

The image features a close-up, slightly blurred view of a musical score. The paper is aged and yellowed. In the foreground, a wooden pencil lies diagonally across the bottom half of the frame. The title "Sweetener Than All" is written in a large, black, elegant script font, centered over the upper half of the image. The background shows several staves of music with notes and clefs. Some text from the score is visible, including "Sax." and "Corn.".

*Sweetener
Than All*

Sweeter Than All The World

Wolfgang Guggemos



Sweeter Than All The World:

Sweeter Than All The World Rudy Wiebe, 2010-10-22 Rudy Wiebe's latest novel is at once an enthralling saga of the Mennonite people and one man's emotional voyage into his heritage and his own self-discovery. Ambitious in its historical sweep, tender and humane, *Sweeter Than All the World* takes us on an extraordinary odyssey never before fully related in a contemporary novel. The novel tells the story of the Mennonite people from the early days of persecution in sixteenth-century Netherlands and follows their emigration to Danzig, London, Russia, and the Americas through the horrors of World War II to settlement in Paraguay and Canada. It is told episodically in a double-stranded narrative. The first strand consists of different voices of historical figures. The other narrative voice is that of Adam Wiebe, born in Saskatchewan in 1935, whom we encounter at telling stages of his life: as a small boy playing in the bush, as a student hunting caribou a week before his wedding, and as a middle-aged man carefully negotiating a temporary separation from his wife. As Adam faces the collapse of his marriage and the disappearance of his daughter, he becomes obsessed with understanding his ancestral past. Wiebe meshes the history of a people with the story of a modern family, laying bare the complexities of desire and family love, religious faith, and human frailty. The past comes brilliantly alive, beginning with the horrors of the Reformation when Weynken Claes Wybe is burned at the stake for heretical views on Communion. We are caught up in the great events of each century as we follow in the footsteps of Adam's forebears: the genius engineer who invented the cable car system, the artist Enoch Seeman who found acclamation at the royal court in London after having been forbidden to paint by the Elders, Anna who endures the great wagon trek across the Volga in 1860, leaving behind her hopes of marriage so that her brothers will escape conscription in the Prussian army, and Elizabeth Katerina caught in the Red Army's advance into Germany when rape and pillage are the rewards given to soldiers. The title of the novel, taken from a hymn, reflects the beauty and sorrow of these stories of courage. In a startling act of invention, *Sweeter Than All the World* sets one man's quest for family and love against centuries of turmoil. Rudy Wiebe first wrote of Mennonite resettlement in his 1970 epic novel *The Blue Mountains of China*. Since then, much of his work has focused on reimagining the history of the Canadian Northwest. In *Sweeter Than All the World*, as in many of his most acclaimed novels, Wiebe has sought out real historical characters to tell an extraordinary story. William Keith, a University of Toronto professor and author of a book about Wiebe, writes: "Wiebe has a knack for divining wells of human feeling in historical sources. Here all the main characters share his name, and the history is one to which he belongs. Moreover, alongside those flashbacks into history is revealed an utterly compelling contemporary story of a man whose background is not totally unlike the author's own." Wiebe sets his narrative against his two favourite backdrops: the northern Alberta landscape and the shared memories of the Mennonite people. *Sweeter Than All the World* is a compassionate, erudite, and stimulating work of fiction that shares the deep-rooted concerns of all of Wiebe's work: how to make history live in our imagination and how we can best live our lives. **New Peterson Magazine**, 1873 [A Library of Religious Poetry](#) Philip

Schaff, Arthur Gilman, 1880 Religious poetry is the holy of holies of literature In all ages poets have been the interpreters of the finer feelings of humanity and the greatest have treated the loftiest themes that can employ the mind and the heart the relation of man to his Maker and the duties and privileges which arise from it It has been the aim of the editors to make the present collection truly catholic It embraces a body of representative poems of all ages denominations and countries The authors are allowed the fullest liberty of uttering their sentiments in their own words Preface **The Irish Monthly** ,1889

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