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Wilhelm Peter Enns celebrated his 100th birthday as he cut the ribbon at the Museum opening.

Winkler Heritage Museum Grand Opening

by Alan Warkentin

The City of Winkler now has a museum to call its own. The Official Grand Opening of the Winkler Heritage Museum at its present location in the Southland Mall in Winkler was held on August 3rd, 2011 at 10 AM. About 150 people were in attendance.

Jerry Hildebrand, chair of the Winkler Heritage Society, introduced the event and Arnie Neufeld, chair of the Winkler Heritage Museum Committee, introduced some of the speakers. Speeches and congratulatory wishes were given by Candice Hoepfner (MP for Portage Lisgar), Peter G. Dyck (MLA for Pembina), Marvin Plett (Councillor City of Winkler), Hans Werner (Author of *Living between Worlds: a History of Winkler*), John Elias (Local Historian and Writer), and Don Kroeker (Winkler business man with roots in Winkler's pioneers). Laurie (Peters) Klassen and her brother Terry Peters played "Oh God our Help in Ages Past" on keyboard and trumpet, which reinforced what various speakers said – that faith in God was evident in the lives of many of the people who were part of Winkler's

history and growth. The closing prayer of Menno Janzen of the Bergthaler Church also echoed that.

A significant part of the opening ceremony was the ribbon-cutting which was done by Wilhelm Peter Enns, an area resident who was celebrating his 100th birthday that very day.

The museum's Mission Statement or purpose is to show "How to Build a Growing Prairie Community." The various exhibits do that.

There are displays with items from early businesses, books recounting the early history of Winkler (also relating to the significance of the Jewish and German pioneers – not only Mennonites), toys, musical instruments, glassware, school items, household items, tools and much more.

The museum is open to the public on Thursdays and Fridays from 6-9 PM and on Saturdays from noon to 4 PM or call 204-325-8009 to make a special appointment. Admission is free, but donations are gratefully accepted. The goal of the museum is to some day have a larger and more permanent location.

Memories of J. M. Klassen

by William Schroeder

The late J. M. Klassen, first executive director of MCC Canada, and I were friends of long standing. Frequently during our almost life-long friendship we indulged in Low German banter. Low German was J. M.'s first language. Mine was High German, so my repertoire was less extensive than J. M.'s, and I learned numerous pithy proverbs from him. Few of these sounded very learned, though some exhibited considerable insight and homespun wisdom. There were wisecracks, quaint Mennonite cultural idioms, and amusing turns of phrase or witty farce. They were expressed in colourful, earthy vocabulary, occasionally unfit for polite conversation.

On at least one occasion I was able to impress J.M. with a quote that was new to him. He promptly appropriated it, adapted it, and applied it on several occasions.

I acquired my inimitable saying under the following circumstances. I was driving my father's hayrack which was mounted on a wagon drawn by a small, high-spirited white gelding, mismatched with a larger, slower mare. Unlike some of our horses which had to be whipped to get started, this gelding bounded away in high gear, dragging the mare and the rig with him. I constantly had to rein him in. Beside me on the rack stood an elderly, frail, diminutive Mr. Neufeld, hanging on to the railing and muttering to himself. I thought he feared being thrown off the rack on the bumpy road. But then he turned his face toward me and admiringly shouted, "Daut Kuntatye foddad de Lien." (That little gelding demands the reins.)

At J. M. Klassen's funeral late in 2010 somebody reported how his determined, yet tactful diplomacy had played a major role in combining a number of existing Mennonite organizations to form MCC Canada. Promptly I was reminded of the above episode – that shout, and how it could be applied here. Now, J. M. was no "small horse." At that time, before his debilitating heart problems, he was a very strong, robust man with a stately stature. God had also gifted my friend with a wholesome self-confidence and administrative brilliance.

Elisabeth Peters

1915-2011

by Lawrence Klippenstein

The publication of a tribute to Elisabeth Peters in the June, 2011 issue of **Heritage Posting** led to several responses asking for more information about her life and work. We are therefore sharing additional data in this supplemental note.

One question had to do with her biography as such. Elisabeth was born on 13 November 1915 in the village of Grigorievka in southern Russia (later Ukraine). She was the youngest daughter of Diedrich and Katharina Funk Dyck. The family of eight, including their mother, and the older siblings, Heinrich, Diedrich, Katherine, Anne, Sonya and Ella, immigrated to Canada in 1925. Father Diedrich had been killed during the Revolution.

Elisabeth passed away on 16 May 2011. Her parents and all her siblings, including also her husband, Dr. Victor Peters, predeceased her. She left to mourn her passing, a daughter, Dr. Rosemarin Heidenreich (Paul Paterson), son Karl Peters (Nouk) of Thailand, grandchildren Stephanie and Phillip Heidenreich, Toronto, their father Dr. Wolfgang Heidenreich, Winnipeg, granddaughter Saraniya Peters, Thailand, sisters-in-law Irene Peters, Katharine Dyck, and May Dyck-Anderson, along with cousins, nieces and nephews.

Numerous features of her life's work were mentioned earlier. Additional information has become available regarding her editorial activities and published books. Among these can be mentioned her editing assistance for *Das Dorf im Abendgrauen: Gedichte (A Mennonite Village at Dusk: Poems)*, by Fritz Senn (Gerhard Johann Friesen), 1974, her edited, translated (from Low German) work, *Two Letters: The Millionaire of Goatfield*, by Arnold Dyck, 1980, and *Memories of Grigorievka*, compiled and edited by Elisabeth Peters and Ted Friesen with Glenn Bergen, 1998.

Published books include *Erzählungen aus dem Mennonitischen Leben (Stories of Mennonite Life)*, 1994, *Wem Gott Will Rechte Gunst Erweisen (To Whom God Shows Special Blessings)*, 1994, and *Dee Tjoaschenhatj/ The Cherryhedge: A Play in Three Acts (1998)*. All these works were preceded by her unpublished Master of Arts thesis, "Der Mennonitendichter Arnold Dyck in Seinen Werken" (Mennonite Author Arnold Dyck and His Works), University of Manitoba, 1968. *Der Bote* and various Mennonite journals also carried a number of her stories and other features over the years.

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The Manitoba Mennonite Historical Society newsletter, *Heritage Posting*, welcomes letters, reports and historical notes from society members and other readers.

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A Tribute to Peter Paetkau

1940-2011

by Conrad Stoesz

Peter loved to surround himself with beautiful words, ideas and images. Peter's favourite topics were Mennonite, Canadian, Manitoba, and Ukrainian histories and poetry. In the 1980s Peter was very active in Mennonite literary and historical circles, attending numerous events with his tape recorder. In many cases his is the only recording of the event in existence. Clothes drying in the washroom; a page three quarters through the typewriter; a jug of juice on the counter; all are evidence of a life that came to a sudden end on August 18, 2011.



Peter Paetkau was born on March 29, 1940 to Abram Paetkau and Lena Schmidt in the Sperling area, east of Carman, Manitoba. He joined the Lowe Farm Bergthaler church in his early 20s and farmed with his father. In 1967 he married Mary Anne Dyck and together they had five children between 1969 and 1977. The family was associated with the Mennonite Brethren Church. In 1988 the couple separated and Peter moved to Winnipeg where he opened a small gift shop called "Nice Things for Gifts" on Pembina Highway. Unfortunately business was not brisk enough to keep the doors open for very long.

Long time director of the Centre for Mennonite Brethren Studies, Ken Reddig, remembers Peter well. "Peter was tenacious at doing his research. He often had an article or an idea in mind that he pursued doggedly. Peter loved the arts and especially Mennonites in the arts. It was common to find Peter at an event with tape recorder in hand, whether a speech on Mennonite History or a musical performance. These tapes have now been safely archived in the Mennonite Heritage Centre.

"Peter struggled to be a part of the Mennonite history and arts community. He often felt lonely and ignored because of his lack of formal education. However, his tenacious spirit and his penchant for recording and observing Mennonite history as it unfolded put him closer to the centre of this community than he perhaps realized.

"I will miss Peter. His smile and direct manner of approaching a person and a subject were a gift. Somehow I think Peter often caught those obscure little events that later proved to be formative in the development of Mennonite culture and history."

Peter described himself as a person happy to spend time on his own enjoying a long bike ride or spending time talking with people. Between 1977 and 1984 he wrote twenty-eight articles for the Mennonite Mirror, three for Der Bote and eight for the Mennonite Historian.

Launch of a Volume of Historical Significance

by Ernest Braun

A History of the Chortitzer Mennonite Church of Manitoba, 1874 – 1914, the newly published Volume 5 of the East Reserve Historical Series was launched to a sizable audience at the Mennonite Heritage Village in Steinbach at 2:00 PM on Saturday, July 30, 2011, in conjunction with the events of the annual Pioneer Days weekend. *A History of the Chortitzer Mennonite Church of Manitoba, 1874 – 1914*, was written by Dennis E. Stoesz, and published by the Manitoba Mennonite Historical Society.

The program was led by Jacob L. Peters, who opened the event with a quick review of how the book came to be, explaining that originally Stoesz wrote the manuscript in 1987 as a Masters Thesis for Dr. Friesen at the University of Manitoba. He then introduced the special guests, Ed and Sara Stoesz of Altona (parents of the author who accepted the complimentary book in the absence of their son, Dennis Stoesz, who lives in Goshen, Indiana), Bishop Frank Unrau of the Chortitzer Mennonite Conference, Hans Werner of MMHS and the Plett Foundation, Alf Redekop of Mennonite Heritage Centre, and the members of the editorial team, Jacob E. Peters, Adolf Ens, Ernest N. Braun, with Jacob L. Peters as chair of that team. He also mentioned that Gus Dueck and Cornie Martens sent regrets at not being able to attend: they were given special mention for the work they did on an earlier church history book, *Chortitzer Mennonite Conference 1874 - 1994*, published in 2004.

Jake E. Peters, a personal friend of the author, gave an overview of the contents of the book, touching on some highlights in the 40-year period covered by the manuscript, the challenges to the church in the form of new boundaries, education issues, new influences from the U.S.A, etc., all amid the pressures of the pioneering era, where populations shifted radically in a short period of time. The book is also a summary of the institutions and personalities of leaders of the time.

Complimentary copies of the book were given to Ed/ Sara Stoesz, and to Bishop Frank Unrau both of whom gave a short response. Alf Redekop was given special mention for his work converting the manuscript into Word, and for formatting the final text for publication, the material having been compiled by Adolf Ens. The work on footnotes and bibliography was done by Adolf Ens and Jake E. Peters, and proofing by Ernest N. Braun, with Jacob L. Peters as chair and coordinator. Hans Werner represented both MMHS and the Plett Foundation.

The launch was concluded with an invitation to a snack prepared by the Museum staff. Books were available for sale at a reduced rate, but can now be purchased at the Museum or Mennonitische Post and the usual outlets in Winnipeg for \$20.

A Treasured Homestead Entry Receipt

Written by Lloyd Penner, March 3, 2011

"We could make a good soldier out of you," said a passerby to Jacob, nineteen years of age. It was 1874 in Russia. This possibility gave Jacob such a scare that he immediately decided to emigrate to Canada, whether or not his parents reached the same decision. William Hespeler, an agent of the Canadian government had invited Mennonites to Canada only two years earlier.

In 1874 Jacob B. Toews, along with his parents and their entire family settled in Blumenort, Manitoba. On November 3rd, 1875, Jacob registered a homestead in Winnipeg for the south-east quarter of Section 16-7-6 in the Twin Creek area, and received Receipt No. 43 for \$10.00 from the Office of Dominion Lands. The receipt was countersigned by William Hespeler, the same man whom the Mennonites had met in Russia, and who had induced them to investigate Canada as a possibility for a future home. Jacob, being a scholar by nature, hung on to his papers.

Three months following this acquisition, Jacob married Mary Loewen of Hochstadt, and presumably took his papers to the house he had built on his father-in-law's yard. Being a scholar by nature, Jacob taught classes at one end of their residence for twelve winters.

In 1890, Jacob and Mary and their family moved to Kleefeld, where he built a house in the bush, with the result that he was now known as "Bush Toews" and in time also had a large barn moved to their site by means of wagons that were pulled by twenty yoke of oxen. Jacob and Mary farmed for twenty years and had eleven children. He was ordained a deacon, and Mary was a midwife. This couple brought cheer to many homes.

In 1910 the family moved to Stern, Alberta in the Swalwell-Linden area. The house that was built for them is still in use. When their youngest daughter, Susana married Henry Reimer in 1922, the young couple began to help operate the farm. After twelve years of sharing the house, Jacob and Mary moved into a small new house in the garden. Their important papers were also transferred to their new home, including the 1875 receipt for the homestead in

Manitoba, their wedding invitation, and most of the issues collected over a lifetime of the Holdeman church periodicals, *Botschafter der Wahrheir* and *Messenger of Truth*, dating back nearly to the first issues.

Grandfather Toews died in 1938, and the papers were transferred back to the nearby house where daughter Susie still lived. Obviously old documents were important to this family, and were well cared for.

Susie Reimer died in 1992. I am the husband of Gladys, Susie and Henry Reimer's youngest daughter, and since I am fairly fluent in German, we received most of Grandfather's German papers and books, and took them to our home at Stettler, Alberta. I find it a rather interesting twist that I, the eldest son of the eldest son in my own family, am married to the youngest daughter of the youngest daughter in my wife's family.

During the winter of 2011, my wife Gladys was shaking out some old clothes, some of which had belonged to her grandmother when the old homestead receipt dropped to the floor. It was for us another connection to the past.

We plan to frame this well-travelled paper. In time perhaps more details will surface. Grandfather Toews never moved to the homestead. What happened? Had he planned to settle on it after marriage? We don't know ... yet. Possibly others have additional information.

This Receipt will not be Valid unless Countersigned by the Officer in Charge of the District within which the Land is Situated.

HOMESTEAD ENTRY RECEIPT

DOMINION LANDS.



OFFICE OF DOMINION LANDS,

Winnipeg November 3rd 1875

Received from Jacob Toews

the sum of ten Dollars, being the Fee required

by the "Act Respecting the Public Lands of the Dominion" to be paid on filing an Application to be entered for a Homestead Right, which he has now done for the S. SE

Quarter of Section 16

Township 7 Range 6 E

COUNTERSIGNED

Wm Hespeler

Sonala Boldt
AGENT DOMINION LANDS.

Should be S.E. 1/4 - 16 - 7 - 6

Favoured Among Women **Launched at Mennonite Heritage Village**

by *Lawrence Klippenstein*

Author and family therapist Hedy Martens of Winnipeg has given us an impressive and significant new biographical novel that is now out there for all to see and read. A highly-interested group enjoyed the “sampler” readings which Hedy provided for her listeners at the book launch at MHV in Steinbach on Sunday, September 18. The story focuses on Greta Enns from Sergievka, a Mennonite village of the Fürstenland settlement near the Old Colony in tsarist Russia. Actually it is only the first part of that story. Another volume, already in the making, is to follow.

Greta grew up in relatively pleasant places of pre-revolutionary Russia but did not emigrate in the 1920s. She survived the nearly insurmountable often life-threatening private and public hurdles of many thousands caught in the Soviet cauldron during the ensuing years. While many perished under crushing circumstances, many others lived to tell their still gripping stories.

The creation of a new book, like the birthing of a baby, always turns out to be a miracle in some way. Hedy noted that her book commenced in England in 1983. There she and John, her husband, heard of people with stories that would become this volume. In due time an intensive time of taping oral history came to hold these tellings of Greta’s life experience. The tapes remain to constitute a treasure in their own right.

The author acknowledges many individuals who played a role in bringing her efforts to full fruition. These include not only the story tellers, but also the historians with contextual information, writers who convert tales into



Hedy Martens (left) enjoys a light moment at her book launch.

novels, and encouragers who keep such projects going. The gathered group got a little feel for the broader strokes of what succeeding here had involved.

Appropriately the group also had the opportunity to meet Annalee Giesbrecht, speaking for Canadian Mennonite University Press, relatively new publishers on the block, who have firmed up their proof of competence and caring about new books, through this fine product. Volume Two of this title, when with us as promised, will further illustrate why.

A book sale with author-signing at the launch, coupled with refreshments and chatting among friends and newcomers spurred on what is now a growing consciousness of Greta Enns. She will, through this endeavor, continue to raise awareness of the fact that hundreds, indeed thousands of similar accounts of living in the face of great strain and stress exist. Their stories often help to define greatness for all to see and emulate.

Altbergthal School Project News

by *Lawrence Klippenstein*

Earlier news releases have described the project noted here – preserving the 107-year old school building constructed in the West Reserve village of Altbergthal in 1904, and still existing after its “full retirement” around 1980.

The building, moved to Altona in 1982, has been there as a kind of embryonic museum. Recently the town council ordered its removal - demolition or relocation. A small supporting committee which had presided over its slow but certain deterioration needed to act.

A longer story could be written about a number of vain efforts to find a new “home” for the building. That has now been accomplished with the October 17, 2011 decision by the Neubergthal Heritage Foundation (NHF) to give the building space on its heritage development site in the village a few miles southeast of town. An earlier

September action by the village assembly had voted down a motion to relocate the building to the now vacant former school lot of the village.

Reconstruction of the building began some months ago, and a primary coat of paint was applied recently. Window and roof work remains to be done and is planned for before a move. The move may need to wait for 2012 for completion. Wilf Hiebert of Altona has been directing the renovations, etc.

Immediate upcoming tasks include completion of reconstruction (still in 2011), beginning discussions with NHF on how programming can be worked out for the new structure after the move, and the kick-off of another phase of fund raising. More info on all of these fronts will be available shortly. Thanks much for supporting the project till now, and in the future!

Tractor Trek Attracts Youth

by Ken Reddig

Youth gave a boost to the day at the 4th annual Eden "Visit the Villages Tractor Trek" on Saturday, July 16 in Reinland, Manitoba. While each year there has been a young person driving a tractor, this year there were 4, and three of them were young women.

The "Visit the Villages Tractor Trek" is a fund-raiser for Eden Health Care Services and its programs in southern Manitoba. Monies raised go to support mental health recovery programs such as housing, employment, counseling, and counseling for persons living with addictions.

Persons entering their tractors can be of any age—but the tractors must be 40 years or older. Entering last year and again this year was Tyler Wiebe. Tyler is 14 and his tractor is a 1941 Farmall BN. Two years ago Tyler and his grandfather Martin Wiebe spent the winter restoring this tractor. Tyler's dad Hank Wiebe offered assistance to the grandfather/grandson team. Hank rode with Tyler on the Trek. It is a beautiful tractor and the three generations of Wiebes are justly proud of what they accomplished. Entering the tractor in the trek is a good opportunity to show off their handiwork but also to show their support for Eden and the organization dedicated to working with people with mental health issues.

New drivers this year were Haley and Megan Ens together with their cousin Kirsten Friesen. Dressed in t-shirts that they proudly labeled "farm girls," they drove a 1941 VC Case that their grandfather Abe Ens had restored and specially outfitted with three seats. The three generations of Ens' drove in a row with the young women first, then Chris Ens, father of Haley and Megan, followed by Abe Ens the grandfather of the girls.

It was inspiring to see these 13 and 14 year old young people involved. Their enthusiasm was infectious and brought a smile to those who sat and watched the trek as they proceeded down country roads and through five



Left to right: Abe Ens, Chris Ens, Kirsten Friesen, Haley and Megan Ens, — Photos courtesy of Eden

southern Manitoba villages.

The route began in Reinland, Manitoba and meandered through the villages of Schoenwiese, Gnadenthal, Friedensruh and Neuenburg with lunch halfway through the trek at the Blumengart Hutterite Colony. That was one of the many highlights of the trek. The Colony served the trekkers a fine lunch, sang for them and participated in an auction of several toy tractors. The auctioneer this year was Sig Pfahl, well-known pharmacist from Winkler, Manitoba. Everyone enjoyed the experience of watching Sig in a new role.

The Trek was successful in raising over \$40,000 for Eden's programs in the region. Next year's trek will take place July 14, 2012.

For those interested in further information please contact: Ken Reddig, Eden Foundation, 204-325-5355 or 204-795-2499, or James Friesen, Eden Health Care Services, 204-325-5355



Dedication of Wall Commemorating Conscientious Objectors

by *Conrad Stoesz*

A young girl stands next to the brick wall at Winkler's Bethel Heritage Park. "Why are these bricks here?" she asks her mother. "That is what this Wall of Remembrance will do," said Mennonite Central Committee representative Tina Fehr Kehler in her address at the dedication service on September 11, 2011.

On a warm sunny afternoon, some 250 people gathered to commemorate conscientious objectors (COs) to war with a monument dedication service. Bernie Loeppky, chair of the Evangelical Anabaptist Fellowship (EAF), explained that the 3021 bricks which constitute the wall represent the number of young men from Manitoba who served Canada as COs during the Second World War. A handful of octogenarian COs from the Second World War -- some on a day pass from hospital -- attended the event, sponsored by the EAF and Manitoba Mennonite Historical Society (MMHS).

The service opened with "O Canada," hymns and prayers. A MMHS representative gave a summary history, linking the migration from Europe to Winkler of Mennonites with the strong belief in refusing military service. Anabaptists were persecuted in the 16th century for many reasons, including their unwillingness to fight in war. Mennonites came into being out of the Anabaptist movement, migrating across Europe and eventually to Manitoba, continually seeking military exemption. Representatives from five denominations brought greetings and a call for greater faithfulness to Jesus' teachings, including nonresistance and peacemaking. A singing group from the Winkler Berghaler Mennonite Church rounded out the service.

The monument for COs stands on the opposite side of the park from the monument to war veterans, mirroring tensions still felt in families and the wider community, noted Mennonite Church Manitoba representative Justin Zacharias. Others observed that honouring both in one park represents a continuing dialogue on this important topic.

In the book of Joshua, God instructed the Israelites to build a stone monument to help them remember and tell the story of their ancestors and ultimately of God's faithfulness. The Wall of Remembrance follows this example. Funds donated at the event will go toward the cost of the wall and the production of teaching materials.



Conrad Stoesz and son Andrew Sept. 11, 2011.

— Photo by Bill Stoesz

On the way home I took to the opportunity to talk to my son, discussing our history. I told him about his great-grandfather John Stoesz, who performed alternative service as a conscientious objector. The wall helped me tell our story. For more information about conscientious objectors visit: www.alternativeservice.ca

Conrad Stoesz is archivist at the Mennonite Heritage Centre and the Centre for MB Studies

Heritage Posting Goes Electronic!

Last November we offered you the choice of receiving your copy of *Heritage Posting* by e-mail in PDF form, thereby giving you the advantage of speedier arrival and full colour. At the same time you would save MMHS postage and handling.

About 65 subscribers chose this option. If you want to receive your next copy in electronic format, please respond by e-mail to our address in the box on page 2. Thank you. The editors.

Book Review

Dennis Stoesz, *A History of the Chortitzer Mennonite Church of Manitoba 1874-1914* (Winnipeg, MB: Manitoba Mennonite Historical Society, 2011), 111 pp., 20.00 CND
Reviewed by Lawrence Klippenstein

Could not a work written almost 25 years ago be too outdated to publish now? It could be, but this study of the Chortitzer Mennonite Church (CMC), done as an MA thesis in 1987, is not. Additional study and publication on the topic has indeed taken place since then. The author would no doubt have cherished new information that would fill in a few gaps he knew remained. But the value of the end result here remains essentially untarnished.

The author has outlined, under nine main themes, what he regards as the pivotal matters constituting the history of the founding and early years of the main pioneering Mennonite church group of the East Reserve in Manitoba. If the New Russian Chortitza Mennonite *Gemeinde*, founded in 1789, were dubbed a “parental” body, then this would be one of the five “siblings” resulting from the move to Manitoba in 1874-1876, namely the Bergthaler, Chortitzer/West Lynne and Sommerfelder/Rudnerweider fellowships – altogether comprising a much larger story than told here, but of one piece, as it were.

The nine themes selected here for a definition of the East Reserve Chortitzer Mennonite group are *community*, including emigration, founding and early common life, *boundaries*, dealing with dispersion as well as integration, *meeting places*, meaning centres of worship, adjusted to changing needs, the *Waisenamt* (Orphans’ Bureau), *education*, a major issue, *politics* which deals with assimilation and differentiation in church-state relations, *leadership*, *identity*, i.e., isolating core values in relation to other church groups, and *theology*, both particular and general, closely connected with identity as a transformed body as time goes on..

One could call these not only historical realities in their time, but “fingerposts” as well that set the stage for going beyond a tentative analysis, as some might see it here. They propose relevant guiding principles and facets for looking farther than the parameters of this study permit.

In naming these nine aspects this study draws up close to what the late Henry J. Gerbrandt did in his study of the Bergthaler Mennonite Church published in 1970. In the nature of the situation, Gerbrandt’s treatment overlaps almost totally with the Chortitzer experience, especially in the first several settlement years, but was able in larger compass to expand on most, if not all, of the nine mentioned themes. It needs definitely to be read in tandem with this somewhat shorter but in some ways more nuanced and helpfully condensed treatment

The intended depiction, by Stoesz, of a group that shifted from an ethnic to a denominational theological and

sociological profile, is an interesting and potentially dynamic projection. Perhaps dichotomy is not as fully spelled out here as some might wish it were. It may even be the chosen aspects, using those terms, and juxtaposed in that way (ethnic versus denominational) do not quite evince what the author wanted to say about this transition. More refining of concepts appears called for.

The final chapter on the transition does make considerably clearer what earlier on seems somewhat skeletal at times. It could be that the lack of a more complete picture of the rather massive transmigration, well over half the families, from the East Reserve to the West Reserve, mainly in 1878-1882, along with more minor group departures, obscures somewhat the far-reaching implications of that fragmentation for those who stayed behind to create a more self-consciously reorganized Chortitzer *Gemeinde*.

Setting the nine topics in isolation from each other, in separate chapters, as is done here, also leaves one wishing now for further work on how the realities subsumed under these headings interacted with each other. It could even be that the period would then come up looking more conflictual, or at least more complex; what were all the reasons for a major departure, one might ask? Could the larger body have found another formula to retain greater ongoing cohesion, as it were, even with a river to cross?

But the fingerposts thankfully have now been put in place – let others take heed and take it from there!

Book Note

by Lawrence Klippenstein

Twelve Sketches on the Mennonites of Siberia (Steinbach, MB: 2011) is a 25-page booklet available on-line free of charge, or in paperback hard copy for 7.00 postage paid from Lawrence Klippenstein at lawrenceklippenstein@gmail.com It is based on first-hand experiences obtained by attending a conference on Germans in Siberia held at Omsk, Siberia, in 2010, and other trips to the region. A number of papers read at the conference will be available in the next issue of *Journal of Mennonite Studies*. An 18-page booklet serving as a tour guide manual for visiting the memorial monuments erected for Prussian Mennonite land scout delegates Jakob Hoepfner and Johann Bartsch can be ordered from the above-mentioned email address also – on line free and hard copy for 6.00 postage paid. The original monuments, erected in the Old Colony, south Russia (now Ukraine) around 1890, are now located at the Mennonite Heritage Village in Steinbach, Manitoba.