

HERITAGE POSTING

MANITOBA
MENNONITE
HISTORICAL SOCIETY



No. 99

June 2021

Mennonites at War: Migrants

by *Andrea Klassen,*
Senior Curator, MHV

Mennonite Heritage Village's (MHV) upcoming exhibit "Mennonites at War" explores various responses Mennonites have had toward war and violence over their five-hundred-year history. Part of the exhibit focuses on the narrative thread of migration as a response to war, violence, and the threat of military participation that is woven throughout this history.

Mennonites in Manitoba are very familiar with the first three major waves of Russian-descendant Mennonites to Canada. First, the Mennonites who arrived in Manitoba in the 1870s, who chose to emigrate over the issue of the Russian government pulling back privileges, including complete military exemption, granted to Mennonites upon their settlement in Russia in 1789. Much of Mennonite Heritage Village's (MHV) outdoor village is comprised of the history and architecture stemming from this migration as is our signature event "Pioneer Days".

The next major wave of Mennonite migration to Canada came in the 1920s. This wave, known as the "Russländer" ("Russians," in comparison to the 1870s Mennonites, who became known as the "Kanadier," or "Canadians"), lived through the First World War, the Russian Revolution, and the first years of life under communism in the Soviet Union.

From 1914, the start of the First World War, Mennonite life in Russia began to fall apart. Because of their status as



foreign colonists, their German ethnicity and alliance with Germany during the German occupation of Ukraine during the First World War, and their higher economic class, Mennonites, along with other foreign colonists, were treated with suspicion and experienced tremendous violence at the hands of the Red Army and Nestor Makhno's anarchists. Beginning in 1923, with the assistance of the Canadian Mennonite Board of Colonization and the generosity of the

Canadian Pacific Railway, over 24,000 Mennonites immigrated to Canada. This migration ended in 1930 as the Soviet gates slammed shut and Canada's acceptance of new immigrants ceased in the face of the economic depression we now call the "Dirty Thirties."

For those Mennonites who did not or could not leave the Soviet Union in the 1920s, life became even more difficult. Mennonites remaining in Ukraine faced the severe famine of 1932-1933, which in Canada today we know as the genocide called the Holodomor, Ukrainian for "death by hunger." In the late 1930s, Mennonites experienced Soviet repression, as many Mennonite men were rounded up by the police on trumped-up charges and were either killed outright or sent to almost certain death in the gulags.

On the heels of these events came the start of the Second World War in 1939 and Mennonites were again regarded with even more suspicion because of their ethnicity and allegiance to and cooperation with Germany

(Continued on page 2)



— Photo courtesy of Conrad Stoesz

MMHS Strikes New Trails Committee

As interest in hiking, pilgrimages and bike rides increases, MMHS has decided to form a committee to encourage cooperation between local working groups in the promotion and development of trails in southern Manitoba. This issue of HP focuses on the trails that have been developed and the new ones. The initial members of the committee are Albert Falk, Harold Dyck, and Glen Klassen, representing three regions of Manitoba. This initiative can also be seen as a revival of the former Trails and Monuments Committee.

Heritage Posting welcomes a new Assistant Editor



Graham Schellenberg

Graham Schellenberg has been appointed as Assistant Editor of HP. He is an experienced communications professional from Rosenfeld, Manitoba and is the outgoing chair of the WestMenn committee and he previously worked for the Neubergthal Heritage Foundation. Schellenberg is currently finishing a book on the Altbergthal School District, including the communities of Altbergthal, Lichtfeld and Bergmann Siding. His research article, "Neubergthal Re-Examined," was published in the November 2020 issue of *Preservings*. He lives in Winnipeg, Manitoba.

Hans Werner Joins the Mennonite Heritage Village Board

Hans was welcomed to the Board at the recent MHV AGM. This is the beginning of his second stint in this position. His extensive expertise in Mennonite history and Board experience will be a real asset to the Museum.



Hans Werner

Manitoba Mennonite Historical Society

600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4
1310 Taylor Ave., Winnipeg, Manitoba R3M 3Z6

Editor — Glen Klassen

Assistant Editor — Graham Schellenberg

Contributing Editor — Lawrence Klippenstein

Layout Editor — Ted Barg

Distribution — Email: Andrew Klassen Brown
Print: Peter R. Klassen

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

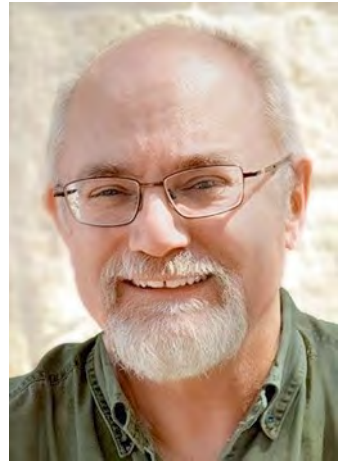
Correspondence can be mailed to: mmhsph@gmail.com

HP Circulation Manager: heritage.posting@gmail.com

Website: www.mmhs.org

ISSN 1491-2325

Gordon Goldsborough gets the Order of Manitoba



Gordon Goldsborough

Gordon is well known for his Sunday morning broadcasts on CBC and for his *Abandoned Manitoba* books. He joins the Order which already includes Art DeFehr, Wilma Derksen, Philipp R. Ens, Bert Friesen, David Friesen, Henry Friesen, Elmer Hildebrand, Kathy Hildebrand, Cindy Klassen, Wanda Koop, Arvid Loewen, C Wilbert Loewen, Bill Loewen, Fred Penner, Peter Sawatzky, Trudy Schroeder, Jonathan Toews, and Miriam Toews.



Order of Manitoba medal

(Continued from page 1)

when Germany again invaded Ukraine in 1941. When the German occupation forces were forced out of Ukraine in 1943, 350,000 ethnic Germans were evacuated with them. 35,000 Mennonites joined this "Great Trek." Many of these refugees, once they arrived in German-held territories, became naturalized German citizens and many young Mennonite men were drafted into the German military.

At war's end, these Mennonite refugees joined the flood of displaced people needing assistance in post-war Germany. Through the assistance of Mennonite Central Committee (MCC), about 12,000 Mennonites found safety and new homes in South America and Canada. Historians in recent years have begun to scrutinize the actions and process undertaken by Mennonite Central Committee (MCC) to assist Mennonites, especially those with ties to the German military.

This broad overview of Mennonite migrations to Canada reads like a never-ending litany of life becoming increasingly dire for this ethno-religious group in the Soviet Union. Often, our history of Mennonite migration ends at this point. We forget that many more remained behind in the Soviet Union and that war, violence, and persecution continued to shape not just the next years, but the next decades, of their lives and their descendants.

About Your MMHS Membership...

Your interest in and support for MMHS is greatly appreciated. We hope that you will continue to enjoy uninterrupted membership and that you will invite others to join!

What do you get with membership?

- Three issues of *Heritage Posting* featuring news, stories, and book reviews
- Participation in all MMHS activities such as the Annual General Meeting
- Publications such as *Voice in the Wilderness* or *Settlers of the East Reserve*
- Events put on by WestMenn and EastMenn
- Representation in the Mennonite Historical Society of Canada

How do you renew your membership or join the Society?

MMHS has reset the membership fee to \$20 per year for 2021. If you have already paid for 2021 and years beyond that, no further fees will be required. We will honour our earlier commitment.

This issue of HP is accompanied by a renewal/joining slip that looks like this:

Name _____ Email _____ (optional)

Address _____

Which years? 2021___ 2022___ 2023___ (\$20 for each year)

Do you wish to receive ONLY the email version of HP? Yes___ No___

(All members will receive the email and the print version of HP unless "Yes" is checked. In that case members will get only the email version.)

Total Payment _____ Cheque___ Interac___

This completed response should be sent to:

Sean Goerzen
623 Goulding St.
Winnipeg, MB R3G 2S3

Interac payments should be sent to sgoerzen08@outlook.com

Charitable donations to MMHS will also be gratefully accepted.

Tax receipts will be issued for these gifts.

MMHS Donation _____. (Payment as for membership above.)

Thanks for your contribution!

We would appreciate your help in getting more people to enjoy MMHS membership!

You, as a member of MMHS have the privilege of nominating two of your friends for a free 1-year membership in MMHS. They will receive the email version of *Heritage Posting* for the year. (Please get your nominee's approval before submitting information.)

Nominee #1:

Name _____ Email _____

Address _____

Nominee #2

Name _____ Email _____

Address _____

Thanks for helping!

MCC Appoints New Archivist

by Conrad Stoesz

There is a new Mennonite archivist in town! Andrew Klassen Brown began his role as Records Manager and Archivist at Mennonite Central Committee Canada at the beginning of December 2020. A series of short-term church and archival jobs have helped him prepare for this new role. Klassen Brown says that “I seem to have stumbled upon the Mennonite archiving community almost by accident.”



Andrew Klassen Brown

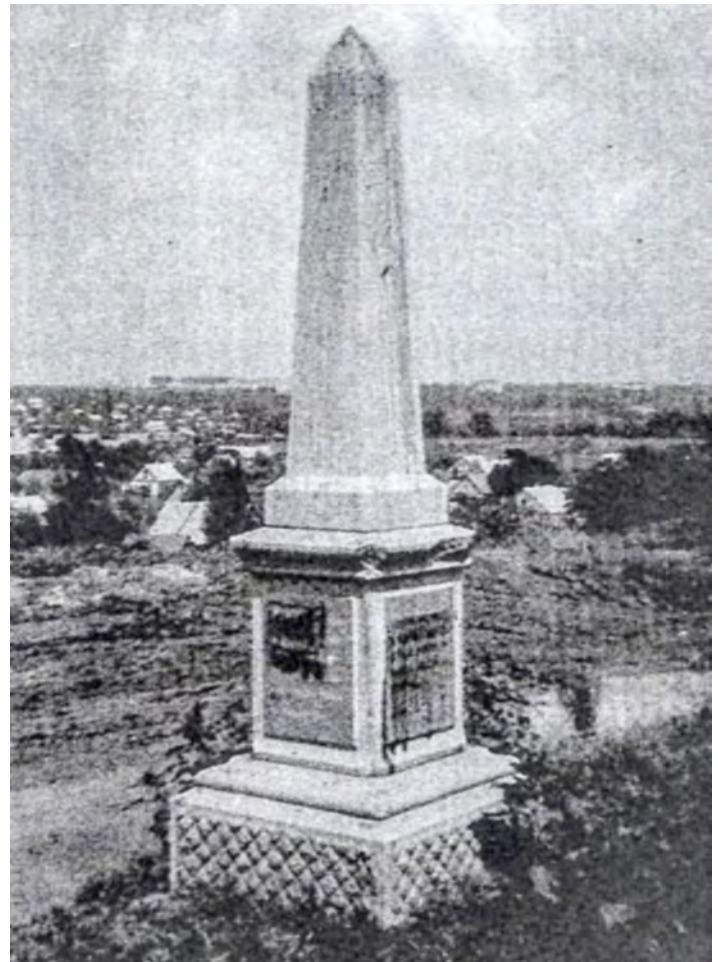
In 2016, Klassen Brown graduated from Canadian Mennonite University (CMU) and was chosen by the Mennonite Brethren Historical Commission for the Archival Internship program. He spent five weeks visiting each of the Mennonite Brethren archival centres in North America (Fresno, Hillsboro, Winnipeg, and Abbotsford) during the months of May and June. His tasks included scanning images, keeping a blog, compiling information on the theme of migration, and entering data into the Mennonite Archival Information Database. During this time Klassen Brown had moved his career goal away from becoming a high school teacher to being enrolled in a master's degree program at CMU in theology and history.

In the summer of 2017 Andrew landed a term position at the Centre for Mennonite Brethren Studies funded by the Young Canada Works program. Under the supervision of Director Jon Isaak, Klassen Brown developed his skills around archival arrangement and description. From 2018-2019, Klassen Brown was the executive assistant at Mennonite Church Canada where he put his organizational skills to good use. Through the denomination's transition to a smaller organization, there was a lot of sorting out that needed to be done.

In the spring and summer of 2020, he worked for the Mennonite Heritage Archives thanks to funding from the Young Canada Works program. Andrew organized and described a number of congregational records from Alberta, Saskatchewan and Manitoba. Because of the pandemic this work was mostly accomplished at home but with daily check-ins via zoom with archivist Conrad Stoesz. For many of the congregations he also wrote Facebook posts. This task encouraged deeper thinking about the records he was working with, the congregation, its context and the people who were part of that community. It led to long discussions about the church, community, urban, rural, and conservative, liberal, and changing values. The social media posts he created were well received with an average of 7000 views for each post. According to Klassen Brown “working with Mennonite archives has not only been a job for me but has also connected me to people in my community, allowed me to learn more about my faith, and has paired well alongside my academic work throughout my studies.”

Andrew continues to be involved with the Manitoba Mennonite Historical Society. He plans to graduate with an MA from CMU in Spring 2021. His thesis explores the connections between apocalyptic expectation and peace theology in the sixteenth century, using Clemens Adler and Menno Simons as case studies.

Andrew is excited to be in this new role with MCC. “My hope for this role is that I can make the stories of the good work that MCC does around the world and in our backyard accessible to inspire people in the present and future to continue the vital ministries of relief, development, and peace in the name of Christ.”



The Johann Bartsch monument as shown here depicts its presence in the village of Rosenthal, Chortitza, just before it was moved to the Mennonite Heritage Village ca 1970. This was the original site of the cairn constructed ca 1890. The remains of its base are now apparently lodged beneath some buildings erected in later years. A Ukrainian archaeological group plans to locate a replica of the Bartsch monument to a site to be decided on shortly. The late Arthur Kroeger of Winnipeg, known best for his work with Kroeger clocks, issued several publications related to the Johann Bartsch story. A tourist guide booklet about the Jakob Hoepfner and Johann Bartsch monuments was published at MHV by Ed Hoepfner and Lawrence Klippenstein in 2014.

ZOOMing in on the MMHS AGM

by Graham Schellenberg

In a time of ongoing challenges, there is much to celebrate among Manitoba's Mennonite historical community.

Members and observers reflected on the impact of the COVID-19 pandemic at the Manitoba Mennonite Historical Society annual general meeting, held virtually on March 20, 2021.

As those in attendance heard, historical efforts have continued, though limited, with new opportunities and important developments.

Despite closing several times in 2020, the Mennonite Heritage Archives (MHA) and Centre for Mennonite Brethren Studies (CMBS) have become a hub for at-home historical research during the pandemic. Many people are reaching out to MHA and CMBS for help with family research projects and guidance sorting through historical materials. As MHA archivist Conrad Stoesz shared, during the pandemic "people are spending more time at home, some of the 'one day I want to' projects were started."

MHA has continued to take an active role as a resource for the community and pursued unique opportunities, such as the *Still Speaking* series on Golden West Radio. Staff have also begun new writing projects and pursued professional development training while continuing to collect and process archival materials.

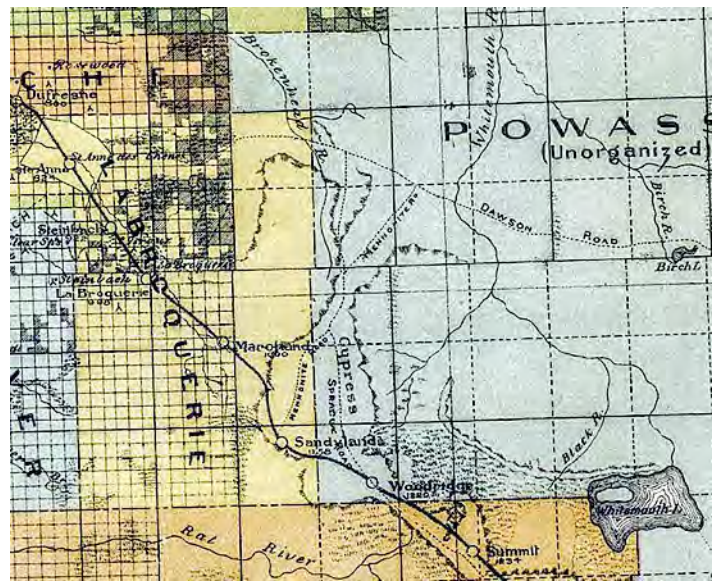
At the Centre for Transnational Mennonite Studies (CTMS), 2020 represented a year of transition and progress. Dr Ben Nobbs-Thiessen was appointed Chair of Mennonite Studies at the University of Winnipeg and CTMS co-director, alongside Dr. Aileen Friesen. Amid several delayed conferences and events, the CTMS co-directors reported that they "also saw the uninterrupted delivery of teaching, publications and continued work with funding and archival partners."

In 2020, the Plett Foundation supported individuals and community organizations with over \$100,000 in grants for events, projects and research. The foundation published two issues of *Preservings* for the first time in several years, and there are plans to publish two issues of the *Journal of Mennonite Studies* each year going forward.

The Mennonite Heritage Village (MHV) in Steinbach experienced a quieter 2020, closing several times throughout the year. MHV held events when safely permitted, adapting them to meet public health orders. Other events took place virtually or in a hybrid format. MHV also received new funding from sources while continuing to plan for future events and exhibits.

As for MMHS itself, members acclaimed five people to the board of directors: Conrad Stoesz, chair; Andrea (Dyck) Klassen, vice chair; Hans Werner, secretary; Sean Goerzen, treasurer; and Andrew Klassen Brown, website administrator.

A copy of the MMHS reports can be found at www.mmhs.org/reports



The Mennonite Road

by the Editor

While going through some old maps at the Provincial Archives some time ago I found a Manitoba map from the turn of the century with an interesting feature. In the area south-east of Steinbach I noted a thin dotted line running from Sandylands (sic) north to the Dawson Trail (Road) marked "Mennonite Road". This was not a recreational trail such as those described in this issue of Heritage Posting. But what was it used for?

By consulting Abe Warkentin's *Reflections on our Heritage* (1971) I learned that the lumber industry was very big business in those days. In 1881 Steinbach had a steam-driven sawmill that could saw 8000 feet of lumber in one day. The wood (pine, spruce and tamarack) came from the vast forest in the Sandilands. The prime site for this was an area between Marchand and Sandilands named "Pine Hill". Young men from the south-east would go there, build a rough log cabin, and spend all winter cutting down trees for the mills, one of which was located near Pine Hill.

The Mennonite Road was, obviously, a way to get the sawn lumber to Winnipeg via the Dawson Trail. I can imagine the string of large sledges loaded down with fresh-cut lumber snaking their way along a sand ridge, the horses dutifully trudging through the snow. And the Friesens and the Loewens and the Riemers reaped the benefits. Thus, "the Mennonite Road".

Stories in the Mennonite Historian (June, 2021)

Friedrichsthal: Last Village of the Bergthal Colony:
Part 1 of 2

Unehelich: Mennonite Genealogy and Illegitimate Births: Part 1 of 3

Historical Commission Publishes College History
The Search for the Mennonite Centennial Monument
in Zaporozhzhia, Ukraine

David Rempel Smucker and Edwin Hoepfner: A Historian's Tribute

by Lawrence Klippenstein

They both had a place among my best friends, David and Ed did. I will continue to mourn their passing for a long time.

Our initial meeting as a trio may go back forty years or more. My wife and I would meet Ed among the trees of Charleswood where we lived more or less in the same neighbourhood. Ed and I could not speak of a childhood acquaintance, nor could David's family and ours. David was not more than a name to me when I would need to travel east to Pennsylvania for what we called historical commission meetings. That had to do with my work at Mennonite Heritage Centre. We both belonged to the Historical Commission of the General Conference Mennonite church. Ed was essentially a meteorologist retiree. I am not sure Ed would have felt like calling himself a churchman in those days. However in short order he found a quiet spot in the Home Street Mennonite Church in Winnipeg.

I had heard about the Smuckers of Bluffton Ohio well before that. David had a Swiss tradition of what we then called the Old Mennonite Church. Our years at Goshen had given us some knowledge of them. I gained a somewhat vague impression that David was an active and quite learned historian at the Lancaster Mennonite Historical archives in Pennsylvania. I had begun to see some of David's published works and realized as I say, that he was no novice in the field.

I had my daily work at the Mennonite Heritage Centre which I started in 1974. When I discovered that Ed had spent some time of his life in Germany, and actually had a rather good knowledge of reading, writing, and I assumed, speaking knowledge of the German language, I thought his personal resources might become useful for the Centre.

I do not really know how Ed got into the history field though I knew it was very different from being a meteorologist. Perhaps it was his experiences among German people and within the German culture which in part drew him to my work at the Centre. He had his eyes out for data on Prussian Mennonites particularly. It may also have been fertilized by his interest in family studies. I caught something from him when I learned he was a real live descendant, albeit seventh (?) generation, of the Jakob Hoepfner who was a co-founder of the Russian Mennonite community in



David Rempel Smucker
1949-2021



Edwin Hoepfner 1931-2020

Russia nearly two centuries ago. I invited him to publish in a new journal we founded in those days, the *Mennonite Historian*. He soon became interested in publishing in it, especially items which came to us in the German language which needed to be translated. No problem! I too had some expertise in use of the German language but not really at the level which he displayed.

Meeting David after no contacts over quite a few years was a rather different kind of experience. We had moved to Steinbach for family reasons around 2008, and settled down in a new condo. One day on a walk I met a couple who looked familiar, at least the man did. He reminded me of one David Smucker whom I had learned to know long ago. He introduced me to his wife, Judith, once a Low German Steinbacher too, and very soon we had our connections from "long ago" sorted out.

I could not for the life of me figure out what would bring them from Pennsylvania to Manitoba, especially when they informed me that were now also planning to return to Canada to stay. Very soon they were looking for a place to live, and would need some information to locate a church in which to fellowship.

I gave them as unbiased and informed an answer as I could! Again, to my astonishment, I was told they had chosen to make their church home at Home Street Mennonite where we had membership and had spent thirty years with our family. And Ed and Anne Hoepfner were also to be found. Marvelous coincidence or whatever you choose to call all that. That would bring Ed and Anne, David with Judith, and LaVerna and me together in church!

Both David and Edwin were excellent historical researchers and enjoyed publishing their work. I got to know about David's book on his grandfather-in-law even before we began communicating about projects. The section about his Grandpa's CO service in Russia connected closely to projects on the topic I had worked on. We were, at the time of David's passing, collaborating on a second volume of my study *Peace and War: Mennonite COs in Russia under the Tsars and the Soviets before WWII* for which Judith had done the graphics. Someone else may now need to help me complete that project. After recovering from a medical set back not too long ago, David published the best essay we have had in print on Mennonites taking part in *Folklorama* for several years. Check in *Journal of Mennonite Studies* for the text.

(Continued on page 8)

Memories of Homer K Janzen: Nov. 15, 1927 — Nov. 21, 2020

by Bert Lobe

Reprinted with permission from *Saskatchewan Mennonite Historian*, Volume XXV1 No. 1, 2021. (Thanks, Jake and Ruth)

Years ago my good friend Rod Sawatsky suggested that gracious Christians *are rooted in a natural sense of gratitude and awe, serve their neighbors with love and pleasure, are people of welcome and embrace and understand, at a profound depth, that before gracious Christianity is public, it is intensely personal.*

These words describe well the Homer Kenneth Janzen that Martha and I were fortunate to know.

We first met Homer when he and his wife Greti served for ten years at the Champa and Jagdeespur Christian hospitals in rural Madya Pradesh state, India, for ten years in the late 1960's. What distinguished their tenure was how both the medical staffs in those hospitals and the small and multi religious communities they lived among, was the deep respect and affection which others felt towards their family. Homer? He knew Hindi well and used it to good effect in communicating the complex and employing it in the interest of humour as well! He was not only a competent and gracious medical doctor; a profound and gentle respect for all of God's creation characterized Homer's work and relationships. Homer's profession may have been medicine but his vocation was service to others and that vocation found him "at the intersection of human need and his own deep inner gladness".

Although originally Manitoba folks, Homer's family had a long history in Waldheim, where we learned to know Homer's mother Nettie when I served as Principal of the K-12 public school (1972-1977). We worshipped together at the Zoar Mennonite Church where Mrs. Janzen was a force to contend with: full of life, a fireball really, she was known for her acquaintance with laughter, but she was also deeply serious about and engaged in the work of the church. Martha and I, and our kids, loved her, indeed looked for her! Mrs. Janzen endeared herself to us early, and perhaps especially in late 1972 when we asked to be admitted as members of the Zoar church. There were two families who protested and actually opted not to stand when acceptance was invited. (apparently something I said in Sunday School was insufficiently orthodox and a touch provocative). The rejection was devastating! Early Monday morning there was Mrs. Janzen at our door to assure and encourage: "you have to understand those families". Homer was blessed by gracious and wise Janzen genes and good at empathy!

During the 12 years he practiced family medicine in Rosthern (1974-1986) Homer delivered our youngest son David Joshua 1980. I stood beside Martha. . . it was agonizing and there were moments. . . Homer made a comment that is not repeatable here but which brought laughter!! Later, recovering in a room for two, Martha learned to know an Indigenous woman who had also just delivered a son, and they became friends. Martha was a nurse, and a good one, and she couldn't help but notice how one nurse in particular treated the aboriginal woman...she was demeaning and impatient. When the woman said she would report her, the nurse became



Dr. Homer Janzen in Nepal in 1986

— Courtesy of Gordon Janzen

indignant. Homer heard about this and addressed the situation directly. That was Homer.

Homer also served for three years (1986-1989) at the Tanzen Hospital in Nepal, and later (1990-1997) in Steinbach as a surgeon. Homer's children remember that "dad thoroughly enjoyed his vocation as a doctor and surgeon".

The Homer I knew and remember was a committed churchman but never a push over! When the Newton offices of the General Conference Mennonite Church/ Howard Habegger and others determined to indigenize the church and its institutions on a short timeline, and one which Homer and others deemed unnecessary and unreasonable haste, Homer stood up. What ensued was a spirited but respectful confrontation which went on for a few years. That was Homer.

Henry Glassie and Lao Tze describe well the Homer we knew:

In the end, the concept underlying this complex of culture and history is that of respect — respect for the unknown that makes the people of Ballymenone deeply religious, a respect for human weakness that makes them compassionate, a respect for life that makes them gentle, a respect for themselves that dignifies them and a respect for the past that allows them to endure.

Irish Folk History by Henry Glassie

*The sage is square-edged but does not scrape,
Has corners but does not jab
Extends himself but not at the expense of others,
Shines but does not dazzle.*

Lao Tze in the Tao Ti Ching

Bert Lobe grew up in Osler. He became an educator and worked with MCC for many years. He currently lives in Kitchener, Ontario

Book Notes

by Lawrence Klippenstein and Glen Klassen

A collection (album) of Heinrich and Sarah Klippenstein family-related photos. In MAID, a captioned photo edition with *Mennonite Heritage Archives*, posted as Part I in 2019. 134 items were placed Feb. 25, 2019. Part II of the photos remains with the families. See also *Peter H. and Maria Dyck Klippenstein: A Brief Sketch of Their Life and Work* (2008) by Lawrence Klippenstein. Part II of the collection, 420 entries at the moment, focuses on experiences in Grand Rapids, Matheson Island and Russia. Captions have been added as ID becomes available. More photos are to follow. Copies of the photos can be purchased. For further information contact the Mennonite Heritage Archives through the archivist at cstoesz@cmu.ca

Dennis Stoesz of Goshen, Indiana, has self-published a memoir, *Thank-You Letter to Editorial Committee, Manitoba Mennonite Historical Society*, wirebound, 81 pp. It focuses on his academic work, especially publications. It is also an acknowledgment of appreciation to MMHS for publishing his MA thesis several years ago (*A History of the Chortitzer Mennonite Church of Manitoba, 1874-1914*). For further information contact Conrad Stoesz at cstoesz@cmu.ca

Volume 38 of the familiar *Journal of Mennonite Studies*, published by the Chair of Mennonite Studies at the University of Winnipeg, and Centre for Translational Mennonite Studies, also at the U of W, is now off the press. It has 297 pp and is available by subscription for \$28 per year. The current issue features the *JMS Forum: Mennonites and Anthropology*. For further info contact: The Editor, JMS, University of Winnipeg, Winnipeg, MB, R3B 2E9 or b.nobbs-thiessen@uwinnipeg.ca

Syd Reimer of Winnipeg has published his 16th book, *1874-202: Where and When it All Began. Coil-bound, about 150 pages, \$30 from the author at 202 - 490 Lindenwood Terrace, Winnipeg, Manitoba R3P OY5 or call 1-204-254-6015. Steinbach history as well as an extended story of the kidnapping of Menno Penner in Belize.*

Henry Fast *What These Stones Mean: A Memoir*, 2019. MHA, \$20. 97 pp. Stories of Henry's work with Agriculture Canada, MCC, and MEDA.

Mark Jantzen and John D. Thiesen eds., *European Mennonites and the Holocaust*, 2020. 352 pp. University of Toronto Press, \$29.96. Mennonite complicity in the destruction of Europe's Jews.

Judy Fehr, "The Life and Times of David and Margaret Thiessen and Family," 2018. MHA, 208 pp. \$20.

Robert J. Suderman, *Encounters on the Way: Nourished by Life*, 2020. Tellwell Talent, 154 pp. \$11.04.

Robert G. Penner, *Strange Labour*, Radiant Press, 212 pp. \$22. Philosophical post-apocalyptic fiction.

Richard Klassen, *Something I Must Do: A Memior*, 2020, 206 pp. \$10 (plus \$5 for shipping). A pastor reflects on his life and ministry.

Andrew Ungers's novel *Once Removed* (Turnstone Press) has been nominated for the Eileen McTavish Sykes Award for Best First Book, and for the Margaret McWilliams Award from the Manitoba Historical Society. It was also chosen for the Winnipeg Free Press Book Club as their Book of the Month for May.

Magdalene Redekop's book *Making Believe: Questions about Mennonites and Art* (University of Manitoba) has been nominated for the Mary Scorer Award for Best Book by a Manitoba Publisher.

Sarah Ens' *The World is Mostly Sky* (Turnstone Press) and David Bergen's *Here the Dark* (Biblioasis) are both on the short list for the McNally Robinson Book of the Year. Bergen's book is also nominated for the ReLit award.

Lois Braun's book *Peculiar Lessons* (Great Plains Publishing) has been nominated for the Alexander Kennedy Isbister Award for Non-Fiction.

The Association for Manitoba Archives has nominated both *Be it Resolved: Anabaptists & Partner Coalitions Advocate for Indigenous Justice, 1966-2020* by Steve Heinrichs and Esther Epp-Thiessen (eds) and *Mennonite Village Photography: Views from Manitoba 1890-1940* for the 2021 Manitoba Day Award.

(Continued from page 6)

He also had ready for publication a major study of Russian Mennonite COs doing reunions in Manitoba after the emigration to Canada in 1923. His entire career had dealt heavily with publishing materials more connected to Swiss Mennonite traditions as a member of Lancaster Mennonite Historical Society.

Edwin had a strong publishing record as well. He began with smaller pieces in the *Mennonite Historian*, then climaxed his work with a new and detailed, and to date the best available, route map for the travels of Johann Bartsch and Jakob Hoepfner as they paved the way for the move from Prussia to New Russia in 1788-9. It added significant

notes on every place they stopped at along the way.

Ed always regretted not being able to locate a photo of his progenitor, Jakob Hoepfner. The promised arrival at MHV any time now of a number of artifacts from the personal belongings of Jakob may make up for the missing portrait. Alas, Ed will not be able to enjoy their arrival. A Hoepfner diary we heard of now and then, but could never find, appears to be among the coming items.

Much more could be said about completed and uncompleted projects of both men. May God bless the footprints they have left for their families and for all of us to follow!

Book Review

Lois Braun, *Peculiar Lessons: How Nature and the Material World Shaped a Prairie Childhood*, Great Plains Publishing, 2020, 224 pp., \$24.70.

Reviewed by Erin Unger

The moment I opened Lois Braun's book *Peculiar Lessons: How Nature and the Material World Shaped a Prairie Childhood*, I was enticed by the quote she chose ahead of the table of contents, referencing "an everyday sort of magic" and connection.

The book is comprised of ten elemental chapters, wherein Braun profiles various Southern Manitoba-based artistic friends and acquaintances. After weaving scientific and historical facts with early thoughts and impressions on each subject, Braun looks outside of herself, using each profile to punctuate her own relationship with each element, melding memory with detailed fact, giving the reader a sense of place — so much bigger and more fantastical than one might assume from just a cursory glance.

In the first chapter, we first meet the author as a little girl busily seeking rocks — rare treasures for a child on the fertile West Reserve. Her recollections are enhanced by poetically presented facts about rocks I'd never before considered. She then introduces us to her first profile, Todd Braun. The way he talks about rocks calls to mind human's ancient history with enigmatic geological formations around the world.

"Rocks are telling a story and most of us are not listening," he says.

In the next chapter, Braun explores atmospheric phenomena, taking us inside the mystery of how temperature tampers with refracting light. We learn about super refraction, the bending of light, bringing objects near "as though we were in a bowl instead of on a ball," she writes.

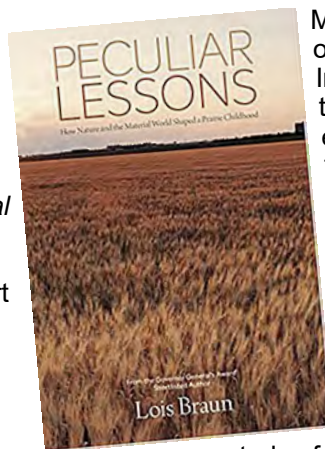
I may never look at the Pembina Hills the same way again.

I was moved by her reflection upon the moment she began to "mourn the loss of sky" — when Braun and her husband moved into a house in town surrounded by mature trees.

On page 78 she writes of "a precious little book" entitled *Native Manitoba Plants in Bog, Bush and Prairie* which, she relates, "Had this book been in my possession when I was a child, I may have aspired to become a botanist, or a writer of pastoral poetry. Or a sorcerer."

I also appreciate the occasionally haunting quality of Braun's prose, as seen in her conclusion of *Tracings*, as she recollects dealing with her in-law's history on paper: "On a dark, crisp autumn evening, we built a fire in the backyard. . . remnants of family history were consumed by flames."

Interestingly, the book begins with examinations of the natural world and eases into manufactured materials, with the final chapter examining the nature and uses of plastic. For this subject, Braun deviates from her pattern of interviewing artists, and instead seeks subjects at the local



MCC thrift store, interviewing volunteers on their observations regarding the lifecycle of plastics. Imagination, childhood, and science play together delightfully in this book. The text is enhanced by images created and captured by the author and many of the artists profiled therein.

With a theme of a knowing HOW to look, finding adventure and satisfaction in the commonplace, Braun takes each narrative and weaves them together. Never meandering, she delves into history, science, connects to her own memories with each subject, and presents artist's insights on each subject. Fully assembled, this collection is a careful study of tangible details that have surrounded us throughout our entire lives, yet somehow completely overlooked.

I find Braun's focus soothing and her voice engaging. Reading this book is a meditative experience, drawing out latent memories of my own. Taking a deep dive into the aromas, textures, topography of our childhoods, eliciting latent memory long forgotten, reaching below the depths, bringing hidden nuggets of memory to the surface... like panning for gold.

Erin Unger writes the blog *Mennotoba*.



Lois Braun

— Photo courtesy of Ronald Braun

Trails Trails Trails Trails . . .

Cultural Tourism: The Role of Heritage Trails

by Edward Krahn

Cultural Tourism is defined as an activity in which the visitor is essentially motivated to learn, discover, experience and consume the tangible and intangible cultural attractions.

We are aware of early pilgrimages to religious sites in the Old World and their sacred relics which provided indulgences to those seekers. These collections of curiosities in the curio cabinets often evolved into the museums which even today are visited by cultural tourist. A pilgrimage often was undertaken to face adversities in order to obtain knowledge, spiritual awakening, a physical sense of accomplishment, or a cleansing of the soul. These voyages of discovery have been happening since the 2nd century, when the pilgrimages were undertaken by members of many faiths, be it to Mecca, the Holy Lands, or the Inca Trail in the New World.

Walking the *Camino de Santiago* has been portrayed as Medieval Europe's version of a thru-hike. It is a network of Pilgrim's ways leading to the Shrine of the Apostle Saint James the Great in the cathedral of *Santiago de Compostela* in Spain. It has been travelled by many cultural tourists as a spiritual path, but is also popular for those who enjoy hiking and cycling, and organized tour groups. In Alaska/Yukon individuals who wish to recall the Klondike Gold Rush often hike the Chilkoot Trail from

Dyea, Alaska to Bennet, British Columbia, over the same path climbed by Stampeders in 1897-98. The growing popularity of the Saguenay and Charlevoix Bike Tours of seven days and nights of biking, hiking, and sea kayaking along the connected Route Verte bike paths, the Lac-Saint-Jean, and Charlevoix and along the spectacular Saguenay Fjord, are Canadian examples of Cultural Tourism.

The impact of the railways and automobile in North America opened up new attractions such as national parks. Since the traveler went beyond their own homes, amenities were needed — meals, service stations, motels, campgrounds, and attractions beyond nature. Societies were formed in the 1930s to preserve historical sites; they built heritage museums to lure these new visitors. When these societies did not cater to all the needs of the travelling public entrepreneurs stepped in to provide services and accommodations. In this way Cultural Tourism was born.

A Cultural Tourist looks for "a place of interest. . . for its inherent or exhibited cultural value, historical significance, nature or built beauty." More recently personal discovery has been added as individuals seek to discover their own family histories. Visiting of family homes, institutions, archives, genealogical sources and grave yards has rapidly grown, often spurred on by information found on niche websites and the internet. The popularity of such sites as *Find A Grave* has led to a resurgence of cemetery visits.

Cultural Tourists tend to spend more money per day in their quests than tourist motivated by other factors. Often cultural tourism brings together heritage, cultural expressions including regional and ethnic foods. Often museum village complexes combine a number of these factors. At Kings Landing in New Brunswick a visitor may have a traditional meal and a mug of ale on the recreated village grounds, experience village life including work, play, food and music. In Manitoba the Mennonite Heritage Village provides the sounds, sights, smells and tastes of a previous era. What the more successful attractions provide is authenticity. That is what the Cultural Tourist is looking for, an experience to add to their bucket list. Heritage Trails is the linking together of these experiences into a package. The essential Five A's of Tourism are — Attractions, Access, Accommodation, Amenities and Awareness. Cultural Tourism provides economic spin offs for the individual business operations and the whole region.



Yvonne Fontaine-Godard, board president of *Corporation du Site Historique Enfant-Jésus*, is seen with a Dawson Trail Museum exhibit inside *Église de l'Enfant-Jésus* in Richer. (Jordon Ross, the Carillon)

Old Post Road gets spot in new Gallery

by Conrad Stoesz

The historic Post Road in southern Manitoba is now featured in the new Manitoba Museum Prairies gallery. The gallery has been totally revamped with new items, lighting, and stories. Part of the display features a replica Post Road post and an image from the Mennonite Heritage Archives.

The Post Road was the most commonly travelled route on the Mennonite settlement west of the Red River, known as the West Reserve. It was a two-way route used by immigrants who landed at the immigration station of Fort Dufferin, one mile north of the border, and traveled west through the prairies. It also was the route for pioneers to get supplies from Emerson, one mile south of Dufferin. The Post Road ran west from these two sites to Mountain City, south of present day Morden. In 1878, the Mennonites installed posts every 75 feet along the route to act as guide posts for travellers at night or during snowstorms along the flat almost treeless landscape. Along the route were stopping points where people could stay the night, such as David Schellenberg in Neuanlage or Brown's Hotel near Neuhorst. Laws were put in place to protect the post as wood was a hot commodity. When railways moved into the area in the 1890s it reoriented where economic centres were located giving rise to places like Winkler, Morden, Altona, and Gretna. This reduced the need for the trans-reserve Post Road. Today, the parts of the route that happened to coincide with the surveyed road system are still intact.

As part of the 125th anniversary in of the Mennonite presence on the West Reserve, the Manitoba Mennonite Historical Society hired me to research this route. A research paper was written and published but the Post Road also became a central part of the anniversary celebrations. The inaugural tour of two 55-passenger busses took place on August 26, 2000, complete with dignitaries. Lunch was provided in the Reinland community centre by the Reinland Community Ladies Group. The building was built in 1876 by the Reinlaender Mennonite



Roland Sawatzky in the new gallery at the Manitoba Museum in Winnipeg with a replica post from the historic Post Road.

— Photos courtesy of Conrad Stoesz

Church and is the oldest Mennonite church in Western Canada.

The establishment of the route with brochures, lecterns, and posts was funded by bus tour proceeds. A 55 passenger bus with passengers paying \$35 each netted \$635. By 2001 the cost per person rose to \$45. A route brochure was created and made freely available in a number of places including Travel Manitoba and the Emerson border crossing. The brochure provided information and directions so anyone



RM Rhineland Rev John Falk, Abe Rempel, and Conrad Stoesz at the first post: starting the post road at Fort Dufferin.

could take the tour. A second brochure was created advertising the MMHS bus tour. These brochures were sent to 163 churches in the province. In 2014 it was reported that at least two dozen bus tours had used the Post Road route. At times tours modified the route by including stops at the national historic site of Neubergthal, or heading further west into the Pembina Hills to see the leaves on the trees changing colour.

Geocaching on the Post Road

2014, I joined geocaching hobbyist Weldon Penner on a tour of the historic Post Road. As we traversed lands where our families used to live, we planted geocaches at each of the 12 Post Road memorial trail route markers. Geocaching is a popular world-wide hobby — a kind of treasure hunt game. Hand-held GPS units (and some smart phones) use triangulated satellite coordinates to help users locate positions on earth. A user can log onto www.geocaching.com and download coordinates for a prepared geocache route, and then use their GPS unit to locate a geocache. A geocache is usually some sort of small container that holds stories of visitors from the past, perhaps some local historical items, and a logbook for users to leave comments of their impressions. There are currently about 6,500 caches in Manitoba and over 3 million world-wide.

Geocaching participants have appreciated this initiative. Jean Déniche wrote: "Following the Mennonite series of caches gave us greater insight into that aspect of Manitoba history. Snowy owls, bald eagles, and deer put the finishing touch on a pleasant and productive day." A family travelling through the area from Iowa made a Post Road cache their 1,000th find. User *tkblossom* wrote: "We loved reading

(Continued on page 12)

The Proposed "Peace Trail"

by Glen Klassen

The Peace Trail is a designated route from the Mennonite Landing Site at the junction of the Red and Rat Rivers near Niverville to the Dirk Willems Peace Garden at Mennonite Heritage Village in Steinbach, Manitoba. If all the suggested waypoints are visited the trail is about 52 Km long. It is suitable for long-distance trekkers or pilgrims, bikes or motor vehicles. When several shortcuts are taken, it can be a marathon distance of 42.2 Km. At the Landing Site Trailhead the Peace Trail intersects with the Crow Wing Trail, which is part of the Great Trail of Canada.

The waypoints include significant historical, ecological, or spiritual sites. The historical ones include the Mennonite Landing Site, the Crow Wing Trail Plaques, Hespeler Park and the History Wall in Niverville, the cairn at the site of the Shantz Immigration Sheds, the site of the first Mennonite *Strassendorf* at Kleefeld, the Chortitz Church and Pioneer Cemetery, the Keating Family Cairn, and, of course, Mennonite Heritage Village.



Rosenthal Nature Park is one of the waypoints on the Peace Trail. It is the site of one of the original Mennonite farming villages and it was a meeting place for their Ojibwe neighbors.
— Photo courtesy of Glen Klassen



The Dirk Willems Peace Garden at Mennonite Heritage Village is the terminus of the Peace Trail. The pergola is under construction.
— Photo courtesy of Gary Dyck

(Continued from page 11)

about the history of the Post Road, and thought that there wasn't a better milestone cache for us than this one. While our direct ancestors wouldn't have used the Post Road, it was meaningful to read and learn a little about our Mennonite ancestors."

Ecological sites include the Tourond Discovery Centre and Rosenthal Nature Park, as well as Blind Creek which winds its way to the MHV. Rosenthal was a large Mennonite village in the 19th century, but the site is also known as a stopping place for nomadic Ojibwe hunters and gatherers. The area is central to Treaty #1 territory.

The spiritual aspects of the trail focus on the Chortitz Church, the oldest Mennonite church in the East Reserve, and on the Dirk Willems exhibit at its terminus. The trail is suitable for trail walkers who want to make it a spiritual pilgrimage. The Chortitz Church presents an opportunity for mid-pilgrimage meditation and the Peace Garden for spiritual commitment at its end. For trail-walkers or bikers, there will be an opportunity for overnight camping at Kleefeld. Refreshments can be obtained in Niverville, at the Tourond Store, or at MHV.

Although most of the trail is on country mile roads, at a few places it follows woodland trails. This is true at Kleefeld, at Rosenthal, and along Blind Creek just before reaching MHV.

A website is forthcoming but in the mean time for more information contact Glen Klassen at grklassen@gmail.com.

Steinbach Post Indexed

Researchers will be happy to learn that Bert Friesen has completed the indexing of 1922-24 issues of the *Steinbach Post* with support from the D F Plett Research Foundation. The files are available at the Mennonite Heritage Archives in Winnipeg. The Archives have also embarked on digitizing the Steinbach Post.

Eden's *Head for the Hills* Route is Part of Canada's Great Trail

by James Friesen

In 1992 the big idea of a trail to link all of Canada was begun. The *Trans Canada Trail* now over 24,000 km of land and waterways, connects every Canadian province and territory. Construction began in 1992 as part of Canada's 125th birthday celebrations. It was completed 25 years later, in 2017, when Canada turned 150. Recently, the trail was re-branded as *The Great Trail*.

Local, regional and provincial trail associations took on the task of building the trail in their local geographies. Small groups of trail enthusiasts formed in southern Manitoba to begin the work of connecting the trail between rural municipalities, choosing the most interesting routes to help feature the local history and geography.

One of these groups was the Stanley Trail Association, committed to take on the trail building across the Rural Municipality of Stanley. The topography here included the edge of the Pembina Escarpment with its rolling hills, featuring oak and poplar forests, undulating gravel and dirt lanes, winding past farms and featuring beautiful lookouts across the Pembina Valley.

One of the first challenges the group encountered was the initial work of building support for this grand idea with the local municipality as well as asking for and receiving permission from landowners along the sections where the trail would cross their land. This hard work proved to be successful due to several factors including the compelling vision of being part of a big thing like the Trans Canada Trail, the generosity of landowners, the initial support from the RM and the tenacity and commitment of the trail volunteers. In 2001 the trail across the RM of Stanley connected with the RM of Thompson to the north and the RM of Rhineland to the east.

The history of trails of course is a long one, but in an agrarian region like Stanley in southern Manitoba, it seemed that the idea of a "trail culture" needed to be developed. A wonderful example of this was the experience of one farm family that agreed to allow the trail to be built along the edge of a creek with a narrow band of oak bush along the margins of their hilly farmland. This leg of trail is one of the more beautiful, rolling sections and for trail users, it belies the fact that this really is a very narrow band of trees. A year after completing this section, the landowner called to thank us for building the trail across their land. She said she "had no idea how beautiful that creek section was!" and she talked about how good they felt to allow others to experience this.

This sense of sharing access along a foot trail is a powerful thing as it relates to building community and a sense of connection to one another. This idea has expressed itself in various ways over the years. In 2002, while working for the Eden Health Care Services Foundation, we found ourselves in the situation where a long-standing charity golf event was no longer generating the funds and support it historically had. The other concurrent thought was, how do we engage a younger demographic in supporting the mental health awareness message of the Eden Foundation? The idea that hatched from these questions was planning a bike ride that would



— Photo courtesy of Eden Health Care Services

utilize the trail, beginning at Lake Minnewasta west of Morden, travel southeast along the escarpment and end up on a grassy hillside overlooking the valley, one mile from the Canada/U.S. border.

That first-year ride, which we titled *Head for the Hills*, brought out about 38 riders and raised just over \$18,000. Although mainly supported by family, friends and the growing local cycling community, in addition to the funds raised, it generated a lot of positive energy. This energy translated to ridership doubling in the ensuing several years, with donations increasing as well. More riders entered as family groups or corporate teams, marking the event on their calendars each year. Not only had the event captured the participation of a younger community but also because of the marvel of the bicycle, more elderly folks joined in. Over the history of this event, the age span has included participants from age 8 to 81. The past several years has seen several Hutterite colonies coming out in force, including all age spans as well as offering food and equipment for the after-ride party. As a fundraising event, *Head for the Hills* has far exceeded the initial expectations. It has steadily grown both financially as well as in participation and has built a sense of ownership. In its 18-year history, it has raised a total of just over \$1.5 million for the mental health recovery programs of Eden Health Care Services.

Those who have been part of this ride have been privileged to witness how a community is being built around a few key ingredients. The bicycle adds a certain level of joy to most things and the trail provides the context for people of all generations to come together around the personal and corporate experiences of sharing our mental health journeys. In a year like the current one, many of us are exploring places closer to home and are realizing the benefits of hiking and biking local trails. In some ways, the building and maintaining of trails is an act of community-building.

Treasures of the Dawson Trail

by Edward Krahn

While the story of the Dawson Trail is generally well known, the Dawson Trail Arts and Heritage Tour Committee has pulled together a rich resource for enjoying the cultural tourism provided by the trail. The historical and cultural significance of the trail has been recognized by all three levels of government and after extensive research the committee has developed resource-rich arts and heritage tours via a web-based resource with downloadable and printable aids. Find it at: dawsontrailtreasures.ca

The Dawson Road was originally a First Nations trail, and later a route utilized by the Métis. It originally connected the Red River Settlement to La Broquerie and Marchand. As further settlement developed it became the wagon road used to bring farm and forestry products to the Red River Settlement and merchandize to the hinterland.

The road was surveyed by Simon James Dawson who had originally been part of the Gladman-Hind Expedition to the Northwest. Dawson's report led to the survey and development for a wagon road and water route from the Lakehead to Fort Garry. A plaque in Thunder Bay recognizes the effort of Dawson in the construction of this gateway to the West. The significance of the trail was acknowledged by the Historic Sites and Monuments Board of Canada with a cairn erected in 1933 on the grounds of the former Ste Anne Municipal office. The original survey took place in 1858 and construction began in 1868 and was completed in 1871, prior to the arrival of Mennonites in Manitoba. The 530-mile land and water route from Fort William to Red River was Canada's first attempt to provide an all-Canadian Route from the East to the Prairies, and predates the arrival of the CPR. Dawson's report had been instrumental in creating interest in developing North-Western Ontario and the West.

Sampling of some of the historic attractions along the Dawson Trail

Prairie Grove

Prairie Grove was an area given to Métis as part of their land grants. Quebec French settlement in the area soon followed. Following the 1870 Red River Expedition, Military Bounty Grants of 160 acres were provided to many of the militiamen. With the removal of the Metis "threat" in 1872, homesteading settlers arrived from Ontario – Irish, Scottish and Ontario

Orange. The Orange Lodge and Protestantism was strong and clashes soon occurred over the community well which had been used by Métis ox cart drivers. The area became known as Protestant Ridge. Today Prairie Grove Cemetery holds families reflecting the mixed ethnicity of the community including later arrivals from the Ukraine in the



Prairie Grove Cemetery

— Photos courtesy of Ed Krahn

1890s. The earliest burial dates back to 1874, while the cemetery which was established in 1879 is still in use. Find A Grave Cemetery #2246936

Petite-Pointe-de-Chênes (Little Oak Point) – Lorette

A little further down the road you come to the Heart of the RM of Tache. By 1860 it was already a Métis settlement soon joined by Quebec French. Based on the River Lot system it was a centre of agriculture helping to feed the Red River Settlement. The built heritage of the community includes the former Grey Nuns convent originally constructed in 1959 on the site of the original 1910 convent. It was sold to the *Division Scolaire Franco-Manitoban (DSFM)* and became the headquarters of French First Language education in Manitoba. The Religious importance of the community to the Francophone Community is also seen in Notre Dame de Lorette Church – known as the Sistine Chapel of the Prairies. The original church in the community was built in 1879 and later under the direction of the architect, priest and builder, Oblate Father August Gauthier, construction started in 1894 on the current church. It is known for the art frescoes by Montreal artist Louis-Eustache Monty. The statue of Our Lady of Lorette, patron Saint of Lorette in Italy, was erected in 1933.

Dufresne

The grain elevator — the sentinel of the prairies — was once ubiquitous across Western Canada; now few remain. The one at Dufresne was originally a Manitoba Pool elevator but now is privately owned. But it still showcases the important roles these agricultural monuments once played in the development of the West as the bread basket of the world.

Grande-Point-de-Chênes (where the oaks meet) – Ste Anne

This was one of the many French parishes of the Red River. During the 1870s new arrivals from Quebec, following the route of the Dawson Trail joined the Métis settlers of the community. In February of 1881 the town was incorporated, but was amalgamated with La Broquerie in 1890. The town was once again re-established in 1909 by an act of the Legislature. At the heart of the community was the *Hotel de Ville*, constructed in 1910. This building is designated as a historical site, while efforts to maintain its historic role in the community are on-going. In the 1850s The HBC had established a trading post in the community. This building became part trading post, part hotel, and later a jail. At one point it had hosted Mennonite delegates who came in



The Grain Elevator at Dufresne

(Continued on page 15)

Itching to Use a Passport? Explore the Crow Wing Trail Chemin St-Paul!

by Dolores Thiel

The original Crow Wing Trail was a historic trade route (1840's–1870's) used to transport people and goods, connecting St. Paul, Minnesota, to Upper Fort Garry in the Red River Settlement. The trail is named after the town of Old Crow Wing, a major supply station for oxcart trains, at the junction of the Mississippi and Crow Wing rivers. In French, the trail is called "*Chemin Saint-Paul*" to indicate its southern destination to St. Paul. The Métis played a key role as trail guides.

Today's trail now runs 200 km between Emerson and Winnipeg, on Treaty 1 land, connecting communities using country roads, community parks, trails in bush and between pastures, dikes and road allowances. The result is a beautiful section of the *Great Trail (Trans Canada Trail)* with a rich history, diverse geography and friendly communities.

This summer step out and explore the wonders of Manitoba on an outdoor adventure along the Crow Wing Trail. Buy a Trail passport for \$5, available at St. Adolphe Esso, Niverville Shell, St-Pierre-Jolys Shell, St. Malo Co-op, Ridgeville Co-op Club, Emerson Town Hall, Emerson Golf, Tourisme Riel or online for \$10. Choose from 11 sections of trail and start your walking/cycling adventure. Get your passport stamped by businesses along the Trail after each section is completed. Once you have completed the whole trail, mail in your stamped passport to receive your *Certificate of Completion*. See Trail passport details at www.crowwingtrail.ca

One of the 11 sections of the Trail, between St-Pierre-Jolys and St. Malo, is designated the Crow Wing Trail

(Continued from page 14)

1873 to scout out the lands to the south. Following a fire in the 1980s the building was torn down. The church bell tower plays music for the community at noon on Sundays, calling the faithful to worship. The grand stone church built in 1895 is one of the oldest in the province. Other community cultural expressions include the celebration of the historic Dawson Trail each September with the Dawson Trail Days.

Coteau-de-Chênes (Thibaultville) Richer

This is a community rich in First Nations and Métis history along with being a French-Canadian settlement. The community's interest in the history of the area is obvious at the Dawson Trail Museum, housed in the *Église de l'Enfant-Jésus* in the heart of the community, designated as a historical site by the municipality. The Romanesque church, the century-old cemetery, along with exhibits and guided tours bring people to the community. A community rodeo, music performances, the Winterfest festival, along with a regular farmer's artisan market, keep Richer's cultural heritage alive.

Camino. This is a 25 km affiliate link to pilgrimage routes to Santiago de Compostela, in Spain. Upon completion of this section, you can get your Canadian Company of Pilgrims Passport stamped, which can be applied towards your pilgrimage accreditation in Spain. Details are available at www.facebook.com/winnipegchapterccop

As you travel along the Crow Wing Trail be open to the wisdom of Indigenous groups who envision a journey of at least seven generations. Feel the sacredness of the land, the wildlife, fauna and waters that journey with you. Imagine how the Métis guides traversed the ever changing landscape of swamps, bogs, mosquitoes, woods and prairie, while seeing bison disappear, and the creaking oxcarts could be heard miles away, leaving ruts that can still be seen today!

Reflect on the scenes at Fort Dufferin near Emerson, that tell part of the Mennonite story along the Post Road which continues up the Red River to the Mennonite Landing that launched the settlement of the East Reserve. After enjoying the croaking melodies at Kirkpatrick Swamp, keep your eyes open to geological changes in the landscape. Take note of the various ridge lines of Glacial Lake Agassiz as you travel several high, dry sections along the trail.

As you walk over the Senkiw Swinging Bridge, visualize the children who from 1906 to 1947 crossed the Roseau River using a hand powered cable basket to get to school. Listen to the echoes of the hundreds of pilgrims who for decades have gathered annually at the St. Malo Grotto of Our Lady Lourdes which was built in 1902. As you travel the Crow Wing Trail Camino section you will see native prairie grass in St. Malo Provincial Park and as you cross the new Pont Albert Préfontaine bridge over Jourbert Creek. Visit the St-Pierre-Jolys Musée where you will find the historic Crow Wing Trail Cairn and the Maison Goulet built in the 1860's which belonged to a cart freighter. Overnight "glamping" is now available in this traditional Métis home.

What other stories will you notice along your journey? After travelling on miles of road allowances making up the grid township system, take note of the unusual road step configuration that shows the transition from the parish French river-lot system that formed the first pattern of settler imprint on the prairie soil. Shelterbelts remain a living testimony of lessons learned during the wind erosion and drought of the 1930s. The devastating effects of the 1950 flood helped Manitoba prepare for the future, so you will see ring dikes and mounds protecting homes in the flood zone. In St. Adolphe the Trail takes you up onto part of the dike and then continues to the Floodway where the trail ends at Duff Roblin Provincial Park with an amazing view of the floodway structure.

Following some fifth-century advice for pilgrims, may the journeys you take this summer be filled with many opportunities to practice the arts of attention and listening, while meandering toward the center of every place, as you renew yourself daily with gratitude and praise singing.

See Graphic on Page 16

Along the Crow Wing Trail



That's where I am

*Just south past the floodway
Along side fields, fescue and fences
Toes interlaced with Manitoba gumbo
Where soul meets soil*

*Sunshine, high waters,
low waters, drought
Along the shadows
of the old trade route*

*Where wampum belt
helps guide the way
And joins the jig
the fiddlers play*

*Oxcart ruts mark the trail
While up the river
Steamers drop off dreamers*

That's where I am

*Gridlines and road allowances
Woven through the plains
welcomed by shopkeepers, innkeepers
and waterkeepers, too*

*Where maple sap flows and frogs jump
Snapping twigs and rattling stones underfoot
like bear and deer leaving only footprints*

*Along the ancient beaches of Lake Agassiz
Pilgrims gather to sing with towering trees
While swinging over the Roseau
Eagles soar the gorge
Calling us to gently walk on sacred ground*

*Hazelnut trails and Seneca snakeroot
Put to rest settlers' tales
On old railroad bed
While swampland lies croaking*

That's where I am

*At the borderline
where grass freely waves -
Welcome*

Along the Crow Wing Trail

deb



— Photos courtesy of Dolores Thiel