

HERITAGE POSTING

Newsletter of the Manitoba Mennonite Historical Society

No.32 March 2001

Manitoba Meat Canning

by *Elmer Heinrichs*

A Manitoba MCC meat canning project and the publication of a new popular history about the Mennonites in Manitoba by the Manitoba Mennonite Historical Society (MMHS) were the key topics at a public information meeting at Valley Rehab Centre in Winkler, Saturday, 10 Feb. 2001.

Held in conjunction with MMHS's annual meeting, together with MCC Manitoba, over 100 persons came to hear about the history project and current efforts in Manitoba meat canning.

Prof. John J. Friesen reported on his ongoing work of writing a popular history of Mennonites in Manitoba (200-250 pp.) intended for the interested reader both inside and outside the Mennonite community, a project of the society's research, scholarship, and publication committee.

While Manitoba's meat canning history is largely unrecorded, Dave Pankratz noted that some meat was canned in the village of Reinland. In Reinland's own history, Peter D. Zacharias writes that after World War II the facilities of Pembina Co-op Cannery were mobilized to produce many cans of beef for a large scale Mennonite Central Committee relief project in Europe.

Initially, families canned meat in glass jars for sons in CO camps during WW II, and after the war to feed refugees from Russia and many other European countries who were in dire distress. To reduce breakage, canning gradually switched to metal cans.

MCC Ontario has now canned with a mobile canner for four years, and Manitoba, held up by regulations, has assisted a Mountain Lake, Minn. group in their canning for two. Last year the U.S. group added a day for the Manitoba group, said Calvin Hiebert and David Unrau.

In the autumn of 2000 thirty-seven cattle were donated - six slaughtered early, with the balance of 31 cattle butchered and deboned in a single day at Winkler Wholesale Meats, aided by volunteers.



MCC mobile meat canner.

Photo credit: MCCC



Meat canning operation inside the mobile meat canner.

Photo credit: MCCC

Hutterites donated sows with proceeds going to pay the Winkler firm for the butchering.

A busload of 37 volunteers, including MCC Manitoba executive director Ken Reddig, accompanied a semi-trailer truck delivering the meat in 2,000-pound tubs to Mountain Lake, Minn. Here the Manitoba group, says Unrau, assisted their U.S. counterparts in canning the meat for overseas distribution to orphanages in North Korea, to Mozambique, to 50 different countries.

He adds that when the meat is shipped, arrangements are made for someone to be on hand to receive it. "It's reassuring to know that it reaches its destination, and it speaks volumes when we see someone who has been helped in the past now helping others," says Unrau.

A video of the recent meat-canning project from Winkler to Mountain Lake was enjoyed.

Corrections

Local History Workshop (p.5, No.31, Dec.2000)

1. The Penner, Thiessen, and Schellenberg families were well represented among the 27 families Note that the Johann Schellenberg sr. b.1829 had one brother, two sisters, two sons homesteading in Chortitz as well as five other village families married into his family! Many of this family moved to Saskatchewan in the 1890s, whereas more of the Penner and Thiessen families stayed in Manitoba and a few migrated to Mexico.
2. The original church in Chortitz was not built in 1875, nor did it remain a constant landmark to the present. It was moved to the Museum in Steinbach about 40 years ago. In recent years the village has about 60 households on the original street and in its 'suburbs'.
3. Waldheim (five kilometres west of Chortitz) had 24 families homestead there. Of these families 10 had Hoepfner family connections (see p.3). The Hoepfner/Heppner Family History Book was completed in 2000.
4. Henry Unger of Crystal City was the presenter of the interesting Grünfeld story. Many of his Elias ancestors originated there.
5. Photo caption correction - delete "...where she grew up and currently resides with her family." Instead, "In the photo next to her, are her husband George's grandparents, Anna (Hoepfner) and Gerhard Dyck of Waldheim and on the far right George's parents Rev. Gerhard Dyck and his wife Katherina of Glencross.

David Dyck (p.3, No.31, Dec.2000)

On the second column, in the fourth paragraph which begins with the reference to Bernard Pauls, it should say that "In 1883 Pauls was the first person assigned by Mennonite Brethren in America to collect and publish reports about the work done by the churches." It should not read Dyck there.

Early Print Culture on the West Reserve: A Grammar Textbook in German

by Lawrence Klippenstein

One of the first books printed on a Mennonite press in southern Manitoba was entitled *Praktische Grammatik für de Volksschule nebst schriftlicher Übungen* (A Practical Grammar for Public Schools, with Writing Exercises). It came off the press of the Volkszeitung Publishing House in Winkler¹ in 1905, with the author's remarks dated 10 December 1904.

W(ilhelm?) Neufeld, a teacher resident in Schönthal² and possibly related to Henry Neufeld, the owner of the press, had written the textbook, along with a foreword for it on pp.3-4. It contained 42 pages in total, with one page of errata, and was on the market for 25¢ a copy. The inside front cover intimated it was once used in Blumenort S.D. #62, presumably in the East Reserve, near Steinbach.

The volume was prepared according to official regulations operative in Germany, Austria, and Switzerland, and promoted as designated not only for public schools, but also "the first class of gymnasia, the Central School, and any type of higher educational institute" (all essentially in what might be called the junior high/middle school level of education).

Ads on the back cover included one for the Educational Institute of Gretna (the Mennonitische Lehranstalt, soon to be moved to Altona), inviting inquiries to be sent to F.F. Siemens, secretary at Altona, another one advertising Siemens' own services as a notary public and a realtor, expediting land sales, with Rosthern and Herbert getting special mention, and one by Benjamin Ewert, advertising school and educational

materials available in his German bookstore in Gretna.

The main ad, a fourth one, offered information on a very new German newspaper, *Volkszeitung*, serving the general public with a weekly issue, and concerned about the general well-being, but especially about supporting German interests in all areas. It included its own promotion of commercial printing services, and the sale of school materials, with most items less expensive than anywhere else.

Another page had two ads, one by Wilton Bros. also selling school supplies "for the lowest prices in Manitoba", and the Winkler Farmer store, selling groceries and dry goods, as well as buying farm products "of all kinds".

A copy of this very rare volume was found among the personal papers of the late John C. Reimer of Steinbach, Manitoba, and donated to the Mennonite Heritage Centre. We thank the family for this important gift.

Endnotes

1. Further information on the Volkszeitung Publishing House is available in an unpublished manuscript prepared by the late John Dyck of Winnipeg. The first phase of a study on the Mennonite Press in western Canada is in the author's files.

2. Both reserves had a village of Schönthal, the East Reserve village just west and north of the village of Bergthal (somewhat southeast of Niverville), and the West Reserve village a few miles west of Altona. Neufeld probably taught in the West Reserve one.

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The Manitoba Mennonite Historical Society Newsletter, *Heritage Posting*, welcomes letters and reports pertaining to the historical interests of society members. Correspondence can be mailed to Bert Friesen, 169 Riverton Avenue, Winnipeg, Manitoba R2L 2E5, or e-mailed to the editor at editor@mmhs.org

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The Founding Families of Waldheim

by Edwin D. Hoepfner

"A Provisional History of the Village of Waldheim" was presented verbally at the village cemetery on Monday, 24 July 2000 at an open air "afterglow" following the end of the Heppner/Hoepfner Reunion 2000, (see no.30, Sept.2000, p.6) and again at the MMHS Local History Workshop at the Thresherman's Museum on Saturday, 28 October 2000 (see no.31, Dec.2000, p.5). For reasons of time and purpose, those presentations contained little information on the families of Waldheim. This article is an attempt to remedy that omission; it is also an opportunity to correct and/or fine-tune some of the information presented earlier and to suggest appropriate corrections to existing reference works.

Waldheim was a single street "Straßendorf" with the 24 house-lots arranged on both sides of the north-south street with the post road approaching from Osterwick to the southeast and emerging from the north end of the village and curving to the west toward Mountain City. Inspection of a map of the area, prepared by the Dominion Land Surveyor (DLS) William Pearce in November 1877 in connection with the Menno-Canuck Difficulty indicates that this village street was about 300 m. long east of the section line separating 22-2-5W and 15-2-5W from 23-2-5W and 14-2-5W with Four (4) lots (two on either side of the street) south of the east-west section line separating 23-2-5W and 14-2-5W. Referring readers to the village plan, on p.126 of MMHS *1880 West Reserve Village Census* (WRC), this would require the cemetery to be located just south of the putative "Herdsman's House" lot. The church, which was moved to the village after being sawn in half at Hoffnungsfeld in late 1914, stood just north of the cemetery which would place it on the Herdsman's lot. This lot would no longer have served that purpose by 1914 since the village broke up in 1885. The Post Road Information Sheet Number 11 is located just outside the western fence of the cemetery.

In the following discussion village lot numbers and family heads will be referred



Waldheim Cemetery.

Photo credit: Mavis & George Dyck, Morden.

to by the designations used on the village map in WRC on p.126. Since space is limited only the names of the husbands and wives for each family will be used. For further details on birthdays, baptismal dates, marriage dates, death dates, names of children, etc. the reader is referred to the WRC, *Reinländer Gemeinde Buch* (RGB) as appropriate. The author welcomes any additional information and photos which readers may have; this can be mailed to the Heritage Posting address (see bottom of p.2).

Lot Wa01 (WRC 287): Peter Penner/Sara Rempel - Sarmatian June 1877. Peter could be a son of Heinrich Penner and Anna Hoepfner (daughter of Delegate Jakob H (1748-1826); if so he would be a brother of Elisabeth (Penner) Hoepfner Wa19. This suggests a Chortitza or Fürstenland Colony connection.

Lot Wa02 (WRC 322 & 231): Peter Sawatzky/Elisabeth Hoepfner - Peruvian June 1878. Elisabeth was a sister of Jakob H. (Wa13), Peter H. (Wa19), Heinrich H. (Wa09), Gerhard H. (Wa18).

Lot Wa03 (WRC 229/230): Jakob Hoepfner/Helena Epp - Québec June 1876. Jakob was a son of Peter H. (Wa19), hence a brother of Peter H. (Wa11), and of Johann H. (Wa12).

Lot Wa04 (WRC 136): Katharina (Kornelius) Banman - Québec June 1876. From Fürstenland Colony. Two sons moved to Burwalde.

Lot Wa05 (WRC 167) (RGB 159-1): Agatha (Peter) Dueck (should be Aganetha) - Sardinian June 1876. Agatha/Aganetha's first husband was Johann Klassen. Their children included Johann Klassen (Wa23). She married Peter Dueck in 1852 - and their two children were Julius Dueck Wa24 and Aganetha (Abraham) Unrau (Wa08). RGB 159-1 Remarks: Departed.

Lot Wa06 (WRC 282) (RGB 166-1): Wilhelm Niessen/Maria Bergen - Canadian 1875. Maria's first husband was Gerhard Dueck. Notation on church records: Hoffnungsfeld. Wilhelm was a cousin of Rev. Isaac de Veer of Schönhorst, Chortitza.

Lot Wa07 (WRC 310/311) (RGB 161-1): Jakob Reimer/Maria Wiens - Sardinian June 1876. Maria's first husband was Heinrich Unger who had moved from Schönhorst, Chortitza to Bergthal. Heinrich died shortly after arrival in Manitoba and on 28 October 1876 Maria married Jakob Reimer. Notation: Departed.

Lot Wa08 (WRC 337) (RGB 158-1) Abram Unrau/Aganetha Dueck - Sardinian June 1876. Abram was a brother of Katharina (Julius) Dueck (Wa24). Aganetha was a daughter of Aganetha (Peter) Dueck (Wa05).

Lot Wa09 (WRC 228): Heinrich Hoepfner/Judith Isaac - Peruvian June 1878. See note for Wa02.

(cont. on p.7)



The Prussian/Russian Chest, now belonging to Verna Wiebe Bueckert. Photo credit: Shirley Bergen, Brandon.

True Heirlooms: A Treasure in the Family

by Shirley B. Bergen

John and Verna (Wiebe) Bueckert were very excited when they inherited a beautiful chest from their mother, Helena (Groening) Wiebe, when she died in 1977. But alas, the chest was locked! And nobody knew where the key was. The did not want to break it open and ruin the beautifully dovetailed wood. Finally, someone suggested they turn it upside down to open it. Sure enough, the bottom lifted off. The big brass key was inside! The inside cover had the original pictures on it. An the outside has never been refinished!

This chest has been in the Altona-Winkler area for 100 years although its first place of abode in Canada was a sod hut in the Lowe Farm area where Helena Leopky Groening (age 21) and Abraham Groening (age 23) spent their first winter (1875). Helena came from a well-to-do family in Russia and cherished this chest which was a gift from her mother, Helena (Krause) Leopki. (The construction of the chest leads experts to believe it may have come from Prussia with the Krauses when they immigrated to South Russia around 1813.)

Abraham and Helena looked forward to life in Canada. Their chest contained necessities like a feather blanket, treasures like the Kroeger clock and some linens. Their first disaster happened when their baby, Jacob, who was born on the journey from Bergthal to Moscow, died at four days old.

They probably did not anticipate living in a sod hut. Although this was depressing, Helena said it was tolerable because she could "serve faspa on a white tablecloth". The chest saved her good clothes and linens from the mice and dirt. Provisions were meagre, consisting mostly of bread and potatoes and whatever the men were able to hunt. In 1897 the Groenings moved to Gnadenthal in the West Reserve where they farmed till 1915 when Abraham died of cancer.

Their daughter Helena received the chest in 1936 when her mother died. She was married to the late Dr. Cornelius W. Wiebe of Winkler (see *Heritage Posting*, No.24, March, 1999, p.7) so she used to store emergency woollen blankets because sick people continued to call at their home even after the town had a hospital.

Now the chest is filled with beautiful quilts made by Verna, as well as some from her grandmother. It also contains a copper bowl and sad iron used in pioneer days. Silver spoons collected from Quaker Oatmeal in the 1920s were precious. Two black lace caps and a shawl worn by her grandmother as well as wedding stockings worn by her mother

add character to the collection.

Verna preserves and displays her antiques well. She framed this pillowcase with the inscription on the back which reads:

"These pillow slips were 15 years old when I got them in 1901. The linen is made in Germany by hand out of flax straw. The cross stitch is made by hand by the mother of the lady who gave them to me." Signed: Agatha (Wiebe Thiessen) Klassen - 1974 (oldest sister of Dr. Wiebe)

However, the heirlooms that John and Verna Bueckert, who grew up in Winkler, Manitoba, and now live in Petalum, California, cherish are the treasures which cannot be contained in a chest. They are aptly expressed in this prayer of her father, Dr. Wiebe:

Our Father who art in Heaven, We thank Thee for the forgiveness of sin through Jesus Christ. Revive our memories that we may recall the good which has been done for us; teach us how to work together in harmony in Thy vineyard; help us to seek Thy will, turn our steps into paths of love and service. Free us from the fretful spirit, sharp temper and stubborn mind. Grant us wisdom from above to solve our personal problems and illumine the minds of those who minister in Thy pulpits. Guide the rulers of our land and of all nations that they may follow Thy will and that nations may live together as Thy family. We ask through Jesus Christ our Lord. Amen.



The framed pillowcase. Photo credit: Shirley Bergen, Brandon

MMHS News & Notes

Annual General Meeting

The annual general meeting of our society was held in conjunction with the MCC Meat Canning evening (see report on p.1) in Winkler on Saturday, 10 February, 2001. The chairman for the meeting, Abe Dueck, noted that the year 2000 had marked the 125th anniversary of the first Mennonite settlers on the West Reserve, and ended two years of festivities. "What new challenges, or new celebrations lie in our future?" asked Dueck.

Each committee gave a report on their activities of the past year, 2000. Some of the highlights were the report on the 125th celebrations that were held in the West Reserve area. These have been highlighted in previous *Heritage Posting* issues. The first volume of the Russian Mennonite genealogy series was published: Peter Rempel's *Mennonite Migration to Russia 1788-1828*. Two more volumes of the translation of the Lcho Historical Series were published. Other publishing projects are under way by other committees. The Post Road project was completed with signs, posts, and lecterns.

The fee increase was approved. One category, the regular membership fee was increased to \$20 per year.

A new memo of understanding for distribution of society publications was agreed in principle and will be finalized by the board in the near future.

A budget was approved which calls for revenues and expenditures of just under \$33,000 of which the major project is the publication of the Manitoba Mennonite history.

The new board was elected. The continuing members are: Otto Hamm, Morden; Irene Kroeker, Steinbach; Ed Hoepfner, Winnipeg; Jake Peters, Winnipeg; Hans Werner, Winnipeg; Esther Epp-Tiessen, Winnipeg; Paul Friesen, Winnipeg. Returning members who were again elected for another two-year term were: Bert Friesen, Winnipeg; Abe Dueck, Winnipeg; Alf Redekopp, Winnipeg; Elmer Heinrichs, Mtona. Newly elected members were: Myron Dyck, Winnipeg; Lisa Friesen, Winnipeg; and

Arthur Toews, Winnipeg.

The evening concluded with the joint meeting with MCC. Included was a report on the Manitoba Mennonite history publication project. Prof. John Friesen, writer of a new Manitoba Mennonite history, suggested that the new book should be readable and accessible, bringing together a wealth of material published since the 1970s, and break down into periods: from the 1870s to 1920s, from the 1920s to late 1940s, from the 1950s to the present.

"One of the surprises I find is that one cannot extrapolate from the present to the past. In the early years, the railways came and towns were formed, like Gretna, Plum Coulee and Morden. But they were not the bigger towns of Altona and Winkler I remember growing up in Manitoba."

"The number of Jewish merchants here intrigued me, in the beginning as peddlers, then becoming merchants." At one point some 70 Jewish people lived in Plum Coulee, noted Friesen.

Friesen also discovered a conservative Mennonite church, with four Manitoba worship houses, including Horndean and Roseau River, linked to the Kleine Gemeinde, and to a U.S. group.

MHSC Annual Meeting

The Mennonite Historical Society of Canada held its annual meeting in Waterloo, Ontario on 1 December 2000.

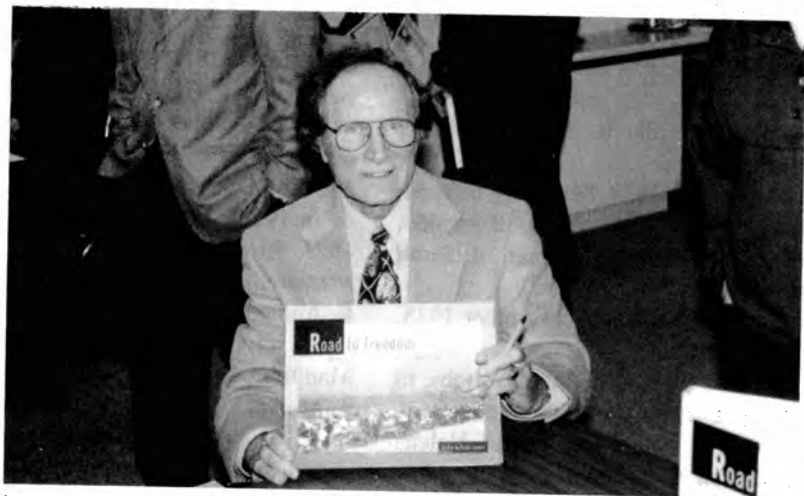
Two projects were highlights for the past year.

The first was the Canadian Mennonite Encyclopedia Online project. New articles have been added. Plans have been made for more content with an editorial process in place to handle newly written material from many different writers. Please explore this source of information about Mennonites at the URL www.mhsc.ca and follow the links.

The second was the series of projects undertaken called the "Divergent Voices of Canadian Mennonites". The first project was the symposium on the history of Aboriginal-Mennonite relationships. This was reported on in *Heritage Posting*, no.31, Dec.2000, p.1. The next project in this series is well along. It is the publication on women, gender, and family in Canadian Mennonite communities by Marlene Epp.

The work on the over-arching single volume history of Mennonites in Canada is still progressing, but only slowly. Much of what was written in Vol.1 of the three-volume history in the 1970s needs to be updated. That process is ongoing.

The national society is an active society with ongoing projects. Support for these projects is much appreciated.



Book launch of Harry Loewen's *Road to Freedom*, Winnipeg, MB. Photo credit: Conrad Stoesz

Genealogy

We are introducing a new feature in Heritage Posting. This page will be dedicated to giving information about our people, the Mennonites of Manitoba, both ancestors and descendants. Please send any contributions to HP as noted on the bottom of page 2.

Ancestors of Edward Falk

- A. David Falk, b. 1759, East Prussia; d. Chortitza, Russia
 m. ca. 1779, Prussia, to Sara Martens, b. 1761, East Prussia; d. Chortitza, Russia
 They lived in Schönwiese, Chortitza, Russia
- B. Heinrich Falk, b. 1799, Schönwiese, Chortitza, Russia; d. 10 March 1895, Manitoba
 m. 10 March 1819, Schönwiese, Chortitza, Russia, to Maria Janzen, b. 9 May 1797, probably in Chortitza, Russia, d. 22 November 1854, Bergthal, Russia
- C. Abraham Falk, b. 24 January 1833, Schönwiese, Chortitza, Russia; d. 16 March 1917, Manitoba
 m. 29 August 1854, to Katarina Epp, b. 9 June 1833, Schönwiese, Chortitza, Russia; d. 22 February 1913, Manitoba. She was the daughter of Maria Abrams and Kornelius Epp.
- D. Heinrich Falk, b. 2 May 1870, Bergthal, Russia; d. 22 December 1931, Manitoba
 m. 24 October, 1892, Schönthal, West Reserve, Manitoba, to Elisabeth Dyck, b. 20 November 1874, Collingwood, Ontario; d. 21 January 1952, Altona, Manitoba. She was the daughter of Helena Falk and Aron Dyck.
- E. Cornelius D. Falk, b. 23 March 1911, Rosefarm, Manitoba
 m. 18 November 1934, Manitoba, to Sarah Hoepfner, b. 16 May 1910, Burwalde, Manitoba. She is the daughter of Sarah Hiebert and Peter P. Hoepfner.
- F. Edward Peter Falk, b. 3 November 1935, Burwalde, Manitoba
 m. 7 August 1960, Winkler, Manitoba, to Anne Rempel, b. 21 Dec. 1940, Neuenberg, Manitoba. She is the daughter of Helena Braun and Peter A. Rempel.

Contributed by Edward Falk

Ancestors of Anne Rempel

- A. Peter Rempel, b. 1759, possibly in Petershagen, Prussia; d. in Chortitza, Russia
 m. to Margaretha Sawatzky, b. 1773, Prussia; d. in Chortitza, Russia
- B. Peter Rempel, b. 5 May 1793, Schönhorst, Chortitza, Russia; d. 6 September 1835, Chortitza, Russia
 m. 5 February 1818, to Anganetha Wiebe, b. 19 November 1798, Chortitza, Russia; d. 5 March 1855, Chortitza, Russia
- C. Peter P. Rempel, b. 14 May 1823, Osterwick, Chortitza, Russia; d. 16 October 1902, Neuenberg, West Reserve, Manitoba
 m. 28 May 1855 to Margaretha Thiessen, b. 25 December 1820, Chortitza, Russia; d. 5 April 1896, Neuenberg, West Reserve, Manitoba. She was the daughter of Katharina Loewen and Jacob Thiessen.
- D. Peter P. Rempel, b. 21 March 1863, Chortitza, Russia; d. 8 February 1933, Neuenberg, West Reserve, Manitoba
 m. 14 July 1884 to Anna Dyck, b. 31 August 1866, Bergthal, Russia; d. 12 November 1938, Neuenberg, West Reserve, Manitoba. She was the daughter of Maria Schroeder and Peter Dyck.
- E. Peter C. Rempel, b. 10 January 1887, Neuenberg, West Reserve, Manitoba; d. 12 May 1971, Winkler, Manitoba
 m. 21 July 1907 to Susanna Friesen, b. 15 February 1889, Gnadenthal, West Reserve, Manitoba; d. 18 August 1966, Winkler, Manitoba. She was the daughter of Helena Peters and Jacob Friesen.
- F. Peter A. Rempel, b. 25 March 1911, Neuenberg, West Reserve, Manitoba; d. 27 March 1966, Winkler, Manitoba
 m. 23 September 1934 to Helena Braun, b. 29 October 1912, West Reserve, Manitoba. She was the daughter of Helena Friesen and Jacob Braun.
- G. Anne Rempel, b. 21 December 1940, Neuenberg, West Reserve, Manitoba
 m. 7 August 1960 to Edward P. Falk, b. 3 November 1935, Burwalde, Manitoba. He is the son of Sarah (Sadie) Hoepfner and Cornelius D. Falk.

Contributed by Edward Falk

Ancestors of Melvin Klassen

- A. Heinrich Dyck, b. 1754, Prussia
 m. to Margaretha, b. 1770, Prussia
- B. Peter Dyck, b. 1785
 m. to Maria Nowitsky. She was the daughter of Joseph Nowitsky.
- C. Heinrich P. Dyck, b. 8 April 1832; d. 27 June 1887, Heuboden, West Reserve, Manitoba
 m. 15 October 1853 to Maria Epp, b. 23 April 1833; d. 1 April 1877, East Reserve, Manitoba. She was the daughter of Maria Wiens and Peter Epp of Bergthal Colony, Russia.
- D. Jakob Dyck, b. 28 January 1872, Russia; d. 29 March 1953, West Reserve, Manitoba
 m. 19 July 1892, Heuboden, West Reserve, Manitoba to Katharina Wiebe, b. 5 September 1873, Russia; d. 14 April 1951, West Reserve, Manitoba. She was the daughter of Margaretha Funk and Johann Wiebe.
- E. Annie Dyck, b. 22 April 1911, Manitoba; d. 10 August 1993, Manitoba
 m. 15 October 1935 to David J. Klassen, b. 16 August 1911; d. 4 January 1992, Manitoba. He was the son of Helena Janzen and Johann Klassen.
- F. Melvin H. Klassen, b. 12 October 1941, Manitoba
 m. 31 July 1965, Manitoba to Margaret R. Froese, b. 13 September 1943. She is the daughter of Maria Peters and Jacob M. Froese.

Contributed by Melvin Klassen

Pembina Cemetery In North Dakota

by Ruth Swan

The Pembina (N.D.) Cemetery Commemoration Committee is dedicated to preserving the oldest Christian burial ground in North Dakota. The site has not been protected. Agricultural activity continues to desecrate the site. The Committee has lobbied local officials to recognize this historic site and protect it. This is just one example of the grievances the Metis and Aboriginal peoples have which have not been satisfactorily settled.

Waldheim

(cont. from p.3)

- Lot Wa10** (WRC 311) (RGB 164-2): Peter Reimer/Elisabeth Wiens - Sardinian June 1876. Peter was a son of Isaac Reimer (Wa20) (WRC 309/311). Moved to Swift Current.
- Lot Wa11** (WRC 231/232): Peter Hoepfner/Katharina Braun - Québec June 1876. Peter was the son of Peter H. (Wa19); Peter, great-grandfather of the author, is buried on his homestead WE15-2-5W. Katharina Braun was a sister of Gerhard Braun of Burwalde and a daughter of Jacob Braun of Osterwick (RGB 229-2) (the Brauns of Osterwick). From Fürstenland. See note for Wa02.
- Lot Wa12** (WRC 231): Johann Hoepfner/Katharina Reimer - Québec June 1876. Johann was a brother of Jakob H. (Wa03) and Peter H. (Wa11). Following the death of Peter H. widower Johann then married Katharina (Braun) H. From Fürstenland.
- Lot Wa13** (WRC 229): Jakob Hoepfner/Katharina Thiessen - Québec June 1876. See note for Wa02. Also the father of the late Bergthaler Church Ältester Jakob H. (Wa14). From Fürstenland.
- Lot Wa14** (WRC 230): Jakob Hoepfner/Aganetha Dyck - Québec June 1876. Jakob H. was born on Insel Chortitz and Aganetha Dyck in Schönberg, Chortitz. He lived in Waldheim only a short time before becoming first a teacher and later a minister and then Ältester. He was the son of Jakob H. (Wa13) and therefore a cousin of Peter H. (Wa11) and of Jakob H. (Wa03). From Fürstenland.
- Lot Wa15** (WRC 312/313): Dietrich Rempel/Helena Rempel - Peruvian July 1875. Helena Rempel was first married to Jakob Pries with whom she had a daughter Katharina (Jakob) Banman who lived in Burwalde: this Jakob B. was a son of Katharina (Kornelius) Banman (Wa04) (WRC 138). WRC 313 is in error in attributing this daughter Katharina as having married Jakob Braun. Dietrich and Helena lived in Fürstenland, came to a farm near Waterloo, Ontario for a year, then came to Manitoba in 1876 where they stayed with Jakob Friesens at Osterwick for one month before settling at Waldheim with a group of people from Fürstenland. One of their children was a son, Gerhard Rempel, who at one time was Schultz (Mayor) of Waldheim and probably presided at the dissolution of the village in 1885.
- Lot Wa16** (WRC 309): Dietrich Reimer/Aganetha Schellenberg - Sardinian June 1876. Their children are listed in WRC; no other information is available.
- Lot Wa17** (WRC 226/227) RGB 165-1A): Isaac Hildebrand/Katharina Bergen - Peruvian June 1878. Daughter Katharina married Anton Hoepfner (RGB 167-1), a son of Peter H. (Wa19). The WRC has a photograph of their house-barn at Waldheim. From Neuendorf, Chortitz.
- Lot Wa18** (WRC 228): Gerhard Hoepfner/Katharina Klassen - Mississippi June 1876. See note for Wa02. Moved to Saskatchewan.
- Lot Wa19** (WRC 231): Peter Hoepfner/Elisabeth Penner - Québec June 1876. Peter H. and Elisabeth P. were first cousins. See note for Wa02. Elisabeth may be a sister to Peter Penner (Wa01). From Michaelsburg, Fürstenland.
- Lot Wa20** (WRC 309/310) (RGB 164-1): Isaac Reimer/Margaretha Wiens - Sardinian June 1876. From Adelsheim, Yazykovo Colony. Likely originally from Chortitz Colony. Their son was Peter R. (Wa10) (WRC 309,310,311).

Lot Wa21 (WRC 343) RGB 228-1) (RGB 192, p.139): Friedrich Wall/Maria Dueck (Dyck) - Québec June 1876. Friedrich's parents lived in Bergthal Colony. Maria came from Neuendorf, Chortitz. The Wall family came to Canada with emigrants from the Chortitz Colony and settled in Waldheim. Thanks to L. Klippenstein for alerting me to this Bergthal connection.

Lot Wa22 (WRC 280/281): Johann Nickel/Margaretha Fehr - Moravian July 1876. From Schönberg, Chortitz.

Lot Wa23 (WRC 245) (RGB 159-2): Johann Klassen/Elisabeth Allert - Sardinian June 1876. Johann's mother was Aganetha (Peter) Dueck (Wa05).

Lot Wa24 (WRC 166) (RGB 160-1A, p.190): Julius Dyck (Dueck)/Katharina Unrau - Sardinian June 1876. Julius was a son of Agatha (Aganetha) Dueck (Wa05) and therefore a half brother of Johann Klassen (Wa23). Katharina was a sister of Abram Unrau (Wa08).

Of the 24 first families of Waldheim 19 can be documented as having arrived and/or settled there in 1876 - the founding year. Two (2) families have a Bergthal Colony connection - which is new information.

Many, probably all, of the village houses were of oak logs. Excellent documentation confirms that the woods, that were the source of those oak logs, were an historic land mark. From Metis days earlier in the nineteenth century, the woods were known as "Allard's Point". Julius Dyck's house has survived and is now at the Mennonite Heritage Village, Steinbach, as the last dwelling made from Allard's Point timber. What intense labour it must have been to fashion oak logs with hand tools and human muscle!

Endnotes / Bibliography

1. NAC RG15, vol.232, file 3129-1.
2. John Dyck and William Harms, eds.; MMHS Village Census of the Mennonite West Reserve, 1998 (WRC).
3. John Rempel and William Harms; Mennonite West Reserve Atlas (D.W. Friesen & Sons, Altona, 1990).
4. John Dyck and William Harms, eds., MMHS Reinländer Gemeinde Buch 1880-1903 (MMHS, 1994) (RGB).
5. John Dyck, ed., Bergthal Gemeinde Buch (HSMS, 1992) (BGB).

Book Reviews

Leo Driedger, *Mennonites in the Global Village* (Toronto, Ont.: University of Toronto Press, 2000)

Reviewed by John J. Friesen

In this, his latest book in a very active publishing schedule, Leo Driedger sets an ambitious agenda. His aim is to study the intertwining premodern, modern, and postmodern forces upon Mennonite identity, with special emphasis on the past 30 year. Driedger says it is possible to document that in every part of the world there are Mennonites who are premodern, modern, and postmodern. In this study the focus is on Mennonites in North America because here the "modernization process is much more advanced."⁽¹⁵⁾

A further reason for limiting this study to North America, a reason which Driedger does not explicitly mention, is that in North America there are two major studies of Mennonite beliefs and practices, one done in 1972 by Kaufman and Harder, and the other done in 1989 by Kaufman and Driedger. These studies provide a wealth of data for making comparisons and for studying trends. Driedger tests this data gathered from Mennonite church groups against data from similar studies done of other church groups in Canada, or of the Canadian society in general. In the process he engages this data with various well known social theories. The result of this study of the effects of modernization is a complex, multi-layered set of discussions analyzing the effects of modernization upon Mennonite beliefs and practices.

In an introductory section, Driedger begins by noting the rapidly changing face of world Mennonites. Within two generations, Mennonites have changed from being largely of European descent, concentrated in Europe and North America, to being a world community of more than a million people, in which the majority live in the developing world, and in which by far the fastest growth is in Africa and Asia. How has this change affected Mennonite identity, Driedger asks.

Have Mennonites become fully postmodern, or have they remained premodern or modern? Has the impact of modernization caused Mennonites to lose their identity as Mennonites, or have they been able to retain their identity?

The study is divided into three sections. Part I is entitled "The Information Revolution." In this section he treats two themes: the emerging urban professionals, and individualism. Drawing heavily upon the studies done by Kaufman and Harder in 1972, and Kaufman and Driedger in 1989, in which the first one was entitled: *Anabaptists Four Centuries Later, A Profile of Five Mennonite and Brethren in Christ Denominations*, he shows the influence that professionalism and individualism have had upon various Mennonite ideas and practices. The areas he tests range all the way from beliefs, to moral issues, to in-group identity, to openness to the larger society. In the section on individualism using four types individualism he accepts from Robert N. Bellah, et al, *Individualism and commitment to American life: Readings on the Themes of Habits of the Heart* (Harper, 1985), he tests a wide range of issues to see how they have been influenced by the various kinds of individualism.

In Part II, called Symbolic Extensions and Challenges, Driedger uses the same methodology, in which he takes the two studies *Anabaptists Four Centuries Later*, and tests various theories about the kind of influence that modernization has worked upon Mennonites. The three areas he specifically studies in Part II are: Cultural changes in the Sacred Village, Media shifts toward Global Village, and the Politics of homemaking and career.

Part III deals with reconstruction for Post-Modern Diversity. The four themes he deals with are: Teens growing Roots and Wings, Mennonite Educational Institutions: blending monastery and marketplace, the emergence of women as leaders, and peacemaking as ultimate extension. In each of these sections, in tables and charts, he indicates the changes in Mennonite beliefs and practices. He shows changes from 1972 to 1989, differences in changes in the various age groups, and differences in views and practices between Mennonites and the

Canadian society. In the section of teens, he concludes that in numerous practices and beliefs, there are significant differences between Mennonite teens and Canadian teens in general.

One of the questions that is raised by this study is what is postmodernism? Is postmodernism something that is known and clearly understood and something against which Mennonite views and practices can be tested as to whether Mennonites are post modern? Or is postmodernism an era, and what happens in this postmodern era helps to define what postmodernism is? The study moves from one view to the other. In one instance, when the teens' responses are different than Driedger thinks they should be, he concludes that Mennonite teens are still in a modern, or premodern stage of thinking or development. At other times Driedger will speak about postmodern generation, as though teens by definition are postmodern because of when they were born.

What is not clear in this book is the relationship of this study to the global Mennonite community. The study begins with a reference to the changing global Mennonite world but then the study proceeds to deal only with changing North American world. None of the data is taken from the Asian or African settings. It seems that the global part of the title merely sets a context but does not become part of the data for analysis.

Mennonites in the Global Village is a provocative book. It discusses changes that are happening in the contemporary North American Mennonite world. These changes are discussed in the context of various important social issues. All of this is tested against the literature and theories of major writers.

In a sense the statistical data Driedger presents in this study is not new, it is the data in the studies of 1972 and 1989. However, what is new is the way he analyses the data, namely in the light of various theories about the influence of modernity. In the process Driedger provides an interesting and readable study. In each of the chapters, Driedger shows a variety of influences. He does not have a chapter, though, in which he summarizes the conclusions from the various sections into one overall summary. Readers are left with fragmentary conclusions, and have to draw their own general conclusions about the results of this study.

This book is available from Mennonite Books.