



Peter Zacharias addressing the workshop participants. Photo credit: Bert Friesen

First church home at Reinland site of launch

Revised *Reinländer (Old Colony) Gemeinde Buch* in print

About 70 people attended the book launch and introduction to the expanded and revised edition of the *Reinländer (Old Colony) Gemeinde Buch* (RGB) Sat. 4 Nov. at the Manitoba Mennonite Historical Society local history committee's workshop in Reinland.

Corrections and new time-saving research features such as cross-references to other lists and books, including the 1880 census of West Reserve villages, church lists, and Reinländer lists at Osler, Swift Current, both in Saskatchewan, and Durango, Mexico make this book more helpful.

The first edition of the *Reinländer Gemeinde Buch* was published in 1994 with a press run of 1,000 copies. When these were sold out, and requests for the book continued, the Historical Society decided to undertake another printing. It was soon clear that with all the new resources now available for family and church research, their addition would make the *Gemeinde Buch* a much more helpful reference. The new book

includes data on over 420 families: marriages, children, village of residence in 1880. At just over 500 pages it also includes a list of families who appeared in a list that predated the 1880 *Gemeinde Buch*. At the launch Saturday, complimentary copies were presented to revision editors Martha Martens, John Penner and Mavis Dyck, and to Dave Harms for layout and design.

Committee chair Adolf Ens also noted that the new edition includes some families who appeared on an earlier *Kirchen Nummer* pre-1880 church list, contains additional information such as death dates, re-marriages, additional births, with an index to the maiden names of wives.

Historian Peter Zacharias, in telling about the organization and life of the Reinlaender (Old Colony) Mennonite Church, says that, like the Kleine Gemeinde people he met in Nova Scotia recently, "they had a strong sense of community."

Even before going out to the villages these people organized the church at Fort Dufferin. Leaders like Johann Wiebe, said Zacharias, "had a vision of going back to the old, to what Jesus taught - one church, one community." He regretted the fragmentation that had occurred in Russia, and along with that a move to hopeless compromise with the world.

"And village life was a great equalizer - with every person (family head) receiving 160 acres in his name, with a yard, a long strip of farmland and a share in the community pasture."

But the coming of larger numbers of Bergthaler, and their acceptance of municipal authority gradually led to the strictures of church being replaced by the municipality. In education, the Old Colony people had deep concerns about their school, and were dubious about public schools, said Zacharias.

The Reinland people moved west in search of more land, first to Osler, then to Swift Current. Today the Reinländer are scattered across Canada, the United States and Mexico.

At noon, Reinland ladies served a tasty dinner, and many toured the Ens Heritage House. Beginning the afternoon session Alf Redekopp, noted that the meeting was being held in the Reinländer Church, first Mennonite church built in western Canada. After the emigration to Mexico in the 1920s the building served as a meeting place for the Blumenort Menn. Church.

Redekopp demonstrated how to use the revised RGB and other sources in genealogy and family studies, and how the various codes given above the family name point to other

research sources. He referred to the 1880 village census, an Old Colony registration number, *Sommerfeld Gemeinde Buch*, *Bergthaler Gemeinde Buch* (East Reserve) and the GRANDMA CD.

The possibility of a genealogy workshop based on questions arising from this new book was raised, but it seemed it will depend on sufficient questions being presented to the editors.—Elmer Heinrichs



(L-R) Revision editors Martha Martens, John Penner, Mavis Dyck, receive complimentary copies of the new *Reinländer (Old Colony) church book* at a book launch in the village of Reinland, first home of the Reinländer Church. Photo credit: Elmer Heinrichs



Bus tour group in the meeting house used by what became the Portage Avenue M.B. Church at 95 MacDonald Avenue. Photo credit: Bert Friesen



Bus tour group at site of early South-end M.B. meeting house. Photo credit: Bert Friesen



Bus tour group at another stop on the tour. Photo credit: Bert Friesen

Bus Tour of Mennonite Brethren sites in Winnipeg

On 19 September 2006 Abe Dueck, a former MMHS board member, led a bus tour of some of the significant sites in Winnipeg for the Mennonite Brethren history for some seniors group from MB churches in Winnipeg.

The group first met in the McIvor MB Church for an orientation lecture by Dueck on the history. MBs first began gathering for worship together in the home of Peter Ewert on Talbot Street, near the Louise Bridge, at Easter, 1906. MBs had first begun settling in Winnipeg in 1905. In those first years they moved to various meeting places until 1917 when they built their own first building at Burrows and Andrews. It was only a basement construction and was never completed. In the late 1920s they outgrew this facility due to the immigration of their co-religionists from Ukraine, so another group was started close to the CPR station. This group also moved to various rented facilities until 1940 when they purchased the meeting place at William and Juno. The Burrows and Andrews group moved in 1930 to a larger meeting house on College Avenue.

These two groups, the first at Burrows and Andrews, and the second at William and Juno, would lead to two other congregations being formed. The first became the Elmwood congregation in the mid 1950s. The second became the Portage Avenue congregation in the early 1960s. The William and Juno congregation remained but the Burrows and Andrews one dissolved.

Dueck mentioned two other significant institutions, the Mary Martha Home, and the Rundschau Publishing House which became Christian Press. The Home remained in the north end from the 1920s until its closing in 1959. The Press was on Arlington from the 1920s to 1951. Then it moved to Kelvin, now Henderson Hwy. until 2005. The first stop on the bus tour was at the site of the Ewert residence on Talbot where the MBs first met for worship. The second stop was the first meeting place of what would become the south end group on MacDonald, close to the CPR station. The tour then passed the various locations in the north end where MBs worshipped and the locations of the Mary Martha Home.

Lunch was at the Gasthaus Gutenberger. This was followed by a stop at the Centre for MB Studies on Taylor.

It was a very informative day but a only a primer for the centenary celebrations planned for June 2007. -Bert Friesen



Sally Harms (centre) receives lifetime membership award from the Winkler Heritage Society co-chairs, A. Suderman (L) and Grace Schellenberg (R). Photo credit: Sally Harms

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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, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4, or e-mailed to the editor at editor@mmhs.org

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Amber Lloydlanston (L), assistant historian at the Canadian War Museum in Ottawa, with Roy Loewen (R), chair of the CO symposium. Photo credit: Conrad Stoesz

History conference looks at conscientious objection

When Canadian Major General La Fleche asked a delegation of Mennonites negotiating an alternative service program in the Second World War, "What will you do if we shoot you?" Jacob H. Janzen replied they could not be scared that easily.

He had "looked down too many rifle barrels" for that, Janzen said with some emotion; he had, in fact, twice faced a firing squad.

"This thing is in our blood for 400 years and you can't take it away from us like you'd crack a piece of kindling over your knee. We believe in this!"

Janzen's words were recounted – and received with applause – at "War and the Conscientious Objector," a history conference held Oct. 20-21 at the University of Winnipeg. The two-day event featured a full program of interesting, diverse papers, which illuminated the strength of historic Mennonite convictions about nonresistance, particularly in Canada during the Second World War. More than 10,000 Canadian men served as COs at that time, on farms, fighting forest fires, planting trees, and more.

Running through the well-attended conference, however, was an undercurrent of anxiety that if "this thing" had once been thick in the blood, it might not be so any longer.

"I'm afraid many Mennonite churches [today] would not identify with this principle," commented Harry Loewen, professor emeritus of the University of Winnipeg, who attended.

The conference considered past models of conscientious objection (absolutist or pragmatic, separatist or integrationist), government reactions, and women's responses to the war. The three major

Mennonite groups in Canada (the Swiss Mennonites, the 1870s Mennonites, and the 1920s Mennonites) wished to present a united front, but reacted somewhat differently to the national challenges of war, because of their own particular histories.

It was also noted (though their motivations and experiences were not given a paper at the conference) that close to 40 percent of eligible young Mennonite men enlisted in the military.

Mennonites were not the only conscientious objectors, however. Papers by several scholars about the Second World War history of the Doukhobors (Koozma Tarasoff), Jehovah's Witnesses (Jim Penton), Quakers (Tamara Fleming), as well as those influenced by the social gospel, gave a broader context to the experience of Mennonite COs. Keynote speaker Thomas Socknat, professor at the U. of Toronto, further broadened the context by placing conscientious objector history into peace movements in Canada.

The meat

A session on the theological bases of conscientious objection halfway through the conference was, as one person put it, "the real meat." Tom Yoder Neufeld of Conrad Grebel University College showed that the distinctive peace position, historically a "reflex" rooted in an ethos of separation, ethnicity, obedience, and "an unsophisticated use of Scripture," faces major challenges today without that ethos and only "dim memory" of conscription.

Yoder Neufeld called for a theology, not only of conscientious objection, but "conscientious engagement" in peacemaking. Among its ingredients would be a "plain theology of peace" anchored in God's grace, deep roots in the community of the church, and reminders "when not to bend the knee."

David Schroeder, professor emeritus of Canadian Mennonite University, said, in his theological reflections, "We're not called to make history come out right. [That's] what Christ has already done. We're called to be the church and to be Christian in the world."

The event's strongest contribution, perhaps, was its stories. Some were narratives that were so raw, moving, even guileless (like the account of four Hutterite men imprisoned and brutalized for refusing to serve, interspersed by a performance of songs they sang to encourage one another, or young Christian Kjar's story of recently joining and then leaving the U.S. Marines) that they could only be absorbed, for further contemplation.

Others, like Sam Steiner's account of being a draft dodger during the Vietnam War, for example, probed at tensions or ironies around the practice of conscientious objection. Contemporary situations needing peacemaking also emerged, including concerns about the hawkish views of Franklin Graham, who was holding an evangelistic festival in Winnipeg on the same weekend.

The conference was hosted by The Chair in Mennonite Studies of the University of Winnipeg and sponsored by Mennonite Central Committee, Mennonite Historical Society of Canada, and Manitoba Mennonite Historical Society.—*Dora Dueck*



Leonard Doell (centre), from Saskatchewan, Jake Peters (R), vice-president of MMHS at the CO symposium. Photo by Conrad Stoesz



Larry Peters in front of main processing building. Photo credit: Bert Friesen

Peters Honey Farm

The Peters Honey farm was begun in 1933 by Peter Peters, 1908-1999. He was the son of Maria Peters, 1890-? and unknown father. His father died soon after his birth and his mother remarried to Johann Rempel, 1880-?.

He began the farm in the Kleefeld area where it is still headquartered. He was involved in the operation for over sixty years until shortly before his death.

The honey farm is now continued by two of his sons, Larry, who became involved in 1956 and Lorne, who became involved in 1968.

Larry first became involved with the purchase of his own hives while in his teens. He had a natural inclination and love for his work. This has continued to this day.

Lorne also got involved in family business while in his teens, similarly to his brother.

Today they have hives scattered over much of the province. They also still have a at least 5 locations in the Kleefeld area. The majority are in the area from Beausejour north to the Gull Lake area. It is a thriving business with annual production being about 100 tonnes.

So far, there is no direct involvement of the next generation, so it is not clear how long this honey operation will remain in the Peters family. They are approaching their 75th anniversary in 2008. That will be a time to reflect and celebrate the tremendous accomplishment of the Peters family in the honey business.—*Bert Friesen*

Reinländer Gemeinde Buch Second Edition: A Research Note

This second edition of the *Reinländer Gemeinde Buch 1880 – 1903*, first published in 1994, was "launched" at an MMHS local history workshop held in the village of Reinland earlier this fall. The meeting was well attended, I am told, and the number of copies purchased at this meeting (some forty copies, it is said) was unusually high proportionate to the number of people present. A review of the second edition will be available elsewhere. I have not taken much time to look at the volume, but in a passing glance did note an interesting feature of the book to

which I want to speak here.

I noted that one can find there, on pp. 449-451, a list of 120 persons presumably mainly of Chortitza, Fuerstendland, etc. background, whose names are not found in the *Reinländer Gemeinde Buch*. That would mean they decided not to join the *Reinländer Gemeinde* as it was reorganized under Ältester Johann Wiebe on 5 October 1880 (see Peter Zacharias, *Reinland: An Experience in Community* 102ff), or that those names had been deleted if entered at that time.

When Peter Bergen wrote *History of the Sommerfeld Mennonite Church...First Hundred Years of the Sommerfeld Mennonite Church*, published in 2001, he included an analysis of the background of the persons entered in the West Lynne Bergthal register begun by Minister Franz Dueck of the East Reserve Bergthal/Chortitzer Gemeinde, in 1881. He noted that of the families who joined the WLMG, "something like one quarter were found in the *Reinländer Gemeinde Buch* of 1880-1903" (p. 39). The "quarter" presumably would refer to persons who signed up for the newly-reorganized Gemeinde of Ältester Johann Wiebe in October of 1880, but then soon afterwards transferred out to the West Lynne Mennoniten Gemeinde. It may even be that this "transfer" included some excommunications from the *Reinländer Gemeinde*. Or would they have all been that, essentially? We need details here.

Bergen then added, "One could only guess as to how many of the other three quarters (i.e. of those joining the West Lynne group, meaning Bergthal/Chortitzer families) also had been Reinländer members prior to Bishop Wiebe's call for reaffirmation of Reinländer membership in 1880" (Ibid). Bergen's study included a table in which he identified how many of these Reinländer families appeared in the various registers A, B, U (untitled), 2A, 2B and WRBk/a1 and WRBk/b1, and found these to total 188, or 33 percent of the total entries (1138) for these early registers.

The third document relevant for the note here is the listing of families which remained loyal to Ältester Johann Funk when the division of the West Lynne Mennonitengemeinde came in 1892-93. Henry J. Gerbrandt provided this list in his *Adventure of Faith* (1970) dealing with the founding and early history of the *Bergthaler Mennoniten Gemeinde*. It includes those "who had decided by the close of 1895 to belong to Funk's group" (p.93). Gerbrandt noted that tradition and newspaper reports spoke of sixty one families belonging to this body, although he found only fifty seven names listed in a register believed to contain this initial list of the remaining followers of Ältester Funk. His own publication of these names actually includes 59 families. He noted 441 families of the West Lynne Gemeinde not

(cont. on p.9)

MMHS News & Notes

Renewal notice

With this issue many of you will have received a renewal notice which is your invitation to renew your membership in the society. Please consider doing so at your earliest convenience.

You will have also noted that it has been some time for such a notice to be inserted with the mailing of the *Heritage Posting*. Therefore many of you did not renew in 2006 and so have received these mailings without technically being paid up members of the Society. Therefore, I would ask you to consider making a generous donation in return for your year of receiving these mailings and not being paid-up members of the Society. I recognize that this does not apply to all of you; those to whom it applies will know and to verify that fact you can check your address label which has the last year you were a member in the top right corner.

Thank you for your consideration of this matter. We expect a favourable response in due time.

Bert Friesen
Interim General Editor

Annual General Meeting

Date: 3 March 2007

Location: Winkler Senior Centre

Time: following the genealogy workshop at about 15.30 hr.

Main agenda: financial matters, board elections

Genealogy Workshop

Date: 3 March 2007

Location: Winkler Senior Centre

Time: 09.30 to approximately 15.00 hr.

Global Anabaptist Mennonite Encyclopedia Online (GAMEO)

The Global Anabaptist Mennonite Encyclopedia Online (GAMEO) project has made great progress in the last year.

About 2500 new articles were added to the site in 2006. The vast majority of these were from the print Mennonite Encyclopedia published in the 1950s and 1990. These have been changed only in format but not content. They will be a record of the situation for Mennonites in that time.

Some new content was also added. Of real interest would be the 83 biographies Sharon Brown produced from material published in *Preservings*. These include biographies of pioneer women in Manitoba in the 1870s.

Some excerpts follow:

Sara Krocker Dueck, Mennonite pioneer and bishop's (Ältester's) wife, was born on 23 February 1871 in the village of Steinbach, Borosenko Colony, South Russia. She was the youngest of three surviving children born to Franz M. Krocker (1827-1905) and Margaretha L. Plett (1842-1920). In 1874 at the age of three Sara immigrated to Canada with her family. They settled in the village of Steinbach, Manitoba where Sara grew up and attended elementary school. After being baptized into the membership of the Kleine Gemeinde, Sara married Peter R. Dueck (1862-1919) in 1888. They had 12 children together of which 10 survived to adulthood.....

and

.....Elisabeth Rempel Reimer, Mennonite immigrant woman, was born as a twin in 1814 to Peter and Katerina (Berchen) Rempel in the Molotschna Colony of South Russia. In 1835 she married Abram Reimer (died 1892), who was the son of Bishop Klaas Reimer of the Kleine Gemeinde.....

Elisabeth and her family arrived in Manitoba on 13 September 1874 and eventually found their way to the village of Blumenort where they settled. The first two years in Canada were a struggle. Grasshoppers destroyed their crops and it was due in large part to Elisabeth that the family did not leave that second year. "I have faith in God" she is reported to have said, "that He will bless us and that we will have our bread." The years of prosperity that followed showed that her faith had not been misplaced. Elisabeth Rempel Reimer, a courageous and faithful Mennonite pioneer, died at the age of 79, one year after her husband, in 1892.

Plans are to continue this project in the coming year so watch for more of these biographies on the web site www.gameo.org —*Bert Friesen*

Note: excerpts taken from Brown, Sharon H. H. "Dueck, Sara Krocker (1871-1951)." Global Anabaptist Mennonite Encyclopedia Online. June 2006. Global Anabaptist Mennonite Encyclopedia Online. Retrieved 22 November 2006 <<http://www.gameo.org/encyclopedia/contents/d8408.html>> and Brown, Sharon H. H. "Reimer, Aganetha Barkman (1863-1938)." Global Anabaptist Mennonite Encyclopedia Online. March 2006. Global Anabaptist Mennonite Encyclopedia Online. Retrieved 22 November 2006 <<http://www.gameo.org/encyclopedia/contents/r45602.html>>

Genealogy

This is the second in a series of articles on Prussian/Russian Mennonite names.

The 1776 Census of Mennonites in West Prussia: Part II

by Glenn Penner
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Occupations

The 1776 census lists the occupation (Gewerbe) of each Mennonite household head. As would be expected for a predominantly rural 18th century society the majority of occupations were agricultural in nature or involved small, home-based activities. Also, as expected for this time period, quite a few of the household heads are listed with 2 occupations. Over one-half of all household heads (1997, 52%) are listed as Landmann, Landwirt or Bauer. If there had not been a serious land shortage in West Prussia at this time the percentage would likely be much higher. There are also 308 laborers (Arbeiter) listed (12%) and many of these were likely working on the farms of the landowners. Another term frequently used in West Prussian documents to describe these men is Tagelohner (day laborer). A small but essential industry that was directly related to grain farming was milling. There were 30 men listed as Grutmüller, Grützer or Wassermüller.

There were 110 weavers 6 linen weavers and 2 spinners (4.5%). There were also 25 tailors (Schneider), 6 leather tanners (Rotgerber), 3 braidmakers (Bortenmacher), 3 lacemakers (Pasamentenmacher) and 1 twinemaker (Zwirnmacher).

The distillation of brandy, brewing of beer and distribution of these beverages was also an important industry among the Mennonites. The Mennonites of West Prussia were well known for their brandy and many of the distillers became quite wealthy. There were 18 distillers and distributors of brandy (Destillateur, Brantweinbrenner, etc.) and 7 brewers and distributors of beer (Brauer, Bierschenker, etc.). Much brewing of beer and wine was done at home. This continued in Russia as can be seen from the diary of

Jacob Dyck of Neuendorf, Chortitza colony.⁶ There was also one Mennonite malter (Mälzter), Cornelius Wieler of Lichtfelde.

Merchants and small scale tradesmen made up another group of occupations. There were over 60 men listed as Häker or Häkenbudner. The closest equivalent of a Häkenbude in modern North America is the general store. It appears as if even the smallest village had a Häkenbude, much like rural North America of a generation or two ago. In contemporary German a Bude is a stall, kiosk or booth. In fact the English word booth is linguistically related to the German word Bude. The term Häke comes from the fact that much of the merchandize was hung from hooks. There were also 17 spice merchants (Gewürtzkrämer), 6 Zeugkrämer (may mean harness or tool merchant) and a leather merchant (Lederhandler).

The remaining quarter of the household heads are divided up between some 20 to 30 occupations. Among these are: baker (Bäker - 12), furniture maker (Tischler - 3) wheel maker (Radmacher - 1), painter (Färber - 5), carpenter (Zimmernamm - 7), furrier (Kürschner - 1), teacher (Schulmeister - 4), rope maker (Sieler - 1), soap maker (Seifensmacher - 1), milkman (Milchträger - 3), vinegar brewer (Essigbrauer - 2), etc. There are also a few occupations that one might consider interesting or unusual for the time. For example Heinrich Penner of Schidlitz who was a Wagenmeister (wagon master), and he presumably transported goods by wagon. There is only one doctor listed (Isaac Wiens of Tiegenhof). Medical care was usually provided by local "experts". The census lists only one midwife (Hebamme) and one undertaker (leichenbestatter). These also represented duties that were usually performed by local experts.

Two occupational listings deserve special attention. There is only one watch (clock) maker (Uhrmacher) listed. He is Heinrich Oemsen of Tiegenhof who is also listed as Uhrmacher in the 1772 census of West Prussia. Three clockmaker Kruegers moved from West Prussia to Russia: brothers Johann (1754 - 1823) and Abraham (b. 1751) in 1803/04 and relative Abraham (b. 1828) in 1847.^{7,8} Abraham is listed in the 1776 census as a laborer. It would be interesting to determine if there was a connection between Heinrich Oemsen and the Kruegers. Another interesting occupation is that of Claas Harder of Altmünsterberg who was a Füselier. This would imply that he was a soldier. A very unusual occupation for a Mennonite at the time. He may have been the 20 year old Claas Harder who was living with Claas Wiebe in nearby Schönsee according to the 1772 West Prussian census.

Family Names

The 2639 family units found in the 1776 census of Mennonites in West Prussia are divided up into approximately 250 distinct family names. Obviously each of these family names, or even a significant fraction, can not be discussed in the space available here. It is obvious from even a quick glance at the census list that there were many variations for some family names. For example the names Hepner, Heppner and Hoepner appear for the 3 men of this family whereas the name Penner appears for all 117 households of this name. It is very important to keep in mind that the spelling of the family name in this census is not necessarily how the head of the household spelled their name; *it is how the person who wrote down the name for the census decided how that name should be spelled!* How family names are grouped together is a contentious issue among Mennonite genealogists. For example I have considered the names Voth and Vogt as different family names. The names Vogt and Voth were considered different family names as far back as our written records go. It is always possible that they are variations of the same name without having a common ancestor. Some genealogists consider the Voths and Vogts to be two branches of the same family. The best way to investigate this is to do simple genealogical DNA tests on Vogt and Voth men and see if the results indicate a common ancestor. This question of variations of family names also applies to Kroeker/Kroege(Krueger) and Berg(Barg)/Bergen(Bargen), among others. Again DNA testing could sort these questions out.⁹

Just over one-third of the households share only 12 common family names. They are Penner (117), Dyck (115), Classen (112), Jantzen/Jantz (96), Friesen/von Riesen/van Riesen (68), Wiens (68), Wiebe (67), Ens/Entz (57), Goertzen/Goertz (57), Froese (48),

(cont. on p.7)

Prussian Names

(cont. from p.6)

Pauls (48) and Peters (48). Here I have used the standard, more common, currently used variations of the family name even though that version of the family name was not used by the person who recorded the census information. For example Dick appears 110 times, von Dyck twice, Dieck once, while the most popular currently used version, Dyck, is found only once! Over one-half of all families share only 24 common family names. The next most common names are Nickel (47), Epp (46), Martens (45), Dirksen/Dirks (40), Reimer (39), Neufeld (38), Bartel (33), Fast (32), Berg/Bergen/etc. (31), Quiring (31), Ewert (28), and Kroeker (28). There are 72 names that appear only once in the census. There are over 100 family names that appear only once or twice in the census, and over one-half of all of the 2639 family units counted in the census is made up of families who share 4 or fewer family names. It is interesting that family names that were quite rare in 1776 are well known on the Canadian prairies today. A summary, in table form, of the count for each family name will be posted on the Manitoba Mennonite Historical Society genealogy website. For a discussion of the possible geographic/ethnic origins of the family names in the 1776 census see the recent article by Henry Schapansky.¹⁰

Some of the family names found in the 1776 census have disappeared from the Mennonite population. Many family names never found their way to Russia during the post-1788 migrations and appear in North America through direct immigration from West Prussia (mostly in the 1870s, 1890s and after the 2nd World War). There are also family names found in the Mennonite immigration lists for the 1789 – 1805 period which are not found in the 1776 census. Examples are Loepky and Winter.

List of possible errors in the 1776 Mennonite Census:

There are a number of cases where information found in the original census or in the Horst Penner publication is incorrect or strongly suspected to be incorrect. This may be due to an error in recording the original census or in transcribing the census.

1. George *Butler* of Jeziorken is actually George *Buller* (as per the 1772 census)
2. Hans *Lunorz* of Dworszisko is likely Hans *Funk*
3. Heinrich *Tank* of Campenau is actually Heinrich *Funk* (as per the 1772 census)
4. George *Knos* of Jamerau is actually George *Knop*
5. Franz *Sammert* of Brunau is Franz *Lammert* of Grunau (as per the 1772 census)
6. Harm *Liebert* of Baalau is Harm *Siebert*
7. Peter *Neid* of Augustwalde may be Peter *Heid*
8. Peter *Riett* of Thiergarten is actually Peter *Plett* (as per the Thiensdorf/Marcushof church records)
9. Wilhelm *Bachler* of Tiegenhof is actually Wilhelm *Buhler* (as per the 1772 census)
10. This Wilhelm Buhler was a *Schuster* not a *Schiffer* (as per the 1772 census)
11. Jacob *Dirk* of Sandhof is actually Jacob *Dick* (as per the 1789 Mennonite land census)
12. Arend *Mieretz* of Schönberg was Arend *Mierau*.
13. *Isaac* Lehn of Neunhuben was actually *Jacob* Lehn (as per the Ladekopp church records)
14. John *Erbrecht* of Tragheimerweide (Hospitaler) is Johan *Engbrecht*
15. Abraham *Schrott* of Ober Kerbswald is Abraham *Schroeter* (as per the Thiensdorf/Marcushof church records)
16. Hans *Kieler* of Ellerwald 5 is likely Hans *Wieler*
17. Philip *Coeler* of Neustädterwald is Philip *Kehler* (according to Mennonite church records)
18. Jacob *Rielen* of Walldorf is Jacob *Riesen*
19. Jacob *Niebert* of Klein Wickerau is likely Jacob *Hiebert*
20. Peter *Odger* of Dorposch is Peter *Ediger* (as per the 1789 Mennonite land census)
21. Frantz *Gubert* of Pletzendorf is Frantz *Hiebert* (as per the 1789 Mennonite land census)
22. Daniel *Fuht* of Neulanghorst is Daniel *Fast* (as per the 1789 Mennonite land census)

23. Tobias *Gantz* of Niederausmass is Tobias *Jantz* (as per the 1789 Mennonite land census)

24. Saloman *Rediger* of Küche (Insel Küche) is actually Saloman *Ediger* (as per the 1772 census)

25. The unnamed Wulff of Krebsfelde is actually *Gottfried Wolf* (as per the 1772 census)

References and Footnotes for Parts I and II:

1. This microfilm can be found in the West Prussian microfilm collection of the Mennonite Heritage Centre, 600 Shaftesbury Blvd. Winnipeg, MB.

2. Karl-Heinz Ludwig, "Zur Besiedlung des Weichseldeltas durch die Mennoniten" 1961.

3. Horst Penner, "Die ost- und westpreußischen Mennoniten" 1978.

4. See:
http://www.mennonitegenealogy.com/prussia/1776_West_Prussia_Census.htm

5. See:
http://www.mennonitegenealogy.com/prussia/1776_West_Prussia_Census.htm

6. The original copy of the Diary of Jacob Wall () for the years 1824 – 1860 can be found at the Mennonite Heritage Centre.

7. Glenn Penner, "The Early Krueger/Kroeger Family in Prussia". Mennonite Family History, Jan. 1989.

8. Arthur Kroeger, "A timeless craft that passed through generations of Kroegers". Mennonite Mirror. 1984, p. 5 – 7.

9. See the Mennonite DNA Project website at: www.mennonitedns.com

10. Henry Schapansky, "Name Origins of Polish-Prussian Mennonites, 1776". Preservings, No. 22, p. 42 – 44.



Retired Dutch Prof. Gerlof Homan addresses Mennonite study group at Neuberghthal, a Mennonite village southeast of Altona, Man. Photo credit: Elmer Heinrichs

Menno Simons "saves" Mennonites

Dutch prof. talks of Anabaptist beginnings in Holland

Gerlof Homan, a retired history professor addressed a Mennonite study group at Neuberghthal on the history of the Netherlands, and the rise and decline of Mennonites here.

Gerlof and Roelie Homan, of Normal Ill. (orig. from the Netherlands) recently completed a six-week Service Opportunities for Older Persons assignment at the Mennonite Collegiate Inst., at Gretna. Roelie worked on administration, and Gerlof painted and trimmed trees and bushes.

Homan, a history professor at Illinois state university, where he taught European history, as well as contemporary world, and peace history, talked about Mennonite history on his native country. Though he has studied and written about Mennonites, "I'm not a Dutch history expert."

"The Netherlands was known in the 17th century as the Dutch Republic or the Republic of the Seven United Provinces. Menno Simons was born in Witmarsum, Friesland, one of the seven Dutch provinces, ca. 1496 and died in 1561.

Due to persecution many fled the Netherlands in the 16th century settling near Danzig, now Gdansk.

"The area settled then belonged to the Kingdom of Poland and later to Prussia, and still later became part of the German Empire. Many of the Dutch immigrants living in the Danzig area then left for Russia beginning in 1788, and many descendants live in the USA and Canada today.

"Many of them still have Dutch names: Friesen, Thiessen, Hooge, Wiebe, etc. During their stay in Poland some married Polish citizens and have Polish names, e.g. Sawatzky. In the 17th & 18th century Dutch Mennonites excelled in the arts, literature, publishing and business."

"Mennonites were respected for their probity (honesty). One of their most important publications was the *Martyrs Mirror* (1660 and 1685) which records, i.e. the fate of many Dutch Mennonites who died for their beliefs," says Homan.

"The Dutch government tolerated Mennonites and other minorities, but would not allow them to build 'visible' houses of worship or hold public office. So they built 'hidden'

churches."

"In the beginning of the 18th century Dutch Mennonites assisted Swiss and German Mennonites to go to Pennsylvania. In the 1920s they assisted 'Russian' Mennonites to go to Brazil and in the 1930s helped Hutterian Brethren, expelled from Germany, to go to England.

"In the 1850s Dutch Mennonites began mission work in what's now called Indonesia. At that time it was a Dutch colony known as the Netherlands East Indies. Soon 'Russian' Mennonites joined them in this mission work, and today Indonesia has about 71,000 Mennonites.

In Menno's homeland, Homan today sees the Mennonite pillars as being "peace, justice and service."—*Elmer Heinrichs*

Neuberghthal News

The Mennonite Literary Society held their fall event on Friday, 27 October 2006 at Paul and Margruite Krahn's barn in Neuberghthal. The loft of the barn was the venue for an evening of music and poetry and those who made the excursion to the historic village were rewarded with fine entertainment, this being the launch of Paul Bergmann's third CD called *Rootbound*. After some Halloween cookies and hot chocolate or coffee to warm up on a chilly night, we sat down to hear Paul perform his own compositions together with four other musicians, doing fine vocals along with two players on guitars besides Paul. Other instruments added were harmonica, a double bass, and viola. With his trademark straw hat, Paul added some commentary and anchored the group, playing the banjo in some pieces in his own style by syncopating the rhythm.

After a break, Victor Enns, the editor of the literary magazine *Rhubarb*, read his poetry about his growing up years in the Gretna area when his dad, Frank Enns, was teaching in the area. These childhood memories of work and play evoked memories for me of life fifty years ago. The evening ended with the band playing until 10 o'clock.—Ken Braun



Arnaud Mennonite Church-built 1944



Joint worship services of the two Mennonite churches at the Arnaud Hall-1926.

Arnaud Mennonite Church

Mennonites settled in the Ste. Elizabeth, Arnaud, and Dominion City areas in 1925. They met to worship in private homes and rented facilities when these became available. In 1929 it was decided to build a meeting house at Ste. Elizabeth. This was the first meeting house built by the 1920s Russian Mennonite immigrants in western Canada. Travel conditions and means made it difficult for the entire group to worship together at Ste. Elizabeth. So in 1944 another meeting house was built in Arnaud. The Mennonite Brethren families had already built a meeting house in Arnaud in 1935 so many of the other Mennonite families worshipped there until 1944. An attempt at remaining an equal congregation in the *Lichtenauer Mennoniten Gemeinde* did not work out so two independent congregations emerged after 1944, the Lichtenau Mennonite Church at Ste. Elizabeth and the Arnaud Mennonite Church. They did co-operate in some programmes such as the *Jugendverein*. For some major celebrations, such as the 40th anniversary of the settlement in 1965 the three congregations, Lichtenau, Arnaud M.B., and Arnaud M., celebrated together. The Arnaud Mennonite Church continued to survive after the Arnaud M.B. congregation dissolved in 1980 and the Lichtenau congregation 1990. The leaders of the congregation were: Johann Poettker (at Ste. Elizabeth 1933-1944) (at Arnaud 1944-1996), Abram Warkentin (1944-1965), Peter Harder (1953-1959), John Krueger (1962-1976), David Wiebe

(1977-1986), Jacob Funk (1986-1990), Abe Neufeld (1990-1991), Byron Rempel-Burkholder (1992-1993), Lynell Bergen and Bryan Dyck (1993-2000), Lynne & Omar Martin (2001-).

"Arnaud Mennonite Church (Arnaud, Manitoba, Canada)." Mennonite Heritage Centre Archives, December 2001.

Retrieved 15 November 2006

<http://www.mennonitechurch.ca/programs/archives/holdings/MB/MB_Arnaud.htm

Research note

(cont. from p.4)

included in this list.

Bergen has stated that some 35 families entered into the initial register of the West Lynne Mennoniten Gemeinde were not of Bergthal background (p.41). Gerbrandt states that the "majority of (the 59) names that appeared in Funk's new register (as of 1895 presumably) were not in the older register" that came into the possession of what was later called the Sommerfeld Mennonite Church. Again, presumably this "majority" might have been made up mostly of people of Chortitzer/Fürstenland background, of whom some who had initially joined the West Lynne Gemeinde finally ended up in the Sommerfelder church.

The point of this brief note is to suggest that while it known that the original "Funksche" group included a number of families of Chortitzer/Fürstenland (Reinländer) background, it is seemingly not known exactly how many, nor exactly which families they were. It is of some significance for understanding the early history of both the Bergthaler and the *Sommerfelder Gemeinden*, to become more precise about identifying these families. Another visit to the new *Reinländer Gemeinde Buch* edition, plus a revisiting of the listings in the other registers, including those mentioned above, may already bring us much closer to knowing exactly which these non-Bergthal-background people were who joined the Bergthal church, and in a number of instances the Sommerfelder church after 1892-93.

Such research could assist us in evaluating the influence of these non-Bergthaler families in their new church settings. This will also be helpful to evaluate more precisely how this exodus of these Chortitzer/Fuerstenland/Reinländer families impacted the *Reinländer Gemeinde* as it consolidated its membership from 1880 on. Who will undertake this research, or is it in progress somewhere already?—Lawrence Klippenstein

The Peters Barn at the Mennonite Heritage Village

The Peters Barn stood in the village of Vollwerk (now Mitchell, Manitoba) for 121 years, withstanding the wind and cold and providing the Peters' family with a setting for their livelihood for many decades.

The Peters Barn was built by Peter Peters of Vollwerk in 1885, and this information is scribed into one of the barn beams (see photo 1).

Peter Peters (1846-1913) was the son of Jakob Peters (1813-1884), one of the original 12 delegates to come to North America to determine what possibilities there were for migration to Canada. Peters recommended Manitoba to his people, and the Bergthaler were among the first Mennonite migrants to arrive in the East Reserve in 1874. It is therefore partly because of Jakob Peters that Mennonites are in Manitoba, and this barn stands as a reminder of this decision to migrate and make a new life in this province. Jakob Peters was the Oberschulze of the Bergthal community in Russia and in Manitoba. His son and grandson served as reeves in the area. He also presented a speech in German for Lord Dufferin, which was translated into English, on Dufferin's first visit to Manitoba in 1877, and was the official Mennonite voice to the Canadian government in this regard.

The history of Jakob Peters is outlined in detail in John Dyck's *Oberschulze Jakob Peters: Manitoba Pioneer Leader* (1990).—Roland Sawatzky



Peters barn beam in Vollwerk, 1885. Photo credit: Roland Sawatzky



Peters barn on the road from Vollwerk to the Mennonite Heritage Village, Steinbach. Photo credit: Roland Sawatzky



The barn was located at the corner of Highway 52 and Reichenbach Road (NW 31-6-6E) in what was formerly Vollwerk, about 6.5 kms west of Steinbach. Reimer Building Movers of Arborg, Manitoba moved the barn to MHV on May 29, 2006. Photo credit: Jake Peters



The Waldheim House was moved to MHV in 1960. It was known as the Julius Dyck house, and the last house built in the village of Waldheim, south on Morden. Later it was dismantled, and rebuilt one mile west of the village. The Dyck-Peters housebarn at MHV is now the second housebarn on the museum grounds. Photo credit: Jake Peters



A new foundation was poured for the barn in June 2006. Rotten sills and timbers were replaced with temporary blocks to level and stabilize the structure. Restoration plans are being developed. Photo credit: Jake Peters

Book Review

Heinrich Bergen, comp. and ed. *Verbannung: Unschuldig nach Sibirien ins Verderben 1935 - 1955* (Regina, SK: by the editor, 2006), pb., 204 pp.

The Mennonite literature dealing with exile in the former Soviet Union has gained the stature of special genre in the sharing of Russian and Soviet experiences. This volume will likely not be the last to appear in this category. The full story will probably never be told. It is good that the stories Heinrich Bergen has included here are now part of the larger account as well.

His volume includes three memoirs: Isaak and Olga Reimer's "Unter dem Schutz des Hoechsten: Elf Jahre in der Verbannung - 1945 - 1955", "Erinnerungen aus schweren Zeiten", by Jakob Bergen (1895-1974), and a section called 'Genommen' - Eine Schwere Nacht". A short piece titled "Andenken" is next, and a brief "Epiloge" concludes the book.

The stories of the Reimers take the reader to the Far North of the city of Vorkuta where Isaak (d. 1987) spent time in the Gulag, and Irkutsk in central Siberia, where Olga (d. 1983), Isaak's wife had to endure her term of exile. Both ultimately were reunited in Tadzhikistan, Central Asia, and made their way to Canada in 1966. This reviewer learned to know them in Saskatoon, and from there the Reimer papers were procured through the contacts of the late Dr. George K Epp, to be deposited in the Mennonite Heritage Centre in Winnipeg. The total Reimer collection there goes far beyond the portion included here.

Reimer's memoir constitutes the main section of the volume. Then follows the Bergen piece, subtitled "1917 Kronsgraben - Gulag - Karaganda 1955" in sixteen short sub-sections, with some photos. Regina, 1964, is cited as time and place of writing, the year after Bergen had come to Canada.

Johann Rempel's "Genommen" is the third feature of the volume. Rempel's dates are 1887-1963. His home originally was Einlage in the Chortitza settlement. This is a three-page item taken from *Der Mennonit* where it was first published in November, 1955.

Heinrich, the editor, is concerned that these stories not be forgotten, and proposes here, as he has in several other instances (*Der Bote*, Sept. 17 and 24, 1997), and *Chortitza Colony Atlas* (2004), that a special memorial be erected in the memorial year 2007, 90 years since the Bolshevik Revolution. Zaporozhe would be a fine site to consider.

This review does not begin to note details in this publication. The stories need to be read meditatively and with thanks to God for those who endured and could share with the public, and can now more widely still, about God's grace taking them through these ordeals.—

Lawrence Klippenstein

What's in a Name?

Excerpted by Gilbert G. Brandt from "And Thus Shall They Be Called" by Edward Hildebrand, as published in *Roots and Branches*, Newsletter of the Mennonite Historical Society of BC (Vol. 10, Number 3, Winter 2004/05)

Nicknames have been a part of Mennonite history. This apparently was especially true of the settlers in the Molotschna Colony, where they developed a compendium of nicknames to describe the residents of various villages. Nobody really knows when, or where, or how, this system of derogatory nicknames began. Since they were always pejorative, they probably began when one village became annoyed with another and resorted to verbal abuse rather than violence. Sometimes these names would rhyme with, or otherwise relate to the village names, other times, not.

For instance, the village of Konteniusfeld was named after Judge Samuel Kontenius, a Silesian immigrant and career civil servant in the Imperial Russian government. In 1799, after his inspection tour of the immigrant settlements in New Russia, Kontenius was named Chief Magistrate of the New Russian Agency for New Immigrants. His leadership ensured that the Mennonite immigrants of the second wave in 1803 would in fact receive the promised help from the Russian government. The first immigrants had never received the land nor the government assistance promised. It was embezzled by thieving, corrupt bureaucrats. But, did the honours accorded the good Judge Kontenius rebound to the worthy residents of the village carrying his name? Of course not! Their fellow Molotschna-ites called them *Kozzefelda* (literally Goat Fielders, or maybe Goat Herders).

Many other villages had animal related names. The villagers of Hierschau were called

Eemsjekjniipa (Ant Pinchers). Did someone accuse them of getting their jollies by crawling along the ground pinching ant bottoms? Others fit in this category. For instance Schoenau—*Krautjemälja* (Crane Milkers). They must have pretended to be 'high flyers' because how else could you milk a crane? Rueckenau was called *Pogge* (Frogs); Sparrau was *Schpohlinge* or *Schpautze* (Sparrows); Schoensee was *Kroijs Nest* (Crow's Nest); Fuerstenwerder was *Hupps Fleje* (Jumping Flies) and Paulsheim was *Pudleheima* (Doghouse Dweller).

Others related to daily life. The villagers of Lindenau were called *Rullkoake* (generally translated Fritters); Wernersdorf was called *Wauhmet Bultje* (Warm Bread); Neu Halbstadt was called *Glummsbiedel* (Cottage Cheese bags); Franztal was *Fortzevesohla* (Body gas spanker?); Grosweide was *Bulleleida* (literally Bull Leaders) and Friedensdorf was *Kureijoalinja* (*Kurei* is a noxious weed and *Joalinja* means yearlings, thus Weedyyearlings)

Some nicknames related closely to the village name. For instance, Gnadenfeld was *Gnautzefelda* (Gnautze was a very infectious rash, something like eczema); Waldheim was called *Wauldheena* (Forest Hens) and Landeskrona was known as *Laundheena* (Land Hens).

Some nicknames were applied to entire colonies. Residents of Sagradowka were called *Sagradowsche Zanze* (Sagradowka Scythes) *de Twee Schneidge* (double cutting). Apparently when the Sagradowka colony was founded, the new settlers started with very little. But, being ambitious, hard-working Mennonites, they were determined to catch up to the more established colonies. They worked so hard that some people accused them of over-doing it in the extreme. They were jokingly accused of inventing their own style of scythe that would cut not only on the forward stroke but also on the return stroke. Thus the designation—*de Sagradowsche Zanz, de Twee Schniedige*.

Thanks to Edward Hildebrand for doing the research and providing such insights into Nicknames. For the full article please see *Roots and Branches*, Winter 2004/05. This is the Newsletter of the Mennonite Historical Society of BC. As Hildebrand states, this is not a complete list of this element of Mennonite life in Russia. If readers can add other names, please write to the Editor, in order to make a more complete list.

Publication Notes

●Ronald Friesen, formerly of Kleefeld, MB and now of Winnipeg, has recently published *When Canada Called: Manitoba Mennonites and World War II* (pb., 353 pp.\$15.00). It gives special attention to COs and active military forces enlistees in southeastern Manitoba. It also has a well-wordsed series of chapters at the outset on the broader question of Mennonite service and relationship to the war effort in Canada. A large number of photos are included in the account. Ron has also authored *Kleefeld Pilgrims* and *Gruenfeld Chronicles*. To get copies contact aredekopp@mennonitechurch.ca

●Dr. John J. Friesen of the Canadian Mennonite University, assisted by Conrad Stoesz of the Mennonite Heritage Centre, also in Winnipeg, presented papers at two sessions of a conference held at the U. of W. on August 4-6, 2006. The conference was sponsored by the East European Genealogical Society and the Federation of East European Family History Societies. Dr. Friesen's lectures dealt with genealogical studies on Mennonites and Hutterites, and are published in *Discovering our Roots From Eastern Europe to the New World*, 61-70. For further info on the book, and to order contact aredekopp@mennonitechurch.ca or phone 1-204-888-6781 and ask for Alf Redekopp.

●The University of Toronto Press (Toronto Buffalo London) has just published (2006) Dr. Royden Loewen's *Diaspora in the Countryside: Two Mennonite Communities and Mid-Twentieth Century Rural Disjuncture*, hdc., xv, 331 pp, \$70.00 (hdc) and \$32.95(pb). It compares Mennonite communities (basically Kleine Gemeinde) in the Meade, Kansas, and RM of Hanover, Manitoba, regions of the USA and Canada respectively. Dr. Loewen holds the Chair of Mennonite Studies at the University of Winnipeg.

●Students of Mennonite history in Russia will welcome Dr. Helmut Huebert's new work titled *Mennonites in the Cities of Imperial Russia. Vol. I* (Winnipeg: Springfield Publishers, 2006), pb., 455 pp., \$50.00 plus postage. The book covers the cities of Barvenkovo, Berdyansk, Melitopol, Millerovo, Orechov, Pologi, Sevastopol and Simferopol. For further info and to order contact Mennonite Heritage Centre at 1-204-888-6781 or aredekopp@mennonitechurch.ca

●Family studies still abound. A new one is *A Day of Pilgrimage- June 11, 2005: A Document Commemorating the 75th Anniversary of the Arrival of the David and Agatha Fast Family in Canada, 1930 -2005* (Winnipeg, pb., 137 pp), compiled and published in 2006 by members of the family. For further information contact Dr. Peter Fast, 529-445 Stafford St., Winnipeg, MB R3M 3V9, or email aredekopp@mennonitechurch.ca

●An excellent new family study is now available in Adolf Ens and Kathy Enns, compilers and eds. *Ens lineage and legacy: Margaretha Rempel and Gerhard Ens descendants* (Winnipeg: Ens Book Committee, 2006), hdc., 245 pp. For further information contact aredekopp@mennonitechurch.ca

●"Gruenfeld" a history of Kleefeld written and researched by Henry Fast was launched here at Kleefeld EMC on Saturday, 25 Nov.2006.

Newsletters

●The latest issue of *Mennonite Heritage Village Review* is off the press ((Vol. 2, No. 2, October 2006, 8 pp.). Doris Penner of *The Carillon* in Steinbach is editor of this new periodical. It is well illustrated and focuses on recent developments at the museum. Dr. Roland Sawatzky, for instance, has written on "Museums and Spirituality". To get copies contact info@mennoniteheritagevillage.com

●*Windows on the West Reserve* has come out with its latest issue, No. 23, November 2,

2006, 5 pp. It is edited by Lawrence Klippenstein. To get a copy contact klippensteinL@aol.com or write WWR, 584 Berkley St., Winnipeg, MB, R3R 1J9. The issue focuses on the 130th anniversary (1876 - 2006) of the formal founding of the former West Reserve in southern Manitoba.

●The Neuberghthal Heritage Foundation publishes *Neuberghthal Notes* several times a year. The summer 2006, issue gives us a story on the founding of the Neuberghthal store in 1928, by John W. Klippenstein, father of the writer of the article, John Klippenstein. To contact NN write to NHF1@mts.net or phone 1-204-324-1612.

CDs and Cassettes

●Ron Plett of Steinbach has compiled and is the reader for a Low German production, *Arnold Dyck: Siene Losije Jeschicht - Koop en Bua op Reise* (2006). It is available on an album of two CDs, and a set of four cassettes for the price of \$44.95 and \$34.95 respectively. You can order both from Mennonitische Post at mennpost@mts.net or phoning 1-204-326-6790.

●Reuben Epp of Kelowna, B.C. has done the readings for a new CD with materials in Low German entitled *Dit un Jant opp Plautdietsch*. It has been produced in 2006 by Plautdietsche Freunde e.V. in Germany. They can be reached at info@plautdietschfreunde.de. Copies of the CD may be obtained at the Mennonite Heritage Centre in Winnipeg for \$18.00 plus postage.

Contact Alf Redekopp at aredekopp@mennonitechurch.ca or 1-204-888-6781 (ask for the archives).

●Hank and Anne Neufeld of MacGregor, Manitoba, have cut a new CD of Low German songs titled *Dit en Daut*, done by Accusound in Altona. The CD sells for 18.95, and is available from Mennonitische Post at the address noted above.