



Mennonite Heritage Week Discussed in Ottawa

**Ted Falk's speech in support of the motion,
Feb. 27, 2019**

Madam Speaker, as a Mennonite, I am pleased to support the motion put forward by the hon. member for Abbotsford, Motion No. 111, which proposes to recognize the second week in September as Mennonite heritage week.

Faith, persecution and the dream of a better life: these were the driving forces that brought thousands of Mennonites to Canada from the 18th century onward. Today nearly 200,000 Mennonites call Canada home.

In 2010, the largest concentration of urban Mennonites was found in Winnipeg, in my province of Manitoba, followed by Vancouver, Saskatoon, Kitchener and Waterloo. Each of these urban populations is fed by large Mennonite rural communities, such as those that exist in southern Manitoba. In fact, today Winnipeg has one of the largest urban Mennonite populations in the world, with more than 20,000 Mennonites and dozens of Mennonite churches.

As we consider the idea of designating the second week of September Mennonite heritage week, we naturally lean on the rich history of the Mennonite community in Canada.

Mennonites go back to the 16th century, as a people forged out of the Protestant Reformation. With the invention of the printing press the century before, faith was transformed. People were in a position to read and understand the Christian scriptures for themselves. The Anabaptist movement was born.

The movement spread throughout Europe. In northern Germany and the Netherlands, a man by the name of Menno Simons became an influential Anabaptist leader.



Ted Falk, Provencher (CPC)

Originally a Roman Catholic priest, Simons had concerns about infant baptism. He ultimately came to believe that baptism should be voluntarily chosen by mature believers. This was contrary to the widely practised tradition of infant baptism within mainstream Christian communities.

Simons wrote extensively, preached constantly and eventually turned a fledgling movement into an ever-expanding community of

believers that came to be known as the Mennists.

The Mennists were peaceful, with a tendency toward self-sufficiency and isolation that produced a particularly unique social-religious culture, a culture that held a deep conviction of faith that was not simply a private matter but a way of life that expressed itself in every facet of one's being. Commitment to God and family was paramount.

Fierce persecution characterized the life of these believers. Many were imprisoned and executed. Being Anabaptist was considered a crime, so persecution led them to migrate throughout Europe and North America.

(Continued on page 4)



Eleanor Chornoboy
Chair

Don't miss the MMHS Annual General Meeting!

Manitoba Mennonite Historical Society AGM

is scheduled for

March 16, 2019 from 10:00 – 12:00

at the

Mennonite Heritage Village in Steinbach

Hopefully you will be able to join us.

“...Inspiring” 50th Anniversary of the Mennonite Historical Society of Canada

By Conrad Stoesz,
Archivist, Mennonite Heritage Archives

2018 marked the fiftieth anniversary of the Mennonite Historical Society of Canada (MHSC). It was founded as a project of the Ontario and Manitoba Mennonite historical Societies and its first project was to produce a history of Mennonites in Canada to help unify the Mennonite communities across Canada. The society grew to include Mennonite historical societies, denominations, and other Mennonite organizations from BC through to Quebec.

The anniversary was celebrated during the Mennonite Historical Society of Canada's annual meetings that were hosted in Winnipeg in November 2018. The first days consisted of annual gatherings and meetings of the Society and the awarding of the MHSC Award of Excellence to three distinguished Mennonite historians who served the Mennonite community for decades. The first two recipients were Dr. Adolf Ens and Dr. John Friesen who taught at Canadian Mennonite Bible College starting in the 1970s. They played foundational roles in the telling and preserving of Mennonite history, published numerous books, and energized local interest in historical projects. The third recipient was Dr. Abe Dueck who taught at Mennonite Brethren Bible College, wrote several books and articles, and finished his career as the director of the Centre for Mennonite Brethren Studies.

During the meetings the MHSC established two committees to create awareness around the Mennonite emigration from Manitoba and Saskatchewan to Mexico and Latin America starting in 1922, and a second committee to work on commemorative projects marking the



MHSC Awards of Excellence for 2018 were given to (L-R) John J. Friesen, Abe Dueck, and Adolf Ens.

— Photo by Conrad Stoesz

wave of new Mennonite immigrants from Russia to Canada from 1923-1930.

After the MHSC meetings, which were hosted by the Mennonite Heritage Archives, the anniversary focus shifted to the University of Winnipeg and the conference hosted by the Chair in Mennonite Studies, “A People of Diversity: Mennonites in Canada since 1970.” Thirty-two presentations were given over two-and-a-half days that ranged from the history of the national society, the founding of archives, cultural diversity, agriculture, education, and youth. The sessions were well attended including numerous presenters and participants from out of province. Esther Swatzenhuber wrote, “Most thrilling of all was my first taste of Canada’s vast archiving of its Mennonite identity. It is to be respected. We in the U.S. do not have any sort of Mennonite Historical Society on a national level, and the level of scholarship, documentation and archival work is simply phenomenal.” Erin Unger wrote on her blog that she “felt encouraged and inspired by” some of the conference presentations. She also noted that the conference is a springboard in the discussion about a volume four in the *Mennonites in Canada* series to take the history of Mennonites in Canada from 1970 to 2010. To again quote Erin Unger, “Ah, it was so fun to be at this conference!”

MHSC annual meetings rotate across the country and the next one is slated to be hosted in Quebec January 16-19, 2020. The upcoming conference hosted by the Chair in Mennonite Studies will take place at the University of Winnipeg on October 18-19, 2019 and is entitled “Mennonites and Anthropology: Faith, Ethnography, and Cultural Entanglements.”

Manitoba Mennonite Historical Society

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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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Website: www.mmhs.org

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Renewing your membership in MMHS. . .

We hope you will take time to renew your membership or to join for the first time!

What are the benefits of membership?

You will have an active role in Manitoba Mennonite History activities to the extent you wish to be involved. . .

On MMHS committees

Voting rights at the AGM

Participation in and organization of special events

You will receive the MMHS newsletter, *Heritage Posting*, three times a year. You can receive it in your email (colour), or you can get the print version (black and white), or both.

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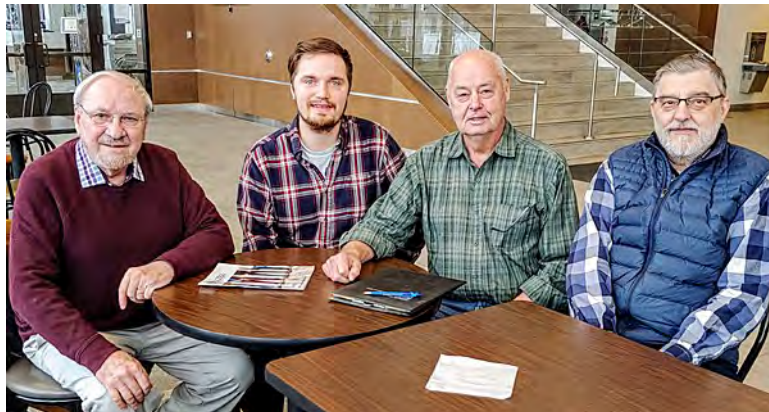
Bert Friesen, Treasurer
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CANADA

You are also encouraged to include tax receiptable donations to MMHS to support their projects.

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Thanks! Your *Heritage Posting* team hopes that you will continue to enjoy the news, stories and book reviews we include in each issue of the newsletter! Any ideas or suggestions are welcome. Send them to Glen at grklassen@gmail.com

The *Heritage Posting* Team



L to R: Glen Klassen, Editor, Andrew Brown, Membership list maintenance & email distribution, Ted Barg, Layout & Design, Jake E. Peters, Print version distribution.



Right: Lawrence Klippenstein, contributing editor

If you have recently paid up and are happy with how you are getting HP, please ignore this notice.

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Mennonites were looking for a place where they could truly and fully enjoy one of humanity's most basic and fundamental rights, the right to freedom of conscience and freedom of religion.

Much as it is today, Canada was a desired destination for many who were suffering at the hands of their persecutors. The first waves of Mennonites to arrive in Canada came from Pennsylvania in 1786, which eventually led to the creation of the Mennonite Conference of Ontario and Quebec, believe it or not.

The second wave of European immigrants arrived in 1822 and established a large Amish settlement that would become the Ontario Amish Mennonite Conference, in 1923.

A third wave saw more European immigrants from Russia and Prussia settle in the Canadian Prairies beginning in the 1870s. At the time, the Dominion of Canada was looking for European farmers to settle the new province of Manitoba. That led the government of the day, through the minister of agriculture, to issue an invitation known as a privilege. The letter, signed by the secretary of the department of agriculture, made 15 provisions for Mennonites, should they choose to relocate.

Timing is everything. At that time, the Mennonite populations in Russia and Ukraine were particularly nervous about their future in that region. Changing legislation meant that Mennonites were required to teach Russian in schools. Moreover, they were losing their exemption from military service, which created a problem, given their adherence to the principle of pacifism.

A delegation visited Canada in 1873 and determined that Canada would be a suitable new home. The minister of agriculture, the hon. John Henry Pope, made an arrangement with the delegation, in view of their formal announcement to him of their intention to settle in the province of Manitoba. According to an order in council from 1873, the arrangement included an exemption from military service. Guarantees were also provided for the fullest privilege of exercising their religious principles and educating their children in their schools, as provided by law, without any kind of molestation or restriction whatsoever.

The order in council also reserved eight townships in southern Manitoba for Mennonite settlement and offered

each Mennonite adult a free quarter section of land. What a bargain, and Mennonites love bargains. They saw it, recognized it and jumped on the opportunity. The option to purchase the remaining three-quarters of a section was given to them at a dollar per acre. This arrangement worked well for both parties. Canada would have farmers to settle the Prairies and unleash its agricultural potential, and the Mennonites would be free to exercise their religious freedom without fear of persecution.

Between 1874 and 1880, some 17,000 Mennonites left Russia, and 7,000 of those came to Manitoba. While they kept the new faith, these new Canadians were free of the persecution that had plagued them in Europe. Upon coming to Canada, however, there were still challenges to overcome, such as sickness, clearing the land for farming and building homes for their families. Nothing came easy. One writer called the region a "wilderness since time immemorial, wild and covered with forest".

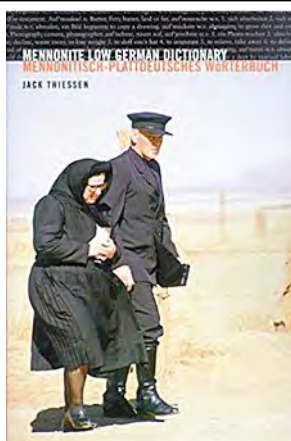
Another member of the group that arrived in Manitoba in late July humourously wrote about their experience with mosquitoes, "The misery that these numerous tormentors inflicted upon us in those three days and nights in the open flatboat was something extraordinary. We had never seen anything like this. If Pharaoh's plagues were similar, it is no wonder that he became pliable and yielded to Israel's departure."

The condition of mosquitoes in Manitoba has not changed.

Facing the raw elements would be one of the enduring challenges of settlement for Mennonites. Settlers would come together regularly to accomplish significant tasks: removing stumps, building barns, cutting wood. However, Manitoba's first nations and Métis populations also helped the early settlers stay alive in those first few difficult years. They sold them fish, cattle, potatoes and other goods, and provided moccasins for footwear. They also showed them where to find sources of fresh fruit, like chokecherries and saskatoons. Thanks to the hard work of the pioneers and the kindness of Canada's first nations and Métis, Mennonites pulled through the most challenging years of the settlement.

A fourth wave saw Russian Mennonites come to Canada in the 1920s. These people settled in small communities stretching between British Columbia and

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Jack Thiessen's *Mennonite Low German Dictionary*, first published in 2003, has been out of print for some time now. In order to make this invaluable resource available again, Ernie Braun and Gerhard Ens have recently recreated the original text (the digital version was lost) with great effort and with the help of a number of other friends of *Plautdietsch*. So the 2019 version, which is virtually identical to the original, is now available from the Mennonite Heritage Archives in Winnipeg and from the Mennonite Heritage Village and the Mennonitsche Post Bücherladen in Steinbach for \$39.95.



Jack Thiessen being interviewed by the Carillon at the Mennonite Heritage Village recently.

(Credit: GK)

"The Mennonite DNA Project"**Glenn H Penner****Monday May 27, 7:00 pm****Manitoba Genealogical Society****1045 St. James St.****Glenn H. Penner**

"This is a non-technical introduction to the use of DNA in genealogical research as it applies to people of Low-German Mennonite background. The different types of DNA and how the analysis of each can be applied to genealogical problems will be discussed. Examples involving Low-German Mennonites will be shown."

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Ontario, ultimately forming individual Mennonite conferences as the wave continued. It is this wave that saw all four of my grandparents come to Canada.

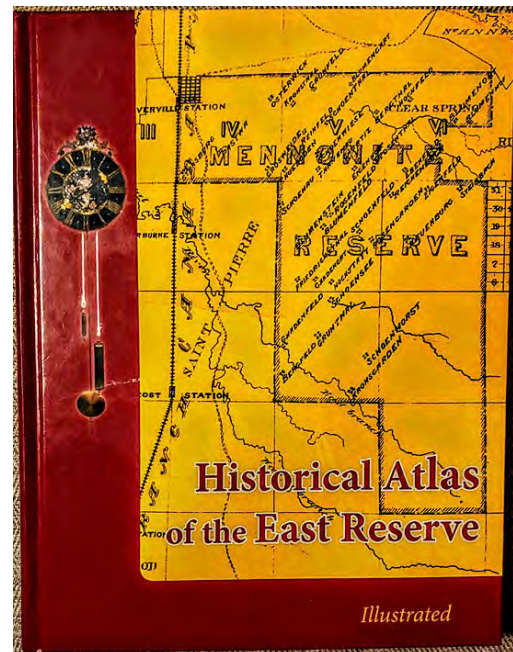
Prior to their departure from Russia, Mennonites had been invited by Catherine the Great to settle in her land. Catherine recognized that the Mennonites were skilled farmers, and the queen needed people to occupy recently seized territories. They were officially promised that they would never have to serve in the military and they could practice their religion freely. By the 1900s, Russia's Mennonite colonies had become the most prosperous and well-developed rural regions in the country. However, with the outbreak of war between Russia and Germany in 1914, the German-speaking Mennonites started to face increasing persecution. Mennonites were labelled agents of Germany and enemies of the state, but things got even worse when the Bolshevik revolution led by Vladimir Lenin erupted in 1917. With the emergence of a new communist government followed by a civil war, Mennonites faced an uncertain future.

My grandparents, like many others in the area, wondered whether they would be able to live, worship and farm as they had for generations. In the years following the revolution, my grandparents were forced to flee, walking away from their homes, their businesses, their farms—everything. Property was confiscated. Women were raped. Men were tortured and killed. Everything was lost. With the help of those already living in Canada, around 21,000 people arrived here between 1922 and 1930.

The Second World War also saw more than 12,000 Mennonites migrate to Canada from the U.S.S.R. and Germany. Not long after, another 8,000 Mennonites migrated to Canada. Driven by the core belief that through the life, death and resurrection of Jesus Christ, God offers salvation from sin to all people, Mennonites have made their mark in modern Canada.

However, one of the most significant contributions that Mennonites have made to Canada is in the area of generosity. Stirred by their faith, Mennonites promoted peace, justice and genuine love for one's neighbours over generations. According to Statistics Canada, many southern Manitoba communities are the most generous charitable givers in the country. The city of Steinbach in my riding has the highest median donation for cities over 10,000 in population at \$2,160 as the median donation, with the average Canadian's being \$300.

All of the debate on Manitoba Heritage Week can be read at <http://www.ourcommons.ca/DocumentViewer/en/42-1/house/sitting-388/hansard#Int-10514293>



The 4th reprint of the *The Historical Atlas of the East Reserve* will be available in late March, 2019 at the Mennonite Heritage Archives in Winnipeg and the Mennonite Heritage Village in Steinbach as well as McNally Robinson in Winnipeg. It was recently reviewed in *Manitoba History* (No. 88, Winter 1918,

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Many subscribers have chosen 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.

EastMenn Historical Committee - Annual Review 2018

Submitted by Ernest N. Braun, EHC secretary.

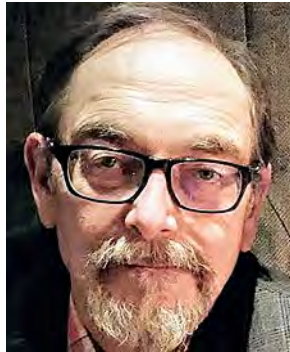
EastMenn Historical Committee is a Standing Committee with two representatives on the MMHS Advisory Council, and one representative on the MMHS Board.

The EastMenn Historical Committee hosted its third annual Local History Lecture at the Mennonite Heritage Village auditorium on October 20, 2018. The theme of the event was "Steinbach: Then and Now". Main speaker, Ralph Friesen of Nelson B.C., presented a paper entitled: *Revive Us Again: A Brief History of Revivalism in Steinbach*, exploring the various revival movements that changed Steinbach over time. Ralph is the author of *Between Earth and Sky: Steinbach, the First 50 Years*. The event also featured an annotated slide show of photographs from the Walt Barkman collection presented by Glen Klassen. A second lecture by Glen Klassen examined the role of Charitable organizations in Steinbach in a presentation entitled *Extra Cash: The Role of Nonprofits in the Life of Steinbach*. Barry Dyck of MHV welcomed the audience to the venue, and Jake Peters served as emcee. The session was well attended.

In the spring of 2018, Orlando Hiebert negotiated the acquisition of a large granite rock from Ron Andres of Friedensfeld, and negotiated with the owners of the property at the location of the Shantzenburg sheds to establish a cairn there. Ernest Braun then drew up a proposal for the RM of Hanover, and the Committee received permission to set up a cairn on the Road Allowance east of Road 19E. The committee met to excavate an 8' x 8' area, build a frame and fill it with fine crushed rock, and then in later September with the help of Diamond Construction, placed the rock on rebar and set up a rebar framework for the concrete to be poured in spring.

Although entirely not in our mandate, the Mennonite Landing site saw some action this summer as new committee member Libby Hanna was appointed to the Association. Orlando Hiebert ordered and placed new signs to welcome foot traffic and placed concrete barriers to discourage vehicle traffic down to the water's edge. When that was not enough, Daycore Piling pounded in bollards to anchor the barriers. The site will now be monitored a little more closely for garbage as well.

EHC continues to have representation on the Chortitz Church Heritage Committee which oversees the restoration of the old Chortitz Church near Randolph. This year two public events were held: a program on June 9, featuring Bishop David Reimer of the CMC who spoke on *Sola Scriptura*, one of the great Lutheran Solas. The second event was the fifth annual German Christmas at Chortitz which was held on December 8 with two services.



Ed Krahn, new member of EastMenn
— Photo by Ed Krahn

Negotiations for transfer of ownership of the Heritage Site to the RM of Hanover via a Memorandum of Understanding were completed, giving the RM ownership of the site for a period of five years, after which a review will determine whether further renewals will be in the best interest of the Heritage Site. The first full AGM will occur in March, 2019. Construction of a shelter for signage was begun in December, and will be completed in the spring of 2019.

Members: Jacob L. Peters (chair), Ernest N. Braun (secretary), Glen R. Klassen, Henry N. Fast, Orlando Hiebert, Harold J. Dyck, Ben D. Funk, Ed Krahn.

WestMenn Historical Committee Notes

by Lawrence Klippenstein

It has been rewarding for the Committee to now have together half a dozen persons who are committing to work on a new edition of a West Reserve Atlas to follow up on the Harms and Rempel version which set a model for doing so a number of years ago. A recent joiner of the group, Graham Schellenberg of Winnipeg, is poised to take on the computerized composing of such a project and recently became a sixth member of the Atlas Committee.

WestMenn may want to take on doing a history of the village of Altbergthal in 2019. Pam Klassen is connected to this project, while Susie Fisher and Martha Martens plan to do the interior decoration of the renovated school building that NHF in Neuberghthal has proposed in recent years. This is tied to the idea of creating a museum feature inside the building. Joe Braun and Graham Schellenberg have done significant recent research on Altbergthal.

A Neuhoftnung-Schoenwiese study initiative is also being worked on by Albert Falk. We owe much to Henry Unger and Adolf Ens for giving such studies prominence in recent years. The recently completed Rosenfeld community publication committee (discussed elsewhere in this issue) has completed a series of West Reserve railroad town histories that now include publications for Gretna, Altona, Rosenfeld, Horndean, Plum Coulee, Winkler, Morden and Haskett. We are hoping the high school and regional libraries of the former West Reserve region are making these volumes available to the public.

Complementary copies of *Heritage Posting* (Nov. 2018) were recently mailed to about 30 persons connected to the *History Seekers* workshop in Altona with the hope that they can create a new connection with MMHS in 2019. An upgraded version of *Neuberghthal Notes*, edited by Graham



The Plum Coulee Elevator Museum

(Credit: Wikimedia Commons)

(Continued on page 7)

Wet in WINTER

by Lawrence Klippenstein

The recent publication of stories from Rosenfeld, former West Reserve (there was a village by that name in the East Reserve) brought up some memories of Buffalo Creek and Buffalo Lake. Comments on why Mennonites left the East Reserve usually give one reason as being the search for more fertile land, and for some, to get away from wetlands in the East Reserve.

Not everyone knows that a rather large lake surrounded by marshes once existed in the former West Reserve too. It was located roughly southwest of Rosenfeld, left over from glacial thaw centuries ago (see the introduction to the Rosenfeld volume). Basically all traces of it are gone now but there are still low-lying flats where Buffalo Creek spreads out in the Rosenfeld area and flows the rest of the way to the Red River via the channeling which is featured in the book.

Buffalo Creek served six or so villages in the early years of settlement (1878-82) – the old Rosenfeld was one, Schoenthal another, Altberghthal and Neuheffnung also, as well as Reinland and I may have missed one or two. It was very much a dominating feature of my home village of Altberghthal which very early on had sixteen homes established along the east bank, of which only six remained during my growing up years.

We spent a lot of time enjoying recreational options the lake and creek offered us: hunting opportunities, some fishing, although it also had a few challenges. The creek flowed all the way through our pasture – a quarter mile or so, hence there was a good bit of water or ice to do things on or with. Most of our activity occurred on the stretch near home although it ran on for miles more either way.

Just one of the challenges for now. The creek usually froze over in late October or early November but would need a week or two before it was really safe to walk on without breaking through. And if you wanted to “make ice” as a number of people did for household use, or sale to

Altona residents, you really had to allow at least six or more inches to build up before making it pay.

One year (when I was about ten years old) Remembrance Day gave us a free day from school which my parents spent helping a neighbour in a hog-killing “bee” where we “young-uns” were not needed. But the ice was holding well by then and with half a dozen boys needing to do something, it was decided we would explore sections of the creek we had never been to before (in this case, the north end). The ice was frozen clear so travelling would be easy and enjoyable – sun shining, no wind. It had real possibilities...

No sooner decided then we donned our skates and were off, first past a half mile piece of pasture, then under the large bridge half a mile down, then more ice, and five or six homes (and our school building now empty!!) to pass, then a major bend in the river on to the north end – five or six of us to see what we might see out that way. We would also need to pass a wooded area which sheltered the cemetery of the community (it would also be quiet, we assumed, and it was day time so nothing scary there!). Then would come another bridge, and on to a long open stretch, foreign territory really..... ultimately ending near the town of Altona three miles distant.

We had just rounded the bend when I noticed the guys were trending toward the far bank but going on, and just then as I got my own bearing I noticed a large open patch of water just ahead - where local residents had been making ice the day before and there was no ice on the cut patch in sight. I knew it was too late to veer off and that I could not stop in time to avoid the splash, so I lay down on the smooth ice, and hoped for friction enough to stay dry. But there was no such friction so it meant the water! But I could hang on to the frozen edge and wait for the guys to do something.

And before long they had me out and moving about – wet to my shoulders, with no prospect for the next move except to skate three quarters of a mile to get back home and see how I could rescue the rest of the day. I confess I felt momentarily very angry, and may have uttered words to that effect, about the icemakers who had left no sign of an open hole, because no one ever skated that far, they knew. It made for a slow and heavy-hearted trek back which I still recall vividly while my friends could continue to enjoy the day any way they wished.

No phone in my home, to be sure, and the parents would not be back for five hours at least, so I decided to go to bed under a heavy cover which our rather-cool-at-nights home had. It would have to do and I would just have to wait it out. As I recall, my Dad basically ignored the situation (he was thankfully somewhat slow tempered that way) since in his view nothing seriously bad had happened, and my mother was simply most thankful I had not disappeared under the ice, and was seemingly unharmed.

How my friends reported the incident back in their homes, I never did find out. Presumably it did put a small pall on their day, but not sure... And other parents may have decided – there is a lesson to be learned here!

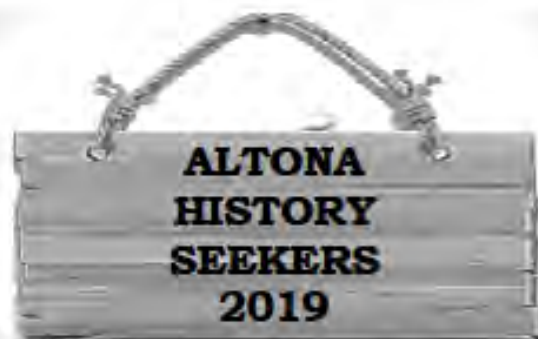
The rest is history, one could say – just not forgotten history nor will it ever be!

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Schellenberg, has recently come forward. He can be reached at schellenbergg@gmail.com.

A thirty-page *Scrapbook/Handbook on the story of the West Reserve* can be obtained by sending a request to lawklippenstein@shaw.ca for the cost of \$5.00 plus postage. It is centered on the 140th anniversary (1876-2016) of the former reserve.

Museum collections of the former West Reserve include projects at the National Historic Sites grounds of Neuberghthal, a private collection in Altona, a private collection in Horndean, the Prairieview Elevator museum in Plum Coulee, the collection of the Winkler Historical Society with its neighbour, the Pembina Threshermens' Museum on Highway 3 near Winkler, and the Prehistoric Artifacts and Local History museum in Morden. Other major projects can be seen in Morris, St. Joseph and Fort Dufferin, focusing on the French and Métis neighbouring communities of the West Reserve. The Todd Braun Rock Exhibit in the former Langevin/Kleinstadt school area near St. Joseph is another interesting site.



Five Thursday presentations, 7-9 pm
at The Gardens on Tenth, 140 10th Ave. NE
\$10 per session

Feb. 28 Royden Loewen - Mennonite Immigration and Aboriginal
Displacement

Mar. 14 Harold Jantz - Flight: Mennonites Facing the Soviet Empire
in 1929-30

Mar. 21 Hans Werner - Mennonite Immigration: The Great Trek and
Beyond

Mar. 28 Ernest Braun - I: History of Private and Public Mennonite Schools
in Manitoba II: Migration from E. Reserve to W. Reserve

Apr. 4 Aileen Friesen - Migration of Mennonites in the Russian Empire
and the Soviet Union

For information, contact: Ronald (Joe) Braun 324-6259.
Pre-registration not required - just show up.

*Cancellations will be announced on CFAM 950 and its website
beginning around 4:30 pm the day of.

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Authors Night at the MHV

by Erin Unger

It's one thing to read a book. A very wonderful thing, in fact. But somehow, seeing the author there before you, hearing their voice as they read their own words... hearing a tremor in their voice, seeing their eyes light up as they read... there's something about it that takes your experience with a book to the next level.

The Mennonite Heritage Village hosted their second annual author reading event on February 7th, and I was excited to attend!

Waldemar Janzen read from *Reminiscences of My Father Waldimir Janzen*. Earnest in a blue cardigan, shirt and tie, he read with a magnifying glass, telling us about how in 2013, he and his wife Mary found a silvery tin box in a basement. Inside, they found 50 letters, from his father to his mother. When World War II broke out, his parents had been married for four years. Waldemar's father was arrested early in the Stalin purges, and wrote letters to Waldemar's mother, which always began with the words, "My dear, dear little son..." How heartbreaking! Waldemar said that this book is very much also about how his mother dealt with her husband's absence, yet presence. Chills.

We were then treated to Trio from Accent: Meredith Hutchinson, Shannon Sawatzky, and Katie Peters. I loved hearing them sing *For the Beauty of the Earth*; it reminded me of a scene in *Little Women*. A crowd favourite was the lively, amusing ditty *Belle of Belfast City*, eliciting wide grins.

Glen Klassen read from *Hope, Healing, and Community: Celebrating 50 Years of Eden*. He told us that he's a "hardcore non-fiction writer". I was fascinated to learn of Glen's own connection to the subject matter; many years ago, when working with the MCC, he witnessed firsthand the indignities endured by patients, and saw a need for compassionate mental health care. Glen stated emphatically, "This book is about the PEOPLE who gave the best years of their lives to this cause." He read accounts from those who shared about Eden staff demonstrating understanding and knowledge of mental illness, so that people no longer feel isolated; they're respected, and have a sense of belonging.

Werner Toews then read from *Sketches From Siberia: The Life of Jacob D. Sudermann*. Declaring that his uncle was going to be watching over him as he spoke, he put a photo on the overhead screen, and told us how Jacob had been taken by secret police in the Stalinist purges. While imprisoned, he created art, even as resources dwindled. His letters and paintings were taken along by his family on the Great Trek. Over 100 pieces of art, illustrating everything from the family estate to the Gulag. And on the back of many of the paintings, expressions of love for his family. Years of persistent inquiries in order to publish an account of Jacob's life would not have been possible without sister Anna saving all the art.

It was a beautiful evening, featuring thoughtful authors, generously sharing of themselves.

Erin Unger writes the blog Mennotoba



Authors at MHV. L to R: Werner Toews, Waldemar Janzen, Glen Klassen. — Photo by Erin Unger

Clear Springs 150

by Glen Klassen

In 1869, 150 years ago, a trio of young people found a big, clear-running spring in the western wilds of North America and decided to settle down. The place was deserted except for a small population of Ojibwe hunters who moved through the region. Some ten miles away, along a river, lived a community of Métis.

By May of the next year, the land they had chosen would become part of the new province of Manitoba and two years later the land would be surveyed by Thomas Cheesman and his crew who established that the young settlers had squatted in Township 7, on the south-west quarter of Section 13.

Their names were John Hamilton Mack, 25, his wife Bertha Stelch Mack, and their bachelor friend Thomas Slater. John's parents had come from Ireland in 1844 and settled in Hensell, Ontario. Here John had married Bertha, a German immigrant girl. The young couple and their great friend Thomas had come west with horses, a wagon and a cow, first on the Great Lakes to Duluth and then by train to Moorhead, Dakota Territory. From there they rode their wagon north, the cow in tow.

There was no Steinbach, no Giroux, and no railway. The bison skulls turned up by the plow were all that was left of the great herds that that once extended to the land claimed by the Macks. The Ojibwe, hunters of moose and deer, would, in two years time, give up their traditional rights and retreat to reserves meted out by Treaty Number One.

And then, after four years, as the settlement got to be called Clear Springs, the first Mennonite showed up. (to be continued. . .)

Talk on PEACE at UNVEILING OF WILLEMS SCULPTURE

November 10, 2018 at Mennonite Heritage Village

by Doris Penner

Peace is the desire of all people on the face of the earth, the hope of every nation, the teaching of every religious tradition. And yet, there has been war and conflict since the beginning of time with no end in sight. Every week we hear of another mass shooting or outbreak of a civil war, or on a more personal level, the serenity of a home shattered with turmoil and abuse. We echo the sentiments of Henry Wadsworth Longfellow in the Christmas carol: *In despair, I bowed my head, there is no peace on earth I said. For hate is strong and mocks the song, of peace on earth, goodwill to men.*

We are gathered here today to focus our attention on what living the way of peace as taught by Jesus Christ looks like. As Anabaptists we understand that being non-resistant means not only non-participation in war — it means living by the ethic of love in all our relationships at home, in our churches and in the community.

Something tangible

I commend the Peace Project Committee for making their vision into something tangible — in this case a sculpture — that will remind everyone who sees it of the cost our forefathers and mothers paid for their faith. How and why were they courageous enough to do extraordinary things such as “loving their enemies” even though it meant death? The sculpture you will see unveiled in a few minutes depicts the story that exemplifies the spirit of the thousands of Anabaptist martyrs who lost their lives in the 16th century.

In this stunning monument crafted by Peter Sawatzky, you will see two figures on a blue granite surface which, with a bit of imagination looks like a surface of ice. There is a man in the water arms outstretched with a look of terror on his face, slipping to a sure death in the bitterly cold water unless someone rescues him.

Before this man broke through the thin ice, he was pursuing Dirk Willems who had escaped from the prison where he was awaiting punishment — likely a painful death — for his belief in baptism upon confession of faith (contrary to infant/state baptism practised by the Roman Catholic church of the day and commitment to non-resistance, not taking up arms). In other words, he was living out his faith as he, along with other Anabaptists, believed Jesus taught and exemplified. It appears Willems was put to the test — did he fully believe in loving his enemies or were these just words?

With the full knowledge that his act of mercy might cost him his life, Willems turned to the jailer in the water and

pulled him out to safety. Willems was burned at the stake on May 16, 1569.

Grips our heart

This story grips our hearts; it shows that living a life of love and non-resistance may demand a high cost, but it is the only way that will ever break the bond of hate and bring peace to the world.

As we mark the hundredth anniversary of the end of WWI or the Great War — a horrific event that touched every nation of the world — we “gaze into the world with sorrowing eyes. . . and continue see the fruits of hate” as poet Nicholas Peters wrote at the beginning of WWII. While guns fell silent after each world war for a little while, wars around the globe have never ceased. In a struggle for power and domination, nations fight each other, and different factions fight within nations. Violent conflicts lead to the death of youth with bright futures, displacement of billions of people who experience insecurity and injustice. Again to quote Peters “Is this our destiny: to kill and main for peace?”

While it is important to put in our word for world peace — speak out and perhaps sign petitions, we know it is a drop in the bucket. The call for each of us — and one that will make a big difference is to live a life of peace right here, treating all people with dignity, working for reconciliation in relationships and offering our time and money to work for justice and equality for everyone.

Are we keeping the concept of peace based on the teaching of Scripture alive in our families and churches? Are we passing it on to future generations letting them know the costs, yes, but also the importance of practising peace and non-resistance in our chaotic world and the difference it can make? Are we willing and in fact, driven to share this with the world?

The sculpture we are unveiling is a starting point. When the entire project is finished, the story will be there and will, we hope, spur visitors on to consider what they can do to promote peace.

*Show me your light, O God
That I may fight for peace with peace
And not with war;
To prove my love with love,
And hate no more!*

— Nicolas Peters (1939)



Credit: Steinbach Online



Doris Penner

(Credit: EM Conf)

Rosenfeld West Reserve Launches History Book

by Lois Braun

In December 2016, a committee of five was struck to create a book detailing the history of the town of Rosenfeld, which sits at the junction of Highways 14 and 30. Two years later, the book has become a reality.

Rosenfeld is now a small bedroom community with an elementary school, a couple of churches, mechanic's garage, post office, community centre, skating rink, and a blacksmith. Situated at the junction of two rail lines, the town flourished in the first half of the 20th century and in its hey-day boasted a railway station, a stockyard, several grain elevators, a hotel, stores, lumberyards, various businesses, sports teams, ladies aids, and an active curling scene. A.J. Thiessen opened his famous bus line in Rosenfeld. The town and its surrounding communities are somewhat unique, in that the residents almost from the very beginning represented an approximately equal number of Mennonites and Volhynien Lutherans, with a few store owners thrown in who were neither.

In 1974, local teacher/principal and Rosenfeld resident Art Wiebe began collecting photographs, historical documents, interviews, and memories from old-timers who had lived through the boom-times of their community. Eventually, Wiebe created a Facebook page on which he posted all his research, which stirred up a lot of interest and enticed many to join the Facebook site. Responses poured in from enthusiastic Rosenfelders across Canada.

Using the materials that had been gathered, continuing the research, and casting as wide a net as possible to solicit family histories, photos, and memoirs, Art Wiebe and former Rosenfelder Lois (Nickel) Braun constructed a compilation of articles, interviews, memoirs, and excerpts organized into eight chapters, along with hundreds of photos, maps, diagrams, charts, and lists. Also included are short vignettes and memories collected from the many people who shared them on Facebook. The project received funding from the Plett Foundation, the WestMenn Historical Committee of the MMHS, and the Altona Community Foundation. The book is simply titled, *Rosenfeld, Manitoba and Neighbouring Communities, 1875-1975*.

Unusual and often delightful details were unearthed: how lightning striking a house caused wallpaper to shred off the interior wall, completely covering a baby sleeping in a cradle; weird crimes, such as robbers blowing up a safe and an attack by a masked man on a young postmistress;



The only photo discovered so far that was taken in the original village of Rosenfeld, called *Darp* or *Dorf Rosenfeld*: the Isaac Wiebe family. Only eight people are visible in the photo: L-R: Parents Isaac and Susanna (Klassen) Wiebe; daughter Lizzie, son Isaac, daughter Sarah; Henry Dyck and daughter Edith (Judith); daughter Tina and her husband, Peter J. Dyck. The house was moved to the town of Altona where the original CFAM offices were later built.

the multi-sensory experience of the sugar-beet harvest; a description of the Old World tradition of the "bride's servant"; the astonishing revelation that Mark Twain, at the height of his fame, passed through the town by train on July 26, 1895, on his way to Winnipeg for a speaking engagement.

A launch party was held at the Rosenfeld Good Neighbour Centre on Sunday, Nov. 18, 2018. More than 150 guests filled the venue to overflowing. Noted Mennonite historians Adolf Ens, John J. Friesen, Lawrence Klippenstein, and Conrad Stoesz attended; Friesen and Stoesz both have roots in Rosenfeld and addressed the audience. Musicians Linda (Friesen) Hiebert and her sister Cate Friesen sang a number of songs. At the end of the program, specially-boxed first prints of the book were auctioned off, with proceeds going to the community centre. Much reuniting and visiting took place as guests purchased books and enjoyed the splendid array of refreshments.

According to Art Wiebe and Lois Braun, the Rosenfeld history project is ongoing. New material is constantly finding its way to the Facebook page or to committee members; this past summer, Wiebe began giving tours of the town, inviting tourists to imagine the streets as they existed 100 years ago; and other plans for developing an even fuller picture of Rosenfeld's history are on the drawing table.

Rural Municipality of Morris Historic Schools Project

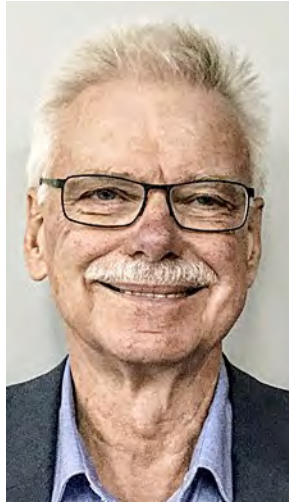
by Ralph Groening

RM of Morris council began discussion regarding the value and importance of recognizing the many different communities and the schools that were established at the turn of the 20th century as Manitoba accepted immigrants from Europe, hoping to improve their economic circumstances. We received some quiet encouragement from retired school teachers who had served in a number of the small one-room schools.

Council and administration initiated research to identify locations of the school sites in the RM of Morris using the municipal history book *Furrows in the Valley 1881-1981*. The work of editors Lenore Eidse and Barbara Shewchuk was a valuable source of information.

Council identified thirty-two public school sites in the RM of Morris. Council made the decision to exclude the many private schools that existed in the municipality and focus exclusively on the public schools located in the RM of Morris.

There were a number of school sites that had already been recognized with a variety of monuments or signs. The Kane Consolidated School community erected a stone



Ralph Groening

cairn and the Tremont School District south of Sperling is also identified with a granite stone. Broadview School, located SE of Morris, also had been recognized with a granite stone and modest flag pole. Lone Star school and Rose Farm School had been recognized with modest signage. The Rose Farm school site was later upgraded and included in the municipal signage project.

Not all of the school sites were locations of one-room schools. Lowe Farm School district constructed a two story building in 1913 to add to their complement of structures necessary to serve the education needs of the community.

Kane Consolidated school district was established in August of 1919 and the new stone building served the district until 1959 when a new school was constructed just prior to the establishment of larger school districts in Manitoba. Kane Consolidated school offered education from grades 1 to 11. Grade 12 was available in Lowe Farm.

The Sperling School district also constructed a 2-storey brick building to serve their community.

Council established a budget of \$15,000 and began the process of identifying a company that would be able to design signage that would meet the physical, artistic and budget expectations of council.

Steeltree Design of Winkler provided council with a plan that met expectations. Steeltree owner Ray Derksen provided council with a variety of design options and council accepted a proposal that met our budget.

Municipal staff began a search for pictures of the schools that would be included on the school sign. We were able to find pictures for most of the schools. The school sites without appropriate pictures included a generic one-room school picture.

The school signs included the name of the school and the original district number, a picture of the original school, the RM of Morris logo and website and a QR code in the bottom right-hand corner.



The Sperling School site.



The unveiling ceremony at the Armour School site. Retired teachers present: Ina Mazinke, Evelyn Watt, Rita Covernton, and Edna Dreger.

(Continued on page 13)

(Continued from page 12)

The QR code information was developed by Gordon Goldsborough of the Manitoba Historical Society. The information included on the code takes the viewer to the Manitoba Historical Society website and includes all of the detail of the particular school. In this way we were able to ensure that any errors or additional school information could be corrected on the MHS website.



The Kane School cairn.

The next challenge we faced was to identify the school site locations and conduct a review to ensure that we were able to locate the signage in a community friendly manner. Some of the schools had been located on a number of different sites for a variety of reasons. St Peter's school had the option of three different sites.

The final school site locations were determined by using aerial photography that was done following WW2. Pilots and photo technology were available and the government of the day considered the initiative important. This photo information was used by Gordon Goldsborough to establish GPS locations and then Municipal staff physically identified the sites and placed the school signs.

The RM of Morris Historic School Sign project was completed in September of 2015.

The project was completed with an official symbolic unveiling by retired school teachers Ina Mazinke, Evelyn Watt, Rita Covernton, and Edna Dreger at the Armour School site.

Ralph Groening is Reeve of the RM of Morris.



The school sign setup crew at work.

Opinions...

WhichMenn?

WestMenn, EastMenn. Why not NorthMenn, North of NorthMenn, West of WestMenn, MorrisMenn?

We here in the traditional reserves tend to forget that Manitoba Mennonite history goes far beyond the historical heartland. We tend to think of Ditzied, Yantsied. What about Winnipeg Mennonite history? What about Crystal City, Boissevain, Mennville, and even Morris/Rosenort?

As editor of *Heritage Posting* I have enough trouble trying to balance stories from the ER and the WR never mind getting stories from the outlying areas. This must change. I do hear from Winnipeg, but that is mostly confined to programs at the University of Winnipeg and Mennonite Heritage Archives. That too must change.

We are the *Manitoba* Mennonite Historical Society. What are we -- 6% or so of the population of Manitoba? This is fairly significant. We are involved in every way in the life of Manitoba and we should take that into account. We should not only be inclusive of all of the Mennonite diaspora: we should even dare to include all of the province. They take an interest in us by visiting our museums, reading about MCC, and laughing at us as we desperately try to break the old stereotypes. One myth about Mennonite churches is that they resist change. Have you been to a Mennonite worship service recently? An Aeltester from the old days would cry.

What does it mean to practise inclusiveness in Manitoba in 2019? I (we) would be interested in hearing from you about this as well as other concerns. I hereby invite letters to the editor on any relevant topics, particularly those in response to pieces in *Heritage Posting*. Send them to my email: grklassen@gmail.com. Of course we will publish at our discretion.

Coming events...

Mar. 16 MMHS Annual General Meeting , Mennonite Heritage Village, Steinbach, 10:00 am

Apr. 2 Mennonite Heritage Village AGM, MHV, Steinbach, 7:30 pm

Oct. 25-26 *Mennonites and Anthropology: Faith, Ethnography, and Cultural Entanglements*, University of Winnipeg, Chair of Mennonite Studies

Remembering the Story

by Lawrence Klippenstein

For a long time you could count on it, during Pioneer Days at the Mennonite Heritage Village. At some time during those days each year, Jake Siemens would be telling stories in the old village church on Main Street. Telling them to anyone who would stop by to listen to one or all of the ones he had to tell that time around. I would think he told the same stories to his family, and to the children in schools where he taught.



Jacob Siemens
1931 – 2019

It was one of the methods Jake employed to keep the Mennonite story alive. Once it was about the two Danzig men, Johann Bartsch and Jacob Hoepfner, being sent out to New Russia to explore a land offer for the hard-pressed Prussian Mennonites of their day – the late 1700s. Another time it was about a Mennonite

missionary to India, Anne Funk, who found herself on the Titanic when it sank in 1912, and gave up her seat in a life boat so a small child could take her place and survive. Anne did not.

Jake and his wife Susan also spent some years giving assistance to Mennonite pioneers in Bolivia, and even started a German-language paper for children in those days, if I have his story right. I was very pleasantly surprised to discover that Jake and his family, very young at the time, had spent several years teaching in my home school district of Altberghthal near Altona – late 50s, I think. I am sure he told those stories to the children there too.

He told me once how a huge blizzard hit the community one year and none of the children could go home after school. So they were hosted for the night, all 40 of them or so with the Siemens family – supper, overnight, breakfast, meeting their parents who came for them the next day. I forget the details of how they got that done. Jake will not be retelling the story himself but he did publish it in a seniors' newspaper, so is part of written history!

I have not heard yet if he will be given a replacement at MHV this coming summer, but time will tell. The audience for his stories at MHV will miss him, I am sure. I am hoping Jake's story telling there has started a tradition that will remain alive for many years to come.



On Feb. 8, 2019 the Peace Committee responsible for the Dirk Willems statue project hosted a fundraising banquet at the Mennonite Heritage Village in support of Stage 3 of their endeavor. An Acapella choir from the Silver Winds Hutterite Community directed by Lenita Waldner blessed the gathering with songs in German and English, and Dora Maendel, from the Fairholme Colony, told the story of four young Hutterite men who resisted the draft in the United States during World War I. (Photo credit: GK)

Stage 1 of the project was the Conscientious Objectors cairn, Stage 2 was the Dirk Willems statue and Stage 3 is the anticipated Interpretive Centre. Donations for the final stage are more than welcome and should be sent to Mennonite Heritage Village, 231 Provincial Trunk Hwy 12, Steinbach, MB R5G 1T8 and designated for the Willems Project. Charitable receipts will be issued.

Book Review

Sketches from Siberia:

The Life of Jacob D. Sudermann, by Werner Toews

Reviewed by David Rempel Smucker, Winnipeg

Werner Toews has written a substantial biography of his great-uncle, Jacob D. Sudermann (1888-1937), a Mennonite born on an estate in Russia, who died a prisoner in the Soviet Gulag. Fortunately, Jacob had a sister, Anna, who faithfully kept the memory of her single brother alive when she brought to North America over 100 paintings, sketches, photographs, and letters by Jacob, and her extensive memoirs of that tragic time period for Mennonites in Russia.

The book includes an array of primary sources, including 78 illustrations (mostly Jacob's paintings and sketches), English translations of some of his letters, and excerpts from Anna Sudermann's written memoirs, plus references from public documents now in Russia. Twenty of his letters from the Siberian prison to his family from 1934 to 1937 are offered in translation. In 2003 an exhibit of Jacob's art was held at the Mennonite Heritage Centre Gallery in Winnipeg. In 2005 the author received information from an official document in Russia containing information about Jacob's imprisonment, his execution in 1937, and official "rehabilitation" in 1990.

Jacob's life began on an estate of about 2,000 acres, Alexejewka, 25 kilometers northwest of Nikopol in Ukraine. The large estate employed about 5 full-time workers who lived on the estate and about 60 workers in the summer. Jacob received his early education on the estate, then went to the Central School in Chortitza. After studying in a pre-university school in the nearby city of Ekaterinoslav, Jacob moved to the University of Basel, Switzerland; he only spent part of a year studying philosophy, art, and literature, and left due to homesickness. This suggests an emotional sensitivity emerging later in periods of depression. Jacob and his sister Anna both spent three years in St. Petersburg, historic urban center of Russia. He studied architecture and other subjects. In the immediate years after World War I the family, including Jacob, fled their estate for the temporary safety of Nikopol, due to the brutal depredations of bandits. In 1919 the Sudermanns learned that their estate buildings had been burned down.

Jacob worked in Zaporozhye at the office of American Mennonite Relief (later Mennonite Central Committee), an organization whose shipments of food and other materials saved thousands of lives in the post-war famine. (It is satisfying to see a photo (p. 28) of Jacob with North American and Russian Mennonite leaders of that rescue effort.) From 1923 to 1927 Jacob taught physics and drawing at the teachers college in Chortitza, where he was pressured (unsuccessfully) by the Communists to become an informant.

Since their estate had been destroyed by 1919, the



One of Jacob Suderman's water-colour paintings

Sudermanns decided to build a house in 1927 in Rosental, a structure that Jacob designed (drawings, pp. 36-37). How did they still have the material resources and the "permission" from the Communists to undertake this? Also, why did the Sudermanns not emigrate during the 1923 to 1930 period?

In 1933 Jacob was arrested and taken from Rosental by the secret police. After various transfers, extended periods of interrogation and (most likely) torture, he was sent to the Siberian Gulag in 1934. During Jacob's years of imprisonment, he sent letters and drawings to his family. He found ways to draw, even using common boot black. Such effort is aptly described as "art in dire circumstances." He was executed in October 1937. In 1937 Sudermann brothers Heinrich and Nilolai were arrested and taken away. In January 1938 Jacob's brother Nikolai was also executed. Struggling without any male adults, the women and children hung on during the war years until 1943, when they fled with the German armed forces to Germany. Since they left Ukraine by train with about 30 suitcases of possessions, they must have been able to maintain some of their assets during those chaotic years. They shifted back and forth from refugee camps in Germany until 1948, when Canadian sponsors enabled them to come to Canada.

Readers anticipating a conventional scholarly work, especially with respect to the overall context of Jacob's life, will not find all the elements here. Instead, this is primarily a story of a family's efforts to preserve an artistic legacy. Some of the author's footnote sources are dated. For example, Global Anabaptist Mennonite Online Encyclopedia (GAMEO) is a very helpful and accessible source of information, but some of their entries date to the original *Mennonite Encyclopedia* entries of the 1950s; today more accurate and detailed research is often available, especially a large number of scholarly books and

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Book Notes

by Lawrence Klippenstein

New publications on the Holdeman (Church of God In Christ Mennonite) community are rare. The church is well represented in Manitoba and also present in other parts of the world. The 2018 publication of 14 Faithful Followers, Stories of Christians from the First to the Twentieth Centuries from the pen of retired farmer and school teacher, Lloyd Penner of Stettler, Alberta (formerly of Ste. Anne, Man.), breaks that silence. As a self-published paperback volume of 186 pages this book may be obtained from Gospel Publishers, Box 181, RR1, Ste. Anne, MB, R5H 1R1. It is written for young readers with coverage of a number of the church fathers, dissenters in the Roman Catholic Church like Peter Waldo and Menno Simons, and in the final portion brief biographies of five Holdeman church leaders beginning with John Holdeman and Aeltester Peter Toews, early leader of the Kleingemeinde fellowship in Russia and then briefly in Manitoba after the immigration in 1874.

The 2018 edition (No. 38) of Preservings is now off the press in a somewhat revised format, and mailed to subscribers and others. It is described as "a journal of the D. F. Plett Research Foundation Inc." now edited by Dr. Aileen Friesen, and headquartered at the Foundation office at the University of Winnipeg. Persons interested in more info and/or subscribing may contact Andrea Dyck, plettfoundation@gmail.com

Many will be interested in a story of Christian service and humanitarian aid now available as a write-up by Peter H. Peters titled Stories from the Selkirk Avenue Thrift Shop (Winnipeg, MB: MCC, 2018), ring-bound pb., 30 pp. Copies may be obtained from MCC, 134 Plaza Dr., Winnipeg, MB R3T 5K9 or by calling 1-204-261-6381. Well-illustrated in full colour. The Thrift Shop is still open to customers and doing a thriving business.

In the years immediately following the passing of historian and editor Gerhard Ens of Winnipeg, several family members published a collection of his radio talks entitled *Dee Easchte* Wienachten enn Kanada eun aundre Jeschichten (The First Christmas in Canada and Other Stories) (Edmonton: RTP Archives, 2011), pb., 128 pp., edited by Gerhard J. Ens and Erica Ens. Copies may still be available at the Mennonite Heritage Village bookstore in Steinbach (contact giftshop@mhv.ca). Most of an entire series of Low German history talks, produced by the late Gerhard Ens, Sr., and once aired by CFAM in Altona, are still accessible at the Mennonite Heritage Archives via cstoesz@mennonitechurch.ca

A very significant new resource for genealogists is the book just off the press titled B.H. Unruh's Research on Mennonite Migration to Russia 1787–1895, translated and edited by Edward Enns, Bert Friesen, Marianne Janzen and Alf Redekopp. It is a ring bound paperback edition published by the Manitoba Mennonite Historical Society in 2018. Most genealogists will recall its original as a 1955 German-language, very scholarly work, widely used with a great deal of information. For more information contact cstoesz@mennonitechurch.ca

Two new memoirs must be added to the list here. They are The Last Train by Chris L. Peters in a work published by the family in July, 2018 (pb., 347 pp.), dealing with the story of an immigrant family leaving the Soviet Union to move on to North America, and an autobiography by Hildegard Margo Martens, also in 2018 (pb., 325 pp.) This one is titled On my Own. Journey from a Mennonite Childhood, also privately published. For more information these two titles contact chrispeters13@yahoo.ca and cstoesz@mennonitechurch.ca respectively.

(Continued from page 15)

articles on Mennonites in Russia not noted here. The book by C. Henry Smith (p. 3, note 7) from 1927 could have been replaced by a much more robust and contemporary source. The brief genealogical outline (pp. xv, xvi) of the major characters could be understood better with birth, marriage, and death dates. The book lacks any index, an unfortunate omission. On the other hand, some citations to archival sources appear complete and the bibliography cites more recent sources.

If only every person had a sibling like Anna, who made the massive effort of hauling papers from her brother as she fled Ukraine in 1943 from the murderous armies of Bolshevism, through refugee years in western Europe, and across the Atlantic Ocean. And the extreme persistence of this grand-nephew, Werner Toews. That's the familial devotion and archival attention without which our knowledge of Jacob Sudermann's life and talents would cast a faint shadow.

150 Canadian Stories of Peace

This book that recognized Canada's 150th year of Confederation and the contribution of Canada and Canadians to peace.

The introduction to the book states "*It's been said that you can't hate people once you have heard their stories.... Stories have the power not only to inspire and unite, but to heal divisions and transform hearts and minds. They unite us in our search for a common humanity, crossing boundaries and going straight to the deepest place of truth that dwells within us.*"

Obtain from: Gord Breedyk and/or Evelyn Voigt at 2106-1025 Richmond Road, Ottawa, Ont., K2B 8G8, or call 613-721-9829