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Main content

Article Preview :

Abstract. The writing of Canadian Mennonite history changed significantly during and after the 1960s. Before 1960 Mennonite historians were usually leaders, preachers or teachers who wrote mainly for their own people, emphasizing mainly Mennonite distinctives and attempts to separate themselves from "the world." Non-Mennonites wrote most of the Mennonite history read by outsiders. After 1960 many Mennonite leaders and amateur historians, and also some who were academically trained, continued to write primarily from the perspectives--and in harmony with--the discipline of their denominational communities of faith. Others, trained in the graduate schools of secular universities, wrote new and different Mennonite histories in which they matched the themes and stylistic cadences of secular history. As a result, many found themselves with one foot in hut the other outside their Mennonite communities. There is considerable overlap between the several kinds of history, but after 1960 Mennonite history included the voices and stories of many more people striving, in different ways, to apply in their individual and collective lives the teachings of Jesus and of their unique and cherished Anabaptist/Mennonite/Christian heritage. The historical record has, however, become much more diverse.

Authors are sometimes a little sensitive when reviewers find fault or suggest they should have written something different than what they have written. But there are also times when reviewers and critics surprise an author by making him or her sound smarter or to say something more profound than the author realized. That was my reaction when reading James Urry's comments on the titles Paul Toews and I had given the volumes of our respective history books. The title of Paul's book is *Mennonites in American Society, 1930-1970: Modernity and the Persistence of Religious Community*, while I titled my book *Mennonites in Canada, 1939-1970: A People Transformed*. Here are Urry's comments on those two titles.

One aspect you may not have considered ... is the different cataloguing classification of your vol. 3 and Paul's vol. 4 of your respective North American histories. Your book is clearly placed by the Canadian cataloguers in the Library of Congress system and the Dewey Decimal system in Canadian History as the primary classification. But Paul's is placed in Religion books, along with the raggle-taggle religious groups that follow the really important denominations in western histories of the church. Now there must be something more than just symbolic in all this? I could be daring and suggest it is also reflected in the emphasis of the two works. But then, of course, Paul has "religious community" in the title; you have "people." And to develop these musings further, you place Mennonites in a nation state, "Canada." Paul places them in American "society," a much more non-specific grouping. You have Mennonites "transformed;" he combines an external aspect of change, "modernity," with an internal continuity of "persistence." What's in a title? Perhaps a whole history and/or a different historiography? (1)

Library classifications are not the first thing an author considers when choosing a title for a book. When selecting a title...

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We maintain an archives and library and welcome inquiries and visits by persons interested in any aspect of the Mennonite experience. We publish a newsletter (The Chronicle) occasional papers and books, and hold historical conferences twice a year. We assist historians, genealogists and researchers interested in biographical. local and institutional histories. MHSa 2020 AGM Poster Nov 14. Photos for identification. Mennonite organizations responded to those needs with programs of relief and reconstruction. [247 more words] <https://casselmanhistorians.wordpress.com/.../mcc-in-1920-an.../> One-hundred years ago, the Amish and Mennonite people of America responded to drastic international events. The aftermath of World War I called for relief and reconstruction in Europe. In Russia, t... casselmanhistorians.wordpress.com. MCC in 1920 and Alvin J. Miller. One-hundred years ago, the Amish and Mennonite people of America responded to drastic international events. Subject: The Oppression of the Early Swiss Anabaptists and the Dutch Response of Aid Friday Evening Swiss Oppression of Anabaptism and Response of the Oppressed . . . History, politics, arts, science & more: the Canadian Encyclopedia is your reference on Canada. Articles, timelines & resources for teachers, students & public. Signing up enhances your TCE experience with the ability to save items to your personal reading list, and access the interactive map. Create Account. Article Index. The Swiss-South German Mennonites went mostly westward, settling in Alsace and the Palatinate, and by the end of the 17th century many had relocated to Pennsylvania. The Dutch-North Germans went mostly eastward, forming settlements in present-day Poland, and by the end of the 18th century in Russia. The Mennonites are a group of Christian Anabaptist denominations named after and influenced by the teachings and tradition of Menno Simons (1496-1561). As one of the historic peace churches, Mennonites are committed to non-violence, non-resistance, and pacifism. There are about 1.3 million Mennonites worldwide as of 2006. Mennonite congregations worldwide embody the full scope of Mennonite practice from old fashioned 'plain' people to those who are indistinguishable in dress and appearance from the Mennonite Church Canada declared October 18, 2020, to be the official day, but welcomed congregations to celebrate on whatever Sunday worked for them. The theme of the day was "Sharing gifts. Building relationships." Read more. Nov 6th, 2020. We serve the Mennonite and wider ecumenical church, the university community and the general public. We hold the values of Anabaptism – community-building, peacemaking, and Christian discipleship – and offer personal and congregational resources that inspire such faith. Go to site. Message from our Executive Minister. In his first video as executive minister of Mennonite Church Canada, Doug Klassen shares how he sees our nationwide church family living into what God is calling us to be.