

Altoma

the Story of a
Prairie Town



Altona The Story Of A Prairie Town

Frank H. Epp, T. D. Regehr



Altona The Story Of A Prairie Town:

Altona Esther Epp-Tiessen,1982 *Mennonites in Canada: 1939-1970 : a people transformed* Frank H. Epp,T. D. Regehr,1974-01-01 T D Regehr shows how the Second World War challenged the pacifist views of Mennonites and created a population more aware of events problems and opportunities for Christian service and personal advancement in the world beyond their traditional rural communities *The Sociology of Mennonites, Hutterites and Amish* Donovan E. Smucker,2006-01-01 No detailed description available for The Sociology of Mennonites Hutterites and Amish

Cultivating Connections Alison Marshall,2014-06-18 In the late 1870s thousands of Chinese men left coastal British Columbia and the western United States and headed east For them the Prairies were a land of opportunity there they could open shops and potentially earn enough money to become merchants The result of almost a decade s research and more than three hundred interviews Cultivating Connections tells the stories of some of Prairie Canada s Chinese settlers men and women from various generations who navigated cultural difference These stories reveal the critical importance of networks in coping with experiences of racism and establishing a successful life on the Prairies **Mennonite Women in Canada** Marlene Epp,2011-07-15 Mennonite Women in Canada traces the complex social history and multiple identities of Canadian Mennonite women over 200 years Marlene Epp explores women s roles as prescribed and as lived within the contexts of immigration and settlement household and family church and organizational life work and education and in response to social trends and events The combined histories of Mennonite women offer a rich and fascinating study of how women actively participate in ordering their lives within ethno religious communities **Bridging Troubled Waters** Paul Toews,1995 The Mennonites like many smaller immigrant religious groups initially lived on the margins of North American society The twentieth century brought them into the economic and cultural mainstream That adaptation is the subject of the eleven essays and autobiographies of Bridging Troubled Waters The essays are written by notable Mennonite scholars John H Redekop Ted Regehr Katie Funk Wiebe and others The autobiographies by David Ewert Waldo Hiebert and J B Toews sparkle with insight into the transitions they and their people navigated during these momentous decades 1940 1960 **On Stony Ground** James Urry,2024-03-01 On Stony Ground presents a historical ethnographic account of a generation of Mennonites from the Soviet Union who following Russia s revolution and civil war immigrated to Manitoba during the 1920s James Urry examines how they came to terms with a new land and with their new neighbours including other Mennonites Ukrainians French Canadians and Indigenous Peoples The book discusses the impact of the Great Depression and how the immigrants struggled with their identity in Canada as Hitler and Stalin rose to power in Germany and the USSR It reveals the immigrants desire to maintain their faith language and culture while encouraging their children to take advantage of an education conducted mainly in English On Stony Ground explores how prosperity following the Second World War helped the immigrants to build a community in conjunction with others including Mennonites and non Mennonites and to accept their

new home in Canada **Wet Prairie** Shannon Stunden Bower,2011-06-29 The Canadian prairies are often envisioned as dry windswept fields however much of southern Manitoba is not arid plain but wet prairie poorly drained land subject to frequent flooding Wet Prairie brings to light the complexities of surface water management in Manitoba from early artificial drainage efforts to late twentieth century attempts at watershed management Irregular water flow patterns challenged the checkerboard landscape of the 1872 federal Dominion Lands Act and homesteaders found their agricultural ambitions at odds with local environmental realities Thus in keeping with liberal principles the provincial government undertook substantial drainage efforts Flooding and drainage became the subjects of intense and persistent debate among provincial officials drainage experts and Manitoba residents New alliances and rivalries emerged amid shifting social political and environmental contexts with enduring consequences for both the landscapes and people of the wet prairie This account of an overlooked aspect of Prairie environmental history traces how the biophysical nature of southern Manitoba helped shape both Manitoba society and the provincial state

Mennonites, Politics, and Peoplehood James Urry,2006 Mennonites and their forebears are usually thought to be a people with little interest or involvement in politics Mennonites Politics and Peoplehood reveals that since their early history Mennonites have in fact been active participants in worldly politics From western to eastern Europe and through different migrations to North America James Urry s meticulous research traces Mennonite links with kingdoms empires republics and democratic nations in the context of peace war and revolution He stresses a degree of Mennonite involvement in politics not previously discussed in literature including Mennonite participation in constitutional reform and party politics and shows the polarization of their political views from conservatism to liberalism and even revolutionary activities Using a wide variety of sources Mennonite Politics and Peoplehood combines an inter disciplinary approach to reveal that Mennonites far from being the Quiet in the Land have deep roots in politics

Manufacturing Mennonites Janis Lee Thiessen,2013-06-17 Manufacturing Mennonites examines the efforts of Mennonite intellectuals and business leaders to redefine the group s ethno religious identity in response to changing economic and social conditions after 1945 As the industrial workplace was one of the most significant venues in which competing identity claims were contested during this period Janis Thiessen explores how Mennonite workers responded to such redefinitions and how they affected class relations Through unprecedented access to extensive private company records Thiessen provides an innovative comparison of three businesses founded owned and originally staffed by Mennonites the printing firm Friesens Corporation the window manufacturer Loewen and the furniture manufacturer Palliser Complemented with interviews with workers managers and business owners Manufacturing Mennonites pioneers two important new trajectories for scholarship how religion can affect business history and how class relations have influenced religious history

Diaspora in the Countryside Royden Loewen,2006-01-01 From the 1930s to the 1980s the North American countryside faced a profound cultural transformation in which a once unified rural society became fragmented and dispersed Families

wishing to remain on the farm were required to accept new levels of automation while others unwilling or unable to make the change migrated to nearby towns or regional cities The cultural reformulation that resulted saw the emergence of a genuine rural diaspora The growing cultural and physical separation was especially true for close knit ethno religious communities Mennonites in particular Forced into regional cities the kaleidoscopic urban culture further fragmented the Mennonites into disparate social entities In *Diaspora in the Countryside* the phenomena of rural fragmentation is examined by comparing and contrasting two closely related but distinctive Dutch Russian Mennonite communities located in different parts of the continent Kansas and Manitoba respectively By systematically comparing these communities two distinctive responses to the mid twentieth century Great Disjuncture are made apparent Royden Loewen also contrasts the cultural changes of these farm families to the cultures their kin adopted in nearby towns and cities Loewen charts not only the dispersion of two rural communities but follows their former residents as they reformulate their lives in new settings

Only the Sword of the Spirit Jacob Abram Loewen, Wesley J. Prieb, 1997 *Only the Sword of the Spirit* reconstructs the development of Menno Simon's anabaptist vision and methodically traces its evolution through the entire northern stream of Mennonites in Holland Prussia North Germany Russia and North America It concludes with an appeal for the recovery of a relevant version of Menno Simon's 16th century vision for our own times

Creation and the Environment Calvin W. Redekop, 2000-09-21 Recent years have seen a shift in the belief that a religious world view specifically a Christian one precludes a commitment to environmentalism Whether as stewards of God's creation or champions of environmental justice church members have increasingly found that a strong pro ecology stand on environmental issues is an integral component of their faith But not all Christian denominations are latecomers to the issue of environmentalism In *Creation and the Environment* Calvin W Redekop and his co authors explain the unique environmental position of the Anabaptists in particular the Mennonites After a brief survey of the major forces contributing to the world's present ecological crisis *Creation and the Environment* explores the uniquely Anabaptist view of our relationship to what they see as the created order In rural Amish and Mennonite communities they explain the environment especially the land is considered part of the Kingdom God plans to establish on earth In this view the creation is part of the divine order with the redemption of humankind inextricably linked to the redemption and restoration of the material world The well being a purpose of creation and human history are thus seen as completely interdependent Contributors Heather Ackley Bean Claremont Graduate School Kenton Brubaker Eastern Mennonite University Thomas Finger Claremont Graduate School Karen Klassen Harder Bethel College Kansas James Harder Bethel College Kansas Lawrence Hart Cheyenne Cultural Center Clinton Oklahoma Theodore Hiebert McCormick Theological Seminary Karl Keener Pennsylvania State University Walter Klaassen Conrad Grebel College David Kline Holmes County Ohio Calvin W Redekop Conrad Grebel College Mel Schmidt Dorothy Jean Weaver Eastern Mennonite University Michael Yoder Northwestern College Iowa

Unsettling Assumptions Pauline Greenhill, Diane Tye, 2014-10-15 In *Unsettling*

Assumptions editors Pauline Greenhill and Diane Tye examine how tradition and gender come together to unsettle assumptions about culture and its study Contributors explore the intersections of traditional expressive culture and sex gender systems to question investigate or upset concepts like family ethics and authenticity Individual essays consider myriad topics such as Thanksgiving turkeys rockabilly and bar fights Chinese tales of female ghosts selkie stories a noisy Mennonite New Year s celebration the Distaff Gospels Kentucky tobacco farmers international adoptions and more In Unsettling Assumptions folkloric forms express but also counteract negative aspects of culture like misogyny homophobia and racism But expressive culture also emerges as fundamental to our sense of belonging to a family an occupation or friendship group and most notably to identity performativity and the construction and negotiation of power *Mennonite mirror*, 1981

Mennonite Farmers Royden Loewen, 2021-11-02 A comparative global history of Mennonites from the ground up Winner of the Dale W Brown Book Award for Outstanding Scholarship in Anabaptist and Pietist Studies Shortlisted for the Wallace K Ferguson Prize by the Canadian Historical Association Nominee of the Margaret McWilliams Award by the Manitoba Historical Society Mennonite farmers can be found in dozens of countries spanning five continents In this comparative world scale environmental history Royden Loewen draws on a multi year study of seven geographically distinctive Anabaptist communities around the world focusing on Mennonite farmers in Bolivia Canada Indonesia the Netherlands Russia the United States and Zimbabwe These farmers who include Amish Brethren in Christ and Siberian Baptists till the land in starkly distinctive climates They absorb very disparate societal lessons while being shaped by particular faith outlooks historical memory and the natural environment The book reveals the ways in which modern day Mennonite farmers have adjusted to diverse temperatures precipitation soil types and relative degrees of climate change These farmers have faced broad global forces of modernization during the twentieth and early twenty first centuries from commodity markets and intrusive governments to technologies marked increasingly by the mechanical chemical and genetic Based on more than 150 interviews and close textual analysis of memoirs newspapers and sermons the narrative follows among others Zandile Nyandeni of Matopo as she hoes the spring fed soils of Matabeleland s semi arid savannah Vladimir Friesen of Apollonovka Siberia who no longer heeds the dictates of industrial time of the Soviet era state farm and Abram Enns of Riva Palacio Bolivia who tells how he a horse and buggy traditionalist hired bulldozers to clear cut a farm in the eastern lowland forests to grow soybeans initially leading to dust bowl conditions As Mennonites Loewen writes these farmers were raised with knowledge of the historic Anabaptist teachings on community simplicity and peace that stood alongside ideas on place and sustainability Nonetheless conditioned by gender class ethnicity race and local values they put their agricultural ideas into practice in remarkably diverse ways Mennonite Farmers is a pioneering work that brings faith into conversation with the land in distinctive ways

Anabaptist/Mennonite Faith and Economics Calvin Wall Redekop, Victor A. Krahn, Samuel J. Steiner, 1994 The continuing conflict between the Anabaptist Mennonite community and

the expanding industrial culture of the modern world has not been investigated This book addresses the issues which fuel that conflict focusing on the implications of subordinating an economic system to the theological framework of a Christian society Contributors Gregory Baum Lawrence J Burkholder Leo Driedger Kevin Enns Rempel Norm Ewert Jim Halteman Leland Harder Al Hecht Jim Lichti Jacob A Leowen John Peters Cal Redekop Walter Regehr T D Regehr Jean Seguy Robert Siemens Arnold Snyder Willis Sommer Mary Sprunger and Laura Weaver Co published with the Institute of Anabaptist and Mennonite Studies **Sociological Abstracts** ,1988 *Canadiana* ,1984 Colour-Coded Constance Backhouse,1999-11-20 Historically Canadians have considered themselves to be more or less free of racial prejudice Although this conception has been challenged in recent years it has not been completely dispelled In Colour Coded Constance Backhouse illustrates the tenacious hold that white supremacy had on our legal system in the first half of this century and underscores the damaging legacy of inequality that continues today Backhouse presents detailed narratives of six court cases each giving evidence of blatant racism created and enforced through law The cases focus on Aboriginal Inuit Chinese Canadian and African Canadian individuals taking us from the criminal prosecution of traditional Aboriginal dance to the trial of members of the Ku Klux Klan of Kanada From thousands of possibilities Backhouse has selected studies that constitute central moments in the legal history of race in Canada Her selection also considers a wide range of legal forums including administrative rulings by municipal councils criminal trials before police magistrates and criminal and civil cases heard by the highest courts in the provinces and by the Supreme Court of Canada The extensive and detailed documentation presented here leaves no doubt that the Canadian legal system played a dominant role in creating and preserving racial discrimination A central message of this book is that racism is deeply embedded in Canadian history despite Canada s reputation as a raceless society Winner of the Joseph Brant Award presented by the Ontario Historical Society

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