who support the work of the Society. With this Newsletter we include an envelope requesting your continued support for the work of the MHS of BC.

We are also enclosing a questionnaire about the work of the MHS and we ask that you take a few minutes to complete it and return it to us. Your response and assistance in the work is greatly appreciated.

ABBOTSFORD THREE TENORS

Henry Neufeld.

Wilmer Neufeld, Ray Harris, and John Thiessen sang operatic, oratorio and gospel songs to an appreciative almost capacity audience of almost 500 at the South Abbotsford MB Church on November 12. The three tenors first performed together on New Year's Eve 1995, at the Bakerview church, the same night that the "other" tenors - Pavarotti, Domingo and Carreras - were singing in Vancouver.

Since that evening four years ago these vocalists, each active in church and concert music, have sung together at numerous functions. This concert included songs of love as well as "Kernlieder." Wilmer Neufeld described these songs as reflecting the best of our Russian

Mennonite heritage and containing a kernel of the gospel. The singers were accompanied by pianists **Helen Nickel** and **Carissa Neufeld**. Carissa also performed several piano pieces.

Proceeds from this concert go to the Mennonite Historical Society of BC. President John Konrad expressed appreciation to the musicians for generously sharing their gifts of music. The evening's performance was recorded and a CD production was made possible by a generous donation from **Joan Reimer Muensch** in memory of her sister, **Naomi Reimer Duke**. **Mary Ann** and **Ernie Quiring** along with MHS board member **Jean Neufeld** were instrumental in organizing the Abbotsford Three Tenors evening.

The Abbotsford Three Tenors CD will be available in early December at a pre-production price of \$12.00 (plus \$2.00 shipping and handling) from the MHS office. After Christmas the CD will cost \$15.00. Please contact our office to reserve your CD's in time for Christmas.

MENNONITE MILLENNIAL MADNESS: A CASE STUDY

Henry Neufeld

With year 2000 approaching, the projections of some evangelists add to an alarmist mentality, said Dr. Walter Unger, president of Columbia Bible College. Speaking at the Mennonite Historical Society of BC banquet, Unger called those who try to specify the date of Christ's return as "calendarizers" who have to keep revising their predictions because they're inevitably wrong. Unger noted that Mennonites traditionally did not have an obsession with the end times.

Beginning with the Anabaptists and focusing on Klaas Epp, Unger traced the Mennonite involvement with the end times. Early Anabaptists thought the end of the world was at hand; the Muensterites tried to predict the coming of Christ. In 1817 a group of Pietists left Germany for Russia to await the second coming of Christ.

Unger described Klaas Epp (1838 - 1913) as a gifted leader among Russia's Mennonites.

Epp, using texts from Isaiah and Revelation, maintained that the anti-Christ would break out and only a small remnant would be protected by God.

Instead of migrating to America along with many Mennonites in the 1870's, Epp's group of 600 (five wagon trains) sold their belongings and headed east to Asia in 1880 - 1884 in what is known as the Great Trek. Two factors fueled the trek: Epp's fervent millennialism and the threat of the loss of nonresistance privileges from the Russian government. Theirs is a story of bravery, courage, fanaticism, disillusionment and death as Epp was eventually proved a false prophet. Russian Mennonite colonies generally opposed Epp's venture into Asia, warning Epp that he was destined to fail. After 18 weeks of travel (over 1500 miles) the group arrived in Turkestan, a Moslem community. They faced harassment from the community. Local people stole their horses and the Mennonites were forced to guard their property. Mennonite men were given permission to carry clubs.

Epp became increasingly eccentric, claiming he was the mouthpiece of God. He alienated more and more of his followers, one of whom called Epp a false prophet and was excommunicated by Epp. An anti-Epp faction developed while a typhoid epidemic swept through the group.

Epp predicted the world would end on March 8, 1889. He sat on a throne waiting for the end while his followers fasted and prayed. Darkness arrived, the end of the world did not, and Epp set another date for the world's end - 1891.

Epp declared himself the son of Christ; baptisms were done in the name of the Father, Son, Holy Spirit and Klaas Epp. He claimed he was the New Testament Elijah. His errant teaching continued for 22 years until his death in 1913.

Unger said prophecy is a vital part of Scripture and requires disciplined study. Some lessons from the Epp experience: visions outside of Scripture are seen as authoritative; rhetoric is extremist, alarmist and sensationalizing; leaders not submitting their views to community study for collective discernment; and the danger of biblical

interpretation which insists on a literal approach to Scripture.

Scriptures must be interpreted in the historical and cultural context of its time, said Unger; for us it is important not to get fixated on the calendar or on specific events, but to be faithful.

The evening included music by soprano **Ingrid Suderman**, and a reminder from MHS board member **Walter Bergen** to learn from history. Continued support for the Mennonite Historical Society is needed so our legacy will be remembered, "The loss of memory is the beginning of apostasy", said Bergen.

SHARON MENNONITE COLLEGIATE INSTITUTE REUNION by Hugo Friesen.

The 1949 graduates of SMCI met for their 50th anniversary in Chilliwack on September 7, 1999. This school was initiated by the Yarrow MB church in 1945 on the church grounds and later transferred to new facilities on Wilson Road. Parents wanted their children to have a good education in a Christian context and sacrificed to accomplish this in their own private school.

Students came mainly from Chilliwack, Greendale and Yarrow, many by car and eventually also by bus. By 1949 the economic downturn due to poor markets for raspberries resulted in the school closing in 1949. It was reopened by the Yarrow MB church in 1952 and continued until 1969 when it closed for good.

The 1949 class was the last to graduate from the original school. The graduation ceremonies included 36 grade 12 graduates as well as six grade 13 students. Twenty-one of the 36 grade 12 students attended the reunion as well as one senior matric graduate. Special mention was made of Erwin Dahl, Peter Hamm, Jake Kaethler, Leona (Rempel) Schmidt and Jake Unger who have died. Also attending were two former teachers, Henry Penner and Peter Enns. After a hearty meal there was time for informal sharing about family, work experiences, school memories and retirement activities.

Almost half of this class chose teaching and related administrative responsibilities as their profession. Medicine, accounting, homemaking and communications were also represented by the graduates. All have reached retirement and many find fulfillment in a variety of volunteer activities in their churches, with MCC and other organizations, and traveling. Keeping in touch with children and grandchildren is a high priority. Many expressed thankfulness to God for His guidance and blessing throughout their lives.

LEGACY: GERHARD I. PETERS, 1906 - 1999.

Gerhard Peters was born on March 11, 1906 in the village of Hierschau, south Russia, the son of Isaak Franz and Elizabeth (nee Riediger) Peters. As a child he was often ill and his mother wondered if he would survive to adulthood. Even in his 93rd year he was busy translating documents from Russian into English and German.

At age 19 he was converted and baptized in the Mennonite church in Landeskronen. On October 1925 his family arrived in Montreal and proceeded to Grand Pointe, Manitoba. On 19 June 1930 Gerhard married Anna Friesen in Dundurn, Saskatchewan.

In 1944 the young family moved to a farm in Sardis, BC. In 1948 Gerhard attended Canadian Mennonite Bible College in Winnipeg while his family remained in BC. Gerhard worked as provincial youth leader, pastored the Chilliwack Mennonite, Black Creek United Mennonite, and Springstein (Manitoba) Mennonite churches. He was involved in the establishment of Menno Home and served on its board. He was a founding member and President of the Mennonite Historical Society of BC.

Gerhard's wife passed away in 1990 and in 1993 he married Selma Bergen. Gerhard died peacefully on July 16, 1999. He is survived by his wife Selma, four children, and two stepchildren.

TRIBUTE TO GERHARD I. PETERS

by Agatha E. Klassen

History plays an important part in our lives and we probably realize this most when people slip away from our midst to their eternal reward. Many of the details of important events slip along with them.

The late Gerhard I. Peters was genuinely concerned about preserving, for present and future generations, valuable historical records, in the interest of nurturing faith and identity of the church. His focus was mainly on salvaging interesting Mennonite artifacts and collecting photographs depicting Mennonite life in Russia and also in South America.

Gerhard I. Peters was one of the founders of the Mennonite Historical Society of BC. During his time as chairperson of the Board of directors, 1980 - 1982, Gerhard worked diligently and persistently in pursuit of his goal which was to establish a Mennonite Heritage Centre in the Fraser Valley, the main purpose of which would be to house a museum. But in spite of his tireless efforts and those who supported the idea, it was not to be. Among other reasons, insufficient funds hampered the building of this museum on the Chilliwack site. But we must give Gerhard much credit for the monies that were donated by faithful supportive donors.

Although Gerhard Peters' dream to establish a Mennonite museum was not realized, he continued to support the Society right up to his passing in the summer of 1999. He was often called upon to translate documents, letters, and historical materials from Russian or German to English. With his extensive knowledge of Mennonite settlements in Russia, Gerhard Peters was able to assist people who were interested in their roots. Gerhard will be gratefully remembered as a man who was deeply devoted to the preservation of our Mennonite heritage to benefit present and future generations.

MENNONITE SCHOOLS IN BC, PART II: BIBLE SCHOOLS

by David Giesbrecht. In our last issue we presented the first article in this two part series, which appeared in Mennonite Historian. Reproduced here with permission.

Given the economic and social vulnerability of a small immigrant population in the 1930's, it is remarkable that from the outset both MB and COM pioneers in BC as in other parts of Canada, dreamed of having their own schools.

Mennonite Brethren Schools

The Yarrow Bible School

The initiator of the first Mennonite Bible school in BC was J.J. Derksen whose zeal for Bible based training was modeled after the Winkler Bible Institute. Yarrow MB church records note that "in the summer of 1930 several brethren expressed the thought, which soon grew into a conviction, that we are actually responsible to provide some form of religious education for our young people." By the fall of that year a Bible school was formed and P.D. Loewen was invited to offer evening instruction. Student response was very encouraging. A year later Elim, as this school came to be known, was able to sustain a day program. Although not without formidable challenges, Elim continued to grow into a four year school, adding new buildings in 1935 and again in 1947. Long time teachers included J.A. Harder, A. Nachtigal, H. Lenzman and G. Sukkau. In 1941-42 enrollment peaked at 152 students, prompting the addition of a fifth year. The collapse of the raspberry crop in the late 1940's and the beginning of urbanization did not bode well for this community or its institutions. The widespread and disastrous flood in spring 1948 further undermined the economic strength of many Fraser Valley Mennonites. Supporting both a Bible and high school became untenable. By 1955 a dwindling number of students at Elim necessitated consolidation with the Bible institutes in BC, resulting in its closure after 24 years of operation.

The Abbotsford MB Bible School

A second MB Bible school was opened by the South Abbotsford church in September 1936 with C.C. Peters as principal. As was the case with Elim, the Abbotsford MB school also began operations with an evening program. After somewhat prolonged birth pangs, F.C. Thiessen was appointed principal. The school was renamed Bethel Bible School and moved into new facilities at the South Abbotsford church property. With the introduction of a day program there followed a decade of steady growth in student population as well as in curriculum expansion. In 1944 J. F. Redekop was named principal. Under his leadership the two year course was expanded to four years and then enhanced by a "post graduate program" and night classes added in 1951. In the process of expansion Bethel gained support of six congregations in the Abbotsford area and was renamed Mennonite Brethren Bible Institute. In 1960 the BC MB conference accepted responsibility for MBBI, assuring its viability for the next decade. Prominent teachers of this era included J. Epp, A. H. Wieler, H. Nickel, N. Willems, G. Konrad, and H. Born.

Sardis Bible School

The desire to offer Bible training was a deeply entrenched ideal among BC Mennonites, even if the cost and complexity of operating a school was not always fully appreciated. In 1938 H.G. Dueck was called upon by the Greendale congregation to begin a Bible school in that community. The Greendale Bible School opened with 13 students and saw enrollment climb to 41 in 1940-41. However, the need for qualified teachers and cost of maintaining an educational institution dictated the closing of this school in 1943.

Black Creek Bible School

As in other Mennonite communities, the Black Creek Bible school was established by the local congregation. In 1942 J. Goerz was called to commence an evening instructional program. Given the relative isolation of its Vancouver Island location and the limited economic potential of this small church, the school survived only briefly. By 1945 it was clear that the momentum could not be maintained, leaving the church no option but to close its school.

Chilliwack Bible School

A mere three months after its inception in January 1945, the East Chilliwack church elected a committee to explore the possibilities for the founding of a Bible school. Two years later a vacant business near the church was purchased and G. Thielman installed as principal. In October 1947 the school opened with an enrollment of 56. Joining Thielman were teachers: J.K. Brandt, B.B. Boldt, and V. Toews. By the time this school closed twelve years later, 365 students had received substantial training for entry into Christian ministry.

Conference of Mennonites Schools

Coghlán Bible School

Prior to joining Columbia Bible Institute in 1970, the Conference of Mennonites operated several smaller and two larger Bible schools. Plans for a Bible training centre were first seriously entertained at the 1937 Ministers Conference where three vision statements were adopted. As a community of faith these believers set out (1) to be a force in the cause of Jesus Christ, (2) to be a guardian of the traditional Mennonite faith, and (3) to attract and draw together many of the lost and straying members of their faith. It would require a hardy faith for a young emerging conference to translate those ideals into action. Very limiting economic circumstances and the outbreak of WWII notwithstanding, by 1940 Bible classes were held in four locations: Sardis, Yarrow, Coghlán, and Abbotsford. These schools were popularly known as "Religionsschulen", or schools of religion. Under the leadership of the gifted teacher Nicolai Bahnman, a graduate of the Pedagogical School in Halbstadt and student at a Bible school in Basel, the school in Coghlán matured into a day program that operated during the winter months. To the delight of the church, 22 young people enrolled in the first set of classes, with instructional emphasis on Bible and Mennonite history. Students paid no tuition and teachers drew no salary.

Bethel Bible Institute

The vision for a centralized Bible school continued to be widely discussed among COM adherents, often in a focused way at annual conferences. In 1940 delegates asked the Bible School Committee to look for ways of creating a

single Conference Bible school. After three years of operation in Coghlán, the conference assumed responsibility for a unified Bible training centre. Land was purchased next to the West Abbotsford church. With the building of a women's residence the Bethel Bible Institute was launched in 1946. For most of the next two decades Bethel prospered. Additional buildings were erected and a strong school identity was in the making. Bethel produced an annual yearbook (*Echoes of Bethel*), a newsletter (*Contact*) and developed an alumni association. In its 18 year history Bethel had a total of 31 teachers and served some 500 students, although enrollment fluctuated considerably with the highest number reaching 61 in 1951-52 and the lowest in 1955-56 with 19. Nevertheless, this school nurtured a generation of Christians and enriched the local congregations considerably. Cornelia Lehn in her book *Frontier Challenge*, notes that by 1953 every congregation of the BC Conference had one or more students at BBI.

Two developments in the early 1950's sent shock waves through the Conference and the school. The withdrawal of the West Abbotsford and Chilliwack churches from the Conference in 1953 drastically affected student enrollment. Moreover, the perceived diversity of theological perspectives among faculty at this time further eroded constituency confidence in the school. Some constituents felt that the fundamentalist and dispensationalist sympathies among teaching faculty were antithetical to Anabaptism, leaving students with no clear theological direction. Although Bethel continued to attract gifted teachers such as M. Epp, J. Neufeld and G. Schmidt throughout the decade of the sixties, its survival seemed increasingly precarious. To the surprise of many delegates at a special convention in 1970, the Bethel Bible Institute Committee recommended amalgamation with the Mennonite Brethren Bible Institute. It would take some time before the fears of many constituents regarding the loss of denominational identity and the prospect of working so intimately with the MB's would be quieted. After all, as some openly surmised, would an association with the MB's work in light of the fact that there never had really been such an intimate association between the two in the past.

Joint Mennonite Schools

Columbia Bible Institute

After considering several options and prolonged, although gracious negotiations, the marriage of Bethel Bible Institute and Mennonite Brethren Institute was strongly endorsed by both COM and MB conferences in 1970. The aims and objectives of the new school, known as Columbia Bible Institute included promotion of a strong evangelical Anabaptist emphasis, to foster a mission - oriented teaching program with an evident bias favouring MB and COM mission programs, and to cultivate a keen sense among students regarding the importance of the local church. The working agreement stipulated that future teachers would be hired on the basis of need and qualification (rather than affiliation) and that electives would respond to the denominational distinctives of both conferences.

The decades of the seventies, under presidents P.R. Toews and W. Unger was one of growth and expansion for CBI with enrollment reaching 266 in 1975. With such an encouraging response a third year program was added and new buildings were erected. The evident progress of CBI could not mask the growing uneasiness over some aspects of the working agreement, especially among COM's. A reexamination of the partnership was called for. A historic joint meeting was convened in 1982 where the two conferences agreed to become full partners in both the ownership and development of CBI. Thus, during the tenure of president Roy Just the first full fledged inter-Mennonite Bible Institute in North America was established, which in its essence was to mirror the confessions of both supporting conferences.

Columbia Bible College

Under the presidency of Walter Unger, CBI achieved a remarkably stable student enrollment, a secure constituency base and a much expanded educational program. In 1991 CBC gained full accreditation from the American Association of Bible Colleges. Delegates at the 1985 society meeting had approved a name change to

Columbia Bible College. On June 26, 1987 the parliament of BC passed the Columbia Bible College Act, thereby permitting the College to grant baccalaureate theological degrees. A new library was added in 1992. CBC was now a four year college offering degrees in eight areas of specialization with a mission that focused on preparing students for life and ministry. By the mid 1990's enrollment surpassed 300 (FTE). Consistent with long range goals, approximately one-third of the students now come from non-Mennonite backgrounds and a growing number from overseas.

Mennonite Schools in BC

During the early years of settlement, Bible training centres tended to be established as local churches were organized. Typically instruction was offered in the evenings and only in winter months. Teachers commonly worked as volunteers or received only small stipends. The initial purposes of these schools were remarkably similar, including propagation of the German language, teaching Mennonite history, and training in Bible interpretation skills. As BC Mennonites became more urbanized and more educated there followed a need to improve the quality of Bible school education. The result was the eventual consolidation of all Bible schools into Columbia Bible College.

It is safe to conclude that for most students one or more years of Bible-based education has deeply influenced their understanding of the Christian faith and, in many instances, their choice of careers. A considerable number of pastors and Christian service staff working in Mennonite settings testify to the significance of their Bible school experience in responding to the call to Christian ministry. perhaps most significantly, these Bible training centres were intended to preserve and pass on those beliefs and values most cherished by the supporting community.



BITS & PIECES

- ❖ At the banquet on October 30, MHS President **John Konrad** acknowledged the work and support of **Selma Peters**, wife of the late Gerhard I Peters; and **Ruth Klassen**, wife of Harold Klassen. Harold Klassen served as member of the MHS of BC from 1991-1996, much of that time as treasurer.
- ❖ Soprano **Ingrid Suderman**, accompanied by **Sandra Friesen** provided music at the banquet, including selections by Larry Nickel, Schubert, Esther Wiebe, Dvorak and Stephen Foster.
- ❖ MHS thanks all who attended the banquet and contributed to the work of MHS of BC. Your donation of \$25 or more provides membership in the MHS of BC for the year 2000 and receipt of the newsletters. For those unable to attend the banquet we invite you to use the envelope included in this newsletter to renew your membership with a donation of \$25 or more.
- ❖ **Helmut Harder**, Winnipeg, has accepted the challenge of writing the biography of Mennonite leader **David Toews**. Toews is widely known as the head of the Canadian Mennonite board of Colonization, the organization that assisted Mennonites to immigrate to Canada from the 1920's through the 1940's. Harder will begin researching the Toews biography in January 2000. It is anticipated that the research and writing will take at least two years.
- ❖ On August 1, 1999 about 1,000 people came to an 8:00 a.m. service at the Forks port in Winnipeg to commemorate the 125th anniversary of the arrival of the first boatload of Mennonites in Manitoba. Another celebration was held the same day at the Steinbach Museum to celebrate the same anniversary. A video of the events is being made; contact Mennonite Heritage Centre at (204) 888 - 6781.
- ❖ **Wednesday, January 26, 2000 - 7:30 PM**
Anabaptism in Dialogue lecture at the Menno Simons Centre, 4000 W 11th Ave. Vancouver. Patricia Loewen Janzen will be speaking on "Evangelicalism and the Mennonite Brethren".

MEMORIAL MONUMENT

A sod turning ceremony for a monument to commemorate those who lost their lives in the Soviet Union took place at Garden Park Towers on September 28, 1999. The idea for this memorial emerged in 1998 from the 50th anniversary celebrations of the migration of Mennonites to Canada.

Jacob Quiring, Jake Siemens and others have worked hard to make the project a reality. The monument is located on grounds of the Garden Park Tower which is owned by the Clearbrook Golden Age Society. A plaque is to be placed on the monument with the inscription:

Dedicated to the Glory of God and in loving memory of our fathers, mothers, and siblings who perished in the prisons and labour camps of the Soviet Union 1917-1989.
The Sons and Daughters

And God will wipe away every tear from their eyes... Rev. 21:4.

At the ceremony Hugo Friesen spoke on behalf of the Mennonite Historical Society of BC which is the umbrella organization for this project. Dedicatory prayers were by Rev. Jake Tilitzky and Rev. Jay Neufeld. The project is expected to be completed in November. Donations for this project may be made to the MHS of BC.

GENEALOGICAL WORKSHOP

The first MHS Genealogical Workshop was held October 16th and there were 17 participants. The keynote speaker, **Dr. Tim Janzen**, presented a comprehensive and detailed list of sources that he compiled for the conference. The workshop was designed so that each of the participants were given time with the latest working version of the GRANDMA 3 project. As a major contributor of information to the GRANDMA CD, Tim also took time to help individuals with their research. John Konrad also spoke on naming patterns and practices. The workshop was very well received, and plans to have another are underway. Our thanks to Dr. Janzen for his work on the source list and making the conference a success.

QUESTIONNAIRE:

MENNONITE HISTORICAL SOCIETY OF BC

Please take a few minutes to complete this questionnaire and return it in the envelope provided. Your response will be helpful in planning future Mennonite Historical Society of BC activities.

1. Mennonite Historical Society of BC events:

a) Have you attended a MHS event in the past year?

YES _____ NO _____

b) Which event did you attend? (please check)

- _____ Three Tenors concert
- _____ Dinner & Lecture by Dr. Walter Unger:
"Mennonite Millennial Madness"
- _____ Genealogy workshop
- _____ Lecture by Dr. Paul Toews: "Canadian &
USA Mennonite Stories"
- _____ Story telling with Walter Bergen: "Grace
Across the Generations"
- _____ "Maedchenheim" evening with Ruth
Derksen Siemens

c) At future MHS events I'd like to see: (please check any number)

- _____ events similar to those of the recent past.
- _____ more lectures
- _____ more events on BC Mennonite history; for
instance on BC communities like
Yarrow, Clearbrook, etc.
- _____ an evening of choral music
- _____ a low-German evening
- _____ lectures on Mennonite beliefs
- _____ sermons instead of lectures
- _____ speakers on Russian Mennonite history
- _____ speakers on South American Mennonites

d) I'd suggest the following speakers and topics:

c) Which MHS event you ever attended did you appreciate the most? _____

Comments: _____

2. Newsletter of the MHS of BC

a) How much of the Newsletter do you read?

- _____ none of it
- _____ about half of it
- _____ most of it
- _____ all of it

b) What would you like in the Newsletter?

- _____ the same kind of articles as in the past
- _____ articles about Mennonites in BC
- _____ articles about Russian Mennonites
- _____ articles about South American
Mennonites
- _____ more about Mennonites in Canada
- _____ obituaries
- _____ devotional articles
- _____ I'd like to contribute articles for the
Newsletter
- _____ I have personal experiences which would
be of interest to Newsletter readers.
- _____ I would like to be interviewed to tell my
life story.

Suggestions: _____

3. Finances:

- _____ I'd like to make a financial contribution
to the MHS of BC - my donation is
enclosed in the envelope.
- _____ I would like more information about
specific projects I could support; eg,
the Memorial wall, lectures, monuments,
restoring photographs, archival material.
- _____ I'd like to meet with a Director about
future giving to the MHS of BC.
- _____ I'd like to meet with a Director to discuss
estate planning.

4. Have you visited our office/archives in Garden Park
Tower? Yes _____ NO _____

5. Have you seen Memorial Plaques?
Yes _____ No _____

6. Other comments:

Please return to: Mennonite Historical Society of BC,
211 - 2855 Clearbrook Road,
Abbotsford, BC, V2T 6S3

Name and telephone number (OPTIONAL):
