



# HERITAGE POSTING

Newsletter of the Manitoba Mennonite Historical Society

No. 46 October 2004

## Wingham Church Closes

by Elmer Heinrichs

For more than 70 years, Wingham Mennonite Church, near Elm Creek, MB, was an active rural congregation. Depopulation diminished its size in recent years but not its witness in the community, but the church made the difficult decision to close.

A final service of celebration and loss was held April 25. Martin Sawatzky, half-time pastor at Wingham, spoke, along with John Klassen, Mennonite Church Manitoba, director of Leadership Ministries. Peter Zacharias, pastor of the Blumenort Mennonite Church, also attended.

The beginning of the community was small and insignificant. In 1926 six Mennonite families bought land north of Elm Creek in Wingham District. During the Depression in the early 1930s, they could not make their payments, and faced the option of leaving the land or renting it.

Wingham District got its name from the Wingham School, so named by Tom Simpson, who came from Wingham, Ontario, a farming community, about 50 miles northwest of Kitchener. He came to Elm Creek in 1898.

Three small schools were built northwest of Elm Creek in the early 1900s, the last one being Wingham. In 1921 it became the site of the Wingham Consolidated School District No. 1921, a new four-room school.

In 1934 the municipality offered land at one dollar and twenty-five cents an acre. This was land the government had given to World War I veterans, and they in turn had deserted it. Five families took advantage of this offer and settled on the land. While life for the pioneers was hard, in the years that followed, more people moved into the area until there were approximately 30 Mennonite families in the Wingham district.

One of the Mennonites' big concerns was that they had no minister or a church building in which to worship God. The worshippers were served by ministers from the Mennonite Brethren churches at Newton and Culross, and from the Blumenort churches south of Winkler. For five years until 1938, the church members, coming from five Mennonite denominations, met in homes for Sunday services and Bible study. Since they lacked a minister, they were often served by ministers from surrounding churches, like Rev. John Giesbrecht and Rev. Isaac Penner.

Although they met in the homes that offered the most



room, there never seemed to be enough chairs or benches for the worshippers. A church building seemed to be a necessity. After deciding to build a small church, a sod-turning ceremony was held Nov. 28, 1939. Willing hands provided volunteer labour and on Dec. 17 of the same year the 22'x32' church was dedicated.

When the congregation outgrew it, a new larger 1,560 square-foot church building replaced it in 1961, and served members until 2004. Now down to just seven families, the decision was made to close the church, caught by the reality of expanding farms and a shrinking population.

While small, Wingham carried on a Sunday school program for eight community children who had no church home. Susan Friesen, who has taught Sunday school for the past 18 years, kept the program going with the help of others, even though members no longer had children attending.

Since its early years Wingham church ran a Vacation Bible School program with more than 80 children some years. The choir was an important part of every Sunday morning service.

In the church's 50th anniversary (1983) history, it noted Rev. Peter Fehr (1946), was the first minister to be ordained at Wingham Mennonite Church. He served the church for 22 years. The late Rev. Jake Nikkel also ministered to this church for many years. Lay ministers from this area included the late Abe Epp, C.C. Rempel, the late Abram Dirks, Rev. Isaac Driedger and Isaac Bergen, the chairperson or lay minister. Jake C. Rempel had been a deacon for 25 years.

"At the farewell service, Isaac Bergen, a member who has sung in the choir and taught Sunday school for close to 50 years, and chair of the congregation said 'today there is pain but God's blessings outweigh the hurt'," wrote Evelyn Petkau for the *Canadian Mennonite*.

Reflecting the church's hospitality, members hosted one last fellowship meal.



First row (left to right): Hetty Kehler, Betty Klippenstein, Mary Harmm, Anna Sawatzky, Bernhard Hamm, Martin Kehler, Margaret Reimer, Helen Hamm, Sara Hamm, Anna Hamm, Tina Klippenstein. Second row: Henry Kehler, Henry Friesen. Third row: Mary Kehler, Margaret Klippenstein. Fourth Row: Martin Hamm, Martin Friesen, Peter Klippenstein, Bernhard Sawatzky, Jacob Dyck, teacher Edwin Bartel. Fifth row: Bernhard Klippenstein, John Sawatzky, Abram Krueger, Jacob Hamm.

# Neubergthal Village School

**Circa 1914**

*by Edwin D. Hoepfner*

The author's late mother, Margareta Hoepfner (nee Reimer) (1906 - 2004 July 20) attend the "private school" of Neubergthal and left this photograph of the pupils and teachers. She related that the teacher, Edwin Bartel, had come from Saskatchewan and that he was her grade 2 teacher. This suggests that this photo was taken in 1914, probably in the fall as the bare tree branches would indicate.

From other sources the author has established that Edwin Bartel came from Drake, Saskatchewan, and attended the MCI at Gretna from 1911 to 1914. He was the uncle of Mildred Schroeder (nee Bartel), wife of Dr. David Schroeder of Winnipeg. In about 1988/90 Margaret Hoepfner prepared from memory, the list of the names of the pupils in the photograph.

Edwin Bartel, remembered by Margaret Hoepfner as a loving and kind teacher who was concerned to

ensure that his pupils learned the gospel of salvation as well as mastering the academic subjects, returned to Drake, Saskatchewan in 1916 to farm there. He did not forget his school community at Neubergthal. When he became engaged to be married he took his fiancée on a trip to southern Manitoba and introduced her to all the villagers of Neubergthal. Subsequently he became the pastor of the North Star Mennonite country church at Drake. He died in 1982.

Although this photo was initially published in Mennonite Life in January 1950, that article contained no identification of pupils and teacher. Now that the pupils have been identified, perhaps the descendants will be encouraged to come forward and provide further stories of who married whom and of the lives of their families. All of these stories are important in the history of the heritage community of Neubergthal and the neighboring area.

# Festivals - 2004

## Summer was festival-time for Manitoba Mennonites

by Elmer Heinrichs

From Canada Day celebrations around July 1st it's been a veritable series of fairs, festivals and family events though Mennonite communities in Manitoba this summer.

One of the first festivals this summer was at Altona as it held its 40th annual *Sunflower Festival* with new features. Many of its annual events, some events revived from many years ago, and good weather assured that it was a success.

Thousands again attended the festival coming to see the parade, and plenty of sporting events, and hundreds saw Megan Batchelor crowned Queen of the 40th Festival.

Holding of the Miss Manitoba pageant was a new first for the Winkler *Harvest Festival* that too was marked by excellent weather, with an estimated 30,000 people flocking to the festival, the agricultural exhibition, and a rodeo added this year.

True to its heritage, along with Stanley's agricultural exhibition - a Low German Festival was part of the programming for the city's August festival. A highlight was the Sat. night crowning of Karissa Warms in the queen pageant, named Miss Winkler 2004.

Plum Coulee's "Plum" Fest, the community's signature event Aug. 20-22, featured a waffles and crackles breakfast, a three-act Low German play, parade, a water carnival, pig scramble, fishing derby, free Faspa, and bean dishes, and a free stage show.

The Plum festival continued Sunday with a community worship service, a community lunch, inspirational music a Show 'N Shine, and a truck pull.

An annual event again held on the on the last weekend of August, Morden's *Corn & Apple Festival* also attracted thousands for free corn and apple and entertainment.

Right after Labour Day and the beginning of school,



The sunflower is featured in this float entry for July's Sunflower Festival parade

Gretna held its *Hot Spot Festival* Sept. 11-12. It's a large community event concentrating on involving the community and neighbours, and brings back former residents who once called this home.

New this year was a theme and cuisine with a Mexican twist - Mexican food all day and Spanish music in the evening, an MCI Alumni Fun Run, and new challenges for the Fear Factor kids' events. Back by popular demand was Sat.'s roast pig supper.



Large crowds lined Winkler streets for the August Harvest Festival parade.

— Photos by Elmer Heinrichs

## COMING EVENTS

**Saturday, Nov. 13. – At Altona Sommerfeld Church:** Book Launch and Local History Workshop sponsored by the Local History Committee. The Sommerfeld Church Register has just been published and will be released at this event. Contact Adolf Ens (Winnipeg 489-6044; off. 888-6781) for further details.

**Spring, 2005:** Bus Tour to Austin / MacGregor Area. This is to replace the cancelled fall tour. Please keep this in mind as you plan your activities for Spring. Details will be announced later.

**Special Note:** We would like to announce the various activities in your community and promote the family reunions that are being planned. Please contact the editor (ggbrandt@brandtfamily.com or editor@mmhs.org) to announce your event.



# Family Names

by Bert Friesen

The origin of family names is an intriguing one. Many of us have wondered from time to time where our family name comes from and whether it has any significance to our understanding of our origins.

There are generally four classes of family or surnames of European origin. First are the patronymics. They are the most common and reflect the name of the father. These would include Johnson, Janzen, Derksen, Peterson or shortened to Peters, and others. The second would be place names. These would include Sutherland, Hamilton, and Churchill. Thirdly, occupation confers many names. Such names as Schmidt, Taylor, and Baker would be examples. Lastly, there are nicknames, which have stuck. These would include Braun, Foot, and Wolf.

Surnames were very sparse until the middle ages. Gradually, demographics necessitated the greater use of them. By the time of the Reformation, and the beginning of Anabaptism, the practice was becoming more general for the upper classes. By the end of the 17th century, it was quite common for all classes of people all over Europe.

## 1. Patronymics

Two examples of the first class, the patronymics, follow. One example is Mcleson and the other is Klassen.

The Mcleson family name is of Gaelic origin. The Gaelic name would be Mac Leson which means Son of Leson.

The Klassen family name is of Dutch origin. The Dutch name would be Claesen or Klaesen which means son of Claus or Klaus. The *Martyrs' Mirror* lists numerous martyrs by that name. One would be Andreas Claesen who died in Friesland in the mid 16th century. By this time a number of Anabaptists had fled to West Prussia, in the Danzig area. Here they lived for about 250 years. According to various sources, including Stumpf and Unruh, over one hundred Klassen families emigrated from West Prussia to Russia at around the turn of the century from 1790s to 1820s. Since then these families have scattered all over the Americas and elsewhere. In our society we have quite a few descendants of those families from 16th century Friesland and West Prussia.

The discussion of patronymics needs to be expanded.

The identification of one generation with the previous generation, son of a father, has many variations in different languages. The examples given, Mcleson and Klassen, had origins in the Gaelic and Dutch languages. In English, some examples would be Johnson, Richardson, Jackson, and Williamson. Other Dutch examples would be the van or the German von followed by the father's name. The same prefixes were used in these languages to indicate the geographic origin of the family by indicating they were from a certain place or geographic description. The Anabaptist-Mennonites of south German or Swiss origin were less likely to have their surnames of the patronymics class. Some examples are Walthner and Heinzler. You will note that the names had the form of the first name followed by an 'er' ending. This indicated they belonged to the house of Walter or Heinz.

## 2. Occupations

Much more common among the Anabaptist-Mennonites of south German and Swiss origin were the family names derived from occupations. Two examples would be Kroecker and Wieler. Again, it should be noted that the 'er' ending is common, to indicate belonging to a particular class of occupation.

Kroecker is based on the Kroek or Krug and refers to a crock, pot, or jar. Therefore, the name refers to someone who makes a crock, pot, or jar. The earliest reference is to a Hans Greicker or Grecker from Heppenheim near Worms in the Rhine area of south Germany in the sixteenth century. In later centuries they were found in Prussia where the name had changed to Kreckner and then Kroecker. There are other variants of this name. In our society we have descendants of these families.

Wieler is based on wiel and refers to wheel. Therefore, the name refers to someone who makes wheels. The earliest reference is to a Wiler in Switzerland in 1539. In the seventeenth century the first Wieler appears in West Prussia. There are several variants: Weyler, Wiehler, Weiler, among others. Some remained in south Germany, France, and Switzerland. There were Wieler families in Russia by the end of the eighteenth century. By the end of the nineteenth century there are Wieler families in Manitoba.

The most common name which has variants in many European languages is Schmidt. It refers to someone who works with metal. The most common name in our city telephone directory is Smith. In the sixteenth century there were Schmidt families in Switzerland belonging to the Anabaptist groups. The earliest references are to Schmid, Schmitt, and Schmidt in 1526, 1530, and 1585. In 1560 there is a reference to a Smit family in Friesland, Netherlands and by 1588 a reference to a Smid in West Prussia. By the end of the eighteenth century, there are Schmidt families in Russia. In Manitoba, we find Schmidt families by the end of the nineteenth century. So this

(Continued on page 5)

### Co-editors

Gilbert Brandt & Bert Friesen

### Editorial Committee

Elmer Heinrichs (chair), Gilbert Brandt,  
Bert Friesen, Marianne Janzen, Sarah Schwab

### Layout

Ted Barg

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 Gilbert Brandt, 169 Riverton Avenue, Winnipeg, Manitoba R2L 2E2, or e-mailed to the editor at: editor@mmhs.org ISSN 1491-2325

(Continued from page 4)

family name has origins in both the northern part of Europe and the south, and central part of Europe.

There are many other examples. Some would be Taylor, Baker, Barber, Carpenter, Cook, and Mason. The first two are highlighted below.

Taylor comes from the Latin *fales* which means a cutting for planting. In French it became *tailleur* which means to cut. So a tailor is one who cuts and makes clothes. When surnames began to be used, naturally, a person with such an occupation, say Tom, became known as Tom, the tailor. Probably, this was in the Middle Ages in Europe, and so eventually, he took on this name as the family name. This Tom, then, became Tom Tailor. And with the variant spellings has come down to Taylor.

Similarly, for Barber. The root probably comes from a Latin word *barba*. From that comes the various Old English word *barbour* from which we derive the current word barber. So a barber is someone who works with hair, cutting or dressing breads or other head hair. Then, a person so occupied, say Henry, would then have been known as Henry, the barber. This then became the family name, so Henry Barber.

Of these surnames, Taylor and Barber, we have descendants in our midst.

Of the examples described, though, there are many other occupations which did not get followed by surnames. Some examples would be knitter, musician, and apothecary. The list of occupational surnames can never be exhausted. Why some came into use and others did not is subject to our curiosity which can probably never be exhausted. If you think your name family name has an occupational origin, you are probably correct.

### 3. Geography

Another class of family names are those based on place names. These would include Baerg, Dyck, Ediger, among others. All these surnames would indicate a person from that place.

Baerg: from Berg - one who lives near the hill or mountain

DeFehr: from Veere, a town in Zuid Beveland, the Flemish part of southern Zeeland, Netherlands

Dyck: dik or dyke - ditch or watercourse, or the bank of earth thrown up in digging the ditch. Also has 'de' or 'van' or 'von' as a prefix. It is one of the common names both in the Netherlands and in Prussia.

Ediger: a town in the Moselle valley of Germany

Friesen: the usual reference is to a whole Frisian clan from the northern regions of Europe along the North Sea, mainly the Netherlands and Germany. More specifically, inhabitants of the province of Friesland which covered the region from the IJsselmeer to Jade, both in the Netherlands and Germany. Another opinion is that they are from the town of Riesen (Ryssen, Rijssen), in Flanders in Overijssel, Netherlands, therefore the name van Riesen, or von Riesen. It is the most common name in our local city telephone directory after Smith and its variants. It was already one of the prominent names in Prussia in the 1776

census taken there.

Neufeld: new field, that is people who lived on newly reclaimed land either by draining it or building up sea walls to push the sea back. Common along northern Europe along the North and Baltic Seas.

### 4. Nicknames

Surnames derived from nicknames often may have had an unpleasant meaning but over time that meaning has become obscured. Nicknames are often difficult to shake, as anyone knows who has gained one in their youth.

Some such surnames were derived as a matter of convenience. Two examples would be Cousins and Kinsman, both coming from kinship relationships.

Wealth or poverty gave rise to many names. Two obvious cases in point would be Rich and Poor. However, there could be other meanings hidden behind the obvious ones. Poor, for example, could be derived from Poer, or Poe, as in Edgar Allan Poe, and could mean power.

Names could be drawn from the physical shape of the body. Bigg, Little, Elder, Foot (Voth or Foth), Letkemann (little man), Longfellow, Readhead (Redekop) all carry meanings fairly clearly. Others appear to have no connection to what they appear to refer to, such as Lightfoot, Proudfoot, and Trotter.

Colours usually had nothing to do with the appearance. Rather, they had a reference to other things associated with the person. Such would include White, Black (Schwartz), and Braun.

Some people had characteristics like animals. Others were derived from some symbolic significance for a person of that animal. Some animals would be the lion (Loewen), lamb, buck (Bock), and wolf. Birds have bestowed similar names such as Nachtigal or nightingale and crane (Krahn).

It would be nice if nicknames could be shaken off. Especially, after a few generations, when they no longer have any relevance. However, as the above examples attest, this is quite difficult. Many, though, have been successful. Such names as Blind, Handless, and Stutter, mostly of origin in the Middle Ages have not survived thankfully. Those that have must be accepted for what they are; names of distant origin which likely have little relevance today.

## DID YOU KNOW

by Marianne Janzen

- that the Canadian Pacific Railway came to Winnipeg in 1885
- that the railroad became the major industry in the North End
- that the north end was considered the lower working class area
- that in 1916, 22% of Winnipeg's Germans lived here
- that North Kildonan was set up to be a rural Mennonite village with small farm lots.
- that a number of German immigrants met for prayer and fellowship ca. 1907, without any particular church affiliation.

# GENEALOGY — The Early Mennonite Gerbrandt Family — Part 3

by Glenn Penner

As can be seen from the family groupings and other data shown in Parts 1 and 2 of this series, there are many missing connections. I have tried to make as many reasonable connections as possible. Still, there will be some who do not agree with the assumptions I have made. I have also tried to include as many of the early West Prussian Gerbrandts as possible. I am sure that there are people I have unintentionally missed. I would be very interested in corrections or comments that might help to improve this work.

## A. Gerbrandts that moved to Russia and the Americas

When I started this project I thought it would be fairly easy. The Gerbrandt name in North America is relatively rare and the assumption made by me and others was that it would be possible to connect all the early members of this small family together. This assumption was obviously wrong. The reason for the rarity of the Gerbrandt name in Russia and the Americas is due to the very few Gerbrandts who made the move to Russia. There are only 4 documented Gerbrandt families who immigrated from West Prussia to Russia. They are Dirk (1752-1801), Thomas (b. 1779), Johann (b. 1768) and Jacob (b. 1777). When Dirk died in 1801 he left only one son, also named Dirk (b. 1788). Thomas had two sons: Bernhard (b. 1812) and Jacob (b. 1815). Johann had only one son that is documented (Thomas b. 1809), and so far there is no evidence that he had other sons. There is also no documented evidence that Jacob had any sons that lived past infancy. In addition there is a Johann (1808-1881) who moved directly from West Prussia to Kansas. Below I will outline and discuss the families of Dirk (1788), Bernhard (1812), Jacob (1815), Thomas (1809) and Johann (1808).

### Dirk (1788)

The most controversial, from a genealogical perspective, is Dirk (b. 1788). His family, i.e. that of his father Dirk (1752-1801), appears to have moved from West Prussia to the Chortitza Colony in 1796. The source for this is a document referenced on page 301 of B. H. Unruh's book.<sup>23</sup> This document, "Geh. Staatsarch. R 7 B 25a fasc. 49", was located in the Danzig state archives. Its current location is unknown, and no copy is available. As a result we do not really know what is in this document. The information that was extracted by Unruh is that Dirk Gerbrandt's wife (Agatha Dyck) had died in 1786, and that he had children Agnetha (b. 1777), Anna (b. 1780) and Catharina (b. 1785). There is no indication as to whether he was a widower at the time he left West Prussia or whether the children listed were his only children or just the children of his first wife. It is also quite certain that the destination of Chortitza, given in Unruh's book is not found in this document. West Prussian emigration documents never mentioned destinations within Russia. One thing that

is certain is that there was no son Dirk mentioned in this particular document. Unruh's book mentions Dirk Sr. on page 247. In the 1802 list of farmsteads it is stated that Dietrich Gerbrand, owner of "Feuerstelle" number 39 in the village of Chortitza died and his widow has married Johann Penner. Another source of information on Mennonite migration to Russia and the early settlers is the book by Peter Rempel.<sup>24</sup> On page 53 of this book a list of newly arrived immigrants for Oct. 14, 1797, who had not yet settled on any particular village, mentions Dietrich Gerbrant, whose family consisted of 3 males and 5 females. At this time he also owned 3 horses and 2 head of cattle. Rempel's book also includes a Chortitza Colony household listing for 1806. According to this Dietrich Gerbrant arrived in Russia in 1795 and was an original settler in the village of Chortitza. The term original settler obviously does not mean he was one of the founders of Chortitza in 1789, rather he established a new (original) farmstead (#39) sometime after 1795 (or more likely after 1797).

Another source of information on the early Chortitza Colony settlers is the recently microfilmed Odessa archives material. This collection contains a census of the Chortitza Colony taken on Sept. 1, 1801.<sup>25</sup> This census includes the family of Didrich Gerbrandt (49; b. 1752), wife Catharina (32; b. 1769), son Didrich (13; b. 1788) and daughters Anna (21; b. 1780), Catharina (17; b. 1784), Maria (5; b. 1796) and Helena (2; b. 1799). There was also a foster daughter, Margaretha Friesen (15; b. 1786). This family also had 1 house, 9 cattle, 2 pigs and a wagon. If one now goes back to the 1797 immigration record one can nearly account for the family at that time: 3 males — Dirk Sr., Dirk Jr., and another son (probably died in childhood) and 5 females — wife Catharina, daughters Agnetha, Anna, Catharina, and Maria. The 1801 census clearly indicates that Dirk (1752-1801) had a son Dirk (b. 1788).

The Odessa material also contains some vital statistics for the early years.<sup>43</sup> These records show that in Sept. 1801 landowner (Wirth) Diedrich Gerbrandt died and that in Nov. of 1801 his widow married Johann, son of Jacob Penner. These events took place in Chortitza village.

A vital source for sorting out the early Chortitza colony Gerbrandts is a recently discovered census for 1816.<sup>39</sup> This census, which appears to be essentially complete, lists only 2 Gerbrandt families. One of those families is that of a Derek (probably Derck) Gerbrandt (27; b. 1789), with wife Anna (23; b. 1793), sons Peter (2; b. 1814), Derck (1; b. 1815) and daughter Catharina (3; b. 1813). The fact that this is the only Dirk listed in the 1816 census and that his age matches up nicely with the age of Dirk (age 13), son of Dirk (1752-1801), found in the 1801 census of Chortitza, makes it quite possible that he is Dirk Jr. of the 1801 census. The 1816 census includes Derck among the landless families in Chortitza village.

(Continued on page 7)



(Continued from page 6)

The Odessa materials also include some early records of the Chortitza Colony Waisenamt (Orphans Fund).<sup>44</sup> These records were constructed in 1820 and include all transactions of the "Unmündige Kasse" since 1815. Aside from records on the orphans and their families, there are village-by-village lists of those who borrowed money from the fund. For some villages this list includes nearly every head of household. These records show that Diedrich Gerbrandt of Schoeneberg borrowed 174 Rubels and 10 kopeks during this period. Unless another Diedrich Gerbrandt moved to the Chortitza Colony between 1816 and 1820, one can only assume that Dirk Gerbrandt moved from Chortitza to Schoeneberg during this period.

The next question about which there is some conflicting information is the fate of Dirk (1788). I have not been able to find him in any of the Odessa archival material after 1820 with the exception of files from the Bergthal Colony, where a Dirk Gerbrandt appears in a voters list of 1847 in the village of Heuboden. This leads us to the Bergthal Colony church records. These records are written in the form of a Familienverzeichnis, or family book.<sup>45</sup> The family of "Dirk Gerbrand" is found on page 108 of volume A. The information on Dirk is reproduced (with some additions and minor modifications) below:

Dirk Gerbrandt	b. Jan. 5, 1789	d. Jan. 6, 1855
m. Oct. 18, 1810		
Anna Petkau	b. Mar. 19, 1793	d. Nov. 29, 1852
Katharina	b. Dec. 24, 1812	m. Wilhelm Loewen
Peter	b. Jun. 28, 1814	m. Maria Peters/Maria Falk
Johann	b. May 7, 1817	m. Anna Dyck
Justina	b. Oct. 29, 1821	m. Gerhard Wiens
Jacob	b. Sep. 12, 1823	m. Catharina Ginter
Aron	b. Mar. 20, 1830	d. Jul. 19, 1848

This family matches up nicely with the Derck Gerbrand family of Chortitza in the 1816 census, with the exception of son Derck, who was 1 year old in 1816. It is very likely that he died in childhood.

The connections made above imply that the father of Dirk Gerbrandt (1789–1855) was Dirk (1752–1801). This may well be, but there is one important document that points in another direction. The 1858 Russian census is available for most of the Bergthal Colony villages.<sup>46</sup> The census for the village of Heuboden includes the families of his sons Peter, Johann and Jacob. This census also refers to Dirk Thomas Gerbrandt who died in 1855. If this document is correct the father of Dirk (1789–1855) is Thomas. The only Thomas who currently fits is Thomas Gerbrandt (1741–1797) of Gross Wickerau, West Prussia. This would make Dirk (1789–1855) the brother to Johann (b. 1768), one of his neighbors in Chortitza in 1816, and of Thomas (b. 1779), who moved to Grossweide, Molotschna. In other words all three Gerbrandts, who emigrated from West Prussia to Russia would then be brothers. Although this sounds attractive, one must not rule out the possibility that the census data is not correct. The 1858 census was taken after the deaths of Dirk Gerbrandt and his wife. The

surviving children would have no memory of West Prussia or their Gerbrandt grandparents. This situation is not uncommon and the results of such cases can be seen for several incorrect fathers' names given in the 1835 census of the Molotschna Colony.<sup>40</sup>

We are now left with two conflicting possibilities as to what happened to Dirk (b. 1788) and as to who was the father of Dirk (1789–1855). There are a number of unanswered questions. If we take the 1858 census as correct, the father of Dirk (1789–1855) is Thomas and we must ask what happened to Dirk, who was 13 years old in 1801 and does not appear in the 1816 census. Also, if this is the case, why is there no record of a second Dirk immigrating to Russia between 1801 and 1816? So far there are no West Prussian records indicating that Thomas Gerbrandt had a son Dirk around 1788/89. On the other hand, if we assume that Dirk (1789–1855) is the son of Dirk (1752–1801) we must simply assume that the 1858 census is wrong. At present I lean towards the second option. Hopefully, as more West Prussian and Russian archival material becomes available we will be able to definitively answer this question.

#### *Bernhard (1812) and Jacob (1815)*

There is very little information on the brothers Bernhard (1812) and Jacob (1815) Gerbrandt. A Molotschna Colony voters list of 1847 includes a Jacob Gerbrandt of Grossweide. It should be noted that only adult male landowners were allowed to vote in village and colony elections. Since nearly one-third of Mennonite families were landless at this time it is possible that there could have been other Gerbrandt families living in the Molotschna Colony in 1847. The Molotschna Colony school register of 1861–62 shows that Heinrich (age 7; b. ca. 1854) son of Bernhard Gerbrand and Jacob (age 9; b. ca. 1852) son of Jacob Gerbrand, both of Grossweide, attended school. The next set of school registers are for the year 1873–74, but contain no Gerbrandts. Unfortunately most of the school registers (1857–58, 1875–76, 1876–77, 1883–84) do not include the village of Grossweide. The earliest set (1853–55) does not include any Gerbrandts.

Gerbrandts are found in the various Molotschna villages from the 1870's on. Lists of people migrating from Russia to the United States via the port of New York include a Bernhard Gerbrandt who arrived from Grossweide, Russia in 1878 and was bound for Burton, Kansas. He was born on June 11, 1848 and died in Kansas on Nov. 9, 1927.<sup>19</sup>

#### *Thomas (1809)*

Thomas (b. ca. 1809) appears to be the only documented son of Johann (b. ca. 1768). According to the 1816 Chortitza Colony census there were no other children of Thomas and Katharina Gerbrandt. An 1848 list of heads of households for Chortitza Colony include Tomas of Chortitza and Johann of Neuhorst. Tomas was likely Thomas (1809). Johann of Neuhorst may be a younger son of Johann or possibly Johann himself. A list of Chortitza

(Continued on page 8)

(Continued from page 7)

Colony households who received grain in 1863 and a list of signatories to the agreement to distribute this grain contains the signature of Thomas Gerbrandt. The two lists combined account for nearly every household head in the colony. No other Gerbrandt is found in these lists.

Several children of Thomas moved to Manitoba in the 1870's. Using data from Canadian sources, the following family of Thomas Gerbrandt can be constructed<sup>47</sup>:

Thomas Gerbrandt	b. ca. 1809	Russia
m. about 1827	d. after 1863	Chortitza Colony
Katharina Penner	b. Mar. 29, 1807	Russia
	d.	Manitoba
Katharina	b. Nov. 3, 1828	m. Bernhard Friesen
Derk	b. Oct. 12, 1835	m. Sara Friesen
Jacob	b. Jan. 14, 1842	m. Aganetha Klassen
Gertrude	b. Apr. 3, 1853	m. Jacob Klassen

There may have been other children who stayed in Russia. The Dorfberichte of the Chortitza Colony villages, which were written during the German occupation of the area in 1941-42, include several Gerbrandt families.<sup>48</sup>

#### Johann (1808)

Johann Gerbrandt (1808 – 1881) was the son of Diedrich and Katharina (Goertz) Gerbrandt (see Part 1). He moved to Poland (Volhynia?), then to Kansas in 1875. Information on the next two generations of this family can be found in the Bruderthal Mennonite church records (Kansas). His family is shown below:<sup>49,50</sup>

Johann Gerbrandt	b. Oct. 28, 1808	Wilhelmsbruch, Prussia
m.	d. Jan. 17, 1881	Hillsboro, Kansas
Katharina Schroeder	b. about 1820	Poland(?)
	d.	
Eva	b. Mar. 31, 1849	
Johann	b. Dec. 23, 1854	
Maria	b. July 11, 1860	

Katharina Schroeder was the daughter of Peter and Maria (Balzer) Schroeder of Poland.

### B. Additions and Corrections to Parts 1 and 2

#### Part 1

p.8: The approximate birth year of 1769 and location of West Prussia should be added to Katharina, the second wife of Dirk (1752-1801). Reference 20 at the bottom of the page should read 24.

p. 9: Reference 30 and 31 at the top of the left hand column should be 31 and 32. The last two children of Heinrich (1743-1809) are each missing a ? at the end. The first line at the top of the right hand column should have a reference 34.

#### Part 2

p. 6: The second reference 35 in the section on Johann (d. 1765) should read 34. The reference 36 for Johann (1720-1777) should read 34.

p. 7: The comment "to Russia in 1816" should be added to the entry for Anna, daughter of Thomas Gerbrandt (1741-1797).

p. 8: There are two corrections to the information on the family of Thomas (b. 1779). These are based on new data obtained from the Neuteich Lutheran church records. Thomas was married to **Barbara Dueckmann**. The birth date of son Bernhard is Dec. 26, 1812, according to the Neuteich records. Their residence during this time was Neuteichdorffeld, West Prussia.

#### More, unconnected, Gerbrandts

Anna **Gelbrand**, wife of Jacob Reimer. Their son Peter was born on Jan 1, 1730. They appear to have lived in the Heubuden region of West Prussia. Her estimated birth year would be about 1700.

Source: Danzig Familienbuch, Vol. A p. 18.<sup>49</sup>

Catharina **Gerbrandt**, died Mar. 4, 1751, was a Mennonite widow. She lived in the region of Tiegenhagen, West Prussia.

Source: Tiegenhagen Catholic church records, 1732-1757.<sup>50</sup>

Jacob **Gerbrandt**, died Aug. 29, 1748, of Reinland. Source: Tiegenhagen Catholic church records, 1732-1757.<sup>50</sup>

Johann (Hans) **Gerbrandt**, who co-signed letters from the Gross Werder (Frisian) Gemeinde to the Dutch Mennonites in 1677 and 1679. He presumably was a minister at the time.<sup>51</sup>

Margaretha **Gerbrandt**, wife of Heinrich Wiensz of Tiegenhof, died on Jan. 14, 1810 at the age of 53 ½ (b. ca 1746).

Source: Tiegenhagen Mennonite church records.<sup>52</sup>

Maria **Gerbrandt**, wife of Michael Schöder of Vogtei, died on Mar. 1, 1813 at the age of 42 (b. ca 1770).

Source: Fürstenwerder Mennonite church records.<sup>53</sup>

All references numbered 32 in this section should read 33. Reference 43 for Judith Gerbrandt should actually be reference 3.

### C. References and Footnotes

1. This information is found in: Horst Penner, *Die ost- und westpreussischen Mennoniten*. 1978.
2. Adalbert Goertz. *Mennoniten im KB Reichenberg bei Danzig 1615-1800*. *Altpreussische Geschlechterkunde*, 1997, 219-225.
3. Card File of Mennonite Genealogy Inc. Winnipeg, Manitoba.
4. Gustav Reimer. *Die Familiennamen der westpreussischen Mennoniten*. 1963.
5. Adalbert Goertz. Private Communication.  
Also see: <http://www.janzen-jantzen.com/argente.htm>

(Continued on page 9)



(Continued from page 8)

6. Glenn Penner. *The Complete Brandregister of 1727*.  
[http://www.mmhs.org/prussia/Brandregister\\_1727.htm](http://www.mmhs.org/prussia/Brandregister_1727.htm)
7. West Prussian Land Census of 1772. For an index by family name see:  
<http://pixel.cs.vt.edu/library/land/wprussia>
8. Glenn Penner. *The Complete 1776 Census of Mennonite in West Prussia*.  
[http://www.mmhs.org/prussia/1776\\_West\\_Prussia\\_Census.htm](http://www.mmhs.org/prussia/1776_West_Prussia_Census.htm)
9. Adalbert Goertz. *The 1789 Land Census/General-Nachweisung of West Prussian Mennonites*.  
<http://www.mmhs.org/prussia/1789cens.htm>
10. Adalbert Goertz. *Mennonites in the Elbing Territory: Census of 1811*.  
<http://www.mmhs.org/prussia/elbing2.htm>
11. Glenn Penner. *Mennonites Expelled from Lithuania in 1724*.  
[http://www.mmhs.org/prussia/Lithuania\\_1724.htm](http://www.mmhs.org/prussia/Lithuania_1724.htm)
12. Hermann Thiessen Genealogical Collection. Available on microfilm at most Mennonite archives. This collection includes a card file.
13. Lutheran Church Records of Fürstenau, West Prussia. LDS #208100-208104.
14. Lutheran Church Records of Gross Mausdorf, West Prussia. LDS #208146-208151.
15. The Dutch Namlijsts are discussed in the Mennonite Encyclopedia, Vol. III p. 804. Some of these lists will soon be published in Mennonite Family History.
16. Mennonite Church Records of Ladekopp, West Prussia. LDS #555792. Mennonite Heritage Centre microfilm #285.
17. Mennonite Church Records of Tragheimerweide, West Prussia. LDS#364826. Mennonite Heritage Centre microfilms #74 & 290.
18. Mennonite Church Records of Orloffelfelde, West Prussia. LDS # ??????. Mennonite Heritage Centre microfilm #286.
19. Grandma database version 4.11. Available from the Mennonite Historical Society of California.
20. Lutheran Church Records of Jungfer, West Prussia. LDS #208168.
21. Henry Schapansky. *The Old Colony (Chortitza) of Russia*. Rosenort, 2001.
22. Lutheran Church Records of Elbing/Neuheide, West Prussia. LDS #245607 & 251161.  
Glenn Penner. *Mennonites Deaths in the Evangelical Church Records of Elbing - Neuheide, Part 1 (1730-1769); Part 2 (1770-1786)*.  
[http://www.mmhs.org/prussia/Elbing\\_Deaths\\_1730-1769.htm](http://www.mmhs.org/prussia/Elbing_Deaths_1730-1769.htm)  
[http://www.mmhs.org/prussia/Elbing\\_Deaths\\_1770-1786.htm](http://www.mmhs.org/prussia/Elbing_Deaths_1770-1786.htm)
23. Benjamin H. Unruh, *Die niederländisch-niederdeutschen Hintergründe der Mennonitischen Ostwanderung im 16. 18. und 19. Jahrhundert*. Karlsruhe, 1955.
24. Peter Rempel. *Mennonite Migrations to Russia (1788-1828)*. Winnipeg, 2000.
25. Tim Janzen. *1801 Census, Chortitza Colony, South Russia (Odessa Archives, Fond 6, Inventory 1, File 67)*.  
<http://www.mmhs.org/russia/chortitzacolony1801.htm>
26. The diary of Gerhard Wiebe can be found in microfilm #279 at the Mennonite Heritage Centre (MHC), Winnipeg.
27. Mennonite Church Records of the Thiensdorf/Marcushof Congregation, West Prussia. LDS #555795 and 1866001 Item 5. Mennonite Heritage Centre microfilms 81 and 288.
28. Elbinger Höhe Prästation Tabellen – 1836. LDS #1188576.
29. Adalbert Goertz. *Mennonite Ministers in Prussia*.  
<http://www.mmhs.org/prussia/prediger.htm>
30. Adalbert Goertz. *Land Disposals by Mennonites in the Marienwerder District of West Prussia 1803–1856*.  
<http://www.mmhs.org/prussia/marienw.htm>
31. Adalbert Goertz. *Migration of Mennonites from West Prussia to Russia 1820-1841*.  
<http://www.mmhs.org/russia/emigrant.htm>
32. Gemeindebuch der Gemeinde zu Bruderthal, Marion Co. Kansas. Mennonite Library and Archives, North Newton, Kansas.
33. Glenn Penner. *Mennonite Deaths in the Evangelical Church Records of Elbing St. Annen (1713-1799)*  
[http://www.mmhs.org/prussia/Elbing\\_Deaths\\_1713-1799.htm](http://www.mmhs.org/prussia/Elbing_Deaths_1713-1799.htm)
34. Glenn Penner. *Mennonites in the Catholic Burial Register of Tiegenhagen, West Prussia (1757-1770)*. From LDS film #462758.  
[http://www.mmhs.org/prussia/Tiegenhagen\\_Burials\\_1757-1770.htm](http://www.mmhs.org/prussia/Tiegenhagen_Burials_1757-1770.htm)
35. Horst Penner. *Ansiedlung mennonitischer Niederländer im Wiechselmündgebiet von der Mitte des 16. Jahrhunderts bis zum Beginn der preussischen Zeit*. 1963.
36. This is according to lists of dues paid to the Catholic Church at Tiegenhagen found in LDS microfilm #462757.
37. The Gross Werder Baptismal Register can be found in LDS film #1344013. The first part of this register, divided into the 4 Gemeinden, can be found on the MMHS web site.  
Rosenort:  
[http://www.mmhs.org/prussia/Rosenort\\_Baptisms\\_1782-1795.htm](http://www.mmhs.org/prussia/Rosenort_Baptisms_1782-1795.htm)  
Ladekopp:  
[http://www.mmhs.org/prussia/Ladekopp\\_Baptisms\\_1782-1804.htm](http://www.mmhs.org/prussia/Ladekopp_Baptisms_1782-1804.htm)
23. Benjamin H. Unruh, *Die niederländisch-niederdeutschen Hintergründe der Mennonitischen*

(Continued on page 10)

(Continued from page 9)

- Tiegenhagen:  
[http://www.mmhs.org/prussia/Tiegenhagen\\_Baptisms.htm](http://www.mmhs.org/prussia/Tiegenhagen_Baptisms.htm)  
 Bärwalde:  
[http://www.mmhs.org/prussia/Baerwalde\\_Baptisms.htm](http://www.mmhs.org/prussia/Baerwalde_Baptisms.htm)  
 The later, combined, register can be found at:  
[http://www.mmhs.org/prussia/Gross\\_Werder\\_Gemeinde\\_Baptisms\\_1814-1823.htm](http://www.mmhs.org/prussia/Gross_Werder_Gemeinde_Baptisms_1814-1823.htm)
38. Heubuden Church Records. Mennonite Heritage Centre, Winnipeg, Manitoba, microfilms #78 & 284. For the early births, marriages, deaths and baptisms see:  
<http://www.bethelks.edu/thiesen/prussian/heubuden.html> and  
[http://www.mmhs.org/prussia/Heubuden\\_Baptisms\\_1770-1799.htm](http://www.mmhs.org/prussia/Heubuden_Baptisms_1770-1799.htm)
39. These records were acquired from Ukrainian archives. Details of this October 1816 Census for the Chortitza Colony cannot be released without permission.
40. *English Translation of the Russian 1835 Census of the Molotschna Villages*. Manitoba Mennonite Historical Society, 1995.
41. This reference number is missing from the text.
42. Lutheran Church Records of Zeyer, West Prussia. LDS #208454-208460.  
 Glenn Penner. Mennonite Deaths in the Zeyer Lutheran Church Records 1785-1815.  
<http://www.mmhs.org/prussia/zeverdeaths.htm>
43. Tim Janzen. *Chortitza Colony Vital Records: 1801-1813 (Odessa Archives, Fund 6, Inventory 1, Files 65, 98, 780)*.  
<http://www.mmhs.org/russia/vital.htm>
44. Odessa Archives, Fund 6, Inventory 1, File 926.
45. *Bergthal Gemeinde Buch*, Hanover-Steinbach Hist. Soc. (1993).
46. These census lists are available at the Mennonite Heritage Centre, Winnipeg.
47. J. Dyck and W. Harms (Eds.) *1880 Village Census of the Mennonite West Reserve*, Rosenort, 1998.
48. Microfilms of these documents can be found in the Mennonite Heritage Centre, Winnipeg. Some transcriptions and translations can be found on the Manitoba Mennonite Historical Society website.
49. Mennonite (Flemish) Church Records of Danzig, West Prussia. LDS #548788.
50. Catholic Burial Records of Tiegenhagen, West Prussia (1732-57). LDS #462757.
51. Mennonite Heritage Centre microfilm #410, which contains letters between the Dutch and West Prussian Mennonites. Letters #1554 and 1563.
52. Mennonite Church Records of Tiegenhagen, West Prussia. LDS #555796.
53. Mennonite Church Records of Fürstenwerder (Bärwalde), West Prussia. LDS #555789.

## D. Acknowledgements

I would like to thank Margaret Kroeker for providing early Gerbrandt information from the Mennonite Genealogy Inc. card file. The many corrections to the first drafts of parts 1 and 2 provided by Henry Schapansky are very gratefully acknowledged.

Glenn Penner can be contacted at:  
 gpenner@uoguelph.ca or  
 306-27 Cardigan St.  
 Guelph, ON,  
 N1H 7V6

## SI (Metric) Equivalents For Selected 18<sup>th</sup> Century Units

by Edwin D. Hoepfner

### 1. Length and distance

1 Danziger Meile (Danzig, Polish Prussia, and Poland)	= 7560 m
1 Preussische Meile (Kingdom of Prussia)	= 3766 m
1 Danziger Rute	= 4.26 m
1 Preussische Rute	= 3.766 m
1 Danziger Faden (fathom)(6 ft)	= 1.83 m
1 sazhen (fathom, faden)	= 3 arshin = 2.134 m (7 ft)

### 2. Area and Land

1 Quadratrute	= (3.766 m) <sup>2</sup> = 14.18 m <sup>2</sup> (for land in Danzig)
1 Morgen (Danzig, W. Prussia, and Poland)	= 300 Quadratruten = 300 X 14.18 = 4254 m <sup>2</sup>
Since 1 hectare (ha)	= (100 m) <sup>2</sup> = 10 000 m <sup>2</sup>
1 Morgen	= 4 254 / 10 000 = 0.4254 ha
1 ha	= 10 000 / 4 254 = 2.35 Morgen
Since 1 acre	= 4 046.685 m <sup>2</sup> = 0.404685 ha
1 Morgen	= 0.4254 / 0.4046 = 1.05 acre
1 Hufe (Flemish = Kulmische)	= 16.8 ha = 41.52 acres
1 Hufe	= 2 Haken
1 Haken	= 2/3 Hufe = 11.2 ha around 1400 A.D. at Bohnsack on the Danziger Nehrung

### 3. Volume or dry measure (grain)

1 Scheffel	= 54.962 l
Since 1 bushel (British)	= 36.3687 l
1 Scheffel	= 54.962 / 36.368 = 1.51 bushel

### 4. Coinage/Currency

1 pol (nischer) Gulden	= 1½ pr(eussische) Mark (Mk) = 30 Groschen = 540 Pfennig (pf).
1 T(h)aler	= 30 Silbergroschen = 360 Pfennig
14 Reichstaler i.e. 1 Gulden	= 21 Gulden, = 2/3 Reichstaler
1 florin (fl)	= 1 (pol) Gulden

## Book Notes

by Sarah Schwab

Rudy and Edith Friesen have recently published the book *Building on the Past: Mennonite Architecture, Landscape, and Settlements in Russia/Ukraine*. This book expands on the scope and detail of Friesen's *Into the Past: Buildings of the Mennonite Commonwealth*. The authors explore the architecture and landscapes of a number of colonies, villages, estates, and cities in the areas of southern Russia (now eastern Ukraine) where Mennonites once lived. It is a useful resource for those whose ancestors came from Russia, and for those who plan to visit the Mennonite homelands in Russia and the Ukraine (Raduga Publications, 2004).

♦ ♦ ♦

In his recent publication, *The Mennonite Old Colony Vision Under Siege in Mexico and the Canadian Connection*, David Quiring provides readers with a balanced account of the Mexican Old Colony Mennonites. Quiring explores the nature of the Mexican Old Colony communities as well as the nature of their relationship with the Mennonites of Canada (Crossway Publications, 2003).

♦ ♦ ♦

*Bent by Grace: The Real Life Journey of Martin T. Friesen* was launched on August 1 at the Mennonite Heritage Village. In this book, author Elma Friesen relates the story of her husband's life. Despite the many challenges and obstacles he faced early in life, Martin Friesen was able to overcome adversity and experience God's grace (Squeaky Cheese Publications, 2004).

♦ ♦ ♦

The Burwalde history book, *Reflections of a Prairie Community*, is now published. A Launching Breakfast Party is to be held on Saturday, October 2 at 9:00 a.m. at the Thresherman's Museum kitchen located on Hwy #3 between Winkler and Morden. For more information about this book, please contact Marjorie Hildebrand (wiebhl1@mts.net).

♦ ♦ ♦

The Sommerfeld church register is at the press and will be launched on Sat. 13 Nov. 2004 at the Altona Sommerfeld Church with an all day event. Details are still being finalized by the Local History Committee of the MMHS.

♦ ♦ ♦

### Fiction:

James R. Coggins is an award-winning writer and the former editor of the *Mennonite Brethren Herald*. He has recently published *Desolation Highway*, which is the second book in a series of mysteries. The first title, *Who's Grace*, is also available (Moody Publishers, 2004).

♦ ♦ ♦

*A Complicated Kindness* is the long-awaited third novel by Manitoba author Miriam Toews. The novel explores the world of Nomi Nickel, a young woman living in a small Mennonite town (Alfred A. Knopf, 2004).

## Letters to the Editor

Dear Editor:

Re: *Bethel Mennonite Church*

The July, 2004 issue of the *HERITAGE POSTING* newsletter contains a curious (inaccurate) historical note on page 5 about Bethel Mennonite Church. Marianne Janzen records "that before it became the Bethel Mission Church it had been the Winnipeg Bible Institute (which moved to Otterburne as Providence College.) Further, references to 103 Furby being built as a Unitarian Church, then in later years the same building was used by Catholic Congregations are completely irrelevant to the Bethel Mission Story, except that Bethel Mission owned 103 Furby Street from 1945 to 1955.

According to *BETHEL PIONEERING IN FAITH*, a publication to celebrate the 50th Anniversary of Bethel in 1987, it was the tireless work of Benjamin Ewert who with painstaking efforts and the support of the CMC Missions Committee, organized initial meetings in 1937 and earlier, then held the first service in the Emmanuel Baptist Church on Sargent and Furby on Jan. 16, 1938. The small Winnipeg Mission group then purchased the church building Sargent and Sherbrook holding the dedication service on Nov. 6th 1938. About 1940 a decision was made to call the Winnipeg Mission, Bethel Mission.

In 1945 Bethel Mission purchased 103 Furby St. In 1947 CMBC originated in the basement of this Church. In 1949 CMBC moved to 515 Wellington Crescent — later to 600 Shaftsbury where it now is part of the Canadian Mennonite University.

In 1954 Bethel Mission Mennonite Church changed its name to BETHEL MENNONITE CHURCH, and built a new church at Carter and Stafford which has since been greatly expanded. Bethel's growth resulted in the planting of new congregations: Burrows Bethel Church in 1961; Charleswood Mennonite Church 1965; Hope Mennonite Church in 1987.

Bethel has demonstrated an influential witness of God's faithfulness and grace by supporting community ministries of CROSSROADS, AGAPE TABLE, BETHEL PLACE, BETHEL DAY CARE CENTRE, and the list goes on.

This distinguished Mennonite congregation deserves a more complete historical review than what is offered above and certainly better than what appeared in the July newsletter.

Yours Sincerely  
Sig Enns

**Editor's Note:** We appreciate the comments and letters. Please feel free to submit your comments and we will publish all letters that are relevant to the mandate of *Heritage Posting*.





## Glances at our Manitoba Churches

### The North Kildonan Mennonites

by Marianne Janzen

Because John Redekop had the largest living room, a Sunday School and worship services were held at his cleared living room at 301 Devon. For a time the Mennonites of North Kildonan worshipped together in the same church, the Mennonite Brethren Church at 343 Edison Avenue.

Then, in November 1935 a church [22x28] was built at 256 Devon with volunteer help. Pews were built in Peter Voth's workshop; the pulpit was built by John J. Enns. The building had no basement. The first service was on December 24, 1935. Because they had no minister, the Schoenwiese Mennonite Church (now First Mennonite) provided ministers. In 1936 the church elected a board to oversee its operations. The church continued to grow, requiring additional space. The church was extended twice — in 1938 by 12 feet and in 1943 by 30 feet. This original church at 256 Devon is now a private residence.

In 1938 the church agreed to become part of the Schoenwiese Church group. Some years later, in 1941, a parsonage was built next to the church at 260 Devon.

The church continue to grow and more space was needed. A decision was made to move. In 1951 a new church was built at 1131 Roch (at Cheriton). The building was 40x90, but only a basement. It was ready for services in December of 1951. In 1955 they built the first storey, with a seating capacity of 345. This was completed in March 1956. That fall they separated from the Schoenwiese group and registered under the name of "North Kildonan Mennonite Church".

In November of 1962 the church realized they needed more room for Sunday School classes, so they rented space at 343 Edison [the old Mennonite Brethren Church which was now the Mennonite High School]. In April of 1964 the church decided to build a two storey educational wing (37x78) which was dedicated on Dec 6, 1964. In November 1974 a two storey (20x60) addition at the front of church with an upper and lower vestibule was dedicated.

*Several other items to note concerning the activities of this church.*

In 1942 the Young Peoples Association opened a

library at the home of Annie Dyck. A few years later, in 1945 a clubhouse for the young people was completed at 115 Roch. This building was sold to Cornelius Friesen in 1963 for \$5300 and at one time was "Peters Supermarket".

In 1938 Miss Anna Vogt organized the first Mennonite kindergarten on McKay. In the 1940 it was on Devon. By the 1950s it had grown, so classes were held in the church basement. In 1959 Miss Annie Dyck took over. By the end of 1969 Annie Dyck, who had instructed the kindergarten mainly in German, resigned. Mrs. Anna Braun took over and instructed 32 children in English.

In 1964 203 members left the North Kildonan Mennonite Church and formed the Springfield Heights Mennonite Church at 570 Sharon Bay with Bruno Enns as leader. It was largely in German.

A group within the Springfield Heights church wanted more English and in 1972 met in the River East Collegiate. In 1978 they built the Northdale Mennonite Fellowship at 365 Edelweis Crescent. This has become the Jubilee Mennonite Church, a member of both the Mennonite Church and the Mennonite Brethren Conference. In 1980 a group left the Springfield Mennonite Church to form Douglas Mennonite Church.

### Documentary Highlights Emerson Area

*from a news release by Dean Penner,  
submitted by Martha Martens*

Boundary Trails Productions is producing a 25-minute documentary for CTV's "Manitoba Moments." This Emerson company is working on a film that will include documentation about Old Fort Dufferin and The Boundary Commission.

Spokesman James McClelland says their documentary will highlight the historical background of Emerson and will include the arrival of the Mennonites to this area. The film will also look at the Fenian Raid of 1871. The Fenians were Irish Americans who planned to overthrow the British government.

Plans are for the documentary to be aired in February, 2005.