Eureka: Its Finished!

HSBS completes Volume 3: Historical Sketches.

Some 20 board members and contributors to Historical Sketches, Volume Three of the East Reserve Historical Series, gathered at the SRC lounge on December 22, 1994, to celebrate its completion. A brief program was highlighted by words of congratulations by Professor Adolf Ens on behalf of the West Reserve and the presentation of an honorarium to editor John Dyck to recognize all his hard work.

The writers and board members of the Hanover Steinbach Historical Society had been anxiously awaiting this event. In fact, a large public book launch had been tentatively planned to mark its release. Because of delays in the completion of the book it was not physically available until December 21.

In fact, for a while it seemed that it would not be available before Christmas at all. This is a bad time of the year to plan any event but it was felt that something should be done to mark such an important occasion. We decided to hold a private "koffie klatch" for writers and board members only.

The turnout was great. Everyone enjoyed some well deserved accolades as complimentary copies of the book were handed out. The enthusiasm in the air was invigorating as the writers checked themselves out in print.

In a sense the HSBS has been working with Volume 3 since the publication of Volume 1, Working Papers in 1990. The work for some of the articles which have now finally been published was started well before 1990. In 1993 the Bergthal Gemeindebuch was published and its preparation had absorbed much energy of our energy for the preceding two years. But this was really only a reproduction of existing sources.

Finally, our new work representing groundbreaking research, new and previously unpublished documents, and some of the best history writing ever, is finished.

Contributors Pose


*HSBS Board Members.
Vol 3: A Description

Historical Sketches of the East Reserve
1874-1910
(Volume Three in the East Reserve Historical Series)

By John Dyck

What Bergfeld "Shruck" farmer made loans at interest to pioneer Steinbach business people? Who was the first Mennonite to train as a medical doctor in America and open a practise in Winnipeg with his brother-in-law? (He later went to Rochester) Can pioneer East Reserve farmers be credited with starting Burdman Penner on the road to becoming a millionaire?

Which East Reserve Mennonite Aelester went to Mountain Lake to organize the church there and to ordain their first Aelester? Which former East Reserve resident helped elect Cornelius Hilbert to the first Alberta legislature? Who built the first windmill in Steinbach in 1877? Which church was moved in 1917 by a steam engine assisted by horses?

Answers to these and other questions can be found in Hanover Steinbach Historical Society's recently released Historical Sketches of the East Reserve 1874-1910. The book consists of 720 pages of history written by eighteen researchers/writers and depicting a broad range of experiences of residents in the pioneer East Reserve community. The book is divided into four topical sections, each dealing with different aspects of the settlement.

A section on village histories is followed by biographies of pioneer leaders to tell us about life in the village and about the people who gave it leadership. The variety of pioneer "sketches" in the book will broaden the understanding of the people and places that made up that community and give succeeding generations a greater appreciation for the diversity that existed among them.

The sixteen chapters in the first section tell the story of eighteen pioneer villages. Each was a unique community with its own individual characters who helped give the village a distinctive personality. Some of those villages, like Schoenfeld and Tannenau, disappeared entirely when residents relocated to the West Reserve in 1879-81. Other villages, like Alt Bergfeld and Hochfeld, survived until the emigration to Paraguay. Still others, like Kroushal and Ebenfeld, were transformed into, or absorbed by, new communities under anglicized names - in these cases, Bothwell and Mitchell.

While information on some of the villages has been sparse, other villages have had scribes who recorded the experiences of individual villagers as well as community events. Altona was never an organized village on the East Reserve and most of its families soon established a village by the same name on the West Reserve. While that left little village history to record, that story was still significant; in the context of the larger East Reserve history. Furthermore, the next generation had legitimate questions regarding the origin of the name and that question needed an answer. The same could be said for other similar communities.

Jacob Wiebe of Alt-Bergfeld kept a journal of his ocean journey and early settlement and village experiences. He and his children continued to write about some of the later events. This has provided information from which a substantial record can be developed of that community. Similar journals were kept by other pioneers.

The biographies section starts with the stories of four businessmen/farmers, two of Bergthal/Chortitza background and two of Kleine Gemeinde background, whose North American careers started in this community. In their later lives they spread their influence over a broad landscape in Manitoba, Saskatchewan, the midwestern states and along the west coast. Their stories are an important part of our heritage.

Aelester Gerhard Wiebe and David Stoehr and minister Heinrich Friesen worked hard to organize the Bergthal/Chortitza continued on next page

"Preserving's" is the Newsletter of the Hanover Steinbach Historical Society Inc., Box 160, Steinbach, Manitoba, R0A 2A0, published semi-annually at Steinbach, Manitoba. Acting Editor, Delbert Plett, Steinbach, Manitoba. The publication of the Newsletter is funded by "D.F. Plett Foundation Fund." Please send subscriptions, articles and/or inquiries to c/o Box 160, Steinbach, Manitoba R0A 2A0.
A Description continued from previous page

Church on the East Reserve and also helped organize what later became the Berghai and Sommerfeld Mennonite churches on the West Reserve. Their service to the Fargo and Mountain Lake Mennonite communities is probably less known. Gerhard Wiebe went to Mountain Lake to obtain an Aeltester for the First Mennonite Church there.

The biography of minister Peter R. Reimer details some of the similar efforts on behalf of the Kleine Gemeinde congregation. The separate biography of Maria Plett Reimer offers a glimpse of the significant, but frequently unrecorded, impact which women had in the pioneer community. Many more of these stories are waiting to be told.

A section on ministers' journals and sermons tells volumes about the concerns these leaders had for the spiritual condition of their flocks. The journals give us insight into the lives of lay ministers who had to carve a livelihood out of virgin soils while finding time to give spiritual guidance to friends and neighbours who made up their congregations. At the same time they made trips to give support to members of their congregations and other people who moved to Fargo, Mountain Lake and later the Hague-Olser and Herbert communities.

A chapter on researching and writing family histories pools the varied experiences of four knowledgeable researcher/writers and offers some excellent tips on how to develop a good family history. Each of these writers brings his/her own interests and experiences to bear on the subject. The value of many of these suggestions is illustrated in the Thiessen family history which follows. A subsequent commentary on Johann W. Thiessen, a member of the same clan, adds to our knowledge of that family and offers a further example of how to write family stories.

Comparing the experiences of pioneering Mennonites in Manitoba with other similar groups has become a major study for Dr. Royden Loewen. In this fascinating chapter he compares experiences of Mennonites in Manitoba and Nebraska.

In the final chapter, lawyer Delbert Plett details the largely unrecognized contributions to the Mennonite print culture made by East Reserve Mennonites. The surprising long list of materials printed by and on behalf of pioneer East Reserve Mennonites has certainly made an impact on the direction taken by the community.

The eighteen researchers/writers who have taken the time to document the stories in this volume have made a rich and lasting contribution to the history of Manitoba and to our understanding and appreciation of the pioneer East Reserve community.

Historical sketches can be ordered from HSHS Box 1960, Steinbach, Manitoba R0A 2A0. $50.00 plus $4.00 postage.

Loewen Wins Prize

The Committee on the Albert B. Corey Prize has selected Royden K. Loewen's book Family, Church and Market as the winner of the 1994 competition. The prize is sponsored jointly by the America Historical Association and the Canadian Historical Association. The Prize is awarded annually to a historical work having relevance to both Canada and the United States.

We at the HSRS are proud of Roy's success in the world of North American academia. It is difficult for any writer who presents Kanadier or 1870s Manitoba Mennonites in a balanced and positive way to obtain recognition among Russian Mennonite academics and we recognize Roy for the ground breaking work he is doing.
Editorial
by Delbert F. Plett Q.C.

It was with deep regret that I and other members of the HSHS executive received Wilmer Penner’s decision to step aside as editor of Preserving. With his renown stature as Manitoba’s premier playwright and director of Low German drama, Wilmer has given our infant newsletter status and recognition which might otherwise have taken years to develop.

Wilmer’s decision to take on the position of editor shows his depth as a person and the scope of his experience. Few of the younger people realize that Wilmer was once a star quarterback and football strategist who took his Lundmark Dutchmen team to several championships during the 1960s. At that time he was teaching at the University of Winnipeg. After a stint in South Africa and farming he returned to his first love teaching 10 years ago.

I am always amused when individuals of Wilmer’s immense talent and intelligence are willing to direct their energies to their own culture when the same could undoubtedly have earned them recognition and financial rewards if applied at a national or even international level.

Wilmer is truly a renaissance man and the HSHS will be forever indebted to him for bringing to life (and also naming) Preservations as our newsletter.

The board of directors has appointed myself as the interim acting editor, a position which I have agreed to carry out for a year or two. Fortunately Wilmer has already established the tone and format which will make the task immeasurably easier.

At the same Board meeting it was decided to make an appeal for an assistant edi-

In Remembrance

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Announcement

Linda Buhler is interested in editing a series of articles about women who have contributed to the culture of the East Reserve, Hanover-Steinbach area. The first article of this series appears on page 12. Anyone interested in contributing an article is asked to contact Linda at 326-1426 or write Box 2895, Steinbach, Manitoba R0A 2A0.

Coming in the next issue

Aeltester Gerhard Wiebe (1827-1900) of Chortitz, Manitoba, was the most famous pioneer of our community. Historians have given him a bad rap calling him “fearful, paranoid and ignorant.” Dr. Adolf Eibl, in Vol. 3, p. 318, calls these assessments “inadequate.” The June, 1995 issue will feature several articles about Gerhard Wiebe. Is it too late to set the record straight?
The Naming of Prefontaine Road

By Jacob Doerksen

Two miles north of Provincial Road 311 and Provincial Trunk Highway 59 we find Prefontaine Road. The story of how this road got its name contains a lot of important Mennonite history. It is the story of the forming of Public School Districts among Mennonites and how one man helped lessen the blow.

One of the reasons for the Berghal Colony Mennonites to come to Canada was because in the initial dealings with the Canadian Government they were promised complete freedom to operate their own schools. This promise was kept only up to the First World War until 1916. But signs of Government interference had already started earlier.

In 1890 the Protestant Majority in Manitoba thought it was time to take over all school operations in the province. Catholic public schools were done away with and a plan was put in place to entice the Mennonites to accept Government involvement in their schools.

Dr. Bryce, a Presbyterian minister, was in charge of handling the Mennonite situation. He helped bring Mr. Ewert to Manitoba to serve as Inspector and teacher to help swing Mennonite schools over to the public system. He portrayed himself as a friend but little did the Mennonite group in Gmarna know that only months before he had spoken out very strongly against religious instructions in public schools. Religious instructions in school were very important to all Mennonites. But thanks to the French Catholics the Government plan was scuttled when the Federal Government became involved.

So for the next number of years the plan to change all schools to Public Schools progressed very slowly. Much too slow for those in control. By 1916 the government had already alienated themselves with most Mennonites over school involvement; even those who had executed the extended Olive Branch in 1890. The time for more drastic action had come. The Public School Attendance Act had been passed the year before and now all bilingual Schools were abolished. The Mennonites and other Nationalities had operation those Public Schools created amongst them as bilingual schools.

Now those schools were abolished along with all private schools not teaching the prescribed curriculum and Public, English only, schools were put in their place. The Mennonites had much to fear. Statements like those made by Premier Roblin a few years earlier when he said, “While we welcome all, our duty to British Subjects is to see that the children are taught the principles of the British Constitution ... What we need is to get the youth filled with traditions of the British Flag and then when they are men they will be able to defend it.” had already caused great concern amongst the Mennonites. Many of the Mennonite Elders were not familiar with the English language. If the children were going to be taught English only, they would surely lose them. In all the situation did not look good.

Although Public School legislation was in place by 1916 the change to Public School Districts only started taking place after the War in 1919. At this time four distinct groups made up the Mennonite community on the East Reserve. The Holdeman, Kleine Gemeinde, Old Bergholder by then known as the Chortitzian, and the Bruderthal.

Out of these four the Chortitzian showed most resistance to the Public Schools. They together with the Sommerfelder on the West Reserve did a lot of negotiating with the Government without any success. Dr. Thorton, the Minister of Education would not bend. The Chortitzian wanted no part in public education, therefore, they would not take part in forming any of the new public school districts. As a result, during the first few years, all of the districts where the Chortitzian lived were given English names. This went on until 1922 when the Liberal Government of T.C. Norris was defeated.

By this time many Mennonites were leaving Canada and others threatened to do so. The Chortitzia tried to secure their position to the point were they could at the very least keep teachers from their own congregations. This also failed. So they also decided to leave. They asked for a delay on the forming of new school districts. It was unofficially granted. Albert Prefontaine was named to the cabinet. He together with another Catholic, P.A. Talbot; worked hard for standards in education that were more acceptable to the Mennonites as well as their own people.

The moratorium on forming public school districts on the East Reserve ended in 1926. Those school districts which were formed previously but still operating as private Schools were now taken over by the Public Trustee and in those areas where public districts had not yet been formed, they were now formed. At this time, however, other than English only names were used. Rosenberg for instance kept its name and the school to be located on the southwest corner of section 10 township 8 range 4E was given the name Prefontaine School. It was named after the long time politician and friend of the Mennonites, Albert Prefontaine. The school operated until 1959 when it was closed. Today Prefontaine Road, which is the road next to where the school stood, is the only reminder we have of this long time friendship of a dedicated politician who helped see the Mennonites through difficult times.
The Wiebes of Eigenfeld

By Peter D. Wiebe, New Bothwell

Abraham Wiebe was born in Prussia in 1752. He came from the village of Nuedorf, G.R. Werder, in the Vistula Delta of Prussia. He moved to Russia with his family, wife, and three daughters Maria (b. 1774); Agatha (b. 1780); Agatha (b. 1785) in 1788 and settled in the village of Nuedorf, Russia. He was blind, and was accompanied by his brother Claus. His wife died shortly after arriving in Russia, and around 1793, he married Helene (b. 1772) 21 years of age, and two more children were born, Abraham II (b. 1794); Martin (b. 1797). By the 1802 census Abraham had died, and his widow remarried Johann Peters and had four more children; two girls and two boys. The Wiebe family homestead was taken over by the Peters family lineage.

Abraham Wiebe II was born in Nuedorf, Russia on July 5, 1794 and married Anna Janzen on March 24, 1818 (b. Oct. 21, 1797, d. May 29, 1852). Abraham Wiebe II died on Jan. 12, 1851. Children Abraham III (b. Jan. 14, 1819); Peter (b. Aug. 13, 1822); Kornelius (b. Dec. 1, 1826); Martin (b. Nov. 11, 1830); Maria (b. Feb. 1, 1833); Anna (b. Nov. 4, 1837). The family moved to Bergthel.

Abraham Wiebe III was born Jan. 14, 1819 (in Nuedorf?) in Russia, and was baptized by Aeltester Jacob Dyck in 1818. He married Susanna Kopp (b. Nov. 24, 1816 in Prussia) on March 9, 1839. She was from Rosengard, Russia. They had six children, four boys and two girls with Maria dying at five days of age. Mother Susanna died at age 31 years, 11 months in Oct. 29, 1848. Abraham remarried Maria Klassen on Feb. 20, 1849 (b. Feb. 18, 1821, d. Jan 7, 1855). They had another four children, three boys and one girl with David dying with the mother in childbirth on Jan. 7, 1855. He then married Aganetha Dyck from Nuedorf, on June 5, 1855 (she was 24, he was 36). They had another 10 children, the first and third died two days apart at ages five and two, for a total living children of 16. (Possibly Heine died in Russia, or stayed in Russia, as she is not listed on ship or census records). They came to Canada on July 20, 1876 on the S.S. Sardinian #39, Abraham was 56, his third

continued on next page

Photo taken around 1900. Margaretha (Krahn) Kehler married Abram B. Wiebe (b. 1848) April 13, 1880.

Children l. to r.: Kathrina, married widower Abraham L. Friesen whose son Abraham lived in Mitchell on NW 32-6-6E which land also belonged to grandfather Wiebe who owned six quarters of land, Heinrich who died at age of 21, Margaret (Mrs. David Hibbert), Abram (1881-1931). Abram farmed on the family homestead. This photo is representative of the many fine old pictures still in private collections that need to be preserved. Linda Buhler has collected many such photos and published some in her 3 articles in Volume 3, including this photo of the Wiebe family at p. 114. (Photo courtesy of George F. Kehler)
The Wiebes

continued from previous page

wife Azaniella was 44. They came with seven children, one of which Heinrich age eight died and was buried at sea. Of the remaining six children the second oldest was Johann age nine. They left their home in Schoenthal Village, Berghal Colony, Russia to take out a homestead near Steinbach, Man., in a village or hamlet called Eisenfeld.

Of the other children by his first and second wife; only four; Martin, Kornelius, Wilhelm and Anna Bueckert (nee Wiebe) are listed as having come to Canada. The other four, ranging in age at this time of 21 to 33 years, probably remained in Russia. We know son Abraham was living in Steinau, Russia in 1887.

Abraham Wiebe III shows up in the Land Titles as having registered homesteaded on the SW Section 33-6-6E on May 3, 1877, about 1 1/2 miles due west of the present day Steinbach. This was the village or hamlet of Lichtenau/Eisenfeld, close to the then village of Nuendorf and roughly west of where Homestead Crescent is today. Fire insurance records list his assets up to 1884, tax rolls 1883-84, census 1881, and Celia List for 1883 list Abraham and family, his brother Kornelius with his adult sons Kornelius, Jacob and families, his brother Peter and (Peter's) son Abram and families.

His fire insurance was cancelled in 1884, which usually meant the person died or moved to "Yonisied," but this case I think, on the basis of a letter in the Mein Rundschau in 1887 that Abraham III died in 1887 and is buried on his homestead quarter. There is an unregistered cemetery plot listed on this quarter.

I don't think he moved to "Yonisied" because he is not listed in any of the West Reserve villages or cemeteries.

But this question remains, if he died in 1887, why was his fire insurance cancelled in 1884? Not only was Abraham III a pioneer in Canada, he was 17 years old when the Berghal Colony was established. His parents were a part of this new settlement, so he was certainly no stranger to pioneer life.

Two of Abraham III's sons; Johann (b. Aug. 3, 1866); Jacob (b. Jan. 20, 1858) homesteaded northeast of Plum Coulee in the West Reserve. The homestead of Johann (NW 7-3-2) is still occupied by grandson, Leonard Wiebe, with some of the original house still in use after considerable renovation. Johann Wiebe fathered 13 children, the oldest being Peter (b. 1888), my grandfather, Peter had five sons; Peter, Dietrich, Jacob, John, Abram (four more children died in infancy); Dietrich (b. July 25, 1912) was my father.

The Abraham Wiebe (b. 1819) referred to above, had a brother Peter Wiebe (b. 1821), who also settled in Eisenfeld. His son Abram Wiebe (b. 1848) married a widow Gerhard Kehler, nee Margaret Bernhard Krahm (b. 1844). They had a son Abram Wiebe (1881-1951) who continued to farm on the family homestead, SW 33-6-6E, and who passed it on to his son Abram D. Wiebe who passed it on to his son Dick Wiebe in 1990.1

Notes:
2. Families of 1788 Migration to Russia by Mariann Janzen.
3. Census 1793, 1795. By the time of the 1802 census Abraham died.
4. Letter written by Cornelius Warkentin and Cornelius Regesr dated May 10, 1794. "Wir selbst wurden bis zu Tränen gerührt, da unter vielen anderen, die sich an den Wangen drängen, auch der blinde Abram Wiebe befand" Abraham Wiebe I is the only person by this name listed in the 1795 census. He moved there in 1788. Conclusion — he must be the blind Abraham Wiebe referred to by Warkentin and Regesr. Note: Researcher Henry Schapansky does not agree with this conclusion, but it appears to be the only possible explanation.
5. Rich Unruh and Stump agree that Claus and Abraham were related — Shapansky does not.
6. Partly family records, some show birthdates 1795.
8. Kuhns, family records.
Mennonite Landing Site Dedication

It was August 1, 1994, the 120th anniversary of the arrival of the first Mennonite immigrants to Manitoba. The day had broken fresh and clean. Bright sunshine flooded the site where the first 65 families including my great-grandparents, Blumenort teacher Cornelius P. Friesen had disembarked.

As I turned south along the river road from the corner of P. R. 311, I soon noticed a long line of cars parked along the highway. This was unbelievable. Cars were parked for a mile along the road.

The site itself was over flowing with people. The idea of a landing site cairn and park had obviously caught something in the Mennonite psyche. It had been a long time since I had seen 500 people out to any Mennonite function where someone wasn't being buried.

Guest speaker former Governor-General Edward Schreyer referred to a speech by a predecessor of his Governor-General Lord Dufferin, who in 1877 marvelled over the 60 flourishing villages which had sprung up as if by magic and almost doubled Manitoba's population in three years. Schreyer added "that Dufferin would certainly have been impressed 120 years later."

Guest speaker Milo Schantz is a direct descendant of Jakob Schantz, an "old" Mennonite from Waterloo, Ontario, who worked as an agent for the Canadian government to assist the Russian Mennonite settlement in Manitoba.

Also addressing the audience was C. Wilbert Loewen the initiator of the project. He challenged young people to ask the question, "What mean these stones?" (A quote from Joshua) in finding out stories about their own roots.

Professor Royden K. Loewen acted as Master of Ceremonies. He provided the historical background of the immigration and its significance to Canada's development. He pointed out that the site "is a beautiful spot — a natural stopping place for people travelling Highway 75."

Current plans are to locate some barbecue pits and picnic tables at the site. A beautiful place to come to reflect and fellowship with family and friends. This is an ideal way to commemorate the courage and fortitude of the 1874 pioneers — much better than some monument in front of a government building someplace that is seen and used only by pigeons.

The natural beauty of the landing site — its harbour of ash and oaks, the shaded path down the bank, the gently bubbling river — speaks proudly of the drama which took place here 120 years ago.

The cairn serves as a gentle reminder of the faith which led these settlers to leave their prosperous Wirtschaften in Southern Russia to reestablish their communities in southern Manitoba.

The Landing Site Committee consists of Chairman C. Wilbert Loewen, treasurer Orlando Hiebert, Frank Dueck of Rosenort (since deceased), and Professor Royden K. Loewen.

Drama Group

A photo of the drama group which performed at the event l. to r.: Rodney Kroeker - Pape, Carol Kroeker - Lies, children left to right: Maryann Funk - Marie, Susan Funk - Sus, Jennifer Funk - Fosset, Jason Friesen - Jacob. (Photo by Silvani Hiebert)
August 1, 1994
Mennonite Landing
Site Dedication


Unveiling the cairn
Orlando Hiebert, Ed Schreyer, Mr. and Mrs. Milo Schaniz pose in front of cairn. (Photo by Henry Fast)

C. Wilbert Lauwen with son Chris and son-in-law Royden Lauwen. (Photo by Sheila Reid)

Roy Lauwen standing by gaze. Stan Plett, President of Steinbach Bible College standing by other post. (Photo by Henry Fast)
By Dick Wiebe, R.R.1, Ste. Anne

I received the January 3, 1994 issue of the H.S.I.S. Preserving in the morning mail and was quite impressed by an article by John Dyck regarding the humanitarian aid the Manitoba mennonites had rendered to the Moravian Brethren in Bruderheim, Alberta in the mid 1890s.

I found it interesting that after 75 years these Moravian Brethren had not forgotten about the aid as their church Secretary Arthur Stetler invited Bishop Henry Schellenberg of the C.M.C. to their 75th anniversary in 1970. Apparently Bishop Schellenberg was unable to attend due to other commitments at that time.

At noon the day I read this article, my cousin, Mrs. Neta Klippenstein, phoned me that they had some papers that they wanted me to look at. Her dad (my uncle) had moved into a seniors apartment and due to lack of space had to get rid of a number of non-essential items. They came over that afternoon and handed me a box containing a bunch of old letters and documents. Neta's brother who was helping clean up the vacated house was just about to put the box into the bonfire when she asked him, "What's in there?" "Oh," he replied, "just some old letters and papers that nobody can read." "Let's not burn them yet," she said, "maybe I can find somebody that can read them."

Now this morning Neta said, "I thought that you being older and the only cousin of ours from Dad's side of the family, you would probably have the most interest in this material."

"She asked if I could still read German, to which I replied, "Yes, not very fluently but I can still comprehend it."

"Well she said, "then it makes more sense if you have this stuff."

While leafing through the letters my eyes all of a sudden popped wide open. In my hand I had an envelope postmarked Bruderheim, Alberta, May 9, 1895, addressed to our great-grandfather Bishop David Stoesz of the C.M.C.

Receiving the Preserving newsletter that morning, I quickly turned to the article on the Moravian Brethren in Bruderheim and noticed that there was a definite connection here. The letter I had in my hand was from Pastor A. Lilge of the Moravian Brethren in Bruderheim, thanking Bishop Stoesz and his congregation for the cattle, horses and other aid that they had sent by rail to Edmonton, which is about 25 miles northwest of Bruderheim.

Going through the box, I found four more letters written by Pastor Lilge to Bishop Stoesz dating from October 30, 1895 to October 3, 1900.

"Neta!" I said to my cousin, "I definitely had a hand in this, as these letters wouldn't have nearly the significance to me if I hadn't read the Preserving newsletter this morning."

"Well," she said, "I just got an urge this morning that I should at least have a look at them."

Some weeks later after reading the other four letters and having talked to John Dyck of the Historical Society as to what I had come across, my wife and I decided that we'd make a slight detour on our trip to Calgary in summer and see if we could find any of the Moravian Brethren in Bruderheim.

August 8, in our motel room in Edmonton I was paging through the telephone directory to see if I could find any names of people or churches that could give me a lead. I saw the name Arthur Stetler, Fort Saskatchewan. I dialed the number and a lady answered.

After introducing myself and explaining the purpose of the call she replied, "Yes this is the Arthur Stetler residence you are referring to but, Mr. Stetler passed away a year ago. I have heard him talk about the mennonites from Manitoba, but as I wasn't too interested in history I don't really know much about it. But the Moravian Church is still functioning in Bruderheim."

The next morning we drove to Bruderheim and without any trouble found the Bruderheim Moravian Church. Luckily, there were two persons at the church at the time we arrived there, a Mr. Frye and Mr. Bartlett. When we introduced ourselves and showed them the letters of Pastor Lilge to Bishop Stoesz and explained our relationship to Bishop Stoesz they were just completely overwhelmed. It was so amazing that it took only a couple of minutes to establish the common faith in Jesus Christ that we share, and we just praised Him that after 99 years these letters would still reappear. They assured me the photo copies of the letters by Pastor Lilge that I gave them would be much appreciated by their members and their pastor (who was on holidays at the time) and would be well preserved. I know it's wishful thinking, but wouldn't it be something if someone out there would come across some letters written by Bishop Stoesz to Pastor Lilge?

After having lunch at the Frey house and a lot of reminiscing we went back and toured the new church building on which they just started the inside finishing work.

They started construction on this building three years ago and are only continuing construction as money becomes available. They are not relying on pledges or loans. Their target is to have the $700,000 plus $8,000 square foot project completed by May 1995 for their 100th anniversary. They insisted that we accept their invitation to attend the two-day celebration. They also expressed a sincere desire that Bishop Hiebbrandt also attend and participate in the program. Anybody else interested in coming would be most welcome too, they assured us. My wife and I are looking forward to a wonderful time in Bruderheim next May.

Steinbach Pioneer Monument

It started years ago, what to do about memorializing my mother's grandfather's who drowned in the Red River in June, 1875.

Rev. Jacob Barkman's body was recovered the same day. Mr. Jacob Friessen's body washed downstream and floated ashore a week later. His body was promptly buried in Winnipeg in a rough box. Mr. Barkman's body was transported by a Mr. Beauchemin on an ox cart to Steinbach for a proper funeral and buried somewhere in Steinbach in an unmarked grave.

After some inquiring we found others with grandfathers also buried in unmarked graves in the "Pioneer Cemetery" or elsewhere.

November 15, 1994 a meeting was called at Pioneer Inn. Some 25 people attended. This group decided to move ahead to erect a solid granite column approximately 20 inches at the base tapered slightly upward and tall enough to accommodate names of nine settlers and their wives on each of two sides. The front is to quote a suitable epitaph. We welcome your suggestions. The back side is to be dedicated to Barkman and Friessen who drowned in the service of their community.

By the middle of January, 1995 we plan to call another general meeting to gather your input, suggestions and to elect or reelect a new executive of five.

Fund raising has begun and we are anticipating help from the town, the province, our country and local corporations. May we count on you?

Submitted by Harvey Bartlett on behalf of "Pioneer Cairn Project."
Gleanings from the 1835 Molotschna Census: Herman Friesen

By Henry Fast

Among the North American immigrants of the 1870s we find a number of families who seem to have lost their ancestral link in the Mennonite family tree. One of these was Heinrich Delesky Friesen (1827-1877) who settled in the Hochstadt district of the East Reserve in 1877. According to letters in the Mennonitische Rundschau, Heinrich had been a painter and dyer of cotton cloth in a number of villages in the Molotschna Colony and may never have been the owner of a farm in Russia. His early death in 1877 also contributed to the slow economic growth of the remaining family members. (see Jacob S. Friesen - Preemptions, July, 1993)

Heinrich's sons, Gerhard, Heinrich and Jacob were prolific correspondents to the MR and showed a keen interest in the extended Friesen family. On numerous occasions they inquire as to the health and whereabouts of their uncles, Herman, Johann and Jacob and their families who remained in Russia. They were even aware of their father's uncle, Gerhard Friesen, who lived in Grossweide. Yet in spite of all these letters, they never mention their own grandfather's name.

It was, however, the Friesen brothers' casual mention of their uncles in the MR letters that helped to identify the family in the 1835 Census. The records of the Schoenau village lists a Herman Herman Friesen (lot #33) who had immigrated to Russia in 1816. The family is listed as follows:

**Children of Heinrich D. Friesen**

<table>
<thead>
<tr>
<th>Name</th>
<th>Age (1835)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herman Herman Friesen</td>
<td>Died in 1828</td>
</tr>
<tr>
<td>Son Herman</td>
<td>18</td>
</tr>
<tr>
<td>Son Johann</td>
<td>16</td>
</tr>
<tr>
<td>Son Jacob</td>
<td>14</td>
</tr>
<tr>
<td>Son Heinrich (1827-1877)</td>
<td>8</td>
</tr>
<tr>
<td>Daughter Maria</td>
<td>12</td>
</tr>
<tr>
<td>Brother Johann Herman Friesen</td>
<td>Died in 1829</td>
</tr>
</tbody>
</table>

The Census, however, makes no mention of Herman Herman Friesen's wife Maria (Delesky). This is strange, since in a letter to the MR, May 10, 1893, H.S. Friesen writes that his grandmother, nee Delesky, died in February 1877. Did she remarry after her husband's death in 1828 and leave her young family to fend for themselves? This would seem very unusual. Maybe, someone can offer an explanation for the omission of Maria's name from the Census list.

In 1818, three of Herman Herman Friesen's brothers arrived in Russia and a year later settled in the village of Margenau, on lot #37. The family unit is listed as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Age (1835)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jacob Herman Friesen</td>
<td>27</td>
</tr>
<tr>
<td>Mother Helena</td>
<td>61</td>
</tr>
<tr>
<td>Wife Sara</td>
<td>25</td>
</tr>
<tr>
<td>Daughter Anna</td>
<td>3</td>
</tr>
<tr>
<td>Daughter Helena</td>
<td>1</td>
</tr>
<tr>
<td>Dirk Herman Friesen</td>
<td>25</td>
</tr>
<tr>
<td>Wife Helena</td>
<td>24</td>
</tr>
<tr>
<td>Daughter Helena</td>
<td>1/2</td>
</tr>
<tr>
<td>Gerhard Herman Friesen</td>
<td>21</td>
</tr>
<tr>
<td>Wife Helena</td>
<td>24</td>
</tr>
</tbody>
</table>

Gerhard Herman Friesen died on November 5, 1893 in Grossweide at the age of 81 years, 2 months. (MR, Jan. 17, 1894)

It seems that only Heinrich Delesky Friesen of this family clan immigrated to North America. I would appreciate any further information on this family.

Update on Vollwerck Cemetery

By Linda Rubler

The Peters Memorial Committee has once again had their ambitious goal thwarted as this year's heavy rains hampered efforts to complete Phase II of their restoration project at the Vollwerck Cemetery in Mitchell.

Despite wet soil conditions which made the physical work at the site an impossibility, the committee has nevertheless continued with their vision. This included the delivery of the monument which is to be erected at the gravesite of Oberschulze Jacob Peters. The selection of a concrete marker was made following the advice of the Heritage Grants Advisory Council to choose a monument in keeping with the nature of the historic markers already present at the Cemetery (in particular those of the Oberschulze's two sons). The monument which stands close to six feet tall is complete with an 18" x 24" bronze plaque honoring this humble Mennonite leader.

The grant from Heritage Grants Advisory Council for Phase II of this project has already been approved. This, together with donated funds, will cover any further restoration of existing historic tombstones, continued restoration of the cemetery site, the erection of a fence and/or the planting of evergreens around the perimeter, and subsequent landscaping.

Once conditions improve, cement piers will be poured to provide a proper base for the concrete monument. The Hanover Municipality will be providing an approach on the east side of the cemetery (from Reichenbach Road) making it more accessible once it is officially declared and listed as a Historical Site.

The Committee is further planning an identification marker for the Vollwerck Cemetery which would include a list of all known graves (marked and unmarked). This will be made possible through its fund-raising efforts and its subsequent generous financial support which the Committee wishes to recognize.

Dedication and official unveiling of the Oberschulze Monument and a large Peters family reunion is tentatively slated for next summer.

Left to right: Jacob S. Friesen, Mrs. Isaac R. Loewen, nee Elizabeth S. Friesen, Winkler, Gerhard S. Friesen, grandfather of Archie Penner. Photo taken in Virden, Manitoba, at the farm of Gerhard S. Friesen approximately 1920. (Photo courtesy Mrs. Gertrude Friesen, Steinbach, Manitoba)

The gravesite of Oberschulze Jacob Peters (1813-1884). (Photo courtesy Mrs. Tina Peters, Chairperson of the Committee)
Agnes Toews Kornelsen, Hairdresser

By Linda Buhler

In an era when Mennonite girls were trained as domestic help, teachers, or possibly telephone operators, Agnes Toews broke tradition by opening Steinbach's first hairdressing salon.

Born on March 26, 1911 to Peter Toews and Caroline Eik whose property was where Pinnis Chey now stands, Agnes received her training in Winnipeg before coming back to her home town in 1935 to open her beauty shop. (Steinbach's population was approximately 1000 at this time.)

Her salon was located at two different sites during her years of operation. These were a rented building approximately where Steinbach Hatchery now stands as well as rented facilities at the Coote's Hotel.

Known, locally as "Coote's Hotel," it was actually owned by Mr. and Mrs. Peter B. Peters (nee Helena Rempel). They had built the Tourist Hotel in 1926 and bought the Coote's Hotel from Henry Coote in 1933 as it conveniently stood on the adjoining property. Across the hall from Agnes' shop, Jake R. Peters operated the Barber Shop while brothers Peter and Clifford operated the Pub in the Tourist Hotel until the buildings were joined around the year 1947.

Agnes Toews and Peter B. "Hotel" Peters were both direct descendants of two of the 12 Mennonite delegates sent to America in 1873. Agnes' grandfather was Cornelius Toews, one of the Kleine Gemeinde delegates from the Borosenko Colony while Peters was the grandson of Ober Schulze Jakob Peters of the Berghal Colony.

Young teenage girls whose mothers had never dreamt of cutting off their "crowning glory" now came to Agnes to get a perm, connected to coils and wires and a machine that must have appeared daunting to the first timer. Haircuts were 25¢ while hot perms were $1.98. Her clientele quickly grew as more women became accustomed to the luxury of having their hair done. This necessitated the addition of an employee, Martha Barkman. The used hairdryer that Agnes Toews purchased for her shop in 1935 is now a part of Dave Falk's private antique collection as is her curling iron which was heated by a wood alcohol burner.

After marrying William D. Kornelsen (son of longtime teacher Gerhard G. Kornelsen) in 1942, Agnes continued hairdressing for a few more years before retiring from the business due to health reasons. Martha Barkman bought the business, operating it from the "summer kitchen" of the former J.R. Friess residence.

Agnes (Toews) Kornelsen died on May 21, 1987. She is remembered not only as being a trendsetter in a Steinbach we would not recognize today, but also as a generous, warm and caring woman who was loved by all who knew her.

Tourist Hotel and Coote's Hotel circa 1930. Arrow shows location of Agnes Toews' beauty salon.
Rev. Heinrich Friesen

By Irene Enns Kroeker

"Our earliest Mennonite ancestors were individuals who lived according to the articles of their faith and who migrated from one country to another in pursuit of spiritual objectives in safety and peace." Rev. Heinrich Friesen was one such Mennonite. A devout and peaceful man who had a strong faith rooted in years of history, Rev. Friesen's story is the story of the Berghaier Mennonites.

His story begins in Prussia. Abraham von Riesen (b: 1769), the grandfather to Heinrich Friesen, left Prussia around 1778 together with his family and settled in Neuendorf in the Colony of Chortitz. Benjamin H. Urahl lists Abraham von Riesen as living there in 1793. Abraham met and married Anna Doerksen (b: 1775) at Neuendorf on June 6, 1791. They had 10 children together. Jacob, the seventh child of Abraham and Anna, was the father to Heinrich.

In the Friesen family Bible, a notation left by Jacob Doerksen Friesen (b: 1800) tells us that he was from the village of Nieder Chortitz, Russia. It is likely that Heinrich Friesen was born in this village. Jacob was a large, fat man, very strong and fast in his younger years.

Heinrich Friesen's mother was Helena Driek (b: 1807). Her sister Agatha Dyck was the mother of Aeltester Gerhard Wiebe (1827-1900) of the Berghal Colony. Helena was the daughter of Peter (b: 1742) and Agatha Driek (b: 1768). Peter, who was born in Prussia, was drafted to serve as personal bodyguard to Friedrich the Great, King of Prussia, and served in this capacity for 18 years. Agatha was a widow when Peter married her.

In 1837-39, several families left the Chortitz area to settle in the Berghal Colony. Jacob Friesen moved with his sons Jacob, Heinrich and Abraham to Schoenfeld, a village in the Berghal Colony. Heinrich grew up in this village; however, after marrying Agatha Hiebert of Schoenfeld on October 10, 1862, he moved to his wife's village and settled there until they immigrated to Canada in 1874.

A notation in his journal gives the following information about his wedding: "1862, the 10th of October 1, Heinrich Friesen, a widower by now, moved with his sons Jacob and Abraham and their families and his daughter Aganetha to Canada in the fall of 1874. They arrived in Quebec on October 22, 1874, wintering in Ontario before moving to the east Reserve. The sons Jacob and Abraham then moved to Butterfield, continued on next page.

Fraktur Art

Third in a Series: Gerhard Doerksen (1825-1882), Hochstadt
by Garth Doerksen.

Gerhard Doerksen (1825-1882) came to Russia with his parents Bernhard and Maria Doerksen and his grandparents Gerhard and Margaretha Doerksen in 1819. The Bernhard Doerksen family settled on Wirtschaft 6 in Fischau where young Gerhard went to school and grew to adulthood. Gerhard was a creative person who enjoyed art.

Two samples of his boyhood Fraktur are extant. Presumably the two pieces: a New Year's wish dated January 1, 1834, and another New Year's wish dated January 1, 1838, are the work of an artistic school boy aged 9 and 13 respectively. In 1875 Gerhard Doerksen came to Manitoba with the Kleine Gemeinde and settled in Hochstadt near present day Kleebo. Next issue: "Gerhard Doerksen's arithmetic book: A teacher's manual?"

The writer Garth Doerksen is the great-great grandson of Gerhard Doerksen. Garth is a school teacher in Winkler, Manitoba.
Rev. Heinrich Friesen
continued from previous page

Heinrich had come to Canada with his in-laws somewhat earlier, arriving in Quebec on July 27, 1874 on the S.S. Peruvian. He came to the East Reserve in Manitoba, settling with his wife and family in Hochfeld, a village that was located four miles east of Blumenort. Jacob D. Friesen, 73 years of age, decided to settle with his son Heinrich in Hochfeld, residing there until his death. He had a small house of his own on the yard of his son Heinrich.

Heinrich Friesen was to work hard in Manitoba as a deacon and as a minister. Upon his death on September 12, 1921 he had served the church as deacon for slightly more than four years, as minister for almost 36 years; preached approximately 998 times and served at 71 funerals and 25 weddings.

One of Heinrich Friesen’s journals included a list of sayings and proverbs which are being used in Preserving from time to time.

Endnotes to Heinrich Friesen:
5. According to the Bergthal Gemeinde Buch, p. 25. Jacob Friesen was born in Nieder Chortiza however, since the land for Nieder Chortiza was bought in 1802, and Jacob Friesen was born in 1801, it is unlikely that Jacob would have been born there. It is clear, however, from family records that Jacob Friesen lived in Nieder Chortiza.
8. Journal of Heinrich Friesen held at the home of Miss Mary Enns, Steinbach.

Meeting
HANOVER STEINBACH HISTORICAL SOCIETY

PRESENTS

Dr. James Urry

Dept. of Anthropology
University of Wellington
Victoria, New Zealand

FRIDAY, JANUARY 20, 1995
7:30 P.M.

at the SCHS Chapel
Steinbach Bible College
Hwy. 12 N, Steinbach, Manitoba

Topic: Neighbour, Mennonite and non-Mennonite: a view from the Rusalander of Grunthal in the 1920’s and 30’s

Entertainment by Hollis Brown
at 9:00 P.M.
A talented Landmark group playing
Low German Bluegrass music

Coffee and cookies being served
Everyone welcome for the annual business meeting at 7:00 PM
the book does not deal with the turmoil caused by the forming of the new public school districts including Arran, Bothwell, Moray, and Seaton among the Mennonites. It does give us a brief glimpse of some of the reactions of the local people.

For instance the article on "Education" tells us that in Seaton a public school did not operate until 1928. That was a full 9 years after the public district was first formed. As other historians have indicated this delay was not against the wishes of the local residents. Another indication of the need for change after the closing of private schools was the forming of Saturday Schools in New Bothwell and Osterwick. The third item showing turmoil but also not dealt with directly but again hinted at are the two moves to Paraguay. Otherwise the book deals mostly with the positive elements which have helped to build the community as it is today.

The business, sports and recreation sections give good detail of what has gone on in the community of New Bothwell over the last 75 years.

The "Family History" section of the book is the largest of all. It contains over 250 pages of valuable family histories. It provides excellent information on a large percentage of the families who have lived in the area. With the residential maps in the front of the book and the family history section it is easy to trace any long distance neighbors whom you never knew but always wanted to know who they were.

Finally one can not forget the reminiscences done by whoever lived in the area. One that I think will put any mind back in touch with their own school years is the story told by one of the teachers of the little red haired boy in grade three who had more energy than she was trained to handle. He had a habit of teasing an older and heavier student. As soon as class was dismissed he would holler "Come on Patso" and the chase was on. Months went by as the teacher watched the game unfold. Never did he get caught until one spring day a muffed cry for help came through the window. The teacher looked out and there she saw his little red head and skinny legs peeking out from under the body of the pursuer who was bouncing up and down as she sat on his body. For once she ignored the pleas for help — it was Pay Back Time!

Jacob Doerksen is an electrician residing in the Niverville/ Île des Chenes (Reinland) area.

Book Notes


Kornelsen, Mary and Kehler, Betty. *Family Register of Abraham Kornelsen and Maria Wiens* (Box 21085, Steinbach, Manitoba, R0A 3T3, 1994), 287 pp.


There has always been a strong interest in family history and genealogy among the descendants of the Russian Kleine Gemeinde (KG), namely, our modern day Holdemans and EMCRs. The present crop of books gives no indication that this is about to change.

All of these books are soft cover and attractively put together. None of them contain any pictures which denotes that they are published by people of Holdeman background. All of the books contain a modest amount of historical information in many cases excruperating material — properly credit, of course — from established histories relevant to the particular family.

In most cases the editors and publishers have also included additional source material and recollections available in each family. Without fail these articles are well written and leave the reader or student of family history looking for more.

At 319 pages, the *Heinrich Reimer* book is one of the more ambitious of the lot. The book traces the descendants of Heinrich Reimer who was born in Prussia in 1791 and immigrated to Russia in 1803 where he had a prosperous Wirtschaft in Murtau, and from there to Cremenfeld, Manitoba, in 1873, where he died and is buried in the old Cremenfeld cemetery at the corner of the PTH 52 and PR 265 (see Leaders, 513-35, for biographies).

The book fills a big vacuum as until recently Reimers in the KG were associated only with Klaas Reimer, founding elder, with the result that the history of the other equally important clan was often overlooked. His son Heinrich Reimer (1818-1876) settled in Blumenhof, Manitoba, in 1875 and it is his descendants by his third wife Maria Warkentin that are enumerated in the book.

The *Franz Froese* book fills an equally important void in the family history of the KG. Franz Froese married Anna Braun, daughter of Isaac and Margaretha Loewen Braun of Mariawohl (see Leaders, 514-5). Froese came to Rosecrest, Manitoba, in 1874 and settled in Rosenthal where he and his descendants farmed. The book contains also previously unpublished recollections and family information.

The father of Franz Froese born 1825 died continued on next page
Book Review

continued from previous page

when he was relatively young. As a result no
information was available regarding his par-
ents. If I can be allowed to digress briefly
I will like to share a recent discovery regard-
ing this family. In 1916 Peter P. Isaac of
Swallow, Alberta, wrote in his ‘‘Stammbuch
Meiner Voreltern’’ that the children of Franz
Froese were cousins to Johann Regehr of
Kansa, who was a son of Abraham Regehr and
Elisabeth Froese (1820-1896).

In reviewing the recently available 1835
Census a few weeks ago I noticed by happen-
sance the family of Georg Adrian who had a
step-son Franz Froese born 1825 and a
step-daughter Elisabeth born 1829. Their
father was Johann Froese who settled on
Wirth 17 in Rutschede in
1826.

Abraham Kornelsen was born in Kan-
tenau, and moved to the village of Hoff-
nungsburg, Crimea, in 1860. In 1874 they im-
migrated to Manitoba and settled in Heuboden situated 1 mile north of PTH 52
and 1 mile west of PR 205. Abraham served
as a deacon for the KG. He was struck by
a
e horse and died in 1893. His family has since
spread all over North America with many
descendants living in Northern Mexico and
Belize. The Kornelsen book is an update of
one done in 1969 by George U. Kornelsen
of Belize.

The Wiebe book deals with the family of
Heinrich F. Wiebe, a KG deacon from
Blumenort, Manitoba, who died in a viol-
et blizzard on December 14, 1876, a tragedy
which shocked southeastern Manitoba which
had only been settled two years previously.
The book contains a well-written biography
of son Jakob T. Wiebe of Greenland who
served as the elder of the Manitoba congrega-
tions of the Church of God in Christ,
Mennonite, during the 1940s and 50s. His se-
cond son Peter H. Wiebe moved to Needles,
B.C., and back again to Steinbach where his
descendants presently occupy many impor-
tant positions in the community.

Last, but not least, is the Bartel book
which lists the descendants of Heinrich Dar-
tel (1834-1867), an orphan, whose two sons
Jakob and Heinrich were also orphaned and
who came to Manitoba in 1874/5 as foster
children. Both grew up to establish large fa-
milies which are well represented in southern
Manitoba. Future descendants will probably
find the Bartel book the most helpful as it
contains an extensive biography of each of
the children of Jakob and Heinrich as well
as maps, poems and other useful
documentation.

By D.F. Plett, Steinbach

BOOK REVIEW

John Friesen. ‘‘Against the Wind, the story
of four Mennonite villages’’ (Winnipeg,

Against the Wind is a story which will be

of special interest to the descendants of Men-
nonite immigrants from the four villages of
the Baratow-Schlacltin colony in Southern
Russia. The author, John Friesen, whose
parents lived in this colony has accepted the
challenge of researching and putting into
print this lesser known segment of Men-
nonite history.

The Baratow-Schlacltin colony was situated
in Ekaterinoslav Province near the indus-
trial city of Krivoj-Rog. The Baratow tract
was bought in 1872 from Count Repnin by
the Chertitza colony. Two villages, Neu-
Chortitz and Gnadental were situated on this
parcel of land. Two years later an adjacent
tract of land was purchased from Captain
Schlachtin where shortly the villages of Gruen-
feld and Steinfeld were begun.

Friesen systematically discusses the cli-

mate, geography, religious life and the eco-

nomic base of these villages. At the begin-

ning of WWI the Baratow-Schlacltin colony
had made significant progress in both
agriculture and industry. The Freeze in
Gruenfeld at one time employed up to 140 workers. The Bolshevik revolution with its accompanying anarchy
was the beginning of the end of the Baratow-
Schlacltin villages. Disease, banishment and
emigration effectively reduced the Mennonite
presence in this area to only a few persons.
Friesen is to be commended on his thor-
ough research of the presented materi-

al. The information in this book can easily
form the basis for others in telling the sto-

ries of their parents or grandparents who
pioneered or lived in this colony.

Reviewed by Henry Fast

Preservings

-being the Newsletter of the
Hanover / Steinbach Historical Society Inc.

MEMBERSHIP RENEWAL

Please note that your annual membership subscription for HSHS is due January 1, 1995.
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1. Yes, I wish to become a member of The Hanover-Steinbach Historical Society and receive
Preservings twice a year. Enclosed is my $10 membership fee.


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